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# THE Aryan Path

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"ARYASANGHA" MALABAR HILL, BOMBA

# THE ARYAN PATH

P/15708

The Aryan Path is the Noble Path of all times.

The Aryan Path stands for all that is noble in East and West alike, from the ancient times to modern days. It stands for the Ancient Way of spiritual development and growth in holiness, rooted in knowledge, and it can be walked by Brahmanas and Mlecchas, by Jews and Gentiles and by philanthropists of any political school

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**"Aryasangha." Malabar Hill, Bombay 6, India.**
**62, Queen's Gardens, London, W. 2.**

# THE ARYAN PATH

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

VOL. XXIV JANUARY 1953 No. 1

## "THUS HAVE I HEARD"—

It is not death, it is not life I welcome;
As the hireling his wage, so do I bide my time.
It is not death, it is not life I want;
Mindful and thoughtful do I bide my time.

Nagasena, answering a question of King Milinda, quotes the above as uttered by Sariputta, "the Commander of the faith." One's mind naturally runs to this verse on the occasion of the enshrining of the sacred relics of Sariputta and his co-disciple Moggallana. These relics have been biding their time to find their permanent home in the Motherland of the Master and His two great Bhikkhus. For a whole century the relics had been in London's Victoria and Albert Museum and now they are enshrined in the new Vihara on the top of Sanchi Hill.

Two events took place last month: the holding of the International Buddhist Conference and the ceremony of enshrining the sacred relics. Both at Sanchi. The first was presided over by Dr. Radhakrishnan, who spoke with his usual fervour on the significance of the message of the Buddha to India and the world. The enshrinement ceremony was made memorable by the earnest appeal of Prime Minister Jawaharlal Nehru not only to the vast concourse of over 50,000 people but also to the whole world. He called upon the world to adopt the principles of love, tolerance and compassion for the solution of individual and international problems. Not ammunition but the winning of human hearts brought real triumph and so he hoped that Burma and Ceylon would co-operate with India in spreading the teachings of the Enlightened One.

The Sanchi Vihara will draw the pious believer and the itinerant traveller and sustain the devotion of the one and awaken the curiosity and even the interest of the other. But that will not serve the purpose underlying the appeal of our far-seeing Prime Minister, the builder of

the Secular State on the foundation of Spirit and of the One World on that of Non-violence. To benefit the world, a better understanding of the Buddha's doctrines must be spread. To know them fully it is equally necessary to practise them in day-to-day living.

The import of the endeavours of Sariputta and Moggallana at living the life and of their active service of the faith needs to be understood. Who were they; how did they come to the Buddha; what did they attempt and accomplish? The Master recognized the worth of these disciples as they approached him for the first time. Seeing them coming, while still a long way off, he said:—

"There, O Bhikkhus, two companions arrive: Kolita (Moggallana) and Upatissa (Sariputta)—these will be a pair of pupils, a most distinguished auspicious pair."

The Master "made them ripe for supreme wisdom" But it was what they carried within themselves which enabled the Master to ripen them. Sariputta is reported to have said:—

As the gourd, clambering up with tendrils, grows
O'er the grass, or the thorn bush, or creeper wide-spread,
So the son of the Buddha on Arhatship bent,
Climbs up o'er ideas, to perfection and peace.

Earnest in effort the aspirant should be. He must learn the art of climbing up over ideas—not possessing them to be in turn possessed by them. To learn the ideas so as to use them. The priest as well as the politician is obsessed by his ideas; the real mystic and true statesman works through them, valuing each against the background of the archetypal Ideas.

There is another verse very useful to remember; the aspirant, the priest and the politician alike often succumb to the temptation against which it warns:—

As the anchor floats not, but sinks down beneath the waves
So be abased, not lifted up, by praise or gifts.

When the approbation of the world is strenuously sought, finding one's way by clear thinking to the heavenly heights of selfless Nirvana, to penetrate then with Its Light the murky atmosphere of this earth, becomes impossible.

And Sariputta has also held forth the ideal for living:—

The elephant distinguishes good food
From bad, he knows what gives him sustenance,
And even when asleep he guards his trunk—
So let each Buddha's son, earnest in zeal,
Never do violence to the Conqueror's word,
Nor injury to his self-possession, best of gifts.

SHRAVAKA

# THE OASIS OF PEACE

[ The beautiful allegory which we publish here is by **Mr. Mikhail Naimy** of Lebanon, the biographer of the mystic poet Kahlil Gibran, and himself a mystic. Mr. Naimy is the author, besides, of *The Book of Mirdad*, the "most unusual book" on which "Shravaka" based his opening contribution "Thus Have I Heard" in our September issue. He has also published *Memoirs of a Vagrant Soul* and other important works.—ED. ]

Four knights from the four corners of the earth, riding four graceful steeds in magnificent trappings, met in the midst of a far-flung trackless desert. After exchanging greetings they dismounted to take a little rest and to rest their exhausted mounts. As is natural for strangers meeting so unexpectedly in such a place, the knights' first halting conversation turned on the whence and the whither of each, and on the purpose of his journey through that vast and parched desolation.

The knights were most astounded when it became apparent to them that their stories were practically identical: each had conquered that quarter of the globe from which he hailed. Having subdued the last of his enemies, and having become weary of fighting, his soul began to long for the blessing of Peace. Hard as he tried, he could not find in his vast domain the peace he craved with his whole soul. The failure to realize that desire cast a shadow of gloom over all his life; it turned his brilliant conquests into black defeat, poisoned his dreams, and made of his great kingdom a prison for his heart. No longer could he relish his food, or hunt a passing pleasure anywhere. At last he consulted the wisest man in his kingdom, and the wise man counselled him to seek the Oasis of Peace in such-and-such a desert; which Oasis, if he once enter and drink of the waters thereof, he would know Peace—perfect Peace—to the end of his days. That Oasis, however, was walled about with an exceeding strong wall in which there was but one small door, which door could not be opened except by those who had *conquered*.

For more than an hour the knights exchanged tales of battles and adventures, and wondered where the Oasis might be, and how far they might be from it. All four expressed their amazement at a certain phenomenon that had followed each of them from the moment they entered that awesome desert. As they marched, each seemed to feel himself followed at a distance by his own armies and the armies he had conquered, which armies were locked in a bitter fight of life and death. The shadows of those armies could be clearly seen during the day; but their voices and the din of battle could not be heard except at night.

One of the knights, endowed evidently with a livelier imagination

than the other three, ventured the opinion that what they saw and heard was nothing but a mirage; that the ear had its mirages as had the eye. This explanation seemed quite plausible to his companions, and they readily concurred in it.

As the four were about to resume their interrupted march, there loomed in the distance the figure of a man with a staff in hand, walking towards them in broad, measured steps. The man sang as he walked, and was dressed in a flowing black robe of goat's hair, his feet strapped in wooden sandals. When a few paces from them he saluted them saying: "Peace be with you."

The salutation seemed to displease the imaginative knight who had explained the eye and ear mirage to his companions, and he said gruffly to the stranger:

"How can you salute us with peace? Have you perchance been to the Oasis of Peace?"

"I have not," replied the man simply and light-heartedly. "But I am on the way."

"Then let your peace return to you unheeded. For how can any one give peace with his tongue when his heart is devoid of peace?"

The stranger took the knight's rebuke with a smile, and said:

"You are right, brother. Peace belongs to the men of Peace. It is a language which peaceful hearts alone can understand."

The knight was infuriated when the stranger addressed him as "brother," and giving vent to his fury, he shouted at the man.

"How dare you call me 'brother' when you are but a tramp, and I, the lord of one quarter of the earth? Behold! We four have conquered the whole earth. What have you conquered to make you even dream of entering the Oasis of Peace? Do you not know that none but those who have conquered may enter it?"

"Aye, that is not unknown to me," said the man nonchalantly. "And it is because I know it that I am on my way to the Oasis. For I have conquered all my enemies, yet have I killed or harmed not a single man."

"Who might be the enemies you have conquered when we, the lords of the earth, have never heard of you, nor have we encountered you and your armies in any of the battles we have fought? Are you, perchance, not of this earth?"

"I am of this earth as much as you are, and I own of it much more than the four of you combined; but what I own is different from what you own. As to the enemies I have conquered, you shall know their might at the entrance of the Oasis. Let us be hence if you would reach your goal before sundown."

"Stranger than your looks is your speech, indeed. Do you know the way to the Oasis?"

"I do. Follow me."

The knights remounted their horses and rode behind the stranger, wondering in their hearts as to whether to take him seriously or otherwise. The shadows of armies

locked in a deadly struggle, of which they spoke a while ago, followed them at a distance, marching as they marched, halting when they halted, and trotting as they trotted.

After a wearying march of several hours, with the blazing sun beating mercilessly upon them, the small company came in sight of a luxuriant Oasis. Its tall and stately trees wafted to a distance the cool and aromatic breath of healthy verdure. Birds flitted and warbled among the trembling branches. In the midst of that sandy desolation it appeared as a huge emerald set in an immense disc of gold. Approaching closer, the travellers found themselves face to face with a thick and high wall, built of human skulls, in and out of whose eye-sockets snakes, scorpions and worms of all sizes, shapes and colours crawled and squirmed without an end, biting and mauling one another and hissing hideously. The sight was sufficiently ghastly to send the creeps up any one's spine.

Looking at that wall, the four intrepid conquerors of the earth turned extremely pale; their hearts contracted, and their tongues were tied. What added to their fright was the fact that the fighting armies which had marched in their wake all along the road, and which they had believed to be a mere mirage or hallucination, became now very real flesh and blood. They were their own armies and those of their enemies engaged in a deadly combat, and spread fan-like all about the Oasis.

Appalled by the scene in front of them and all about them, the knights exchanged stupefied glances as if to say: "Is this the Oasis of Peace? Or is it Gehenna?" They were confounded beyond measure when they bethought themselves of their strange companion and guide to the Oasis and found him sitting comfortably on the ground with no trace on his face of any fear or bewilderment whatsoever. On the contrary, his face radiated peace and joy, as of one who was viewing some charming vista and listening to celestial symphonies. They approached him shyly and begged him to assure them that the Oasis before them was no other than the Oasis of Peace, and to point out to them the door thereinto. The man did not move an eyelash or a lip, but simply motioned to the knights to ride thrice around the wall; and they did.

When they came back to their starting point, the four kings of the globe found the stranger standing in front of a small, low door which they had not espied before. Above the door they saw a great sign, written in large, luminous letters, and reading as follows:—

THIS IS THE OASIS OF PEACE. NONE MAY ENTER IT SAVE CONQUERORS.

The sign seemed to restore to the frightened knights their courage and their confidence. As soon as they read it one of them walked firmly and slowly to the small door and pushed it with his forefinger. The door did not open. He pushed it with his fist, and again it did not

open. He kicked it with his boot, but to no avail. Enraged by his repeated failures, he threw the weight of his whole body against the door; but the door remained firm and never let out even a faint squeak.

Then the second knight took a turn; then the third and the fourth. Finally all the four combined their might and weight against that tiny door, but it moved not even the breadth of a hair; the stranger all the while looking on and keeping his peace. Their patience and their resources exhausted, the four knights took counsel together as to the best means out of the ugly dilemma. The happy thought flashed through the mind of one that the inscription above the door could have meant none other than him who has conquered the whole earth, not only a quarter thereof. The only solution, therefore, would be for the four of them to match their strength and prowess, perchance the strongest would open the door and keep it open for the other three. The solution was readily accepted by all.

For a long time did the four horsemen charge and countercharge until three of them fell to the ground. The fourth who remained in the saddle sighed a great sigh of relief and boastfully announced: "I am the lord of the earth!" Dismounting, he walked arrogantly towards the door, pushed it with his spear, kicked it, now with one foot, now with the other; but the door remained as firm as a mountain. In utter despondency and disgust he looked to the fifth pilgrim and said somewhat contemptuously:

"Ho, tramp! Perhaps you know the secret of this door. Will you not open it for me?"

"I do," replied the "tramp" with confidence, taking no offence at the knight's derisive manner. With firm, unhurried steps he walked to the door, and no sooner did he touch it gently with his hand than it was flung wide open, revealing behind it a marvellous garden such as may be seen in dreams, and that very rarely. It was a veritable paradise. Immediately after the man was inside, the door swung shut behind him, leaving the "lord of the earth" outside, and in great perplexity. Broken-hearted and defeated, he shouted at the man inside:

"In the name of God, queer fellow, explain this mystery to me: Does not the sign above the door say that none may enter it save conquerors?"

"So it says," intoned the stranger from within.

"How come, then, that I, the lord of the whole earth, am denied admittance, while you, a miserable vagabond, are admitted so readily and with such surpassing ease?"

"Simply because I have conquered, and you have not," came the stranger's soft and confident reply.

"But whom have you conquered, idiot? I have never seen your wretched face in any of my battles."

"I have conquered myself."

"What a glorious conquest! A

rat conquering a rat! You make me laugh."

"Laugh, mighty King. Hyenas thrive on corpses and always laugh. But they know not Peace."

"Is not Peace the prize of victory?"

"Of victory over self. To vanquish others by the force of arms is to raise from the victor's lusts and arrogance, and from the skulls, the pains, the humiliations, the distress and the malice of the vanquished, an insurmountable barrier to Peace both for the victor and the vanquished. To vanquish others is to live in perpetual fear of vengeance, which fear is the deadliest enemy of Peace. Whereas to vanquish one's own animal passions with no other weapons than those of Love, Charity and Holy Understanding of one's unbroken unity with all creation is to live at peace with oneself, and with all the things and creatures in the earth below and in the heavens above. It is for such conquerors only that this Oasis is set in the midst of such a boundless, trackless desert."

"Never shall I accept your childish prattle, nor shall I ever surrender my kingdom until I surrender my life."

"And never shall you know Peace, O deluded King, though you rule the four quarters of the earth!"

MIKHAIL NAIMY

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# POEMS FROM A SEASHORE

[Translated by W. PACHOW and LILA RAY from the original Chinese of DR. TAN YUN-SHAN —ED.]

1

Stars are shining
Lamps are alight near-by.
Both are bright
Though lamps are low
And stars are high.

2

Pale beside the Moon
Is the lighthouse beacon
Yet it guides
The ways of men.

3

The world of light
Has many divisions.
The world of night
Is solidly one.

4

O Darkness, when you come
People grow quiet.
Let others decry you,
I shall sing your praises.

5

Pluck not the flowering branch
And hanker after the fruit.

6

When the Moon appears on high
Insects hymn below.

7

The sea is before me
When my eyes are open.
The sea is within me
When my eyes are closed.

# WAR AND PEACE

[ There is much to be said for this plea of **Mr. R. M. Fox,** the well-known Irish author, for basing the Peace effort on the futility of war rather than on further dwelling on war's horrors. Overdoing the latter may well result in blunting moral sensibility in a subconscious defence reaction similar to that which mercifully benumbs in time a bodily sense organ subjected to too prolonged assault by an odour or a din. Moreover, there is that in man's make-up to which the call to come and suffer makes its own appeal. As Galsworthy once put it: "We crave our turbulent fate." Fruitless effort, however, appeals to none. Bring home to all the impotence of war and its high price, not only in suffering but also in a host of things men want and need, and reason may give the irresistible impetus towards Peace which emotional appeals have so far failed to afford.—ED. ]

When the atom bombs were dropped on Hiroshima and Nagasaki, optimists assured us that war itself would be a casualty of those operations. Sensitive observers noted the emotional recoil of humanity. People, they said, were too intelligent to allow civilized life to be blotted out by methods which turned whole countries into belligerent areas and automatically ruled out the possibility of any non-combatants. In the front lines of any world hostilities now, are the women and children, the old, the weak and the sick. The safest place, in these circumstances, is in the armed forces, for these are well equipped and trained for defence or attack.

One might reasonably suppose that all the civilians—on every side—would band themselves together to prevent wholesale massacre. Yet it is true, I think, that among the European populations still living in battered and patched cities there is surprisingly little articulate mass resistance to war. At no time during the present century has the voice of the international anti-militarist movement been so weak. Why is this? Why should not the people bestir themselves to assert the value of peace as actively as the generals and the politicians pursue their preparations for war?

Much of the ineffectiveness of the anti-war movement can be traced back to the emphasis on the horror—rather than the futility—of war. In the intervals between the wars, soldiers and war correspondents have done their best to bring home to us the agony of war. But the psychological effect of this "horror" propaganda is simply to rally most of the people behind the bellicose elements on the assumption (quite a false one) that by so doing they are protecting themselves and their country from all these horrors.

Reginald Thompson in his *Cry Korea* gives a typical example of the kind of "reportage" which sensitive

journalists feel impelled to write when they see how war has blasted whole populations. He tells how civilians suffer, how he saw the corpse of a young peasant woman, who had been working in the fields, lying in a ditch while two panic-stricken children clambered over her dead body. He speaks of

> the blackened ruins and rubble of tens of thousands of homes, the piles of ash smouldering on the hard-baked earth, the corpses rotting in the sodden ditches, strewn over the land like offal rotting in the ruins of dead towns. Death rains out of the skies—indiscriminate death.

This is honest writing which does not romanticize war. Here is the horrific detail. But what exactly do such accounts tell us about modern warfare that we did not already know, unless we are unable to grasp plain facts? Every day we can read of napalm bombs, of flaming petrol jelly poured in streams from the skies. The militarists are proud of their gruesome achievements. The strength of these massed armaments, which the world is straining all its resources to produce, is obviously deadly in action. I am surprised that any of the civilians caught between battle lines or in the path of an offensive are left alive. Do we really have to wait for eye-witnesses to assure us that when these terrible weapons are brought into action, death, destruction and agony on a large scale inevitably result?

The gory details confirm our expectations. Such mighty death-dealing powers in the hands of people trained to kill, who regard any humane sentiment as a sign of military weakness, could hardly have any other consequence. I am a little tired of the war correspondent and the soldier dashing from the battle-field—which today is a whole country-side of villages and towns—to break the news that the military machine in action deals out wholesale death and destruction. If there is a single person left alive now who does not realize the awfulness of war it would seem necessary that someone should split his thick skull with a pick-axe and whisper to him before he dies, "Now, do you understand?"

"Patriotism," said the heroic Nurse Cavell, "is not enough." And it is not enough to deal in horrors. Even before 1914 we had many writers who specialized in demonstrating the horror of war. The most harrowing book I have read on the subject is Andreieff's *The Red Laugh* treating of the piteous Napoleonic retreat from Moscow. Here is the story of an abandoned army in rags, without food or medical supplies, harassed unceasingly night and day by wild Cossack bands riding through blinding snow-storms, cutting off weary and helpless stragglers. Wounded men were left to freeze; hundreds went mad. This was a wailing army of ghosts. The title of the book is taken from an incident described. A soldier was talking and laughing when suddenly

a cannon-ball took off his head and the blood, gushing up, formed a ghastly red laugh. One of the survivors, a madman with trembling fingers, sits scrawling unintelligibly in the belief that he is writing a history of the campaign.

Since that time readers have been able to take their pick of war horrors. We may read about war either in the factual accounts of war correspondents, in the usually disappointing memoirs of generals whose swords are mightier than their pens or in some great classic such as Tolstoy's *War and Peace*. But, whatever we choose to read, it is certain that the horrors of war have been fully documented and understood for many years. It is now clear that the purpose of war is to kill or to maim as many enemy soldiers and civilians as possible. Now that millions of pounds are being spent to utilize scientific knowledge and research to this end, war must be more horrifying than ever.

Possibly the only people who can still see war in a rosy light are the generals, the statesmen and the financiers, for to them war opens up an exciting prospect of manipulating humanity on a world scale, a kind of human chess problem which they find absorbing. And to have such power in their hands must be flattering to their sense of importance. They can easily persuade themselves that they are "saving civilization" by destroying everything that mankind has built up through generations of effort. And if they do see the grim tragedy of war they merely incorporate such knowledge into their recruiting speeches and emotional appeals. The more agonizing the prospect of war appears, the more people they can frighten into accepting their protection and war schemes.

A purely emotional recoil against the horrors of war can never be an effective deterrent. Thought as well as emotion is necessary to build up a movement that will hold firm against the threat of war. One of the deepest thinkers on this subject was the American, Thorstein Veblen, who in his *Nature of Peace* wrote a comprehensive survey. He set out to show the gradual emergence of a point of view in the world representing the interest of the "common man," the ordinary man who is not so much interested in questions of national prestige or domination as in the need of himself and his fellows to achieve a measure of social security and happiness. War constitutes the greatest threat to this human advance. In the first radiant flush of enthusiasm for peace and democracy after the recent war, there was talk of this being the "Century of the Common Man." Along with this Veblenesque phraseology went the idea of one harmonious world. But soon we were reading of the "American Century" and a world split into two hostile camps. The Veblen idea is that people everywhere must make a stand against national ambitions and rivalries in the interest of social progress.

Veblen's *Nature of Peace* is written objectively but it urges that the militarist is, in the long run, bound to lose his hold because his way of thought no longer expresses the current needs of mankind. All the armies have, in fact, become an obstructive force. In peacetime they cost too much. In wartime they are so destructive that the world cannot afford to make good the damage they do. Militarism is an atavistic throw-back to the time when men had not yet emerged into civilization.

Modern arts and crafts, literature and philosophy are all out of harmony with the kind of world the militarist envisages. He wants to smash things up, not to create them. Because of this, the military conquerors are notoriously hostile to thought and to books. When they do not burn the books—as Hitler did—they endeavour to force the writers, the thinkers and the artists along a path of bleak uniformity. It is not only the young men who are dressed in uniforms and made to bend their arms, legs and heads in the same way. Thought is conscripted too. But by its very nature the free spirit of man cannot be contained or constricted. This is the Achilles' heel of militarism.

It is not by intoning the slogan "War is Bloodier than Peace" that people will be induced to forsake the militarists. The real indictment of war is that its bloodiness serves no rational end. "But what is your alternative to war?" the militarist wants to know. The only alternative to War is Peace, just as the alternative to disease is health. "Is this practical?" ask those statesmen who are proceeding with their plans for atomic annihilation which they dare not carry out.

It is quite practical. Immediately after the war Germany was being demilitarized very rapidly, so rapidly, indeed that when the Allies wanted to remilitarize the Germans, they met with widespread opposition from the German people. If the world was demilitarized in the same way as the Allies began to demilitarize Germany, enthusiasm for peace would soon be generated.

A demilitarized world would have millions to spend on social progress and the nightmare of war would be banished. People would welcome the change. It is rational to prefer better houses, more food, more leisure and a higher standard of life to more atom bombs.

To implement this policy on a world scale we need to get back to the concept of "One World"—a world we must share and may enjoy. Nobody with a knowledge of world forces believes that America is going to dominate Russia or that Russia will dominate America, though the world may be laid waste by the warriors before this simple truth is accepted. In Europe the desire for peace is universal. It could not be otherwise when the scars of war are not yet healed. With all this peace feeling in the world, India may yet give a powerful lead to a real Peace

International in which Europe, Asia and America could join.

Neither war nor the preparations for war serve any social purpose. War is an atrocity in itself. Gradually people everywhere are coming to see the foolishness of using up most of the national substance in each country on war preparations and living poorly with the idea that, some day, a great and costly campaign of total annihilation may be launched. And, as the real conflicts and conquests are always in the mind, a movement to dethrone militarism is on the way. That movement may be helped by a realization of war horrors but it will gain more strength from the knowledge that the growing powers of destruction make war more futile than ever.

R. M. Fox

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# MAKE PEOPLE WORLD-CONSCIOUS

Dr. Jaime Torres Bodet, the Director-General of Unesco, paid a visit to the Netherlands this summer, primarily to open a Seminar, which was to study the possibilities of education making children and young people world-conscious and capable of becoming world citizens. Another point emphasized in connection with this international gathering was the opportunity thereby offered for better mutual understanding between people of vastly varying habits and outlook. Educationists from 35 countries were assembled there. Dr. Torres Bodet, summarizing the history, methods and achievements of Unesco plans at a press conference called by the Netherlands Unesco Centre, set an almost bewildering mass of information before his audience—an avalanche of facts and figures regarding this almost *all*-embracing undertaking. The flood of information might have been overpowering but for the recurrence in the lecture of the healing words "modest" and "patient." With these the speaker would come to rest for a moment—like a powerful bird winging its way over sea and land and returning now and then to its nest, the root-base of its energies.

A valuable point was brought out by Dr. Idanburg, President of the Managing Committee of the Netherlands Centre, who called attention to the change of outlook which contact with Unesco often brings about in the individual, making work for international understanding, and therefore for peace, no longer seem an "also ran" in life's race but gradually outstrip in importance production, economics, and even defence. Many of those concerned with this and kindred movements felt encouraged by the interest evinced by Queen Juliana, who received a group of delegates from the Seminar and questioned them particularly as to the possibilities of interesting parents in this effort. Since the above was prepared has come the news of the resignation of Dr. Bodet as Director-General. We salute him for his excellent work.

# SOME HISTORICAL REFERENCES TO INDIAN EMBROIDERIES

## 1292-1774 A.D.

[An Assistant in the Library at India House, London, before she came to India in 1944 on hospital welfare work, **Miss E. Pauline Quigly** has been interested in delving into the early records of travellers to India from Europe. She contributed to our December 1951 issue a study of "The Preservation of Animal Life in India" and gives in this article the fruit of her researches in early travellers' observations on Indian embroideries. It is a subject on which she is especially qualified to write, being a diploma member of the Embroiderers' Guild and a contributor to its journal. The author and we acknowledge with thanks the permission of the publishers for the extracts quoted from their books in this article.—ED.]

Modern travellers visiting India[1] have often wondered at the aptitude with which the local *darzi* is able to produce skilfully and quickly garments of all styles, from the simplest dress to the intricacies of a costume. Some authorities on Indian customs have maintained that skill with the needle is a modern development in India and that the early Hindus, owing to the fact that their garments were chiefly draped textiles, had no knowledge of sewing. This assumption is, however, false; not only have needles been discovered in excavations at Mohenjo-Daro, but what must be the earliest reference to needles occurs in the *Satapatha Brahmana*: "With never-breaking needle may she sew her work!"

It is possible that the Venetian traveller, Marco Polo, was one of the originators of this false impression amongst Europeans that Hindus did not sew, because, in the year 1292, in describing the inhabitants of the Coromandel Coast, he says:—

> You must know that in all this Province there is never a Tailor to cut a coat or stitch it, seeing that everybody goes naked! For decency only do they wear a scrap of cloth; and so it is with men and women, rich and poor.[2]

Travelling on to Gujerat, however, Marco Polo speaks with wonder of the intricacies of embroidery on leather:—

> Gozurat is a great kingdom. The people are Idolaters and have a peculiar language.... They dress in this country great numbers of skins of various kinds, goat-skins, buffalo and wild ox-skins. They also work here beautiful mats in red and blue leather, exquisite-

[1] Embroidery is classified as a "useful and applied art," therefore, as art recognizes no boundaries, the name "India" has been used throughout the article to include both India and Pakistan.

[2] *The Book of Ser Marco Polo.* Translated by COL. SIR HENRY YULE. (John Murray, London. 1903)

ly inlaid with figures of birds and beasts, and skilfully embroidered with gold and silver wire. These are marvellously beautiful things; they are used by the Saracens to sleep upon, and capital they are for that purpose. They also work cushions embroidered with gold, so fine that they are worth six marks of silver apiece whilst some of those sleeping mats are worth ten marks.[3]

As was customary with Europeans of that age, the Hindus were known as "Idolaters" and the Muslims either as Saracens or Moors, the latter being the Islamic races most familiar to European Christians.

To the Kingdom of Cambay, as a Portuguese Government official, in the year 1500, went Duarte Barbosa, "a gentleman of the right noble city of Lisbon." Barbosa, like Marco Polo, was charmed with the embroidered leather-work, saying :—

The Moors of the Kingdom of Cambaya wear boots up to the knee of very thick cordovan leather, worked in very dainty devices within and without the tip of the shoe.[4]

And of the town of Patenexy, said by some historians to refer to a town in the Somnath-Verawal District, he says :—

There is a large town which they call Patenexy with a good harbour, rich and with much trade. Here there is much coloured silk cloth, richly embroidered, which is worn throughout India, Malaca and Bengala, also abundance of cotton cloth.[5]

At a later date, Barbosa writes of the inhabitants of "the great City of Bisnagua" (Vijayanagara) :—

...The women wear white garments of very thin cotton or silk of bright colours, five yards long: one part of which is girt round them below. They wear leather shoes well embroidered in silk; their heads are uncovered, and in their hair they put scented flowers.[6]

Also, he says :—

The King of Calicut in the Land of Malabar when he goes forth to amuse himself or perform his orisons before some idol is preceded by four pages with four parasols on their staves, that is to say two of very fine white cloth, and two of worked and embroidered silk. Near him they carry an umbrella on a high support which keeps off the sun.[7]

John van Linschoten spent several years on the western coast of India and in 1583 he writes of the Portuguese Province of Goa :—

There are some Portingales who are married who get their livings by their slaves, both men and women. The women slaves make all sorts of confectures and conserves of Indian fruits and much fine needle-work, both cut and wrought works, and then their masters send the fairest of them well dressed up with their wares about the streets to sell the same, that by the beauty and neatness of the said women, men

[3] *Ibid.*

[4] *The Book of Duarte Barbosa.* Edited by MANSEL LONGWORTH DAMES. (The Hakluyt Society, London. 1918)

[5] *Ibid.*

[6] *Ibid.*

[7] *Ibid.*

might buy, which happeneth more for the affection they might have to the slaves, rather than for any desire for the conserves or needle-works.[8]

Van Linschoten also comments on the embroideries of Cambay : –

They make also faire coverlets, which they call Gudri, or quilts, which are very fair and pleasant to the eye, stitched with silke; and also of cotton of all colours and stitchings, they make canopys of divers sorts and colours.[9]

John van Linschoten makes this interesting comment on the embroideries of Chittagong in East Bengal :—

They have linen excellently wrought of a herb, which they spin like yarn : it is yellowish and is called the herb of Bengal, wherewith they do most cunningly stitch their coverlets, pillows, canopies, carpets and mantles, therein to christen their children, and make them with flowers and branches and personages, that is wonderful to see, and so finely done with cunning workmanship, that it cannot be mended throughout Europe.[10]

Experts have been unable to determine for certain the derivation of "the herb of Bengal"; it is thought by some to refer to the indigenous yellow silk produced by the wild silkworms, known as *tassar* (tussore) silk. This silk is golden or straw-colour and is assumed to be the Assam silk, which appears in the 17th-century records of the East India Company as a textile called "*arundee* made neither with cotton nor silk but of a kind of *herba* spun by a worm that feeds upon the leaves of the tree called *arundee*, which bears a round prickly berry of which oyle is made."

There appears in the *Ain-i-Akbari*, under the section entitled "Wardrobe : Articles worn by His Majesty as recorded by his chronicler Abu'l Fazl," a very interesting reference to embroidery, as follows :—

The *Takauchiya* is a coat without a lining, of the Indian form. Formerly it had slits in the skirt and was tied on the left side. His Majesty has ordered it to be made with a round skirt and to be tied on the right side. The price for making a plain one varies from one rupee to three rupees; but if the coat be adorned with ornamental stitching, from one to four and three-quarters rupees. The *Shah-ajida*, or royal stitch coat, is also called *shast-khatt* (or 60 rows) as it has 60 ornamental stitches per *girih*. It has generally a double lining and is sometimes wadded and quilted. The cost of making is two rupees a yard. The *Suzani*...if sewed with *bakhya* (back) stitching the price of making one is eight rupees. One with *ajida* (chain) stitches costs four rupees.[11]

Sir Thomas Roe, the English Ambassador from the Court of King James to the Moghul Emperor, was

[8] *The Voyage of John Huyghen van Linschoten*. Edited by A C. BURNELL and P A. TIELE (The Hakluyt Society, London. 1884)

[9] *Ibid.*

[10] *Ibid*

[11] *Ain-i-Akbari*. By ABU'L-FAZL 'ALLAMI; translated by H. BLOCHMANN; edited by D. C. PHILLOTT. (Asiatic Society of Bengal, Calcutta. 1927)

sent in an endeavour to secure a firm footing in India for the East India Company, which was fearful lest the Portuguese should claim a monopoly of the trade in the East Indies. The Company also saw the necessity of securing permission from the Emperor to establish local centres in the Moghul domain which would serve for the collection and distribution of export and import goods. Thus Sir Thomas, a man of high standing, education and culture, whilst observing the arts and culture of the Moghul Empire, had, at the same time, one eye on the commercial prospects of such a highly competitive craft as embroidery.

In February 1617 he writes of his interview at Mandu with Jehangir :—

The Emperor spoke: " ...Only this I will require from you, and not expect it from the merchants, to take with you a patterne of a quiver and case for my bow, a coate to weare, a cushion to sleepe on of my fashion (which was at his head), and a paire of boots, which you shall cause to be embroydered in England of the richest manner, and I will expect and receive them from you, for I know in your countrey they can worke better than any I have seen : and if you send them mee, I am a king, you shall not lose by it "; which I most thankfully undertooke, and he commanded Asaph Chan to send me the patternes.[12]

In 1618 Sir Thomas Roe wrote from Surat to the East India Company advising what goods should be shipped to India, saying :—

They imitate every thing wee bring, and embroider now as well as wee... gold lace is much inquired after by the King...and imbroidered coates of the Indian fashion, for our wastcoates they cannot use here. I have patternes of the King of divers sortes sent you... Insteade of sweete baggs, rownde cushions gathered like cloke bags, to lene on. Any of this in needlework or imbroiderie will sell cent. per cent. or not much less; all imbroiderie being fallen in value, for they have learned by ours to do as well. Boxes imbroidered will sell to profit.[13]

In the year 1666 Jean de Thevenot, a young man of independent means, from Paris, was in Agra, and he made some observations on the habits and costume of the people of that town :—

As for stockings the Indians are at no charge, for they use neither Stockings nor Socks, but put their Shoes on their naked Feet. The stuff they are made of is maroquin, or Turkey-leather; the Persons of Quality have them bordered with Gold, and they have behind a kind of a heel of the same stuff as the instep, which most commonly they fold down, as they do who go with their shoes slipshod. However the Banians wear the heel of theirs up because being men of business they would walk with freedom, which is very hard to be done, when the Foot is not on all sides begirt with the Shoe. Rich Banians cover the upper Leather of theirs with Velvet, Embroidered

[12] *The Embassy of Sir Thomas Roe to India, 1615-19.* Edited by SIR WILLIAM FOSTER. (Oxford University Press, London. 1926)

[13] *Ibid.*

with great Flowers of Silk; and the rest are satisfied with red Leather and small Flowers, or some other decoration of little value.[14]

Another Venetian traveller, Niccolo Manucci, only once in his journal refers to embroidery in a note made in 1670 when he was a physician in Lahore :—

Lahore is the capital of a province. A quantity of fine white cloth is made there; many pieces of silk of all colours; also much work in embroidery, carpets, plain and flowered.[15]

Dr. John Francis Gemelli Careri was an Italian nobleman from Calabria who gave up his law practice to travel. When in India in 1695 he had an interview with Aurangzeb at his military encampment at Bijapur. Of this interview he writes :—

I passed on into the second Court, and then into the Royal Tents, and King's Apartments, adorned with Silks and Cloth of Gold. Finding the King in one of these rooms, sitting after the country manner, on Rich Carpets, and Pillows Embroidered with Gold. Having made my Obeisance after the Mogul Fashion, I drew near, a Christian of Agra being my Interpreter.[16]

By the 18th century, trade between India and Europe had increased to such a degree that Indian embroideries were well known in European markets, and the Abbé Guyon, writing of textiles produced in Dacca in 1774, says :—

From Dacca come the best and finest embroideries in gold, silver and silk, and those embroidered neck-cloths and fine muslins which are seen in France.[17]

Most of these references to embroidery have been gleaned from the journals of early European travellers and adventurers and they serve to indicate the importance of Indian embroideries through the centuries, for they are records of the admiration aroused by fine workmanship.

E. PAULINE QUIGLY

## WOMEN AND WAR

The importance of woman's rôle in the avoidance of war was stressed by Dr. S. Radhakrishnan in an address at Bombay on August 27th. Speaking at a reception held in his honour by the United Women's Organizations Committee, representing 80 women's organizations, the Vice-President of India ascribed wars not to hatred but to "misunderstanding and universal fear."

We must try to develop understanding on healthier lines. If you want to prevent disease, you must improve the general health of the community. So also, you must improve the general friendliness and understanding among the nations.

The stability of the basis of civilization, he said, depended in large part on the character of women who were able to maintain their ideals. "Man," he remarked, was "partly savage and partly babe." It was "woman's duty to tame the savage and train the babe." Women, he said, were "famous for the greater virtue of love." Was it not time that they "stepped in and taught men how to behave better?"

[14] *Indian Travels of Thevenot and Careri.* Edited by SURENDRANATH SEN. (National Archives of India, Indian Records Series, New Delhi. 1949)

[15] *Storia do Mogor or Mogul India, 1653-1708.* By NICCOLO MANUCCI; translated by WILLIAM IRVINE. (John Murray, London. 1907)

[16] *Indian Travels,* etc.; *op. cit.*

[17] *Histoire des Indes Orientales par M. l'Abbe Guyon.* (Paris. 1774)

# THE GREEN FRONT

[**Roy Bridger,** who has been described as one of the pioneers of the "Back to the Land" movement in Britain, and who is farming land which he has himself reclaimed, writes here of a problem which concerns us all, in these days of the threat of scarcity due to the exploitation of the soil in many countries.—ED.]

Among the achievements of human progress in modern times the advances in the understanding and application of the laws of physics and electricity have been so prominent that "science," a true definition of which is "the pursuit of knowledge of all phenomena," is now universally identified with simply this one class of phenomena—the non-living framework behind the changing panorama of life. Nature's kingdoms have been studied from the point of view of their chemical composition, their magnetic influence or their energy value, and the information derived has borne notable results. The structure of the atom has been studied also, and the knowledge obtained has been applied even more notably.

In the social field the almost exclusive interest in the physical sciences has been reflected in the preoccupation with "politics." If the violence of apparent physical chaos could be contained in the orderly inter-working of a number of rigid laws, how much more satisfying it would be, it was felt, if the activities of the most dynamic species in Nature could be expressed in a system of political dogmas. While the approach has had its successes, its inherent weaknesses have led to some disastrous breakdowns. The equivalent, on the social side, of that product of "disinterested scientific research," the atomic bomb, is the concentration camp.

That neither the technological "conquest of Nature" nor the political disposal of man as an isolated species independent of his environment is leading to peace and stability, or even to a reasonable degree of comfort, is becoming depressingly clear. Sir Charles Darwin (grandson of the famous scientist who propounded the principle of natural selection), in his recent book, *The Next Million Years*, prophesies that the world will have a high population, with a large minority suffering from or in continual danger of starvation, and that men will be more ruthless and more indifferent to human suffering than they are today.

If modern civilization continues on its present course there would certainly appear to be little hope of avoiding the bleak world thus depicted. Modern civilization can be diverted from its course the violent way, but most of its positive achievement would be destroyed in the process and the rate of regeneration would be slow. Peace is ever more

desirable as the cult of violence proceeds to its last refinements. Peace, however, is not a static negation of action. It is a state of vitality, an organized achievement, to be appraised constructively and to be built up with even more determination than is expended on an armament drive.

Man, moreover, does not exist in an isolated vacuum—as so much political thought is inclined to suggest. He is only one member of a very extensive community. Despite the grandeur of human aspirations, he has not won emancipation from the delicately balanced federation of kingdoms existing on the earth's face—plants, trees, insects, animals, water, atmosphere and soil. In Nature the community is perfectly balanced. If any species gets out of hand it is quickly brought to heel. New species have come and gone, yielding at last to a race with powers beyond all others, and this species has used its extremely developed powers in attempts to break out of the sequence.

The history of civilization is largely the story of man's efforts to keep out of hand without being brought to heel. As his mastery of metals and other non-living things was perfected, his power to destroy living organisms increased tremendously, until he at length emerged the unsuspecting, momentary "conqueror" of forces capable of deadlier retaliation than he was ever likely to command. Peace between human groups, was problematical. But no war, hot or cold, had beer as destructive as this so-called "conquest of Nature," and, faced with the fury of a dust-bowl, the engulfing surge of mighty rivers in flood and a tide of epidemics and new diseases which broke through elsewhere as often as they were stemmed, man was to lose the most secure peace—the peace of the harmoniously balanced soil community.

Power and force—these are the mental tools with which the heritage has been destroyed. And now trapped upon the over-populated territories wrested by force from a once rich environment, the people of the world are in confusion. Under the hypnotic influence of science the common man is persuaded that salvation lies in tapping that mysterious and terrible force which holds together the positive and negative elements in the atom.

But, in spite of the very strong drag towards the exploitation and destruction of the soil, there are some powerful counter-movements. One of the most encouraging signs of recent times has been the emergence of a great body of soil literature. More and more study is being devoted to the understanding of that thin layer of soil on the crust of the earth from which life derives and upon which it depends.

The first of the now famous landmarks of soil-conservation literature came, fittingly enough, from the heart of the American dust-bowl. *Deserts on the March* by Paul B

Sears[1] drew attention to the shameful waste of natural resources resulting from cash-crop farming. With the appearance of *The Rape of the Earth* by G. V. Jacks and R. O. Whyte,[2] soil erosion was surveyed on a world-wide scale. Sir Albert Howard, who had perfected his now famous process of composting while Director of the Institute of Plant Industry, Indore, headed a rapidly expanding body of opinion which held that quality, as well as quantity, was being sacrificed in the new mechanized types of farming. Research organizations, such as the Soil Association, were formed. The movement towards greater soil consciousness was well on its road.

But during this period another pioneer group in the same field had been establishing itself, not in the centres of civilization, but in the distant outposts of the world. In 1918 a young Second Lieutenant, who three years earlier had been picked up for dead after shell-fire but had been restored to health, was again badly wounded and invalided from the Army. In 1922 Captain Richard St. Barbe Baker was appointed Assistant Conservator of Forests in Kenya. Here his tremendous energy, his naturally buoyant spirit, his singleness of purpose and his great gift for making friends among peoples of all colours and creeds led him to found, two years later, a movement which spread across Equatorial Africa into many other countries. *Watu wa Miti* ("Men of the Trees") was begun as an activity in which warring tribesmen could learn to co-operate in the more constructive work of planting trees. The Kikuyu had a bad record as forest destroyers. The idea caught on. In his foreword to Captain Baker's story of his life in Africa, *Africa Drums*, the late Professor Malinowski wrote:

> Captain Baker's contribution to the great work of developing Africa on African lines may prove to be one of the most original, most remarkable, and most fruitful of enterprises.

That idea of converting the wastefulness of warfare into the noble co-operation of peoples everywhere in the task of reclothing the badly-scarred earth was dominant throughout the 34 packed years which have intervened since his discharge from the Army. It breaks upon the fateful scene today as the proclamation of the Green Front and the project for a University of the Sahara. The story of the memorable intervening years is told in *I Planted Trees* and in *Green Glory*.[3] St. Barbe Baker has never been afraid to think big. His world lecture tour, commenced with no financial backing, culminated in his meeting with President Roosevelt and in the inauguration of the Civilian Conservation Corps camps, and with his successful fight to save the world's oldest living trees—the

[1] University of Oklahoma Press, 1935.
[2] Faber and Faber, Ltd., London, 1939.
[3] Both from the Lutterworth Press.

California redwoods—from destruction.

It was probably too early, in the 1920's, for the real significance of work like this to be appreciated. It needed the long, backward sweep of perspective, the perspective of comparative history on the scale of Toynbee's work, *A Study of History*, but with man studied in relation to the rest of the soil community. We had to wait until 1952 for this contribution to our awareness. In his recently published *Soil and Civilization*,[4] Mr. Edward Hyams has surveyed the growth and decline of civilizations with reference to soil treatment. In the early ages man was a harmless member of a naturally balanced soil community. As his technical equipment—and his mental outlook—developed, he could become a soil-maker (as in the Inca civilization) or, as was the general rule, he could achieve a less enduring but superficially brilliant civilization as a parasite on the soil. The chapter on soil parasitism in the Asiatic communities is particularly instructive. The cultures of the Indus Valley flourished and declined in an environment of ever decreasing forest cover and consequent increasing desiccation. Over the Asiatic plains rolled successive waves of nomads and settlers, the former, by comparison with the general pattern of destructive agriculture, being the more worthy guardians of the soil.

The book ends with these words:—

If man can also think of himself as one of the materials of this new art (of creative ecology) as well as the artist, he may yet learn from his ancient contact with the soil how to live nobly and at peace.

And the most recent issue of *Trees*, the journal of the "Men of the Trees," makes this comment on the present clash of political ideologies:—

A widespread impression exists in the West that the most urgent problem facing us is the struggle against Communism. This is not so. While Marx was elaborating the doctrine of class struggle the Industrial Revolution was perfecting a technique of soil-mining which was to make his contribution irrelevant.

The politicians have stood still, obsessed with the struggle of man against man. But the real enemy has been advancing. The gravest threat today is the disorganization of the conditions which make life possible at all. The struggle is between life and non-life.

Just how much the prophet is ahead of his times is a matter for speculation. The crest of the wave is always a little way in front, but it is carried there only by the motion of the vast body of water underneath. In the responses coming in from all parts of the world to the plea of the "Men of the Trees" can be sensed a great stirring of consciousness that the *impasse* of political warfare is breaking up. In the issue of *Trees* previously quoted, an article on a German sister organiza-

[4] Thames and Hudson.

tion describes the strenuous efforts being made to retain and increase the earth's forest cover in that country, while a letter from a member in another country with whom Britain was at war illustrates even more strikingly the strength of the new realization of man's most fundamental obligations.

"I am indebted to you for sending me *Green Glory*," Yonosuke Nakano, founder of the Ananai-Kyo, Japan, writes,

and it was presented to the Emperor and Empress at the Tree Planting Festival on April 4th at Mount Hakone ....8,000 cypress saplings were planted by some 4,000 representatives from all over the country—an overture to the planting of 17,500 acres on the bare sides of the mountain....Tree planting is deeply fixed in the Emperor's mind, and the day on which *Green Glory* was presented to him is of far-reaching significance. May I ask you to co-operate with us in the Green Front throughout the world?

The Green Front was first proclaimed by the "Men of the Trees" before the diplomatic representatives of 34 countries at a meeting of the World Forestry Charter in London, on March 21st, 1952. The Founder followed up his proclamation with an announcement of his forthcoming expedition to the Sahara as the first step towards his plan to found a University there. On this trip he will renew contact with the original *Watu wa Miti*, for he has received pressing invitations from the present Chiefs to celebrate the anniversary year in Kenya.

Peace through tree-planting, through the co-operation of all peoples in the work of continuous creation—the hope comes like a burst of sunshine through the clouds of mounting rearmament. War can never abolish war. The establishment of the Green Front is in true accord with the teaching of Mahatma Gandhi that for the attainment of the right end we must employ the right means.

ROY BRIDGER

## THE POET

It was the hour of midnight when lovers, both human and divine, go to the tryst to embrace the God of love and the love of God and to dwell for an æon in the amplitude of eternity. The air was resonant with the speechless symphony of the stars and still with the eloquence of sanctity.

In the shadow of the over-spreading, aged banyan tree, tapestried with the silvery threads of moonlight, there blossomed forth a flower, in all its beauty, surcharged with the fragrance and felicity of heaven. The bird asleep in the nest was disturbed in its dreams of the delights and dynamism of the sky.

Then the morning sun rose and kissed the blossom and quickened the bird into the freedom and flame of song. And the wayfarer, spell-bound by what he saw and what he heard, asked in the wonder of the wherefore, "Tell me, O Sun, the secret of the song of beauty and the beauty of song."

The Sun answered, "It is the Poet, seated in my heart, who has performed the magic and the miracle."

G. M.

# DEVOTION

## WITH REFERENCE TO THE NARADA AND SANDILYA BHAKTI SUTRAS

[ Writing under a pen-name, **Shri "Ramachandra"** presents in this essay the teachings of Nārada and Śāndilya on *Bhakti* or Devotion. *Bhakti* is an important factor in spiritual development, but too often the counterfeit passes for the real. The psychic intoxication which cloistered prayers or mass worship may alike produce is, compared to genuine devotion, as water is to fire. The *Bhakti* Movement which swept mediæval India, a sentimental yearning towards a sublimated Beloved, was not everywhere as free from unwholesome excesses as in Mahārāshtra, where the leaders laid sturdy stress upon morality. The attempt to separate the path of *Bhakti* from that of *Jnāna* and of *Karma* (knowledge and action) must result not only in lop-sided individual development but also in failure to achieve devotion in any real or effective sense.—ED. ]

We have become familiar with the "Unknowns" and the "Unknowables," without, as the terms themselves denote, either an intellectual or an emotional grasp of them. To be familiar with something does in itself denote an experience of reality, but what, then, is the reality in our minds that has made the "Unknowns" familiar to us? The endless arguments that we have had about them, the spending of so much of our thought energy on them, has created in us a false sense of understanding them. It is something like a game played by us with the "Unknowns" as pawns and, because the game—the mental activity amidst the "Unknowns"—has been so interesting to us that the reality of it has been impressed on our minds, we have hypnotized ourselves into the belief that this reality of the game is the reality of the pawns themselves. This is particularly true of our sense of reality about God, the greatest among the "Unknowns," and about the Infinite and the Eternal around Him. We think that we have an intellectual grasp of Him because of the interesting arguments we have had about Him and His universe. God has thus become in our lives a seeming intellectual reality but a practical non-entity.

How then are we to feel the reality of God? The answer is in that word "*feel.*" It is more nearly possible to have an emotional grasp of Him than an intellectual one. In other words, *Bhakti* (Devotion), helps us more than *Jnāna* (Knowledge) to get near Him. Nārada, therefore, advises *Bhaktas* (Devotees) not to enter into controversy about God: *Vado nāvalambyaha* (*Nārada Bhakti Sūtras*, 74); and Śāndilya says that the reason for

*Samsāra* ( the endless cycle of births and deaths) is *A-bhakti* ( want of devotion towards God) and not *A-jnāna* ( want of knowledge about God).

The modern mind, however, with its highly rationalistic outlook, finds it difficult to prefer an emotional path to an intellectual one. It would rather bring within the limited orbit of human intellect the illimitable God and His universe. The "understanding" of a thing has for it only the meaning of "intellectual understanding" and not the wider meaning of "an over-all feeling of kinship with that which has to be understood." This is unfortunate, and is itself not understandable, as, within our own experience in our daily lives, we constantly find that the Good, the Beautiful and the Pleasant have more an emotional than an intellectual basis. We refer to a good person as one with a good heart, and not as one with a great intellect. We are aware, whether we will or not, that the intellectual dissection of a personality usually leads us to unfair conclusions about him, while an emotional approach results in understanding. It certainly is not being rational to overlook or deny these facts in life because we cannot explain them by the help of our intellect alone. The attitude of the rational mind, it would appear, is in itself irrational. If we assess the reach of our emotion or intellect in our real understanding of a great ideal, we find that our emotions carry us farther towards it than our intellect. An appreciation of this fact made Swami Vivekananda say :—

> We may be the most intellectual people the world ever saw, and yet may not come to God at all. On the other hand, irreligious men have been produced from the most intellectual training. When there is conflict between the heart and the brain, let the heart be followed. It is the heart that takes one to the highest plane, which intellect can never reach. It goes beyond intellect and reaches what is called "inspiration." Always cultivate the heart. Through the heart the Lord speaks.

Speaking of the *Nārada* and the *Śāndilya Bhakti Sūtras* themselves, the *Nārada Bhakti Sūtras* have a greater appeal to us because they are an emotional interpretation of an emotion, while the *Śāndilya Bhakti Sūtras* do not make so intimate an appeal to our hearts, being more an intellectual interpretation of an emotion. Both these sages, however, had realized this farther reach of emotion over intellect in effecting understanding, and establishing a relationship, and have, therefore, extolled *Bhakti* as superior to *Jnāna* for the realization of God by man. Nārada says: "It (*Bhakti*) is superior to *Karma, Jnāna* and *Yoga.*"

Śāndilya says that a *Bhakta* is more sanctified than a *Karmi* or a *Jnāni* or a *Yogi*:—

*Bhakti* is not merely an emotion but an emotion in its purest form—love; and it is not merely love, but love at its highest, supreme love.

towards God. (*S.B.S.*, 1-2-13)

Nārada says: "That (*Bhakti*), verily, is of the nature of supreme love of God." (*N.B.S.*, 2)

Śāndilya says: "That (*Bhakti*) is the supreme interest (that one feels) in God." (*S.B.S.*, 1-1-2)

Much has been written about the "Idea of God" and "God-realization." From most of it, it would appear that the ultimate to be desired is getting away from the "transient" into the "eternal"; in other words, salvation is our ceasing to take part in the play of God's creation, and becoming merged in the Eternal Spirit that, without the help of those who have attained salvation and without their taking any more part in it, would continue the eternal game of creation or the manifestation of the "transient" within the "eternal." I wonder if God Himself is aware of this demarcation between the "transient" and the "eternal." There is no doubt whatsoever that we are of the "eternal"; of God's omnipotence. There can be nothing "transient" and, to my mind, a very important stage in our spiritual growth is that at which we clearly see the "eternal" in the "transient."

God's universe has a poise, just as an individual has. The highest in spiritual realization is to reach a stage when the individual's poise—not mental or intellectual, but a poise of the whole self—is in absolute conformity and perfect harmony with the poise of God's universe. We may call this state by any name—"living according to God's standards," "serving God's purpose" or "God-realization." The essence of it is that, however insignificant a unit the individual man may be in the universal set-up, he should not be an aberration from that poise of the universe but integrally of it. This is what God would have of us. This idea, or one very near it, has been beautifully expressed by Plotinus:—

> We are like a choir of singers standing round the conductor, who do not always sing in tune because their attention is diverted to some external object. When they look at the conductor, they sing well and are really with him. So we always move round the One. If we did not, we should dissolve and cease to exist. But we do not always look towards the One. When we do, we attain our rest; and we no longer sing out of tune, but form in truth a divine choir round the One.

The difficulty is in getting a sense of the poise of God's universe to enable ourselves to develop individual poise in conformity with it. Our intellect cannot help us here; our emotion only can, and that, too, the emotion of love. We have to make ourselves over to God so completely that, after a time, the sense of God's purpose, and the sense of that poise of His universe, become a part of our being without our seeking for them, and without our ever even being conscious of them as acquisitions. *Bhakti* (Devotion) is this placing of ourselves entirely in

God's hands so that the sense of how He would have us be may unconsciously be ours, and we become as He would have us be. This does not call for an appraisal of our God-given senses as inimical to our spiritual interest, or for the unnatural suppression of them as a necessary antecedent to spiritual growth. *Bhakti* permits the full play of our God-given senses; we have only to channel them towards God.

Nārada says:—

> Dedicating all activities to Him, desire, anger, pride, etc., should be directed only towards Him, or employed only in the exercise of *Bhakti* towards Him. (*N.B.S.*, 65)

When we lose ourselves in an atmosphere or an environment, that atmosphere or environment plays through us. It is so with God and ourselves. When we lose ourselves in Him, He thinks through us, feels through us and acts through us; in short, He lives through us. We thus become truly vehicles of God, and of Godliness. *Bhakti* does not encourage us to hanker after a state away from this one, of which we can never have a true understanding, but to accept whatever state we are in, and to dedicate our all in that state to God so that He may use us as His instrument in whatever manner He wills. The great *Bhaktas* (Devotees), who have thus surrendered themselves to God's will, feel confident that God directs them in everything. that their "inner voice" is surely God's voice. That this direction of God from within is never for a cessation of activity in this world, but for sublime action in it, is finely expressed in the *Nārada Bhakti Sūtras*. The essence of the *Bhagavad-Gita* finds repeated expression in them:—

> On the attainment of *Bhakti*, or even for the attainment of it, life in society need not be shunned; only the fruits of all activities are to be surrendered to the Lord; all such activities, naturally righteous and so bearing noble fruit, may be continued. (*N B.S.*, 62)

> In them (*Bhaktas*) there is no distinction based on caste or culture, beauty or birth, wealth or profession, and the like. Because they are His own. (*N.B.S.*, 72-3)

> He (the *Bhakta*) should cultivate and preserve virtues such as non-violence, truth, purity, compassion, faith in higher spiritual things, and the like. (*N. B. S.*, 78)

*Bhakti* is thus rather the perfecting, with God's help, of our living here, than a search after a state, in regard to which we can only argue, without reaching conclusions of which we can be certain. If salvation is the getting back of the "Self" into the "Primeval Spirit (God)," as It existed before It resolved Itself into creation or manifestation, whatever the latter may be, that itself is not the end. If we can stretch our intellect so far into eternity as to cover a single cycle of the beginning and the end of the universe, we can increase the audacity of our intellect, travel farther into eternity and comprehend as well that another cycle

will begin, and that we have to come out of the Primeval Spirit—once again to serve the purpose of a new universe. Where then is the meaning of salvation, as at present understood? As Śāndilya says: "There is no end to God's effects." (*S.B.S.*, 2-1-9)

There can thus be no state for us where we shall be exempt from serving God's purpose, so let our concern be to serve Him best in the state in which we are. This, then, is the attitude of the *Bhakta*: never to indulge in arguments about God and the Hereafter; never to think of the "Eternal" as existing apart from the "Transient"; but, attaching the same meaning to the "Transient" as attached to the "Eternal," to serve God's purpose here, in this state, by obtaining His guidance through surrender of all his faculties, that is of his whole self, to Him. The attitude of the *Bhakta* expresses the realization of the meaning of this *śloka* in the *Kenopaniṣad*:—

He understands It (Brahman), who conceives It not; and he understands It not, who conceives It.

It is the "unknown" to the man of true knowledge, but to the ignorant It is the "known."

In the final analysis, *Bhakti* is made up of Love, Humility and Faith; first, an intense Love towards God to the point of it causing us acute anguish to live separated from Him; next, a Humility that makes us realize our limitations for understanding the Infinite and the Eternal, and leads us, therefore, to place ourselves entirely in the hands of God, relying least on ourselves and our own discerning power; and, lastly, the Faith that, having dedicated our all to God, His voice will speak to us from within our hearts, to guide us through our lives here, and, for the rest, His benevolence will arrange for us a state hereafter wherein we can continue to serve His purpose with the same Love, Humility and Faith.

RAMACHANDRA

## DRUGS AND DISEASE

Modern civilization, they say, moves often between disease and drugs, for so fast is the tempo of life in the present age that disease (with its attendant phenomenon of "dis-ease," emotional as well as mental) has become almost a common occurrence. And to cure the disease (quite a Pandora's box!) doctors continue to discover and prescribe new medicines one after another. These medicines or new-fangled discoveries not seldom lead to fresh and unsuspected diseases. So the vicious circle goes on. Therefore, Pandit Jawaharlal Nehru did well, in the course of his address to the college students of Madras on October 9, 1952, to stress the positive aspect of health and to suggest that people cultivate more the power of resistance. "It is the power of resistance that keeps you going and not drugs," he said, and then added that he had never been near such drugs as the sulpha drugs, implying thereby, no doubt, that drugs are not always the right remedy for disease.

G. M.

# TIME AND MONEY TODAY

[**Miss Elizabeth Cross** needs no introduction to our readers. Her robust common sense, combined with human sympathy, makes her articles both penetrating and invigorating. This study of our topsy-turvy values should give pause to many who have accepted them unthinkingly. "The cheerful performance of duty" has been well called the "first step towards being positive and self-centred." Miss Cross encourages us here to take that step.—ED.]

Saving time and spending money seem to be the twin aims of modern society. There is great admiration for any machine that can do a job faster than it has been done before: there is even more praise for the man who devises new methods for his workpeople. As for money, well, the more money anything costs the more desirable it must be.

You save time, on your journeys, in your work, in your cooking, so that you may have more "Leisure." Leisure is a magic word, filled with value and glamour. You may have special clothes for your "leisure moments," buy special chairs and lounges, read special magazines, nibble special sweetmeats and gradually accumulate a vast array of tools for "leisure-time pursuits." The richer in money you become the more the time you ought to save and the larger the sums you should expend in dealing with this leisure.

It must be admitted that this glorification of time saving and of money spending has reached greater excess in the United States than anywhere else, but other countries are not far behind. In England, at any rate, we are constantly being persuaded to go travelling in a particular manner in order to "save time"; and our mechanical aids to this pursuit are legion. What is more, we are growing daily more niggardly over the portion of time we can spare for our daily work. A five-day week is a necessity, and part of those five days is used up in getting ready *for* work and in tidying up *after* work—so that usually a mere four and a half days are used for the actual work itself. In any case it is growing clear that work itself is an evil and that our bounden duty is to invent more timesaving and laboursaving machines to do it all.

Much present-day work must be unpleasant in the extreme, monotonous, boring, with no apparent result. This is, chiefly, the result of excessive labour saving and mechanization and will remain until we blow ourselves up in our effort to save still more time and labour. At the same time, however, there is also a great deal of work, particularly in shops, hospitals and market gardens and on farms that is not at all dull, even though it may be repetitive in a broad sense. What is apt to make work dull and tiresome today is the growing tendency to

lump all work together as bad, as something that must be done in order to get money, and that must be "got through," endured, in an almost semi-conscious manner. This modern attitude reduces almost any work to slavery; it infects the young people who are just beginning to work and gives them the idea that enthusiasm is foolish, and eagerness to learn a sign of childishness.

Together with the idea that work is dull and tiresome comes the attitude that it must be hurried through in any slipshod manner, in order to get to the promised land of "leisure." It makes no difference to the workers whether they get paid for hurrying; they often do it if it means they can stop "work" and dive into a cheap magazine or newspaper. In any case, hurry or no, no interest is taken in the actual activity of the work. The more conscientious and the well-supervised certainly know what they are doing and may do the job adequately, but they are not enjoying themselves in the least. In fact, if you suggested that they ought to be enjoying themselves they would probably think you were mad.

But surely every one ought to enjoy himself every day; not perhaps all day (and maybe not on the days when one has quarrelled with one's wife, or has a headache) but most of the day. Every one should be able to rejoice in his ability to see and work, to hear and talk, and to be active, taking an adult share in the world. What a poor view it is to be selling a large part of your life so that you can take home enough money to keep alive and please yourself with the rest of your time. It would not be quite so bad if these people were vitally alive during the hours they have bought at such a great price, if those "leisure times" were filled with glorious activity and ardent interests. But are they? They certainly are not; they are far more filled with watching other people on the cinema or television screen or possibly with the reading of lurid adventures in a crime novel!

How should we enjoy our work? First of all by examining its possibilities, and trying to discover the best way of doing every separate job. If, after a fair trial, we discover that we are never going to be happy in it, then we must change. Certainly we can't all change suddenly and leave our dependents to starve, but we can begin training for what should be our real work. But there are thousands of people who have no dependents and who could change immediately, throw away the false gods of security and pensions and convenient offices and high wages and find out what they would be willing to do with all their hearts.

In order to give any work a fair trial, however, I feel that we should slow down, take a good look at each task and try to see the interest in it. For example, there is the housewife who is being pitied so much in so many newspaper articles: she

ought to have this, she ought to have that—how dreadful it is for her to have the fires to light, the washing up to do and so on! Truly, it is dreadful only if she is feeling ill or has too much for her strength. What is usually wrong is that while she is doing all her tasks she is wishing she were somewhere else; being the heroine in some cheap romance, whirling away in a fast cinema-car and so on. Let her begin the day a little earlier than usual so that she has no need to hurry and get fussed, and look at all her work with the eyes of a seven-year-old child. The child would be only too pleased to arrange wood and fuel in the cleverest manner, so that one match will send the delicate orange flames licking around for further nourishment. The child would watch the smoke, perhaps thinking of the forest and the autumn days when it is most delightful to go out and gather kindling wood. Lighting a fire is a charming occupation and only a completely wrong attitude of mind has turned it into a tiresome one.

Washing up is another regular task that nowadays asks for pity, when in truth it should be a matter for congratulation that we have had something to cook and thus something to wash up! Nearly all women today have reasonable conveniences for washing up. Only a few (and those the most contented) have to fetch water from the well, others have a tap and means to heat water easily. They could very well wash up comfortably and thoughtfully, taking a leisurely pleasure in the soapy water and the sight of the shining crockery ready for the shelf. The new thought, however, is that washing up is an evil, that a machine should do it while the housewife gets on with her "leisure." And what of the leisure when we examine it, this time saved so carefully? The many have become so dulled with their boredom over work that it takes violent, synthetic thrills to please them in their leisure. The better type of people, those who still retain some human instincts, turn at once to more traditional pursuits. Thus we find evening "leisure" classes filled with people learning hand-weaving, pottery, rug-making, fabric printing —all going back to pre-machine days!

Why not try spacing out your leisure, so that you do not need to save time or to spend so much money? Why not try to discover the joy in work, how amusing and entertaining a job can be when you have time to examine its possibilities? Try to rid yourself, a little at a time perhaps, of the tyranny of hurry, so that it is no tragedy at all if you miss the bus home and take a later one, or even walk! Try pausing when you are washing up, and look out of the window at the birds who have come to pick up the crumbs from your last meal. Spend your leisure here and there in a thoughtful way, be daring enough to stand still for five minutes and watch the sunset, or the way poplar leaves

blow when the wind is from the west.

Those who do enjoy their chosen work and all of the many activities open to the able-bodied (or even the partially disabled) in home and garden have little interest in "leisure" because they find no distinction between work and play. It happens that in our present civilization we are so interdependent that we are obliged to use money, and so must earn at least a minimum in order to fit in with our fellowmen, but this actual payment need mean little. Our paid work should interest us and enable us to use our capacities for the common good, and our unpaid activities should be equally purposeful and valuable. If this is the case we are always occupied, in body or mind or both, and have no need or time for artificial excitement or the much-advertised "leisure-time pursuits" that cost more money than we are likely to be able to afford.

At the moment we are becoming true slaves, both to time and to money, and, what is worse, we are slaves to an artificial time, for we have little true or peaceful night-time (owing to artificial light and city noises) and even the children are kept from bed to watch the television programme. Our money has become almost as false, owing to fluctuating values, and only those who own land and can grow their food feel reasonably stable. If we desire freedom we must ignore the publicity of the timesavers and the money servers and think for ourselves. It is only in our attitude of mind that we may become independent and turn time into eternity.

ELIZABETH CROSS

## INTERNATIONAL PEN-FRIENDS

Under this title Jacques Guérif writes in the September *Think* of the work of the International Federation for Scholastic Correspondence:—

"Teachers are convinced," he says, "that the pen-friend scheme has very real educational value. It awakens a deep interest in language study and it leads the young writers to better understanding of how other people live." Since 1946 this organization covering 45 countries has added to its co-ordination work that of exchanges of, and trips by, students. Thanks to its efforts hundreds of thousands of young people exchange letters regularly.

Many among them apply directly to the national offices to find a correspondent, but most of the exchanges are made through headmasters and teachers. They forward requests to their own national offices which get in touch with similar organizations abroad and make the arrangements.

But, says M. Guérif, "Educators insist that the correspondence be personal, individual and voluntary." Of course the teachers can assist in co-ordinating the correspondence. Not only do these young people find out about other countries but they learn to appreciate their own community better by means of comparison and the natural curiosity aroused. "Teachers and parents," says the writer in closing, "are enthusiastic promoters of the scheme, seeing in its further development an important contribution to world understanding and a genuine international society."

We recommend the scheme to the attention of educators of youth in this country.

# NEW BOOKS AND OLD

## LIVING FOLKLORE *

Rabindranath Tagore compared our European civilization to an express train blindly rushing along, while Indian civilization was like a ploughman, nobly sowing and having peace and leisure to admire the sunset.

The deafening noises of engines do not hush his voice or kill his inspiration; thus folk art, folklore and folksongs have remained alive in India. I can never forget a handsome young shepherd playing the flute in the desert around Santiniketan (Tagore's ashram) and, now and then, tracing on the sand some decorative designs; it was upsetting, like something sacred, eternal, such as one can hardly ever witness in Europe.

That is why any manifestation of the rural flute seems so rare and precious to us in France; that is why we feel happy and surprised when unexpectedly we are aware that folklore is still alive around us; but its voice is so low and the noise around is so loud that one must look for it before finding it at last. Many of our Provinces which apparently are deaf to all that is not vulgarized by the wireless, still possess hidden treasures; they shine here and there, now and then, like nuggets.

We must be just and not too pessimistic towards our European conditions, which, though they have crushed many things, have not yet managed to suppress the *naïveté* of popular songs, the charm of simple poetry. Women poets, mostly, have kept up its flickering flame. In Dordogne, a young girl, Sabine Sicaud, lived with her parents in an out-of-the-way, wild corner rightly called "The Solitude." She bent over the simple, everyday plants of her vegetable garden and sang a lovely poem to the "flower of the broad-bean." She looked up toward the high fir trees and wrote in a poem that "they were like pilgrims." She died at the age of 15 years. The great poetess, Comtesse Anna de Noailles, discovered those unpublished poems; wrote an enthusiastic introduction to the booklet which revealed them to the lovers of simple poetry. Through the heart and voice of that child, who died too young, plants and animals expressed themselves with all the charm of simple folklore, yet with the refinement of true poetry.

In Auvergne, in a small library (where she sold books to earn her daily bread) Amélie Murat (who passed away lately) sang in *mezza voce* "lullabies to the child who would never be born," and dedicated a touching ballad to "an unknown Indian soldier, who died during the war of 1914, for a cause that was not his, far, far away from his Motherland." Her books, *The Song of Eve (La Chanson d'Ève)*, *To Live Still (Vivre Encore)*, etc., are full of little masterpieces.

In Burgundy, Marie-Noël sings as she plies her needle in the family cottage in her little village:—

> While I was sewing, sewing and sewing,
> Heart of mine, what were you saying?...

She goes sometimes several years without publishing anything; she writes only under deep, high and true inspiration; as with the bards of olden days, the music and the verses come out of her heart at the same time, inseparable twins; her religious poems have the truly popular feeling of the sculptures on the mediæval cathedrals

* *En Gardant Mon Troupeau: Douze chansons de Maria Guizol, dessins de Georges Bard.* (Éditions Barados, Magagnosc, Alpes-Maritimes, France. 24 pp. Illustrated. 1951. 500 *fr.*)

left by unknown but highly gifted handicraftsmen.

Sitting in her "Provincial Kitchen" Cécile Périn sings the beauty of the daily objects that help her in her familiar drudgery; she also writes nursery rhymes for her great-grandchildren while roaming about in the country, picking with delight a twig of thyme, listening to the bells of a flock of sheep or to the silvery song of a toad.

In tending her herd of goats among the olive trees, Maria Guizol of Magagnosc also carries on, like Marie Noël, the tradition of the ancient bards; in the complete solitude of the Provençal *arrière pays*, with her goats as the only listeners, she sings the most truly popular rhymes that can be heard nowadays. What a joy to discover in our matter-of-fact epoch that the millenary spring continues to sing as it gurgles through the green, soft moss, in spite of the noise of modern civilization, in spite of the hard asphalt on which sentiments and lorries rush with a mad speed. Until now, the songs of Maria Guizol evaporated in the pure and perfumed atmosphere, and remained unknown to all except a few friends and neighbours who liked her familiar silhouette, her brown cape, her big sun-hat, her dog Labri. She repeated her songs to them, sitting before the hearth of her antique fireplace adorned with green, rustic pots.

"Come and sing your ballads in our drawing-room," said some foreign tourists to Maria Guizol. With the gesture of a Queen pointing out the frontiers of her realm, the herdswoman answered, proudly showing the sky, the hills, the far-away Mediterranean, "This is my drawing-room," and refused to sing for others than her goats and her neighbours.

Yet some friends managed to collect a dozen of her songs amongst the several hundred carried in her memory; a known musician noted the melodies, like the nightingale's. (Maria Guizol can sing but ignores practising scales.) A young and promising artist illustrated the poems with freshness and wit; thus was born, in the unassuming but picturesque little village of Magagnosc the album, *En Gardant Mon Troupeau* (While Watching My Herd). It is making its way towards the outer world. At a festivity in the College of Grasse one of the songs was acted out by the girls; some others are sung in the village schools; colleges in Paris have given the album as a prize book, and so on. One of the herdswoman's best poems is the one about the mysterious, empty "Sailing Boat":—

Sail, empty skiff, sail,
Prompted by the gale.
Sail, empty skiff, sail
On the silvery waves;

No captain has ever
From his beloved boat,
Let the siren bellow
Towards some haven;
No ship-boy has ever
Climbed in its rigging,
No sailor has ever
Leaned on its railing and wept;

If only I could live
Under your big sails
And follow your whims,
Sailing boat charming,
And escape with you
And your doleful rigging
Far from all shores
Under the firmament!

ANDREE KARPELES HOGMAN and ADALRIK HOGMAN

# GOD AND MAN *

For some time past the contemporary scene in philosophy has been enlarged by a group loosely called Existentialist. In much of their thought there is nothing profoundly novel, having roots as it does in ideas which can be found as far back as Augustine and a more recent ancestry in the Danish thinker Kierkegaard. Indeed, the interest evoked by the religious and philosophical ideas of Kierkegaard is an amazing feature in the thought of Europe today. But Existentialism is a label applied to thinkers of the most varied kind—atheists like Sartre and Camus, Christians of the Protestant variety and Catholics like Marcel, not to speak of the Jewish philosopher Buber, the Russian Orthodox Berdyaev and the German Jaspers.

All that they have in common is a new approach to the problems of existence and the relation of existence to essence. It is noteworthy that Marcel, though he is often regarded as the founder of Christian Existentialism, "a label," he says, "first attached to me in Italy," insists that "the term Existentialism brought with it the worst misunderstanding, and I now consider I have repudiated it once and for all." *Metaphysical Journal* consists of entries made between 1914 and 1923 but in date it is the latest of Marcel's works to be published, and there is no doubt that it is an invaluable tool for the understanding of a thinker who, it must be confessed, is not easy to comprehend. To study the development of a man's thought, his grappling with terms, his day-to-day musings is indeed fascinating but it is not easy. In his preface to this English edition, admirably translated by an intimate friend of his, (Marcel himself calls the translation "*magnifique*") he says that the book is "difficult and in places disconcerting." It certainly demands the most concentrated attention and a knowledge of the whole range of philosophic literature. It is hardly a book for amateurs but certainly gives food for thought to professional metaphysicians.

The central theme of the *Journal* is the impossibility of thinking of Being as object This criticism of objectivization, which is also a clue to the central ideas of Berdyaev, constitutes the hard core of this book. Much of it is a working-out of the thesis in relation to belief in God. If we say that God exists we make God an object, which is certainly not the case.

> To deny God as existing, in our sense, is to refuse absolutely to treat him as an empirical object, and at the same time and in consequence to deny (and the negation is transformed into a negation of itself, that is, into the negation of a negation) that anything in experience, that anything in that which exists, can be incompatible with God, can exclude God.

It is remarkable what Marcel is able to do in the development of the "*cogito*" of Descartes. "I think, therefore I am" virtually is transformed into "I believe, therefore I am." Profound things are said about faith A faith which justifies is something quite other than certitude and justification must not go back "to establish ing an implication of notions." So subtly Marcel endeavours to work out the relation of "I think" to "I believe."

Personal relations cannot be based on any regard for the other person as object. The example of the saint is taken.

> Anyone who reflects on sanctity, for him by an analytical necessity sanctity is suppressed. In this sense we can say, I think that the saint can only be the object of cult—cult being defined here as the participation of a mind in another mind which it does not accept as an object or datum...a cult some humble person devotes to a saint of whom he knows nothing ..has more benefit than volumes piled up by men of learning s

* *Metaphysical Journal.* By GABRIEL MARCEL; translated by BERNARD WALL (Rockliffe Publishing Corp., Ltd., London. 344 pp. 1952. 30s.)

as to reduce the saint to normal proportions or even to establish that he never existed.

But it must not be supposed that Marcel advocates any kind of subjectivism. This is as fiercely refuted as the dualism which seems to be for him the worst enemy.

What I call the *situation* certainly cannot be reduced to the consciousness of the actors; for in this order no "adding up" or "integration" is possible. The unity of the situation appears to those "involved" in it as essentially being a datum given, but at the same time as something that permits of and even calls for their active intervention.

"Every relation of being to being is personal" and "the relation between God and me is nothing if it is not a relation of being with being, or strictly of being with itself....God is the absolute "Thou" who can never become "him." But "scientific knowledge only speaks of the real in the third person."

One may conclude a most inadequate review of a profound and subtle description of "work in progress," of a philosopher "with his shirt sleeves up" with a remark which appears about half-way through: "All the judgments made on God by man fall back on to man's own head. Thou art not is man's verdict: but what of the verdict-maker—*is* he?"

LEONARD M. SCHIFF

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*The Deep Church.* By MELVILLE CHANING PEARCE ("Nicodemus"). (Victor Gollancz, Ltd., London. 222 pp. 1952. 12s. 6*d*.)

Mr. Chaning-Pearce has done a service to Christendom by reminding it that what is wanted is neither a High nor a Low Church but a *deep* one —a Church which evolves of necessity from an inward spirituality instead of one which is imposed by authority from without. And his warning of the increasing Totalitarianism of Catholicism, both Anglican and Roman, which today dismisses mystical "seeing" by the individual as moonshine, is timely:—

To be approved . the mystic must wear Church-consecrated blinkers; to see simply is to sin. The profound contempt for humanity implicit in such an attitude is evident. It is upon such a scorn of man that all totalitarianism builds.

And yet, as he shows, this religious totalitarianism has lately made immense infiltration into Britain, which is supposed to be defending the free way of life.

When dealing with such facts, and in his clear and reasoned disposal of the Roman Catholic Church's claim to infallibility, the author's conclusions hold great interest for Christians and non-Christians alike. But when he suggests that the Deep Church of the Spirit should find outward expression in a revival of the early, pre-Roman Christian Church of the Celts, with its Byzantine affiliations, those who know the dangers of organized religion, and see no reason for an outward temple for the true religionist who has consecrated himself to worship "in Spirit and in life," will be less impressed. The author quotes Jacob Burckhardt as referring to the historic Church as "this sacred petrifaction," but does not seem to realize that all attempts to organize the things of the Spirit must inevitably induce petrifaction. And although he rebukes the non-catholicity of Catholic Churchianity in the words: "The creed of Divine Spirit is more Catholic than Christianity has ever been," his own definition of Spirit is based unequivocally upon the Christian definition of that term without examining it in the light of the definitions found in the older Eastern faiths. This leads to faulty philosophical reasoning, resulting in erroneous conclusions which will decrease the value of an otherwise extremely interesting book, for readers familiar with the more exact and truly catholic *Philosophia Perennis*.

ESME WYNNE-TYSON

*The Reluctant Healer*. By WILLIAM J. MACMILLAN. (Victor Gollancz, Ltd., London. 223 pp. 1952. 13*s*. 6*d*.)

To many people this book will chiefly appeal for the intimate details it provides of the action of supra-normal powers, details which lose nothing in Mr. Macmillan's rather sensational telling, despite his distaste for any forms of psychism. But of even greater interest, perhaps, is his account of the conflict set up in himself by the discovery that he possessed these powers as a healer, a conflict of which the whole book is a record and which remains imperfectly resolved at its end. One would have thought that to become a channel of a magnetic radiance which could heal those regarded by orthodox doctors as incurable and which again and again proved infallible in its working, would have been deeply satisfying. But to Mr. Macmillan his unexpected gift proved far more of a punishment than a joy. To some extent this was due to his conventional family background and his hatred of being in any sense a freak. This fear of the socially or professionally suspect was exacerbated by the existing illegality of free-lance healing. But it persisted even after he was legally licensed to heal.

At a deeper level, however, the conflict was between the conscious and the unconscious in himself. He had never thought of being a healer when, as a young theological student, his remarkable gift first manifested. And, although after a time through a desire to help the afflicted and at the persuasion of friends he accepted his fate, the conscious part of himself was always in varying degrees of rebellion. Above all the fact that he was never in fu conscious control of the power tha used him, though his voluntary co operation with it grew with the year was a continual agony to him. I never failed him or injured a patien but he was always terrified lest I should. Actually he owed his healin power to his unconscious or intuitiv genius, but although he served it a faithfully as he could, he never pro fessed to be altogether spirituall dedicated to its will and it seemed t work equally effectively whatever h condition, previous to treating, migh be. But he paid for this by being outside his consulting room, at th mercy of his moods, like a school-bo released from the class-room. Ther is in fact much of the schoolboy, sti craving an irresponsible freedom, i his disposition, as he engagingly ac mits. And the candour with which h acknowledges his weaknesses, stupic ities or mistakes is endearing. In th latter part of his record, too, whic ends with the outbreak of the war, th gulf between the unconscious and th conscious in him begins to close, a the self-knowledge essential to matu ity grows out of a series of painful an exhausting crises.

His writing is ingenuously slap-das and he tends to over-dramatize. Bu the honesty of his record is never i doubt or his fundamental and impu sive humanity. As a healer he is un doubtedly a pioneer in a kind of trea ment which will one day supersed drugs and surgery, and a transmitte of that solar radiance which we mus learn, each in our own way, to receiv from the unseen world and give.

HUGH I'A. FAUSSE

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*Man into Wolf: An Anthropological Interpretation of Sadism, Masochism, and Lycanthropy*. By ROBERT EISLER. (Routledge and Kegan Paul, Ltd., London. 286 pp. 1951. 21*s*.)

The late Robert Eisler was a distinguished anthropologist, a Fellow of the Austrian Historical Institute, who worked at the League of Nations fro 1925 to 1931, but later endured th privations and brutalities of the Ge tapo concentration camps at Dacha and Buchenwald. The book consis of a lecture on sadism, masochism an lycanthropy that Eisler delivered at meeting of the Royal Society of Med

cine in Britain and the elaborate notes and appendices which he prepared in defence of his argument. The lecture, occupying less than a quarter of the book, develops the thesis that, at some time in the evolution of man, a peaceful, frugivorous, non-fighting and not even sexually jealous species became transformed into a predatory, murderous and jealous species under extreme environmental pressure and by imitation of blood-lusting enemies.

Eisler finds in his theory ample support for the wide-spread traditions about the "Fall of Man." The sexual aggressiveness of some groups of primates (*e g.* the baboons studied by S. Zuckerman) is explained (explained away?) as a "blind alley" in evolution. We are told that the peaceful, non-jealous Trobrianders described by Malinowski, and the gentle and sexually unashamed Tahitians painted by Gauguin, give us a truer idea of our own potentialities.

Various magical practices involving the donning of a wolf's pelt; "werewolf" organizations that have been revived again and again, even in recent times; sadistic and masochistic rituals —these are found to be reminiscent of the "Fall" and the camouflages to which man resorted then. Some dreams are interpreted along Jungian "archetypal" lines.

Eisler affirms his faith in the possibility of re-transforming men into a peace-loving, non-jealous species, either gradually or suddenly. The entire argument is provocative. If it bristles with difficulties (witness the appeal to Lysenko and Neo-Lamarckism), the conclusion—"We can throw off the fatal wolf's mask"—which is supremely worth while, can perhaps be worked out along other lines too.

It is strange that a man with the omnivorous reading habits of Eisler should not have taken any interest in the possible parapsychological implications of lycanthropic traditions. How otherwise can we account for the absence from the voluminous notes of any reference to Richard Bagot's article "The Hyænas of Pirra," first printed in the *Cornhill Magazine* and condensed in the *Journal of the S P.R.* for July 1918? Do no such sinister narratives have any explanation other than mal-observation made possible by the "lycanthropic complex" of the observers?

C. T. K. CHARI

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*The Galloping Centaur : Poems 1933-1951.* By FRANCIS BERRY. (Methuen and Co., Ltd, London. x + 198 pp. 1952. 12*s.* 6*d.*)

Mr. Berry has harvested into one volume a selection of poems from several previously published volumes and a score of new poems written during the past five years. The result suggests that he has so fallen into the habit of writing like himself—with some small debt to the explosive rough-hewn rhythms of Hopkins and the imagery of Eliot—that when, if ever, mellowness overtakes him and he finds himself moved to sing of the rapture and ecstasy of being (which after all is what a poet might reasonably be expected to wish to do) he will be hard put to find the right idiom for his song. At the moment, however, he seems to have a sufficient store of anger in his heart to keep any hint of a *Te Deum* at bay for years to come. The poet who in 1936 sang that "love is like white worms gnawing core and kernel" sees today a cliff wall overhanging the sea as "inane and loutish" and apostrophizes London Town in the imagery of sewer and brothel. But under the anger is pity; and the pity redeems a good deal of this snarling, crackling, hissing verse. Moreover, the fact that Mr. Berry has kept it up for 18 years indicates virility. Time, one hopes, will teach him that originality can pall, that there is something to be said for tradition, and that quiet in poetry can speak no less eloquently than fireworks.

J. P. HOGAN

*Brain-washing in Red China.* By EDWARD HUNTER. (Vanguard Press, Inc., New York; distributed by Thacker and Co., Ltd., Bombay. viii + 311 pp. 1951. Rs. 3/-)

Western Communism, in its Stalinist phase, has purged the educated classes, both old and new, with merciless severity. Chinese Communism, with far fewer of these necessary but dangerously self-opinionated people to deal with, is trying other means to make them useful.

Edward Hunter, an American who knows China well, has collected material on the re-education of adults, the education of the young, and general propaganda. His statements are in accordance with what we know independently.

The treatment of adults uses in an interesting way the technique of the public confession. They "study" under one or more party supervisors, in groups which remain together for months. They are put through long sessions of discussion, on Marxian theory, and on their written personal confessions. Talking for hours to a critical circle, making out the best case they can, persistently corrected for deviations, endlessly repeating the accepted formulæ, they finally reach a state of quasi-conviction which apparently serves as if it were genuine. "Brainwashing," the Communists' own phrase, is appropriate.

They are thus trained to accept Marxism, to reject religion and the whole Chinese tradition, to be ashamed of their parents and to despise family solidarity, to be indifferent to their wives and husbands and to tolerate casual sex liaisons, and to hate America. Spying and denunciation of parents, familiar in the European totalitarian states, have now appeared in patriarchal China.

It has been said that the basic totalitarian belief is that everything is possible. Indeed, given technology, organization and fanaticism, it is hard to set any limit to the destruction men can wreak.

P. SPRATT

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*The Task of Peace Making.* (Visva-Bharati, Calcutta, for the World Pacifist Meeting Committee. 181 pp. 1951. Rs. 5/-)

The reports of the World Pacifist Meeting held at Santiniketan and Sevagram during the winter of 1949 make up this volume. They contribute several constructive suggestions for making peace, both individual and collective, a reality, in the Quaker way as well as in the Gandhian way. The book is a challenge to action, a call to work, in these days of innumerable regional and international conferences, with their plethora (often) of pious resolutions. For the reports of the Meeting record, in most cases, what has actually been tried successfully for years in the field of peace-making, though in small areas. The book is, therefore, a little candle of light in the encircling gloom.

M. G.

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*The Story of Bapu.* By SHAKUNTALA MASANI. (Oxford University Press, Bombay. 92 pp. 1952. Rs. 4/-)

This is the story of Gandhiji, told in an attractive and simple way suitable to children. It has been stripped of the complications of political circumstance and the incidents used to bring its meaning home to children have been selected with understanding. Gandhiji himself was so delightfully simple and direct, so childlike, that his personality and his life are readily accessible to the hearts and minds of the young. It is imperative that they should be presented intelligently to every Indian child. Shakuntala Masani has succeeded to a large extent in doing this and her book is planned to appeal to village children. But how many village children in India read English? It should be available in Indian languages.

LILA RAY

*The Forrestal Diaries.* Edited by WALTER MILLIS. (Cassell and Co., Ltd., London. 542 pp. 1952. 25s )

James Forrestal was U. S. Secretary of the Navy from May 1944 to July 1947, then held the newly created office of Defence Secretary until he resigned in March 1949, dying soon afterwards under tragic circumstances.

About the middle of 1944, Forrestal began to maintain a "Diary" which by his death contained nearly 3,000 typewritten pages. The editor has performed his very difficult task of selection and supplementing background information with admirable care and discrimination, making of a contemporary record, prepared under the pressure of strenuous work, a coherent book of absorbing interest.

Forrestal's diary contains a vivid account of the inner history of the cold war as seen through the eyes of an American statesman whose job it was to guard the country's security by appropriate measures. Mr. Churchill, in March 1946, he writes, "agreed with my analysis that we are dealing not only with Russia as a national entity but with the expanding power of Russia under Peter the Great plus the additional missionary force of a religion." Prudence would no doubt require adequate military preparedness to meet aggression. But, taking the long view, the ideological battle with Communism can be won by Democracy only if the living conditions of the common folk are improved in the under-developed democratic countries.

To the student of international affairs this book is invaluable. We are here afforded glimpses of how the political stalwarts of our time reacted to the dynamic problems of the day, and why; and of the stresses and strains to which the world was subject in a crucial period of its history. It is valuable also for the intimate pictures it gives of the operation of the American administrative machine and more especially of the Presidential Cabinet.

I have entertained the view over many years that the Presidential Executive system in the United States does not make for Governmental efficiency during ordinary times, as Congress not infrequently takes delight in blocking the Presidential legislative and budget measures submitted for its approval. Forrestal voices the feeling that the responsible type of cabinet government operative in Canada has distinct advantages over the Presidential Cabinet system in vogue in the United States.

I would strongly recommend this book to the notice of all who are interested in international affairs or in American political institutions. It is a most informative and readable book which will repay careful study.

M. RAMASWAMY

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*Rāṣṭra-Vāṇī.* By Shri RAMANATHA PATHAKA, "Praṇayī." (Sahitya Mandal, Arrah, Bihar. 83 pp. 1952. Re. 1/8)

There is a refreshing freshness of outlook in this collection of 75 Sanskrit poems. Instead of singing of the usual well-worn topics such as love in separation and the joys of reunion, "Praṇayī" gives expression to his patriotic feelings. He pays homage to his motherland and to the heroes who have served in the cause of her liberation; he is grieved and indignant at the sufferings of the masses and the pleasures of the privileged few. He urges the young to serve the nation and to shake off their sloth and complacency. The poems are mostly made up of three stanzas in modern metres and can be set to music. This collection supplies a proof, if proof were needed, that Sanskrit is capable of expressing modern thoughts and sentiments, and hence this book merits a wide circulation. Proof-correction should receive much closer attention in the next edition.

N. A. GORE

*Sanskrit Comic Characters.* By J. T. PARIKH. (The Popular Book Store, Surat. 72 pp. 1952. Rs. 2/-)

Laughter is the sauce of life and also of literature, which is a reflection of life. Much has been said and written about the meaning of the comic in literature from different points of view. In Sanskrit drama the figure of the *Vidūṣaka* is an embodiment of the comic; and though this figure became standardized in later Sanskrit dramas it could not be entirely dispensed with by any dramatist; its presence in some form or other was necessary in order to add an element of vitality.

In this book Professor Parikh gives us "a small series of articles essaying a critical and dramatic appreciation of the *Vidūṣakas* in Sanskrit drama, suggested by *The English Comic Characters* of Mr. J. B. Priestley, the well known English novelist." Professor Parikh points out that

> of about a dozen *Vidusakas* that cover the entire field of the Sanskrit drama, not one is like another, though all of them are of the same cast and mould and made of the same stuff, just as you and I stand apart though shaped from essentially the same matter.

Though a stock type, the *Vidūṣaka* was given a different individuality by the genius of each dramatist. In accordance with this theory, Professor Parikh has given us a nice analysis of the *Vidūṣakas* in the works of Aśvaghoṣa, Bhāsa, Kālidāsa, Harṣa, Rājaśekhara and others.

A perusal of this book will refresh even the most morbid reader. We await with eagerness Professor Parikh's study of the comic in the other Sanskrit works to which he makes reference in his Preface. For a correct appreciation of Sanskrit dramas, critical studies of the present type are necessary. We therefore congratulate the author heartily upon this production, which we are sure will be followed by his critical studies bearing on other aspects of Sanskrit drama.

P. K. GODE

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*Essays in East-West Philosophy; An Attempt at a World Philosophical Synthesis.* Edited with an Introduction by CHARLES A. MOORE. (University of Hawaii Press, Honolulu, Hawaii. 467 pp. 1951. $5 00)

The East-West Philosophers' Conference held in Hawaii in 1949 was a meeting of minds seeking a philosophical synthesis, "a world-perspective" in philosophy though not a "world-philosophy." Prof. Charles A. Moore must be congratulated upon organizing it. The book under review is an outcome of that meeting.

The efforts made there to state the "differences" and points of "general agreement" between Eastern and Western philosophy are reported in this volume, *e.g.*:—

> The West believes that the world can be changed by saving it through time; the East that it is hopeless and cannot be saved.
>
> For the East the intuitive "higher" knowledge is not capable of verbal expression and communication, at least to those who have not attained it.

I cannot agree with these statements, but have no space to give my reasons. There is a clear logical distinction between "communication" and "verbal expression." If a truth or a doctrine could not be "verbally expressed" it *could* be "communicated"; by tradition, by personal example, by master and pupil living together—and by silence. "Verbal expression" is only one form of "communication." The Upaniṣadic truth, *śāntō yaṃ ātmā*, was "communicated" but not "verbally expressed."

The distinction which I make is not arbitrary, nor unknown to modern logic. Wittgenstein, *e.g.*, draws the logical distinction between what can be "shown" but not "said."

> Nothing is concluded; but the tendency of the dialectical process, here as always, is to enlarge the conception of ideas, and to widen their application to human life. What is said by Jowett of Plato's Dialogues is true of such conferences.

N. A. NIKAM

# THE INDIAN INSTITUTE OF CULTURE

[We publish here, in somewhat condensed form, the enthusiastically received lecture on *Haridasa Sahitya*, the literature produced by the many poet-saints of the Kannada country, which **Shri B. T. Acharya** gave at the Indian Institute of Culture, Basavangudi, Bangalore, on August 21st, 1952 Space permits the rendering here, in the lecturer's English translation, of only a few of the Kannada songs of the *Haridasas* which the lecturer sang with devotional fervour, playing the accompaniment on an Indian *tamboura*.—ED.]

# HARIDASA SAHITYA

## THE KARNATAK MYSTICS AND THEIR SONGS

The literature of a country is an index to the standard of culture which it has attained. The higher and nobler the ideas of life contained in its literature the greater is the evidence of the refinement and culture of the race. Not only is literature a measure of the height of culture attained, but it is also the storehouse of the experiences of the race through the ages and the resulting ideals which have in turn moulded its character. Sometimes it may happen that, on account of the impingement or superimposition of a foreign culture on a race, due to political or other conditions, the latter's own intrinsic culture may suffer eclipse by the more aggressive foreign one, and a hybrid culture may result from the fusion of the two, as has happened in our land during the last four or five centuries. Prior to this, Indian culture was so virile and elevated that tribes and races which poured in adopted the pure culture of this land and themselves merged into our nation.

Fortunately for us, however, our literature, though no doubt considerably neglected, has survived in a great part of its glory. Now that India has won her political freedom, it is time that our leaders tried to restore Indian culture to its pristine glory by resurrecting all those high ideals which we have been forgetting or relegating to the background, ideals which consecrated our everyday actions and gave them a spiritual, immortal value.

Fortunately for us, the ideological content of most of our ancient literature and our concept of culture appear to have been formulated for the benefit of the whole human race and possibly for all time. Perhaps no other country has ever possessed so vast and so noble a literature as our Sanskrit heritage. We can well be proud of this great granary of knowledge and culture contained in our literature from the ancient Vedas and Upanishads, through the prehistoric Epics—the *Ramayana* and the *Mahabharata*—the Puranas and the Shastras, down to the great works of eminent poets and scholars of fairly recent historical periods.

This literature, being all in Sanskrit, would have been a closed book to the generality of mankind, had it not been for the wonderful labours of love of our scholars, who have translated, rewritten or adapted and interpreted much of it into, and by means of, the regional languages of the country. Very soon, however, even this regional-language literature grew to enormous proportions and attained as high a classical standard as the Sanskrit originals themselves, with the result that the common man was no nearer this vast knowledge and its cultural influence than before. In the Karnatak it was the *Haridasas*, or the "Slaves of God" as they called themselves, mystics and poet-saints, who rendered the immortal service of bringing the contents of these classics within the reach of the masses.

A very fine and high culture could not exist or thrive in the midst of a race of whom the majority lived in soul-killing ignorance. So the custom came into vogue of scholarly bards'

making use of festive occasions to give out to the masses essential principles of philosophy, metaphysics and ethics in the form of public talks, story-telling and the like, in easily understandable form and through the medium of the mother tongue, all made attractive with a judicious admixture of simple music and spoken prose.

These bards travelled from town to town and village to village, carrying the torch of knowledge to the masses. In their expositions, discourses and compositions, they not only enriched the literature of the Karnatak by the valuable content of their compositions; they also raised the dignity of the colloquial language by using it as a vehicle for high thoughts and noble teachings. As this institution of *Haridasas* grew in the course of centuries, the contribution of these bards to Karnatak literature grew to vast proportions and became a veritable treasure of songs, composed and sung and bequeathed to succeeding generations.

These *Haridasas* were men of high intellectual and moral stature and were imbued with a passionate spirit of service. Their faith in God was mystical and intense. The voluntary vow of poverty adopted and lived up to by these bards and their spiritual and saintly life earned for them unstinted regard and reverence from the public and their visits were eagerly looked forward to.

Their *modus operandi* was, collecting the people in the evenings in front of a temple, to select a few texts from the Shastras to propound and discourse upon, simplifying them with profuse illustrations from the lives of eminent spiritual souls, of great devotees and of heroes and Kings. From the Puranas they taught them of the Father of all, the great, merciful God, His *leelas* and manifestations, and dilated upon the methods of securing His infinite grace by a life of devotion and faith.

To these poet-saints the *Bhagawad Gita*—as the essence of all the Vedas and the Upanishads—was the pure and abstract science and the *Bhagawat Purana*, the applied one. Havin imbibed the teachings of the Vedant and the knowledge of the paths c spiritual pursuits, the *Haridasas* wer successful in imparting to the commo man the gist of all spiritual knowledg They brought home to the people th fact that the path of Faith and Dev tion is the easiest and surest approac to God, as had often been borne out b their own mystic experience an realization.

This school of *Bhakti* philosophy ca be traced through the ages, from th divine Sage Narada himself, throug the Epic and Puranic Periods, down t our own historic times. It is a matt of common knowledge that no countr has compared with this land of ours i the number and quality of such sain ed souls. Mirabai, Kabir, Surdas an Tulsidas of Northern India, Chaitany of Bengal, Valiram of Sind, Nar Bhagat of Gujarat, Tukaram an Namdev of Maharashtra, Potana an Thyagaraja of Andhra, Purandarada and Kanakadasa of Karnatak and th Alwars of Tamilnad are only a few the prominent representatives of th brilliant galaxy of poet-saints. N can we forget the exalted souls amon the *Shivabhaktas*—as distinguishe from the *Haribhaktas* that we ha been referring to above—like Basa and Akka Mahadevi of Karnatak an the great-souled *Harijan* saint, Na danar of Chidambaram fame, who a all, *Haridasas* and *Shivasharanas* alik God-intoxicated "Slaves of God."

In our own Karnatak country, th institution is said to date back to th 9th century, to one Achalanandadas whose songs have lived to this da Later we find that the mission h been propagated by the successors an followers of Shri Madhavacharya, t founder of the dualistic school philosophy. Narahari Tirtha, Shripad raja and Vyasarayaru have all left a rich legacy of devotional songs. B it is not till we come to Shri Pura daradasa, born in 1484, that we fi the institution of *Haridasas* as we kn

it. Up till this time mass spiritual activities had been confined to chanting and recounting from the Puranas by learned scholars called *Puraniks*, and to *Bhajan*-singing, either individual or community singing about some metaphysical subject or the attributes of the Almighty. It was left to Purandaradasa to combine the two in a most delightful and popular method of worship-*cum*-teaching, which went by the name of *Harikatha* or *Harikirthana*.

Born as the only son of a rich family, he himself became very early a multimillionaire (*navakoti narayana*) and was blessed with everything that went to make earthly happiness complete. In his thirties, however, he was one day smitten with revulsion from a miserly act of his and suddenly decided to give away all his enormous wealth in charity. He assumed the rôle of a mendicant and went forth into the world in search of God-realization. Providence directed him to the saintly apostle of Shri Madhavacharya, Shri Vyasaraya, who was then the Rajaguru of Krishnadevaraya, the Emperor of Vijayanagar. In a phenomenally short time Purandaradasa mastered all the Vedas and the Shastras. Blessed as he was with a divine voice and rich musical talent, he soon became a master of the science of music too and plunged into the art of *Harikatha*. Impressed by Purandaradasa's innovation in the method of teaching—that of story-telling to a musical accompaniment—his Guru sent him forth into the world to teach the path of devotion, *Bhakti-margâ*, through the medium of *Harikathas*.

In this mission he was ably assisted by Shri Kanakadasa, whose story is equally romantic. Born of Kuruba or shepherd-caste parents and heir to a small principality, he was blessed with a naturally devout temperament and spent a great deal of his time in worship, *bhajans* and similar services at the temple of Adikeshava of Kaginele, his household Deity. Destiny, however, intervened, deprived him of his beloved mother, wife and children, and finally drove him from his little kingdom, when the Muslims sacked his town. Deep frustration led him to a spirit of utter renunciation, in which he wandered about the land and, as fortune would have it, he too came under the influence of the same Guru, Shri Vyasaraya, and became a companion of Purandaradasa.

It speaks volumes for the faith and devotion of Kanaka that though he was, as a *Shudra*, debarred from the study of the Vedas and the Shastras, he soon mastered all the contents of the Epics and the Puranas and attained such a knowledge of Vedanta as few have gained. In his spiritual life he was an intense mystic and revelled in the contemplation of God. Accepted as an honoured disciple of Shri Vyasaraya, he too was entrusted with the work of propagating the Vaishnava cult. He became a collaborator of Purandaradasa and together they rendered yeoman's service in spiritual teaching for nearly 40 years. Purandaradasa belonging to the classes and Kanakadasa to the masses, but both born poets and singers, they flooded the Kannada world with a wealth of poetry and melody, all spontaneous compositions which have become household words among all classes of Kannadigas. Purandaradasa has in addition the reputation of having established the Karnatak system of music on a scientific basis which has stood the test of time and which is so perfect that the scheme drawn up by him is followed to this day by all South Indian schools of music. He has been styled the *Karnataka Sangeeta Pitamaha*.

Though the *Haridasas* mostly belong to the Kannada-speaking Madhava sect, representatives of other sects are not wanting. Of these, Vaikunthadasa of Belur—a Ramanujia by caste—is outstanding. He was a contemporary of Purandaradasa and Kanakadasa.

After these for a long time there were no remarkable *Dasas*, but such of those as carried on the mission were content to popularize the enormous legacy of literature left by these giants.

About 200 years ago, however, there was again a succession of three brilliant exponents of the school, *viz.*, Vijayadasa, Gopaladasa and Jagannathadasa, each of whom has left us a vast heritage of devotional and philosophical songs.

By this time the new system of *Harikathas* or *Kirthanas* had spread far and wide, both in Maharashtra on one side and in the Andhra and Tamilnad on the other, where they have grown from strength to strength. Today in Karnatak we have had no outstanding exponents since the late Sosale Ramadasa. It is about time an earnest effort was made to recover the benefit of such a selfless organization as the *Haridasas* to help us in our efforts for the resurrection of our culture by weeding out the pretenders among them and bestowing public recognition and appreciation on such as are imbued with a spirit of selfless work and sacred missionary zeal.

Let us now examine some of the well-known songs of the *Haridasas* Each of these has its own noble thought or concept of philosophy or a moral lesson to teach. It is needless to say that it is not easy to convey the purity of spirit or the beauty of composition of these songs in a strange language like English, and that too in verse. Nevertheless a humble attempt has been made in the following translations to give those who do not know Kannada some idea of the content of these songs, rendered in a kind of verse and prefaced by the translator's prayer. An important fact to remember is that these saintly bards have sung, not to diverse deities as is commonly imagined, but to the One and only God, though they have visualized Him in one or another of His manifestations and called Him accordingly by one or another of His thousand and more names.

## THE TRANSLATOR'S PRAYER

Give me the eyes to see and the mind to know
This Gem of men, the Wielder of the Bow,
Whom all the gods in reverent terms acclaim
Their Father great and chant His holy Name,
Shri Rama, Light of Sita's lotus eyes,
Whose grace is e'er the Bhakta's greatest prize.
O Mighty Lord, if in my shallow mind
Thy radiant form and face I fail to find,
Be kind to me and grant me grace to sing
Thy blessed Name, Shri Rama, Oh my King.

---

## HOW COULD I A VAGRANT BE ?

*( Naneke paradesi )*

Could I a destitute or vagrant be
So long as Thou art there, my Lord of Shree ?

Thou art my parents, those that give me birth,
My friends and all my kith and kin on earth,
Thou art the matchless gems my chests contain,
My proudest ornaments, O Gopi's Swain;
Then how could I a vagrant be
When I have Thee, O Lord of Shree?

Thou art my brother, Thou that feedest me,
The clothes and shawls I don I owe to Thee;
'Tis Thou dost feed my children and my wife,
And day and night protect me all my life,
Then how could I a vagrant be
When Thou, O King, protectest me?

Thou art the Teacher, who wisdom dost bestow,
Thou art our prop to whom our all we owe,
Purandar Vithal, O my Darling sweet
I have found refuge at Thy Lotus Feet;
No fear have I when I have Thee
To watch, protect and cherish me!

PURANDARADASA

---

## DOUBT NOT, THERE'S ONE THAT WATCHES THEE

*( Talanisadiru kandya )*

O mind, pray torture not thyself, but be
Assured there's One who always watches thee.

Behold the tree upon the mountain's brow!
Who nursed and watered it, and watched it grow ?

If He, Who brought it forth, assumes the role
Of Watcher, why these doubts, O timid soul?

These beasts and birds that in our woodlands play!
Who finds them sustenance from day to day?
Dost know there's One that answers to their call
And mothers them like one who bore them all?

Those croaking frogs that had their birth midst reeds
And rocks! Who caters to their daily needs?
It is our Keshav, King of Kings, I swear,
Protects us all with unremitting care!

KANAKADASA

---

## IT IS ALL IN VAIN!

*(Bevu belladelidalenu phala)*

Will neem leaves steeped in sugar sweet
E'er lose their bitter tang?
Will feeding snakes on milk remove
The venom from their fang?

What if the son that doth not love
His mother or his sire,
Goes round to all the sacred shrines
With a pilgrim's faith afire?

What if the heartless fiend, who finds
Delight in cruel deeds,
Doth at the altar take his seat
And the holy *Gita* reads?

Of what avail one tells his beads
Devoutly day and night,
While all the time in cheating others
He finds his heart's delight?

What profits one whose heart is full
Of blind and jealous rage,
If he doth fast the livelong day
Like a saint or pious sage?

When one is full of evil traits,
Whose thoughts are always low,
Of what avail that he doth bathe
In Ganga's sacred flow?

And if at heart he hath no love
For Vithal, Laxmi's spouse,
What if from speech he doth refrain
And keeps such other vows?

PURANDARADASA

---

## WHAT IS CASTE?

*(Kula kulavennutiharu)*

High caste, low class and ancient stock,
Whatever do these mean?
Should they with whom Truth only counts
On castes and classes lean?

The lotus comes from slush, and yet
We deck the Lord with it!
To drink the milk that cow's flesh yields
The Twice-born find it fit!

The musk, which also comes from beasts,
Don't Brahmins use it too?
Narayan and the Three-eyed God,
From what castes hail these two?

To what caste does the soul belong?
Or the intellect or life?
If the Soul of souls is pleased with one
Is caste a cause for strife?

KANAKADASA

---

## OH! LET ME BE A KEEPER AT THY GATE!

*(Idanadaru kodadiddare)*

Of what avail these pæans of praise
Of Thy Lotus Feet I chant,
When even this my humble plea
Thou dost not choose to grant?

I never pestered Thee for gifts
Of food or raiment brave;
While all I craved was but to be
Thy servant's servant's slave!

Ne'er once I pled my poverty
Nor asked for gems of Thee,
To let me always bow before
Thy Feet was all my plea.

O Ranga Vithal, Lord, I sought
No pomp of kingly state;
I asked but this, to let me be
A keeper at Thy gate.

SHRIPADARAJASWAMI

---

## WHOSE IS THE FAULT, MY KING?

*(Nanninda nane janisi)*

I took not birth myself, did I?
No hand in it had I!
Since Thou didst will that I should be,
Thou knowest the reason why!

This being so, I do but act
As Thou dost prod my wit;
And if I err and sometimes slip,
Whose fault, my Lord is it?

Behold, perchance, a mother fails
To watch her babe a bit
And the infant crawls to the open well,
Leans o'er the gaping pit;

If then she fails to snatch the child
Before she gets a fit,
Dost blame the child or mother, Lord?
Tell me, whose fault is it?

My wife, my children and my home
Are all, O Father, Thine,
Their burden, care and all their plaints
Are Thine, forsooth, no mine.

Float me in milk, as Thou dost wish,
Or float me in the brine;
How am I due for toll to Thee
When all my goods are Thine?

If right or wrong, the blame is Thine,
If wrong, how question Thee?
O Cupid's Father, Kanaka's King,
Thy grace extend to me.

KANAKADASA

## ART THOU REALLY COMPASSIONATE?

*(Karunakara neenennuvadeko)*

Why art Thou called Compassion's mighty Sea?
I have my doubts the name well suiteth Thee!
They say Thou dost come down from age to age
In mortal shape, and human griefs assuage.

The Tusker, Bali, Dhruv and Draupadi,
Ahalya too, they say, were saved by Thee,
But if we think about them, do we find
That these are tales of Grandma's feeble mind?

If now compassionate Thou truly art
Stretch forth Thy hand and draw me to Thy heart,
O soft eyed Lord, if friend Thou art, prithee,
Why dost Thou let these sorrows cling to me?

Ajamila from death's door Thou didst drag,
Since when the world has called Thee "Eagle Flag"!
If all these flattering titles are but true
Make haste, O Vithal, come and save me too!

PURANDARADASA

## YASHODA AND HER CHILD

*(Jagadodharana adisidalyashoda)*

How Dame Yashoda played with Him,
Whom in her mind she thought
To be her own, her darling child,
Her very own wee tot!

What wondrous games she played with Him,
This Child of boundless might,
The Lord of all the worlds, Who soars
Beyond the Vedas' sight!

She little knew how far beyond
Our mental grasp He was,
This nucleus of the atom's heart,
And the boundless cosmic mass!

This God of Gods, this Vithal Lord,
This glorious, wondrous One,
Yashoda played with Him and thought
That He was but her son!

PURANDARADASA

## WAVE THE LAMPS AND SING THE ANTHEM

*(Arati yettiri Shri Harige)*

Come, sing the anthem, wave the lamps
To our blessed Shri Hari,
The glorious King of the Milky Sea,
And the Lord of the Goddess Shree.

Wave lamps to the Fish that ploughed the seas,
To the Turtle armour clad,
To the Boar who rescued Mother Earth
And the Lion who saved the lad;

To the Dwarf who trod the earth and sky,
To the Brahmin Sage gone wild,
To the greatest Bowman earth has seen,
To Gopi's wondrous Child.

To Buddha of the tender heart,
To the future Horseman King,
To the blissful Lord of the Sacred Hill,[1]
Come, wave the lights and sing!

TIMMAPPADASA

B. T. ACHARYA

[1] The Tirumalai Hills. Each line, from 5 to 14, refers to one of the 10 incarnations of Vishnu, the God of Gods, and line 15 refers to the same popular Deity, Lord Srinivasa of Tirupati.

# ENDS AND SAYINGS

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

Dr. L. R. Phillips, Representative of the British Council in India, lecturing on "The Springs of Conduct," at the Indian Institute of Culture, Basavangudi, Bangalore, on November 21st, made a penetrating analysis of the hereditary and environmental factors influencing the formative years and leaving their impress for the future.

Intelligence, temperament and physique were the chief hereditary factors. A child with a high intelligence quotient was likely to retain his lead. Intelligence and adaptability went together. Juvenile delinquents were generally subnormal and unadjusted to their circumstances. It was possible, by supplying environmental deficiencies, to bring many such individuals into harmonious relations with society, but for many others the strain of adjustment to environment was too great and they succumbed to insanity of one or another type. We all had to make some compensation adjustments; megalomania was an attempt at compensation which had got out of hand; dementia was a withdrawal from the world of conflict.

Dr. Phillips used Bernard Shaw's case by way of illustration. Shaw's brilliant intellect had survived early environmental difficulties unimpaired but he had overcompensated for running away from the conventional Ireland of his youth by exhibitionism and saying things to outrage public opinion.

In response to a question raised by the Chairman, Sir Samuel Runganadhan, former High Commissioner of India at London, Dr. Phillips agreed that it would be a very great pity, when so many countries were doing all they could to acquire English, if India let her knowledge of it slip away. The British Council was arranging to bring out English instructors who would go on tour, visiting colleges and high schools in the interest of maintaining the standard of English in India.

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Dr. Julian Huxley brought out some interesting points in his Presidential Address on "Evolutionary Humanism" at the First International Congress on Humanism and Ethical Culture held in Amsterdam last August. In that address, published in *The Plain View* for November, the great scientist saw the world as "undoubtedly in need of a new religion." He based this view on the heightened concern for religion in our day to which a number of factors had contributed, including the dominance of evolutionary scientific thinking; the great and general disillusionment on the one hand and the new hope of the under-privileged for a better and fuller life on the other; and the vast increase of knowledge, revealing "the apparently endless recurrence of the rise and fall of peoples and nations," engendering questioning of progress; and confronting modern man with "a relativity of working codes of morality that would have bewildered our ancestors."

Dr. Huxley meant, by the religion needed, one which should appeal potentially to all mankind :—

> an organized system of ideas and emotions which relate man to his destiny, beyond and above the practical affairs of every day, transcending the present and the existing systems of law and social structure.

He includes in the destiny of man, "the highest type known to evolutionary biology," his being the agent of further evolutionary progress, his transcending "the separateness of his ego in some form of unitive experi-

ence" and perhaps his tapping of latent psychic forces and even attaining "satisfying kinds of mystical experience" without detriment to personality or professing a theistic religion.

This is a long way for a highly respected scientist to go but at the risk of seeming unappreciative of his candour and his courage we must point out a few of the defects in his formulation: his by-passing of the common substratum of truth in the world's religions; his apparent assumption of a single life for man and his proposal that the new religion shall be based, on its intellectual and rational sides, upon scientific knowledge, admittedly incomplete. In view of the revolution in scientific thinking within the memory of living men this seems indeed like building upon shifting sand.

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Prof. Daniel H. H. Ingalls, Head of the Harvard University Department of Sanskrit, lectured at the Indian Institute of Culture, Bangalore, on November 27th on "Bhaskara the Vedantist," under the chairmanship of Shri M. P. L. Sastry.

Coming after Shankara, Bhaskara had written much about him in his Commentaries, of which only his *Brahmasutras*, in a poor edition, survived, besides seven chapters of his *Gita* Commentary. While he agreed with Shankara on many fundamental points, *e.g.*, the cosmogonical process, he differed on others, denying, for example, the possibility of attaining Moksha or salvation during life.

Shankara, Professor Ingalls said, was the brilliant mystic getting at truth by direct perception; Bhaskara represented the scholarly type, seeing the process of gaining final knowledge as a slow ascent; he asked for scriptural authority before acceptance of a view; for Shankara, on the contrary, enlightenment was the sudden flight, the lightning flash.

Nevertheless, the lecturer said, despite their differences of approach, he would place Bhaskara nearer to Shankara than other great Vedantins like Ramanuja and Madhwa. Among Western thinkers, perhaps Spinoza would best represent Bhaskara while Bradley would come closer to Shankara.

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The first two quarterly issues, for July and October, of the illustrated and modestly priced *Indo-Asian Culture* published quarterly from New Delhi by the Indian Council for Cultural Relations, would do credit to a far richer country. India's official sponsoring of these beautifully got-up volumes recalls the Chinese proverb: "If you have two loaves, sell one and buy a lily." India has "bought a lily" at what must be a considerable sacrifice, and the world's cultural atmosphere is in so far the sweeter.

The name was a happy inspiration, as was also the choice of the symbol from a famous painting, the sapling of the Bodhi tree carried by the Princess Sanghamitra, a Buddhist nun, to Ceylon in Asoka's reign. For ancient Indian culture spread beyond the shores of the subcontinent and had its flowering in many Asian lands. Dr. Rajendra Prasad, President of the Indian Union, writes in his message for the opening issue of the "single ethical and cultural community" between the people of India and the lands of South-East Asia, to which art, literature and archæology all bear witness.

The contents show this catholicity. The first issue had, among others, scholarly articles on "India and Ceylon" and "Dvipantara Bharata or India of the Islands"; the second, articles on "The Sinhalese Dances and the Indian Natya" and "Co-operative Efforts of India, Burma and Ceylon in the Scientific Study of Buddhism."

The composite nature of India's own culture is recognized in articles on "Places of Buddhist Pilgrimage," "The Literary Activities of the Jainas" and "The Muslim Way to Peace."

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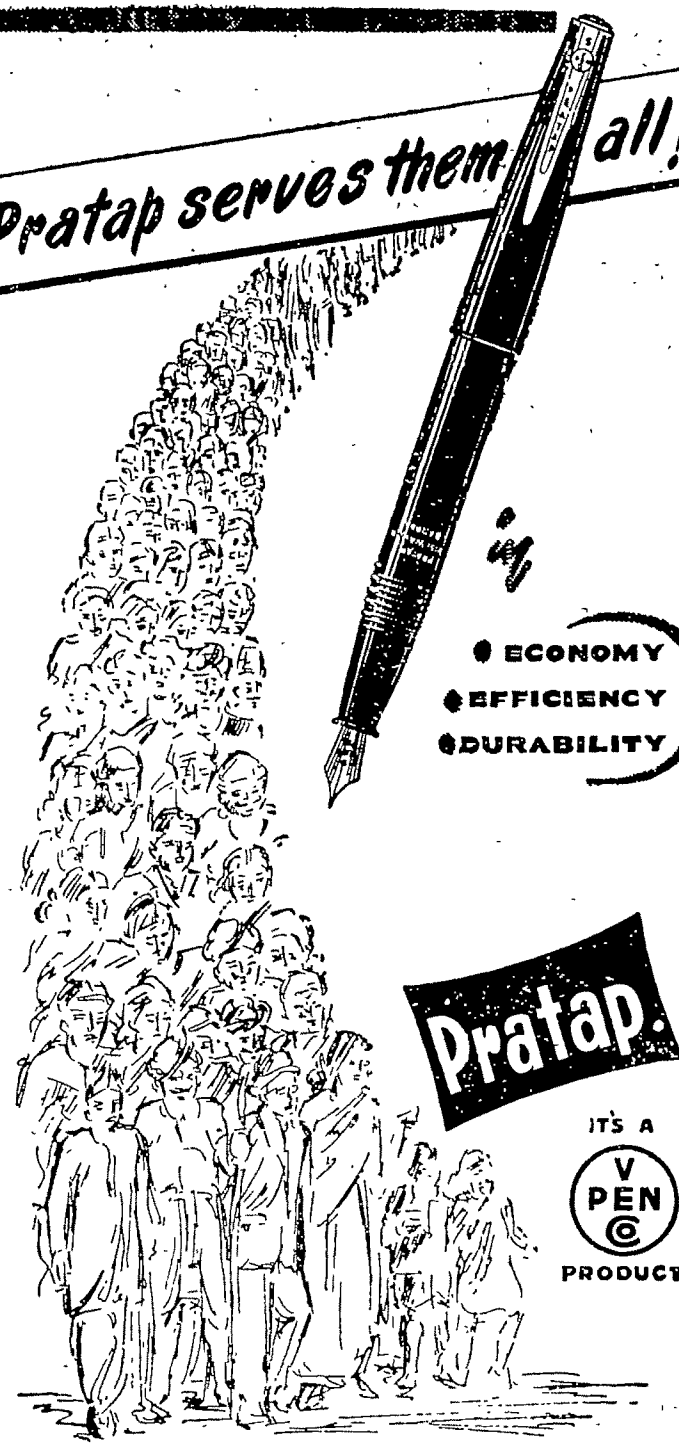
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**Bombay, February 1953** **Vol. XXIV No. 2**

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**"Aryasangha," Malabar Hill, Bombay 6, India.**
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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. XXIV FEBRUARY 1953 No. 2

## "THUS HAVE I HEARD"—

The demand for a religious philosophy which would satisfy the urge of the human heart for some mystical experience of inner contentment has been gathering momentum. In several places and in different ways this demand has found expression. But the man who is its most earnest and persistent public exponent at the present hour is Dr. S. Radhakrishnan, practical statesman and idealistic philosopher. His silent but effective work at Oxford; the point of view which his books present; his fine attempts, through his translations of Sanskrit and Pali texts, to educate the Western world in Indian mystical thought; his advice and admonitions to his own countrymen to eschew the outer trappings of ritualism and blind belief and to make their faith enlightened;—these are beneficent influences.

Appropriately he brought this out at the Philosophical Congress held in Christmas week at Mysore, pleading for "a generous view of the ideas of different philosophies." He asserted that

> the function of philosophy was a metaphysical demonstration to elucidate, define and reconcile propositions and the human problem. The supreme reality made no distinction between man and man, to whichever class of religion he might belong. They should have a broad vision and take into account the increasing knowledge and also the different religious traditions; it was thus the duty of all philosophers to make a *samanvaya* of these.

The comparative study of religions begun by the Western Orientalists in the 19th century was a splendid philological attempt; but while it enthused the special scholar it left the ordinary man cold; for the reading of the former's critical tomes, of his learned but wooden translations, did not take the ordinary man any further. He wanted bread but was given stones in the shape of technical translations. The labours of Indologists, Egyptologists and others demonstrated that the ancient world

had numerous peaks of sublime knowledge which revealed the timeless and spaceless Wisdom-Culture of Humanity. But of what practical use was this demonstration to the civilization of our era, made and sustained by materialistic and technological science? The results of the two wars and their aftermath compelled the thoughtful to recognize not only the fallibility of modern science but also the futility of its underlying philosophy of might and empiricism. Large numbers of people are looking, not for a creed to believe in, but for a religion to live by—a Universal Religion of Man, who must teach himself to become godlike. Dr. Radhakrishnan said that

> if the present world was to be led on the path of peace, fundamental ideas of different religious traditions must be co-ordinated with generosity in human relationship and they must interpret *Sutras* and *Brahmasutras* in a liberal sense.

A comparative study only of the language structures of old-world faiths is not sufficient; a comparative study of the ideas, philosophical and ethical, is essential. And this again, not with a bias in favour of the fetish theory and the ludicrous notion of the old civilizations having expressed but the babblings of infant humanity. Did humanity begin in savagery? The answer is in the negative and the splendid work of archæologists and others presses us to the opposite view. Of narrow views have been born some anthropological and other theories, *e.g.*, such an interesting and even plausible but not altogether correct or consistent interpretation as that of Sir James George Frazer in *The Golden Bough* and other works.

Our highly esteemed and intuitive philosopher Dr. Radhakrishnan is setting for himself and his colleagues a very arduous but not an impossible task in proposing to co-ordinate the ideas of the different religious philosophies. This involves dealing with the annals and traditions of many nations; even so far as historic material goes, *i.e.*, that which is found scattered hither and thither throughout ancient classical literature is difficult of co-ordination. H. P. Blavatsky wrote:—

> If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. (*The Secret Doctrine*, II. 794)

The sublime task of divining the Fountain Source of Wisdom from which religions, philosophies, sciences, all branches of knowledge, have sprung is at least partially done by H. P. Blavatsky in her great books, especially *The Secret Doctrine*. Why should not the researcher of the middle of the 20th century use the information and the arguments there offered? An unbiased endeavour in this direction requires courage, but that it will be amply rewarded is the conviction of

SRAVAKA

# INDIA'S NEED OF THE ENGLISH LANGUAGE

[ The lecture which we publish here in condensed form was delivered by the well-known Indian scholar, **Dewan Bahadur K. S. Ramaswami Sastri** of Madras, at the Indian Institute of Culture, Basavangudi, Bangalore, on October 13th, 1952. The points which he makes merit thoughtful consideration by Indian statesmen and educators at a time when zeal seems in some quarters to be outrunning discretion and Wesley's epigram, " I haven't time to be in a hurry," has a special relevance.—ED.]

In assessing India's need of the English language, we must avoid alike hypocritical appreciation, hysterical denunciation, and hypercritical derogation.

The English language is by no means sweet and euphonious like Italian, or stately and sonorous like Sanskrit. Many Indian languages are far superior to it in sweetness of sound and stateliness of utterance. But English must be studied by us. English must be the medium of collegiate education in India until we have an agreed All-India vocabulary of scientific and technical terms, until excellent text-books come into existence in the modern Indian languages, and until the Indian languages grow adequately in power of expression. *We cannot pledge ourselves to this or that period of time for this but must constantly work for the realization of our ideal,* not neglecting the study of Sanskrit, which is indispensable not only for the consolidation and growth of the modern Indian languages, but also for the preservation of the immemorial and vital Indian culture, of which the war-torn and war-weary world is sadly in need.

We opposed British rule in India but have not been against the English language which has been a powerful unifying force.

My first endeavour will be to assess aright the innate strength and vitality of the English language and to find out the causes that have contributed to its growth and the special features of its excellence. I wish to refer to them not only because it is worth our while to study the English language to understand and appreciate such excellences but also and chiefly because we must and will take steps to bring into existence the environment which will enable us to make our modern Indian languages attain such excellences in full. These have attained in poetry, and especially in spiritual poetry, heights to which English poetry never attained in its proudest moments; our religious and philosophical literature is unique. But our modern Indian languages yet lack suppleness and plasticity and cannot as yet express the entire gamut of modern thought.

I value the English language, then, not only as the vehicle of the multiform English literature or as a language known and studied all over the world but also and mainly as the language *par excellence* which can modernize and vitalize our Indian languages.

There are three special features worth noting about the English language. The first is that it has several layers of words. The bottom layer consists of simple Anglo-Saxon words. Next is the layer of French words and above this that of Latin and Greek words. From the time of the English translation of the Bible and the era of Shakespeare we have a fine blend of all these elements in the English language. Since then the expansion of British commerce and the British Empire has brought in many foreign words which have been duly assimilated. The invention of the printing-press played its part in stimulating the growth and spread of the English language; and the popularity of English literature, and especially the phenomenal growth of the drama and the novel, brought about a blend of the simplicities of rural speech and the refinements of urban speech. Owing to all these forces, though Britain has no longer its former pre-eminence in the realms of wealth and power, the English language has risen to its position of a world language.

Secondly, there was never for the English language any specially constituted controlling authority. The existence of an Academy no doubt holds bad and ill-equipped authors in check, but it also leads to the regimentation of writing because literature under academic control tends to conform to set patterns. Too much of writing in conformity with a pattern becomes wearisome in time, as happened in later Sanskrit literature and in some of the modern Indian literatures as well. But if too much imitation is bad, too much and too unbridled and unregulated innovation is equally bad. A new word or a new metre may be ugly, whereas an old word or an old metre may be beautiful. Much modern "free verse" in English is too free and is not verse at all.

Thirdly, even today English is a growing language. Its hospitality knows no bounds. It takes in new words from everywhere, whenever it is necessary to do so. That is why it has a wonderful range of verbal expressiveness, a remarkable plenitude and flexibility and an unparalleled wealth of vocabulary. Today the English language combines directness, terseness and simplicity with suggestiveness, ornateness and elaboration when such qualities are needed for the full presentation of the author's thought and the enhancement of ideological effectiveness in combination with literary charm.

I feel that such a combination of directness and terseness with flexibility and literary charm has not come fully into existence in the modern Indian languages and has to be learnt from the English language.

There is yet in them, as also in Sanskrit, a mediæval flavour and there are also conventional and stereotyped modes of expression and much circumlocution and hyperbole. Poetry especially seems to be hobbled by convention.

The primary function of words is to make thoughts clear to ourselves and to others. Precision, clarity and brevity are the prime requisites in every language. But we must add to these beauty and charm, rhythm and cadence. Prose must have these in its own way as much as poetry. Style is the art and craft of self-expression and must not be hampered by rigid mediæval conventions. Today in the Indian languages we must learn to prefer the familiar word to the far-fetched one, the concrete word to the abstract and the short word to the long; and to prefer brevity to circumlocution.

This is not all. It is true that we must express ourselves grammatically while aiming at concise and logical, idiomatic and artistic self-expression, but it is equally true that grammar may become a dictator or a tyrant instead of a constitutional and benevolent monarch who guides us without putting us in fetters. I have a high regard for Sanskrit grammar as well as for the grammars of the various Indian languages but I feel that there is vital need for their simplification. Sanskrit is today a very difficult language to learn because of its multitudinous conjugations and complications. The great writers in Sanskrit, however, as well as in the modern Indian languages, use only the simplest and best-known grammatical forms and ignore the others, though the lesser writers, in their pedantic passion for displaying their learning, act otherwise. Let us not forget Carlyle's warning: "In my opinion the best grammarians of the traditional type have been the worst writers and the best writers the worst grammarians."

Similarly the tortuous and complicated metres in the Indian languages have to be simplified. Here again the great masters have shown the way, though lesser writers flourish recondite metres in our faces. New and beautiful metrical forms have to be fashioned for use. Rabindranath Tagore has done valuable work as a pathfinder.

There are certain realms of literature in which especially we must learn lessons from achievements in the English language. In the realm of epic and didactic poetry both Sanskrit and the modern Indian languages have risen to the very highest levels and have produced masterpieces. To this achievement we have added today memorable patriotic poetry. But in the realms of pure Nature poetry, revelling in the beauty of Nature for its own sake, and of lyric poetry delineating beauty and love, and in the domain of light and humorous verse, we have yet to show outstanding achievement.

The novel, especially the historical novel, and the short story, the social

drama and the historical play have made some progress in India. Ancient India excelled in epic stories and ponderous romances, fables and parables. But the fiction of today as a document of life and as a cross-section of society, and especially the historical novel, are only a few centuries old even in the West, where they have attained wonderful heights. The short story is another new and wonderful literary art. Ancient India excelled in the romantic drama but had very few historical dramas and even fewer social dramas. The *Mudrarakshasa* is in a class by itself. Tragedy is in India a practically unknown literary form. The higher comedy as distinct from broad farces has not established itself yet in India. In all these *genres* our achievements so far, in the Indian languages, have not been noteworthy.

In humorous writing also we have few eminent achievements. We have plenty of comic journals with social titbits and political cartoons of occasional merit. But India has yet to produce a first-rate humorous journal like *Punch*. The genuine humorous note is hardly ever heard in Indian drama or fiction, essays or skits.

In the realms of history, autobiography and biography, as well as in the multifaceted art of essay writing, we have yet to achieve distinction. These were practically unknown in ancient and mediæval India and we are still feeling our way in these realms of literary expression.

But apart from these realms, we need the English language for gaining full mastery of the physical, political and social sciences. Even now we are prone to be preoccupied with words instead of facts and to lose the realistic approach without which mere ideological perfection and idealism are a snare. We have yet to achieve the fused, combined and harmonized art in which realism and idealism are commingled in an integral vision of the world and communicated in simple and beautiful expression. We have yet to produce simple, easy and accurate modern books, manuals and primers, and popularly priced series like the Penguin and Pelican series, to bring the light of both ancient and modern knowledge to the homes and hearts of all.

Nay, we require finally the aid of the English language for carrying India's spiritual thought all over the world, for promoting universal brotherhood, welfare and peace and for spiritualizing life and making it divine by the sublimation of the lower values into the higher values of life.

K. S. RAMASWAMI SASTRI

# ON TURNING HANDLES

[ **Mr. Roy Bridger,** who argues here so persuasively for a return to a more natural mode of living, is one of the pioneers of the "Back to the Land" Movement in Britain. He has himself won back to productivity from a derelict state a holding in "the largely independent region of the Western Highlands and Islands of Scotland," and from it, he writes, "he can now survey the world which has not managed to extricate itself—yet." The article gives a valuable message to those Indians who are enamoured of mechanization and technological advance.—ED. ]

The challenge of a difficult environment, as Professor Toynbee so abundantly demonstrated in *A Study of History*, may be the principal factor in the emergence of a new civilization. The stimulus is particularly urgent when provided by poorness of soil. Thus Hellenic civilization was born not in the deep-soiled Bœotian lowlands but on the stony ground of Attica.

But no soil, poor or rich, is a perpetual cornucopia from which endless civilizations may derive. Creation, as between soil and man, is a mutual, continuous process. Although a poor soil can inspire a people to creative efforts it is also true, and much more frequent, that a civilization can destroy the soil which made and maintained it. Mr. Edward Hyams, with a perspective worthy of Toynbee, has described in his recent book, *Soil and Civilization*, the gradual destructive impact of man upon a landscape which Nature, working through vast periods of time, had clothed in forest. The soil of Attica had not always been poor. Its deforestation, begun in prehistoric times, was by the rise of Athenian civilization almost complete. A solution was found, but it was a solution which carried its own undoing. The ruined soil of Attica was reclaimed, in the absence of sufficient top-soil nutrients to grow enough food for the population, by planting subsoiling trees like the fig, the olive, and the vine and by trading the products of these trees for imported wheat and other foodstuffs. Since land transport was out of the question, ship-building and seafaring developed. And, as has happened with fatal repetition throughout history, the fighting power developed in defence of trade provoked enemies and allies alike into challenge and combat. Mr. Hyams concludes with masterly penetration :—

> Her greatness required the support of relatively enormous food imports. Not even the genius of Pericles, the unscrupulous diplomacy and naval talents of Themistocles or the shrewd boldness of Cleon could save Athens from the trap which the poverty of Attican soil had set for its human parasites.

It is as a parasite, in fact, that man has chiefly manifested himself,

according to the author. Harmless in the nomadic stage, content to take his chance among rival species and otherwise to leave well alone, he enters at the dawn of history upon a career of parasitism which has deviated only rarely into the much more difficult art of soil-making, and which at the present day has reached the virulence and extent of a disease. Mr. Hyams instances the American Dust Bowl and the tragic invasion of tropical Africa by mechanized monoculture. But the salient point is that, while early peoples could complete the destruction of their soils at their leisure, and while even the conversion of Oklahoma into the Dust Bowl took the energetic pioneers 50 years, today, with the aid of the enormously powerful machinery now available for soil-mining, it would take no longer than 10 years to turn a semi-arid steppe, subject to drought, into a desert, and to possess in exchange

> a few hideous cities, a few hospitals, a research institute, a few art galleries and theatres, some libraries, half a hundred factories, a score or two of rich men, and a population of depressed proletarians.

To which might be added sundry other achievements of very dubious value. The American Indian, ranging without restriction across a world with which he felt a living kinship, has given place to the stunned and stupefied victim of television, glued for hours before an incoherent panorama of second-hand experience. The romance of the Covered Wagon, the deceptive promise of the B Trail and the irresistible appeal the great open spaces have all di solved, leaving an existence preca ously balanced between the tyran of the time-sheet and the emptine of mass entertainment. So thoroug ly has the campaign for freedom fro want been carried on, in those cor munities whose emancipation fro the soil is most advanced, that t necessity of toil has been succeed by the despotism of the labou saving device. The comparative fool-proof household routine fc merly within the reach of any hous wife brisk with a broom or hanc with a needle, now calls for a wor ing knowledge of physics and ele tronics. Stone-Age man, prepari a primitive mammoth trap, cou never be sure that a mammoth wou fall into it. The operator of t fully modernized housing unit, fac with the lights and switches of time-controlled cooker issuing mea with the relentless precision of t predetermined schedule, must som times feel that the rôles of hunt and hunted have been reverse The uncertainty of the next me is not a great deal less comforti than the inescapable certainty of

The main purpose of the machir it has always been understood, is increase production—or, view through the soil's eyes—consum tion. But what has happened that, instead of a small number people taking life at their leisu with a modest premium of risk fr dangers unknown, there are n

multitudes of people rushed through life at top speed and at their wits' end how to deal with dangers which are becoming only too depressingly well known. Sir Charles Darwin, in his recent book, *The Next Million Years*, prophesies that the world will have a high population, with a large minority suffering from or in continual danger of starvation, and that men will be more ruthless and more indifferent to human suffering than they are today. That doesn't sound too good.

Judged on his past form, man would appear to have little hope of avoiding the bleak world thus depicted. The main reason for thinking that it need not be inevitable can be gathered from a study of those deviations into the difficult and patient art of soil-making upon which certain civilizations have for one reason or another embarked. Nothing in Mr. Hyams's book is more fascinating than his chapter on the ancient empire of the Incas, which he goes so far as to call the most perfectly symmetrical and stable political unit ever achieved by man.

Politically the empire was based upon a form of state socialism, with a centralized bureaucracy regulating the social life of the people down to the last detail. Yet the extensive terracing, irrigation and road building which made it so prosperous were not, as in less stable civilizations, achieved by slave labour, but by the development of the faculty of co-operation. The organization of communal labour had the sanction of religion, and the result, says Mr. Hyams, was "a system in which agricultural practice and social organization were locked together in a perfect artifact of the mind and spirit."

Confronted with the problem of increasing population, the Inca response was not shifting cultivation or territorial aggression. It was to *make* more soil. The people expanded their arable land on to the mountain slopes, in a series of horizontal surfaces like a flight of gigantic stairs. Furthermore the arid and barren coastal strip was turned into a luxuriant garden by means of irrigation—a feat of engineering seldom surpassed even by modern machinery. The manurial value of fish was accorded full importance in a system of careful obedience to the natural law of return. Even the lakes were turned into floating gardens, first by anchoring mud by means of osier reinforcements, then by planting trees to fix the new islands with their roots and finally by building up a soil suitable for growing crops. In the desert great pits were dug and the sand was removed; in the fertile soil then uncovered, crops were planted, the sides of the pits providing shelter against the wind. To which Mr. Hyams adds the ironic foot-note: "In Britain today farming land is being lost to the builder at the rate of about 50,000 acres per annum."

That brings us back to the present day, to the factories, the gadget-

ridden human units, the mass amusements designed to kill time, and to that bleak world ahead in which mankind seems likely to grow ever more insecure and more ruthless. But we have seen enough, I think, to realize that it *could* be otherwise.

And it is not as if we started, like the Incas, from scratch. The devices for soil-exploitation which they lacked—iron, money, milch cattle, the plough—are all as potentially constructive as they have been, in unwise hands, destructive. Above all we have that device of endless possibilities, the wheel. Harnessed in the service of industrialism and militarism it has simply run away. The machine, originally a simple device to add to human effectiveness, has been geared and powered up until it has become an object of fear and contempt. "He reached mechanically for a cigarette," one stands a good chance of encountering in light fiction. He probably had good reason for doing so, anyway. The wheeled device had long passed the stage where it could enrich his life discreetly and harmoniously. It was now a clamouring, soul-destroying monster. Instead of giving thanks for a wonderful aid towards the fulfillment of life, he had to reach—mechanically—for a cigarette, to "steady his nerves."

There is an important distinction, to come to the heart of the matter, between the power-driven machine and the mechanical device, which may include any non-powered contrivance from a spade to a wrist-watch. The mechanical device needs, throughout its period of operation, the conscious attention of the operator. Its life is simple and harmless, an orderly motion of wheels, cogs, ratchets and levers, needing the initial impulse of human will and power to set it going, and a constant renewal of the same to keep it going. The mistake was made when a non-living form of energy was substituted. An electric switch cannot think But the operator of a device in motion *should* think. Man, as part of a living soil community which is never static and whose equilibrium needs maintaining very carefully, has the responsibility of giving his mind to whatever job he is doing. And that itself is its own fulfillment. When he walks away from the power-driven machine, reaching for a cigarette to steady his nerves during the tedium of waiting until the next switch has to be pressed, he is not only evading the responsibility but missing the fulfillment. A good illustration is provided by the milking machine. A contract has been entered upon between two members of the soil community—man and the milch animal. A bond, a feeling of appreciation for individual requirements, is created. No two cows are alike, any more than two human beings are. Even if they were they would not be machines, to be approached by machines, and this is realized by all true stockmen.

That there *is* a case for the use of power-driven machinery—when ap-

plied constructively, as in soil-conservation work—has been argued quite eloquently in certain quarters. But I think a thousand million pairs of hands could do just as well. Human hands are not as slow as they were in Stone-Age days. We have had the tremendous discoveries of the wheel, the lever and the handle since then. Nothing has surpassed the handle as the supreme instrument for gaining time on the limitations of our natural capabilities. Compared with devices of more recent manifestation it is itself limited. But its limitations are a factor of the highest importance, and one which the increasing precariousness of our ecological status may force us to accept.

ROY BRIDGER.

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# GOVERNMENT PATRONAGE TO ART

Mr. Russell Lynes, Managing Editor of *Harper's Magazine*, considers in the Autumn *Yale Review* the question of Government patronage of the arts. His thesis is that patronage of the arts is essentially an individual process and need not be on the grand scale. We extend patronage when we buy a cinema ticket, and when we choose a picture for our wall. Mr. Lynes denies that objecting to leaving the judgment of art to a committee is an attack upon the democratic process. He writes:—

> In matters of the public good, decisions in a democracy are left to the citizenry, but in matters of private faith, and in questions of the private good, whether it is the selection of a wife or a hat, or of a work of art the individual's choice is supreme.

He implies that official taste is no proper substitute for individual evaluation of good and bad taste. Moreover, the artist cannot be made official without being benumbed and then "the living arts fall into other hands...the hands of the uncaptured, the disrespectful, and the uncomfortable searchers after truth."

The article is timely. The International Conference of Artists organized by Unesco and held in Venice in late September discussed direct governmental subsidies as well as the reduction of taxes and duties; and State awards to dramatists and actors are proposed under the Bombay plan to foster drama, announced on 17th October as being formulated.

The argument for State help is, of course, the service which art—and, in the broader category, culture—can render to appreciation of the fact of human unity and of higher values than material ones. The reduction of taxes and duties on all non-profit cultural enterprises seems unexceptionable. To fancy, however, that any State will give direct subsidies to individuals or organizations, without concerning itself about their future productions or activities seems highly unrealistic. Folk wisdom has long recognized that the payer of the piper may and probably will claim the right to call the tune.

# SARVODAYA—ITS LOGIC AND TECHNIQUE

[ In this article **Shri S. K. Ramachandra Rao,** Research Assistant in the Department of Social Sciences of the Indian Institute of Science, Bangalore, describes the background and working of the important Sarvodaya Movement in India.—Ed. ]

The word *Sarvodaya* was coined by the Father of the Indian Nation to translate "Unto This Last," the expression borrowed by Ruskin from the Gospel according to St. Matthew (XX : 14) for the title of his great work, in which he pleads for the ideal of morality in political economy. *Unto This Last* was one of the formative forces in the life of Gandhiji, who analyzed the work into three basic ideas—the good of the individual is contained in the good of all; the equal worth of all vocations in so far as they yield a livelihood; and the excellence of manual labour. The other two of the trinity of influences that stirred and propelled Gandhiji were Tolstoy's philosophy of "bread-labour" and the doctrine of disinterested action taught in the *Bhagavad-Gita.* Creatively contemplating these teachings, Gandhiji discovered the supremacy of the two principles of truth and non-violence, and interpreted the meaning of human existence in their light. He experimented with the application of these principles to man's corporate and political life. The full significance of these experiments can of course be judged by history alone. But one of the immediate and tangible consequences of Gandhiji's career was the emphasis on ethics in the political emancipation of our country; and this has prepared the ground for translating into action the teachings of Ruskin, Tolstoy and the *Gita.*

Gandhiji in his lifetime initiated many a constructive programme calculated to improve the lot of all Indians. He dismissed as short-sighted the Western policy of "the greatest good of the greatest number"; his programme envisaged the greatest good or welfare of all (*Sarvodaya*). And in carrying this programme to fruition, he insisted that the means were at least as important as the end; hence his emphasis on right conduct.

This is reflected in the economic plan he proposed for our country. The four fundamentals on which this plan rests are, in the words of Shriman Narayan Agarwal, simplicity, non-violence, the dignity of labour, and human values. It is, however, not a plan for the Government to push through, although the Government can make a substantial contribution to its implementing. It is rather for every man to appreciate and execute.

Gandhiji strove to revolutionize the thinking habits of the people to accord with the best traditions of

our culture, for thus alone is to be ensured the building of real democracy. *Sva-rājya* is a very ancient expression, and its meaning is not restricted to political autonomy; it is more naturally employed in our philosophical literature to signify self-sufficiency, self-reliance, a sublime state of human existence where one fears not another, seeks nothing but is absolutely self-contained. *Āpnoti svārājyam* is equivalent to "He has realized the Godhead." This is the ideal of all religious endeavour and the genius of Gandhiji asserted that this was the ideal of our political and social endeavours as well. The means to realize this sublime end must doubtless be equally sublime. The message of the Upanishads: "By renouncing alone is immortality gained," crystallized in the doctrine of *anāsakti-yoga* (the discipline of disinterested action) of the *Gita*, suggested to Gandhiji the gospel of service (*seva*). All the constructive programmes he initiated were inspired by this principle of selfless service for the welfare not of one party or section of the people, but of all. The lofty purpose for which this great son of India lived and died was *Sarvodaya*.

This meaning of the Mahatma's advent in Indian history was recognized by a handful of close but silent followers of his, who assembled in Sevagram in March 1948 and decided to launch the Sarvodaya Movement, of which indeed the Mahatma was a living embodiment. They were persons of high integrity, who had made great sacrifices for the cause of the country, who had dedicated their lives to constructive work and who never cared to step inside the portals of power. Dr. Rajendra Prasad (whom the country later managed to make her President), Acharya Vinoba Bhave, Shankarrao Deo, Kaka Kalelkar and Kishorlal Mashruwala (who recently passed away) were among the well-known people present. They decided that *Sarvodaya* was to be a movement only; there was to be no organization, lest it degenerate into a party or a sect; it was to have no membership in the usual sense of the term. *Sarvodaya* emerged as a brotherhood (*samāj*), open to each "who had faith in Gandhiji's teachings and ideals and who tried to give expression to them in his or her own life." Adherence to the *Samāj* was to be ratified only by one's own conscience; one was always at perfect liberty to describe oneself as belonging to the movement so long as one accepted the Gandhian ideology and practised it in actual life, irrespective of whether the leaders of the movement were aware of one's doing so or not. The person thus identifying himself with the movement was to designate himself not as a *sadasya* (member) but as a *sevak* (worker). "While," in the words of Dr. Rajendra Prasad, "every *sevak* will be free to do the work that suits him best—of course consistent with the teachings of Gandhiji—he will not do anything

in the name and on behalf of the *Samāj.*"

Therefore it is that "the *Sarvodaya Samāj* will not act as an organization, it will not undertake any work or programme by itself, although all *sevaks* are expected to be doing something or other in furtherance of some constructive work." Every April an annual conference of all *sevaks* is to be held, and on February 12th *melas* (fairs) are to be arranged at places where Gandhiji's ashes were immersed in holy waters. For these congregations, attendance is altogether optional and such of the *sevaks* as choose to attend must come as pilgrims, making their own arrangements. Here the workers meet, exchange ideas, relate experiences and thus strengthen their faith in constructive work and prune it with wisdom. They are bound by no sort of organizational control or party discipline.

Nevertheless, there is at Wardha in Madhya Pradesh an organization known as the *Sarva-sevā-sangha*, which, as Vinoba explains, is an organization not of men but of activities, which functions only as an advisory body, offering such help as is solicited. "This body will have no force except that of service," says Vinoba. Lest corruption set in, it is emphasized that money can and must be dispensed with in running such a brotherhood of workers. The twin laws of right life, as Vinoba describes them, are physical labour (*śarīra-śrama*) and non-possession of wealth (*aparigraha*).

Various kinds of activity are suggested on Gandhian lines: work towards communal harmony, the abolition of class distinctions, economic equality, the promotion of the cottage industries, basic education, village sanitation, the welfare of aboriginals, relief work, the development of agriculture, prohibition, and so on. Gandhiji laid great emphasis on *khādi* (hand-spun and hand-woven cloth); in fact, he calls his system "*charkha* economics based on non-violence." Besides being a basic feature of an economic plan, *khādi* is described as an emblem of peaceful and non-violent order on the moral plane. Vinoba calls it *Vastrapūrṇā-devī* (the goddess of cloth) even as land is *Annapūrṇā-devī* (the goddess of food): it is claimed to be the key to self-sufficiency and self-reliance. In the *Sarvodaya* conference, seven rules, only by way of illustration, were suggested, such as the wearing of *khādi*, spinning, the use of village-made things, village sanitation work and basic education. Vinoba describes it as the "programme of discipline for self-elevation." How can one seek to elevate others without himself being elevated? Thus, the primary requisite for a *Sarvodaya* worker is disciplining himself in the best aspects of our culture.

One of the greatest achievements under the auspices of this movement, one still in process, is the *Bhū-dāna-yajña* launched by Acharya Vinoba. The secret of the economic welfare of India lies in agriculture; and

agriculture has suffered in our country because of the system of land-holding; the creation of vested interests by favouring loyal Zamindars who are only absentee landlords; excessive subinfeudation; land in the hands of non-tillers and tillers possessing no land; and similar evils. This has invited the doctrines of Communism to gain ground in India.

The Congress, which was wedded to the policy of the abolition of the Zamindari system, has of course succeeded in persuading the National Government to put the policy into action, but it is obvious that the programme is an extremely difficult and dangerous one. Whatever its success, it can never ensure good-will on the part of the Zamindars. Vinoba has conceived the idea of asking bits of land from the landed folk as gifts for their landless brethren. He began preaching the gospel that land, like air and water, belonged to all and was not properly the monopoly of a few; but he realistically recognizes that the existing state of affairs cannot be so easily rectified. To expiate the error, he recommends the well-known policy of giving alms to the destitute.

The *Gita* declares: "He who only *eats* and does not *give*, is a thief!" And the donor does not grudge his gift, for he acquires merit therefrom; in fact, he thanks the one who receives it. Vinoba tells the land-donors that what they are doing is a sacred rite, a *yajña*. And when a saint of such sterling purity as Vinoba begs on behalf of the landless, who dares to refuse? He objects, however, to any sense of meanness, which goes with beggary, or the air of superiority which goes with alms-giving; he points out that the donor is only rectifying to some extent the previous misdeed of monopolizing the possession of that which belongs to all. There has been a marvellously enthusiastic response to Vinoba's call, and beyond doubt the pleasant revolution that has been inaugurated thus non-violently has proved a formidable challenge to Communism in India.

Kaka Kalelkar pleads for the creation of a new culture of *Sarvodaya* in the life of humanity, co-ordinating various lessons of history. And the Sevagram resolution seeks "to strive towards a society based on Truth and Non-violence in which there will be no distinction of class or creed, no opportunity for exploitation and full scope for the development of individuals as well as groups." Vinoba describes *Sarvodaya* as a revolutionary *idea*—to be thought over and acted upon. In this world, torn by violence in thought, word and deed, darkened by the clouds of distrust and hatred hanging over mankind, in this thickening gloom, *Sarvodaya* is indeed a ray of tender light promising health and life; it is a sure balm for ailing humanity. But will man heed wisdom?

S. K. RAMACHANDRA RAO

# WE NEED SCIENCE-STEEPED STATESMEN

[There can be no two opinions as to whether the objective attitude of true science would be valuable in the world's statesmen, as is ably argued here by **Mr. Alfred S. Schenkman** of the Paedagogish Institut of the University of Utrecht in the Netherlands, lately a Teaching Fellow in the Social Sciences at Harvard University (U. S. A.). Pandit Jawaharlal Nehru's interpretation of the scientific spirit, which Mr. Schenkman quotes, is especially persuasive.

The spirit of science, however, necessary as it is, is not enough to insure "a better and safer world." Expediency as a motive and efficiency as an aim are no more adequate as guiding principles than sanitation and material well-being are as satisfactions for the human soul. Neither sensitiveness to beauty nor reverence for moral grandeur nor aspiration nor the sense of human brotherhood, with its flowering in compassion, altruism and self-sacrifice, is learned in the scientific laboratory. To quicken these, the educationist must draw upon the intuitions of the poets and the artists, the lives of the great servants of humanity, the insights of the prophets of all lands and times, and the values and the ethics they have taught. These are at least as necessary as the scientific spirit for statesmen and for laymen, if men are to rise to their full stature and if the countries of the world are to live in mutual helpfulness and peace.—ED.]

"Even so, oxen, lions and horses, if they had hands wherewith to grave images would fashion gods after their own shapes and make them bodies like to their own." So wrote Xenophanes, and he was a keen observer—of society, as well as of animals. Even today his comment holds true. It can be applied to groups of men who have power—to theologians and to philosophers, to mathematicians, to politicians, to scientists, etc. And the power is not always political power; it is as often power to control the destinies of men by controlling their education. Plato wanted philosopher-statesmen; scientists today want scientist-statesmen.

We write about scientists and education. Scientists at the moment have a power and a prestige that in past generations were reserved for others—for politicians and (in some periods) for religious leaders. Scientists have vested interests, just as have theologians or politicians, and they want to "fashion gods after their own shapes." We are not thinking here of the occasional scientist such as Jeans who tries literally to make God out to be a scientist, in this case a supreme mathematician. Our thought is rather that scientists, even the ordinary or garden variety, want to make other human minds "like to their own"; and they are tending to propagandize for this. Specifically, from the prestige of their position, they want

to convince the world that "everyone should know science," which is true, and that "if people only knew more about science" the world would be a better and safer place to live in. The latter supposition is dubious, but its truth or falsity depends on how we make our definitions.

The scientists are not alone in their propagandizing. The professional educator who is not trained in science himself but who wants to train others in this field of power is also an exponent of their theory. And the average man who does not understand science but who is interested in education is impressed by the "science in general education" slogans put out by the "experts."

The professional educator gets away with his glib pronouncement that "everyone should know science." But even his colleagues do not stop to ask with sufficient insistence *how* one knows science. They assume the perpetuation of a not-too-good educational system; and they seem to assume too that the way they learned science is the proper way—which means that science is thus operationally defined as "that which I learned in school science courses." (This requires the assumption that one learns only in school!)

Take the second of the suppositions above, that also has concealed an operational definition of "knowing science." "If people only knew more about science the world would be a better and safer place...?" There is a short somewhere in the circuit that produces the better and safer world unless the methods of learning science are at least made explicit. Until we do this we cannot be sure that scientist-statesmen would be desirable.

Some people blame science for all the ills of the world. That is the one extreme. The "if people only knew more about science" school says that things are the fault of statesmen's not knowing their world. But the impact of science is not science and knowledge of this impact need not necessarily involve detailed knowledge of science. So, what difference if a Churchill didn't take to science in school and a Cripps did—or if Nehru took the Natural Science Tripos at Cambridge and Truman did not?

Yet there is a difference. Again it depends on what we mean by science. Nehru himself, India's first Minister for Scientific Research, asks this question and answers it well:—

What exactly does the spirit of science mean? It means many things. But it certainly means not only accepting the fresh truths that science may bring, not only improving the old, but also being prepared to upset the old if it goes against that spirit—to accept the new, to accept the disintegration of the old, not to be tied down to something that is old because it is old, not to be tied down to a social fabric, or an industrial fabric, or an economic fabric simply because we have carried on with it, although it goes contrary to the spirit of science, or to the new dis-

covery of science. The spirit of science means all that.

And in the same talk, in which India's Prime Minister opened one of his country's great new national laboratories in Bihar, he goes on :—

There is a curious hiatus, I find, in people's thinking, even in scientists' thinking, who praise science and practise science in the laboratory but who discard the ways of science and the methods of approach of science, the spirit of science, in everything else they do in life. And they become completely unscientific about it. Now, if we approach science in that way, it does some good—no doubt it will always do *some* good. It teaches us new ways of doing things: it improves, maybe, our condition of industrial life, etc. . . But the basic thing that science should do is to teach us to think straight and to act straight and not to be afraid of anything or of discarding anything or accepting anything, provided there are sufficient reasons to do so....

There is quite a difference, is there not, between such a conception of science and the common version that science is a collection of useful tricks or recipes to be learned. But the question comes, did Nehru come to see things with this insight because of his science "training"—or because of his years of thinking, in prison? And did Cripps, Nehru's friend, not learn as much from his struggle against illness as from his formal training in chemistry?

Certainly, conventional science teaching, or training, has not usually produced critically minded scientists. And, equally surely, a *smattering* of such teaching in science will not make the difference that separates a reasoning man from one who is incapable of reason. The scientist who has gone through the traditional mill will build up his feelings of self-importance by attacking others for gullibility, whereas his own *naiveté*, in philosophy, politics, or religion, will not ordinarily be less and may be more than that of the persons he denounces; on many questions, even in science, the scientist is often more helpless than the intelligent lay reader. And is the intelligent layman automatically in a better position merely because he has been "exposed" to science in school?

The scientific spirit involves accepting the "disintegration of the old" and involves discarding things. Yet often science is taught by teaching-technicians who in name only are scientific. Even the well-established scientists are all too often against originality or new discoveries because they tend to overthrow their own hypotheses, or "laws." Scientists themselves, in their actions, do not usually recognize the revolutionary nature of science.

This being so, it is stretching a point to expect statesmen to do so. The surprising thing is that some of them do; and not necessarily only the ones who have "taken" science in school. A Franklin Delano Roosevelt had a good understanding of the world and of the place and possibility of science in it. But he had enlarged his vision to include

science because he had to, because his place in world history required him to do so. It was not a case of early teaching having big results. *Perhaps* the same is true of Churchill; he certainly refers often enough in his speeches to the possibilities of science, as well as to the problems caused by it. But it is well known that he had no real science work in school.

Men of this type, it would seem, have minds receptive to the new. They are not trained in the details of science, but they need not be if they have receptivity as a characteristic of their nature. Receptivity, however, is not a marvellous gift that in itself infallibly decides things. The statesmen-administrators are advised by their Ministers (or Under-Secretaries), by Civil Servants, and by other advisers. The personalities as well as the training of the advisers are important ingredients which go to form final decisions of political leaders. Since this is so the processes of government are largely determined by reaction to personalities.

If we may use the educator's terminology we may say that the great political leaders are continually having courses "given" them—courses in science, in history, in international relations, even (sometimes) in psychology. They may have good teachers and they may have bad. But their education is an ongoing process which does not end with formal schooling. The education that life itself gives is real, even if it doesn't often get the recognition of the professional educator. (In life, incidentally, just as in school, the "student's" reaction to a "subject" or to a decision is influenced very much by the "teacher," by the way the subject or the problem is presented, and by likings and dislikings that have been built up in the "candidate's" mind over many years.)

We are thinking, let it be clear, of the great statesmen, who are willing to learn. To a certain extent the same process is involved in the case of the ordinary politician coming to conclusions. But there we are more likely to be dealing with men who have minds already made up about major issues and who more often come to decisions by "horse-trading" than by reasoning. If the political mind, or any mind, is closed, it matters little whether or not the person possessing it has "studied" chemistry or biology in his childhood or youth. (Besides, is it not a contradiction in terms to say that a person has studied sciences and has a tightly closed mind?)

An eminent writer on constitutional history said years ago that "a constitutional statesman is in general a man of common opinions and uncommon abilities." The judgment is one of insight. One of the uncommon abilities that this statesman must have is the ability to flex his mind; he must have an uncommonly receptive mind. But the common opinions he must also hold, though let us hope that he is

ahead of his people. Today it is definitely not a common opinion throughout the world that the truth must be followed "wherever it may lead." Political leaders therefore cannot remain leaders if they are too scientific. Hence the dilemma of our times, which is all too often solved in an unfortunate manner, as at present; that is, men who are selected as leaders are selected for their common opinions and not for their uncommon abilities to tackle what needs to be tackled with wisdom and with vision.

The problem, ultimately, is one of education, of school education. We can have adult education and we can have briefing of Ministers. But if we raise whole generations of children to become uneducated adults, uneducated even if literate, it is clear that "adult education" will not of itself be so powerful as to break the vicious circle. It cannot of itself produce the necessary common opinions of higher level, which would in their turn produce more statesmanlike statesmen.

To be sure, accidental education can result. Popular articles on science and the writings of distinguished scientists may transmit facts and even insights to the "ordinary man." If there is a real incentive, a real need to learn, men in politics and in "affairs" can readily enough pick up some knowledge about science, and about the scientific method too, elusive as that is. Consider, for example, the effectiveness (in Britain) of the Parliamentary and Scientific Committee, an unofficial group of members of both Houses of Parliament interested in science. It has close to 200 Parliamentary members.

But most of us are only too well inoculated against any type of education by our experience in schools and by the continual bombardment of the media of mass communications. We have been exposed to so many facts and formulæ that there must be exceptionally powerful forces operating if we are to open ourselves to the discoveries of science and to a true realization of the impact of science on our civilization. There must be powerful forces operating if our education is to be made meaningful. If it is not, if the level of common opinion is not raised, we shall not have our scientific-spirited statesmen; for statesmen come into power by selection and election and not out of a clear sky.

The trouble is with the schools. Yet, since society is to be judged by what it does for its schools and for its teachers, the blame goes to society. Science actually can transform the world—in a good way and not in a bad. But to complain: "If people only knew more about science" is not a solution. We must have schools which teach and not merely train; we must have schools which teach not only the formulæ but also the spirit of science.

As Nehru warns us, when he fears that the spirit of science "may somehow fade away":—

Science is not a matter of merely looking at test-tubes and mixing this and that and producing things big or small; science ultimately is a way of training the mind and of the whole life functioning according to the ways and methods of science, that is, the whole structure, social or otherwise, functioning in the spirit of science. If science is Truth, then you must follow that Truth. But, generally speaking, people think of science as something isolated, in terms of test-tubes and mechanical appliances which have no other relation to life except as providing them some conveniences. Well, certainly science does and should provide conveniences. Science, indeed, has built up the structure of modern life and you cannot exist without it. Wherever you go, you come across some major application of science, and yet the people who utilize that application from morning to evening and profit by it, do not realize what lies behind it—the manner of thinking and the manner of acting and functioning. They take things for granted. They do not know the long history of science, of trials and errors, of experiments and hundreds of failures, and then the success, accidental or deliberately striven for. Nor do they think of the things which are called scientific temper, scientific mind and scientific method, which really are more important than actual discovery. If you do not have the method but accidentally reach a discovery—well, you have that and no more. Therefore, I am a little afraid when I hear so much praise for science, that science is going the way of religion. And that is dangerous as far as I can see....

I hope you will think in terms of science, not in that limited way and just as something which helps you to gain your ends. Of course, if your ends are big, then it is well and good; but if the ends are small, and narrow and limited, then it is not well and good. You should think of science as a method of approach to life and life's problems generally....

If "science-steeped statesmen" are statesmen who think of science in this way, then we need "science-steeped statesmen."

ALFRED S. SCHENKMAN

# POEMS FROM A SEASHORE

[Translated by W. PACHOW and LILA RAY from the original Chinese of DR. TAN YUN-SHAN—ED.]

1

If the sea is content
Why does it cry interminably?

2

The stars are always peeping
Into the secrets of the sea.
They do not even know
When they have fallen into it!

3

Fish and lobsters,
Being born in the sea
Cannot know its vastness.

4

The Moon sinks into the sea
And yet is bright as crystal!
The stars sink into the sea
And yet they twinkle!

5

O waves, you thrash and roll
But you cannot leave
The surface of the sea.

# THE NATURE AND VALIDITY OF MYSTIC EXPERIENCE

[A point which bears upon the subject discussed here by **Shri C. V. Srinivasa Murty, M. A.,** of the Maharaja's College, Mysore, is that not all mystic experience is of the same order of validity. The advance of man is through a series of progressive awakenings, at each of which he feels that now, at last, Reality has been reached. The difference between the lower ranges of mystical experience and such spiritual realization as that attained by a high soul like Gautama or Jesus is great indeed. The attempt to compare the latter with psychic or pathological states would be ludicrous. The man who has attained to any degree of mystic recognition of order and purpose in the universe, and of man as the microcosm of Great Nature, has to that extent freed himself from sectarianism and attained to a measure of universality of outlook, even though—especially if he is unlettered—he may avail himself of the terminology most familiar to him in his attempt to formulate what is essentially ineffable. The genuine mystic experience is not to be confounded with psychic fancies. What the true mystic experiences on the mountain-top he brings down to the valley in the shape of a more purposeful life and a compassionate devotion to the service of his fellow-men.—ED.]

To take up first the meaning of Mysticism: the term is often taken to mean something indefinite and inexplicable. It is generally identified with intuition, which, unless properly defined, is more often than not a name for ignorance of the causes at work. Definitions are legion and they will not help us. The best that can be done is to indicate the sense in which it is to be used in this paper. Mysticism is essentially an experience which gives us not merely a feeling of intimate and personal relationship, but knowledge as well. The knowledge derived from mystic experience is described as intuitive and is regarded as opposed to knowledge derived from reasoning. The point of view developed here does not envisage such a conflict between reason and intuition. Radhakrishnan observes:—

> In order to be able to say that religious experience reveals reality, in order to be able to transform religious certitude into logical certainty we are obliged to give an intellectual account of the experience....There can be no final breach between the two powers of the human mind, reason and intuition.[1]

Intuitive mystical experience cannot be regarded as a special gift. Every rational individual has the capacity for it, and does experience it at some moment of his life. In

[1] *The Hindu View of Life*, pp. 16-17.

its higher levels, it is, in a sense, a direct and intimate experience revealing knowledge. The sage, the scientist and the philosopher may have a mystic experience which is qualitatively more significant than that of the layman because of their special cultivation in their respective fields. The term is wrongly confined to religious mysticism. Such restriction of the term cuts at the root of the possibility of validating mystic knowledge.

A great man—be he a scientist, a philosopher or a poet—with a well-stored mind and deep contemplation of the mystery of the universe who is able to translate his speculative awareness of things into actual experience has a claim to be called a mystic. Such awareness and experience in that aspect of the universe described as *sacred*, as distinguished from the *secular*, is religious mysticism. Hence religious mysticism is the same mysticism applied to a unique aspect of man's experience.

It is clear that mystic experience is universal in character. But there appears to be a difference between the intuition of the scientist and that of the saint. The scientist who is a mystic looks on the world and his subject-matter appears to him to be something different from himself, something external and objective which he contemplates and with which he communes. But the religious mystic feels that he is communing with himself, and more of himself, and experiencing a feeling of self-transcendence to achieve the presence of or identity with the Supreme and the Divine. There is knowledge, illumination and blissful experience. Bertrand Russell beautifully remarks:—

> The mystic insight begins with the sense of a mystery unveiled, of a hidden wisdom now suddenly become certain beyond the possibility of a doubt. The sense of certainty and revelation comes earlier than any definite belief.[2]

William James in his classic work, *The Varieties of Religious Experience*, rightly observes that such an experience cannot be defined, cannot be expressed in conceptual formulæ. But it can be described. He mentions four characteristic marks of mystic experience: (1) *Ineffability*; (2) *Noetic Quality*; (3) *Transiency*; and (4) *Passivity*.[3]

An experience which has stamped upon it these four characteristic marks deserves the name of mysticism. Russell goes further and points to the reality revealed in the experience.

> This reality is regarded with an admiration often amounting to worship; it is felt to be always and everywhere close at hand, thinly veiled by the shows of sense, ready, for the receptive mind, to shine in its glory even through the apparent folly and wickedness of man. The poet, the artist, and the lover are the seekers after that glory. The haunting beauty

[2] *Mysticism and Logic*, p. 9.

[3] *The Varieties of Religious Experience*, pp. 380-1

that they pursue is the faint reflection of its sun. But the mystic lives in the full light of the vision ; what others dimly seek he knows, with a knowledge beside which all other knowledge is ignorance.[4]

To bring out the importance of the mystical outlook on life one can do no better than to quote the further memorable words of Russell:—

I believe that, by sufficient restraint, there is an element of wisdom to be learned from the mystical way of feeling, which does not seem to be attainable in any other manner. If this is the truth, mysticism is to be commended as an attitude towards life, not as a creed about the world ....Even the cautious and patient investigation of truth by science, which seems the very antithesis of the mystic's swift certainty, may be fostered and nourished by that very spirit of reverence in which mysticism lives and moves.[5]

While every individual has the potentiality for mystical experience, its highest ecstatic reaches are open to very few. Mysticism may be looked upon as the most intimate form of adjustment to the universe as a whole, in which the individual claims to achieve peace, harmony and joy. In order to appraise the claims made for mysticism correctly it is necessary to make an excursion into psychology, and especially that branch of it known as psychoanalysis. Modern psychological developments have thrown a flood of light on the personality and have considerably influenced our attitude to religious problems. Thanks to the speculation of Sigmund Freud, the scope of psychology is no longer confined to the conscious processes. Fanatics in the field unearthed the roots of the mental experiences of exceptional individuals in the fields of art, science, philosophy and religion, leaders of thought and life, and asserted that they resembled those of neurotics. They claimed that the religious life may be due to increased suggestibility, emotional excitement and frustration of the deep-seated impulses of the personality. William James observes—I think truly—that even more perhaps than any other kinds of genius, religious leaders have been subject to abnormal psychical visitations. Invariably they have been creatures of exalted emotional sensibility. Often they have led a discordant inner life and had melancholy during a part of their career. They have known no measure, been liable to obsessions and fixed ideas; and frequently they have fallen into trances, heard voices, seen visions, and presented all sorts of peculiarities which are originally classed as pathological.[6]

A number of our experiences—the normal as well as the exceptional—are suppressed or even repressed by us owing to custom, tradition and many of the newer social inhibitions of a complex society. These elements form a reservoir of energy which is dynamic and highly explosive. Many

[4] Russell, *op. cit.*, pp. 9-10.
[5] *Ibid.*, pp. 11-12.
[6] James, *op. cit.*, pp. 6-7.

of our experiences, specially religious mysticism of the ecstatic type, are explained as an *up-rush* from the subconscious. It is said that experiences similar to those of mysticism may be brought about by self-hypnosis, auto-suggestion, or Yogic practices, involving fasting and affecting the digestive system. Shall we therefore dismiss mysticism as a malady of the human mind ?

At this stage it is necessary to remind ourselves of the limitations of psychology. Psychology is a descriptive science. It can observe, describe and analyze mental experiences and, it may be, determine the causes and conditions that bring about certain of these. But it overreaches itself when it attempts to estimate the value of such experiences and their significance for human life. To say this is not to reject psychology. A correct knowledge of the origin and development of experiences described as religious throws much light on the formation of value-judgments. The application of psychology to the understanding of the religious mind has revealed the inner structure of the human mind and the potentialities of the human personality. Such knowledge, far from turning out religious sceptics, ought to purify religion and strengthen the religious spirit. But the origin of our religious experiences cannot determine their validity.

The religious mystic looks upon his experience as something unique, inexpressible. He lays claim to supreme delight and joy ineffable. Though all the mystics have spoken with one voice of the inexpressible nature of the experience, yet, curiously enough, they have poured out their hearts in eloquent and emotionally charged words. Some regard the experience as having brought them into the very presence of the great Being, and the vision which, to begin with, is "dark with excess of light," later changes to an exhilarating sense of illumination.

The experience is the same but the manner in which it is interpreted depends upon the mystics' cultural and religious background. They all believe that the experience is something solemn and awe-inspiring, and that of an objective reality, felt to be more real than anything else in their lives. This intense "Reality-feeling" is accompanied by the emotion of refreshing joy and the birth of a new meaning in an intuition more akin to sense than to thought but distinguished from both by its immensely superior power to reveal the divine.

So far as the mystic is concerned, the experience itself is of a self-certifying character. He is troubled by no doubts or misgivings. But such certainty is purely subjective. Any experience, to have meaning for human life, must be validated. Our philosophic quest for truth and certainty requires that all aspects of experience shall be understood as a coherent whole and we can the least afford to pass by mystic experience, which through the ages has been

acclaimed as the deepest and the most significant.

If the point of view developed here is correct, the dilemma of mystic knowledge results from a wrong conception of the relation between reason and intuition. Rational knowledge is taken to be purely analytical and mediate, while the knowledge derived from intuition is regarded as synthetic and immediate. There need be no such hiatus between mediate and immediate knowledge, reason and intuition. The human mind works by analysis and synthesis. Reason and intuition may be regarded as alternative stages in the development of knowledge.

In the process of understanding the Universe as a whole, the highest flights of the speculative intellect may result in the summing up of the experience of a whole people in a deep and comprehensive intuition and the reality of the Universe may appear as a unique experience. What is merely mediate knowledge may be translated into immediate experience and the latter may become the basis for further advance. From this point of view there is nothing in genuine mystic experience which is not partially present in every rational individual. The experience differs in degree and not in kind.

Such an attitude helps us to distinguish genuine mysticism from the counterfeit. No one has asserted that the milder form of mysticism is pathological. Though one finds in the lives of the mystics a certain element of monoideism and suggestibility their experiences, taken as a whole, necessarily point to large differences between the mystic and the hysteric. Delacroix observes:—

> The soul of the mystic has a richness of intuition and of action which sometimes goes to the extent of delirium; but the power of adaptation to life, and the intelligence which stands back of the intuition, distinguish the ordering of the mystic life from that of the really delirious.[7]

Genuine mysticism contributes to greater and greater integration of personality, while in the pathological cases there is disintegration of the personality, paralyzing both will and intellect. William James recommends the pragmatic test for determining the value of mysticism. Truth is that which works. It is hardly necessary to array arguments against the pragmatic test of truth. It is enough to point out that "workability," good effects on the personality, etc., simply point to the direction in which truth may be discovered. If the mystic experience leads to larger integration of the personality, inner happiness, peace and contentment, we may believe that the experience itself is valuable. But the problem remains: How can we validate the mystic's claim to the revelation of a God who is a "presence," real and objective, authoritative and compulsive in character? The argu-

[7] Quoted in *The Religious Consciousness*, by J. B. PRATT, p. 464.

ments that all the mystics speak with one voice as to the authenticity of the experience, and that genuine mystics are virtuous and sincere, do not carry us very far. In the first instance, it is not true that there is unanimity among mystics; there are among them pantheists and theists, monists and dualists. Viscount Samuel remarks:—

> The character of the preacher is no guarantee of the truth of his doctrine. Exceptional virtue is one thing; divine insight may be another. Further, the saints of one religion say different things from the saints of another religion. Both cannot be right. The world cannot find here the sure test by which to judge between this creed and that, between one claim to mystic inspiration and another.[8]

There is every reason to admit that an individual can develop his spiritual capacities and achieve complete harmony with the universe of men and things, may even be dimly aware of a spiritual atmosphere pervading the cosmos. But there is nothing to justify a mystic's interpretation of his experience in terms of a particular theology. Freed from creedal interpretations, mysticism may be valuable in giving us the experience of true religion.

The feeling of Reality which the mystic experiences may be that of a comprehensive spirit expressed in and through the world. The connected system of things and persons with which the mystic seeks harmonious adjustment may itself be partly responsible for stimulating the individual and leading him to a comprehensive and consistent experience.

In the present state of psychological and epistemological knowledge, however, it is difficult, if not impossible, to say with definiteness whether mystical states give us a vision superior to anything we know. We do not know enough of subjective communications such as precognition, clairvoyance and telepathy to be able to judge the validity of supernormal understanding.

William James, a very sympathetic but at the same time a very authoritative exponent of religious mysticism, says:—

> It must always remain an open question whether mystical states may not possibly be...superior points of view, windows through which the mind looks out upon a more extensive and inclusive world....Mystical states indeed wield no authority due simply to their being mystical states. But the higher ones among them point in directions to which the religious sentiments even of non-mystical men may incline. They tell of the supremacy of the ideal, of the vastness of Union, of safety and of rest.[9]

But these are, as James rightly believes, only *hypotheses*.

C. V. SRINIVASA MURTY

[8] *Belief and Action*, pp. 67-68.

[9] James, *op. cit.*

# THE CHILD'S IDEA OF DEATH

[**Mr. George Godwin,** well-known novelist, critic and essayist, the author of *The Great Revivalists* and *Notable British Trials,* writes suggestively here of a psychological problem, one aspect of which has especially profound implications. Does not the child's inability to conceive that his own life will ever end point to immortality being an idea innate in every man, however emphatically denied by reasoning on materialistic lines or effectively silenced by sophistry? May it not be the whisper of man's spiritual intuition which assures him that there is that in him which shall not know death?—ED.]

Having written "The Child's Idea of Death," I ask myself: "Should this not have been 'The Griefs of Childhood'?" For I think it is true to say that, for a child, death —a going away—engenders grief through loss, without any conception whatsoever of the nature of death. A child may be moved emotionally by death, but not as an adult is moved by it. For a child's grief arises out of a sense of loss, of deprivation of what is familiar. From observation, I do not think it goes beyond that, real and profound as it may be for the short period of its effect.

No, a child does not mourn as an adult mourns. For in the adult the death of one beloved evokes a grief that is not centred on self, but arises out of the tragic sense of human destiny. This is the sense that all passes, all perishes. And it is, mercifully, withheld from the children. For them the only reality is Life, with death merely as a lamented or inconvenient "going away" of some familiar person, animal or inanimate but well-loved thing.

This, in some part, explains what often appears as callousness, as lack of feeling, in the child confronted by the experience of a death in the family circle. It helps us also to understand, by a process of imaginative sympathy, the curious apparent disparity between cause and effect in the emotional reactions of the child. The death of a white mouse, a goldfish or a kitten will evoke intense grief; the death of an aunt or a grandmother, or of some other adult within the daily-life orbit of the child, complete—and apparent—callousness.

One or two personal experiences may help to illustrate this.

The first concerns the children of a large family dominated by an invalid grandmother, much feared and little loved. When this old woman lay dying, and seemed to those awaiting her end to be, like King Charles II, an unconscionable time about it, one child was delegated each day to go to the bedroom door and ask of the nurse: "Is Grandma finished yet?"

For these children the hoped-for announcement of the death of their grandmother meant the welcome

end of a hated tyranny; and their concern went no further than that. The spectacle of their father's anxiety for his dying mother left them untouched. I think they wondered why he did not share their contrary hopes, since the old woman bullied her son as she did her grandchildren. They had no understanding whatsoever of the emotional distresses of the adults about them.

The other case illustrates well, I think, two points. First, the great love which children can bestow upon their pets; secondly, the brevity of their grief on the death of a loved small creature.

Three children were involved, two little girls, one 10, the other 14, and a boy of 10. Two of the children, the elder girl and the boy, were French. The trio had made a great pet of a black female kitten. It was blue-eyed and adorable, as small kittens usually are. But one morning I came down and found it drowned in a water butt in the cottage garden.

It seemed kindest to bury the victim before the children came down to breakfast, They had left it a ball of black fluff, full of abundant life. It now lay, waterlogged and dank, on the spade with which I had fished it from the water. I buried the kitten but, knowing that the children would want to know where their pet lay, I made a little rough cross of pea-sticks and added a small circlet of lobelias for a wreath.

The little English girl, who dearly loves all small creatures, was in great distress. She gazed at the little grave for a long time and then said: "May I dig her up?". She wished to see her pet once more. She was experiencing the pain of parting; which is the child's limited understanding of the finality of death.

After a breakfast eaten in silence this child returned to the little grave, accompanied now by her two French companions.

It was decided that the kitten's grave should be made really worthy of her. They sat down and began to make wreaths from the little flowers of a brick-path border. This was done with deep concentration and obvious awareness of the funeral nature of the enterprise.

But what is a funeral without a funeral service? This was the French girl's reaction. She liked dressing up. They all agreed upon this. There must be a proper funeral service for the kitten. A little later this was in full swing; a night-dress serving as a priest's vestments, the dinner bell and much perambulating around the grave giving an air of verisimilitude to the proceedings.

Already the first grief was passing away. What had been conceived as a funeral rite had already become a game. As I watched, unobserved, I saw the funeral procession proceed by leaps and bounds, with wild hoots of merriment.

Yes, what had begun as a sad, sad rite had become, in less than an hour, an enchanting game. The

little corpse beneath the sod was quite forgot. Such is childhood's grief!

But because a child's grief is short-lived, it would be, I am sure, a mistake to regard the emotions of children as shallow. While they are aroused they can be as intense as the emotions of an adult: perhaps more intense. Love and hatred are deeply felt emotions in many children; in the one direction to the point of sublimity, in the other well within the shadows of abnormal psychology.

A case recorded in the annals of my own family, which I came upon a few years ago in an old correspondence, illustrates the profound depths of feeling that may torment the soul of a child.

The child, a little girl of four, was intensely jealous of the baby sister. The baby died in its first year. It was placed in the small coffin and left thus so that it might be looked at for the last time by those who loved it. The little girl so hated this small sister, even in death, that she crept into the bedroom and cracked the infant's skull with a blow from a stone held in her little hand.

Nor was that early evidence of a later tendency to crime or cruelty. It was a child's revenge upon another who had stolen from her some part of that love which, before its coming, had been exclusively hers. That act of aggression against the dead, perhaps, suggests the child's mental and emotional identity with the primitive savage. Cradled or coffined, the baby was not beyond the range of her hatred.

What, then, does a child feel about its own mortality? Man, the only animal with foreknowledge of death, contrives in the rich feast of life to put away from himself this deep hidden knowledge. I do not think a child possesses it. I believe that for children "death" is something that happens to others, but never to oneself. Children, I am sure, believe that they will never die. Indeed, there are many adults who in secret cling to this belief.

All doctrines of immortality originate in this belief or are arrived at by a process of wishful thought. This is not to dismiss, offhand, the problem of the survival of human personality after death, with which these few general remarks on the child's idea of death are not concerned.

The inability of children to apprehend the real nature of the death of the body is sometimes illustrated by examples a good deal less charming than that which I have given of the funeral rites accorded a pet kitten by three children.

It occurs, now and then, that a child destroys the life of another child and does so under circumstances that suggest, judged by standards applicable to adults, a very real degree of turpitude. Small boys have been known to kill a chosen victim, and the action has brought them before the courts. In one such case, Professor Sioli, the

Italian psychiatrist, said of a boy's having held another under water until he was drowned: "Nice children sometimes do these things."

I do not pretend to the degree of imaginative sympathy that would be required to see such an act as it may have been experienced by the offending child. But one may hazard the guess that curiosity enters into such actions, and that there is in the perpetrator of them no understanding of their true character.

The inability of children to realize the fact of death does not apply, I am sure, to children in or past adolescence, or even those who are past the 12th year. It is at about that age level that children begin to ponder upon the subject. It may not be presented as a personal problem by some death in the family, and may be merely an intellectual preoccupation. But it may be much more where death has come, suddenly and unexpectedly, to either parent or playmate.

If I may, I will cite a personal experience in this connection which has at least the merit of being first-hand knowledge. I was at the time at a preparatory school in Brighton. I was 12 years of age. One day I quarrelled with another boy. We fought violently, as boys of that age often do, and I beat my opponent. Three days later the headmaster, with a solemn face, told us that this boy had died in hospital, following an operation.

The effect of this upon me was profound, as is evidenced by the circumstance that after many years I can recall my boyhood emotions. I was plunged into a terrible gloom, in which horror, incredulity, fear and a sense of guilt entered, along with inability to realize that this boy had vanished forever. I do not think I was more sensitive than other boys; but that sudden confrontation of my childhood mind and imagination by the King of Terrors left a mark that remained, and remained permanently.

It would be pleasant, I suppose, if one could deal with a theme like this so that all comes rounded off and as we would have it; but that cannot be if one would strive after truth.

Looking back across the years, then, I ask myself at this moment whether the grief I felt at the death of a schoolfellow could be compared with that which I experienced at the loss of a wooden toy sailor in my second year. That loss was my first experience of grief. I have known grief many times since, and sometimes with an anguish beyond words —as when half my fellow subalterns failed to return after the Battle of Vimy Ridge. Yet the memory of the sorrow that followed on the loss of a wooden toy abides.

How strange, indeed, is the soul of a child!

GEORGE GODWIN

# NEW BOOKS AND OLD

## AN ARDENT SOUL AND AN HONEST MIND*

As a result of the publication of these three volumes during the last two years the writings and character of Simone Weil have attracted considerable attention in England, as they had previously in France. She is, indeed, in danger of becoming in certain circles the object of a cult, a thing which she would have repudiated with the full force of her mind and spirit.

She was born in Paris in 1909 of a Jewish family and enjoyed the doubtful privilege of a brother, her elder by three years, who was to prove even more brilliant intellectually than herself. As a student she delighted her teachers and Émile Chartier, the well-known French philosopher and essayist, who was her master before she entered the *École Normale*, recognized in her "a power of thought which was rare." But, after qualifying as a teacher of philosophy and teaching for a short time in various schools, her longing to experience fully the life of the working people led her to take a job in the Renault Works. Here, despite splitting headaches, she refused any preferential treatment. And it is clear that what she suffered at this time left a lasting mark upon her.

Later she shared for a time as a non-combatant the sufferings of the Republican army in Spain. During the Second World War she joined the French Resistance movement, but in 1942 went to America. Later in that year she was called to serve under the French Provisional Government in England, by which she was asked to write a report on the possibilities of bringing about a regeneration in France. To this task, the last of her life, she devoted herself during the early months of 1943 and in the second book under review we have the fruits of her labour. She died soon after finishing it, having characteristically refused the extra nourishment ordered by the doctors and kept strictly to the rations to which her compatriots in the occupied zone of France were limited.

During 1941 and 1942 she had, however, enjoyed the friendship of a Dominican priest, Father Perrin, to whom she confided the secrets of her inner life. To him, too, on leaving France she entrusted her papers and in particular the six letters in which she defined with a stark candour her deepest spiritual convictions and explained why, despite her devotion to Christ, she could not become a Catholic. It is in these letters, with which *Waiting on God* begins, and in the extracts from her note-books, arranged and edited by Gustave Thibon and contained in the third of these books, that she laid bare her inmost beliefs and the cross which she carried with such inflexible integrity. M. Thibon, describing his first acquaintance with her, remarks that, unlike most people, she displayed at first with alarming spontaneity "all that was most unpleasing in her nature, but it needed much time and affection, and a great deal of reserve had to be overcome, before she showed what was best in her."

This was typical of one who always felt herself to be unlikeable and who had, too, in her own words, "an extremely severe standard for intellectual honesty, so severe that I never met anyone who did not seem to fall short of it in more than one respect; and I am always afraid of failing in it myself."

* *Waiting on God.* (ix + 169 pp. 1951. 12*s.* 6*d.*); *The Need For Roots.* (xv + 288 pp. 1952. 18*s.*); *Gravity and Grace.* (xxxvii + 160 pp. 1952. 15*s.*) By SIMONE WEIL. (Routledge and Kegan Paul, Ltd., London)

The truth of this is apparent in every word she wrote, in the concentrated clarity of her style and in her uncompromising fidelity to her own thought and vocation. But there was something crippling in it too, a mental and moral constriction which, though sharply defining her thought, made it in some degree opaque to the Light that liberates. Indeed her thought at times could be perverse, with that compulsive hunger for mortification which recalls the desert anchorites. For example, she not only believed "that the instant of death is the centre and object of life," with which we can agree, but that "even for the perfect" it was better that the death agony should be bitter, "if they are to attain to absolute purity."

It is not too much to say that she envied Christ his crucifixion. In such longing to do extreme penance in the body there is usually an element of mental pride, and a correspondingly morbid hunger for absolute abasement. This can often be felt in her very professions of humility, as it doubtless dictated in some measure her longing to be lost among the outcasts of this world, while insisting on the need to stand alone and repudiating the atmosphere of human warmth and what she called "the social trap." For her, affliction, which she distinguished from suffering as a blind mechanism which reduced its victims to mere nothings, was the most painful fact of experience, but also the most necessary. In "Last Thoughts" she wrote:—

> It is in affliction itself that the splendour of God's mercy shines; from its very depths, in the heart of its inconsolable bitterness. If still persevering in our love, we fall to the point where the soul cannot keep back the cry "My God, why hast thou forsaken me?" if we remain at this point without ceasing to love, we end by touching something which is not affliction, which is not joy; something which is the central essence, necessary and pure.

Such a passage and others like it, in which she stressed the need of passing beyond the conflict of pleasure and pain, are in harmony with the teaching of the *Gita*, the words of which she described when she read it in the spring of 1940 as "marvellous," yet as also having "such a Christian sound." To one in whose eyes Christianity was "catholic by right but not in fact," because it excluded so many things that God and she loved, such a statement was possible. But despite her demand for a new and true catholicism, as for a new saintliness, universal in its love, she herself was as painfully attached as Pascal to her sense of sin and to the tortured symbol of the Crucifix.

But this did not prevent her from expressing with a singular insight, born of her desire to strip herself bare to the absolute, the eternal truth of the *via negativa* as a means to the one "free act which it is given us to accomplish—the destruction of the 'I.'" So scrupulously on guard was she against self-will that she feared even to pray lest she should interfere with God's will for her and she insisted that even in the way of goodness "we must do nothing more than we are irresistibly impelled to do."

Waiting on God meant for her an ever-increasing attentiveness to a will not her own, by which she might become the object of a pressure which possessed itself of more and more of the whole soul. But this could not exclude, for one so intellectual as she, the need to wrestle with God for meaning, "if one does so out of pure regard for truth." But such a pure regard implied necessarily the action rooted in inaction that Krishna taught. And in a very wise address on the right use of school studies she applied this teaching to the class-room, in which the knit brows of the student, she suggested, betrayed the same falsely willed effort as any tense search for God. The road to truth involved for her the same deeply attentive waiting as the road to sanctity, for which school studies could be quite as good a means as any other.

It was the same with human relationship. As little in human inter-

course as in prayer could warmth of heart, she argued, make up for a want in the quality of attention, of stilled receptivity. Love, of course, was essential to such attention, whether directed to a person or upon a landscape, but it must be a love so cleansed of self-regard that through the person God himself might make contact with every being and thing met. "I act," she wrote, "as a screen—I must withdraw so that He may see it."

This is only one of the key truths, though a basic one, by which Simone Weil directed her life. *Waiting on God* and *Gravity and Grace* are rich in such searching insights, and although we often feel the brand of affliction searing her thought, the flame of a spiritual ardour as intense as it was austere burns through both books.

*The Need for Roots* is by contrast a political and sociological essay, but one which is based upon spiritual issues and so rises above partisan considerations. The disease which she set herself to diagnose in the history and downfall of France was essentially that of Western civilization. Hers was not a prophetic mind and she tended perhaps to look too much to the past for the organic truth which modern life had lost. But only one who knew the cost of sainthood could have seen so clearly the causes of her country's and the world's sickness.

HUGH I'A. FAUSSET

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*Introduction to Economic Organization.* By HENRY SMITH. (Sylvan Press, Ltd., London. 186 pp. 1952. 12*s.* 6*d.*) Received through the courtesy of the British Council.

Every student of economics knows that pure theory never solves an actual economic problem. Before it can be usefully applied to an actual problem one needs, among other things, an understanding of the special forms taken by economic activity at any particular time. Professor Smith (who during the war headed the English Ministry of Food's Price Policy Branch) here attempts an account of the important factors in the economic organization of the world today. In giving this he also traces, as far as is helpful, the history of these moulding forces.

His writing is so precise and clear that the manner of exposition contributes as much to our understanding as the well-digested information and orderly thinking. As a result, Professor Smith has produced a book interesting and instructive even to a reader unacquainted with the technique of economic analysis, but also worthy of the student's attention because it defines the context in which economic theory must at present be interpreted in practical application.

The detachment with which he explores the economic implications of political developments like increasing governmental control of economic activities (p. 28) and the conflict between the Soviet Union and the United States (p. 29), or the broader conflict of economic policy in the contemporary world (the last chapter) is admirable. And there is a challenge in his summing up of the contemporary situation:

> The feat of will and imagination which the age demands is the formulation of an ethic of property which can stand as the basis of the capitalization of the more backward areas of the world.

R. P. S.

# LITERATURE

*Music for Mohini.* By BHABANI BHATTACHARYA. (Crown Publishers, Inc., New York. 251 pp. 1952. $3.00)

Truth is not always prominent in publishers' "blurbs," which makes it necessary to stress its appearance on the jacket of *Music for Mohini.* The publishers say that this novel is "different" and it is different. There is no doubt whatever about that.

The actual story is tenuous enough. Mohini, a young Brahmin girl of high social status—well-educated, and a gifted radio singer—seeks a bridegroom. Old Mother, for whom the modern world exists only as a manifestation of evil, is adamant in her demand that the bridegroom's horoscope must contain the eight favourable signs, and that he must be uncontaminated by Western ways. "The groom belongs to his circle....They are all alike. No tradition, no true culture. Apes of Westernism!" Most of the book is concerned with Mohini's married life in the big Country House—far from everything to which she was accustomed—with her scholar-husband, Jayadev, whose dream is to "...reorientate the values and patterns of Hindu life ...to reveal ancient thought in its true splendour." We are shown her life with Jayadev and his mother and sister—and her gradual adjustment to the demands of the Big House and the ancient traditions which it represents.

It is evident that the story is a simple one, but what gives this novel its value is the strangeness, the colour, the splendour of Indian rites and rituals; which transported one reader not to another country but to another world. Space permits only few and brief references to these rites and rituals, but, to those unfamiliar with them, a few examples will reveal their "otherness" and age-old lineage:—

> The bangle seller...scratched his chin. Young and ignorant, he mused, looking at her. No vermilion gleamed on the part in her hair, so she was still a maid....

> On an altar specially erected for the ceremony (Bridal Day) the family priest had put a dark dainty pebble, the Holy Stone....The priest sat on Jayadev's left and the bride's father on his right, and though the priest was an old experienced man, he feared the learning of this youth and pronounced the Sanskrit *mantra*, three thousand years old, with great caution lest he made errors in syntax or diction.

Finally, to make clear that the author of this book is no worshipper of the old, simply because it is old, the following must be quoted:—

> ...rural society (and nine-tenths of India was rural) was sick with taboos and inhibitions of its own making: the iniquities of caste and untouchability, the ritualism that passes for religion; the wide-flung cobweb of superstitious faith. The purity of ancient thought had been lost in misinterpretation ....But the new man of Jayadev's vision was not to be a hollow reincarnation—a spiritless copy of ancient Hindu man.

The publisher's claim is justified—this book is different.

CLAUDE HOUGHTON

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*The Hidden Flower.* By PEARL BUCK. (The John Day Co, Inc., New York. 308 pp. 1952. $3.50)

When an Asiatic country happens to be occupied by white troops, we have, added to the human problems of occupation, a first-class racial problem. *The Hidden Flower* is an illuminating study of this problem in its most pathetic form.

It suddenly confronts in *The Hidden Flower* Dr. Sotan Sakai, an American Japanese repatriated during the Second World War, whom hurt pride had made aggressively Japanese. A young American officer met his daughter Josui one day, they fell in love, and wanted to marry. Young Kennedy's Colonel dislikes it, orders him home on leave; Dr. Sakai is bitterly hostile. But nature, and the prestige of the occupying power, triumph. The Oriental accepts the inevitable with calm resignation, and helps the couple to a Buddhist marriage.

But when Josui arrives in America, Western racial prejudice confronts Western individualism; Kennedy's mother refuses to accept either the girl or the marriage and, with the law on her side, determines to fight for her son. Kennedy gets his release from the army, finds a job in New York, and lives with his Japanese wife in a tenement. But they are alone in a wide, wide sea of white humanity. Allen Kennedy cannot stand up to it, for deep down in his heart, all unawares, he hungers for his kind.

Vaguely, Josui feels this; so when the unwanted child quickens within her, and Allen goes home alone for Christmas, she quietly slips out of his life. So these two who had dared to defy their peoples' prejudices are driven back, defeated, to the bosom of their people.

With remarkable skill Pearl Buck paints the cultured life of Japan, its love of ordered beauty, its formalism, deep-rooted traditionalism, its contemplative cast of mind, its maturity. The contrast between East and West is most effectively presented in Josui's devotion to her husband; obedience, not equality, is her ideal. The most charming feature of the novel, however, is the manner in which Josui communes with her unborn child, the Hidden Flower, symbol of the essential oneness of humanity, and therefore, an outcaste in the world.

G. C. BANNERJEE

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*Folk Tales From Roumania.* By ION CREANGA; translated by MABEL NANDRIS. Illustrated by IZA CONSTANTINOVICI-HEIN. (Routledge and Kegan Paul, Ltd., London. 170 pp. 1952. 12*s.* 6*d.*)

Few of us ever knew much of Roumania; we used to dismiss it as an obscure Balkan state, and now that it has disappeared behind the Iron Curtain its obscurity has become absolute. Through the medium of this book, however, Roumania comes alive; for these tales stir old memories, perhaps of Grimm and Æsop and Andersen, perhaps of more modern variations on their themes. In one story, for instance, the Red Emperor commands White Arab to take a mixed sack of poppy seed and fine sand and to separate the one from the other, seed by seed and grain by grain; and immediately we realize that Roumanian children read, grow up as we grow up, and die when the time comes as we die. Let the evangelist preach that we are members one of another; let the disunited nations and the world federalists pursue their ends: none comes as near the heart of the matter as the teller of folk tales, who knows that folly and pity and selfishness are our real common ground.

Ion Creanga was born of peasant stock in a village of the eastern slope of the Carpathians in 1837 and died in 1889. Mrs. Nandris writes:—

> He used to dream of the stories his mother had told him round the crackling wood fire on dark winter nights...stories which had been handed down by word of mouth from generation to generation....It was his intense love of the patriarchal life of his village, that inspired Ion Creanga to write down these stories.

Mrs. Nandris's translation is admirable.

J. P. HOGAN

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*Towards Fidelity.* By HUGH I'A. FAUSSET. (Victor Gollancz Ltd., London. 237 pp. 1952. 15*s.*)

Mr. Fausset, who is no stranger to *The Aryan Path*, has carved a place for himself in contemporary English literature as a writer of distinction and integrity. Events and the spiritual forces behind them, men and the ideas that sustain them, and the affiliations between men and the climate of thought in which they grow up: Mr. Fausset thus sees things in their right relation and ever looks for the reality hidden behind the cloak of appearance. In his novels, as also in his biographical and critical studies, Mr. Fausset has striven to penetrate with rays of light the circumambient fog.

*Towards Fidelity* is a continuation of *A Modern Prelude*, the autobiographical essay published about 20 years ago. Youth has been left behind; the War has saddened, maimed and half-maddened the surviving mass of humanity; *homo sapiens* is now apparently under a sentence of death, self-pronounced: What is left to live for, to strive for? Well may Valerie—she is you or I or anybody else—wring her hands in despair, and refuse to look at the sun, to look at beauty, or to accept the usual consolations of religion and philosophy. Valerie is all of us, and so Mr. Fausset's book is addressed to us all.

Mr. Fausset is no doubt a doubter, talking to other doubters, but more and more the tension between doubt and faith—constantly resolved and constantly renewed—spirals towards a faith that affirms the evolutionary destiny of Man. Mr. Fausset is widely read in the philosophical and spiritual lore of the West and of the East, and he has not permitted the lesser knowledge to stifle the higher wisdom. He has had to "abandon the easy creed of liberalism," and he now realizes that something like a transvaluation of values is urgent if man is to save himself by outgrowing his present limitations. The goal of spiritual life is not to be reached at an easy canter but is rather to be achieved through a lifetime of ardent aspiration and untiring effort. What we need is not an escape from life but a transformation of life—living "originally and mindfully in each and every realm of form in which we may find ourselves."

Mr. Fausset has wandered away from the certitudes of Judaism and Christianity and adventured among "the Himalyan heights of India's ancient philosophy, a philosophy more purely spiritual and psychologically subtle than any other in the world," and he has also responded agreeably to the Aurobindonian world-view outlined in *The Life Divine*. "The essence of the Indian vision" is concentrated in the tremendous equation: *Tat tvam asi* (That thou art); and once one is set on the right road to realization, fulfilment cannot long be delayed. *Tat tvam asi* is really the sustaining mathematics of the Kingdom of Love, which is also the Kingdom of God: for all love is reared on the principle of equality of exchange leading to identity of interests (which includes the idea of forgiveness) and culminating in ineffable union. Love may begin with the body, but it cannot end there: likewise, our ideas of living may begin with the phenomenal world around us, but Reality comprehends more than that. The discipline of love and forgiving will defy Death itself, and then the Gates of Paradise will open of their own accord; and Paradise is in no remote clime or in the hereafter, but here and now, on *this* bank and shoal of time.

K. R. SRINIVASA IYENGAR

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*The Writer and the Absolute.* By WYNDHAM LEWIS. (Methuen and Co., Ltd., London. 202 pp. 1952. 21s.)

"As far as I am personally concerned, I am paralyzed the moment I try to write something I do not regard as true." This admirable statement is the diving-board from which Mr. Wyndham Lewis plunges into illumined void. Illumined, for his writing still has as much light as heat. But the void is the logical doom of a personality so split that, one part cancelling out the other, it is self-eliminated.

That is, perhaps, an ungracious comment on the creator of *Tarr*. But the passage of three decades since Mr. Wyndham Lewis wrote his early brilliant masterpiece has not enriched his vision with the quality of balance. Nor has the assembled material in his later writing been in good focus. The non-fiction volume under review suffers on both these counts. It is very readable, however. The concepts of literary freedom which Mr. Lewis discusses in his inimitable style are of fundamental interest in a world where creative writers are apt to find them-

selves packed into unwanted uniforms and ideas are often in chains.

Two-thirds of *The Writer and the Absolute* is a study of the bitter effect of such uniforms on two outstanding novelists of the age, Jean-Paul Sartre and George Orwell, whose work, Mr. Lewis thinks, has borne the compulsions of the Absolute and become distorted under the hard pressure. "Jean-Paul Sartre is, as it were, the hero of the present volume—or if hero is not exactly the word, I can think of no other. He is one of the least free men of whom I have any knowledge: which is why I have starred him in this book." And Sartre, accordingly, enters into the scheme of the book as a "case," a sufferer from *mal du siècle*. The author hastens to give the assurance that this is quite distinct from Sartre's literary achievement, "which is another question entirely."

And that is the trouble with this study. In detail it compels attention, even if one does not agree with the author's discoveries of "truth" which are often fragmentary, and even subjective, without a down-to-earth foundation. But it is mainly the general approach that is open to criticism. Mr. Lewis has himself been regarded, not too unjustly, as a "case." With his fine perception and capacity for satire, will he see himself one day through the eyes of his critics? If he does, he would perhaps be able to hit the "great big glaring target," he would blast the false image of the political philosopher, but how much of the creative artist in him would also be strewn in the picturesque wreckage?

BHABANI BHATTACHARYA

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*My Dear Timothy: An Autobiographical Letter to His Grandson.* By VICTOR GOLLANCZ. (Victor Gollancz, Ltd., London. 439 pp. 1952. 12*s.* 6*d.*)

This first 400-page instalment of a letter from Victor Gollancz to his grandson "is the record of a search... for a manner of living that will enable human beings to be true to the best that is in them." The author is frank, controversial, sensitive and humane, displaying wisdom and a varied experience. He is also contradictory, as is life, feeling aversion to birth control, for instance, yet considering that "widespread birth-control is an essential element in any genuine programme for the alleviation of primary poverty."

The author gives illuminating and fascinating details of life in an orthodox Jewish family, and suggests that we cannot understand Christianity without a previous understanding of Jewish orthodoxy. He emphasizes the importance of "the Law" to the Jew but also explains how a devout Jew may break any or all the laws "if by so doing you could save a single human life." Life is sacred and "God is a spirit." These deeply held beliefs are implicit and explicit throughout the book and must command our respect and sympathy, in spite of occasional verbosity and an almost too easy style.

The "letter" touches on many subjects, socialism, vegetarianism, psychology, the horrors of war and poverty, the nature of boys: "...my first discovery at Repton was that the boys were good...they were also intolerant, class-ridden, narrow...ignorant." There is a mystic understanding of the oneness of life, a humble attitude towards the great mysteries and a genuine good-will towards mankind in these pages. Altogether a fascinating book, at once easy to read and provocative of thought and argument. Most people will find fresh facts and ideas here and one feels that this would make an ideal volume for a discussion group. (Alas, there is no index!)

ELIZABETH CROSS

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*Victorian Olympus.* By WILLIAM GAUNT. (Jonathan Cape, London. 199 pp. Illustrated. 1952. 15*s.*) Received through the courtesy of the British Council.

The book opens with the story of Lord Elgin's great achievement in transporting the Parthenon marbles from Greece to Britain and their subsequent acquisition by and transfer to the British Museum in 1816. These events contributed a good deal to the revival of interest in classical art.

> There came Olympus again—a Victorian Olympus—on the summit of which sit beaming and powerful figures, living in golden houses, girdled by a gleaming world.

The most Olympian of these Olympian figures who gave a touch of glory and greatness to British art in the Victorian Age and ennobled the artist's profession by making him "admired, sought after, munificently rewarded," was Lord Leighton, a distinguished President of the Royal Academy and a renowned painter. His life and work, his personality, his character and biographical details occupy much of this charming and entertaining book.

Of the luminaries that shone round the sun mention may be made of George Frederic Watts, who "seemed to have stepped as if by magic from the struggle of Victorian middle-class life into a serene and ideal world"; James Abbott McNeill Whistler, who championed the cause of art for art's sake; Sir Edward John Poynter, eminent painter, professor and connoisseur; Sir Lawrence Alma-Tadema who made a fortune from his pictures and yet remained true to his own self; Albert Joseph Moore, who "wrapped himself up in his painting and lived happily in a state of placid disorder and discomfort"; Sir Francis Chantrey, Holman Hunt, William Morris, Dante Gabriel Rossetti, John Ruskin and many others.

The eight reproductions are an additional attraction.

R. BANGARUSWAMI

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*Shakespeare.* By ALLARDYCE NICOLL. (Methuen and Co., Ltd., London. 181 pp. 1952. 6*s.* 6*d.*) Received through the courtesy of the British Council.

Professor Nicoll of the University of Birmingham is the author of several authoritative surveys of British and world drama, and is also the General Editor of the annual publication, *Shakespeare Survey*. His industry and scholarship recall Saintsbury's and he has inspired many a younger man to adventure into the fields of literary history and criticism. His new volume on Shakespeare, one of the latest additions to Methuen's "Home Study Books," is addressed, like Heminge and Condell's First Folio, to "the great Variety of Readers." Shakespeare is a universalist, an indisputable constituent of world culture, and new assessments appear in an endless sequence "because the wonder which is in him defies exact description."

Professor Nicoll is fully aware of the revolution in Shakespearian scholarship that has taken place in the 20th century, but he is not prepared to dismiss as futile the Bradleyan tradition of imaginative interpretation. Accordingly, he tries to steer a middle course between the Coleridgeans and Bradleyans on the one hand and the Realists led by Stoll and Schücking on the other.

As a dramatist, Shakespeare would appear to view Man from three angles: Man set in nature; Man set in society; and Man set in the cosmic background—in other words, the natural man, the social man and the religious man. In his mature dramas, says Professor Nicoll, "these three planes of perception...are focussed into one dazzling beam of intuition."

When it comes to grouping the plays, Dowden's Four-period theory reappears, though with new titles: "The Young Dramatist at work," "Man and Society," "Man and the Universe," and "The Inner Life."

Professor Nicoll's comments on the individual plays are, as a rule, enlightening and shrewd and there are no startling hypotheses or extravagant similitudes. But once at least a controversial issue is presented as if it were a universally admitted fact: "He

(Hamlet) has his friend, his mistress and his enemy ..." Readers of Professor Nicoll's earlier monograph on Shakespeare know that, according to him, Ophelia had been Hamlet's mistress before the commencement of the play's action; but very few Shakespearian scholars have taken this view seriously. Yet Professor Nicoll now takes it for granted that Ophelia was Hamlet's mistress, even as Horatio was his friend and Claudius his enemy! For the rest, Professor Nicoll is a competent and wise guide to Shakespeare's plays, and readers will no doubt give his book a ready welcome.

K. R. SRINIVASA IYENGAR

## OLD WORLD AND MODERN DEVELOPMENTS

*Everyman's Dictionary of Non-Classical Mythology.* Compiled by EGERTON SYKES. (J. M. Dent and Sons, Ltd., London. 262 pp. Illustrated. 1952. 15*s*.)

The compiler seeks to unfold before us the treasures of myth that preceded the Hellenic civilization. The material offered is not only fascinating but also vast in its scope and covers Buddhist and Hindu, Chinese and Aztec, Celtic, Hottentot and Phœnician Creation Legends. To mention only a few other items, apart from deities and rituals, etc., a multitude of symbolic objects are recorded, such as swords, cauldrons, chariots, rings, garments, stones, horns, etc.

It is a pity (as the compiler himself admits) that the rich material from the *One Thousand and One Nights* could not, for reasons of space, be included for comparative study. It is also to be regretted that in connection with the Grail story we find no mention of theories that are fast gaining ground, namely, theories regarding its Eastern sources and an actual temple of the Grail in Asia (*cf.* Lars-Ivar Ringbom's *Graltempel und Paradies*. Stockholm, 1951; Suhtschek and Strzygowski, etc.) Similarly, parallels could be drawn between the Indian *Gandharvas* and such mythical figures as Lohengrin and the Celtic Ivonek.

The field of the compiler's research being so wide and the scope of the edition necessitating such great compression, one cannot look for equality in the treatment of themes, nor perhaps can one expect him to discuss all the findings of scholars as to the possible origins of such disputed figures as Loki. The latter, Snorri Sturluson to the contrary notwithstanding, is now usually credited with being of Vanir stock; the concept of Loki as a "culture-hero" is challenged by reputed authorities such as Prof. Hermann Schneider (*Die Götter der Germanen*).

Moreover, the possible lunar origin of Osiris might have deserved some special consideration. Sir J. G. Frazer put forward the theory that Osiris possessed a lunar significance. Plutarch long before had spoken of Osiris as the moon, whose humid and generative light was favourable to the propagation of animals and the growth of plants.

All the same, the book with its illustrations should prove of the greatest value to the general reader and show once again that our own European culture has roots which reach into strata far deeper than those of Greece and Rome.

HANNAH CLOSS

*Central Asia: The Connecting Link between East and West and Other Lectures.* By DR. JOHANNES NOBEL, with a foreword by DR. RAGHU VIRA (Saraswati Vihara Series, Vol. XXVI, International Academy of Indian Culture, Nagpur. 160 pp. 1952. Rs. 5/-)

During his recent sojourn as Visiting Professor at the International Academy of Indian Culture, Nagpur, Dr. J. Nobel, Professor of Sanskrit at Marburg

University in Germany, and well-known to scholars especially through his learned treatises on the Buddhist work *Suvarṇaprabhāsottama Sūtra*, delivered a number of lectures which have now been published in book form. The lectures sought, as Dr. Raghu Vira mentions in the Preface, "to reach out to the common man" and consequently the author had to limit himself to general, but nevertheless typical, observations; a difficult task indeed if we consider the vastness and complexity of the ground he covered.

The first of the lectures, devoted to an examination of Central Asia's historical position as a link between East and West, gives essentially a *résumé* of the various political, cultural and religious settings which existed in this area at different epochs. They are described mainly by quoting observations which have come down to our times from such famous travellers as Chang K'ien or Hsüan-Tsang but are also outlined with the help of the evidence recovered more recently by various Central Asian expeditions.

The spread of Buddhism was the theme of another lecture, which dealt primarily with the diffusion of Lord Buddha's teachings to China, Korea, Japan and Tibet; it gave mainly a sketch of the differing developments of Buddhism in these countries.

Undoubtedly the most interesting part of the book is the third chapter, a lecture delivered at the University of Nagpur, which contains a historical review of the introduction of Sanskrit literature into Germany. Here also a scholar might find some points of interest, especially in the part dealing with the life-work of the well known German scholar and poet, Friedrich Rückert (1788-1866), some of whose original studies have later been edited by Dr. Nobel himself.

Two more specialized themes are treated in the last two sections of the book: "Nirvāṇa and Brahman-Ātman," a profound study of these two conceptions and their substantial differences, and "Japanese in Far Eastern Kulturkreis." This last lecture dealt mainly with the early cultural contacts between Japan and the Asian mainland and it has also some interesting notes on the development of the Japanese script.

Altogether, it has certainly been an admirable step to publish Dr. Nobel's lectures, thus making them available to a wider circle of the interested public, as they will be found a condensed but competent introduction to the various subjects mentioned above.

R. DE NEBESKY-WOJKOWITZ

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*Indians of the Andes: Aymaras and Quechuas.* By HAROLD OSBORNE. (The International Library of Sociology and Social Reconstruction, Routledge and Kegan Paul, Ltd., London. 269 pp. Illustrated. 1952. 25s.)

In this extremely well-written and interesting book the author summarizes the history of the highland peoples of the Central Andes who formed the nucleus of the great Inca Empire. For the prehistoric period he has chiefly relied on Arturo Posnansky's *Tihuanacu: The Cradle of American Man*, but his own studies, based on a personal acquaintance with the area, have enabled him to criticize the views of his predecessors in this field. His main conclusion is that for centuries before the foundation of the Inca dynasty (*c.* A. D. 1200) there existed a Megalithic empire uniting and controlling the tribes of the Andes. On the ruins of the old dynasty of Tihuanacu arose the Andean empire of the Incas, which lasted until 1532, when Atahuallpa was treacherously put to death by the Spanish conqueror Pizarro, whose exploits have been recorded in picturesque detail by Prescott. Mr. Osborne's account of Inca civilization is a distinct contribution to the problem and it is interesting to note that he dissents from the views expressed by Louis Baudin in his *L'Empire Socialiste des Inka* and argues that the Inca state was organized as a strong hierarchy

with an exceptionally wide differentiation between the privileged and unprivileged classes. Where it deals with the nature of the Spanish conquest the book serves as a useful corrective to the hostile verdict of Las Casas and the pro-Spanish views of Salvador de Madariaga. The author's account of the present condition and culture of the Aymara and Quechua Indians is based on personal observation and as such is worthy of respect.

C. COLLIN DAVIES

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*New Light on the Most Ancient East.* By V. GORDON CHILDE. (Routledge and Kegan Paul, Ltd., London. xv + 255 pp. 39 Plates, 111 Text Illustrations and 2 Maps. Rewritten Fourth Edition. 1952. 35*s.*)

Revealing the secrets of the past must be as enthralling to the archæologist as plotting the curve of progress is to the physicist. And the two are closely related, for it is only by detailed study of civilizations that have passed that it is possible to forecast the trends of the future.

Prof. V. Gordon Childe, now Director of the Institute of Archæology in London, first published his book *New Light on the Most Ancient East* 24 years ago. Now he has given us a fourth edition, entirely revised and brought up to date in the light of many important discoveries. In spite of a devastating world war archæologists have not been idle and much valuable and unexpected material from the Near and Middle East has been excavated.

This is indeed a most excellent book, representing the results of almost incredible labour, and should be intensely interesting to students of world history. Certainly, to make the fullest use of the abundant material it contains, the reader should have more than a little knowledge of earlier excavations so that the new material may be properly appreciated. At the same time, even the most casual reader is likely to find it an absorbing study.

From Egypt, Mesopotamia and the Indus Basin a great deal has literally been unearthed that throws new light on the early civilizations. There are chapters on the oldest farmers of Egypt, the rise to power of the Pharaohs, the colonization of Mesopotamia and Indian civilization in the third millennium B. C. Archæologists have an uncanny skill in reading a nation's story from pottery, jewelry, weapons and so on and from the hundreds of illustrations in drawings and in plates it is possible for the reader to follow the conclusions of the expert.

It is a rather sobering reminder that at a time when the inhabitants of Europe were ignorant savages there were already in the East ordered government and pictorial art.

At the same time we should not be led to believe that just because a thing is old it must necessarily be good. Things are good or bad in relation to the times to which they belong and many of the so-called good things of the past would not be at all good today. What we praise highly in our own age will no doubt be scoffed at by our great-grandchildren.

But it is true to say that the study of the prehistory and protohistoric archæology of the ancient East is an indispensable prelude to a true appreciation of European prehistory Man's ascent from the primeval slime to modern atomic explosions with their shadow of things to come has taken millions of years and it is the archæologist with his infinite patience and skill who enables the historian to give us so full and documented an account of the world's story.

A. M. Low

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*Avicenna: Scientist and Philosopher: A Millenary Symposium.* Edited by G. M. WICKENS. (Luzac and Co., Ltd., London. 128 pp. 1952. 15*s.*)

There appeared in Paris in 1900 a delightful and scholarly work entitled *Avicenna* written by Baron Carra de

Vaux. It omitted, however, a treatment of the vast medical knowledge possessed by Avicenna. During this half-century specialist writings by Professor A. J. Arberry, Mlle. Goichon, O. C. Gruner and other scholars have led us nearer to the day when perhaps someone with sufficient erudition and energy will supply in a single volume a still finer and more complete appreciation of Avicenna than did Carra de Vaux. For the present we are not only evaluating Avicenna afresh, we have still to examine many manuscripts, particularly in Turkish libraries. It is not yet possible to see the great man whole: we know he is a giant, but we perceive a giant partly in shadow with only certain features accentuated. So it is a pleasure to find amongst the literature of this year of celebration a millenary symposium by six Cambridge scholars which illuminates some of the dark places.

*Avicenna: Scientist and Philosopher* originates from a series of lectures delivered at the University of Cambridge during the Lent Term of 1951. The lectures are reprinted with valuable critical notes when necessary. The ample scope of the work may be judged from the lecture titles: Professor Arberry leads off with an illuminating account of "Avicenna: His Life and Times," followed by an original evaluation by Dr. Teicher of "Avicenna's Place in Arabic Philosophy" and a useful statement by G. M. Wickens on "Some Aspects of Avicenna's Work"; then Dr. Rosenthal gives a reasoned summary of "Avicenna's Influence on Jewish Thought," Dr. Crombie estimates "Avicenna's Influence on the Mediæval Scientific Tradition" and the Rev. Kenelm Foster concerns himself with "Avicenna and Western Thought in the 13th Century," mainly in relation to Thomism.

This slim volume, in its six chapters, has facts and ideas appealing strongly to both scholar and layman. The intelligent reader cannot fail to have his mind enriched and his vision widened by the impact of Avicenna through its pages. For instance, Dr. Teicher traces to Avicenna something of Descartes, Kant and Bergson.

H. J. J. WINTER

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*The Meaning of Life in Hinduism and Buddhism.* By FLOYD H. ROSS. (Routledge and Kegan Paul, Ltd., London. 167 pp. 1952. 15*s*.)

In increasing numbers, thinkers in Europe and America, disturbed by the rigidity of contemporary Christian teachings, have turned to the religious concepts of India and China in search of spiritual guidance in this troubled age. They find it eminently satisfying that men like Dr. Radhakrishnan should be appointed to positions of great responsibility in the State. To such people this book will be a welcome addition to the large number of volumes already published on the Hindu and Buddhist conceptions of Man's place in the Universe and the nature of ultimate reality.

Professor Ross surveys the origin and development of Hindu and Buddhist metaphysics and urges that not mere religious toleration but the will to a better understanding of the fundamentals of Eastern religions is necessary if Western society is to take its place in a broader human fellowship. Although Western statesmen and even religious leaders talk, quite sincerely, about world unity and world organization, the dogmatism of Christianity tends to keep Europe and America as a whole thinking in terms of separateness from the rest of humanity.

A great weakness of modern Christian metaphysics is that the element of wonder and marvel is no longer there to stimulate the spirit of man. Christian truths are cut and dried, tabulated and indexed with cross-references. Since the time of Paul, says Professor Ross, there has been a tendency in the Christian tradition to define the Christian in terms of *what he believed* rather than in terms of *how* he explored.

Yet, paradoxical as it might seem, the capacity for wonder and intellectual

curiosity has never been offered greater stimulus in the West than it is today. In every newspaper and magazine there is a reference to some aspect or other of scientific discovery and research. Wellsian phantasy has given way to cast-iron accomplishment. In 25 years, says a German rocket expert, men will land on the moon. We gasp in amazement—but, although our intellect is stimulated, our spirit cries out, "What then?—What is the significance? Where is the meaning?"

Life becomes meaningless unless men can find and follow the pathway that leads to self-enlightenment. Christian concepts of Good and Evil, of a future Heaven and a present Hell, are binding, not liberating. Indian thought has steadily avoided any attempt to explain the actuality of emotional or moral confusion in terms of a personal Devil or a cosmic principle of evil. Its traditional interpretation of spiritual and moral blindness, found in the *Gita* and elsewhere, is today finding some parallel in Western psychological analysis.

SUNDER KABADI

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*Professor M. Hiriyanna Commemoration Volume.* Edited by N. S. SIVARAMA SASTRY and G. HANUMANTHA RAO. (Available from K. Chidambaram, Kavyalaya, Krishnamurthipuram, Mysore. 272 pp. 1952. Rs. 15/-)

This is a collection of studies prepared in honour of the late Professor Hiriyanna by his pupils and friends. Dr. S. Radhakrishnan, his colleague in the Mysore University from 1919 to 1921, contributes an appreciative Foreword. Mr. N. Sivarama Sastry, one of the editors and a pupil, writes a brief biographical sketch.

Professor Hiriyanna became a leading scholar in many branches of Indology. The range of his interests and contributions is reflected in the variety of subjects treated by scholars from most parts of India in the present volume: textual studies in the Vedas; the *Bhagavad-Gita* and Sanskrit drama; interpretative studies in Kautilya's *Arthashastra*; philosophic studies in Buddhist logic and metaphysics as well as pure philosophic reflections in terms of modern thought; literary criticism; the Puranic tradition and some pervasive features of the Indian outlook such as *karma* and *ahimsa*; and a couple of studies in Kannada literature. The editors have prefixed to the volume a bibliography of his own 10 published books and 70 articles and his introductions to books by others. He published early in his career, with English translation and introduction, three Upanishads, the *Brihadaranyaka*, the *Ishavasya* and the *Kena*, with Shankara's commentaries. He edited the *Naishkarmya-siddhi* and the *Ishtasiddhi* for the Bombay Sanskrit and Gaekwad's Oriental Series, with valuable introductions. His *Outlines of Indian Philosophy* and *Essentials of Indian Philosophy*, published by Allen and Unwin, have taken rank in modern studies as indispensable introductions to the subject.

Those who knew Professor Hiriyanna will endorse the picture of a high-minded, serene, conscientious scholar and teacher suggested by the Foreword and the Biographical Sketch. Scholars await with interest the posthumous publication of his last work, *The Indian Philosophy of Values*.

M. A. VENKATA RAO

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*Sri Aurobindo and the Soul Quest of Man: Three Steps to Spiritual Knowledge.* By NATHANIEL PEARSON. (George Allen and Unwin, Ltd., London. 127 pp. 1952. 10s. 6d.)

This book is a study of the first 12 chapters of *The Life Divine*. It is claimed to provide an illuminating exposition of the basic principles of Sri Aurobindo, whom the author calls a direct representative of the ancient Vedantic line of seers. *The Life Divine* presupposes a knowledge of Indian terms such as *Brahman*, *Prakriti*,

*Purusha, Anandamaya, Manomaya, Avidya*, etc., though Sri Aurobindo has explained most of these. Pearson translates a majority of them in terms of Western psychology. He often makes use of Western scientific advancement to show its pertinence to Sri Aurobindo's Eastern metaphysical thought, for example:—

> particularly in the current investigation into the root of matter, we find the real significance of these new discoveries even more patently revealed. Thus in the large-scale experiments on nuclear fission, the forces which constitute the very centre of matter have been discovered to be not the ordinary physical cohesions known to classical science, but rather forces of a cosmic order, similar to those which uphold the whole material universe. The atom itself is thus found to contain the very keystone of the universe—a supracosmic Force.

Also, he quotes from the Christian Scriptures, trying to speak to the Westerner in terms familiar to him.

The first of the subtitle's three steps: "The Positive Approach to Spirituality," is to "establish the Divine Unity of all things." The second, "The Spiritual Basis of Personality," reveals "the soul of man as forming the basis of a higher development." The third step is knowledge of the Divine Nature.

The book is concise and, on the whole, well got up, if priced rather high. The author, however, uses too many capitals which mar the smooth reading of the book, *e. g.*:

> Rather is it the Ground of the Supreme Reality, of which the Stillness of the Transcendence and the Dynamis of Cosmos are two complementary aspects or poles—negative and positive—which constitute its essential Oneness.

For the Western reader who finds *The Life Divine* stiff reading, this book is a good introduction to it.

K. APPASAMY

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*Near Eastern Culture and Society: A Symposium on the Meeting of East and West.* Edited by T. CUYLER YOUNG. (Princeton Oriental Studies No. 15, Princeton University Press, Princeton, U.S.A., and Geoffrey Cumberlege, Oxford University Press, London. 250 pp. 1951. $4 00 or 25s.)

When Princeton University celebrated its bicentennial in March 1947, a Conference on Near Eastern Culture and Society was convened, in which participated diplomats, educators, scientists and scholars from America, Lebanon, Syria, Turkey, Egypt, Iraq and Iran. The principal papers were critically discussed and were later revised by the authors The outcome is this book, which should contribute in no small way, as Prof. Philip K. Hitti remarks in his Foreword, "to the achievement of a relationship of mutual understanding and respect between the West and the Near East."

Part I, "The West Meets the East: Progress and Prospect in Islamic Studies," deals with Islamic art and archæology, science and religion, and with Arabic and Persian literature. Part II, "The East Meets the West: Current Problems of Near Eastern Peoples," discusses the interaction of Islamic and Western thought in Turkey, Iran and the Arab States, and the national and international relations of those countries. In the concluding chapter H. A. R. Gibb writes on "Near East Perspective: The Present and the Future."

There are 13 well-written and weighty contributions. In discussing vital and delicate problems in which the East and the West are deeply interested, all the contributors show sympathetic insight and freedom from racial or national bias in understanding and evaluating the literary, cultural and religious achievements of Eastern peoples.

Prof. Arthur J. Arberry surveys accurately and informatively the development of Persian literature and the interest taken in it by Western scholars during the last three centuries. His mentioning that no scientific history of Persia has been written, that some of the most vital source books are as yet in manuscript, and that there is no adequate dictionary of the Persian

language should stimulate further scholarly efforts.

Another valuable contribution is that on the Islamic religion by Edwin E. Calverley, who has traced the history of Western scholars' interest in its study and who writes of the need "for appreciation of all that is right and good," wherever found.

This book is heartily commended to all who desire good relations between the East and the West.

M. HAFIZ SYED

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*Experiments in Living: A Study of the Nature and Foundation of Ethics or Morals in the Light of Recent Work in Social Anthropology.* By A. MACBEATH. The Gifford Lectures for 1948-1949 delivered in the University of St. Andrews. (Macmillan and Co., Ltd., London. 462 pp. 1952. 30*s.*)

These lectures were delivered by Professor Macbeath, who holds the Chair of Logic and Metaphysics in the Queen's University, Belfast. They are concerned with comparative ethics and are based on recent work in Social Anthropology. The nature of primitive morality is illustrated with reference to the ways of life of the Trobriand Islanders, who inhabit a coral archipelago in the neighbourhood of Eastern New Guinea; the Bantu tribes of South-East Africa, with special reference to the Tonga tribes; the Australian Aborigines; and the Crow Indians of Montana.

For his material the author has had to rely on Malinowski, Junod, Elkin, Radcliffe-Brown, Lowie and other professional anthropologists. His aim is to show how human nature expresses itself under different sets of cultural conditions. From this he concludes that the nature of primitive man is essentially the same as that of men living under the cultural conditions of Western Europe, that both are moved by the same emotions, desires and reasons; and that primitive and civilized children enter the world with substantially the same mental constitutions and powers. He further contends that primitive cultures, with their moral and social institutions, are the result of attempts to discover what is good for man, that they are experiments in living and, like our own, are only partially successful.

He is therefore concerned with man's conception of the good life, and the operative ideals which influence people in passing moral judgments. As these ideals work through the medium of institutions, he next proceeds to examine the nature of these institutions, the family, a canoe crew, a hunting expedition, a war party, or a religious society. The chapter on the Australian Aborigines contains a penetrating study of the significance of totemism. Other chapters deal with the constitution and powers of the primitive mind and the connection between primitive morality and religion. The book concludes with a scholarly discussion of moral rules, the moral ideal and moral progress. When dealing with the nature of the moral life the author is fully aware of the profound differences as to the nature of morality which are to be found among professional writers on ethics.

His main conclusion, which is accepted by the majority of social anthropologists, is that the innate endowments of the primitive and so-called civilized mind are the same. He therefore rejects Lévy-Bruhl's theory of the pre-logical mentality of the primitive and agrees with the conclusions of Lowie, Goldenweiser, Radin, Malinowski and others.

C. COLLIN DAVIES

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# ENDS AND SAYINGS

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

"The Two Democratic Traditions" are penetratingly analyzed under that title in the quarterly *Philosophical Review* (October 1952) by Prof. George H. Sabine of Cornell University (U.S.A.). He brings out that whereas Anglo-American thought and practice have stressed liberty, in France and on the Continent the emphasis has been on equality. The Puritan Revolution in 17th-century England had established freedom for minorities, groups and associations under constitutional protection and regulation. The French Revolution had abolished second-class citizenship by elevating the State to supremacy over all other social organizations.

In so far, however, as voluntary "private associations able to exert a collective influence in politics" were suppressed, the citizen was denied "a justified sense of participation" and reduced to impotence. This had fostered "dictatorship based on an alleged mandate from 'the people.'" The individual radicalism of the French Revolution had given place to the class radicalism of the present totalitarian *régimes*, producing, not the 19th-century bogy of the "tyranny of the majority," but "the tyranny of a minority that can use social demoralization to monopolize terror and propaganda."

Support for the "villagism" of Gandhian economics is furnished by Professor Sabine's pointing to urbanization and industrialism as risks for democracy, levelling off "highly differentiated work groups and neighbourhood groups in which membership may be a genuine personal good" and introducing "remote and impersonal authority."

A satisfactory balance can hardly be achieved between liberty and equality as democratic ideals without the third member of the French Revolutionary slogan. Fraternity is implicit in Professor Sabine's formulation of the democratic ideal of

> a society and Government formed by the willing coalescence of human beings who could be at once spontaneous in their behaviour and responsible in their dealings with one another.

The mutual respect which is a *sine qua non* of democracy does not rule out differences of position or even of rank where such differences count as values and are not mere assumptions. But "second-class citizenship" is not compatible with mutual respect and the preservation of "irrelevant and invidious discriminations" against classes having equality with others before the law is admitted as "a rather conspicuous failure on the part of Anglo-American democracy."

As another name for colonialism or imperialism, "second-class citizenship" is a denial alike of the democratic tradition and of human brotherhood—on the international scale.

---

"Appetite for Difficulty" is the rallying-cry which Dr. Arthur E. Morgan, famous American educationist and former Head of the Tennessee Valley Authority, sounds in *Manas* (Los Angeles) for October 8th, against the softness that shrinks from competition. "Soft people are usually negligible people." Timidity and laziness and drifting with the current spell softening of character. Toughness and aggressiveness, Dr. Morgan declares, are necessary not only for withstanding social pressure on the individual but also for long-time survival and for the defence of civilized culture against brute force.

How can civilized culture prevail over brute force without itself resorting to its use? Dr. Morgan's twofold prescription holds a challenge to complacency and the course of least resistance. He calls first for eliminating arbitrariness, selfishness, privilege and injustice in the home country. This has wide implications but may command a readier assent than his second demand —for refusal to profit by exploitation, injustice and violence anywhere in the world.

However far this might go "to eliminate both the brute force of the exploiter and the brute force of red revolt," how many countries or even individuals today have "the necessary sustained alertness and aggressiveness," the necessary "appetite for difficulty," to renounce the economies effected and the luxuries obtained by purchasing the low-cost products of economic exploitation? Dr. Morgan does well to question: "What is the chance of our taking such a course, even to the extent of suffering the terrific hardship of going without the morning cup of coffee?"

Yet he has made uncomfortably clear the need for aggressive participation in the competition between humane living on the one hand and, on the other, arbitrary power and the brute force that "is always in the offing, ready to take control if civilized culture weakens." It is the lesson of history as well as of nature that "he who rests on his oars, no matter how secure he may seem, is on his way out."

---

Prof. Robert Peers, Deputy Vice-Chancellor of the University of Nottingham, writing in the Autumn 1952 *Adult Education*, calls for a consideration of the future of adult education and its positive tasks. He writes:—

> ...throughout its past history, adult education has been used to fill up the gaps caused by deficiencies in other branches of education ....Nothing is more certain than that, unless adult education can be related to the needs and conditions of the present, the sense of purpose will be lost and the movement will become ineffective and moribund.

Professor Peers considers extreme specialization in higher education to be inimical to the qualities needed in a democratic society. Hence the need to complement it by the many-sided development of adult education. This is favoured by the adult's possessing the necessary maturity of mind and background of experience.

Not only, Professor Peers holds, should intellectual interests be kept alive for the retaining, by an aging population, of adaptability in response to new knowledge and new applications of knowledge, but also "adult education must concern itself with the quality of life in society" The increased leisure which technology has brought to the worker, he writes,

> is without meaning unless increased leisure provides opportunities for the cultivation of interests and abilities which find little scope in the day-to day tasks of modern industry. The creative use of leisure should lead not only to increased intellectual power, but also to a great development of artistic abilities and to the growth of those moral qualities which are the mark of true citizenship.

And he concludes that

> adult education is no longer to be regarded as the last resource of the educationally under-privileged, but as the new hope of an educated democracy.

The problem remains how to give shape to these aims. What studies are to be pursued and how are people to be attracted to them? The field which opens out is vast and who is to draw up a priority list of values? Help can hardly be looked for from the creedal religions, which imprison rather than liberate the mind. How can we expect to have a society imbued with ideals and ethical in its practices unless liberating ideals and universally acknowledged ethics are made the basic foundation for the other branches of knowledge?

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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. XXIV MARCH 1953 No. 3

## "THUS HAVE I HEARD"—

"Worship the Gods and the Gods will yield thee grace."

Men of modern science know only a very little about what they themselves have called the correlation of forces. The imponderables of the invisible cosmos are substantial and produce results. Some of these effects have come under the notice of the great physicists, but even they do not suspect that these correlations of forces are effects and occur according to a law which the ancient Seers have called the Law of Transmutation among Forces. The imponderables are the basis of the old Greek and the older Aryan classification of the material elements into Earth, Water, Fire, Air and Æther. The visible counterparts of the invisible great Elements are effects of the working of intelligent forces called Elementals, which are described as the nerves of Nature. The Hindu Puranas speak of *Devatas* and *Devas*—Godlings or Elementals and *Devas* or Gods presiding over them.

Still more obscure is the working of the imponderables in the mental and moral spheres of our being. The Law of Transmutation among Forces causes remarkable changes in a man's character and circumstances, quite beyond us at present. But all the same these play a real part in the precipitation of human destiny, of the individual or of nations.

Man lives not only on the surface of the Earth, nourished by Water, but affects and is affected by the atmosphere and by heat; similarly his emotions, his thoughts and his volitions also affect and are affected by the subtler aspects of the great elements and the correlations of their forces. A man's thought, colliding with another man's thought, may cause a gale or a zephyr or a tranquil light and a brightness of the air. A woman's anger or jealousy produces detrimental emotional reactions in more than one human being. A child's laughter may save an empire or avert a world war; also, its

screams may draw forth howls of mobs. All these instances may sound exaggerated as expressed, but a thoughtful examination of them will reveal a profound, a stupendous, underlying truth.

Our personal make-up is intimately connected with the Elements of the ancients—Earth, Water, Fire, Air and Æther. It is through these that the embodied Spirit works, identifying itself with the material aspect of Nature, which Krishna calls his lower nature—*aparaprakriti* (*Gita*, VII. 4); dominated and guided by the constituents of this lower nature, it becomes the lower man.

But Krishna has a higher nature —*paraprakriti* (VII. 5); it constitutes in man the Thinker and the Knower. This higher man is the controller of the lower wandering mind, the drifting, prowling heart and the exploited will, swayed by the notion of the false egotistic "I" and its lethal tendency to the dire heresy of separateness. This higher nature is the Light or the Wisdom of Krishna. While the lower nature is enveloped by *avidya*—ignorance—creating illusion which degenerates into delusion, the higher is energized by *Vidya*—Knowledge—creating Wisdom and rising to Compassion.

Because of his attraction and response to the outer darkness of the rigid material universe, man overlooks the Light side of the higher nature of the universe. Therefore he fails to benefit from "the sweet smell in the earth," from the living "taste (*rasa*) in water," from "the brilliance in the fire," from "the sound in Æther." The two Natures, Light and Darkness, conjointly working according to Law, benefit each other and the Supreme Spirit of which they are manifestations.

Man has been taught to live independently, and so, in the struggle for existence, he has competed against his fellows and become selfish and violent. Has not the time come for man to learn that living need not be a struggle? And also that Liberty can be possessed only by the man of Love; that Freedom and Hatred cannot live together? Nature is the Great Totalitarian State, very unlike that which Stalin is trying to create; also it is the Mighty Commonwealth whose riches are for the enjoyment of all, for there are no foes to fear; all are friends to be loved; further, it is the True Welfare State in which all men and women, children and adolescents, flourish, as flourish also in their own right the animals, the vegetation, the coal, the oil, the minerals. Many are the bodies of Gods which nourish us and, nourishing each other, all obtain the highest felicity. (*Gita*, III. 11) The *Gita* promises us the enjoyment of our wishes (III. 12) if we observe the Law of Interdependence. He who practises the law of selfish independence exploits Nature and earns for himself the epithet of "thief." (III. 12) The World is One and the Universe is a Plenum—the grains of dust are akin to the myriad stars of the firmament; and man cannot live or evolve without either. How true it is that

Back of the Bread is the Flour
And back of the Flour is the Mill,
Back of the Mill is the Sun and the Shower
And the Wind and the Father's Will.

SHRAVAKA

# "APARTHEID" AND WORLD PEACE

[The writer of this thoughtful essay is **Mr. Alan W. de Rusett,** Extension Lecturer in International Relations at the University of Leeds. His *Strengthening the Framework of Peace* was published in 1950 by the Royal Institute of International Affairs. His analysis makes very clear the danger to world peace which is represented by the Malan Government's *Apartheid* policy. South Africa's key position makes the action taken there against human dignity and the brotherhood of man especially explosive. The awakened and morally sensitive white minority in South Africa is one of the most hopeful factors in a threatening situation.—ED.]

Why is the *Apartheid* racial policy of the South African Government seen by people all over the world as a threat to world peace? That is the question we must answer here. It is no easy task, for the question really is: Why, in a world riddled with totalitarian dictatorships, forced labour camps, terrorism, religious and racial persecution, open aggression, blind governmental indifference to mass illiteracy and poverty, and unashamed exploitation of the weak by the strong in every hemisphere, should South Africa's relatively small, and by no means new, contribution to this heap of injustice be selected as an outstanding and significant threat to world peace?

Why, indeed, should the domestic policy of a small country remotely situated at the foot of a large and hitherto relatively unimportant continent be of such world significance? Why should it be criticized by nations that would not tolerate for a day within their borders such journals as *The Drum*, or Manilal Gandhi's *Indian Opinion*, or, for that matter, such luxuries as opposition parties? Why should it be preached at by States that have massacred undesired races in their midst, or have driven them like cattle over their frontiers, or hunted them like animals, or transported them *en masse* from their native homelands, or incarcerated them in "reserves," or presented to the world the concept of "lynch law"? Why should South Africa's discrimination against some eight million non-Europeans become the business of the whole world, while one of its chief critics, the Indian Union, attracts no equivalent attention by its handling of some forty million members of the Scheduled Castes, "smarting under disabilities, humiliations, and contempts heaped upon them," as Mr. Jagjivan Ram recently put it, and of them the same Indian Minister can ask: "If in a state of desperation an untouchable engages in destructive activities, what has he to lose except his shackles, his slavery, and his humiliation?"

Is it possible that Dr. Malan's answer is the right one: namely, that *Apartheid* is not a threat to

world peace? That its presentation as such is the false work of Governments desirous of distracting attention from their own failings, of opportunist politicians pandering to popular nationalist prejudices, of meddlesome liberals incapable of minding their own business, of ambitious States anxious to secure the spoils of disrupting European Empires, and, of course, of Communist agents in the service of an alien Power? For this is the answer that satisfies a host of *Apartheid* supporters, and may yet help Dr. Malan's Government to an electoral victory this new year. And the tragedy is that it is not only a blindly wrong answer, but that many peoples all over the world who sense that it is not the truth nevertheless do not in their hearts and minds really perceive why. From their glass houses they throw stones wildly, damaging those whom they wish to help, and filling with a spirit of intransigence and complacency those whose policies they abhor.

The relentless execution of the policy of *Apartheid* in South Africa *is* a threat to world peace. And it is no minor threat. It is, to be sure, one of several in the world today, but it is a peculiarly deadly one. Yet the true reasons why it is so are almost as challenging to its opponents the world over as to its authors. To understand this, it is necessary first to see clearly what the foundations are upon which world peace can alone be established today; then, to assess the real meaning of *Apartheid* in its relation to this process of peacemaking; and finally, to measure the full significance of South Africa's political position in present world society, which is the key to the question why its Government, though only one sinner among many, is nevertheless able to sin with world-wide effect.

The condition of peace in any community is the rule of law. If that law is imposed from above, you have the peace of despotism or Empire. It may be enlightened or it may not; it may give way to a better order, or it may resist it; but, whether harsh or benevolent, its function is to compel conformity to the will of the rulers and, wherever the will of the ruled is out of harmony with that law, the price paid is unhealthy submission, spiritual and intellectual frustration and the stunting of the full development of human personality. This order of peace, which is preferable to anarchy, and often beneficial when a society is otherwise incapable of reconciling its internal conflicts, lasts, however, only so long as the distribution of power on which it rests remains unchanged, either by economic change within or by interference from without.

Peace rests upon such an order in many States today, but the whole world Society of States cannot establish its peace upon it. Any attempt to do so would bring on the very catastrophe that must be avoided. The distribution of power among States possessed of vitally different

religious, racial, national and economic interests has already gone too far. States will not now surrender that power to establish an order of World Empire; even present anarchy is preferable to such a peace. Having turned their backs on that solution, only one road remains open to them, and it is along that road that the peacemaking States of today have been painfully and slowly trying to travel for some time. It is a known road; many individual States have travelled far along it; and its secret of success has been known for centuries. Its goal is the establishment of an order of world peace whose law is not imposed from above by a select, overwhelmingly powerful, self-appointed group, but springs upwards from the whole community of nations and peoples—a law that is in fact the expression of an already achieved community of understanding and purpose. As the spirit of community develops, so peace comes nearer, and organs of universal government become possible of establishment. One can measure progress along this road by noting the degree to which the stunting and frustration of the full growth of individuals, races and nations, within world society, is disappearing.

We, therefore, must ask ourselves what is the catalyst that makes a community out of a set of individuals—a world community out of a set of States. As we have said, there is no mystery about this. It can be called love of one's neighbour, or fraternity, or mutual confidence and trust, or respect for the right to dignity and self-fulfilment of one's fellow men; it goes by many names, and no substitute for it has ever been found. The Society of States, having turned its back on peace through despotism, has now no alternative but to find peace through the development of this spirit. One may believe that this is impossible, and that differences of creed, colour, class and national ambition are too strong for such a catalyst to prevail; if so, then peace this side of world war is impossible. But that does not alter the fact that the Governments that are working for peace today, in the only way that now promises any success, are those whose policies are based on the promotion of this spirit, as between nations, races, religions, colours and classes.

In other words, do not ask a Government whether it "believes" in peace, or "wants" peace. Ask its peoples the question framed by Lord Noel-Buxton on his recent return from South and Central Africa: "Are we all neighbours, or enemies under God?" Upon their answers to that challenge you can distinguish between those States that are promoting and those that are hindering the development of world peace.

It is in this light that South African *Apartheid* must be judged. In terms of the above-mentioned struggle to build peace through the development of the spirit of trust and fellow feeling, as world community catalysts, *Apartheid* is an admis-

sion of defeat at the outset. In the eyes of its authors, friction between the races in their country is caused by the very fact of their having social relations with one another; they do not see it as caused by a failure of the spirit, to be eliminated in time by policies that promote mutual trust, respect and confidence. Therefore, they preach separation, not co-operation or partnership in the short or long run. And this separation, in towns and in the country, in workshops and universities, in every nook and cranny of the social system, is not envisaged as something transitional—it is to be eternal, because racial friction is deemed inherent in interracial contact. In other words, they are defeated by it, and base their policy on that defeat. And they do it without shame, seemingly unconscious of the enormity of their acknowledged failure.

Furthermore, *Apartheid* is a policy avowedly based not only on the fears of White men, but also upon the firm belief that such fear is inherent in any relationship between White and non-European South Africans that is not based on an absolutely guaranteed White hegemony. Thus its authors set out to eliminate fear, not by creating the spirit of community and trust, which they believe to be eternally unachievable, but by establishing in the State a social order that gives the White man absolute control of his destiny, which includes control of the Natives' destiny, because without them his society will not work. The sovereign Parliament is to be exclusively White; the inflow and outflow of labour to and from the Native Reserves are to be ordered according to a State, *i.e.*, a White, master-plan; education in the reserves is to be "under the supervision of Europeans"; even the Native Councils, in which "the Native will *ultimately* find expression for his political aspirations" must be "*always* under the supervision of the Union Government"; and, inevitably, the Natives are to be forbidden to join Trade Unions, because "the State, as guardians, will take care of their interests."[1]

Those who advance this policy make the claim that, once the White fear of being "swamped by races who have often only very partly acquired our form of civilization" has been eliminated by assured White hegemony, then "the Europeans will be found willing to assist the backward races in their development." But in their search for that security, the promoters of *Apartheid* are obliged to create an order of society that eternally denies the Native the kind of "development" that all human beings aspire to. Hence these White spokesmen are driven to proclaim that the Native is not as other human beings are, but is by nature possessed of an eternally subhuman status. And

[1] Quotations taken from *Dr. Malan's Policy for South Africa's Mixed Population.* (South Africa House, London. 1948)

this destroys in the Cape Coloured, the Natives and the Indians, not only all faith, all vestiges of confidence, in the paternal good-will of the White masters, but all reason for trying to establish such faith. Complete stalemate is reached. And *Apartheid* is revealed for what it is: a policy based on defeat, whose White victims can only maintain their fear-ridden position by force, and whose coloured victims can only change their frustrated, hate-breeding position by force. It promises a future of peace through eternal despotism at best; for it denies that there ever can be a spiritual catalyst capable of creating a real multi-racial community in South Africa, under a rule of law that springs from the whole society. In short, the struggle upon which the peacemakers of the world are engaged has been given up, as both futile and wrong-headed, by the supporters of Dr. Malan.

But we have still to answer why a policy based on fear, breeding everlasting racial hatred, in a State of some eight million people can "threaten the peace" of a world of some two thousand three hundred million souls. The reason for this tragic state of affairs is that South Africa belongs, by reason of her geographical location and history, to three families of States—to the so-called "free nations," to the British Commonwealth and to the African Continent. She may not desire this position, but she has it. Nor can she lessen the dangerous impact of her policies upon these great societies by pulling out of the first two, because the three are inextricably interrelated. The peace of the world today depends upon the "free nations" developing among themselves, as one great community, the spirit of deep, human understanding that is born of international, interracial, interreligious trust and genuine fraternity. It has hardly begun this incredibly difficult task, and it cannot in any way succeed if that spirit does not prevail in the British Commonwealth. But this great community, the Comonwealth, which with hope and promise is slowly struggling at this hour to develop that spirit, cannot possibly succeed in developing it if it is poisoned on the African Continent. And South Africa cannot opt out of Africa.

Furthermore, the prestige of South Africa in the territories of the Rhodesias, Nyasaland, Tanganyika, Uganda and Kenya, that stretch in an unbroken line to the north, must never be underestimated. True liberalism is more developed in South Africa than in these areas; its greater white population, sovereign status, maturer outlook, degree of university and cosmopolitan life, which give greater opportunities for independent thought, turn towards it the eyes and ears of the white peoples of Africa. If South Africa preaches to them a gospel of defeat, of despotism based on the principle of the inherent impossibility of racial equality and fraternity, then the foundations of peace will be eaten away at a most vital point. On the other hand,

if the message from the South is one inspired by leaders of the calibre of Manilal Gandhi, Freda Troup, Patrick Duncan, Betty du Toit, W. M. Sisulu of the African National Congress, Y. A. Cachalia of the South African Indian Congress, the Bishop of Johannesburg and the 22 leading citizens who recently appealed for a policy of "equal rights" and "equal opportunities," the Dutch Commando, and many others, then there is hope of peace in Africa and the world. It is, therefore, important that their position be not undermined by action overseas, however well-intentioned, for the battle must be won from within South Africa; victory cannot be imposed from without.

With *Apartheid* afoot, an intransigent spirit may seize both the white and the coloured peoples of Africa; and Britain's delicate and gradualist policy of trying to imbue toleration and mutual trust into the leaders of those multi-racial, and often multi-coloured, societies under her remote control may be fatally compromised. Along with such loss would disappear the influence among their peoples of Kwame Nkrumah, Tshekedi, Moroka, Eliud Mathu, and those other African leaders upon whose wisdom and courage the fragile structure of racial peace in the new Africa of today and tomorrow so manifestly depends. In this breakdown, India might, in anger or despair, lose patience and desert her present rôle of Commonwealth leadership, in partnership with Britain, in this question that is the crux of peace. Dr. Awolo of Nigeria has said that "as other territories attain self-government India will be able to act as their elder brother in the assembly of Commonwealth nations," and this is indeed the hope of peace in the Commonwealth. By threatening this development, *Apartheid* threatens the peace of this family of nations, and through it the peace of the free nations, who would fall apart, having no moral catalyst to hold them together.

Finally, let no romantic person imagine that such a failure to build a true world community would lead to a dramatic war between the coloured and the white people. The drama that it would bring about would be more sordid than that. The white nations of America, Europe and the Soviet bloc are overwhelmingly superior in war-making power to any possible coloured combination, and will remain so into the foreseeable future. A global war is only possible today if the white nations are themselves divided, and could only take on a racial aspect if one of the Great White Powers espoused the cause of coloured peoples. But by this very act, the said Power would change the nature and meaning of the war; its war aims and ideology would overwhelm the pure cause of colour, and would divide the coloured nations, just as the white have always been divided. That usurper, nationalism, would not spare the frail bond of common colour, any

more than in the past it has spared the ties of religion, political faith, commercial interest or common humanity. Just as Japan in the last war made use of anti-white feeling where it paid, but itself drove its knife into a fellow coloured power, so racial pride would be exploited locally where expedient—but it would only be exploited, never served or honoured.

Against such a war men of all races and colours must construct the defences of peace, through promoting at home and abroad that spirit of common respect and fraternal trust which is so threatened at this hour by *Apartheid* in South Africa, and by kindred policies of class and religious and national hatred, born of fear, radiating out from many lands.

ALAN DE RUSETT

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# A NOBLE ATTEMPT

Freedom of thought and expression is between two fires: on one side, from those to whom a totalitarian State seems an easy solution to the social and political problems raised by the emergence of large-scale economic organization and, on the other, from those devotees of democracy, undiscriminating though often sincere, who are eager to use totalitarian weapons to suppress totalitarian propaganda. In these circumstances, every sincere attempt to preserve to individuals and associations their freedom of thought and expression deserves serious attention and friendly interest.

One such was reported by *The New York Times* of December 13, 1952. Mr. Paul Hoffman, president of the Ford Foundation, has announced the proposal for a new organization called "The Fund for the Republic" to work for

> the elimination of restrictions on freedom of thought, inquiry and expression in the United States and the development of policies and procedures best adapted to protect these rights in the face of persistent international tension.

This effort comes under the second of the five areas of action defined by the trustees of the Ford Foundation in dedicating it to work for "the elimination of war and the improvement of mankind": world peace, democracy, economic progress, educational progress and scientific progress. The Foundation holds wisely that an independent organization is better adapted to deal with the controversial issues in this area than an official agency and has invited 15 distinguished men and women to form the organization and draw up a programme. If their proposals are satisfactory, the Ford Foundation will make a substantial grant to enable the Fund to carry on its work over a period of years.

One realizes that the effect of the "international tensions" referred to is stronger in the U.S. than elsewhere and needs resistance, but it does seem a pity that the work of the Fund is to be confined to the U S. Let us hope the Fund for the Republic succeeds so well that in time it can make its activities international.

# THE "UNBORN PART" OF MAN

[ In this study **Shri H. G. Narahari, M.A., M. LITT.,** presents a glimpse of the *Ṛgvedic* teaching as to that in man which "is not born nor dies," and compares it with the intuitions of certain Western philosophers. Shri Narahari's point is well taken that "what we find in the Upanishads is only a continuation of the intellectual activity of the earlier age" which produced the Vedas, for it is of the mystic meaning of the latter that the Upanishads treat. The Vedas have been called, "in the esotericism of the Upanishads, 'the mirror of the eternal Wisdom'" and "the greatest of all authorities," though a key is needed to read them correctly.—ED. ]

One of the most remarkable characteristics of India is that the oldest known period in her history was also the time when her civilization was at its height. That was the Vedic period, and no one has doubted that it was a highly advanced and refined people who lived then. But for long it was fashionable to suppose that philosophy in India really began with the Upaniṣads and that the earlier age was one when the mind of man was attracted by piety rather than philosophic reflection. It is, however, being increasingly realized that the fact of the Veda being no philosophic text does not rule out its containing philosophic material and that what we find in the Upaniṣads is only a continuation of the intellectual activity of the earlier age.[1]

A fundamental concept in Indian philosophy is the immortal "Self" which is unaffected by death, and the *Ṛgvedic* seers seem to have quite a good knowledge of this eternal principle.

Aristotle speaks of a Soul (*Entelechy*) which "is not body, but something belonging to body, and therefore resides in body and, what is more, in such and such a body."[2] As early as in the *Ṛgveda* one of the very first principles laid down is that on the funeral pyre only the body is destroyed and that a certain portion of the individual continues to exist, to be rewarded or punished in accordance with his actions on earth. This portion is called the "Unborn Part" (*Ajo bhāga*) and in the following verse, addressed to Agni, the God of Fire, the request is that the flames may only temper the soul but not consume it as well :—

> As for his unborn part, do thou kindle it, O Jātavedas, with (thy) heat; let thy flame and thy lustre kindle it; with those forms of thine which are auspicious convey it to the world of the righteous.[3]

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[1] I have discussed this theme at length in my *Atman in Pre-Upaniṣadic Vedic Literature*. (Adyar Library, Madras, 1944)

[2] *De Anima*. Translated from the Greek by R. D. HICKS. (p 59)

[3] *Ṛgveda*, X. 16. 4.

The destiny of this "Unborn Part" is Heaven, where live the righteous enjoying the manifold luxuries available there. To enjoy these luxuries a body is necessary. The mundane body was destroyed on the funeral pyre and with it went all its deformities and other imperfections. What is necessary now is a body that befits a resident in Heaven. Elsewhere[4] this body is spoken of as a "glorious body" (*tanvā suvarcāḥ*) and the Soul must be pure before it can have the new body. We find elaborate discussions in the Veda of such questions as the size and seat of the Soul and its relation with the body.

The German philosopher J. G. Fichte[5] believed in an Ego which, as "the absolute, first, and unconditioned fundamental principle of human knowledge," posits both itself and the Non-Ego. This Ego is not very different from the *Brâhman* in the Upaniṣads, and nearly all the material necessary for the formulation of the conception of the Upaniṣadic *Brahman* is to be found[6] in the Vedic hymns. The very word *Brahman* occurs well over 200 times in the oldest collection of these hymns, the *Ṛgveda*, which employs also nine other words to designate this important principle.[7] Among these words *Brahman*, derived from the root *bṛh*, "to expand or grow," seems to refer to the size of the Ego, or the space which it occupies, a point which appears to have been stressed[8] by I. H. Fichte, elucidating apparently his father's philosophic doctrines. Of the same import should be the words *Âtman* and *Tman*, both derived from the root *an*, "to breathe," and their synonyms *Jîva* and *Asu*.

But of quite different but very great significance is the word *Manas*, used to designate the Ego. Independently and as part of compounds the word occurs more than 250 times in the *Ṛgveda*, and generally means the "Mind." On five occasions at least the word definitely means "intellect" (*prajñā* or *buddhi*), and it is not impossible that these passages are the forerunners[9] of the later Upaniṣadic view that *Brahman* is in essence "knowledge."

The passages appear to be useful also in giving the *Ṛgvedic* view concerning the seat or location of the Soul. The authors of the Upaniṣads seem never to tire of discussing this question and the opportunity occurs when these texts present a psychological analysis of the concept of sleep. They appear to believe, as Aristotle[10] did much later, that the location of the Soul is in the heart.

[4] *Ibid.*, X. 14. 8.

[5] *Science of Knowledge.* Translated from the German by A. E KROEGER. (Philadelphia, 1868), pp 63 ff.

[6] H. G. NARAHARI, *op cit*, pp. 15 ff.

[7] *Ibid*, pp. 3 ff.

[8] Cited by R. D. RANADE, *Constructive Survey of Upanisadic Philosophy* (Poona, 1926), p. 130.

[9] H. G. NARAHARI, *op cit.*, pp. 11 ff.

[10] *Aristotle's Psychology*, by HAMMOND.

Perhaps the most informative passage[11] in this connection points out the seat precisely as the pericardium (*purītat*):—

Now when one falls sound asleep, when one knows nothing whatsoever, having crept out through the 72,000 channels called *hitā*, which extend from the heart to the pericardium, one rests in the pericardium. Verily, as a youth or a great king or a great Brahmin might rest when he has reached the summit of bliss, so this one now rests.

The *Ṛgvedic* view appears to be that this seat is the brain (*Manas*). The same view was held in the West by Descartes, Lotze and William James.

To Descartes the Soul seemed to be situated in the pineal gland, which, moved by the Soul, moved it also in turn.[12]

Lotze viewed all material events not as causes, but "as the effects of psychical states, produced by the propagation of the reverberations of the latter from the Soul to the brain."[13]

"If then by the seat of the mind is meant nothing more than the locality with which it stands in immediate dynamic relations, we are certain to be right," remarks William James.[14] in saying that its seat is somewhere in the cortex of the brain.

Even the dynamic influence of the Soul upon the body, explained by these writers, does not seem to have been unfamiliar to the Vedic thinkers.[15] Eight times[16] at least the word *Ātman* denotes in the *Ṛgveda* that which is the essence (*sārabhūta* or *svarūpabhūta*), and once[17] even the "controller" (*dhārayitā*) of everything. In the last case the seer, addressing the god Varuṇa, says: *Ātmā te vātaḥ*; and we are to understand that Wind (*Vāta*), as directed by Varuṇa, is the controller (*Ātmā*) of all beings.

H. G. NARAHARI

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[11] *Brhadaranyaka Upanisad*, II. 1. 19.

[12] *History of Modern Philosophy*, by HAROLD HOFFDING; translated from the German by B. E. MEYER. (London, 1908), I. 237.

[13] *Ibid.*, II. 521.

[14] *Principles of Psychology*, by WILLIAM JAMES. (London, 1891), I. 214.

[15] H. G. NARAHARI, *op. cit.*, p. 6.

[16] *Rgveda*, I. 34.7; IX. 2 10; etc.

[17] *Ibid*, VII. 87. 2.

# VOICE AND PERSONALITY

[The English poet, novelist and critic **L. A. G. Strong**, whose *Travellers* won, a few years ago, the James Tait Black Memorial Prize, brings out here the intimate connection between personality and voice—a subject which, involving as it does the mysteries and power of sound, has wide implications. Mr. Strong has contributed several thoughtful articles to our pages, including an article on "Poetry and Common Sense" in which he considered, in April and May, 1935, respectively, "The Poet as Dreamer" and "The Poet as Magician," and "A Note Upon Reincarnation" in our August 1934 issue. In the latter he recounted a recurring childhood dream which seemed to point to a psychic sensitiveness that would make the later development of super-sensory perception seem not surprising. For his "getting" of such details about the speakers of poetry to whom he is listening as those which he records here can surely be only through the exercise of a psychic faculty which is still latent in most men and which carries with it its own obligations and increased responsibility.—ED.]

That voice and personality are in some degree related must be obvious to everyone. The nature of the relationship is not so obvious; indeed, some of the deductions which we commonly make are wrong, and we tend to associate this or that kind of voice with characteristics which in fact it contradicts.

My interest in this subject began casually and rather oddly. As a young man I did a good deal of singing and acting, but did not bother about my voice until it became obvious that singing lessons were necessary. These proved arduous and difficult, enthusiastic though I was, because I had got into various bad vocal habits. My speaking voice gave me no concern until I began to broadcast regularly, and the B.B.C., as its amiable custom is, made a recording of one of my short stories and invited me to listen.

I went into the studio and sat down. Some announcer was speaking, and I presently became impatient to hear my own voice. Then I realized with astonishment that the voice from the loud-speaker was reading some of my lines. A few seconds more, and the horrible truth broke on me. That announcer, that supercilious, affected, patronizing stranger, was myself! *That* was how I sounded to everyone's ears except my own.

Great though the shock was, there was very little I could do about it. True, I could strive to avoid some of the distortions I had heard; but about the general tone and quality of the voice I could do nothing; I did not know how to start.

Soon after this my friend Richard Church the poet invited me to be one of the judges in the Festival of Spoken Poetry held every year at Oxford. I had heard verse beautifully spoken by John Drinkwater,

by W. B. Yeats, by A. E., by James Stephens and others, and I shrank from the idea of listening to numbers of young ladies soulfully declaiming from a platform; so I refused. Richard Church is very patient and persistent. He asked me the next year, and, when once more I refused, the year after that. I felt that it was rather narrow-minded to decline an experience because I was afraid I shouldn't like it, and so, on this third occasion, in 1936, I went to Oxford.

I was at once converted. I saw that verse-speaking was not a secret vouchsafed to a few supremely endowed human beings. I heard competitor after competitor speak poems which I thought I knew well in such a way as to make them new for me, and to show me how much more they held than I had thought. I have judged at every celebration of the Festival since then, and, now that it is held each year in London, I help to direct it.

As a result of this first year's judging, I was invited by that redoubtable lady, the late Miss Elsie Fogerty, to judge at one of the annual competitions at the Central School of Speech Training and Dramatic Art. I have judged at these competitions every year since, and was soon made an external examiner for the London University Diploma. All this experience compelled me to study the problems of voice and speech, and I soon began to realize, to a degree which I shall develop in a minute or two, the vital interrelation of voice and personality. But, before I come to that, I should like briefly to return to my own problems.

I was doing a good deal of broadcasting now, and had learned one cardinal fact about it. This fact is so obvious that many professional broadcasters have not grasped it, although intuitively they allow for its effects. When you go to the studio for your first microphone test, the producer or the engineer asks you to read a few lines of your script while he listens in his cubbyhole next door. By listening to the quality of your voice as it comes to him from the loud-speaker, and by watching the impulses of a needle on a dial, he decides at what distance to seat you from the microphone. This distance varies in accordance with the timbre and weight of your voice, but *you are almost always closer to the microphone than you are to a person with whom you are talking in ordinary daily intercourse.* The microphone is more sensitive than the human ear, and has nothing whatever to distract it from its business of recording every sound you make at a distance of a few inches away. Thus it gives what is in fact a pitiless close-up of your voice—a close-up which you can do nothing conscious or deliberate to influence. The microphone reveals to the listener whether you mean what you say, and what sort of person you are.

Let me give you a single instance of this sensitivity of the microphone. A few years ago I was broadcasting in the Schools programme on En-

glish Literature. For a couple of talks on poetry I wished to bring to the studio a girl from the Central School, a most accomplished speaker of verse with a beautiful voice. But the lady who used to direct broadcasts to schools had other ideas. She disliked trained voices on principle, and said of this girl's voice that it made her want to go and have a bath. I was stubborn, and in the end she gave way, on condition that the girl and I and Douglas Allen, a Scots actor with a fine voice, should all record the same poem. A number of young people from schools and youth clubs should listen to the records—" and if they like your abominable girl, I suppose I won't be able to stop her going on the air with you."

The girl and I set off, under these happy auspices. We met Douglas Allen, we lunched, we liked each other, we made our records and thought we had done pretty well. To my astonishment, however, the girl's record came out with a decided lisp. I protested that something must have gone wrong with the machine. Then I saw that she had turned very pink, and asked her what was the matter.

" Well," she said, " as it happens, before I went to the school I had a bad lisp. That was partly why my parents sent me there, so that I might get rid of it."

What had happened was plain enough. The girl knew she had to make good against a prejudice. This made her feel vulnerable, and young (she was only twenty anyway) and unsure of herself; and the ghost of the old trouble cropped up again. But—and this is the point—Douglas Allen and I, both trained listeners, there in the studio with her when she was making her record, heard no trace of that lisp. The microphone did.

At the second recording, the girl was able to correct the lisp, because, having had three years of specialized training, she knew what to do. I could hear the defects in my own speaking, whenever a record was made, but I, without such training, did not know what to do. In my perplexity I consulted two actor friends, Robert Speaight and Martin Browne. Each advised me to go, not to Miss Fogerty, but to her second in command, Miss Gwynneth Thurburn. I went to Miss Thurburn with two books, Synge's *Playboy of the Western World* and a collection of Devonshire stories. It so happened that, only ten days before, I had given a lecture at which Miss Thurburn was present, so she knew the worst. I reminded her of this, then read to her a speech from the *Playboy*.

" I may be wrong," I said to her, " but it seems to me that, when I read that, my voice is a good deal better than when I speak in my own person."

" Yes," she said. " It is much better. In fact, there is nothing radically wrong with it. There is a lot that could be done to develop and improve it, but it is no longer

diseased."

I then read some of the Devonshire book and, although the vowels in that dialect are less open and free, she again noted a considerable improvement on my ordinary speech. I asked her why this was.

"It's quite simple," she said. "The cause is in yourself. For some reason, you are diffident at putting yourself over in the first person singular. This nervousness causes a contraction in the pharynx, and sends your voice up into your head, causing the noises we both so much deplore."

"Why doesn't that happen when I speak in Irish or Devonshire dialect?"

"Because then you are impersonating someone. You are no longer speaking as yourself, and so are delivered from the stresses and tensions of your own personality."

Then a great light broke on me.

"Miss Thurburn," I said, "there is more to it than that. When I was a small boy in our Devonshire home, my mother was very anxious about my health and coddled me. She told me that if I got my feet wet I should probably catch pneumonia. She was for ever fussing me to put on more clothes lest I take a chill. But I used to escape with friends to a farm, where there was no one to worry about what I did. I could get as wet as I liked, I could fall in the horse-pond, and the farmer's wife would laugh at me and dry me off at the oven door. On that farm I was free both from restraint and from anxiety, and the people on the farm spoke with a broad Devon accent.

"And each summer, when we went over to my grandparents' home near Dublin, I was even more strictly watched over, and kept within the tall hedges of my grandfather's garden. But I longed to get out, to go down to the Sea Wall and catch fish with all the other little boys. The women of the family protested that I should fall in and be drowned, that the little ragged boys would molest me, and I should stick a fish-hook in my thumb and contract blood-poisoning. I rebelled passionately, and had my way at last, under the tutelage of a crippled fisherman who looked after me for a small sum each day. He let me do as I liked. The ragged boys did not molest me. I was free to be one of them. On the Sea Wall I had no cares—and everyone there, from the little boys to the fisherman and his friends, spoke with a broad Dublin accent. Thus these two accents were for me the language of freedom; and even today, when I speak them, all my inner anxieties fall from me and I speak with the voice which I was meant to have."

Miss Thurburn agreed, and experience has proved that the explanation was true. It was a valuable discovery, since it helped me, not only with my own practice, but also with the students whom I was examining; and, as this side of my work grew, they became much more numerous. To judge a performance

is relatively easy. It is harder, and a good deal more valuable, to be able to make constructive suggestions for its improvement. I was now on the way to doing this; and nowadays I must do it, since five years ago I was invited to take a weekly class at the Central School, consisting of third-year teacher students, a task for which I should be useless if I had not some insight into the nature of the problems they needed to overcome.

This has brought us back to the original discovery which I made in the course of examining, and of judging at festivals and schools up and down the country. These examinations and tests almost always take the same form. Each candidate speaks a poem of his or her own choice, and reads a prose passage chosen by the adjudicator. This double test tells an experienced judge a great deal about the personality of the candidate; and I found, in the exceedingly busy occupation of listening and rapidly writing down the necessary critical notes, that I sometimes knew a good deal more about each speaker than, so to speak, I had any business to know. Certain concrete facts became marginally clear to me, facts which one would not expect to deduce from a spoken performance. For a long time I paid no attention to these extra details, which after all were irrelevant or marginal at best. Then, one day, I thought I would try a little verification. I was judging at a famous girls' school, and the head-mistress was sitting with me at the table. As one girl finished, I remarked. "That is a doctor's daughter, I see."

"Yes. Why—do you know her?"

"Never seen her before."

I felt the headmistress eyeing me sideways; and presently I ventured again.

"You had some trouble with *that* one just a fortnight ago."

"We did indeed—who told you about it?"

"No one."

And so on and so forth. Now these details, as I said, were not important, because they lay outside my main preoccupation. The one thing about them that was interesting and significant was that, however little they might seem to arise from the use of the voice in speaking a poem or reading a piece of prose, *I had no other means of learning them.* Therefore they must in some way or other have been implicit in voice or performance.

And this fact, this capacity, call it what you will, has ceased to be marginal and become of real importance now that it is my business to teach. Obviously the more I know about each of my pupils the better.

I have used my space, and have no room left in which to give instances, drawn from my experience with pupils and others, showing how individual difficulties with voice proved to be related to personal difficulties and traits, and how they were overcome. To do this would call for another article. Readers can be assured, however, that nothing

here set down is theoretical only. Everything is the result of actual first-hand experience in dealing with these problems, which are best met by a double approach : that is, first of all to find the personal difficulty which the vocal difficulty expresses, and then, concentrating on the vocal difficulty, to attack both, from within by shedding light on the personal difficulty, and from without, by technical means which in turn help to relieve the inner difficulty.

L. A. G. STRONG

## THE AMERICAN WAY OF LIFE

THE ARYAN PATH commented in its "Ends and Sayings" columns for February and March 1952, on the Report of the U. S. Senate Sub-committee on Ethical Standards in Government. Pamphlet No. 762 in the University of Chicago's Round Table Series, entitled "Corruption in Government" (2nd November 1952), contains excerpts from that Report and a broadcast discussion between Senator Paul H. Douglas (Democrat), Mr. John Nuveen, Jr. (Republican) and Prof. Donald Meiklejohn, held just before the Presidential election. While not free from charges and insinuations against the opposing party, the discussion is on a higher level than the less edifying of the recent campaign speeches which gave so unfortunate an impression of American politics to the foreign reader.

No one at least can charge America with keeping the family skeletons in a closet ! Avoidance of hypocrisy is good and corruption has to be rooted out but is there not the danger in parading over-freely the national vices, that familiarity may breed contempt for them ? May not the knowledge that so many are offending against ethical standards harden the individual against the pricks of conscience ?

Senator Douglas, while conceding some corruption in the National Government, says that State Government tends to be worse and local Government worse still. He also cites embezzlement last year by 45 bank presidents and 117 bank cashiers—in a population much less than half of that of India !

All this is the reverse of reassuring. Responsibility goes with power and the world's richest nation needs to set her house in order, to inspire other countries with confidence in her disinterested and enlightened leadership.

The proposals of Senator Douglas for clearing up the situation at the Government level—"a more democratic financing of campaign expenses, a code of ethics for officials, and greater publicity of incomes"—are not enough.

The Augean stables of the great Western democracy call for the cleansing river of a great spiritual (as distinct from a sectarian) awakening. America needs a nation-wide rededication to human brotherhood and to righteousness in public and in private life.

The U S A. desires to teach Asiatic countries the American way of life, but these lands, including India, may well put a counter-question—is it a worth while example to follow ?

AN U.S.A. CITIZEN

# INTELLIGENCE TESTS AND MORAL WORTH

[**Miss Elizabeth Cross**, an English educator of practical experience and sound common sense, has contributed numerous challenging articles to our pages. She writes here of a problem which modern education faces There are not a few who feel that more trust has been placed in modern Western Psychology and the Intelligence Tests of its devising than the inexperience and limited scope of that relatively youthful science justify. Miss Cross's article will do much good if it prompts the educational authorities to open-minded re-examination of their premises in the light of the results of applying them in practice. Intelligence and moral character ideally are found together, but Head-learning without Soul-wisdom is worse than ignorance, as the ancient East recognized and as Miss Cross implies —ED.]

What have Intelligence Tests to do with moral worth? Precisely nothing, it would seem, and that is beginning to cause quite a lot of trouble in the world today. In an increasing number of countries (England and the U.S A. in particular) more and more opportunities are being granted on the results of very varied Intelligence Tests. Sometimes these tests are used to decide what children shall enter which school or college; sometimes they are used in bestowing appointments; frequently they are used in conjunction with examinations and specialized interviews; but in every case the Intelligence Tests carry weight and influence.

Thoughtful people in almost every country where these tests are used have begun to notice that many of "the wrong sort" are being admitted to educational establishments and professions, are being given official appointments and worthwhile jobs. To begin with, this opinion was rather a vague feeling and many did not care to express it for fear of being branded old-fashioned or snobbish For, on the whole, it seemed that the people who had been given these new chances were often from less well-educated families, certainly not from what the dear old snobs would call "the top-drawer"—or from any drawer at all! These wrong sorts and "bad hats" and "sharp customers" weren't impoverished sons of the clergy, or from respectable bourgeois families who had always struggled somehow into the professions and the Civil Service.

There were, however, certain people from "good families" who also began to behave in a thoroughly immoral fashion as soon as they were placed in a position to do so. It has been of some interest to trace their earlier history and to discover just how they came to be in their

good jobs, instead of being kept as an old-fashioned family skeleton in a discreet cupboard. These boys who, in the bad old days, would have been kept under firm control in the family business, or even shipped to the South Sea Islands, certainly never managed to pass the usual examinations, or to do the patient work that used to be needed to reach responsible positions. No, during or after the war they "wangled" themselves into jobs, by special tests, by alertness interviews and so on.

In the schools today there is a growing feeling that quite a few worth-while children are being excluded, by reason of various factors, from the type of secondary education that they need and deserve. The chief trouble, of course, is the limited number of secondary schools. There are also the abolition of fees and the varying density of the population. Some children can get into a school easily because there are plenty of places in their district, while another child, living in a near-by road but coming under another Local Authority, may face far greater competition.

While there is this shortage of school places it does seem tragic that so many truly worthy children are prevented from doing the work they desire. Those Authorities who believe in the supreme value of the Intelligence Tests would say that no suitable child is excluded and that those whose brains deserve what we used to call a high-school education get it. But many teachers are convinced that very large numbers of clever but unsuitable children are getting places; that many others who may not be so "quick" or perhaps do not have a high Intelligence Quotient are really the ones who would most benefit by the special training; and that these children would be of more value to the community in the professions.

Let me give some examples from school life. There is Hubert, obviously highly intelligent (he learned to read and write early and quickly), he is quiet and docile during lesson hours and does his work rapidly and with no effort. But he has never shown any desire to help anyone, or to do any kind of creative work in writing or hand-work. In the corridors and on the playground he is a menace to all younger or more timid children. No one likes him, but he has an uncanny ability to form a "gang" and to terrorize the others. He seems to be able to fascinate other boys and to get them to join him in various escapades. No kind of persuasion or argument seems to affect him. He is obviously the result of an unwise home, (his mother goes out to work, although this is not financially necessary) and has no love in him whatever. Hubert is bound to pass the fairly easy examinations necessary to enter the high school, and is certain to be successful in the Intelligence Tests. He will keep up with the work necessary, but I am certain that higher studies will mean nothing to him;

he seems incapable of appreciating spiritual values. He will do very well organizing the lazier pupils who will, probably, pay him to do their homework!

A contrast to Hubert is James. James's mother died at his birth and he has been brought up by his grandmother and father. James is the greatest credit to them both, full of good-will and friendliness, like his family. Anything that needs doing James will do, or he will suggest that his father could help. Anything the school lacks James reports to father, who will come and mend the swing, help with scenery for a play, or lend tools for the garden. James is popular with everyone, though he does nothing spectacular, and has only a few close friends. He is athletic, strong, kind and seems just naturally good. He has a delightful sense of humour and is brave and sensible. But he is by no means clever. He keeps up with his class by sheer dogged work. If he has any illness he works extra hard the minute he is better. He borrows books to take home so that he and father can tackle them together. It was quite a job for James to learn to read.... I have never seen a child work harder or with greater determination. I am equally sure that James would learn any language or craft with the same determination if it were necessary for any good purpose. But I doubt if James will get into the high school. He *may*—if he is what they call "border-line"—and there is an extra vacancy and they pay attention to his teacher's strong recommendation. I don't believe James has anything like Hubert's brains, but I know who will be the better man.

Now what would have happened to those two boys in the "bad old days" when there were what we called "scholarships," or when determined parents saved up and sent their boys (those they thought deserved it!) to the grammar school? Well, Hubert would not necessarily have passed the examination which was sometimes quite hard and was based on very steady school work. His bright "intelligence" would not have won him so much credit. What is more, he might very well have been keen on getting out into the world and earning some money early. His type of parents, too, would have preferred him to be earning, knowing that "character" and "good references" counted later on when a high-school boy wanted a job. There would never have been any question of Hubert's parents being ready to make sacrifices for him, to pay for his school or his clothes, and no grant was then available. No, Hubert would not have taken up a place; he would have used his artful intelligence in some lower sphere where, we hope, he could do less harm.

James, now, would have worked doggedly and possibly passed the examination. He would be heartily recommended by his schoolmaster; he would have recommendations, no doubt, from his father's employers

and would be recognized as obviously a worth-while boy. If he failed to get a scholarship it is most likely that his father would have scraped up the money somehow, and sent him to high school. James would have worked steadily and seriously, especially so in order to justify his father's faith in him. He is the sort to win through eventually, even if it means two or three tries at an examination. Whatever work or profession he finally took up, he would apply himself to with vigour and determination. James is the sort that will be punctual, honest, trustworthy, able to work without supervision, absolutely free from any temptation to do a mean thing. All qualities that we need in our rulers, our teachers, our doctors, our mechanics and our scientists.

At the moment, it would seem, higher education and higher posts are being handed out lavishly to any smart Alecs who can boast a high Intelligence Quotient. This is bad and has bad results. What is so ironic is that this lavish hand-out is partly the result of heroic struggles in the past, made by dogged idealists, who themselves had had to work and slave to get an education. They felt, and rightly, that no deserving child should be deprived, through lack of money, of the education that his brains demanded. They forgot that it was their moral worth, just as much as their brains, that had enabled them to educate themselves. For those who struggled, at night schools, to equip themselves for Government posts, who had the determination, the self-sacrifice, the sheer will power to keep going after a hard day's work, these moral qualities were the real doorway to advancement.

Just now, when we read of treachery by some in Government Departments, of the immorality of others put in control of subject peoples or of conquered nations, we begin to wonder about the value of so much intelligence. Brains, like patriotism, are clearly not enough. It used to be a gibe at the British people that, although their hearts were in the right place, their brains weren't. Today we are giving greater prominence to brains, and discovering that hearts are more likely to be trumps in the long run.

Intelligence Tests—Brains Trusts—Twenty Questions—all these and more, but no kind of Moral Test at all! Could you have one? I wonder. In due course life presents this test and the brains sometimes fail. It seems a pity, though, that we cannot recognize and realize that, from the earliest years, you may very well be good even if you aren't very clever, and that intelligence without love is the most dangerous quality in the world.

ELIZABETH CROSS

# THE LANGUAGE QUESTION

[ We publish here the thoughtful contribution of **Shri Samir Kanta Gupta** on the Indian language question, the discussion of which in our pages was opened by Shri Shripad R. Tikekar in our June issue.—ED. ]

A common past stretching through the great scriptures and the two mighty epics, the common motherland constantly held before the mind's eye, a common suffering in the struggle for national freedom and a common joy in the united aspiration for the work of the future are among the strongest bonds that have created the firm India that she is today. In the new order of things this unity of India has become all the more powerful; so much so that it seems to overflow, as it were, the artificial and unnatural barriers put up by the force of circumstances and the limitations of human agents. It is indeed serving a worthy cause to lay stress on this salient point of our collective life and to discourage all selfish ideas of petty regionalism and sectional interests. For a country of India's size and population presents a baffling variety in every sphere of life and thought; and, carried away by the current of that chequered history, it is not difficult or impossible to fail to perceive and understand her unity.

The proposals for the adoption of a particular kind of dress as the national dress of India, and of one particular language as the national language, are born of a laudable sentiment, the sincerity of which can hardly be questioned. One thinker has gone so far as to christen the language of the future as "Bharati," *i.e.*, that which is spoken in Bharat. The name may convey the idea of a new language, but it is our old friend, Hindi. We should have no enmity towards Hindi or, for that matter, towards any of the languages of India—of the east, the west or the south. Nor do we think it is of any avail to discuss threadbare the merits and demerits of each claimant for the position of the national language. It is better, as history confirms us in saying, to let the right thing take shape of itself than to decide hastily upon something and force it on the unwilling or divided mind of the nation, with possibly disturbing if not catastrophic results.

The difficulty lies in the human mind's incorrigible love of simplification; it prefers to look at things through a known set of formulæ and settled canons of judgment. Therefore it is not surprising that by unity or oneness it understands a monotonous, stream-lined uniformity which looks simple and easy to achieve. But truth is rarely so simple. Even the Roman Empire, that classical example of organized state power, rigidly unified under a single sovereign authority at the centre, failed to survive and ultimately

collapsed under its own weight, broke up into pieces and passed into the limbo of oblivion. England, America, Australia, Northern Ireland and South Africa all speak one language, yet they are hardly united in the true sense of the term. In regard to many matters there is among them a feeling of distrust and suspicion. Had a common language been the *sine qua non* of any unity in a considerable human aggregate, the ideal of a world union would be a mere chimera and deserve no further efforts. But whatever gulf the human mind in its stupidity thinks impassable the heart of man negotiates easily and that is how, in spite of differences in language, food, dress, manners, religion, and national characteristics, the peoples of the world succeed to some extent in coming closer to each other. A means can always be found for mutual understanding.

This warning against dead uniformity does not mean that all the 225 spoken tongues of India are to be equally honoured and encouraged. That would be going to the other extreme. In fact, a disproportionate emphasis on variety is as injurious as a disproportionate emphasis on unity. A solution can be found if we are prepared to see that there are in India only about a dozen languages which bear the stamp of the soul expression of a group of people who have their own particular way of meeting the broad as well as the intricate issues of life, and a unique make-up which finds graphic expression through their literature and other artistic creations.

Neither unity nor diversity, but unity in diversity, is the key to the closed chamber. India is a vast country, as large as the whole of Europe without Russia. The high mountainous regions of the extreme north give the people a health, a temperament and an outlook which is very different from those found on the exuberent green plains of the Gangetic Delta or the rough and dry tracts of the south or of Rajputana. This variety is not a curse. It is a blessing, though perhaps a blessing in disguise. And to allow a group of people naturally speaking its language to develop itself on its own lines is to ensure the basic regional freedom without which there could grow up no voluntary, living and lasting nation-wide unity.

Our Constitution has provided for a 10- year transition period after which Hindi will automatically become the national language. Delhi, where masses of men speak almost only Hindi, is India's political and administrative headquarters. This gives a double advantage to that language, and it is slowly making its way onwards. It may be that in course of time Indians throughout the country will acquire a sufficient working knowledge of this language to make good use of it in their workaday life. But whether, for all the politicians' verdicts, and all the propaganda in its favour, it will attain to such heights and depths as to conquer spontaneously the hearts

of men as Latin did in earlier times in Europe and again French in the mediæval ages or English has done in recent times all over the world, remains to be seen.

English can hardly take the place of our national language, though the insistence on its being efficiently taught and studied in India is proper and necessary. In ancient India Sanskrit was accorded the glory it deserved. Perhaps that history cannot be repeated, although there can be noticed some encouraging signs of Sanskrit gaining more and more attention and care from the increasing number of its votaries. It may be that some time in the future some modified and popular form of this language of the gods, *devabhasha*, will come into its own by virtue of the great geniuses who have contributed to its literature. Such a language, made rich, supple, dignified and strong and adequate to express all the deep and complex shades of thought and feeling, by great poets and masters of prose, and thus commanding country-wide respect, admiration and cultivation, cannot altogether be ruled out as a future possibility.

SAMIR KANTA GUPTA

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# SOVEREIGNTY, A MAKE-BELIEVE

Mr. Norman Cousins, one of the clearest of American thinkers, is deeply disturbed by the failure of the horror of the hydrogen bomb to make a deep and lasting impact on the public mind. It had been only a one-day wonder, this thing of evil, capable of destroying millions of human lives in a flash. He took occasion to contrast editorially in his *Saturday Review* of December 13th this public indifference with the "brief flurry of sanity" which the far less powerful atomic bomb had caused.

Then many had recognized that world anarchy had to be destroyed and that only an effective world government could destroy it. Why, nevertheless, had the "pygmies," taking advantage of the general indecision, been able to "cut the big ideas down to size," pleading what Mr. Cousins calls "the myth of sovereignty"? His analysis of the reason is worth pondering :—

> Our emphasis had been on things rather than ideas. We took a narrow view of power, regarding it largely in terms of destructive potential, and not quite recognizing that this particular crisis called equally for things of the spirit, for ideas with spaciousness and moral grandeur that could win the fight on the first front—the human responses of people.

People had been able to side-step the challenge of the atomic bomb by talking about constructive uses of atomic energy. The hydrogen-bomb cannot be camouflaged. It is "a tightly packaged instrument for mass human slaughter; that and nothing more." It has to be controlled and that, as Mr. Cousins recognizes, demands the elimination of war. He believes that the fear of internal pressure would make Russia hesitate to become part of "a workable world society based on justice and enforceable law." But the UN has to be strengthened if it is to become

> a common government with adequate and even overwhelming force, based on fixed and fair obligations, and built upon the principles of justice that would command the allegiance and hopes of the world's peoples.

# CHRISTIANITY IN INDEPENDENT INDIA

[A liberal-minded and earnest Christian, **Shri S. K. George**, advances here a plea for the integration of Christianity into Indian Religion. A peculiar phenomenon has been noticeable in India for several centuries. Almost every ancient religion and many modern ones flourish in this country. The spirit of tolerance in India is great and even that of appreciation is not lacking Ethnically, a fusion of many races is occurring in the United States of America ; morally and psychologically a fusion of religious ideas and ideals is emerging in India. It may well be conceived that numerous forms and aspects of Hinduism and Islam, of Zoroastrianism, Christianity, etc., will in the course of time assimilate each other and out of it all will arise One World Religion with a metaphysical philosophy and a lofty ethic inspiring masses of people to translate into practice the ideal of Universal Brotherhood. Naturally, that One World Religion will be the Wisdom-Religion, the *Bodhi-Dharma* of the ancient world. At present every single creedal religion, while rooted in truth, is full of errors, false notions and superstitions but as men and women study and compare they will perceive what is true and, rejecting the conflicting ideas, will adopt the true. This is a grand hope, worthy of all the effort needed to bring its realization nearer.—ED.]

In spite of the unequivocal declaration in the Indian Constitution that India is a Secular State, it still seems necessary to assert the right of non-Hindu religions to exist in this predominantly Hindu country. That is because there are still groups and parties in the land which seem determined to force the Hindu culture and way of life upon the nation as a whole. The efforts now being made by certain interested parties to ban by legislation cow-slaughter in the country are an indication of the threat to the essential secularism of our State. It ought to be realized beyond question that India is a land, not of one religion, but of diverse religions, and that the State does not sponsor or foster any one religion at the expense of the others.

This is really in keeping with the genius of India, which through the ages has followed the path, not of mere tolerance, but of acceptance of diversities of creed and practice. Acceptance means assimilation. An unkind Christian critic of the Hindu way once remarked that Hinduism had swallowed every religion it had come across ; it would fain swallow Christianity, only Christianity sticks in its throat and refuses to go down ! Hinduism has not only swallowed but digested most of the faiths it came across. Indian Christianity too, if it is to fructify in this land, must be willing to not only go down the throat of Hinduism but to get digested within it so as to enter the blood-stream of the nation's life. In doing this it will only be fulfill-

ing the dictum of its Founder that it must die in order to live, like a grain of wheat which, except it "fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Of course this process of assimilation has to go on continuously as the constituent faiths grow and develop. There have been periods when Hinduism has been mainly on the defensive, building up walls, mostly caste regulations, to protect itself from the inroads of other faiths. But there have also been glorious periods, or periods when at least creative individuals have cast aside protecting shells and entered into fruitful intercourse with other faiths, resulting in significant mutations and advances in the nation's culture and progress.

One recalls in this connection the great achievement of Kabir, the inspired weaver of northern India, who declared that there was neither Hindu nor Muslim, but only man as the embodiment of the Divine. The beautiful legend that his dead body, over which Hindus and Muslims were quarrelling for their respective rites of burial or cremation, was found, when the covering was removed, to have disappeared, leaving behind a bunch of flowers, testifies to the reconciliation that he had urged between the warring creeds. There have been other efforts at reconciliation or assimilation in modern times, the Brahmo Samaj and the Theosophical Movement being two of the best known.

But the effort at assimilation has to be continually made at fresh levels. A decadent India under foreign domination failed to work out a creative synthesis under modern conditions and has paid dearly for that failure. The vivisection of India on the basis of religion has been a sad consequence of our failure to embody the peculiar genius of our country in terms of modern thoughts and needs. But Partition has not, as we know, solved our problems or removed the challenge of rival faiths coexisting in this country. India continues to be a land of many religions, perhaps the only country where all the living religions of the world confront one another. It may be that in the Divine Providence the reconciliation of conflicts in religion is the special task assigned to India and in working this out she will be equipped the better to play her part as peacemaker to the world at large.

Among the many religions that have met on Indian soil and have contributed to the tension in the country is Christianity. It is often not realized that Christianity is no newcomer to this land, did not come as the insidious vanguard of a conquering foreign power, a specious instrument for denationalizing and subjugating the country. It is not so widely known as it ought to be that Christianity found its foothold in India as early as the first century A.D. and has maintained and strengthened that foothold all through the twenty centuries of that religion's existence. The Syrian

Christians of Kerala are not the products of recent Western missionary activity, or the tools of a foreign power for subjugation of the country.

This ancient and respected community on the West Coast of India had centuries ago worked out a *rapprochement* with its sister communities in the land, and flourished under non-Christian rulers. But the reconciliation achieved between Christianity and Hinduism was not on a very high or spiritual level. Neither of the two religions were very much alive and active during their long association. So the members of the Christian community in Kerala were content to settle down as almost another caste within the Hindu society around them, although worshipping in their own churches and maintaining their caste or communal regulations regarding food, marriage, inheritance, etc.

But a reconciliation achieved on anything less than the highest conscious levels breaks down when subjected to new tensions. Such a test came when this isolated Christian community was discovered by the militant Christian churches of the West in the 16th and subsequent centuries. The Syrian Church became infected with the virus of proselytism and has receded from its attitude of amity towards its Hindu neighbours. Mass conversions, mainly from low-caste Hindus and outcastes, have strengthened communal consciousness and fomented rivalry with other communities. Communalism became virulent with the developing of political consciousness as power seeped down to the people under modern democracy. Consequently we find increasing communal tension between the Hindu and Christian communities in Travancore-Cochin, vitiating the politics of that progressive corner of India.

Reconciliation between religions and between cultures is possible on many levels and many bases. It is possible, *e.g.*, on a basis of equal disregard of all religions. The indifferent Hindu and the indifferent Christian, people who are lukewarm or sceptical about all religions, can come together and feel kinship for a time. But that camaraderie is easily shaken and the indifferent religionist can turn into a rabid communalist when communalism has its political rewards and prizes. That is what happened in larger India with regard to Hindu and Muslim. The transformation of the late M. A. Jinnah, once an advocate of Hindu-Muslim unity on the basis of equal indifference to both faiths, into a virulent advocate of Muslim communalism is a case in point. Only conscious reconciliation on the basis of equal respect for different religions and cultures will stand the strain of the divisive tendencies in the modern world.

This is extremely difficult to attain, but not impossible. Ardent belief in one's own religion is only too often associated with an attitude of militancy towards other faiths. The Christian missionary, *e.g.*, is often a man of genuine good-will, a

lover of his kind, but his exclusive faith makes him a sectarian and a fomenter, in all good faith, of communal rivalry. Gandhiji is the outstanding example in the modern world of a convinced devotee of one faith who was an equally convinced advocate of equal respect for all faiths.

This double conviction rests on an insight into the essence of religion, an acquaintance with its various manifestations in historic times and an understanding of its line of progress. For the basic faith of religion has found expression in many countries and ages, and has shown an advance, line upon line and precept upon precept, that is as remarkable and fascinating as that achieved in science or in any other field of human endeavour.

What is this basic faith underlying the various historical religions and needing to be kept alive and respected in all its manifestations? It is, as Dean Inge has said, "that raw material of all religion, perhaps of all philosophy and art as well, that dim consciousness of the Beyond which is part of our nature as human beings." It is this very consciousness that modern materialism seeks to deny. "Modern sensate culture is based on the premise that only the things that we see, hear, smell, touch and otherwise perceive through our sense organs are real and have value. Hence fulness and richness of life is measured by the maximum of sensory reality-values, appropriated, possessed, enjoyed and used by an individual or group."[1] This is fundamentally opposed to the teaching of religion, of all religions, that a man's life does not consist in the abundance of the things he possesses. Jesus characterized a rich man who put his trust in the abundance of his possessions as a rich fool, for "what," he asked, "is a man profited if he shall gain the whole world and lose his soul, or what shall a man give in exchange for his soul?"

There have been in the course of human evolution a few outstanding individuals to whom the Unseen and the Eternal have been intensely real. They are the Master Minds of humanity, the founders of religions. The recapturing and embodying of their insights in terms of modern thought and life is the supreme task before humanity in this generation. These great Master Minds of the past, the Buddha, Jesus, Muhammad, Sri Ramakrishna and others are the Pioneers and Great Companions of mankind in its upward march. The expressions and interpretations they gave to their basic faith were conditioned by the age in which each lived, by the traditions and outlook which each inherited and in part transcended. Hence the varieties of religious experiences and cults. But it is essential, vital, to realize the basic oneness that underlies the variations and to emphasize and bear witness to that. Such a witness to the abiding realities of life,

[1] Pitirim Sorokin: *The Reconstruction of Humanity.*

to life's fundamental meaning and value, is the supreme need of the hour. In bearing this witness the great religions of the world can and must come together. But to do that they have each to discover the cardinal, essential truths they stand for.

That leads me to speak of what I regard as fundamental in Christianity, its peculiar flavour and emphasis. These factors to my mind are two:—

(1) The moral holiness of God and His demand of righteousness from man. The idea of the holy was not at first, and is not yet entirely, associated with the moral and the good. The association of morality and righteousness with the concept of the Holy and the Divine is one of the achievements of the religious consciousness and in this the Hebrew Prophets were the leaders of mankind. "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity," said a Hebrew psalmist. And the essence of the Hebrew and the Christian religions is seen in another great saying of an early Hebrew prophet: "Wherewith shall I come before the Lord and bow myself before the high God?...shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Christianity carries on and completes this realization of God's moral holiness and this demand for righteous conduct from man.

(2) The linking up of love to God with love to one's fellow man. In his summing up of the Jewish Law Jesus coupled these two commandments together as of equal importance. And Jesus extended the bounds of neighbourliness to all mankind. The question, "Who is my neighbour?" he answered with an inimitable parable: that everyone who is in need, be he high or low, stranger or compatriot, is our neighbour, to whom selfless love is due. If Christianity had emphasized these two commandments, even to the exclusion of everything else, the world would have come nearer to the Kingdom of God!

But there is much else in Christianity which many Christians hold as belonging to the essentials of the religion, and which therefore continues to divide its adherents into rival, warring camps. There are, *e.g.*, the Messianic claims and the expectation of Jesus's imminent return as the judge of all mankind. But that whole conception belongs to the world-view of 1st-century Judaism and has been wholly disproved by the course of history.

There is further the belief in Jesus as a mediator between God and man, as the one and only Incarnation of God. This linked up with the belief in Jesus's rising again from the dead and living in the hearts of his devotees as an energizing presence. This to most Christians is the living

essence of Christianity, the experience of the Living Christ in the heart of the believer. The Christian who experiences this, who identifies Jesus with God, must have the right to do so. Only he must not deny other mediators between God and man, other experiences of God's presence in the human heart. Such denials lie outside the positive experience of the Christian and therefore have no validity. If to many, perhaps most, Christians Jesus is an *Ishtadevata*, the devout Hindu will not quarrel with or question that; only the Indian Christian must not go outside the realm of genuine religious experience and deny the validity of other *Ishtadevatas*.

Wandering about the precincts of a magnificent South Indian Hindu temple, and seeing a small shrine there somewhat like a Christian chapel, the vision came to me of a Christianity that finds its place and keeps its distinctive flavour and fragrance within the framework of Indian religion. Christianity in an Independent India might yet find its rightful place within Indian religion, might yet become truly Indian without ceasing to be Christian.

But the vision that really enthrals me is beyond the walls of Churches and Temples. It is of people coming out of the stifling atmospheres of the so-called houses of God and meeting Him face to face in the broad open spaces of the world, amid the toils and sufferings of a humanity that is striving to realize the Kingdom of God on earth. Hindu, Muslim and Christian, indeed men and women of good-will of all religions and of no religion, can unite to achieve and maintain peace and justice on earth. That to me will be the fulfilling of Christianity, of Religion, in India and the world at large.

S. K. GEORGE

## THE WOMEN OF MADRAS

The 132-page illustrated Special Annual Number (January 1953) of the *Women's Welfare Journal* is a credit to the Madras Government's Department of Women's Welfare. It contains excellent articles, attractive pictures and gems of thought from many sources as page fillers. The Department's own labours are summarized under the heading "Love and Serve" which carries reassurance that the approach is not *de haut en bas*.

In THE ARYAN PATH, for June 1946, Mr. F. L. Brayne, I.C.S (Retired) insisted that the health, comfort, training and happiness of the women were as necessary to the raising of the standard of living as was large-scale planning.

> We train boys and we train men and they all slip back—because we have forgotten to train their wives, mothers and sisters, and it is they who are really responsible for the new things which we wish to see established in the homes of India ...Better farming, better sanitary measures and all the other things are only means to ..better and happier homes.

Even the promotion of social education and adult literacy, which the Department of Women's Welfare puts first among its aims, should subserve the aim of greater family welfare and happiness.

# RELIGIOUS TOLERANCE IN MALABA

[ The Malabar area on the southwest coast of India includes the terr now joined in the United States of Travancore and Cochin. This regi produced many famous men, including the great Shankara, and in m times has been distinguished for enlightened rule in general and a high li percentage compared with the country as a whole. **Shri M. Kunhappa** out here the high degree of religious tolerance which has characteriz region, though it has not been altogether free from communal difficulti has not always been smooth sailing in Hindu-Moplah relations, but by an the tolerance in which the people of several faiths have lived together in bar has set an example which some in certain other parts of India migl profit emulate.—ED.]

The celebration of the 19th centenary of St. Thomas's Mission at Madras and at Ernakulam on the West Coast of India makes one remember with pleasure that Christians have been living in Kerala for nearly 2,000 years without being persecuted as in Europe. There were Christians in Kerala when the Britons were still Pagans. The association of Christians in Kerala with the followers of several other religions is not only notable for the number of centuries that it has lasted but also for the spirit of religious tolerance exhibited by the orthodox Hindu sovereigns through the ages.

Malabar, being on the western seaboard of India, was in ancient days the meeting place of merchants of many nationalities. In the pre-Christian era there were Phœnicians, Greeks, Romans, Egyptians, and Arabs from the West, and Indonesians and Chinese from the East. These people were not only granted trading facilities by the Keralites but were also permitted to worship according to their own lights.

Cranganore, which was the important seaport, had a R temple dedicated to the apoth ed Emperor Augustus, two Buc chaityas, a Vishnu temple, a s dedicated to Kannaki and a monastery. By the 10th ce A.D. synagogues had been bu the Jews who were given refu the beginning of the Christia and who continue to thrive i place to this day, having neve persecuted in Kerala in all hundreds of years as they have in many countries of Europe. interesting fact is that the gogues, churches, viharas and I and Jain temples flourished si side, everybody respecting e body else's religion. And the do so.

The permission to build gogues and churches in close pr ity to Hindu temples was give by modern enlightened Chr kings, but by ancient ortl Hindu sovereigns. At Mattanc

Chennamangalam, etc., churches were allowed to be built almost at the gates of the palaces. Modern Christian missionaries who came with book and candle to civilize India were surprised, perhaps not very pleasantly, that the children of Abraham, who had been persecuted for centuries by their co-religionists in civilized Europe, had been living side by side with Christians under the heathen kings whom they had come to civilize. Muslim travellers too were pleased to find Muslims living in India like brothers among Hindus, Christians, Jews, Buddhists and Jains. There were Muslims in Kerala during the lifetime of the Prophet. The liberal policy of the Hindu sovereigns was at the bottom of this religious tolerance and mutual good-will. If the ruling power wishes it, harmony among followers of different religions is not difficult to achieve.

The kings of those days, who encouraged harmony among different creeds, did not stop at that. Nadum Cheran Achan, one of the earliest Perumals of Kerala, made liberal endowments to places of worship set up by different communities and religionists. According to tradition, it was he, who believed in Shiva and Kali and worshipped them, that gave permission to build a mosque on the site of a dilapidated Shiva temple. Emperor Sthanu Ravi of the Perumpadappu Swaroopam permitted the Ruler of Venadu to grant the site of Tharisappali at Quilon to Christian merchants under Maruvan Saphir Isa. The orthodox Nambudri Brahmin Raja of Chembakasseri erected an altar in the Kodamalur church and had a church built at Parakkad. The Paliyam Plates of King Vikramaditya Varaguna of the 9th century A.D. mention the grant of certain lands to the vihara at Sori-Moolavassam in the very heart of the Perumpadappu Nad. The Kolathiri Kings of North Malabar, themselves staunch Hindus, welcomed Buddhists and Jains and allowed Arabs to settle down and worship their own God in their lands. These kings gave places to settle to the members of alien religions, some of them refugees from persecutors in other countries, allowed them to worship in their own way and granted to all of them all the political, economic and social privileges that Hindus enjoyed. According to one writer, the Christians who lived in Kerala in the 16th century—at a time when Protestants and Roman Catholics in Europe were at each other's throats—were "subjects to Hindu sovereigns in all temporal matters, and their privileges were most religiously guarded by the native Rajas."

Traditions and ballads are replete with instances of hearty co-operation among followers of different religions. In this remote corner of India we find Hindus making offerings to Christian churches at Malayathoor, Koratti, Kottar, etc., and the Christians sending similar offerings to Ponnani, Kanjiramuttam, etc. We find Christians participating in

the Hindu festivals of Onam, Vishnu and so on. In Madapura and other places Muslims send offerings to Hindu deities. In one place the spirit of a Hindu, Ayyappan and the spirit of a Muslim, Vavar, are worshipped together as friends. Probably they were friends in life.

The State of Travancore was a pioneer in permitting temple entry to Harijans. In Kerala one can have the pleasant sight of onetime untouchables among the greatest scholars, poets, international scientists and famous artists, to say nothing of High Court Judges, Ministers and big business men. A sight that would have immensely pleased the great social reformer, religious teacher and saint, Swami Vivekananda.

At present the Christians in Travancore and Cochin are a strength to reckon with, whether judged by their numbers, their financial resources, their industrial position, their agricultural possessions or their cultural advancement. We may hope that the centenary celebration of St. Thomas's mission will encourage the continuance of harmonious relations among the several communities in Kerala, which has given asylum to the religiously oppressed through the last 1900 years.

M. KUNHAPPA

## THE MYTH OF HAMLET

In "The Scientist as Hamlet" in *The Saturday Review* of December 13th, Michael Amrine, who is on the staff of the Federation of American Scientists, works out a telling and significant comparison. The atomic physicist in particular seems to fit Hamlet's rôle, though his predecessors back to the Industrial Revolution and beyond had contributed to the building up of his ordeal and his dilemma.

> Reason, in furnishing playful ideas of which mankind made deadly toys... had wielded a power for which accounting and responsibility must inevitably come.

Mr. Amrine questions whether physicists had anticipated "the end-result of preparing powers neither they nor any other group of men were prepared to use wisely." They had not been without misgivings. Having produced the atomic bomb they had, at the last moment, asked the Secretary of State to make sure it was not used against civilians in Japan. The reaction of one of them to the news that it had been so used had been physical nausea and a psychological inhibition against ever seeking diversion again on the playing-field where the news was brought to him. But—"physics has more military work than it had at the height of the war."

The modern princes of science act. But they also think and feel. They fear bad dreams—and hesitate. "But for our bad dreams we would all be princes in that kingdom of kingdoms wherein man would come to rule himself."

Mr. Amrine blames the physicists' retreat from trying to influence political developments, their failure, like that of Hamlet, to let the people "use their collective conscience."

> A brutal Claudius menaced the entire world. It was clear that he lived by the sword. It seemed clear to the physicists that *they* could wield a sword which would restore fruitfulness in the rottenness that was Denmark....

"What history will remember," Mr. Amrine writes, "will be what few physicists believe in, even as Hamlet could not act upon it, the *conscience* that says murder is most foul."

# NEW BOOKS AND OLD

## CULTURE

## THE PRINCIPLES OF CULTURAL CHANGE*

Sir Robert Walpole remarked: "Read me anything but history, for history must be false." Dr. Johnson considered history to be a kind of almanac-making. Walpole implied that history was unrelated to the life of the time, that it had no point of contact with the normal lives and minds of mankind. Johnson implied that history was assertion unrelated to philosophy or intellectual curiosity. We have advanced from these views of history and today, even if we do not regard history as an exact science, we nevertheless attempt to discover a philosophy of history.

In recent years, thanks to Professor Toynbee's monumental work, *A Study of History*, we have been led to ponder upon the setting in which civilizations rise and fall and today, when European civilization is in evident peril, scholars are led to diagnose the causes of the peril and to seek for remedies. It is from this point of view that Professor Sorokin's contribution has to be emphasized and we owe a debt to Mr. Cowell for presenting Sorokin's erudition to us in a manageable epitome.

Sorokin's basic ideas are:—

(1) Historical development must be seen in a wider perspective than that of most writers.

> ...authors have remained prisoners of their own limited set of values, so that they have been blind to other systems of values including those by which countless generations of mankind were once willing to order their lives and their actions.

(2) Culture is primarily concerned with purely mental phenomena—meanings and values. Any particular culture implies a cohesion and an inner harmony between its various facets of the Good, the True and the Beautiful. Unless all these miscellaneous cultural manifestations can be so related, it is not possible to speak about a true cultural system at all.

(3) Civilizations, for example, those of Egypt or of the West, show a succession of cultural systems and hence civilization is no monolithic term. External factors do not shape culture and are secondary. Thus, materials regarding diet, dress, entertainment, etc., collected by anthropologists are purely spatial and mechanical collections of cultural objects. "A culture must possess inner unity and integration."

> A central meaning or idea or mental bias should and can be discerned permeating all life and activity of those who sustain and bear a true culture, which may therefore be said to have its own meaning and logic.

These basic ideas Sorokin illustrates from a study of 2500 years of culture and he considers it possible to discover the rise and fall of three main types of human culture, which he describes as "ideational," "idealistic" and "sensate." An ideational culture may be described as that of an age of faith and a sensate culture as that of an age of science and of the common man, while the term "Idealistic" denotes a blend of these two and emphasizes the creative activity of the human mind in reasoning and philosophy. Sorokin's principal work, *Social and Cultural Dynamics*, contains the results of a series of historical enquiries from which the three cultural patterns emerge. In this work, he has surveyed the whole history of the culture of Western Europe from the earliest times in the

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* *History, Civilization and Culture An Introduction to the Historical and Social Philosophy of Pitirim A. Sorokin.* By F. R. COWELL. (Adam and Charles Black, Ltd., London. 259 pp. 1952 £1-1-0)

fields of painting, music, literature, science, philosophy and law.

It is interesting to survey Sorokin's criticisms of the views of earlier writers on art. We cannot go through all these criticisms, but Sorokin finds the true explanation of the evolution of art in the repetition and fluctuation of these ideational, sensate and idealistic styles. The ideational style in its finest form is purely symbolic, having no resemblance to the visual or sensory appearance of the object depicted; the sensate style gets near to the actual form of the objects. Between the extremes of these two forms are many sub-classes or mixed forms which may be elaborated. For us, Sorokin's ideas on Hindu art are especially interesting:—

Sorokin has no difficulty in quoting eminent authorities who stress this other-worldly aspect of Hindu art, pointing out that it has no counterpart in "modern" (*i.e.*, visual sensate) European art. Sanskrit lacks a word for art, in the sense it is used in modern European languages. Art for Hindu peoples is life as it is interpreted by religion and philosophy. Art for art's sake is consequently unknown. Instead a symbolism was created to express the various qualities of the Supreme Soul in imaginary superhuman figures. In this way arose the designs of many headed gods and goddesses with many arms. Incomprehensible to the average uninstructed spectator trained to recognize and to like modern Western European art, they may not become more comprehensible by being labelled "ideational." However, the first advantage of such a label is that it points to the fact that in Hindu art such a spectator is in touch with the products of a civilization which is radically different in kind from his own, based upon different presuppositions about the nature of reality and of the values to be put upon the things of this world.

It is equally interesting to study his analysis of the conspicuously sensate or visual style of Hellenistic art. Among the characteristics of sensate art, he mentions figures of young men and women, portraits of individuals, rural landscapes, dramatic and historical scenes, everyday life, crowds and mobs. There are many stages or landmarks in art between the 4th century B.C. and our own times and Sorokin surveys all these, emphasizing the conflicts and changes.

If one had space, one would have liked to review Sorokin's illustration of his thesis through the survey of music, literature, literary criticism, philosophy, ethics, law, politics and economics. As it is, we have to be content with noting his conclusions on the nature of cultural and social change. Sorokin emphasizes the complexity of cultural systems. While many historians have been so impressed by this complexity as to be sceptical of the possibility of detecting any order in the apparently chaotic and casual sequence of events, such a view, which Sorokin describes as "social cultural atomism" rejects any search for uniformities as unwarranted.

Opposed to this is the school of historians and sociologists who regard the culture of any area or period as entirely integrated and Toynbee's great work, *A Study of History*, is taken by Sorokin as an example of this attitude. Between the atomists and the integralists, there are many other currents of sociological thought, such as those popularized by the diffusionists, for example, who regard a culture such as that of Egypt as a completely integrated whole and yet imagine in some obscure way that various elements could separate themselves from the rest of the system and be scattered in different directions to take root in other forms of culture.

All such theories, according to Sorokin, fail to do justice to the real nature and wide range of cultural and social systems. Sorokin lists language, science, religion, the fine arts and ethics as the main cultural systems of mankind. Each of these systems has many sub-systems, for example, under the fine arts, literature, music, the theatre, architecture, sculpture and painting. To contend that man and society are perfectly rational and logical, as the integralists do, or to believe that man and society are completely non-rational and non-logical is equally wrong.

Cultural changes occur not merely from one area to another, and from one

social class to another, but also from one period of time to another. The four theories of this temporal aspect of cultural change maintain that :

(1) ...when all varieties of cultural phenomena change, they all change at the same time.

(2) Some classes of cultural phenomena always lead in the change, while the others lag in a certain uniform order

(3) All cultural phenomena change but in no uniform order and in merely haphazard sequence.

(4) Some classes of cultural phenomena change at the same time, others at other times but uniformly in a settled order of change, while there are yet others which show no uniformity at all in their changes.

Sorokin's findings confirm that the main forms of art or science or philosophy or their categories and first principles or several aspects of law and ethics united into one system, broadly speaking, change together, causally and meaningfully, and in time, whether this time is a year, a decade or a century.

I wish I had space to elaborate Sorokin's explanation of the relationships of man and of causality in cultural life in both their static and dynamic aspects, or to indicate even cursorily the wealth of material studied and presented by him in each of the 14 main cultural sub-rhythms in the passage of Western culture from a dominantly ideational phase to idealistic and sensate phases. I have, however, to pass over these as also over his examination of the theories of periodical social changes.

I shall conclude by indicating his emphasis on the principle of immanent change in social and cultural life and the principle of limits. Sorokin considers that the true source of change must be sought within a social-cultural system, although external factors may also play some part. Change is from within and the alternative to it is a static equilibrium, which is fatal for any organism, as change is the law of life. While it is illogical to look for the source of change in the environment instead of within the process of life itself, we cannot completely neglect external forces. While, for example, we have to explain the changes in the family system as immanent, we have to take into account their inter connection with the State, with business and religious organizations, and with other social systems.

One practical result of adopting Sorokin's view would be to introduce a more cautious note into historical survey, in expounding the so-called causes of great historical events.

Instead...of historical phenomena being regarded as an amorphous lump occasionally disturbed or lifted by one or two magic levers, whether economic or bacteriological or climatic, Sorokin depicts history as a field of forces developing according to their own internal principles of evolution, and interacting not in a mechanical but in a truly dynamic fashion.

This is a very sketchy attempt to epitomize this survey of Sorokin's historical and social philosophy. Cowell has done for Sorokin what D. C. Somervell has done for Toynbee and Herbert Wildon Carr did for Croce. Sorokin's ideas will never be popular or fashionable, but Cowell will have achieved his end if he has familiarized the students of history and sociology with the essence of Sorokin's ideas as expounded in his *Social and Cultural Dynamics.*

N. K. SIDHANTA

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*The Alchemists: Founders of Modern Chemistry.* By F. SHERWOOD TAYLOR M A., B.Sc , PH.D. (William Heinemann, Ltd., London. 246 pp. Illustrated. 1951. 12*s.* 6*d.*)

Alchemy would seem to have no part whatsoever in modern life. In this high-speed age it belongs, surely, to those dark days when witches were burned at the stake and anything that could not be understood was "magic" of the blackest variety.

Yet how wrong is such an outlook! Undoubtedly, one day *we* shall be thought of as ignorant bunglers, for our own greatest discovery, not made by all scientists yet, is that we know almost nothing. It is a fact that the

debt owed by modern science to the ancient alchemists is very considerable. From their patient work, crude though much of it may seem today, is derived our "Philosopher's Stone"—nuclear fission—source of cheap light, heat, transport, perhaps the much-sought-for panacea for certain human ills, even if at present it is mainly utilized for destructive purposes.

Dr. Sherwood Taylor's history of the founders of modern chemistry is one that deserves to be read carefully and intelligently, for, besides being a record of the alchemists of many countries and their work, it contains his own considered opinion regarding the underlying beliefs of which alchemy was the outward expression.

Alchemy, unlike modern science, was essentially religious. Certainly the alchemists set out to transmute baser metals into gold and silver, but they also developed a theory of natural philosophy and their works "indicate that they were men of intelligence and seekers after truth." They thought that many natural changes were wrought by the subtle breath or influence which they called *pneuma*, a strange "spirit," something midway between mind and matter, the power of which directed generation and evoked new forms.

Dr. Taylor tells us that alchemy is still an unsolved problem. The alchemists were determined that their work should not be understood except by those who had the "key." In consequence, many of their experiments are apparently impossible to repeat as we cannot understand how they were carried out. The stories recorded in the book of the many cases where transmutation of metals was successful are fascinating, but hardly believable. Indeed, after we have finished reading we feel that the subject is one that we must explore further.

Perhaps a slight criticism of this work would be that we are given too much history and not enough about the actual experiments and their significance. The various instances of American spelling are also somewhat disconcerting to English readers.

The many illustrations are excellent and there is also a most helpful list of books recommended for further study.

The day of the alchemists may be past, but perhaps, as Dr. Taylor says in conclusion,

> the pendulum, which has swung from the spiritual view of things to the material one, will swing back, and succeeding generations will see the...alchemical concept of nature as a poor foreshadowing of the natural philosophy to which they will have attained.

A. M. Low

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*Persian Painting of the 14th Century.* With an Introduction and Notes by DOUGLAS BARRETT; *Japanese Colour Prints from Harunobu to Utamaro.* With an Introduction and Notes by WILFRID BLUNT; *Kangra Painting.* With an Introduction and Notes by W. G. ARCHER (The Faber Gallery of Oriental Art, Faber and Faber, Ltd., London. Each 24 pp. Illustrated. 1952. 12*s.* 6*d.*)

These "flimsies," as booksellers call them, are beautifully produced. Indeed, considering that they contain coloured illustrations, the price is remarkably low.

In the West we still know far too little about the arts of the East, but here are three specialists to give us what help they can. The fact is that we are very ill-grounded in Eastern history. Mr. Barrett says, of one of "the first of the great Persian books":

> Most of the miniatures make little use of colour. The expression is by line, not the calligraphic line of later Persian painting, but something more abrupt and powerful. Certain motifs, like the background of the looped curtain, belong to the ancient tradition of the Eastern Mediterranean.

Of a later phase he says:—

> The Persian artist finally restricts himself to those few visual conventions, the manipulation of which seems to have given him complete satisfaction for over two centuries—the high horizon of spongy rocks, the ground scattered with tufts of flowers, the sky gold or deep blue as of high noon, and doll-like figures.

Years ago an English artist told me (rightly or wrongly) that some of these doll-like figures were merely stencilled from conventional designs. I must be wrong in preferring the later Persian paintings, for it is obvious that Mr. Barrett does not rate them highly.

More than two generations have familiarized us with Japanese colour-prints, and nearly 50 years ago I was able, on account of being a Buddhist, to buy a few of the early and rare examples. Mr. Blunt amusingly tells us:—

> Legend relates that the first Japanese colour-prints to reach Europe were a handful of sheets from a book by Hokusai which had been used as wrapping in a consignment of porcelain sent to Paris in 1862. Though it has now been established that the prints had, in fact, arrived much before this time, we may take the date as marking the starting-point of their serious introduction....Whistler was captivated by their daring compositions.

If he started with Hokusai or Hiroshige we need not be surprised. At least I, once again, prefer the later work, and not wholly through ignorance. Because I had written an article on In and Yo, the Japanese Embassy, a little before the Second World War, sent me two sumptuous volumes illustrating what we might call the Ancient and the Modern.

Nobody can fail to delight in the graceful lines of these colour-prints. Oddly enough, the eyes of the young women are represented by a single thin line, making them look practically blind, and I suppose it is possible that small eyes are admired in Japan. No doubt Mr. Blunt could tell us.

We are not in quite so remote a civilization when we come to the Kangra paintings. They are highly romantic in mood, delightful in execution. Mr. Archer well says:—

> A blend of Mogh al accomplishment and Hindu aspiration, this painting was not directly affected by Western influence, yet in certain important ways it possesses a striking resemblance to certain kinds of Western art. Its flowing rhythmical line, its simple unaffected naturalism, its predilection for lovely feminine forms, above all, its air of innocent sexuality—all these qualities have an obvious parallel in the art of Botticelli.

At another point he comments on "the quality of elegant idealism" and the pictures do indeed indicate a lovely civilization.

I wish I could keep these "flimsies," but the original policy of THE ARYAN PATH compels me to pack them up.

CLIFFORD BAX

[In justice to THE ARYAN PATH, may we explain the policy to which our esteemed contributor, Mr Clifford Bax, refers in his last paragraph? We request the return of all books, after they have served the reviewer's purpose, so that they may be placed in the free public library in the crowded central part of Bombay which we help to maintain as part of our cultural service. They are there available to a wide assortment of readers, including those who, having been introduced to a volume by the reviewer pay him the compliment of desiring a closer acquaintance with it on the strength of his recommendation.—ED.]

## THE EAST: ANCIENT AND MODERN

*Ancient Indian Culture and Civilization*. By K. C. CHAKRAVARTI, M.A., with a Foreword by the Rt. Hon. M. R. Jayakar. (Vora and Co., Publishers, Ltd., Bombay. 342 pp. 1952. Rs. 9/8 or $2 00)

Ancient India may not have had a Herodotus or a Thucydides to record her achievements; but the historical relics and inscriptions that have come down to us and the great masterpieces in literature and the fine arts that have survived proclaim India's greatness, and proclaim it far more effectively than books of annals could.

Shri Chakravarti here attempts to assess from various sources India's many-sided contribution to knowledge in the early periods of her history. He gives us a few glimpses into the Indus Valley civilization, which was in many respects superior to the other civilizations of that period. He describes the culture and civilization of the early

Aryans. He points out the significance of the Epics, of Buddhism and Jainism, of the Golden Age of the Guptas. Nor is this all. He refers also to the world's indebtedness to India's folklore and fables, to her *Panchatantra, Hitopadesa, Vetala Panchavimshati, Sukasaptiti*; to the mathematical works of Aryabhatta, Brahmagupta and Mahavira and the geometrical excellences of the *Sulva Sutras*; to the medical treatises of Charaka, Susruta and Nagarjuna; to the famous *Arthashastra* of Kautilya; to the *Bhagavad-Gita*; to the *Devala Samhita*, which provides for reconversion to Hinduism; and to innumerable other works.

Interesting information on art and architecture, about the Mauryan *stupas*, pillars and halls, about Ajanta and Ellora and their rock-cut caves, is given and special chapters are devoted to Indian philosophy, the system of education and seats of learning, and to the South Indian contribution to Indian culture. "Rarely within a small compass," rightly says Dr. Jayakar in his Foreword, "all the aspects of Indian history and culture and the unifying factors behind it have been so well brought out."

A few illustrations and an index are provided; also a four-page errata, which is still incomplete. It is deplorable that in a book of this type sufficient attention has not been paid to either punctuation or proof-reading, with the result that while many necessary hyphens are conspicuous by their absence, dots blink from unexpected places. Nowhere and nobody are split into "no where" and "no body" and "short-horn bull" is endowed with a dash instead of a hyphen and so on. There is also scope for improving the language and the grammar here and there.

R. BANGARUSWAMI

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*Journey to Persia.* By ROBERT PAYNE. (E. P. Dutton and Co., Inc., New York. 256 pp. 1952. $3.75)

This is a fine, sumptuously illustrated book describing an artist's impressions of Persia, ancient and modern, but mostly ancient. The author has a good eye for colour and he describes everything so vividly that the reader (helped by the beautiful photographic reproductions) sees the monuments rising before him. Especially vivid is the description of the Maidan-i-Shah at Ispahan. The finest part of the book, however, is the chapter (covering 48 pages) entitled "The Journey to the Source." The source of all that Persia has meant to the world is, as the author has intuitively grasped, Persepolis. Just as the source of all European culture is to be found in the Acropolis of Athens, so has Persepolis been the fountainhead of all Iranian life and culture. The author narrates in powerful language the traditional story of Alexander's wanton destruction of this great shrine of Iran. But he adds that Alexander destroyed only the physical shell which we know as Persepolis; the eternal spirit of Persepolis he could not destroy. That eternal Persepolis is alive even today. This Persepolis is the spirit that throughout the centuries and the millennia has inspired, and is still inspiring, Iran. This reviewer has read dozens of descriptions of Persepolis but not one of the writers has caught the true spirit of Persepolis as Mr. Payne has done.

I. J. S. TARAPOREWALA

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*The Ardent Pilgrim: An Introduction to the Life and Work of Mohammed Iqbal.* By IQBAL SINGH. (Orient Longmans, Ltd., Calcutta. 246 pp. 1951. Rs. 6/8)

As a well-balanced view of the life and work of Sir Mohammed Iqbal, this book merits a leading position. It is free from partizanship, upholds the essential Iqbal and avoids rhapsodies or eulogies. In fact, the merely biographical data have been reduced to a minimum and, while inconsistencies between theory and practice have had to be shown, it has been done discriminatingly and against a background of great sincerity of purpose and of high spiritual idealism. It is

the inner and not the outer Iqbal to which our attention is drawn. This is as it should be.

In 1915 Iqbal first enunciated his gospel in his *Asrar-i-Khudi* (Secrets of the Self). It proclaimed a return to the original dynamic impulses of Islam free from the later influences of Greek and Persian thought. Its goal was positive growth, not "self-negation but self-affirmation." The drop was not to be lost in the ocean but was to expand and enclose the ocean. The complete person, wrote Iqbal to Dr. Nicholson, "absorbs God into himself." But Iqbal was pursuing a forlorn hope, for already the movement towards Western modes had been launched and was well under way. Torn, therefore, between his dream of an ideal Islamic State where spiritual ideas would hold sway and the materialistic shadow taking form and substance before his very eyes, it was no wonder that he failed to achieve any of his purposes. Nevertheless, as the author points out, it was during the most active of these years, 1924 to 1934, that he produced his richest output of poetry and prose. The very discords of the outer life with its frustrations and his vexatious quarrels with himself and the world were transmuted in, so to say, a spiritual alembic to produce the harmonies of inner realization. In these years he produced *Zabur-i-Ajam* (Psalms of the East), *Jawid Nama* (The Books of Eternity) and *Bal-i-Jibril* (The Wing of Gabriel). In the "Psalms" he elaborates his philosophy of egohood:—

> The "I" is Truth, it is no illusion;
> When it ripens, it becomes eternal....
> For when the "I" ripens into a self,
> It has no danger of dissolution.

Here was the ardent pilgrim set upon that path which was himself. The "I" that had to ripen was the true *khudi* or *sva* and not the *ahankaric* self.

Though Iqbal had called himself "the voice of the poet of tomorrow" and is acclaimed by many today as the prophet of Pakistan, our author thinks otherwise. He sees him as representing the transition stage between the past and the present; hence the contradictions in his nature. In his prophetic zeal to recapture the dynamism of the early years of Islamic development he has become that which he once said was an impossibility, a Luther in the world of Islam. The past cannot revitalize itself in its old form in the present. It needs a new birth and Iqbal could not provide that. The author ably sums up:—

> ...he prepared the ground for his people to be able to transcend the very outlook which he so passionately wanted to revive. For he accelerated the transition of the Muslim mind from a feudal to the modern frame.

But perhaps there still lies ahead a tomorrow in which Iqbal's ideals will have their fruition, in a more universal setting.

J. O. M.

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*Vikramorvasie or The Hero and the Nymph: A Drama.* By KALIDASA; translated from the Sanskrit by SRI AUROBINDO. (133 pp. Third Edition. Rs. 3/-); *Last Poems.* By SRI AUROBINDO. (96 pp. Rs. 6/-). (Sri Aurobindo Ashram, Pondicherry. 1952)

The space of almost half a century divides the periods of composition of these two volumes. One contains writings from the time when Sri Aurobindo was in Baroda, *i.e.*, about the middle or end of the 90's. *Vikramorvasie* in this English rendering came out in book form in 1911, but the two essays included in the present edition, "On Translating Kalidasa" and "The Character of the Hero," were among the manuscripts left by Sri Aurobindo and now appear in print for the first time.

Sri Aurobindo's extraordinary command over the English language marks even this work of his youth. Yet it cannot be said that the translation does full justice to the original. The wealth of imagery for which Sanskrit is so perfect a medium loses its impact in English blank verse, and often expressions of breath-taking beauty take on an air not far from banality.

That, unfortunately, is inevitable. There are, however, certain weak lines here and there that cannot be defended. ("O small sweet waist, I am divorced from thee!") These obtrude between passages of true power and charm and weaken the satisfying effect.

The introductory essay, "On Translating Kalidasa," is of great interest and poses a question on which Indo-Anglian writers of poetry as well as of fiction must ponder. Sri Aurobindo's use of such words as "Titan" ("Bali" in the original) and "Eden" is deliberate, guided by his ideal of translation. He makes the point, among others, that to use in English transliteration the relevant Indian words which have colour, meaning and beauty to Indians but do not convey the same associations to a foreign audience is

> not only an act of literary inhumanity .. but a piece of laziness likely to defeat its own object "An English reader can gather no picture from and associate no idea of beauty with these outlandish terms What can he understand when he is told that the *atimukta* creeper is flowering in the grove of *kesara* trees.. or...that the scarlet mouth of a woman is like the red *bimba* fruit or the crimson *bandhuli* flower.

The second volume under review is a collection of 48 poems, mainly sonnets, written between 1937 and 1945. Except for a few of them which appeared in the quarterly *Advent*, they are now published for the first time. Facsimile reproductions of the poems, given on opposite pages, enhance the interest of the book. This is a slender but worthy supplement to the voluminous *Collected Poems and Plays*.

Here are sparks from the mind that found its full, blazing expression in *The Life Divine*. The sonnet form is adequate and appropriate to the pithy, precise content of thought. While the mystic mood pervades most of this writing, a lighter strain appears in such pieces as "A Dream of Surreal Science" and "Despair on the Staircase." An altogether different note is struck in the poem (dated August 1940) beginning :—

> Where is the end of your armoured march,
> O children of Wotan?

and racing thunderously to the grim answer:

> To a presto of bomb and shell and the
> aeroplanes' fatal humming
> We march, lit by Truth's death-pyre, to
> the world's satanic age.

BHABANI BHATTACHARYA

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*A Life-Sketch of Shrimant Pratapseth and a Brief Account of the Advaitic System of Thought.* By G. R. MALKANI. (Author, Indian Institute of Philosophy, Amalner. 164 pp. 1952. Rs. 2/8); *The Saint of Shirdi.* By MANI SAHUKAR. (Hind Kitabs, Ltd, Bombay. 63 + vii pp. 1952. Rs. 2/8); *Krishna: Stories and Parables.* By T. L. VASWANI. (Gita Publishing House, Poona. 56 pp. Rs. 2/8)

Prof. G. R. Malkani's association with the Indian Institute of Philosophy at Amalner since its inception in 1916 naturally has equipped him with a long personal contact with its founder, Shrimant Pratapseth. He has, however, contented himself with only a few biographical details and concentrated his attention on the aims and aspirations of this modest benefactor of humanity. How was it that this young Marwari, with but little schooling, conceived the idea of an Institute which would combine the philosophical research work of a modern university with the spiritual view-point of Advaita? It was this young man's good fortune to become, while still a minor, the pupil of one Savalaram, who after some time posed to Pratapseth the question of his aim. Was it to be the path of *pravritti* or *nivritti*? The youth chose *nivritti* but soon had to assume business responsibilities, in which he was eminently successful. But his early pledge held good, and when Savalaram broached the subject of an Institute of Philosophy he made that task his own. Together they conceived of an Institute to which young men of promise could come and where there would be an opportunity of instructing them

in Advaitism, so that it might again become a living force in Indian thought among university graduates.

The second and larger part of the book Prof. Malkani devotes to an exposition of Advaita as it was presented by Savalaram and Pratapseth.

In *The Saint of Shirdi* Shrimati Mani Sahukar, a devotee of Shri Sai Baba, offers her humble tribute to this remarkable sage who for 60 years, from 1858 to 1918, lived a simple dedicated life, a centre of spiritual light to his followers, both Muslim and Hindu, and of blessing to the people who flocked to him.

The book discloses that he was the possessor of great *siddhis* (powers) and that he read the hearts of those around him like an open book and gave innumerable proofs of his knowledge of all that transpired in their lives. As a great *bhakta* his prime teaching was surrender and those in his magnetic circle felt him to be a great *avatar*.

Shri B. V. Narasimha Swami, President of the All India Sai Samaj, contributes a foreword to this lively and likable account of a sage who was continuously bringing people to ask themselves, "Who am I?"

Shri T. L. Vaswani has written another charming book. It consists of 20 tales of Krishna, some taken from the *Mahabharata* and others from the devotional literature of Gokul and Brindaban. Throughout this little book he speaks of the Flute-Player ever sounding the note of harmony and pleads for his return to our everyday life, that the nations of the world may yet be led to the "Freedom that heals."

J. O. M.

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*Sage of Sevagram*. By CHITRA DESAI, with a Foreword by HANSA MEHTA. (Bharat Prakasham, Bombay 1. 118+ 75 pp Illustrated. 1952. Rs. 3/-)

This essay was prepared by a young Indian woman for an essay competition organized by the Mahadevabhai Trust Committee. It is commendably inclusive in scope and pleasingly written. The author has a flair for the significant as well as a keen sensitiveness to moral and spiritual values.

Mrs Desai brings out how Gandhiji attained his moral stature, by strenuous self-conquest, a sincerity that demanded the prompt squaring of practice with conviction, and by obedience to his "Inner Voice."

Not the least striking feature of the account is the way it brings out how harmoniously the mystical, the humanitarian and the practical were blended in India's great leader. The combination proved irresistible in the arousing of millions to selfless devotion to a Cause; and the world's strongest Empire bowed to the *force majeure* of the spiritual well focused through the *Satyagraha* which Gandhiji inspired and led.

One misquotation has crept in; the last sentence on p 3 of Part II is shown by the context to reverse the meaning of Gandhiji.

The *Sage of Sevagram* would be excellent for export with a little more attention to the form side. Another edition should receive better treatment from the publishers. The attractiveness of the jacket does not compensate for the complete absence of lettering on the cover; and avoidable infelicities of expression testify again to the need in Indian publishing houses for qualified editors whose mother tongue is English.

E. M. H.

# FOLKLORE

*Folk Tales from Korea.* Collected and translated with an Introduction by ZONG IN-SOB. ( Routledge and Kegan Paul, Ltd., London. xxviii+257 pp. 1952. 21*s.*)

The collector and translator of *Folk Tales From Korea* is a Korean, which is as it should be. As Professor at the Central University of Seoul and Lecturer at the School of Oriental and African Studies in the University of London, he is well qualified to record these tales of his own people. Throughout his life he has been interested in the national folklore, has collected stories, as all folk tales must be collected if they are to be preserved, from those who have learnt them as passed down from generation to generation by word of mouth. He has added to the usefulness of his book by his scholarly Introduction, in which he divides the tales into their various categories; by his index of sources, transliterated into Korean and Chinese characters; and by his carefully tabulated subject index, classified under headings. The stories remain untouched by distracting footnotes or wearisome explanations, and are told for the delight of the reader or the hearer, their original intent.

Their range is wide, though the classification, clearly defined in the Contents, is not so obvious in the stories themselves, many of which would fit easily into more than one category. They follow the pattern of folklore everywhere—the explanation of puzzling natural phenomena whose scientific origin eludes the primitive mind, stories of animals, fables, myths, legends, fairy-tales and romance. They are told with simplicity and straightforwardness, without elaboration, yet one gleans from them something of the beliefs and customs of the Korean people, hints of magic, glimpses of colour and brightness alien to the Western countries, of strange insects and animals.

Their value is twofold. Firstly, they are of importance to the student of folklore, of Korean literature and general culture; secondly, they fulfil the aim of their author, to bring about an interchange of ideas between the two worlds. "It is my belief..." says the author, "that when they really understand each other East and West can be friends. And so I am confident that my book of folk tales will make its own contribution to achieving this friendship." The publication of this volume is a timely reminder of the existence of the common people whose lives go on behind the tragic history of present-day Korea, as is the case in all countries riven by war. Like ourselves, they suffer or enjoy; like us they are proud of the traditions of their own land; they inherit an ancient culture; they delight in beauty. The tragedy which has overtaken the world must not blind us to these elemental things.

G. E. PEARSALL

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*Introduction to English Folklore.* By VIOLET ALFORD. ( G. Bell and Sons, Ltd., London. 164 pp. 1952. 12*s.* 6*d.*)

"Folklore is a composite word meaning the knowledge of the common people." That is Miss Alford's opening sentence, and its excellence at once puts the reader on friendly terms with her. It is so easy to imagine that we know what a subject like Folklore is, without really knowing it properly at all. It is the knowledge of the people, the lore of the folk—the folk meaning the unlettered. And by knowledge is meant, not intellectual knowledge, not book knowledge, but unconscious, subconscious, intuitive race-knowledge.

It is generally a knowledge from which the cultivated intelligence is cut off. In the 12th century, when the great cathedrals were being built and Christian devotion was in the ascendant, a Rhineland countryman secretly built in a forest a wooden ship, put it on wheels and had it drawn round from town to town, and everywhere the people greeted it with such wild joyous

acclaim that in their enthusiasm they cast off most of their clothes while dancing before it. How so? What saw they and what knew? They recognized the ship of the Teutonic goddess Nerthus, the ancient pagan symbol of the Earth Mother's fertility, and seeing it, they danced for joy. Thousands of years previously to dance was to pray, to dance was to praise life, to dance was to worship the gods, to dance was to increase fertility; and here we see the people, suddenly, in the 12th century, *recognizing* the symbol and breaking out into festivity, while not all the Church's hatred of life and will unto death and contempt for the Creator's creation could hold them back.

It will be seen from the above, culled from Miss Alford, that this book has real interest and significance, and is worthy of study. It includes chapters dealing with the calendar, with the winter and summer feasts in the village seasonal life, with dance and drama, songs and tales.

JOHN STEWART COLLIS

---

*Quaker Relief.* By ROGER C. WILSON. (George Allen and Unwin, Ltd., London. 373 pp. 1952. 15s.)

Quaker relief work is essentially a response to the call of the Spirit, as expressed in terms of human need in all its urgency and emergency. As the Quakers so often say, they feel a "concern" about this or that particular situation; the author of this book defined "concern" in the course of his Swarthmore Lecture on "Authority, Leadership and Concern" as "a gift from God, a leading of His Spirit which may not be denied."

Therefore the Quaker relief projects and programmes are financed chiefly by voluntary contributions.

Out of £724,310 received for the period from 1st November 1940 to 31st December 1948 (the period covered by the publication) as much as £695,088 came from such contributions. The workers have almost always a sense of vocation combined with a sense of corporate responsibility which they discharge by a constant waiting on God.

*Quaker Relief* is an account, documented as well as illustrated, of the relief work of the Society of Friends during and after the Second World War. It is "an arbitrary selection of connected incidents in the life of the relief organization," which had three names: Friends War Victims Relief Committee, Friends War Relief Service and Friends Relief Service.

The work was carried on both at home and abroad. In the home field it consisted of work in shelters and rest-centres, which finished as work in clubs and settlements; work in evacuation hostels, started for old people but extended later to maladjusted children and permanent cripples; and welfare work for compact but stable groups of evacuees. The work abroad covered France, Palestine, East Africa, Gibraltar, Casablanca in French Morocco, Italy, Greece, Holland, Austria and Germany. It was carried on among displaced persons and war prisoners; in concentration camps and in refugee transit-camps; and in villages where houses were rebuilt. It took the shape of distributing supplies, setting up schools for children and getting up musical evenings, debates, discussions and meetings for silent worship.

The spirit in which relief and recreation were administered was that of "personal service leavened with exceptional gifts of human understanding," so that those served would be saved as far as possible from hopelessness engendered by cynicism and a world at war. That is why Quaker relief workers have no rigid pattern, but "trail after events," nor any standing machinery for the carrying on of relief work at times of national or international disaster. *Quaker Relief*, in short, is a picture of the Christ-spirit in action.

G. M.

*Doubt and Certainty in Science: A Biologist's Reflections on the Brain.* By J. Z. YOUNG. (Geoffrey Cumberlege, Oxford University Press, London. vi + 168 pp. 1951. 7s. 6d.)

This book contains Professor Young's Reith Lectures, broadcast in 1950, and some chapters of comment since added. He develops the hypothesis that the brain works by building up "rules" of action, and trying to adjust fresh stimuli to these, so that exploration and the establishment of firm bases of action ever proceed together. Hence his title, for he assigns special meanings to "doubt" and "certainty."

The brain is continually searching for fresh information about the rhythm and regularity of what goes on around us. This is the process that I call doubting, seeking for significant new resemblances. Once they are found they provide us with our system of law, of certainty....Then sooner or later someone comes along who doubts, someone who tries to make a new comparison; when he is successful, mankind learns to communicate better and to see more.

The most interesting thing in the whole book is Professor Young's suggestion that all human thought proceeds by analogy, by building up "models," in terms of which it arranges the data given by experience and experiment. He tries to bring out how important an effect this has upon human thought; for using a particular "model" often suggests new ideas that lead to fresh discoveries.

He tries to describe the working of the human brain with a calculating machine as his model. A great deal of information is conveyed to us in the process, but Professor Young himself expresses wonder as he contemplates the working of the brain:—

The latest mechanical calculator in America has 23,000 valves But the cortex of the human brain has nearly 15,000,000,000 cells. A computor with so many parts is beyond the dreams of the engineer. A huge building would be needed to house so many valves and all the water of Niagara would not be enough to work and cool them. Yet all that such a machine can do, and much more, goes on gently, gently in every human head, using very little energy and generating hardly any heat.

He continually emphasizes the significance of "communication" in human affairs. He suggests that co-operation is the distinctive mark of man and the source of his immense superiority over animals. This is an important thought. His attempt, however, to account for religious institutions as being the symbols of a biologically necessary type of communication among the members of a community is unconvincing.

There are other points upon which many will disagree with him.

R. P. S.

---

The objectives of the Welfare State were considered by Sir George Schuster, former Finance Minister of the Government of India, in his address to the Bombay Rotary Club on January 13th. Speaking on "India and Britain in the Modern World," he mentioned that both countries had made the "Welfare State" their aim. There were, however, dangers to be guarded against in seeking to bring it into being.

One obvious danger was attempting "to build a structure of social benefits before the economic foundations were soundly laid." This did not mean, however, that "welfare" could have no reality until a certain material standard was attained.

...the essential spirit of a Welfare State could start to work even in a very poor country, and that spirit might be destroyed even in a rich one.

It was endangered, he warned, by the substitution of Governmental paternalism for the ideal of work well done in a collaborative effort by all citizens to improve material conditions. Britain had made that mistake but he thought it was beginning to move away from it.

A deeper danger, he submitted, lay in interpreting "welfare" merely in material terms.

If we concentrate only on material welfare, if all our actions are governed by purely materialistic conceptions, then, however successful we may be, we may destroy all that gives true meaning and purpose to human life—individual liberty, human affections and the appreciation of spiritual values.

# ENDS AND SAYINGS

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

The Indian Institute of Culture, Basavangudi, Bangalore, welcomed towards the end of January four foreign Delegates to the recent New Delhi Seminar on the contribution of the Gandhian outlook and techniques to the solution of tensions, international and national. They were Lord Boyd Orr and Dr. Ralph Bunche, both prominently connected with UN achievements and both Nobel Peace Laureates; Dr. Matine Daftary, noted Iranian jurist and educationist, who had served as Senator, Minister of Justice and Prime Minister of Iran, and Dr. Mohammed Hussain Haekal, one-time President of the Egyptian Senate and Minister of Education and President of the former Liberal Constitutional Party. The stay of the latter two was too short to arrange lectures, but the first two addressed capacity audiences at the Institute on January 22nd and on Indian Republic Day, respectively.

Lord Boyd Orr, lecturing on "One World Government" under the chairmanship of Prof. M. S. Thacker, Director, Indian Institute of Science, saw an effective World Government as the only safeguard against war in these times of economic and political interdependence with such terrific powers of destruction available. The UN's functioning encouraged hope of an effective World Government, but peace could not be attained by mere talk. The Governments represented at the UN, he said, talked too much of politics and took too little note of other realities.

Dr. Bunche spoke on January 26th, when Sir Samuel Runganadhan, former Indian High Commissioner in London, presided and Shri N. Madhava Rao, former Dewan of Mysore, also spoke. Dr. Bunche said that, though the UN might have failed to prevent the cold war or to find a permanent solution for the establishment of peace, its achievements had not been small. It had averted the threat of war in several cases, as in Palestine and Indonesia. It regarded all nations as equals; several times smaller nations' proposals had won support in opposition to both the United States and the U.S.S.R., *e.g.*, the Indian Resolution on Korea. Its method, relying on its moral authority, was to work for the peaceful settlement of international differences, by keeping the parties negotiating until a solution emerged. The Gandhian way or something akin to it had to be applied; it was the only sensible and rational approach. India had by non-violent means attained her freedom and placed herself firmly on the road to democracy. The message of Gandhiji, he said, was a prophetic one.

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Mr. S C. G. Bach, O B.E , the Regional Representative of the British Council at Madras, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on January 19th, under the chairmanship of Dr. M V. Govindaswamy. "The Mood of Britain in 1952" was examined in the light of Arnold Toynbee's "challenge and response" theory of history as determining whether a civilization ( or an individual) would advance or decline and deteriorate. The challenge in this case was the urge from the underprivileged "have-nots" within the nation and from races and peoples likewise denied their fair share and due place in the world.

Britain's response to the internal pressure had been a complete bloodless revolution in society since 1900 and her finally committing herself to the

ideal of the Welfare State. Her response to the international challenge had been the gradual granting of freedom to her colonies and the creation of the British Commonwealth of Nations.

Her building up, despite her unfavourable food position, of extensive and expensive social services had been criticized but on a recent visit home Mr. Bach had found that no class opposed the Welfare State with its ideal of relative equality and a basic minimum livelihood.

---

Prof. Norman D. Palmer, Head of the Department of Political Science in the University of Pennsylvania, now at Delhi University as a Visiting Professor, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on January 6th on "The Policy of the U.S.A. Towards China During the Post-War Period." The Chairman was Shri M. A. Srinivasan, former Chief Minister of Gwalior and Ex-Member of Council, Mysore.

American contact with the East, except in the Philippines, the lecturer said, had been slight since the Spanish-American War until the Japanese aggression against China in the early '30's had evoked America's protest. Economic checks had been applied to Japan in 1939. The Pearl Harbour attack had made the U.S.A. support China, whose Communists and Nationalists were both opposing Japan. After 1945 America, unable to withdraw, with 3,000,000 Japanese prisoners on her hands, had continued to deal with Nationalist China.

Since the Korean crisis, circumstances and events were principally determining policy. Professor Palmer was, of course, speaking before America's demilitarization of Formosa early in February; and he thought there were hopeful signs.

---

The opening at Calcutta of the first international trade-union school in Asia deserves more publicity than it has been accorded in India, though it has been the subject of favourable editorial comment in the American press. Sponsored by the three-year-old International Confederation of Free Trade Unions, the new college for the training of labour leaders should attract students from other Asian countries as well as India and so serve as a unifying factor. The opening of the new Calcutta training college was mentioned with approval by Mrs. Virginia B. Hart, Lecturer in Labour Economics at the University of Wisconsin, U.S.A., in her lecture at the Indian Institute of Culture, Basavangudi, Bangalore, on November 20th, on "American Trade Unions in Action."

The Indian labour movement dates back only thirty odd years. The textile workers were the first to be encouraged by upper-class well-wishers to form unions for the peaceful bettering of their lot. The Madras Labour Union was formed in April 1918. As the movement spread, part of it came under party influence, as has the labour movement in some other countries. It is to be hoped that the new college will help to free Asian labour from political affiliations and bring it back to the non-partisan spirit in which the Indian labour movement was launched and to which the labour movement in America owes its strength.

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*—The Voice of the Silence*

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## "THUS HAVE I HEARD"—

The wise Solomon spoke of "the holy spirit of discipline." Statesmen of every nation today advocate the practice of discipline by the citizen. Sometimes it is sought to impose discipline from without, and then, invariably, soon or late, rebellious tendencies break loose. The lesson of the Sages, ancient and modern, is that there is only one discipline truly efficacious and that is Self-discipline. From within his own consciousness a man must evolve his own code of discipline. No one can be coerced for long by another, be the other politician or priest; the feeling that the politician is exploiting his loyalty and patriotism, the priest his devotion and faith, arises and rebellion of some kind occurs.

Robert Burton in his *Anatomy of Melancholy* speaks of "the fear of some divine and supreme powers, which keep men in obedience." Nevertheless, the growth of human conscience and of moral insight does take place, however indirectly, as these are not directly taught. Then the fear of powers, divine or demoniac, is overcome and the mind becomes ready to exclaim: "Rebellion to tyrants is obedience to God!"

Therefore discipline from within one's own mind must arise and become the guide to conduct. In the early stages of this looking within for guidance of outer acts, the person's own motives are hidden from him. Pride and self-regard are so natural to his being that the Egotist becomes the disciplinarian. Declaiming that he is the master of his fate and the captain of his soul, he proceeds to devise ways and means to express his own soul's freedom. This does not take him very far and soon his pride and self-regard, subtly disguised, begin to function, covering his ambition for money and popularity with the veneer of a desire to do good, for which these are necessary.

The ways of Providence and Nemesis are strange. In earning money, in gaining fame, in wielding power, in practising kindness, charity and sympathy, in pouring out love itself, the human mind-soul learns the art of disciplining its per-

sonal self. Strength of character, the habit of gentle service and the manifesting of devotion to the interests of loved ones begin to unfold. But pride continues to rule the will. Self-regard dies hard. Both hide their faces subtly and unless these are perceived and noted true self-discipline cannot be undertaken with success. When one aspect of our lower personal self tries to discipline another, it is a contest between the Devil and his disciple.

The Soul's disciplining of its personal self is the higher, true discipline. It begins to operate only when the foibles of the good, kind, affectionate, but all the same Egotistic, person stand revealed to the inner Divinity which shapes its own ends, however rough the hewing by the personal ego. The human being is a sprite, an elemental, posing as a godling. Karma tears the veil off his consciousness and reveals him as possessing in germ the powers of the Spirit, of a God, and as capable of evolving into a Sage-Seer. Then only does the real discipline begin.

The discipline of the disciple seeks the true teacher who has the faculty of imparting knowledge without coercion or controlling the freedom of the will. A true guru does not make slaves of his disciples; does not claim obedience from them. The disciple has grown to recognize that docility and receptivity are necessary if he is to acquire the knowledge imparted; that concentration and reflection are necessary if he is to understand, to discern, to evaluate; that obedience to the teaching carries within itself the higher obedience to the teacher.

In the course of his development he perceives how the great Guru, the Self-realized Teacher, in instructing the self-prepared pupil, is Himself the Sublime Pupil of the Most High, whose Body, invisible and visible, is Living Nature Herself. The real Guru observes the Divine Discipline of obeying Nature and, having obtained mastery over Nature's Law and laws, obeys them. Thus the disciple learns the lesson of true discipline—to obey Teachings and Teacher, the former permeating Living Nature, and the latter embodying the Wisdom in the single book-volume of His Disciplined Brain. And so there is this piece of instruction in H. P. Blavatsky's *Voice of the Silence*:—

> Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable.
>
> Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.
>
> And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit—the eye which never closes, the eye for which there is no veil in all her kingdoms.

SHRAVAKA

# "THE LESSONS OF HISTORY"

[It is a thought-provoking evaluation of history, informed by a deep humaneness, which **Miss Cicely Veronica Wedgwood**, English historian and journalist and President of the English Centre of the International P.E.N. Club, develops in this essay. Her books include studies of Oliver Cromwell and of William the Silent. For *William the Silent* she was awarded the James Tait Black Prize. She concludes her article on an inspiring note: "The cardinal lesson of history is the deep brotherhood of man, not only in space, but in time."—ED.]

In this utilitarian epoch the writer of history is often asked: What is the use of history? Because I am not myself free from the utilitarianism of the age and because I have not always the courage of my convictions, I do not often dare to answer: None, except to give pleasure.

Personally I study history because I like people, and I write it because I like writing. In fact, it gives me pleasure. But that is not usually considered justification enough for doing anything nowadays. There must be deeper reasons, or more plausible excuses.

When I was a student I believed, with the optimistic aspiration of youth, that history held the key to most of the problems of life and that I was on the highway to finding it. There was, surely, an essential wisdom to be extracted from the knowledge of all that men had ever done in the past, rather as one squeezes the juice from an orange. The great synthesis, the rhythmic pattern, the certain purpose behind all things—these would surely emerge, for the simplification of all problems and the enlightenment of the world.

Walking in the green water-meadows round Oxford, when I was young and the sky seemed so much higher than it does now, there were certainly moments when a great revelation seemed almost within sight. Perhaps out of the woods which fringed the gently rising slope, or by the tranquil waters "above Godstow bridge, when hay-time's here" on a warm June day, I should meet the immortal Scholar Gypsy and understand the universe.

At that time, had anyone asked me the use of history, I should have said with a plenitude of conviction that it was the master science, the science of mankind, the fountain of all knowledge. Since then I have become too keenly aware of the limitations of historical evidence, the uncertainty of historical judgments and the fundamentally unscientific nature of historical studies. I would hesitate even to defend history on the narrower thesis which is often put forward, namely, that it is an important guide to current political problems. Interpretations of history certainly play an important part in

creating modern political problems but that a profound knowledge of history was ever of much use in solving them, I have yet to learn.

This is not to say that knowledge of history is totally useless or totally harmful. The world as we know it grew from its past as a child grows from its childhood and something we certainly ought to know about what has been. But it is important also to recognize that of all knowledge historical knowledge is the most uncertain. It consists not of established and proven truths, but of a collection of opinions formed by men, from time to time, on the very insufficient data afforded them by fragmentary records, fragmentary survivals, and the fragmentary recollections and opinions of other men. There is such a thing as historical truth, but it is difficult to define and impossible to discover. The most the historian can hope to attain is an honest approximation to it.

Here indeed is the crux of the matter for the historian. He is in quest of the unattainable and he knows it. He knows that his best result will only be something like what really happened. How tempting therefore to allow his own prejudices to sway the balance of his judgment when he considers the evidence before him! I suppose no historian who ever lived has been free from unconscious deviations of this kind, and very, very few from an occasional conscious one. Yet, for all that, there is a world of difference between the man whose fundamental intention is honest, or shall we say *historical*, and the man whose fundamental intention is dishonest, not historical but propagandist. The one is concerned to find out what he can of the truth; the other is not concerned with the truth at all, but only with the ulterior effects that he can achieve by elaborating or suppressing it. This vicious travesty of history is often mistaken for history, indeed its success as propaganda depends on its being so mistaken.

A great historian has said that history is not the truth, but the search for the truth. What then is the use of this quest for knowledge, which can never end except in an approximation? What can this poor, fragmentary half-science teach those who study it and those who read it?

There is, I think, no general or absolute answer to this question; I shall attempt nothing more than a personal one. I no longer believe that any general lessons or even great truths can be learnt from the study of history. If there is, behind the jungle of events, some master plan which explains all, if there is, behind the conflicts of good and evil, of evil and evil, of good and good, behind the gigantic confusion of misapprehension and waste, some coherent and greater purpose with which all must in the end comply, I doubt if any historian is equipped with the godlike knowledge to understand and interpret it. History, as known to God, may contain the key to all

things; but history as known to man can never do so.

On a lower level I have already said that I am doubtful of the usefulness of historical knowledge in politics. On the contrary it seems more often to increase bitterness and exacerbate hatreds. "You attacked us in 1870, 1914 and 1940," says the Frenchman to the German, and the German replies, "You snitched Alsace at the end of the Thirty Years War." No one is the better or the happier for a *tu quoque* of that kind. But the fault here of course is that historical knowledge is being used *alone*. Historical knowledge deepened by philosophy and mellowed by compassion may be, and perhaps sometimes has been, useful in creating better understanding between individuals at least, if not between nations. The tragedy is that historical knowledge in the political field is very rarely accompanied by these two essential concomitants.

Ultimately it seems to me that the valuable lessons of history are the simplest, the most individual and what today often seem the most old-fashioned. Political lessons are, and will be, read and taught differently by each nation and by each different age and epoch. Economic lessons will be repeatedly reshaped to meet current economic doctrines. The general atmosphere of history as taught undergoes startling changes; in the West for many centuries the emphasis was always on the steady decline of man from some mythical golden age. Then, with a revolution of conceptions, history about 200 years ago became, and long remained, the story of man's steady progress towards an attainable millennium. Neither version seems to have incorporated the true lesson of history. Even to the greatest and most subtle minds the rhythms and movements of civilizations appear differently and suggest different conclusions, and the value of a monumental work like that of Professor Toynbee seems to me to be philosophic rather than, strictly speaking, historical.

Yet there remains, in so far as we can trace it, the fascination of individual conduct; the achievements, the failures, the moral problems which have faced men and women in the past. The great defence of historical studies is that they increase knowledge of our fellow men. They bring us into touch, however feebly, with hundreds of thousands of human beings and with some part of their experience. The old fashioned study of Great Men had much to be said for it. Rightly understood, the contemplation of a noble mind is always valuable. The wide vision of Asoka, the steady endurance of William the Silent, the iron determination and singleness of purpose of a Florence Nightingale —these things are unusual, yet they are human. They are a part of our common humanity and a legitimate inspiration. Nor is there any necessity to idealize such figures or write them larger than they were. Men and women are more illuminating

and more helpful when seen with all their faults.

Though men and women, great of heart and of mind, seem to me to justify the study of history, they are not the only justification. Hundreds of thousands of others, from all times and all ages, have left some faint recollection, have added some small thing to our knowledge of men's souls and minds. There is something to me perhaps exaggeratedly moving in these countless flickering signals still left burning faintly in the huge darkness of past ages. Sometimes no more than a phrase or a single moment has been fortuitously preserved. A traveller 300 years ago, crossing from Scotland to Ireland in the ferry boat, entered in his diary that the boatman was an honest fellow with Dickie, his fine lively son, to help him. Nothing else of those two, the boatman and his son, remains; snatched from the blackness before and after, there is the boy's name, this one little picture of a boat rocking at a quayside in Galloway, and the knowledge of a relationship, the father and the son working together—one of the most ordinary things in the world perhaps, but beautiful, the useful labour, the simple love, the pride of the father in his strong young son.

It is not on the most ambitious levels that history seems to me to teach the highest lessons, but rather in these humble reaches. I would seek the lessons of history from the study of individuals, of their motives, their sufferings, their weaknesses, strengths, misfortunes and happiness, rather than in the larger, vaguer, more ambitious regions of history which are subject to greater and more dangerous errors. The cardinal lesson of history is the deep brotherhood of man, not only in space, but in time.

C. V. WEDGWOOD

## OUR FUTURE CITIZENS

Writing on "The Problem of the Child" in the "New Corporation Special Supplement" of the *Calcutta Municipal Gazette*, Dr. K. P. Ghosh, a Councillor of the Calcutta Corporation, administers shock therapy to the social conscience. It is in no spirit of carping at the shortcomings of an administration harassed by a thousand problems incidental to the establishment of the new Nation on a stable foundation that attention is drawn here to his strong castigation of "the criminal folly of slothful apathy towards children." There is danger in postponing amelioration of the conditions under which so many of the citizens of tomorrow are growing up—the unhealthy refugee camps, the crowded bustees, the streets where shelterless destitute families—and their hapless children—are living, not only in Calcutta and in West Bengal, with which Dr. Ghosh is especially concerned, but elsewhere in India as well.

Dr. Ghosh castigates the tendency "to ascribe our failures to lack of funds and remain complacent." He calls for specific improvements, to be made possible by priorities in allocations for child welfare. The evils of high infant mortality, child labour, beggary and demoralization are among the ones that he mentions. It may be true that the country cannot afford, by reason of its heavy commitments for defence and police costs, for one thing, to take the necessary ameliorative steps immediately. It is certainly true that it cannot afford to put off these steps too long.

# LITERATURE AND FREEDOM

[The world can rarely have been in greater need than at the present day of pens to serve the ideals of unity and tolerance, and men to wield them without fear or favour. The fact that the International Congress of the P.E.N. is this year to hold its annual session in Dublin makes this article especially timely and apposite. We share the hope expressed by **Mr. R. M. Fox** that advantage will be taken of the opportunity it will afford for the full and frank expression of views and an uncompromising stand against the forces of reaction and intolerance.—ED.]

When peace came to Europe the first impulse was to cry "Never again!" Gazing through the drifting smoke at the débris of splendid cities it is not surprising that sensitive observers felt the need for affirming human solidarity and protesting against the senseless cruelty of war. Hiroshima was denounced as an evidence of barbarous atavism unworthy of civilized man. An American investigator, intent on serving his fellows, caught the spirit of the time in the title of his book, *One World*. For a moment it looked as though humanity was willing to accept the view that we must all make the best of living together in this world we share, irrespective of differences of colour, creed and social opinions.

This seemed a wise decision for a war-torn, ragged, limping world to make. There was so much to do in the way of rebuilding and rehabilitation. The sick and the wounded, the displaced persons, the thousands of orphans, required attention.

Suddenly all this was changed. Instead of one world, we were confronted with two worlds in perpetual conflict. The cold war is merely a time of preparation for hot warfare, with its programme of annihilation—invasion, napalm bombs, the atom bomb and all those other ways of mass killing which the clever scientists are perfecting in secret, with no expense spared.

If the world chooses to follow the path of destruction rather than the path of creative adventure it must be because the makers of public opinion have recommended that course. Writers cannot evade their responsibility in this matter. It is true, of course, that there has never been a lack of pens to serve ignoble causes. Nazi Germany had its full quota of professors and pundits ready to advocate and justify its worst excesses, its racial domination and its brutal tyranny. Before the Hitler malady overtook Germany one could meet bands of young people—youths and girls—wandering along the mountain paths, picnicking in the woods, strumming guitars and singing of the glories of nature and of peace. This *Wandervogel* movement had its thousands of adherents and, had it been allow-

ed to develop freely, might have made Germany a land of democracy and peace. After the Second World War, too, the feeling for disarmament was widespread in the land. This was encouraged to begin with, but now the militarists have insisted that the Germans take their place in the ranks of those who stand for a division of the world on lines of war and hatred.

In times of social tension—such as our own—the forces of repression are active. It was so in the years following the Napoleonic Wars when the world was shaken by the storms of the French Revolution. In Britain there were countless victims of the laws against a free press and free speech. Yet the influence of the French Revolution spread, for repression can never prevent the advance of a social movement born of the needs of the time.

The parallel between this earlier after-war period and our own times is very close. But America's rôle in them has been quite different. The newly established United States gave an impetus to the revolutionary movement in France and helped to clear away those remnants of feudalism which still cluttered the stage in Europe. Today America takes the lead in resisting any influence that comes either directly from the mighty upheaval in Russia or—like the various national movements in Asia—takes its rise out of similar forces in a changing world. The spectacle of America vainly trying to sweep back the tide with a broom has its comic side but when there is an atom bomb tied to the broom it ceases to be funny.

Panic repression has been the key-note of recent years. Men and women whose only crime is that they have been sensitive to suffering and social injustice, have been hauled up before blatant committees for investigation of their beliefs. Mr. Truman himself has suggested that people might be afraid to put their names to the Declaration of Independence—the foundation document of the States—for fear of imprisonment or loss of employment. And this rule of terror has been carried out in the name of "Free Society."

This wave of repression is particularly harmful to writers who, to do their best work, need scope for the exercise of a free creative spirit. American writers of an earlier age, such as Emerson, Thoreau and Whitman, would almost certainly have come into conflict with the present organs of repression. One wonders whether men like Theodore Dreiser, Jack London and Sinclair Lewis might not find themselves in gaol if they penned their biting social criticisms in our era. From the standpoint of intellectual freedom the world has taken a step backward. When men are imprisoned or victimized for their social opinions, the whole of the intellectual life of the time is poisoned, for honest, fearless criticism becomes impossible.

This situation will confront the

International Conference of the P.E.N.—representing the writers of many lands—when, in 1953, it meets in Dublin. Will this Conference stand for the free spirit of literature not only in the East but in the West as well, where its voice should be more effective ? Meeting in Dublin, the capital of a country not officially linked with the United Nations, the conference should speak with the greater freedom. One hopes that the responsible spokesmen of literature will not run away from the issue by merely mouthing partisan platitudes about the "Free Society" of the West, for all writers worthy of their pens know very well that the "free world" of which they speak does not exist except as an aspiration in the minds and hearts of honest men.

A Chinese woman, Dr. Han Suyin, who received her medical training in London and has friends in the East and the West, has said with fitting dignity what she feels is true about the "intellectuals" of her race who have been condemned for staying in China instead of joining the trek to Hong Kong or Formosa. In her book *A Many-Splendoured Thing* she writes :—

> They remained to serve their people. They believed beyond political ends, beyond wars and balances of power. They did not join their voices to the small indignant chorus of those who pollute the word of freedom with hope for a third world war to re-establish an order dead long ago. . . .
>
> Freedom is indeed a jewel beyond price but to invoke it as a social bludgeon to increase the strife in the world does not help the cause of literature or of truth. If one can speak of the spirit of literature—and the phrase still has a meaning—it is the task and privilege of writers to lift the lamp of understanding high so that its beams may light the whole path of human endeavour. Toleration, a sense of human solidarity, a respect for the opinions of others—however widely these differ from our own—this is the true spirit of literature.

Our great heritage of literature, of art and of drama, is valuable because it is an expression of the human spirit. If there is no belief in that expression, there is no reason to treasure the books, plays and pictures that have come down to us through the ages. The intellectual integrity of the writer is not only essential for his own work ; it is essential also for the health of society. Unless the writer guards his independence he will not be allowed to emphasize the oneness of the world, the need for friendship between East and West. On both sides of the Iron Curtain that hangs across the world there is fear, suspicion and ignorance which can be exploited by vulgar vested interests that profit by war. Not by becoming partisans can writers best serve their cause but rather by drawing together all those who want to build the free society of the future which will extend its boundaries to include the East and the West.

R. M. Fox

# GEORGE SANTAYANA—A MEMORY

[Such a glimpse as **Mr. Neville Braybrooke**, Editor of the quarterly *The Wind and the Rain* and the annual *Translation*, gives, helps the reader to get a new sense of the essential human quality of the late Spanish philosopher Santayana who has left a predominantly intellectual impress on his times.—ED.]

Early September and the Roman sun sweltering down upon the Church of St. John Lateran, drenching it in a steaming haze: one step of the pilgrimage was over; but the pilgrimage was neither architectural nor devotional, for it was to see the philosopher, George Santayana. Earlier that week Emilio Cecchi, the Italian critic, had said that a visit to Rome would be incomplete without a visit to Santayana and that introductions were not necessary. One just went, as in past centuries men went to visit the Oracle. Names, also, were not necessary, since there were stories current of certain American literary pundits who had gone, proclaimed their identities ("I have reviewed your books, Mr. Santayana.") and were as gently passed over in their turn as probably their reviews had been. For Santayana, Cecchi told us, was essentially interested in people for their own sakes: age and reputation did not enter into his scale of values —and so, with this exhortation ringing in our ears, Elizabeth King and myself set forth.

Santayana had rooms in a convent 10 minutes' walk past St. John Lateran. To reach it we went down a narrow lane where, idly lolling against each other, soldiers were strolling with their girls. At the gate of the convent a sister opened the door and ushered us into a small room, heavily shuttered. Then there came the sound of an old man's walk which was not so much a shuffling as a steady padding and, garbed in a dressing-gown, patting rather than shaking our hands, he sat down and began to talk away. Quite how the conversation began I cannot recall, but once it had begun it flowed smoothly and gracefully—like his own writing. It was mainly about *Gil Blas* and whether, as in that novel, the old become bores without realizing it. There was a note of questioning and, though no reply was solicited, the course the enquiry ran was as in a conversation piece in which the characters remain nameless, but at the end of which one suddenly realizes that all sorts of personal incidentals have been slipped in. One incidental I recollect was Santayana declaring that he read both the *New York Herald Tribune* and *Osservatore Romano*, believing that the truth lay somewhere between the two. When we rose to go, he simply said: "Yes. There are many more important things in Rome than me to see."

A little while later I wrote to Santayana asking him for an article

for a review which I edited, telling him that I had always admired some lines of his that I once found quoted in a Charles Morgan novel. The lines were :—

> It is not wisdom to be only wise
> And on the inward vision close the eyes :
> But it is wisdom to believe the heart.

I take this from his reply :—

...you quote from a sonnet of mine, perhaps the first I ever wrote, which many people have liked, as a religious meditation, if not as poetry. I had been reading the *Bacchæ* of Euripides and in one of the choruses had been struck with the words...which I translated in the first rather loose line which you quote, and built the rest of the sonnet round it. Even then, as applying to religion, as you may see if you read the previous two sonnets, in the first publication of mine, ten years later (1894), it represented a past phase of sentiment in me. However, I am happy that it should have found appreciative readers.

It is perhaps worth while putting this on record, because when the great die there is nearly always an attempt to twist their words and, if some of the world's worst wars have been waged in the name of religion, then also some of the worst twisting in men's thought has been carried out in the name of religion by imposing earlier sentiments upon later beliefs and juxtaposing the two. But this is the personal memory of a man, not an assessment of his thought, and whenever I pick up his books memory comes back with a picture as I saw him on that hot Italian September afternoon. I am reminded of Cyrano de Bergerac's old age and how, to tease the nuns, he would speak of the steaks he ate on Fridays—the sisters knowing full well that he was such a saint that he ate next to nothing during the whole week. Without stretching that comparison too far, it symbolizes for me, better than any other, a man who, though in his 80's, no matter how urbane and civilized he might appear, never lost a certain boyish playfulness.

NEVILLE BRAYBROOKE

## PENAL REFORM

The bringing of the Indian Penal Code and prison administration into line with the most enlightened penological theory and practice is overdue. The First All-India Penal Reform Conference met in Bombay in February 1940, but one has heard little since of the Indian Penal Reform League formed at that time. Certain States have effected improvements in the handling of youthful offenders and a recent Bombay Act permits periodic visits home by long-term prisoners with a good behaviour record, but prison reform in general has lagged and from time to time reports of "third degree" methods in interrogating suspects have shocked the public conscience.

The National Government in January 1953 sought the views of the State Governments as to the need for radical change in the Code of Criminal Procedure. The following month the recommendations of Dr. Walter C. Reckless, a criminologist loaned under the UN Technical Assistance Programme, were made public. They include Juvenile Courts; separate accommodation for women offenders, with women administrators; and the introduction of probation, which, he said at the Indian Institute of Culture, Basavangudi, Bangalore, on November 12th, 1951, was successful in 75 to 80 cases out of 100 in the U.S.A.

A basically important proposal of Dr. Reckless is for a change in the concept of the purpose of imprisonment, from that of punishment to that of social rehabilitation.

# OUR CONSCIOUSNESS OF GOD

[**Dr. S. Vahiduddin** of the Department of Philosophy in the Osmania University at Hyderabad considers in this essay a topic of perennial interest. The inner assurance of a higher Reality, a Presence and a Power behind the changing pattern of outer events, is an idea innate and persistent in human consciousness, however dwarfed by the ascribing of human attributes to That which may be spiritually sensed though never fully comprehended by the finite mind —ED.]

The consciousness of God as a fact and a phenomenon has an interest of its own. It is independent of the question of God's existence. As many have found their way from the consciousness of freedom and responsibility to freedom itself, so we may also be led from the consciousness of Deity to Deity Itself. But that is another question. The consciousness as a datum cannot be denied. Our purpose is confined to a phenomenological description of what that consciousness is. It is not a psychological description. Psychologically we may be interested in knowing the mental factors at work, their genesis and the laws that govern them. That is already an interpretation and an interpretation is not our object. We want to make the consciousness retrospective, to make it speak for itself.

But the consciousness of God has one disadvantage. Unlike the consciousness of freedom its universality may be challenged. There have cropped up now and then in history religious outlooks without the notion of God and personal immortality. It may also be questioned whether God and immortality are so indissolubly linked together that the one leads to the other. Impressed by the testimony of history, earnest thinkers have been forced to affirm that God and immortality are not really pivotal to the religious consciousness. Schleiermacher has affirmed in unmistakable terms that God does not constitute an essential element in the religious consciousness. Paradoxical as it might seem in a Christian thinker like Schleiermacher, in his famous *Discourses* he has identified religion with a feeling and a vision of the universe. The consciousness of God is only one among many possible forms of religious consciousness.

Though it is hardly possible to agree with Schleiermacher in his characterization of religion, it may be that primitive religion may refer only to the beyond, without any distinct consciousness of God. God in our consciousness is invested with moral attributes, more or less pronounced. But religion, shorn of its moral moments, is the irrational and the numinous of which Rudolf Otto speaks. Religion, then, does not exhaust itself in morality and an ambiguous attitude in relation to God is not ruled out by history.

But who knows whether the great teacher who developed a full-fledged religion without God had not a consciousness of God in such fullness that silence was the only medium through which it could be conveyed? Or that God in his phenomenality, as an object of worship and prayer, as *Ishvara* and creator, that was ignored, while Brahman remained too lofty for words? Even the strong conviction of God that Goethe's Faust entertains does not pour itself forth in words. Rejection and affirmation become equally presumptuous. Perhaps the idea of something above the distinctions of being and non-being is lurking in the thought of Buddhism. Oldenberg has no doubt that the idea of Nirvana has grown out of speculation about Brahman. It seems that Buddhist thought only brings us before a mystery which is an abyss for the reason.

However that may be, our purpose is to show how God is present in our experience. William James has subjected the sense of presence to an interesting analysis. His remarks deserve attention, not only as the considered views of an influential thinker, but also as representative of an age. James assumes a primitive sense of presence, which, if worked upon, forms the basis of our apprehension of the real. Pierre Janet has shown how in pathological cases the sense of the real fails and the world appears dreamy and unsubstantial. No doubt in moments of great emotional crisis our hold on the real gives way. Whitehead cites the murmur of William Pitt, English Prime Minister, on his death-bed, at a dark hour in the Napoleonic Wars: "What shades we are, what shadows we pursue!"

This is a human reaction of ontological and axiological import. The aims that we have faithfully sought all our life seem divested of all value. The apprehension of ourselves as shades is the awareness of our unsubstantiality, and the apprehension of the shadow that we pursue is the consciousness of the valueless emptiness of our pursuits. The strife that is life does not simply become "ignoble"; that would still be something. But all the hurly-burly of life becomes only "sound and fury, signifying nothing." Such a moment of emotional crisis is illustrated in Turgeniev's *Smoke*. The world, the gay life of society and the heat of political controversy suddenly appear as vapour and smoke.

Whatever its ultimate foundation, the sense of the presence of God cannot be ignored. It sometimes takes curious forms. The person feels himself pursued by some one and frequently looks back. Or he may feel his double following him at every stop. The writer of a document quoted by James expresses himself thus:—

I think it well to add that in this ecstasy of mine God had neither form, colour, odour, nor taste; moreover, that the feeling of his presence was accompanied with no determinate localization. It was rather as if my personal-

ity had been transformed by the presence of a spiritual spirit.

Now James seems to suggest that our consciousness of God is of like nature. Nothing can be further from the truth. We never become conscious of God in his substantiality, to use the traditional language, but effectively in feeling and experience and ideationally as the reference of thought. The consciousness of God is totally different from the consciousness of a thing or a person. The religious experience is not to be distinguished by the non-religious only in the effects that it produces, in the joy or shudder that is its outcome. No wonder that James, with his predilection for finite gods and higher selves, has been led to misunderstand the nature of the consciousness of God. It becomes for him like our consciousness of a departed soul. He asserts that many persons possess the objects of their belief in the form, not of mere conceptions accepted by the intellect as true, but rather of "quasi-sensible realities directly apprehended."

Now what we maintain is that the consciousness of God is wholly other. The writer of the very document cited above corrects himself immediately and gives a more faithful expression of what he felt. He adds:—

But the more I seek words to express this intimate intercourse, the more I feel the impossibility of describing the thing by any of our visual images. At bottom the expression most apt to render what I felt is this: God was present, though invisible; He fell under no one of my senses, yet my consciousness perceived.

How then is God really experienced? If we look at the experience cursorily we are struck by the personal character of God. It is not our concern to show how far personality can be attributed to God. We are only in quest of the way we become conscious of Him. He is never present as a finite being, engaged in a struggle which we only hope He will win and with whom we cast in our lot. The consciousness of God knows no risk, be it in the pragmatic, the Kantian or the Existentialist sense. It knows no "either...or." The way we become conscious of God as a person in our prayer and communion may not be considered elevating for fastidious speculation. Fichte has vigorously condemned it. But the way God appears in consciousness betrays the man and his spirit. On different levels of spiritual development the consciousness of God appears differently. If God is taken as the object of love, He is understood as the Idea of personality in its fullness. And if the Deity is taken as other than personality, It can only be a more in this otherness, not a less. God may appear as a solace and a hope and also as a wall against which our efforts avail not. "I have known God in the frustration of my aims," remarked Hazrat Ali.

God may well appear in our consciousness as super-personal, as a direction or an aim that is always

elusive. God is then experienced in self-transcendence. K. Jaspers seems to move on this plane. God is found in the frustration of all our thought and action. Even when we are conscious of God negatively, as "*neti, neti,*" even in the negation there is something positive hidden; we somehow divine what we are aiming at. Even in religions with a highly developed personal consciousness of God the references to his super-personal character are legion. God is experienced as "beyond, beyond all beyond and still beyond."

The communion with God of the creative religious genius, of the saint and the *rishi*, may be totally different. Without understanding what they are, we can only divine their experiences. The common man also *lives* God in an uncommon way at certain rare moments of his life. Such moments may bring about conversion and decide the future course of life. Pierre, the hero of Tolstoy's *War and Peace*, experiences the sudden awakening of the consciousness of God.

> And suddenly in his captivity he had learnt, not by words or reasoning but by direct feeling, what his nurse had told him long ago: that God is here and everywhere....And the closer he looked the more tranquil and happy he became, That dreadful question, What for? which had formerly destroyed all his mental edifices, no longer existed for him. To that question, What for? a simple answer was now always ready in his soul: "Because there is a God, that God without whose will not one hair falls from a man's head."

But we need not go even to experiences of such a rare order. As love remains for many of us only a dream and a longing, so these experiences too evade the light of everyday reality. Our purpose is well served if we can bring to light the consciousness of God as a phenomenon of everyday significance.

Sometimes God reveals Himself in conditions in which one would least expect Him. In perverse moments, in moments of sin and degradation one may feel the sudden nearness of God. God may reveal himself in an awareness of our alienation from the Divine Order. Many practices of certain religious sects and individuals have their root in such morbidity. What is more natural and salutary is to feel God not in sin when we are wallowing in it but in repentance. The feeling of degradation is the feeling of value that has unfortunately not found fulfilment in our life.

Many are the ways and the forms in which we become conscious of God. We may feel the presence of God in all that we do, feel or think, and religion will assume a corresponding form. If God is experienced as activity and urge, a religion of action is born and a life of duty becomes the goal. Religion then becomes a mission and a crusade. If God is lived as the affective atmosphere, religion takes on an æsthetic character and man is lost in contemplation of everlasting Beauty.

If God is lived as a constant reference of thought, religion takes the form of knowledge; it seems to be God's knowledge that makes possible the knowledge of things around us.

It is interesting to observe down the ages, in a single historical religion, the shifting of accent from one to another of these, the tension of opposites making for the vigour and health of a great religion. The contrast between the *vita activa*, and the *vita contemplativa* of Martha and Mary is an abiding contrast. Our consciousness of the Divine is also rich in contrasts; now one and now another moment becomes salient. Whether we live God as the breath of our life, or as the Light that flickers at a distance or as the frustration of our action and the despair of our thought, God steals into the heart in a way all Its own.

S. VAHIDUDDIN

# ENGLISH AND HINDI

A constructive contribution to the Hindi-English issue in respect to higher education in India was made by Prof. N. K. Sidhanta, in his Sir Krishnaswami Aiyar Endowment Lectures at the Andhra University, Waltair, on February 11th and 12th. He touched on the problem in considering "The Future of the Indian Universities" and dealt with it specifically in lecturing on "The Future of English Studies in India," which he regretted had become a political issue.

The same University Commission Report which had called for the replacement of English as the medium of instruction in University studies as soon as possible had urged the continuance of the study of English in view of the growing world knowledge and world thought, especially when the philosophy of the "oneness of the world" was in the making. This key to modern Western knowledge, Professor Sidhanta urged, would be helpful in laying the foundations of the new Indian Nation now in the building.

Against Hindi as a substitute for English he mentioned the difficulty of standardizing the language, which had several dialects, its unintelligibility to most Indians, its deficiencies in textbooks as well as technical terminology and its lack of a great literature.

English, on the other hand, was necessary as a world language embodying the researches in every aspect of art, science and culture. India still had much to learn of world culture and science. And, we would add, the West has much to learn of India. This desirable exchange is threatened in both directions by the menace to the linguistic line of communication. For one thing, as Professor Sidhanta did well to bring out, the present free interchange of teachers and students from all over the world would end with the supersession of English.

But if world unity is threatened by the substitution of Hindi for English in higher education, what will be the effect upon national unity if more and more universities adopt their respective regional languages as the media of instruction? Is the facility for intercourse among the educated which English has so long provided to be scrapped for a babel of tongues?

# THE CASE AGAINST FLOGGING

[Flogging should be an unthinkable punishment in any country that calls itself civilized. It is particularly painful to learn of agitation in its favour in Britain, which, in its welfare Programme, has offered such convincing proof of its recognition of the dignity of the individual and the worth of man *qua* man. **Mr. George Godwin**, well-known and courageous British essayist and the author of *Noted British Trials* and *The Great Revivalists*, offers here statistical evidence against the claim that flogging has a deterrent effect, either on the victims of this brutal and sadistic torture or on others. It is a thousand pities that what should be universally recognized as a clear moral issue should require an argument on the score of expediency to be brought against the reintroduction of flogging.—ED.]

A private member's Bill for the reintroduction of flogging for certain offences will have been debated in the House of Commons before this article appears. My purpose is to state the case against corporal punishment, and the validity of an argument is not affected by any change in the law.

The widespread demand among sections of the population in England for the reintroduction of flogging for certain crimes is, I believe, due to two main causes.

First, the sensational presentation of crime reports in the popular press. A survey, over only a limited period, reveals a sequence of hares raised, pursued for a while and then inconsequently abandoned. This is part of the technique of popular journalism which prefers sensation to statistics. At the moment, the focus is upon crimes of violence and the consequence is ill-founded fear in the public mind, a fear directly due to the distorted picture of the facts propagated by sections of the sensational press.

The second factor, even more lamentable, is the judicial endorsement of the demand. This advocacy of the reintroduction of flogging is led by Lord Goddard, the Lord Chief Justice. And there is reason to believe that he has carried a number of his judicial brethren with him, though not, however, all, nor the head of the legal profession, the Lord Chancellor.

First, what are the facts ?

Until September 1948 flogging could be imposed for robbery with violence, and armed robbery. Corporal punishment was abolished as from that date.

The figures of these crimes as known to the police have not increased since the abolition of flogging as is generally believed, but, on the contrary, have decreased. In 1946, 804 such crimes were known to the police. At the date of abolition the number was 978. Since then decrease has been consistent. The

latest figure—for the first half of 1952—is 359.

If we look at the overall picture of present-day crime we find that what has happened is that there has been a general upward curve for crimes of most kinds, or what is popularly known as "a crime wave." What causes have produced this crime wave are not easily discovered. That they are exceedingly complex is certain. One may say that lawlessness follows always on the great national act of violence we call war. But, while it is true that crime does tend to increase in countries lately engaged in war, that answer will not do. The present upward trend in most categories of criminal offences is troubling not only those nations that were drawn into the Second World War, but those also that escaped that experience. There is a crime wave in England, or, to put it more prosaically, an increase in crime. But there is also a like increase in Sweden, a country that was actually enriched by the last war and suffered no direct or indirect disadvantages from it.

The history of penology reveals a rhythm in the recurrence of crime. "Crime waves" recur at intervals, and do so without any obvious causes.

Lord Goddard takes the view that the only way to deter the "cosh boys," and others who attack the old or the defenceless for purposes of robbery, is to flog them. He believes that flogging is a deterrent, and that is the justification of his case, without which it falls to the ground. And the facts are against him.

In 1948 a Departmental Committee which had been set up to consider the matter, prior to the passing of the Criminal Justice Bill referred to above, reported on the deterrent value of flogging and found that it had no deterrent value. It was found that the subsequent offences among those flogged were more numerous than among those offenders not flogged.

Convicted of subsequent serious crime:

Flogged, 55.%
Not Flogged, 43.9%

Convicted of subsequent serious crime with violence:

Flogged, 10.6%
Not Flogged, 5 4%

Convicted of subsequent offences of violence:

Flogged, 13 4%
Not Flogged, 12.4%

According to the Committee's Report: "Even among the first offenders, the subsequent record of those flogged was less satisfactory than that of those who were not flogged."

There exists what may be called the "give 'em their own medicine" school. This approach is, of course, one very easily understood, since it has its roots very deep in human nature, namely, in the desire to hurt the hurter, or to take revenge. It is not, of course, advanced on this ground, but on the argument that a brute well flogged will think well before he attacks his next victim.

What can be said here ?

During the course of a talk given at the London headquarters of THE ARYAN PATH, Mr. Dawtry, General Secretary of the National Probation Officers' Association, a man whose whole life has been spent in studying the problems of the criminal, said that the man flogged became the prison hero, a bad thing indeed for the younger men undergoing imprisonment. And he added that there was a type of man who reacted defiantly, as though to say, " I can take it. They can't break me ! "

The generally accepted view that the wave of garroting which broke out in Liverpool in the '80's was stopped by flogging was denied by the Committee, who added that corporal punishment had little effect on the incidence of robbery with violence.

Does flogging act on others as a deterrent, even if, as the figures indicate, it fails to deter the flogged ?

Such a question cannot be answered positively. What might be asserted with assurance is that *certainly* of corporal punishment would act as a deterrent, and for the same reason that all abstain from holding red-hot pokers. For it is *the certainty of punishment*, or of any other given unpleasant consequence, that acts as a deterrent rather than its severity or barbarity.

We can, even so, draw conclusions from past experience. During the period of the High Rip Gang in Liverpool, the popular press advocated flogging as a remedy. Mr. Justice Day, taking the same view as the present Lord Chief Justice, sought to end the outbreak by that means. Men who appeared before him at the Assizes were ordered when convicted to be flogged. During the first three years (1887-1889) there were 176 cases of robbery with violence in that city. In the last three years the number had risen to 198. Flogging had failed.

This Committee concluded its Report with the following words :

> After examining all the available evidence, we have been unable to find any body of facts or figures showing that the introduction of a power of flogging has produced a decrease in the number of the offences for which it may be imposed, or that the offences for which flogging may be ordered have tended to increase when little use was made of the power to order flogging or to decrease when the power was exercised more frequently.

At a recent London meeting, Lord Chorley, Vice-President of the Howard League for Penal Reform, said :

> It is difficult for Englishmen not to feel ashamed when the Lord Chief Justice is leading a crusade to bring back this form of punishment There can be no doubt that the fact that the Lord Chief Justice has been using his position in the way he has is one of the main reasons why this agitation for the restoration of flogging has become so prominent.

The Law is, notoriously, slow to move. Legal reforms have seldom been initiated by lawyers. They have come as humane and generous impulses from laymen. In the matter of corporal punishment, as in many others, the Judicial Bench

has typified this distaste for reform which seems to infect those whose business is with the Law.

Little more than a century and a half ago there were over 200 capital offences in England. You could be hanged for stealing five shillings, for associating with Gipsies. And little children so small as to be invisible above the front of the dock of a criminal court were condemned to be hanged for stealing.

But no voice was raised from the judicial bench against such barbarities. On the contrary, the judges favoured the retention of such ferocious punishments. And when, in 1800, a Bill was introduced into Parliament for the abolition of the death penalty for most of the venial offences then punishable by public hanging, it was another Lord Chief Justice, Lord Ellenborough, who led the attack upon the Bill in the House of Lords, using the following words:—

> Your lordships will pause before you assent to a measure pregnant with danger to the security of property. The learned judges are unanimously agreed that the expediency of justice and the public security require that there should be no remission of capital punishment in this part of the criminal law. My lords, if we suffer this Bill to pass, we shall not know where to stand; whether we stand upon our heads or upon our feet.

It was this same Lord Chief Justice who threw out the general observation: "A little hanging hurts no man."

How far have we advanced since then? Not very far, it would seem. Long since it has been abundantly proved that corporal punishment, that is, violence, is no answer to violence. Flogging has been abolished by nearly every civilized state in the world *outside the British Commonwealth*. Now it is suggested we should go back to it. Surely, to do so would be, in the words of the Lord Chancellor, Lord Simond, to "put back the clock"...

When a judge sentences a man to a term of imprisonment he imposes a punishment of which his sole knowledge is its extent in months or years. No English judge who ever passed a sentence of imprisonment ever knew what he did, since no judge knows what imprisonment means in terms of mental and spiritual suffering and physical and mental degradation and deprivation. He thinks in numbers: so many years. And it is difficult to see how it could be otherwise unless, as an act of humility, a judge on promotion to the Bench voluntarily underwent a term of imprisonment to qualify himself to pass sentences on others with some understanding of what such punishment involves.

How much more does this limitation apply in the case of flogging! How many judges have witnessed a flogging? How many of the thousands who now agitate for the reintroduction of flogging have even a faint idea of what that form of punishment means in terms of ferocity and inhumanity?

As far back as the time of Plato the problem of punishment was exercising the minds of men. Plato himself said that retribution should have no part in punishment. A wise community, he said, punishes the individual to keep others from doing wrong from fear of punishment.

But that does not go far enough for us today. For the individual who abstains from crime from fear of punishment remains morally unreformed. Today the philosophy of punishment aims at the moral reformation of the wrong-doer so that he will conduct himself decently without the deterrent of a fear of prison or of the lash.

This, it may be objected, is the very long view. It is, of course, since we all have our moral limitations and defects and even our criminal impulses. But you arrive at your destination by travelling towards it.

Are we facing the right way when we consider a return to corporal punishment? The writer, for one, does not believe it.

GEORGE GODWIN

## A SCHOLARLY "IPSE DIXIT"

With what amazement will Brahmin pandits, among others, receive the serious attempt of Mr. George Boas of the Johns Hopkins University in the January *Philosophical Review* to demolish "the legend that the ancient philosophers had secret doctrines which they did not publish"! So successful does Mr. Boas consider his demolition of the "legend" so far as concerns "Plato and Aristotle, or even Pythagoras—if there was such a person" (!) that he concludes his article on "Ancient Testimony to Secret Doctrines" with the naive proposal that "the whole idea had better be discarded as another legend dating from the time when superstition was taking the place of reason."

He rejects the testimony of many in the early centuries of the Christian era, implying that he has better understood the spirit of Plato than did the learned Neo-Platonists, so much nearer Plato's day than ourselves. But one wonders how he would explain away the following statement ascribed to Plato (Epistle II, p. 312) in I. P. Cory's *Ancient Fragments of the Phœnician, Chaldæan...and Other Writers*:—

> You say that, in my former discourse, I have not sufficiently explained to you the nature of the First. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents.

Is it likely that such great teachers as Pythagoras and Plato, any more than the ancient Hindu Sages or the Buddha, Jesus or Paul, made no distinction in what they taught the masses and what they gave to the tested and proven few?

The *ipse dixit* of a modern scholar who has partially investigated a corner of the subject is a grain of sand beside the mountain of evidence for a once universally diffused Secret Doctrine. It is proved by the fundamental agreement in the doctrines of widely separated teachers, by the widespread traditions of lost texts and their commentaries and by the venerable institution of the Mysteries.

Exegetes of the dead letter might well ask themselves whether it is reasonable to reject, for want of open confirmation in the writings of specific teachers, the possibility of secret doctrines of which, if uninitiated, they could not speak and which, if initiated, they would not publicly avow.

# COMPARATIVE PHILOSOPHY

[We publish here the first of two parts of an article on this important subject by **Mr. Karl H. Potter**, M.A., who is in India as a Fulbright Scholar, attached to the Andhra University. Comparative philosophy has a distinct contribution to make to mutual understanding between peoples, which the American Fulbright Act seeks to promote —ED.]

## I.—PHILOSOPHY AND COMMON SENSE

Is comparative philosophy to be considered an exotic oddity or an essential part of philosophy? The question: "Why compare in philosophy?" has seldom received attention, much less an adequate answer. As long as cross-cultural studies were carried on by specialists interested in the languages or customs of a country for their own sake, no justification for their activities was needed, though little attention was paid to their work, except by other specialists. A new turn has been given to international studies in recent years, however, by the recognition that provincialism of outlook in political spheres is a constant source of danger and must be eliminated. The end in view was world peace, and the instrument decided upon for the purpose was the United Nations.

In like manner, provincialism in philosophy has been criticized in very recent years. The result was the meeting, for the first time on any sizable scale, of minds from all parts of the globe. The culmination of this tendency may be taken to have been the conferences in Hawaii in 1945 and 1950. Unlike, however, the programme of the United Nations, which actively aims at a specific goal—world peace—the programme of the philosophers, seems to be lamentably obscure.

* * *

Developments in contemporary philosophy in America and Britain have brought once more to the fore a question which has plagued philosophy throughout its whole history —the question of the rôle of common sense. Philosophy, it has often been said, starts with common-sense beliefs and, by criticism, analysis and other techniques employed in various methods of inquiry, hopes somehow to come out with the truth. Recently the return to the starting point, common sense, has been manifested in various quarters and in various fashions.

In Britain, G. E. Moore has proclaimed, in effect, that common sense cannot be transcended. He scoffs at those who hold that we can justify anything except ultimately by appeal to common sense. Wittgenstein,

following the same lines of thought, suggested that the most philosophy could do was to clarify common-sense beliefs by attention to the niceties of language, the verbal pitfalls which lead us to nonsensical beliefs. This cry has been taken up with great gusto by John Wisdom and others, and is receiving much attention at present.

Following another implication of the same basic line of thought, Bertrand Russell has sought to turn the attention of philosophers to the incorporation of the advances of the physical sciences. The idea is that attention to the implications of scientific discoveries will improve common sense to such a degree that a systematic account of the universe can eventually be evolved without recourse to mystical or metaphysical insights. Several philosophers in America, picking up this suggestion, have called for the construction of a language to express this systematic account, which would in effect be a reconstruction of ordinary language along the lines suggested by science.

The preoccupation with "ordinary language" and common belief follows upon a period in the history of Western thought where philosophers had made a fetish of remarkable theories which were considerably at odds with common-sense opinion. When Berkeley suggested that in some sense the table actually wasn't there when nobody was looking at it, and Hume announced that we really had no way of being absolutely certain that the sun would rise tomorrow, the common man's eyebrow went up in amazement. It is not surprising, in the light of history, to see a swing back to common sense.

Moore, in a lecture, held up his hand and said, in effect: I know this is a human hand; I can't prove it, and I doubt if anyone can; this knowledge is the starting point of inquiry, not its end result. Russell starts his inquiry with remarks about "animal inference"—and aims, not to repudiate it, but to improve it. The revolt against metaphysics was an extreme manifestation of the return to common sense; though as a thesis it has failed, the attitude behind it permeates the philosophical atmosphere in America and Britain today.

Philosophers in India should be able to look at this development with equanimity, for the history of their own thought shows revolts of exactly the same kind. The *śūnyavāda* of Nagarjuna must have impressed the common Indian as Hume's scepticism impressed the Europeans, and a swing back to common sense was made by the logicians Dignāga and Dharmakīrti. Śaṃkara's rather summary treatment of this world in his zeal to explain matters of the spirit inspired the inevitable reaction in Rāmānuja and Madhva.

Nor is this oscillation between theory and common sense confined in the West to recent developments in empiricism. The part of Plato's theory concerning the absolute hierarchy of the Forms was a fantastic theory to a common-sensical Greek;

and it was not long before Aristotle put the common-sense view down on paper, while incorporating such of Plato as he found consistent with or illuminating for his own view.

The important point, however, is to see that in each of these contexts, "common sense" refers to a different thing. The common-sensical Greek would have found the common sense of Russell or Moore quite remarkable; truths which seemed obvious to Dignāga were anything but obvious to Madhva. Now it is worth considering what implications the "Back to common sense" cry of recent empiricists has for philosophy. For what this cry means is: "Back to the common sense of present-day America and Britain."

It becomes increasingly obvious not only that common sense differs from time to time, but that it also differs from place to place. From the reaction of present-day Indian philosophers to contemporary empiricism, it is evident that they do not find in these recent developments a return to common sense at all. They find it quite fantastic that philosophers should so blithely avoid even mentioning that aspect of things which to Indian common sense appears to be of the utmost importance —namely, the individual spiritual life and its development. Roughly (but only very roughly), one might say that, where the ordinary American or Briton is oriented through science toward a solution of public problems, the ordinary Indian is oriented through religion toward a solution of private problems, in the sense that the salvation of each individual soul is his own concern.

The problem, as I see it, then, is to bring the common sense of various cultures together, so that we may work co-operatively in understanding and harmony toward a common goal. Any solution to this problem will necessarily be subject to the historical oscillation of thought we have discussed. In other words, we must hope to eliminate the discrepancy between the common sense of spatially separate societies by attention to the general rules of development of temporal discrepancies within any society.

The constructive thing to ask next, then, is: How does common sense develop and change? This is by no means an easy question to answer. Many forces play upon the thoughts and beliefs of the ordinary citizen and determine to some extent in what direction his thinking will lie. One of these forces, and not the least important, is the influence of philosophers. That influence is often indirect. But the history of thought, in both India and Europe, provides examples where popular opinion has developed along lines suggested by philosophers. The American concept of government owes much, as is well known, to John Locke, while contemporary opinion in India finds much to agree with in Śaṃkara's writings, and not by accident.

But, as was suggested above, the main fashion in which philosophy moulds opinion is by suggesting

extreme theories containing insights which can be incorporated into common sense. Each time the fantastic implications of a theory are rejected, during the reaction which follows a certain amount of constructive thought is saved out of it and incorporated into common sense. The process takes time, of course, and while the improvements are being absorbed into the opinion of the man in the street, the philosophers are far ahead of him, spinning out new and more fantastic theories.

In the light of this last consideration, we may say that philosophy takes its rise from enlightened common sense—common sense which is a few jumps ahead of ordinary opinion. But the test comes, nevertheless, at the level of the man in the street; if he does not follow the lead of the philosophers, they are cut off from the roots of their usefulness and beat a hasty retreat back to common sense.

If this account of the general character of the history of thought —oscillation between enlightened common sense and bold new hypotheses—is correct, how can we turn philosophy in a non-provincial, international direction? The answer, "by comparison," is generally as unilluminating as the professed aim of so-called "comparative philosophy," which aims to "promote understanding." The problem is not what, but how.

The difficulty is *not* that the East and the West have certain features in their thought which are bound to distinguish the one from the other for all time to come. Certain eminent scholars, writing on this issue, have talked as if all we could do was to recognize the peculiarities of an alien culture and allow for these differences whenever we talked with someone or heard a paper read by someone from that culture. It is very important, to be sure, to recognize what the common-sense basis of the philosophy of another culture is, but not because it represents an ultimate barrier beyond which we cannot pass. For as we have seen, common sense is dynamic, not static; even now in India we find philosophers absorbing the common-sense precepts of the European tradition. When constructive thought begins to come forth from these men, it will be, I hazard, quite fantastic from the point of view of enlightened common sense in present-day India; but common sense will change, and before long those views may be accepted in part, in that fashion which has been repeated down through the ages.

Nor is the problem one of salvaging bodily all that is worth while from each tradition, by corporate decision, so to speak. For this is a superhuman task, one which could be achieved only by someone who already knew what the ultimate truth was—for without knowing that, how can one tell what is really worth while and what is not? An *a priori* decision of this sort is worthless, unless it represents an opinion based on the common sense of all

cultures—and then it will not be an *a priori* decision, but a prediction about the behaviour of our future thinking—a hypothesis which can only be found to be true after observing how world thought does develop. Concerning a "synthetic world-philosophy" based on *a priori* grounds we may say what the geology professor said when, while giving mineralogical analyses of various stones presented by his students ("this is a piece of schist, gneiss," etc.), he was offered a brick: "This is a piece of damned impertinence!"

Nor do we want merely a *description* of the common-sense beliefs and attitudes of the members of another society. For this will be quite unhelpful to the philosophers of one's own culture, unless they happen to be interested in that sort of thing as a hobby. Merely describing a belief provides no way of getting to appreciate it—the common-sense belief of the average Hindu that he will be reborn in accordance with the law of karma to work out his salvation in the next life is usually received with a laugh in the West, whereas the sublime faith placed by Americans and Britishers in the ability of the physicist eventually to solve all the problems of the universe appears to the Indian utterly asinine.

The problem is rather to *steer* the common sense of various cultures in a certain direction. We might call the point at which the common sense of the world is to meet a "compromise," except that that would suggest that the goal was an artificial construction invented by philosophers as a point toward which to steer. We cannot have such a construction, because it assumes that the common-sense opinion of the world will follow the philosopher's lead—an assumption which we have no right to make.

KARL H. POTTER

## A DELIGHTFUL COMPILATION

The Baroda Museum and Picture Gallery, one of the finest institutions of its kind in the Bombay State, has now published a *Handbook of the Collections*, prepared by the Director, Dr. Hermann Goetz, and his assistants. Most of it consists of descriptions of exhibits, though each chapter has a general introduction sketching the background of the particular section of exhibits.

Dr. Goetz has always in mind the fundamental correspondences and the exchange of influences between diverse cultures, so that we get notes like: "King David (the Christian ideal rishi-ruler,) statue," etc. The Museum is managed with imagination.

This is a valuable publication, for it gives "some orientation to the visitor," which is necessary for him to make the best of the wonderful opportunity for imaginative understanding of many civilizations that such a collection of cultural creations from all over the world offers. And even to those of us who do not seem likely to visit Baroda soon the 45 pages of photographs of exhibits will be a delight. An impressive one among them is one (p. xxxiv) of a 16th-17th century brass figure of Kuan Yin, and on her brow shines a compassion that is awful to behold.

# ANDREA CORSALI TO GIULIANO DE' MEDICI—FROM INDIA

[More Indians than Europeans, probably, will agree with **Shri Bhajan Singh Sehmi,** who is pursuing his medical studies at the Royal College of Surgeons at Dublin, in this arraignment of flesh-eating and of vivisection. There are cogent arguments in favour of vegetarianism besides the appeal to conscience. The avoidance of cruelty, like the reasonable claim for the less coarsening effect of a meatless diet, may have but a limited appeal in a materialistic age, but that the world's limited acreage could support vastly more people on a vegetarian than on a meat diet is a factor which deserves very serious consideration.—ED. ]

Andrea Corsali, writing from India to Giuliano de' Medici in the 16th century, said: "Like our Leonardo da Vinci, the inhabitants of these regions eat no flesh, and permit no harm to be done to any living creature." Why Leonardo da Vinci was a vegetarian was perhaps well explained by himself, when he said:

I have from an early age abjured the use of meat, and the time will come when men such as I will look on the murder of animals, as they now look on the murder of man.

People argued that it was as cruel to eat vegetables as to eat flesh. To this, Leonardo da Vinci, a storehouse of universal knowledge, replied that plants did not feel pain; if they did they would have the power of flight like birds and animals, which were able thus to flee from those who might wish to do them harm.

India has had throughout her history liberal minds in search of truth and justice; therefore it is not surprising to find complexities in the Asian continent. The philosophy of the Hindus as well as of the Buddhists is based on the fact of physical and mental suffering, *dukkha*, as was preached also by the noble Buddha. When Leonardo and Pythagoras used the word "pain," they also, no doubt, meant physical and mental suffering.

Asoka, the great Mauryan Emperor (264-227 B. C.) is claimed to have been the first one to open hospitals for animals. He was much influenced by Buddhism and, by virtue of his kindness, politeness and justice, he is one of the most celebrated heroes in Indian history. The animal hospitals which he founded were on large pieces of ground enclosed by high walls. The area was subdivided into wards to accommodate different sorts of animals, and all were treated with great care, the aged ones being particularly well looked after.

Throughout her long history, worn out by great revolutions, split by internal dissensions, plundered and

disturbed by foreign invasions, India has retained the ideal of the preservation of animal life. One of the Moral Laws ascribed to Brahma and mentioned in the *Sastras* is: "Thou shalt not destroy any living creature; for thou and it are both my creatures."

The greatest man of modern India, Mahatma Gandhi, was a vegetarian. Bernard Shaw also realized the wrong of flesh eating, and became a vegetarian. A living example of a great Indian who is a vegetarian is Acharya Vinoba Bhave, who has been called "the god who gives away land." Acharya Vinoba Bhave is an extraordinary crusader, a follower of Mahatma Gandhi, and one who has done much good work in India.

Flesh eating is wrong, and if man is to attain to the integrity of his being, he must give up flesh eating. In the universe, the Essence of Life being indestructible, Life will continue even without the existence of men; but man has no right to take the life of any living creature. Flesh eating is a savage habit. A savage, feeling himself superior to lower forms of life, is tempted to conquer and misuse them. But in a proper civilization there should be justice and tenderness shown towards animals and all living creatures, and India has shown this element of mercy in her traditions. In some parts of India even creatures like flies and ants are treated kindly, in an effort to achieve the noblest of the virtues—justice.

John Ovington, who was at Surat late in the 17th century, observed the charity shown by the Jains of Surat towards flies and ants. He wrote:—

> 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.

Excellent health has been ascribed to the Russian peasant, who lives on a well-balanced vegetarian diet of soup, bread and cucumbers, with very little meat. At the age of 70 a Russian peasant, in spite of a considerable consumption of alcohol, is said to retain a youthful appearance, virility and freedom from arteriosclerosis, etc.

The flesh-eating habit has very likely blunted man's reaction to an even more brutal practice, namely that of vivisection, which forces physical and other tortures on innocent and helpless animals. Should it not be enough to know of such cruelty and injustice, to make man desire to stop flesh eating? The answer is: Yes; but unfortunately many are selfish. The question,

however, must not be left here. Those of us who do see the wrong that is being done to animals should try to convince others of it and of the misery which is inflicted on the dumb creatures. So we may persuade them to a more proper and merciful way of living. If people could see the actual treatment of animals in the slaughter-houses, and in the vivisection laboratories, surely many would give up flesh eating. There are organizations opposing vivisection and others upholding vegetarianism in India, Holland, Britain, America and many other countries of the world. It is our duty to support these good causes, for they need all the possible help that each vegetarian and anti-vivisectionist can give.

Let us hope that India will retain the memory of Andrea Corsali's letter to Giuliano de' Medici and, with true justice, help in the merciful treatment and preservation of all living creatures in every part of the earth.

BHAJAN SINGH SEHMI

# THE WORLD INVISIBLE

Introspective evidence for a living Universe (and, perhaps, by implication, for the reawakening of super-physical perception once common to the race) is brought forward by Mr. John Custance in his arresting article "Philosophical Reflections of a Lunatic." (*The Hibbert Journal*, January 1953) During a period of manic depressive psychosis, he beheld a changed Universe, alive with horrors during the depressive phase but peopled in periods of "elation" with angels and gods of many a pantheon.

> ...there were elves and sprites in the trees and streams, fairies in the flowers, all things, indeed, were instinct with spiritual power and life.

He insists that he knows these experiences to have been actual, in much the same sense as other experiences of his life. That the form given to these elementals may have been subjective in its origin would not, to our mind, invalidate the possibility, accepted by the ancient Aryans as an indubitable fact, of personality and intelligence in more than one phenomenon-producing Force in nature. Mr. Custance, indeed, recognizes what he saw as being analogous to the vision of primitive men and quotes Professor J. B. S. Haldane in defence of the validity of their vision:—

> In early times the world appeared to be peopled by spiritual powers, friendly or hostile, reaching out in every direction, whereas we now commonly picture the world outside the bodies of living creatures as completely indifferent to interests or values of any sort .. But our ancestors had at least as good powers of vision as we have, and they saw something different .. we only deceive ourselves if we imagine that vision and interpretation can be separated.

William James, too, he recalls, had maintained that "the ancient idea of personal forces behind the physical was certain to recur in the long run." Mr. Custance's proposition is eminently sound that "by accepting as actual all the experience of man and not merely the physical aspect, it may eventually be possible to understand and master it."

# THE HUNGER AROUND US

[In his article "On Turning Handles" in our February issue, **Mr. Roy Bridger** pleaded for a return to a more natural way of life. Here he approaches the subject from another angle. More attention to the relation between the methods of cultivation, diet, habits and the health of man is certainly necessary and Mr. Bridger's insistence on the superiority of natural foods is unchallengeable. Civilized man has in many cases made a sorry wreck of a body that should be a living temple, worthy of a living God in the making. A balanced diet is certainly a great desideratum; a vegetarian diet can include all necessary animal proteins in the form of milk and milk products, and fresh fruits and vegetables are great builders of resistance to disease. The purification as well as the strength of the body is desirable; and a balanced vegetarian diet is superior from that point of view to one including meat —ED.]

In 1905 a young English botanist arrived in Pusa. Three years previously, in the course of an otherwise conventional paper on fungoid pests in the West Indies, he had written with a first flash of the insight into the nature and purpose of disease which was later to make such a profound impression on a far wider public: "Plants, when in health, possess a very considerable power of defence against all parasites, fungi included."

In the 20 years Albert Howard was at Pusa a great deal of valuable work was done. His reputation as an authority on disease resistance was steadily built up. The land under his control at the Experiment Station began to stand out from the surrounding countryside. But his own methods were standing out even more conspicuously. He had by now realized the fundamental error of what he called "fragmentation." The study of the plant could not be isolated from that of the soil in which it was grown. Soil, plant, animal and man lived together in a balanced relationship, the harmony of which could be disturbed by faulty cultivation. While others busied themselves with the myriad manifestations of disease, he studied the strongest and healthiest plants to discover their secrets.

From these investigations one supreme lesson emerged—the health of those areas where organic wastes were returned to the soil. In 1924 a new Institute of Plant Industry was founded at Indore, and Howard was appointed Director. It was here that was perfected the method of composting waste materials which became famous as the Indore Process. It was described in detail in *The Waste Products of Agriculture*, which he published in 1931.

Few pioneers have seen their work so widely accepted, and the writer of this book, with its highly specialized subject-matter and its prosaic title, could hardly have foreseen the

extraordinary appeal it was going to make to large numbers of people who had previously given the question little if any thought. For he had now decided to retire. His wife, a distinguished botanist who had shared his work, had died in 1930. Farmers and gardeners everywhere, however, were adopting the Indore Process, and tributes to its success were coming in from all parts of the world. The lectures of the now knighted Sir Albert Howard were in great demand. In England a group of doctors who were becoming convinced that faulty nutrition was at the core of the tremendous problem of ill-health with which they were confronted, saw in his work still further confirmation of their views. A new and revolutionary public health campaign was launched with the memorable "Medical Testament," in which they declared:—

> No health campaign can succeed unless the materials of which the bodies are built are sound. At present they are not. Probably half our work is wasted, since our patients are so fed from the cradle, indeed before the cradle, that they are certain contributions to a C3 nation.

If there were still any doubts about the part played by nutrition, they were removed by the appearance in 1939 of the outstanding *Nutrition and Physical Degeneration.* Its author, Weston A. Price, was a well-to-do dental surgeon from Cleveland, Ohio. Struck by the almost universal presence of dental decay, and of diseases of all kinds, he began to see that to understand the nature of disease it was first necessary to study human beings in health. Realizing at the outset the close connection between food and health, he undertook a remarkable series of expeditions to the most distant parts of the world, with the object of studying groups living in isolation on locally produced foods, together with other groups in contact with modern civilization and living partly or wholly on modern commercial foods. These journeys, accomplished between 1931 and 1937, took Dr. Price to Switzerland, the Hebrides, Alaska, the South Pacific, Africa, Australia, New Zealand and Peru. On his return from the last of these journeys he at once commenced to put his unassailable findings into book form.

To read through *Nutrition and Physical Degeneration* is to become aware, in one haunting picture after another, of a lost world. Here and there, in groups and sometimes in whole peoples, where the comparatively simple rules of health were understood and obeyed, mankind broke through to that happy flowering which exists potentially for every species. When we consider the arctic tern on its vast migrational flight between the northern and the southern polar regions we feel that the zenith of life for that bird has been reached. The great soaring cedars do not invite our compassion by having failed to achieve their inherent outlines. And in the smiling faces of the primitives can be

glimpsed the outlines of mankind. Moreover, human beings, when in health, possess a very considerable power of resistance against disease.

It is a striking fact that the facial characteristics of the various races *in health* are remarkably similar. The face is round, the nostrils are wide, the dental arch is broad and symmetrical, and the teeth are well-formed and regular. "One is impressed," wrote Price, "by the stalwart physical development and high moral character that Nature has been able to produce from a suitable diet and environment." In general, the diet best suited to an environment is provided on the spot. The Eskimo, consuming large quantities of animal fat, is fortified by food which would be excessive in the tropics. Food is best eaten whole and eaten fresh. The diet of the American Indians in their primitive state was limited largely to the wild animals of the chase, yet, despite the rigours of the climate, health was magnificent. Of 2464 teeth examined, in 87 individuals, only 4 had been attacked by dental decay. It was found repeatedly that people using animal food proved superior to vegetarian peoples. Of the Fiji Islands Price reports:—

> Even during the times of most bitter warfare between the inland or hill tribes and the coast tribes, those of the interior would bring down during the night choice plant foods from the mountain areas and place them in caches, and return the following night and obtain the sea foods that had been placed in those depositories by the shore tribes. The individuals who carried these foods were never molested, not even during active warfare.

But with the introduction of modern refined and processed foods the body fails to fill in its potential outlines. It becomes elongated and angular. The face and the dental arch are narrow, the nostrils constricted. Mouth-breathing develops and the chin recedes. Distorted and protruding teeth betray a general breakdown in health marked by the appearance of diseases of all kinds. In the Alaskan frontier towns where trading stores had been established, dental decay was found among American Indians to have attacked 40% of all teeth, with over 90% of individuals affected. The hospitals in the regions of the modern Eskimos were full of arthritis and tuberculosis cases. Few primitive stocks of the South Pacific Islands were so famed as the people of the Marquesas. Today a sick and dying people, ravaged by epidemics, is paying the penalty for having displaced their traditional foods by imported refined foods.

The pattern, uniform even in its breakdown, can of course be observed much nearer home than the South Pacific. In heavily protected research laboratories and on remote testing grounds man presses on towards complete control of the environment. But in his relationship to the enigmatic laws of life a myriad deformities proclaim a gathering failure.

Dr. Josué de Castro, in his recently published *Geography of Hunger*, has revealed no less realistically the sombre predicament of the human race impaled upon the barbs of its mightiest challenger—hunger. He too emphasizes that food shortages and famines are the familiar pawns in this life-and-death contest. The greater danger is from an insufficiency of the quality foods, chiefly animal proteins. What made the Vikings a lasting symbol of physique and endurance? Why are the Pygmies—pygmies? Certainly not because of any deep-rooted racial characteristic, or of the accident of geography, for both are found side by side with peoples of very different stature. Simply because the Vikings made ample use of seafoods, while the Pygmies of the tropical interior have little access to animal foods of any kind.

If the Pygmies suffer from the limitations of the environment and their own inertia, they have at least been permitted to live out their stunted existence with their low-grade food sources free from plunder by invading peoples. Dr. de Castro's scientific investigations do not prevent him from being a caustic politician (Lord Boyd Orr, in his foreword, remarks that the title of the book might well have been *Hunger and Politics*.) As a Brazilian he has some hard things to say about the American "good neighbour policy," and even harder ones about European colonialism. The variations on exploitation are presented with uncomfortable candour. The Roman latifundia have sunk into oblivion; the colonial plantation system, under which the best of the produce is shipped to the colonizing power, while the poorly paid workers are maintained on a diet of inferior cereals, still flourishes.

The methods of Chinese farmers in preserving their agriculture in the face of so many formidable natural obstacles have gained for them a good deal of respect, but in Dr. de Castro's opinion there is a nutritional explanation for the lack of enterprise which has left them content to endure floods, droughts, plagues and famines without tackling the troubles at their sources. Many of the farms are too small to provide the quality foods as well as subsistence crops.

According to the second FAO World Food Survey, supplies in most of Asia are failing to keep up with the increase in population, and the people obtain barely two-thirds of the nourishment they require. It is estimated that an additional 1,300,000 tons of rice is wanted annually, but exportable surpluses have dwindled considerably. With the gradual disappearance of huge exportable surpluses from the international scene, greatly increased efficiency in land management is called for. Does this mean mechanization? A pre-war calculation of the daily output of work from all sources—human, coal, oil and water power—gave the average inhabitant

of the U. S. A. the lead with .557 horse-power per head. The average British output was .277 h.p. and the figures for India and China were .020 and .019 respectively. At first sight there would seem to be some justification for the growing tendency to think in terms of industrialization in the undeveloped countries, as a means of increasing the purchasing power of the peasant.

Fortunately, however, for the physical structure of the human species, already a disabled casualty in the industrial scramble, a universal society with a continually rising energy output is unattainable. There is simply not enough coal, not enough oil and certainly not enough usable water power. The easiest and least expensive schemes are in operation now, and most of the remaining projects call for enormous initial outlays. There are not enough potential technicians. Moreover, the unhappy examples of those countries where a dispossessed section of the peasantry has been absorbed by the factories demonstrate only too plainly that there is not enough nervous equilibrium to stand the impact of sudden industrialization.

Not this way will mankind escape from the sea of hunger which has gained upon the anguished millions who did not get enough food. For man is a living being and it is his business to think about the laws of life, not only as an individual but in relation to the whole world of living beings of which he is a part. If a forest is cut down save for one tree the survivor cannot function as it did before. The birds which had sheltered in the forest are scattered. The rain that falls finds no humic sponge to absorb it. A cold wind moans over a broken harmony. When a man enters a factory the same tragedy occurs—he is cut off from the harmony of Nature and from the opportunities of studying the laws of life. By subjecting the living part of his environment to the ruthless mechanical processes of the factory he is exerting the maximum disturbance of the harmony. His responsibilities as a farmer and a guardian are refused. Fragmentation is complete.

ROY BRIDGER

# NEW BOOKS AND OLD

## HERBAL LORE *

This book, well printed and charmingly made up, is the fifth by the same author of a series intended to consist of eight, called the Culpeper House Herbals. The previous volumes bear telling names: *Herbal Delights, Compassionate Herbs, Elixirs of Life,* and *Hearts-Ease.* The flavour of the past pervades also the present book, which is divided into eight chapters according to the human organs for the treatment of which the various herbs dealt with in its 324 pages, 25 of them devoted to "indexes," are supposed to be useful.

Starting with "Herbs for the Circulation of the Blood" and ending with those "for the Brain," the book contains numerous pen portraits of plants credited with medicinal properties. Every chapter opens with a few pages of medical or pharmaceutical history, the physiology of the organ concerned, and some remarks on the healing powers of plants which could not be included in the text proper because of the authoress's self-imposed limitation of dealing here only with those herbs whose medicinal properties are located in their green parts To chlorophyll, the hero of the book, astonishing powers are ascribed, such as prevention of scurvy, stimulation of the pigment at the roots of the hair and protection against distension and prominence of veins; these properties are very different from what is known of the green pigment to physiologists or nutritional experts.

The introduction is followed by short essays, one on each of the plants described, arranged in alphabetical order. The name of each plant is given in several European languages and often also in "Indian," Chinese, Turkish, etc. The headings also inform us sometimes about the planet under whose "dominion" the particular herb is placed, the parts which are used, its constituents and finally, the action ascribed to it. Preceding the more prosaic parts of the text, and on many pages pleasantly interrupting it, we find poetic references to the plant under discussion. From Ovid's *Metamorphoses* and Shakespeare's famous line, "There's rosemary, that's for remembrance," to Edith Sitwell's praise of peach leaves, the book contains an anthology of botanical verse.

Some data on the plant's habitat, the colour of the flowers or the shape of the leaves and often a useful hint as to their being eaten in salads or cooked like spinach, lead to the concluding remarks on medicinal properties. They have not changed since the oldest herbal in my possession, printed in 1594 A D. Only, the instructions do not now contain references to the dosage, while indications have remained as all-embracing as they were four centuries ago.

For instance, the rose is given to strengthen the heart, the stomach, the liver, and the retentive faculty; it is good against all kind of fluxes, prevents vomiting, stops tickling coughs and is of service in consumption.

Why all this should be found under "Herbs for the Circulation of the Blood" is difficult to explain.

Sixteen neat drawings illustrate the text.

If Mrs. Leyel intended to catch the expression, style and atmosphere of the numerous herbals published from the 16th to the 18th century, she has succeeded admirably well. But the few additions to old folklore drawn from her own experience—she apparently is a herbal practitioner—might prove

* *Green Medicine.* By Mrs C. F Leyel. Drawings by Mildred E. Eldridge. (Faber and Faber, Ltd., London. 324 pp. 1952. 31s. 6*d.*)

dangerous to readers of our day. When she states "I have found even the use of cayenne almost as helpful as the treatment itself for the healing of a gastric ulcer,"—one feels that such advice might have been more acceptable to the giants of the table a few hundred years ago than to the weaker constitutions of the present age. Still more objectionable is it to recommend "a tisane" of digitalis leaves "when the pulse is weak and abnormally slow."

Wholesale attacks on scientific medicine and its remedies sound rather funny when coming from somebody so ignorant of this subject as is the writer of this book. On page 18, the astonished reader finds the following statement: "Compound E or cortisone, which has lately been given such widespread publicity, is a hormone derived from a poisonous African plant called Strophanthus Kombé, which is used by the natives as an arrow poison." The next page contains the following confession: "Chloromycetin is, I believe, a synthetic form of penicillin."

And yet, it would be fascinating to get a critical account of the curative properties of herbs used for hundreds of years all over Europe and to compare them with their counterparts applied in India by practitioners of indigenous systems. Herbalists could also take legitimate pride in the fact that the greatest revolution in medicine since the discovery of the antibiotics had its origin in the activities of plants producing these complicated substances in the course of their own struggle for survival.

The moral of this unfinished chapter in the history of human advance is, however, that no herbalist, not even the most expert botanist, could have discovered unaided any of these miraculously healing remedies, these true elixirs of life. Only the closest cooperation between various branches of modern science, chemistry, bacteriology, mycology and clinical medicine put means in our hands to stamp out the infectious diseases and to prolong healthy, useful life far beyond the limits which, one generation ago, seemed to have been ordained by Nature.

ROBERT HEILIG

## RELIGION

*The Archæology of World Religions.* By JACK FINEGAN, (Princeton University Press; Geoffrey Cumberlege, The Oxford University Press. xl+600 pp., 9 maps and 260 illustrations. 1952. $10.00 or 63s.)

Archæology has seldom been put to a better use than to illustrate, as here, religious practices among various peoples. In undertaking to present a general survey of world religions, the author no doubt set before himself an enormous task and has largely succeeded therein.

Appropriately enough the matter has been presented in a popular style; every one of the ten chapters reads like "a public lecture with lantern slides." And the reader gains more than a superficial acquaintance with the tenets and ceremonies of the different religions as also with the life-events of the founders and teachers thereof, the accompanying pictures providing an excellent aid to memory.

The ten religions dealt with in the book are Primitivism, Zoroastrianism, Hinduism, Jainism, Buddhism, Confucianism, Taoism, Shinto, Islam, and Sikhism. Conspicuous by their absence are Judaism and Christianity. These have been treated of by the same author in an earlier publication under the more exalted title: *Light from the Ancient Past: The Archæological Background of the Hebrew-Christian Religion.* This special treatment speaks perhaps of the writer's personal attachment to and deeper knowledge of that faith.

He clears the ground by drawing a

fine distinction between the realms of the natural (common sense and science) and the supernatural (magic and religion). The origin of the latter goes as far back as the appearance of Man on earth, and his long march through geological ages is traced down to the stage where we call him *homo sapiens*, "man the wise," a being capable of dabbling with the supernatural. Here then we are at the springs of practices, animistic and dynamistic, mostly of a magical nature, which later grew in intricacy and which are collectively called by our author Primitivism. They persist to this day and are in evidence everywhere, notably in Africa, America and the Far East islands. "The number of persons living on the level of 'primitivism' in religion is commonly estimated at about 175,000,000." (p. 3) The primitive and prehistoric art compares well with the art of historic periods as illustrated by cave paintings in France and the colossal stone idols of Easter Island.

Having thus disposed of the world-wide Primitivism, the author turns to Iran, India, China, Japan, Arabia, and finally once again to India, describing the aforementioned nine well-defined religions. The picture presented of the religion concerned in each case is properly set against the relevant geographical, political and social background. This makes the reading as interesting as it is instructive. The choice of quotations from the original scriptures, in translation, matches the photographic reproductions of the select archæological objects.

In a reproductive kind of work, as the present one essentially is, any mistakes that may be found are to be ascribed to the sources drawn upon. Certain reliefs at the Buddhist cave monastery of Bhaja, for instance, have been declared to be "certainly from a non-Buddhist background" and are identified as Surya driving a four-horse chariot, and Indra riding forth upon his elephant (pp. 148 and 275). In reality, they present no anomaly whatsoever. They *are* Buddhistic and depict certain incidents of King Mandhata's expedition as narrated in the Buddhist work *Divyavadana*.[1]

Forms like Gatila for Jatila (pp. 271-2) and Kullavagga for Cullavagga (p. 236 *et passim*) seem to betray the writer's unfamiliarity with the pronunciation of the original names, while Vamsa for Vatsa (p 234) may be a misprint. In the matter of dating Indian works, the author has upheld the most conservative views, as, for example, placing the completion of the *Ramayana* and the *Mahabharata* in the Kushan Period (A.D. c. 50—c. 320).

B. CH. CHHABRA

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*Religion in the Modern World: A Symposium*. By VISCOUNT SAMUEL, R H. THOULESS, S. RADHAKRISHNAN *et al.* (George Allen and Unwin, Ltd., London. 110 pp 1952. 7*s.* 6*d.*)

This book will be welcomed by all those who believe in religion and who are concerned about its apparent powerlessness to prevent the modern world from drifting into chaos and dissolution. It will be welcomed, not only for its contents, valuable though these are in themselves, but perhaps even more for the organization whose inauguration it announces.

The London School of Religion is something new in the history of man. Theological schools of many different persuasions have long been with us, as also have universities for the study of academic philosophy. But a School of Religion comprising scholars and leaders of different faiths and concerned with a free and co-operative study of the part that religion can and should play in solving the problems of the modern world—this surely is something new. To be sure, the Indian reader may feel that, in this volume at least, the emphasis is still predominantly Christian; but at any rate it is a non-dogmatic Christianity, and the fact

[1] See *Bulletin of the Prince of Wales Museum of Western India*, No. 1, 1950-1951, pp. 15-21.

that, of seven contributors, one is a Jew and one a Hindu suggests that the School is aiming at real co-operation and is concerned with the practical application of essential religion to every aspect of human life.

As was perhaps to be expected and will probably be the case with most readers of THE ARYAN PATH, the present reviewer has found the chapter by Dr. Radhakrishnan the most in harmony with her own ideas. But she has found also much that is both reassuring and stimulating in the rest of the book, especially in the forthright and challenging chapter by Canon Raven on "Is there a Christian Politics?" Though he writes as a Christian, the title would be more expressive of the contents if the word "Religious" were substituted for "Christian," for there is nothing in them that will not command unhesitating assent from those who believe in the Gandhian approach to politics.

This is a book that should not be overlooked by the thinking and reading public. Those who feel that religion has deplorably little to say in the modern world will find encouragement; those who feel that the day of religion is over and that we must concentrate now on science will find something to give them pause; and those who have lost interest in the subject of religion may find something to make them change their minds. It and the School of Religion from which it has emanated will certainly give renewed hope to those who believe that religion is of supreme importance.

MARGARET BARR

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*If Thou Criest after Knowledge.* By SIR AYLMER FIREBRACE, C.B.E. (George Allen and Unwin, Ltd., London. 320 pp. 1952. 25s.)

Sir Aylmer Firebrace, the author of *If Thou Criest after Knowledge*, was a student of the late John Doorly, who was a lecturer on, and a teacher and practitioner of, Christian Science—first of the orthodox, and then of his own, variety. Sir Aylmer's book is an exposition of this teacher's system, which is a mixture of symbology and a special brand of numerology. This latter fact the author specifically denies, expending pages on a sometimes rather strained effort to fit Biblical teachings into Mr. Doorly's numerical categories.

What the book chiefly suffers from, however, is the author's apparently complete lack of knowledge of Comparative Religion, which leads him to make statements that not only betray a deep-rooted sectarianism, but are sometimes quite incorrect. As a typical example of this, in the summary under the first chapter heading we read: "Mankind still puts its trust in the Bible." Whereas the truth is that by far the greater portion of mankind puts its trust in such works as the *Vedas*, the *Koran*, the *Talmud*, the Upanishads, the *Bhagavad-Gita*, and the Buddhist as well as other sacred scriptures. And at this stage of his development *homo sapiens* is not going to be persuaded that religious Truth is limited to any single "revelation," as Sir Aylmer seems rather naïvely to believe.

Such a sectarian and dogmatic tone is unlikely to appeal to readers of THE ARYAN PATH. This is unfortunate, because the fact remains that the aspect of Christianity known as Christian Science, in its orthodox statement, much of which is to be found in this book, has more in common with the basic teachings of Eastern philosophy than any other branch of Christianity. Its recognition, so far from Christian orthodoxy, of the Christ as the divine nature in all men, of pre-existence and co-existence rather than "Creation," and of the fact that all which is unlike THAT WHICH IS must finally be of the nature of illusion, is identical with some of the profoundest teachings of the East, however different its terminology; and it thus provides an urgently needed bridge whereby Christianity may be reconciled with the older Eastern faiths.

ESME WYNNE-TYSON

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*One in All: An Anthology of Religion from the Sacred Scriptures of the Living Faiths.* Compiled by EDITH B. SCHNAPPER. Wisdom of the East Series. (John Murray, London. xvi+155 pp. 1952. 7s.)

This latest addition to the Wisdom of the East Series is a thoughtful and judicious selection from the chief scriptures of all the great religions of India, China, Japan and the Middle East, from the ancient words of Krishna to the modern utterances of the Bab. The book is constructed on a simple plan. It has three sections, entitled "The Preparation," "The Path," and "The Goal," each with three sub-sections in which two or more extracts from 14 great Faiths are given. These are Hinduism, Buddhism, Jainism and Sikhism of India; Shinto, Confucianism, Taoism and Zen Buddhism of China and Japan; and Zoroastrianism, Judaism, Christianity, Islam, Sufism and Baha'ism of the Middle East. Starting with the Upanishadic "Awake, arise..." the first sub-section is about the search for knowledge and truth followed by Purification and Non-Attachment. The cardinal virtues of Love, Humility, Devotion and Renunciation are brought out in the section on "The Path," leading to the goal of Enlightenment and New Life and Identification with the One in All.

The purpose of the book is to show the similarities between all these faiths in their teaching on the living of the life; for "those who live the life shall know the doctrine." For such the fundamental doctrine of universal unity is everywhere apparent, however expressed. Those not yet aware of the striking similarities, even in statement occasionally, between the teachings ascribed to the world's Saviours will find here a simple and loving introduction.

J. O. M.

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*The Doctrine of Awakening: A Study on the Buddhist Ascesis.* By J. EVOLA; translated by H. E. MUSSON. (Luzac and Co., Ltd, London. 310 pp. 1951. 21s.)

It is necessary to bear in mind that the author and the translator of this volume present their work to two very different publics. By reason of the place and time of the original production (Bari, Italy, 1943), it was almost inevitable that the author's views should be biased by the prevailing opinions concerning race. These views are responsible for his interpretation of *Ārya*, as set forth in an early chapter, and make themselves felt at intervals throughout the book. Where, however, such views do not percolate, as in the paragraphs on *Sañ̃ñatā*, the matter is ably handled and the text proceeds on more or less conventional lines. Not the least interesting contribution of the work is to show the extent to which preconceived views can influence a consideration of the Buddhist teachings.

Appreciating the difficulty of translation when giving supporting references, one feels an additional necessity to draw data from the widest possible range of Pali texts. The substratum of the Buddha's teaching is the *Abhidhamma*, but this *Piṭaka* the author dismisses briefly in three lines (p. 278). According to the foreword "Sources," only the *Sutta Piṭaka* has been used, and of this principally the *Majjhima-Nikāya* since, it is stated, a good Italian translation of this existed. The treatment of excerpts from the *Dhammapada* (58, 59), which also exists in Italian translation, is, however, particularly bad. The author employs them to draw the following conclusion (p. 43): "Only in certain Western misconceptions is Buddhism—considered in later and corrupted forms—presented as a doctrine of universal compassion encouraging humanitarianism and democratic equality." What, then, becomes of the *Appamañ̃ñā*, the Illimitables, of *Samatha-Bhāvanā*, the practice of Calm, or even of *Metta*?

Of later chapters, much of "The 'Void'" and "Up to Zen" could have

been dispensed with, since the author did not permit himself space to support his assertions.

A. A. G. BENNETT

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*Buddhism: Volume Two—Mahayana.* By C. H. S. WARD. Great Religions of the East Series. (The Epworth Press, London. 222 pp. 1952. 15s.)

This little book makes no claim to originality. The author has no direct acquaintance with Buddhist texts in any language, and has therefore been compelled to rely exclusively on second- third- and fourth-hand sources for every iota of information. Fifty items are listed in the Bibliography, but the author appears to lean most heavily on less than a dozen books. It is not without significance that of the writers of these works only one is a Buddhist, while at least three are Christian missionaries, and several are well known for their unsympathetic attitude towards Buddhism. We are therefore not surprised to find that although Mr. Ward has handled deftly, and arranged neatly, a considerable quantity of information about the history and doctrines of Mahāyāna Buddhism, he has failed to come within a million miles of its spirit. Our old friend, the doctrine of the Void, for instance, which has bewildered better brains than Mr. Ward's, Hindu as well as Christian, has of course been misunderstood completely. How absolute the misunderstanding is, can be judged from the following passage :—

> It is sufficiently strange that Santideva should close his great book, the *Bodhicaya* [*sic*], recognized to be the loftiest and most deeply religious of all books on this subject in Mahayana literature, on a note of sadness, if not of despair: "Since all being is so vacuous and null, what can, what shall be acquired? Who can be honoured, who can be reproached? How can there be joy and sorrow, the loved and the hateful, avarice and non-avarice? Wherever you search for them you find them not." (p. 206)

Presumably the book is intended to emphasize the fact that we must look to a gospel other than that of Mahāyāna Buddhism for anything of spiritual value. The chapter on the Tantras repeats the usual clap-trap, while that on Buddhism in Tibet could hardly be less sympathetic. Most interesting of all is the chapter on the Chief Causes of Decline, wherein the factors which led to the disappearance of Buddhism from India are enumerated. One may not agree with the author's conclusions, but he has treated the subject with impartiality, and brings to the notice of the reader aspects of this highly controversial question which are sometimes overlooked. The most sympathetically written part of the book is Chapter XIX, The Doctrine of the *Pāli Piṭakas*, in which the human aspect of the Buddha's personality has been treated with understanding and insight. Here and there in the book are a few factual errors, such as the ascription of Amitānanda to the ninth century instead of to the 19th (p. 56).

In his foreword the Editor of the Series says: "There is no other book in English which does for the student what this does, and I believe it will be a standard text-book upon the subject for many years to come." This may be true if the student desires only superficial and unassimilated information; if he is in search of something deeper and more spiritually satisfying (and if he is not, why study Buddhism at all?) he must seek it elsewhere than in this well-meant but wholly inadequate book. The price, moreover, is very high for such a small volume.

BHIKSHU SANGHARAKSHITA

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*The Dhammapada (Text and Translation).* By NARADA MAHA THERA. (Maha Bodhi Society of India, Calcutta. xxiii+359 pp. 1952. Rs. 2/-)

This gem of Buddha Wisdom is becoming more popular. Already some excellent translations exist. This one, by Narada Maha Thera of Colombo, with the Pali text in Roman script and an English translation, is a useful addition to their number and will be wel-

comed by lovers of "the footfalls of the *Dhamma*." Dr. Cassius A. Pereira in his Foreword values the *Dhammapada* as to him "the best single book in all the wide world of literature." This sounds like a bit of exaggeration; but Dr. Pereira further states :—

> For forty years and more, it has been my constant companion and never failing solace in every kind of misfortune and grief.
>
> There is not a trouble that man is heir to for which the Lord over sorrow cannot point out cause and prescribe sure remedy. One never turns in vain to these stanzas of incomparable beauty for advice, for alleviation of life's manifold pains, or for message of cheer and penetrating insight.

Similar praise has been bestowed on the *Bhagavad-Gita*, *The Imitation of Christ* and *The Voice of the Silence* by their respective devotees. The simple and forthright sayings of the Master Gautama have a peculiar effect on earnest searchers and the *Dhammapada* has certainly proved an awakener and an energizer to many a mind-soul.

In modern India this pocket edition should have a very large circulation. We wish the price were not so high. Nevertheless we congratulate the Maha Bodhi Society for securing from the Maha Thera Narada permission to republish this translation; his Notes to the 26 Cantos will be an aid to the student; but the *Dhammapada* cannot be really understood without some application of its wisdom in daily living.

O.

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*Songs of Zarathushtra. The Gathas. Translated from the Avesta.* By DASTUR FRAMROZE ARDESHIR BODE and PILOO NANAVUTTY. Foreword by S. RADHAKRISHNAN. Ethical and Religious Classics of East and West. (George Allen and Unwin, Ltd., London. 127 pp. 1952. 8*s*. 6*d*.)

The series of books published by Messrs. Allen and Unwin under the title: Ethical and Religious Classics of East and West, is a praiseworthy attempt to place before the intelligent reader, at a desperate time in the history of the world, the highest wisdom and the spiritual heritage of mankind. No one would deny the need for such an undertaking. This latest and valuable addition to the series carries a foreword by Dr. Sarvepalli Radhakrishnan and deals with the Gathas or Hymns of Zarathushtra which form the most ancient part of the Avesta, the collection of the sacred writings of the Parsis.

Comparative religion is always a stimulating and rewarding study for those prepared to break through the barriers of isolation erected by sectarianism. It will therefore profit us to know more of the ethical teaching and high ideals which have sustained a community of mankind, small in number yet great in philanthropic enterprise. In such an examination, we are brought to the very origins of monotheism, to the era of the Gathas and Vedas when man first came to know God and rejoice in His revelation. That such mystic enlightenment should exist so long before Christianity is a fact salutary in itself. Moreover, the teachings of Zarathushtra have to some extent influenced both Jewish and Christian thought and the creeds of the Gnostics.

In this attractive little book, the authors—one a Parsi priest, the other formerly a college lecturer—who together form a competent team, have given us in their text passages on: The Prophet at His Devotions, The Creation, The Origin of Evil, The Choice, Zarathushtra's Exhortation of the Devas, Zarathushtra's Dedication to His Mission, His Attainment of Divine Illumination, Questionings, The Manthra or Holy Word, Zarathushtra's Struggle to establish the Faith, Spenta Mainyu the Holy Spirit, The Conquest of the Druj, Zarathushtra's Communion with God and his Powers, The Good Kingdom and Fulfilment; these being Sections 28-34, 43-51, and 53 of the *Yasna*, mainly after the text of Geldner. In addition there is an excellent introduction, a very useful glossary, a select bibliography carefully compiled,

and an adequate index. As Dr. Radhakrishnan states, it is a beautiful work.

H. J. J. WINTER

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*The Glorious Presence: A Study of the Vedanta Philosophy.* By ERNEST WOOD (Rider and Co., London. 248 pp. 1952)

This is "a Study of the Vedanta Philosophy" as the descriptive subtitle puts it, "and its relation to modern thought." The author has avoided technicality as much as possible and written a simple text with copious illustrations drawn from American life. Chapter by chapter he has followed a teaching method, showing the bearing of each thought on "ordinary" life. The book consists of four parts. In the first, the general Vedantic position as regards the meaning of life is set forth. In the second, the means to maturity of mind are explained. In the third, Shankara's *Dakshinamurti-stotra* is translated and commented upon. And, in the fourth, Vedantic ideas are compared with those of other systems, Eastern and Western.

In a very engaging style, Mr. Ernest Wood conveys the quintessence of Advaita-Vedanta to the modern reader. He gives also practical hints for the concentration of the mind and meditation. Very wisely he chooses in Part II to discourse on the Four Disciplines (*sādhana-catushtaya*) which, according to Shankara, are essential for a prospective student of Vedanta. Equally wise is the selection of Shankara's hymn to Dakshinamurti as the theme of Part III, which gives, in a nutshell as it were, the Vedantic doctrine of Reality and the means to realize it. The comparisons made in Part IV, however, would seem to be rather too ambitious. They cover not only the other Hindu schools but also a wide range of ancient and modern Western thinkers, from Plato and Aristotle, through Locke, Berkeley and Hume, to Kant, Schopenhauer and Emerson and other Americans.

The present book will serve well the purpose for which, I believe, it is designed, *viz.*, to whet the appetite of those who want to have some knowledge of Vedanta and prepare the way for the study of the classics either in the original or in translation.

T. M. P. MAHADEVAN

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*The Book of Certainty.* By ABU BAKR SIRAJ ED-DIN. (Rider and Co., London. 108 pp. 1 Plate. 1952. 7*s.* 6*d.*)

The publishers claim this volume to be "the first authentic modern account of Sufic teaching written *from within.*" Every page bears out this claim, for the author is steeped in the esoteric teaching of the Sufi sheikhs. He discusses the three Degrees of Certainty—*haqq al-yaqin, 'ain al-yaqin* and *'ilm al-yaqin*—and the doctrine of the four Paradises, supporting his argument not so much on written authority as on oral transmission. Every point made is related to an apposite text in the *Koran.* The author displays a familiarity with the mystical systems of other faiths, and brings a broad-minded attitude to his exposition. He writes attractive and faultless English, so that it is both enjoyable and instructive to peruse his little volume.

A. J. ARBERRY

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*The Life of the Servant.* By HENRY SUSO; translated by JAMES M. CLARK. (James Clarke and Co., Ltd., London. 150 pp. 1952. 7*s.* 6*d.*)

This is the autobiography of a 14th-century German mystic, a Dominican friar, told in the third person as it was written down by the "spiritual daughter" to whom Suso confided his experiences. He did so solely to strengthen her in her own sufferings and temptations, and with no thought of publication. The simple beauty of the careful and faithful translation reflects the beauty of thought and diction of one who, as Professor Clark points out in his preface, was a rare combination of saint and poet.

This is a book to buy and keep and to reread many times. There is the

fresh, unmistakable sincerity of an intensely personal devotional experience; there is the witness of that experience to the same ineffable Reality which, transcending all times and forms, is the source and theme of all true mysticism. For Suso there is no contradiction, no difficulty, in passing from the loving contemplation of the Mother Mary, of the deeds and sufferings of Christ, and the bridal loveliness of "Eternal Wisdom," to ecstatic absorption in the "abyss" of the Godhead beyond all form. There is a direct, childlike simplicity of apprehension which is both attractive and convincing.

It is, I think, a book for all. Some of the incidents narrated in it are of a touching human tenderness and dramatic power. Suso's friary was no "ivory tower" remote from the world's turmoil. There is a Franciscan affection, too, for the natural world; the references to bird, beast and flower show us the heart of the poet. The "visions" which so often nourished and consoled his spirit were a poet's visions.

There is material, too, for reverent psychological study. Suso was a child of his time, perhaps, in the sternness of his ascetic discipline; our own danger may be too easily to discount its value. But two at least of his favourite personal symbols are also universal in their recurrence—the red rose and the morning star. His use of them is profoundly moving. An honest and beautiful book, worthily translated and worthily produced.

MARJORIE SYKES

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*The Psychology of Religion.* By L. W. GRENSTED (Geoffrey Cumberlege, The Oxford University Press, London, New York and Toronto. 181 pp. with Index. 1952. 6s.)

We have here a very valuable addition to the already fairly large number of books on the psychology of religion. Being at once both a psychologist and a man of religion, the author steers clear of the two pitfalls that so often beset the path of the writer on this subject: he sets out neither to vindicate nor to demolish religion; and he neither under estimates nor over estimates the part that scientific psychology (as distinct from metaphysics) can play.

He summarizes the findings of various schools of psychology, and, with constant cautious reminders as to what does and what does not belong to the legitimate province of psychology, he gives us his own tentative and never dogmatic views.

One of the most valuable parts of the book is the bibliographical note at the end and his wise closing advice to the would-be student to pay more attention to the great religious biographies and autobiographies than to textbooks if he wants light on the subject of the psychology of religion.

Valuable though the book undoubtedly is, there is no doubt but that Eastern readers will feel that it lacks something important. The bibliographical note at the end, certainly, makes reference to the religions of the East, but in the body of the book all the illustrative matter is taken from Christianity. And one cannot help feeling that considerable light might be thrown on the whole complex subject by a consideration of the religious experience of Shri Ramakrishna and Sri Aurobindo, to say nothing of Nanak and the mystical poets of South India. A scientific theory, to be adequate, must fit all the facts, not just a few of them. The anthropologist school traces the beginnings of this subject in the religion of primitive man, the rest deal almost exclusively with the phenomena of Christian experience. It would seem that the book has yet to be written that will do for the psychology of religion what, for example, Wells and Nehru and Van Loon have tried to do for history, namely, make an approach to it that shall be both universal and scientific, and so put it on an equal footing with all the other branches of

Psychology and with all other systems that have Man as their object.

MARGARET BARR

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*Of God, the Devil and the Jews.* By DAGOBERT D. RUNES. (Philosophical Library, New York. 181 pp. 1952. $3.00)

Dr. Dagobert Runes has a vigorous and scintillating mind and has done much for the dissemination of sane philosophical views. His present work breathes a passion for morality and justice; it is an attack on the West, where, according to Dr. Runes, the ethical framework has rusted and human values have been defied.

The stunning facts that "the theists are in a minority historically as well as actually," and that "man can live without God and can die without God," are stated in a straightforward manner in this indictment of the modern world. With arresting candour the author observes that "in all fairness to the Pagan world, neither Christians nor Mohammedans, the two dominant god-born religions, have in any appreciable manner contributed to the peace of the world." The indignant note in the title sounds again when we read:—

> The earth of Europe, the earth of the Americas, is drenched with the blood of Christians cut down by Christians, and heathens cut down by Christians, and Jews cut down by Christians—and not for the glory of God but for mere glory and for mere greed.

The whole book is an inspired elaboration of this theme, reminding one of Ruskin's work, *The Crown of Wild Olive.* In brief, vivid and pungent little essays written with clarity and engaging simplicity, Dr. Runes analyses the social and ethical maladies of modern man. His probings are deep and his findings disquieting. It was high time that a thinker of his depth and wisdom produced an indictment of the corrosive influences on modern culture.

In the sincerity of its wrath and in its surgical analysis this book attains poetic heights of thought and eloquence and the language naturally rises to the poetic level. The word "God" is used here in a broad and spacious sense; the title is mainly symbolic of the depressing ethical situation of today. The subjects of the essays themselves manifest the bewildering confusions of our age.

MOHANLAL KASHYAP

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*The God of the Witches.* By MARGARET ALICE MURRAY. (Faber and Faber, Ltd., London. 212 pp. Illustrated. Second, enlarged edition 1952. 21*s.*)

This work was originally published in 1931, and this second edition is to be welcomed, not only because the first edition has for long been virtually unobtainable, but also for the new matter now included, which, *inter alia*, gives the reader an entire new chapter on the position of the witch in the social structure. As most people are aware, the rise of official Christianity in the West was accompanied by the growth of a number of sects which were stigmatized by orthodox churches as heretical but which persisted, in the face of most terrible and bloodthirsty persecution, well into the Middle Ages. Some of these sects are known to have been at one time such serious rivals to the Church that it was even doubtful which would ultimately triumph. What is probably not so fully realized is the survival of a far older religion, which Dr. Murray conceives to be the cult of the Horned God, which also persisted down to the 18th century, and of which traces are to be found to this day.

Although there can be no doubt, as our author emphasizes, that both the sign of the Cross and the idea of the divine-human sacrifices were long anterior to Christianity, the persecuting Churches—for so they must be called—have so literally bedevilled the history of all other religions by calling their gods devils and all Magic so-called Black Magic and witchcraft that it is difficult to disentangle, from the completely biased accounts of the examin-

ers and the evidence of the hysterical or the tortured, any true picture of these ancient and persistent beliefs. Dr. Murray, however, has rendered us sterling service in this respect, and if the reader will remember—though it is not always too easy—to substitute the word God for Devil whenever the latter occurs, a definite picture will emerge, even though many details for which one would wish are, of necessity, not to be found. For those not already familiar with the idea of the Divine Victim as found in the West in historical times, Chapter VII, with its analysis of the cases of William Rufus, Thomas à Becket, Joan of Arc and Gilles de Rais will prove of particular interest. The thesis, as regards the first two named, has, of course, been treated much more fully by Mr. Hugh Ross Williamson in *The Arrow and the Sword*.

E. J. LANGFORD GARSTIN

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*In Search of the Hereafter: A Personal Investigation into Life after Death.* By REGINALD M. LESTER. (George G. Harrap and Co., Ltd., London. 224 pp. 1952. 12*s*. 6*d*.)

One cannot question Mr. Lester's good faith in this simple description of his endeavours to communicate with his "dead" wife. But readers should not let their inevitable sympathy with him blind them in reference to his conclusions, as when he writes, repeatedly and arbitrarily, that "there is no alternative explanation" to the Spiritualistic one; or again: "I have therefore ruled out as evidence anything that could have been in my mind, either consciously or subconsciously." What he accepts as proofs of identity or cross-checks would be rejected by anyone who had studied, even slightly, the human constitution as given in Eastern psychology, or the potentialities of that subtle, all-pervading, registering agent, the Astral Light. Spiritualists often present, as their own contribution, portions torn from the Theosophical explanations of psychic laws and phenomena published by that great occultist of the last century, Mme. H. P. Blavatsky. These shreds and tatters, woven into the Spiritualistic ideas, do not give a true picture and afford no warning of dangers.

The book has interest as a record, and one notes a family likeness in the messages and conversations, their chit-chat level, and the almost sub-human atmosphere conveyed by such episodes as that of the trumpet (purporting to be used by the author's wife) nuzzling his face and head, and forcing his hand deep into its mouth. It may seem harsh to criticize the happy feeling induced by spiritualism but experience has shown that astral intoxication is more dangerous even than the judgment-deadening exhilaration produced by physical alcohol. Mme. Blavatsky also wrote of the true means of communion with the "departed," and the interest aroused by Mr. Lester's book, when first published as magazine articles, indicates the great need for her illuminating presentation of the facts. Sincerity alone is not enough when dealing with "the unknown."

L. M.

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*Matters of Life and Death: An Inquiry into Spiritualism, Faith Healing and Psychic Research Today.* By GEOFFREY MURRAY. With an Introduction by THE DEAN OF ST. PAUL'S. (Sidgwick and Jackson, Ltd., London. 200 pp. 1953. 10*s*. 6*d*.)

This competent, objective survey is developed from a series of articles in the *News Chronicle* in 1951. Mr. Murray has personally investigated various Spiritualist organizations, private mediums, and healers like Harry Edwards. He has browsed in the S. P. R. library, made researches into the historical background, and questioned the attitude of various religious bodies. As to his conclusions, he does not consider Spiritualists cranks, but is not convinced by their theories of "survival" and "spirits," being more inclined to give

"telepathy" the credit. He is impressed by the results of faith healing, but is again unable to accept them as due to "spirits." The concept of the powers of the human "soul" and "spirit" seems to him nearer the mark. With characteristic common sense he feels that "prayer" is a dangerous substitute for self-responsibility and obedience to natural laws of health, and that it is the nature of man (body, mind and spirit) that needs to be explored.

It is a pity that Mr. Murray, with his balanced outlook, has obviously never come across the Theosophical explanations of the phenomena investigated, for these give an integrated view. They agree with his conclusions, but furnish the rationale he has not yet discovered. Some so-called Theosophical works have become coloured by spiritualistic conceptions and do not give a true picture, but a study of Mr. Murray's evidence in conjunction with the writings of H. P. Blavatsky and W. Q. Judge on the human constitution, after-death states and psychic laws and phenomena would be most helpful.

E L. MARR

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# SOUL IN THE LABORATORY

The tremendous importance of the concept of man emerges from the discussion by Dr. Humphry Osmond and Dr. J. H. Smythies in the January *Hibbert Journal* of "The Present State of Psychological Medicine." Psychobiology, the most influential school of psychology today, has, they concede, done well in drawing attention to the physical aspects of mental disorders. It is, however, essentially materialistic and reduces men to automata. "This reduction has underwritten the success of the totalitarian conspiracy." Psychiatrists, moreover, who claim to find a complete explanation of human beings and their beliefs and behaviour in the physical behaviour of the brain are incapable of giving neurotic patients the needed sense of individual worth or of dealing comprehendingly with psychotic patients' experiences of levels of consciousness the possible reality of which they cannot conceive.

It makes all the difference in the world to the patient if he is treated by a doctor who believes he is dealing with a spiritual personality with an immortal destiny to be fulfilled, or by a doctor who believes that human beings are skinfuls of physicochemical automata, a mechanical fault in which has brought the patient to see him

Freud's mechanistic psychology is described as a variant of the materialism an excess of which "is making a mock of the art of healing," and his movement psycho-analysis, as a dogmatic product of the human reason. Jung, however, with his concept of the unconscious mind, "gives us a glimpse of a vast, strange, and beautiful inner world more akin to the Eastern view of man."

It is, however, the results of parapsychological investigation which, the authors state, disprove human beings being automata. The work of the parapsychologists "will enable us to talk about the soul...from a basis of natural science." Certainly the value of the parapsychological findings as correctives of soul-denying materialism is great. But the laboratory can never yield the final secrets of the Spirit and Soul of man. One hopes that a new wall of orthodox opinion will not be erected on the very borders of the unknown to bar the way to subjective and intuitive approach to Reality.

# ENDS AND SAYINGS

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

Speaking at the Indian Institute of Culture, Basavangudi, Bangalore, on 5th February, under the chairmanship of Rajadharmaprasakta Shri T. Singaravelu Mudaliar, Mr. F. A. Taylor of the Asian Field Office of the International Labour Organization dealt with "Human Relationship in Industry." Supervision, he said, was a difficult art, involving the understanding of different personalities, who, moreover, were changing as a result of their experiences. Adequate supervision, however, played a very important rôle in winning and holding the workers' loyalty. Without it, welfare measures and incentives for increased output would not suffice. The fair and timely handling of industrial problems prevented their growing into large disputes for tribunals or courts to settle.

In the *Bhagavad-Gita*, as in the Confucian philosophy, the pattern of behaviour is set from above. Mr. Taylor brought out that the pattern of behaviour in industry was set from the top and communicated from the supervisor of many men to the supervisor of a smaller number and so on. Among the sound rules for good human relationships Mr. Taylor named: giving the worker an idea of his place in the industry; advance intimation of changes affecting the workers and explanation of their necessity; the utilization of each worker to his full capacity, with scope for special ability to find expression and credit where credit was due for useful suggestions as well as for outstanding or extra work. Man's innate passion for justice being so strong, it is not surprising that a supervisor's taking to himself the credit due to a worker is a fruitful cause of dissatisfaction. In short, Mr. Taylor brought out, according to the quality of the supervision, it was either a source of constant friction or it contributed to the smooth functioning of industry.

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Washington Day was celebrated at the Indian Institute of Culture, Basavangudi, Bangalore, on February 23rd, by a Special Meeting presided over by Mrs. R. B. Watson, who brought out how Washington owed his hold on his soldiers and on the affections of his people not to his military or diplomatic genius—for he had neither—but to his sterling character. He had not had much formal education, but he had had a courageous and devoted mother and had guided his course from boyhood by high principles deliberately formulated.

Miss Evelyn W. Hersey, Social Welfare Attaché of the American Embassy, described how he had raised and trained his Revolutionary army and sustained its courage (helped greatly, we would add, by Paine), through years of hardships and discouragement until the Colonies had won their freedom. Chosen the first President of the new Republic, he had served two terms, dying soon after his long-deferred retirement to private life. Miss Hersey traced the development of the American ideals of freedom and equality to the increasing restriction of the right to exploit in the name of freedom of opportunity.

Shri M. Ramaswamy, after dealing with Washington's services and his qualities, brought out the lessons that India could learn from this honest and simple man, "a man of great reserve, with his own inner sanctuary." These included the desirability of talking less and concentrating on the job at hand; also guarding against the dangers of sectional differences, against the threat

of which to national unity George Washington had warned.

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The special number of the *Journal of the Ryūkoku University*, Kyoto, Japan, published upon the University's 30th anniversary by its Research Association, impresses one as painstakingly produced. The two articles in English, "Tibetan Buddhistology" and "Honen and His Doctrine of the Pure Land School," are full of facts and references, although the writers, not being quite at their ease in English, are sometimes obscure.

The first study is based on three texts: the *Bhāvanā krama*, the *Bodhipatha Pradipa* and a synopsis of Tsonkha-pa's *Lam-rim chen-mo*. The second examines the views of Honen, a 12th century Buddhist saint, upon the controversial question "whether the attainment of our salvation be grounded on 'Once calling the Name' principle or 'Many calling the Name' principle." The Name is the sacred Name of Amida (Buddha). It suggests a climate of religious thought not unlike that of the less enlightened forms of the Indian *Bhakti* cult. Unfortunately, most of the number is in Japanese and thus we are deprived of the interest of "Buddhism as Applied to Social Science," "Logic and Psychology in Religion" and "Current Trends of Thought in Japanese Youth." We especially regret missing the last.

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Gutorm Gjessing in an article in the November 1952 *International House Quarterly* entitled "The 'Primitives' and Ourselves" has some interesting things to say about the difference between wisdom and intellect. He writes:—

> In the immense admiration of Intellect we have forgotten that Conscious Self covers only a very narrow sector of the human mind. But if we, with our senses and our intellect, are able to conceive but a small fragment of ourselves, we obviously are still more helpless when faced with entirely different cultures.... Basically our intellect is analytical and consequently it is individualistic, egocentric and egotistic. Wisdom, on the other hand, plumbs the great quiet depths of subconsciousness and unconsciousness. It is based not only upon observation but also upon the forgotten experiences of tradition: And it is not egotistic because below the conscious surface of the human mind rests not egotism but sympathy and co-operation....Intellect, reason thinks with brain alone, Wisdom thinks with heart and brain.

Gjessing applies these ideas to the so-called "Primitives," pointing out that for them all nature is alive and that they have the sense to work with her and not against her. Also they have understood that the real freedom of the individual is first and foremost to have a common life with other human beings. Instancing America's Dust Bowls as an example of this lack of co-operation, he shows that even the Bantu in Africa, in his agricultural efforts, sensed the need for retaining large trees in his fields to hold the soil together and keep it from being washed away by heavy tropical rainfall.

Although Prince Kropotkin had put forward his "law of mutual aid" as a scientific proposition at the close of the century, it was not tested and found to work in biology and sociology until the late 1930's. The author points out the great danger of believing that human behaviour is dictated by reason alone whereas it is largely dominated by the unconscious. National and international tensions are largely due to this delusion. Long-lived cultures like the Chinese, he thinks, were such because they believed more in the art of living than in the art of technical progress. The West, he says, needs to learn this lesson and to cease meddling intellectually with the unconscious depths of the human being, as this only acts as a hindrance in the way of our inherent wisdom expressing itself. Unless we do so our civilization can hardly be humanized again.

MAY 1953

# THE Aryan Path

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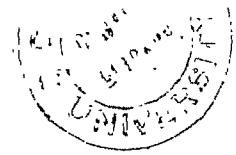
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**"Aryasangha," Malabar Hill, Bombay 6, India.**
**62, Queen's Gardens, London, W. 2.**



# 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. XXIV MAY 1953 No. 5

## "THUS HAVE I HEARD"—

The ideal which every Sage-Teacher has held before the mental eye of his disciples, as a model for their copying, is high. To be noble not only in aspiration but also in achievement. To be strenuous in the sustained service of all souls. To immolate the self of matter on the altar of the Supreme Spirit. To give light to the ignorant; to nourish the starving; to love the poverty-stricken. To help the mind of man even more than to nourish his body; to awaken the intuition of the heart even more than to educate the mind. To see the One Self in every form of life and to act, as far as in one lies, as that One Self.

To the common man these instructions should make a particular appeal. Today a very large number of men and women are aspiring to work at self-improvement, to gain Soul-light, to feel and to express peace, calm and inner strength.

In exhorting their disciples, different teachers have used different images. Concrete images convey greater instruction and deeper inspiration than do abstract formulæ. Thus, the Enlightened Gautama used many images to appeal to his Bhikkhus; among them, the image of the Lamp. "Be ye lamps unto yourselves, O Bhikkhus; work out your salvation with diligence!" The great Shankara may also be cited and the *Gita* is full of precious images used by Krishna, the Master of Yoga. Even casual reading stirs the mind and in not a few hearts one or another image awakens the slumbering Soul-energy. The stirring of the mind, however, is rarely sustained and the heart energy aroused subsides, often and often, into a vague feeling of pining "for what is not." It is necessary for the mundane mind to revert to the images of abstractions which stir and energize the consciousness.

Let us, as an example, consider four images which the Christian Master used in his grand Sermon on the Mount. In Matthew (V: 13-16) we find:—

Ye are the salt of the earth: but if the salt have lost his savour, wherewith

shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Jesus describes his disciples as "the salt of the earth." To life, drab and sordid, they, by receiving the knowledge which he imparted, gave savour—taste, appreciation, zest. Also, salt is preservative and they preserved their Master's wisdom. Again, in ancient thought salt and incense went together—salt which preserved and immortalized the Soul's wisdom and the incense of the teachings which wafted fragrance for the benefit of men and Gods. "Bread and salt" is a common phrase and represents a universal symbol; offerings were made of them on sacred occasions. So, when Jesus describes his disciples as "salt," he wants them to give real savour to life by preserving within themselves the knowledge and offering it in faith and generosity. In each man the real preserver is the Soul and to express its savour is to speak as the Soul. In his Epistle to the Colossians Paul wrote:—

Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. (IV: 6)

In the Gospel according to Luke (XIV: 34-35) we find Jesus saying:—

Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Can a disciple lose his "savour"? Yes, he can, by faithlessness to his instructions and to his discipline. He cannot be absorbed by the masses of good men, and even for a "dunghill" he may become unfit. In speaking in parables Jesus knew that his followers could comprehend the real import of his statements and so he reminds them to give their heart attention to this parable: "He that hath ears to hear, let him hear."

The limits of allotted space have been reached. The other images remain to be dealt with on another occasion.

SHRAVAKA

# THE VISIONARY LANDSCAPE

## INDO-EUROPEAN IMAGERY AND SYMBOLISM IN WESTERN LANDSCAPE ART

[ **Mrs. Hannah Closs,** the first part of whose interesting essay we publish here, is a historical novelist, the author of *High Are the Mountains* and *And Sombre the Valleys*, the first two novels of a trilogy on the Albigenses, of whose tragic struggle for spiritual freedom she told in our June 1951 issue. Mrs. Closs is keenly interested in seeking the links between Eastern and Western mystic thought, as readers of her earlier article, "The Meeting of the Waters," will recall. In that article, published in our May and June 1948 numbers, she inquired into the interrelationships of East and West in the mystery of the Grail.—ED. ]

### I

In a recent essay on "Death and the Baroque," Mr. Aldous Huxley expressed the regret that "medieval artists of Christendom painted *mere backgrounds*, whereas those of the Far East painted landscapes that are the equivalent of mystical poetry—formally perfect renderings of man's experience of being related to the Order of Things."

At first sight his criticism may well seem justified. For the Chinese artist it was customary, or at any rate considered recommendable, to go, as it were, into retreat amidst the wilderness, that, rapt in contemplation before mountain lake and stream, he might apprehend the nature of their being and, losing himself in that mystery, feel sweep through him the Divine Energy of the Life-Spirit itself.

A perfect example of this attitude may be seen in the Chinese painting of summer by the Emperor Hui Tsung.

Measured against such pantheistic vision, through which all objects, living or inanimate, are subjugated to an unbroken rhythmic continuity of form, not only the "mere backgrounds" as Mr. Huxley calls them, of mediæval European paintings, but equally the fully developed landscapes of later periods themselves, may at first seem pitifully concrete—either a conglomeration of naturalistic detail, or an arrogantly romanticized or heroicized projection of rationalized human consciousness, if indeed the landscape has not been relegated to the place of a mere foil to the representation of self-glorious man.

But is the comparison itself completely justified? We are not Buddhists or Taoists and few of us have practised, or even set before us as Ideal, an Oriental receptivity. True, many European mystics, finding a common root in what has been termed the Perennial Philosophy,

reflect in their thoughts and visions a close affinity with those of the East; but their pantheistic trend of mind stood almost in contrast to the theistic attitude of Christian orthodoxy and in the eyes of the Church almost amounted to heresy, whilst for the Oriental pantheism was an acknowledged factor of the established order, and hence, in a sense, of the social community itself. The Chinese nature-poet and artist may therefore incline more easily to true mysticism, whilst retaining a place in society, than his counterpart in the West, in whom a pantheistic attitude often tends to go hand in hand with an individualism that can amount even to rebellion and stand in actual opposition to society, orthodox religion, or the State. That blend of detachment and sophistication typical of the Chinese is not likely to be characteristic of the European genius. Nevertheless the latter betrays a fervent apprehension of the mysteries of the Infinite.

Did not England and Germany in particular give birth in the so-called Romantic age to nature poetry that is filled with pantheistic rapture? We need only think of Shelley, the reveries of Wordsworth, the impassioned inner landscapes of Hölderlin —visions to which no Chinese lyric, exquisitely subtle though it be, has, I think, attained.

Is it not the equivalent of such poetry which we should seek in Western landscape art rather than the complete detachment that is the possession of the Oriental? The latter we can scarcely hope to find, for the European artist, like the poet, is himself far more subjective than his Eastern counterpart. In the mind of the Westerner, the apprehension of a unity behind the chaos of appearances is fraught with greater difficulty than in the Oriental who regards reality as a semblance. None the less I would suggest that European art too has given rise to landscapes that can be called, if not directly mystic, essentially symbolic or *visionary*. They belong to a large extent, though not exclusively, to Northern Europe, more particularly to Germany, and the fact that for long ages they enjoyed so little recognition was due not only, I think, to the tyranny exercised by humanism and the Italian Renaissance ideals, but to the failure, even amongst Germans themselves, to seek in them the unrealistic *transcendental* quality that removes them from the pale of the anthropomorphic representative art so typical of Southern Europe, and even suggests at times, in spite of fundamental differences, a *peculiar affinity with the East*.

But let us for the moment turn to something much nearer at hand—an English work of the 19th century which at first sight calls up thoughts of Arcadian idylls, set in the English rural scene. It is a pastoral by Samuel Palmer. A fervent admirer of William Blake, and profoundly religious, Palmer spent some time in the Kentish wilderness of Shoreham, "living into" the landscape

with a mystic devotion that would have satisfied the Chinese.

Speaking of his landscapes, Mr. Geoffrey Grigson has said :

> ...for Palmer as for Blake, a shepherd was not merely pastoral or Virgilian. Palmer's shepherds are the shepherds of *Pilgrim's Progress*, shepherds in the Delectable Mountains with their gardens and orchards and vineyards and streams—the mountains from which the Celestial City was visible.

What are such landscapes, we may ask, but a form of Earthly Paradise —" an Enchanted Ground," as Bunyan himself calls it—where the pilgrim may find solace for a season, to the murmur of the river and the continual singing of birds, in the country of Beulah where the sun shineth day and night, for it lies on the Borders of Heaven. Here, as in the woods of Sir Philip Sidney's Arcady :—

> No treason is hid, veiled in innocence :
> Nor envy's snaky eye finds any harbour here.

Amidst the frigid environment of a neo-classical architecture, sandwitched between the triumphs of dawning Realism and the frivolities of the Rococo style, Palmer's passionate visionary apprehension of nature, lit by his incandescent moons, his glades and fields and mountains, his trees looming as portentous as Yggdrasil, seem almost unique—though to us today they may find affinity in the works of such painters as Mr. John Piper and Mr. Graham Sutherland.

Nevertheless I am inclined to believe that Palmer, in turning his back on the rationalized panoramas of 17th and 18th century landscape painting, was actually expressing, though in a highly individual manner, an attitude to landscape that is the outcome of a long, possibly unconscious, tradition. Further, I would suggest that in doing so he made use of images which, combining in ever new and highly divergent patterns, have their roots in a dream that has haunted the mind of man for centuries, even for thousands of years, namely, man's yearning for the infinite and his dream of Paradise.

How often we find that dream expressed in countless forms in poetry and literature, now as a blissful Arcady, now as a realm of eternal, ageless joys (the Land of Youth met with so often in Celtic myth and faery-tale), or as a state of immortal existence ! The boundaries between spiritual and sensuous are strangely confused. But for all its diversity of form, one factor remains basic and constant, namely, the idea of a realm somehow remote, cut off from this visible world. It possesses a sensuous beauty familiar to our earth, but a beauty infinitely enhanced and sublimated. It wears the forms, the images familiar to us, but they have the quality, not of actuality but of symbol and dream. In short, this idyllic Paradise reflects not an outer but an *inner* world.

Let us, for a moment, consider the idea of Paradise from the point of view of religion which has, after all, exerted a fundamental influence

on art. In the minds of most of us it is inevitably linked with some image of the Garden of Eden, the Creation and home of Adam and Eve before the Fall, and there arises before our mind the concept of a green and fertile glade, spangled with flowers, watered by streams and shaded by leafy trees, such as is represented in a picture of Paradise by Lukas Cranach, a German painter of the early 15th century. Only in his innocent state may man walk in this Paradise through which blows the Breath of God. None the less the Old Testament is overshadowed by the image of the tyrannical and vengeful Jehovah.

It is in Mazdaism—the ancient religion of Central Asia, once known as the cradle of the Indo-European race, a religion traceable only in its later developments in Iran, that we may discover a still purer example of the idea of nature as permeated by the Divine Spirit, the *Chwarna* —the radiance of God.

Of the *Chwarna* it is written in the Mazdaian Bible, the *Avesta* :—

> It appears now as a bird, now as a creature swimming or diving, as a ram or in the form of some other beast, or it passes over into the milk of a cow. *Chwarna* causes the streams to gush from the springs, plants to sprout from the earth, winds to blow the clouds, men to be born. It guides the moon and stars on their path.

In art, such a concept allows of no naturalistic treatment. Nature is expressed in symbols—leaf and fruit, bird and beast, above all water —the gushing stream or spring, the Fountain of Life, holy to all those who dwell in desert or steppe, though not to them alone. Numberless legends known to us since childhood will recall in one form or another that magical source "for ever spending never spent." But what if through some terrible fatality that source fail, the spring dry up? We need but think of the fearful desolation, the curse that fell on all the land in the legend of the Grail—a concept that finds so poignant an echo in Mr. T. S. Eliot's *Waste Land*:

> Here is no water but only rock
> Rock and no water and the sandy road.

The concept of the Fountain of Life recurs continually in the early Christian art of the East. Just as Christianity absorbed so much of Mithraism and the Greek and Egyptian religions, it is permeated with Mazdaian symbolism. A 13th-century carving from St. Mark's, Venice, represents but one of the many similar examples of fountain, bird and vine found in early Christian art. For the vine, symbol of fertility, entwined with the fountain, is a formalized variant of the tree of life with water springing from its roots.

Now let us turn to a specimen of Western mediæval painting—a 14th-century Flemish MS. illustrating Marco Polo's history of his voyage, the "*livre de merveilles.*" Here we see a fountain from which flow the four waters of Paradise, bounding mountainous peaks—the four quarters of the world. Significantly, as

we shall see later, the fountain feeding the rivers of life stands within an enclosure. The paradisal realm is cut off from the actual world by the encompassing seas. Marco Polo's voyage naturally suggests Oriental influence but we need only think of Celtic legend to see how completely such a concept belongs *also* to the West. Is it not in fact a symbol of that Other World, that Avalon to which Arthur or Tristan or Guigemer, wounded unto death, are borne in a magic ship or a rudderless boat across unknown seas?

But clearest of all perhaps is the direct reflection this picture seems to give of the images that appear in the "Harrowing of Annwn," the Welsh poem that suggests primitive concepts of the Grail:—

Perfect is my seat in Kaer Siddi
Nor plague nor age harms him who dwells therein....
And around its corners are ocean's currents
And the fruitful wonder-working spring is above it,
Sweeter than wine the drink in it.

Mediæval French romances, such as the *Perlesvaus* (a version of the Grail legend), give a similar image of the heroes who, crossing vast seas, reach an island with a castle, a beautiful tree and a wondrous fountain.

Does not such symbolism clearly remind us of this 14th-century illumination? We have so far met with the image of fountain, mountain and tree, the concept of a holy or magic enclosure. We must not necessarily expect to find all these images united in one and the same picture.

Of symbolic *mountains*, bounded by the seas, we find many examples in Eastern art where they appear, as for instance, in a bronze mirror of Buddhist Japan, in the Todajd monastery at Nara, as the magic mountain of the world — Mt. Meru—on which is situated, it is said, the *Garden of Paradise*. In one variant of these mirrors we see even a boat with a solitary fisher—echo of the Fisher King of the Grail.

Of the symbolic tree, an Indian miniature painting of the Moghúl period[1] offers a marvellous example. The tree is here a gigantic rose-bush. (We shall refer to the significance of the rose in European painting a little later.) From its roots spring two streams from which a pair of animals drink. In the mountainous distance is a city; above the tree hover two cocks—symbols of the triumphant dawn that lightens the sky. How often was the dawn to play a part in Christian art, from Byzantine mosaics in Ravenna to Dürer's altarpiece of the Holy Trinity! To quote once more the words of the Mazdaian *Avesta*:—

At the flaming of the dawn, when the gates of heaven are thrown wide... the Saviour rises out of the far East, the fount and habitation of Light.

But, keeping for the moment to the tree, let us recall too the significance of Yggdrasil, the World Tree

[1] See J. STRZYGOWSKI: *Durev und der nordische Schicksalshain*. (Heidelberg, 1937, p. 50, plate 41.)

of Nordic mythology growing in Mitgard—that mid-region between Utgard, the outer world, and Asgard, the celestial realm of the gods—Yggdrasil, at whose roots the coiling serpent gnaws. I cannot look on those gigantic, almost demonic trees of Samuel Palmer's, with their writhing snakelike roots, without feeling that they were inspired not only by a perception of actual nature or a sense of æsthetic form but by the unconscious rising up of those incalculable images that lie hidden in the communal memory of the Indo-European race.

In Persian art, which so often reflects rather a courtly version of Mazdaian concepts than the tenets of Mohammedanism, the tree, situated in a paradisal landscape inhabited by animal creatures, is a common phenomenon, nowhere more exquisitely embodied perhaps than in those carpets whose significance can only be perfectly understood if we regard them not merely as wonderful decorations, or as illustrations of the chase but as manifestations of the all-pervading spirit of *Chwarna*.

Through Sufism (a heresy of Mohammedanism), the old Mazdaian and Indo-European concepts were inwoven into courtly Persian poetry and art. The remote Paradise is reflected in the walled or trellised garden of Love in which lover and beloved indulge in an amorous mysticism amongst flowers and trees. Frequently in these enclosed gardens there is a cistern of water.

Is it pure chance that a late mediæval example of the Christian Garden of Paradise by an artist of the Upper Rhine should suggest so striking a parallel to Persian Sufi art? Brilliant in colour, this little painting of the *Paradiesgärtlein* in Frankfurt reminds us of a large-scale European miniature from a Persian manuscript. For here also is the courtly element, the mystic-erotic setting where, in a walled garden, Mary is surrounded by strangely fashionable saints and angels who make music and converse, whilst one of her bower maidens fetches water from a cistern. Of course, we must never forget that, whilst I suggest that such a picture reflects Eastern symbolism, it at the same time marks a growing interest in naturalistic phenomena which is not only the outcome of Nominalist philosophy, but even of the teaching of Thomas Aquinas, that God is mirrored in all things. The emergence of Western landscape painting may well be explained also in the light of mediæval Christian influences, but I have time here only to follow my theme and trace older, and we may say archetypal, images.

How extraordinary was their persistence is revealed, for instance, by the "*Concert Champêtre*" reputedly by Giorgione. Here, at first sight, all mediæval symbolism has yielded to the consummate representation of human form. May it not dawn on one with surprise that we are once more faced with similar images to those we met with in the Paradisal Garden of Love? Only now,

in the Italian Renaissance, the figure fetching water is in classic nudity as indeed the Paradise has been translated into the idyll, nor is there need any longer for the visible boundary to guard this Arcady in which the fashionable youth of Venice has found a refuge from the world. The magic circle has been created by the power of music and by the mood of the landscape itself.

Lack of space prevents me from discussing the question of the idyll as a whole and from inquiring whether the escapist "Arcadies" of Hellenistic and Roman civilization are not partly the result of an unconscious "harking back" to ancient Indo-European ideas. Nor can I here consider further paintings by Giorgione such as the *Tempesta* in Venice, which I believe to be visionary or "interior" landscapes. It has been suggested that their mysterious allegorical (I should rather say dream-like) quality, which removes them so far from Italian paintings as a whole, was due to Giorgione's having belonged to secret societies which inculcated esoteric learning from the East. Maybe it was largely because he stood on the boundary of the North, in which as we have already seen and will perceive yet more clearly, the visionary landscape is at home.

Certainly Venice may well have enjoyed direct access to Eastern influence.

HANNAH M. CLOSS

*(To be Concluded)*

# PSYCHE AND NOUS

Research in parapsychology has produced results which challenge time-hallowed assumptions of natural as of psychological science. Some of these were presented by Dr. J. B. Rhine last year at a Unitarian Colloquium on "The Nature of Man." The studies in Extrasensory Perception (ESP) at Duke University and elsewhere had, he affirmed, demonstrated under test conditions the unconscious operation in certain subjects, under favourable circumstances, of a faculty apparently independent of time and space. The results, including the "incontestable and unshakable case for the psychokinetic action of subject upon object," *i.e.*, for the direct influence of mind upon matter, were not to be accounted for by physical operations as physics was understood today. He considered it safe to conclude "that there is something operative in man that transcends physical law, and, therefore by definition, represents spiritual law."

Merely because the lexicographers have blanketed everything incorporeal under the term "spiritual," the parapsychologists need not follow their lead. It blurs the distinction which Indian psychology has wisely drawn between the lower and the higher or superphysical faculties in man, of which the higher lend themselves only to the man of moral elevation and unselfish aim. We agree with *Manas* (U S.A.) which reviews these findings in its March 18th issue, that the faculties so far revealed in the laboratory may better be called "psychic" and the term "spiritual" be reserved for the higher faculties related to wisdom, conscience, intuition, in which the operation of a higher or soul nature can justly be assumed.

# COMPARATIVE PHILOSOPHY

[ We publish here the second and last part of an article on this important subject by **Mr. Karl H. Potter, M.A.**, who is in India as a Fulbright Scholar, attached to the Andhra University, Waltair. Comparative philosophy has a distinct contribution to make to mutual understanding between peoples, which the American Fulbright Act seeks to promote.—ED. ]

## II.—NATIONAL COMMON SENSE AND INTERNATIONAL PHILOSOPHY

The direction which the development of common sense takes must be in one sense spontaneous—it cannot be planned out by a committee as if it were a military operation. But that does not mean that we must leave the direction to chance. And what we can do seems to me to be the only proper justification for comparison in philosophy, and a very important one. What we can do, as philosophers, is to enlighten our own common sense by proposing theories—fantastic ones, no doubt—in areas not dealt with in much detail by the central core of our own culture's philosophy. What I mean is this: earlier I cited a suggestion that common sense in Britain and America thinks first about the public good, while that in India worries most about the individual's spiritual welfare. This is a large and debatable generalization, but let us suppose for the moment that it is true. Then, to educate the common sense of these two cultural areas, we shall want to direct the thinking of the West toward spiritual problems and the thinking of India to problems of public welfare. We shall want to bring the philosophers of India to the point where they can offer contributions to the philosophy of science; conversely, philosophers in America and Britain will be offering contributions to theories concerning the spiritual life. If this could be accomplished, we might next find philosophers worrying about the relations between these two areas of study and trying to work out a theory of the connection between the individual spirit and science—both cultures co-operating in this venture, because now they would both feel it to be of the utmost importance. This is not a plan of action, but a hypothesis about what might happen if the horizons of the enlightened common sense of philosophers were to be broadened.

The important point to see is that philosophers are led on by their own interest in each topic as philosophers, not as explorers in odd corners of scholarship. The philosopher must be convinced at each step in his development that a new discovery is related to some problem

which his enlightened common sense *already* feels is important. We cannot, as has sometimes been proposed, stop or slow down the progress of science, or speed up the progress of religion or psychology, so that the philosopher may get a balanced view. Progress will continue; philosophers will go on making fantastic theories, the inevitable reaction to the common sense of the moment will result and common sense will change just as it has always done. To suggest any plan which precludes this natural development is to dream.

But how can we even begin to philosophize in a field where the contributions up to the present have come out of a quite different common-sense basis? Is it not a tremendous demand to make of a philosopher that he enter the field without any background? We cannot philosophize *in abstracto*. And is it really possible for anyone to master theories and attain a background in an area where the assumptions made are quite different from his own?

These questions are of the utmost importance, for they suggest that, in order to study responsibly the areas which are little known to him, the philosopher of one culture must absorb the common sense of another culture. Must the aim of the proposal, then, be assumed to be already achieved before it is carried out? I do not believe the situation is quite so grim. It is true that the more one absorbs the common sense of another culture, the better able will one be to make responsible contributions to the area in which that culture's philosophy is strongest. But I do not believe that the converse is true, that one can make no contributions in another area without completely changing his own common-sense assumptions.

I would take cognizance of the difficulty in another way. I agree that it is not at the outset possible for any one to master theories in an area where the assumptions made are *quite* different from one's own. But I have nowhere said that philosophers should try to change their spots overnight—in fact, the whole point is to achieve the change of one's common sense gradually and, to some extent, painlessly. That's where the comparative philosopher comes in. His job, as I see it, is to interpret the results of the philosophy of Culture A to the philosopher of Culture B in such a manner that B may easily move into new fields of inquiry, fields which carry him out of his own common-sense interests and into those new ones which he will then share with A. This movement must be painless in the sense that B must be able to feel that he is discovering things as he moves along which are giving him insights in terms of his own common-sense beliefs. Incorporating these new discoveries into his beliefs, he then has a new basis upon which to make a further step into the new field, and so forth.

As I suggested, the man who makes this painless transition pos-

sible is the comparative philosopher. And the function here assigned to him, it seems to me, delineates how comparison between the philosophies of different cultures must be carried out for the benefit of philosophers. The comparative scholar must always be relating his discoveries to the common sense of his audience; he serves as a scout to his fellow philosophers and, since the forest is thick, he must never get so far ahead of them that he cannot find his way back. Indeed, not only must he lead them along paths that have perhaps never before been trod, but also he must always be pointing out the landmarks, urging the travellers onward and recommending what lies ahead.

Yet, since a scout is not a guide, in the sense that he too has not necessarily been all the way over the route before, our scholar does not necessarily require an intimate knowledge of the common sense of the other culture. He needs a few rules of thumb, to be sure: he must know the language in which the material to be discovered is to be found and he must be sufficiently acquainted with the general framework of ideas to be able to move among them with some ease. Even with these rules, he may lose the way. His duty, however, is always to his students, and he must produce his comparisons in such a fashion that they find them understandable and illuminating.

A comparative study that is worthwhile from this point of view will not be of the sort that says: So-and-so differs from Plato in the following ways. For, Plato being dead and gone, his philosophy has interest for us only in comparison with our own common sense. We make the following rule, then: A philosophically useful comparison between two sets of ideas must be such that at least one of the sets represents or is clearly related to the common sense of some living culture. The comparison is then addressed to the members of that culture, as a means of introducing them to the facets of thought in the other set of ideas which may tend to make them revaluate their common-sense beliefs and possibly change them. A comparison addressed to ancient Greeks can have only remote usefulness for us.

This means that the techniques of scholarship used in comparative philosophy will be those techniques which are understood by the philosophers of the culture to which the comparison is addressed. As an example, if one wants to compare some portion of Indian philosophy with contemporary thought in America for the benefit of Americans, one should use the techniques of scholarship sanctioned by most American philosophers—a careful study of the semantics and logic underlying the portion of Indian thought being studied, along with an indication of the problems raised and the sorts of answers suggested by the ways in which words and concepts are used in this Indian system.

On the other hand, when American philosophy is being studied for the benefit of the Indian philosopher, it may prove more illuminating to him to point out the broad implications of the doctrines held by American theorists, using language and concepts that are familiar in discussions of Indian philosophy and contrasting those doctrines with parallel schools of thought in India.

The comparative philosopher is a peculiar sort of scholar in that he may not shut himself away in a corner of the library and work his life away on some pet project which he has never bothered to relate to anything else. The comparative scholar owes it to his public to make the fruits of his studies palatable to them and even to abandon a line of inquiry if the results are not of the sort likely to provide illumination to his readers.

Comparative philosophy in this sense is an essential part of the philosophical enterprise, for it holds the promise of an eventual community of philosophers working for a common purpose. It is to the great credit of the philosophers in the universities of India that they have seen the necessity for such a community and have already embarked upon a study of Western common-sense traditions. If and when their researches bear fruit in the form of contributions to Western modes of thought, they will have achieved what most philosophers in the West have shown few signs of interest in so far, namely, the improvement of their common-sense beliefs by enlarging their scope of interest.

KARL H. POTTER

## ON VALUES

In " Values in Context," an address delivered last October at the Mount Holyoke Conference on Science and Human Values (*The American Scholar*, Winter 1952-53), Mr. David Riesman challenges the frequent assumption that values in general have in our day been lost or dissipated. Certain values may have been replaced by others, but " men cannot live without values, without preferences and choices. "

He does not believe in attempts to impose one's values on others. He implies the need for self-examination as to how far pride of intransigence and exhibitionism are involved in one's championship of the unpopular side of a question.

Mr. Riesman rejects the idea that a consensus on values is necessary to the holding together of a democratic society. " Value-agreement, " he implies, could be based only on " choicelessness. "

All men can be expected to see alike only when, in the course of evolution, all truth becomes self-evident. Meanwhile it is of the highest importance to human development that each be free to make his own value judgments, combining, perhaps, with Mr. Riesman, conviction on certain issues with a relativist position on others.

Mr. Riesman admits, however, an understandable tendency to become a fanatic crusading against the fanaticism that is directed to destroying in us the psychological roots that would enable us to sympathize with "a possibly liberating voice in the thinkers of the past. " There is a special pertinence, in our day of pressure for conformity, in Mr. Riesman's plea for meeting life " flexibly, listening to the ancestor within and the friend without, but not bound to obey either. "

# THE IDEAL OF THE OPEN SOCIETY

[ **Shri M. A. Venkata Rao,** M.A., considers in this thoughtful article the ideal of society which shall best serve the interests of all, invoking support for his ideas not only from ancient Indian philosophy but also from Plato. However little eclecticism and compromise or the middle way of synthesis and mutual adaptation appeal to the fanatic, political or economic, there is little doubt that something of the kind offers the only reasonable way out of the present *impasse* caused by the division of the world into opposite camps.—ED. ]

There is a decisive difference between ancient and modern times in regard to the ideal of society. The difference turns on the idea of progress. The psychological climate of early and mediæval society was dominated by the note of stability and equilibrium, in the form either of indefinite continuance of social order at its best or of cycles of civilization with recurring phases of growth, maturity and decay. The Indian view of the social order is indicated by the notion of *dharma*. *Dharma* means a state of society promoting social solidarity, which is achieved by the devotion of individuals and classes to the duties of their respective stations in life. The dominant note in the psychological climate of modern social thought and practice, on the other hand, is not mere health and equilibrium but an expanding order offering to the members of society ever wider opportunities for their betterment.

The idea of progress dominated the thought of the 19th century and permeated all spheres of life and practice, science, philosophy, art and religion. Every invention and advance in technology came in turn to be looked upon as a criterion of progress. Soap, the steam locomotive, the telegraph, the wireless, the modern newspaper, etc., were taken as decisive tests of civilization. Today we find social thinkers turning, after the experience of war and devastation, towards a truer idea of progress. The new line of thought concerning the social ideal is indicated by the concept of the so-called open, as contrasted with that of the so-called closed, society.

The test of the soundness of society is no longer sought in isolated sectors of life, economic, technological, political or cultural, but in the totality of influences operating in any society on its individual members in their several ranks and groups. Though the criterion is twofold : order and advancement, equilibrium and progress, the ideal of the open society envisages the mutual relation of the two aspects in such a way that order and equilibrium are taken up in a vital manner in the process of advancement and progress.

Bergson, in his work, *The Two Sources of Morality and Religion*, sketches the contrast between the

closed and the open types of society in the field of morality and religion. Morality, according to him, appears in the early stages of evolution in the form of pressure and law forcing a certain uniformity in conduct and loyalty, this unanimity being essential for survival in the struggle with nature and other social units. Just as the being is endowed by nature with protective and offensive limbs or organs, so society evolves myths postulating the existence of spirits and gods. Belief in such myths binds the members of society into an effective defensive whole. Such myths are religious. The obligation of the moral law becomes clothed with the myth of common blood or a common allegiance to the same ancestral spirits or gods. While, from the society's own point of view, myth and customary law are inclusive and bind the members into a fraternity, from the external point of view, they are exclusive. The "we group" is distinguished from the "they group" and the sense of obligation is confined to the welfare of the former.

This tribal morality has come to form the core, in modern times, of the religion of nationalism. But there comes a stage in history when the idea of a universal obligation to humanity as such, irrespective of tribe and nation, appears on the spiritual horizon of man. The law of nature in Roman times and the love of God as the Father of all in later days developed the notion of morality and religion as pertaining to man as man. The great mystics break the old narrow shell and introduce man to the ocean of humanity and to a horizon limited by no local Olympus or Meru. The new horizon reveals the true destiny of man to be "clothed with the heavens and crowned with the stars."

The contrast drawn by Bergson between the closed and the open types of religion and morality is applicable to every sphere of life. Much of the conflict between Capitalism and Socialism (or Communism) turns on this distinction, but the controversy has become confused because of the mixing in societies of elements of both types. Feudal economy and polity were largely of the "closed" type. They provided for stability but failed to make room for the betterment of both aristocrats and serfs. Industrialism and the free contract opened the way to a larger life but again only for the few, *viz.*, the class of owners. Society soon came to anchor itself in wealth and inheritance.

The ideal of the open society in industrial organization is not committed either to Capitalism or to Socialism. It does not commit the mistake of 19th-century Liberalism, of identifying itself with *laissez faire* and untrammelled free enterprise. This allowed an open horizon only to the owners of capital but sacrificed the interests of the workers, whose only capital is labour. The new ideal takes into account both the universal principle and the specific situation before pronouncing

judgment on any particular type of economic or political organization. The same major principle or universal truth may have to be applied in different ways in different circumstances to insure the same ultimate conclusion, *viz.*, the realization of well-being. The value of Capitalism at its best has been that it has made possible the development of initiative and of managerial capacity on the part of classes that, under previous regimes, had had fewer opportunities for the liberation of latent faculties. In comparison with the reigns of the Stuarts in England and the Bourbons in France, the new regime of free enterprise functioned for the commercial and industrial interests as an open society. But it did not liberate the peasants and the factory workers.

From this point of view the present Russian regime has had the effect, on large masses of the Russian population, of a great liberating movement. Universal literacy has enlarged the mental horizon of large numbers of the people. But against this beneficent effect must be set the blighting effect of the reigning autocracy, which, in all spheres of life and thought, holds the minds of the people in an iron grip. Art, science and philosophy, music and amusement, family and group life, are all controlled from above. The closed society predominates in Russia over the open one.

In countries favouring free enterprise a similar mixture of the closed and the open society is to be found. The old principle of "career open to talent" indicated in the popular sayings: "Every soldier carries a marshal's baton in his knapsack," and "Every boy born in a log cabin can go to the White House," is no longer applicable to the same degree as before. The majority of working-class people are bound to remain in the economic class in which they are born, and this restriction of economic opportunity entails the closure of many doors to a better life for the vast majority.

In the political sphere too the same history of initial progress and present stagnation is discoverable, even in outwardly democratic countries. The overhead cost of democracy in feeding a large class of ambitious politicians and their supporters, in addition to the necessary cost of the administrative class, with the demands of party patronage complicating the issue, is immense. The sphere of the open door is becoming negligible for most ordinary citizens. This accounts in part for the phenomenal ease with which the Nazi and Fascist dictators seized and maintained power.

The ideal of the open society does not contemplate a mere quantitative summation of social influences on the individual. Every occupation brings man into active contact with nature and his immediate social group. It is the avenue of his freedom and culture. Whether it be tillage or craft, learning or administration, the occupation generates an ethos or a *dharma* of its own. There

is an advantage in this state of affairs; an evil developing in any one sphere will not spread automatically into other spheres of life. It may be met by better ideas in other groups and this will offer a chance of reconstruction.

In modern societies, however, there is a tendency towards uniformity. The ethos of the competitive commercial world is apt to dominate the political and the spiritual and other spheres as well. It influenced Malthus in his theory of population outrunning the means of subsistence and Darwin in his picture of the struggle for existence. It corrupted ethics in Nietsche's theory of the Will to Power transcending morality. Such an ethos of restricted validity will have the effect of closing the mind to better ideas if accepted as supreme and universal, as by dogmatic theology. The idea of the "class of war" in Russia and of racialism, imperialism and plutocracy elsewhere have become the makers of a closed society.

The differentia of the open society is that in it the door to change through reason and persuasion will always be kept open, through a dominant ethos of toleration, faith in reason and good-will. Totalitarianism is the exact opposite of this and is the result of the gangster ethos obtaining supreme power. It is a striking example of what Indian thinkers speak of as *varna sankara* or confusion of vocations. It betokens a simultaneous corruption of the values of money, pleasure, force and law in the ruling group. It closes the door forcibly to reasonable change.

The criterion of the open society is akin to the Indian emphasis on the spiritual quality. Indian civilization judges every value of life and culture in the light of the theory of the three *gunas: sattva, rajas,* and *tamas* (spiritual quality, ambitious activity and action darkened by sense-pleasure, respectively). The *sattvic* ideal demands the sublimation of physical desire and social ambition in the householder stage. In politics and administration it envisages the subordination of power to law and righteousness. In economics it stands for the redemption of wealth through its subordination to morals, from production to consumption.

Every class uses a specific energy with different proportions of spirit, power and appetite but the values of *artha* (wealth) and *kama* (desire) associated with them are subordinated to the ideal of *dharma* to facilitate the emergence of spiritual value. Even in art, the final test is not pleasure but the joy that leaves the contemplator better than before. True beauty and the contemplative enjoyment of it are analogues of the cosmic activity, lifting us to the point of view of the universe.

The criterion of the open society is to be applied in two aspects, the quantitative and the qualitative. The conditions of the good life are to be offered to ever larger numbers of

people. The very process of functioning in the ordinary occupations should lead to such expansion of opportunity. This implies both the creation of surplus capital and the application of it to constructive, liberating avenues of work and play, leisure and education. The eugenic plan of improving the physical endowment is part of the qualitative aspect. The present generation must pay its debt to its forbears by leaving a healthy, strong and gifted progeny with a smaller proportion of the unfit than its own. And it must conserve the resources of nature and pass them on undiminished to its successors. Further, the social heritage, *i.e.*, the sum of thought in the sciences and the crafts, the trades and the industries should be enhanced and passed on fuller than before. These demands of the open society are indicated in the regulations of Manu in his ordinances for man.

If the *varna dharmas* (vocational duties) are taken in the true meaning of vocational stations related to conduct and the character (*karma* and *guna*), and freed from the false notion of *varna* by birth, they lead to gradual and necessary purification of soul and universalisation of outlook. Beyond the social stage is set the stage of *sanyas*, governed by the universal in truth and conduct. The pilgrims of time in family and vocation are led to eternal values in *sanyas*.

The ideal therefore yields a true test for every activity and function. Advertisement, free enterprise, democracy, art, science, religion, etc., are all to be conducted in such a way as to liberate and fulfil the higher self of man, the egoistic being subordinated to the social and the social to the universal. From this point of view, planning and law as such are not opposed to spiritual freedom. All plans and laws must control and direct, but the manner of their direction and control should result in the freeing of the larger and higher self of man. Such a balance between democracy and aristocracy, between economic freedom and regulation, between censorship and freedom in art, etc., as will promote in practice this supreme end is demanded by the ideal of the open society.

From this point of view, it is clear that Plato is, on the whole, on the side of the open society. Enthusiasts for the open society have sometimes classed Plato as its enemy. Of course they have in view his scheme which places the guardians in supreme authority in his ideal republic. While supreme power is in his plan vested in the guardians chosen through a rigorous course of education and responsibility, it must be noted that Plato does not exclude any class of citizens from the educational sieve. All have the same opportunity but the best are chosen. Souls of iron and brass, silver and gold, are found among all classes of citizens. Plato's is therefore more an open than a closed society. But once the rulers, proved to be the wisest

and strongest, are chosen, they are supreme. Their rule is not subject to popular approval but will deserve it by its wisdom. Though this is not formal democracy as understood today, the spirit of Plato's thought is not in favour of a closed society, for the guardians will be making continuous efforts to elicit the best in the people and will afford as much freedom as is necessary for the realization of truth and goodness.

In addition to the free circulation of the *élite*, made possible by the provision for talent, and of careers for all with opportunities for self-expression, the open society is marked by the quality of its leadership. Leadership that is founded on merit and devotion to the public good and tested through long years of experience will be spontaneously accepted by the people.

Thus the concept of the open society includes the elements of value in the ideas of religious or spiritual, free, liberal or progressive societies without the misunderstandings associated with these in current controversy.

M. A. VENKATA RAO

# A SILENT REVOLUTION

Under the title "Vinoba Bhave: India's Walking Messiah," Mr. George Weller examines in the Winter 1953 *Yale Review*, not only the technique of "Gandhi's moral heir" in his Land-Gifts Mission, but also the philosophy that underlies this revolution with a difference.

Recognizing an economic revolution for India as inevitable, Shri Vinoba Bhave is leading the way to a non-violent revolution that promises to relieve the pressure for reforms without plunging the country into strife. Those advocating violent revolution, he holds, seek only an exchange of places between the now happy and unhappy ones. To his mind, "a revolution must signify universal happiness without exception." He justifies this as in harmony with the spirit of India.

While the Western mind is trained to think in terms of the greatest good of the greatest number, the Indian mind from childhood is taught to think in terms of the good of all.

Against the Communist technique of creating dissension, Shri Vinoba Bhave sets the ideal of building the people "into an integrated community of love."

The acreage figures of donated land legally transferred to landless cultivators testify to his persuasiveness with landlords. To the sharecroppers he preaches self-help. His own disciplined and dedicated life and his complete disinterestedness lend to his counsel a tenfold force. Mr. Weller had heard reluctant landlords in Uttar Pradesh, finally capitulating, explain: "We cannot actually spare you an inch of land. But because you are a mahatma, we cannot let you leave us empty-handed."

Yet Vinoba somehow leaves the farmers with a sense of having solved their own troubles, respectably and independently. The rich, because they have given "voluntarily," are ennobled and dignified The poor have a divided gratitude—to the departed Vinoba, to the remaining rich, and to God, whom Vinoba summons to witness and sanctify the gift.

The demonstrated success of Shri Vinoba Bhave's appeal to voluntary sacrifice in the name of human brotherhood seems to point to a middle way between Communism and capitalism for ironing out the inequalities, within and between nations, which threaten the peace of the world.

Only the other day a committee was appointed under the chairmanship of Dr. Radhakrishnan to give official support to the movement inaugurated by Vinoba Bhave.

# SCOTTISH SECOND SIGHT

[The subject of "second sight," on which **Mr. E. R. Yarham, F.R.G.S.,** writes here, has been brought to special notice in our day by the students of extra-sensory perception. There are, however, instances of it even in Homer's *Odyssey*. The writer has drawn freely in this compilation from the writings of Andrew Lang and others. Obviously, as Mr. Yarham brings out, it is no monopoly of the Scottish people. Nor can it properly be described as "supernatural," though it is supernormal; for it is superphysical or psychic vision, a faculty latent in each human being though displayed in our day only by those in whom the inner sense called intuition has been to some extent developed. Precognition is involved also in warning or prophetic dreams. The understanding of precognition of either type seems to demand the positing of a supersensuous medium on which, as on a photographic plate, are registered not only past and present happenings but also adumbrations of events whose causes are already sufficiently well marked and made—a record open in some measure to the inner sense of those possessed of "second sight."—ED.]

We hear a lot about ordinary sight, how about second sight, so-called?

Premonitions and second sight are psychical phenomena which are far more frequent than people imagine, although very often those who experience them are shy of confessing their experiences for fear of ridicule. It was once widely believed, too, in Scotland that if a person revealed what he saw before the event there was a danger of his losing the faculty of seeing into the future.

Scotland has always been a land famous for second sight, but the gift is by no means confined to the Celts. It seems commoner among some races than others. Included in those which have provided astonishing examples of second sight are the Maoris and the Red Indians, the Zulus and the Lapps, peoples widely different in character and whose homes are separated by thousands of miles. Readers of books of travel and exploration will often come across records of second sight set down by the writers who were astonished by them.

The Scottish people were already celebrated 500 years ago for their gift of second sight. In his history known as the *Polychronicon* the English chronicler Ranulf Higdon (a Benedictine monk of the monastery of St. Werburg in Chester, where he died about 1363) describes Scottish second sight, adding that "strangers setten their feet upon the feet of the men of that londe for to see such syghtes as the men of that londe doon." At the close of the 17th century the Rev. Mr. Kirk wrote a treatise (it was later edited by Sir Walter Scott) describing it, and the Rev. Mr. Fraser, Dean of

the Isles, early in the next century commented upon it scientifically. Martin's *Description of the Western Islands* (1703-16) gives a minute account of the gift, and Theophilus Insulanus (1761) wrote a celebrated treatise on it.

Dean Fraser remarked that he had found the faculty existing in all parts of Scotland but that in the more civilized (if one may put it so) south and Lowlands he found people would not talk about their "visions" lest they should be laughed at. Martin speaks of the power as the singular faculty of seeing an otherwise invisible object without the person that sees it using any means for that end. He said that the vision made such an impression upon the seers that they neither saw nor thought of anything else except the vision so long as it continued, and then they appeared thoughtful or happy according to the object represented to them.

He said that even then, 200 years and more ago, although there were many such seers still living, there were not nearly so many of them as there had been. When a vision comes, he said, "the eyelids of the seer are erected, and the eyes continue staring till the object vanishes." He knew of cases in which, when a vision like this came to a seer, the inside part of his eyelids turned so far upwards that the seer had afterwards to draw them down with his fingers, or get somebody else to do so. Occasionally a seer was subject to epileptic fits, but these are by no means a necessary concomitant of the faculty. Andrew Lang, who was much interested in the subject, said that he was told by a Highland minister that his beadle had "the sight" in rich measure. It was "always preceded by a sense of discomfort and anxiety," but was not attended by convulsions. There were seven or eight seers in that particular parish, but only one was not perfectly healthy and temperate.

Theophilus Insulanus instances about 200 cases, recorded in full detail. Many are worth quoting, and one runs:—

There lives at Glenelg a person commonly known by the name of Sergeant, a most remarkable seer, of whom I had many stories from very good authors of his prophetic talent. I will only mention one, which may serve as a sample of the rest, and was delivered to me by Ensign MacLeod[1] who, as he was travelling home under night accompanied by [him], this seer on a sudden desired him to keep to a side, as there was a throng gathering of people coming on the direct path of the road, carrying a corpse on a litter. The ensign having told him that he had no faith in such discoveries, the seer replied the vision in a short time would be fulfilled, and that the ensign himself would be one of the company; and then named several from the surrounding counties, distinguishing them by their names, arms and clothing, who were to assist at the interment, and pointed at

[1] Theophilus Insulanus was a MacLeod too.

particular passes where such and such men were to relieve those who carried the bier. In some short time thereafter a gentlewoman that was sister to the ensign departed this life. All the persons foretold were called and assisted at the interment without the least variation from the scene.

Andrew Lang records another notable instance. The Rev. Dr. Stewart, of Nether Lochaber, told him that one of his parishioners, a woman this time, called him to look at a rock by the seashore, which shone with a kind of phosphorescent brilliance. The minister thought this was due to decaying seaweed, but the seer replied, "No, a corpse will be laid there tomorrow." So it proved, for the next day a body was brought in a boat for burial, and was laid at the foot of the rock. Dr. Stewart found there was no decaying vegetable matter there.

As a matter of fact, many Highland ministers in the olden days seem to have been gifted with the faculty. Dr. Kennedy, in a book entitled *The Days of the Fathers in Ross-shire*, records several examples of supernatural vision. There was a notable minister, the Rev. Mr. Lachlan M'Kenzie, of Lochcarron, of whom he wrote that

> a sudden death never occurred in the parish during his ministry, without some intimation of it being given from the pulpit on the previous Sabbath and sometimes warnings would be so strikingly verified that one cannot wonder he was regarded as a prophet by his people.

Another, the Rev. Mr. Kennedy, of Killearnan, was regarded as a seer. Once he said during preaching, "There is one now present who before coming into the meeting was engaged in bargaining about his cattle, regardless of the day and of the eye of the Lord."

Later a farmer said to him, "How did you know that I was selling my heifers yesterday to the drover?"

"Did you do so?"

"I cannot deny it," replied the farmer, "But will you not tell me how you knew it?"

The only reply was in the words of the Scripture: "The secret of the Lord is with him that fear Him."

Several other interesting instances have been recorded by Andrew Lang. One originated in Balachulish, where an old man was troubled by visions of armed men in uniform, drilling in a field near the sea. The uniform was not "England's cruel red," and he foresaw invasion, but "it must be of Americans, for the soldiers do not look like foreigners." Later the Volunteer movement started and the men drilled in the very field. Then, a man was sitting with a boy on the edge of a path in a quarry. Suddenly he jumped aside and dragged the boy with him. He had seen a vision of a runaway trolly with men in it dash down the path, but he could see no traces of them below. The man said in Gaelic, "The spirits of the living are powerful today." The next day a fatal accident occurred at the spot.

The visions frequently pertain to events of that kind or to funerals. In this respect a curious story is told, which seems to point to the fact that in some cases the seer can pass on the vision by physical contact with another person. A woman with the faculty was talking to two men close to her house. She suddenly asked them if they could see candle-lights coming round the corner of a wood a quarter of a mile away. They said, "No." She asked one of them to take her hand and look over her shoulder, when he at once saw the lights. Next she asked the other man to do the same but he refused. Shortly afterwards a funeral passed that way.

Is there any rational explanation of these astonishing phenomena? None that can be pinned down in the form of hard, unemotional fact. Second sight or premonition, this species of involuntary prophetic vision, call it what you will, is as old as the hills and impossible of exact scientific explanation. The examples, however, which point to precognition as a faculty of the human mind are too numerous and too well authenticated to be ignored or explained away.

The late J. W. Dunne's instances —this philosopher was the author of the famous theory of the "serial universe," abstruse but intensely stimulating—and those given in such books as the Hon. Mrs. Edith Lyttelton's *Some Cases of Prediction* are but some of the latest items in a continuing evidence which goes back to Old Testament times. Dr. J. B. Rhine's experiments at Duke University and those of Dr. S. G. Soal at the University of London provide additional corroboration of Mr. Dunne's contention that what Tennyson called "the abysmal deeps of human personality" extend beyond this physical universe of time and space.

The whole subject is bound up with the problem and mystery of what we call "time." In this connection the late eminent scientist, Sir Oliver Lodge, put forward a helpful hypothesis:—

> A luminous and helpful idea is that TIME is but a relative mode of regarding things; we progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events necessarily happened in this order and at this precise rate. But this may be only our mode of regarding them. The events may be in some sense existent always, both past and future, and it may be we who are arriving at them, not they which are happening.

Certain people with the power to project their mind into the future are perhaps thus able to "see" them long before they happen. Thus Mrs. Osborne Leonard in Britain was able on hundreds of occasions to "see" the front page of the next day's *Times*, and even to quote from advertisements printed there. Even more remarkable was the French sailor, Henri Bottineau, the so-called "Wizard of Mauritius," who lived during the latter half of the 18th

century.

He was Second Harbour-Warden at Mauritius, a post he held for about 20 years, during which time he was able to detect the presence of ships, and to say whether they were bound for the island—even when they were from 200 to 300 miles away! During a period of 14 years, 575 ships arrived at Mauritius. An account of this man's uncanny powers reads thus:—

According to a report by a retired Governor, Bottineau forecast the approach of every one, without fail, while it was still a considerable distance away, and in every case out of sight of the island. There is another report in the despatches from the Vicomte de Souillac to the Minister of Marine, dated 26th May 1782, which states that the same feat was performed over a period of 17 years without a single mistake being noted.

If the ships happened to be sailing in convoy, Henri would state how many were thus sailing together, and frequently he also described the formation in which they were arranged. During part of the time he was stationed on Mauritius, France was at war with Britain and it was hourly expected that a hostile fleet would appear off the island. On one occasion Henri caused deep alarm there by reporting that a fleet of eleven ships was converging on Mauritius. Two days after his first warning he stated that the sailing directions had been changed. He could not say what this meant, but the fleet never appeared off the island.

This event did not react to his advantage. His enemies suggested that he had been discredited, and some people resented the alarm they had suffered. It was even said that there never had been a hostile fleet near the island. That unpleasant situation did not endure for long, because presently a ship from Pondicherry put into Mauritius and reported passing a fleet of eleven ships bound from the Cape to India.[1]

Sir David Brewster, the Scottish scientist, endeavoured to explain these powers as the outcome of "diligent observations of the phenomena of nature," but general opinion is that Bottineau had supernatural powers which enabled him to project his mind both into the future and across space. He enjoyed the ability in a unique form.

E. R. YARHAM

[1] W. L. SPEIGHT,

# THE RELIGION OF THE LEPCHAS

[**Dr. R. de Nebesky-Wojkowitz,** who writes here of the faith and customs of the Lepchas of Sikkim and neighbouring regions, has for some time been conducting research in the borderland between India and Tibet. A Research Associate of the Museum of Ethnology at Vienna, Dr. de Nebesky-Wojkowitz is recognized as a specialist in Central Asian and Himalayan cultures. He contributed to our November and December 1952 issues an article in two instalments on "Bon—The Pre-Buddhist Religion of Tibet."—ED.]

The Himalayan State of Sikkim is the chief home of the Lepchas, a Mongoloid tribe which numbers about 30,000 today. Nearly 23,000 Lepchas still reside in Sikkim itself, mainly in their reservation at Zongu, while the rest live scattered in a few villages of the neighbouring Darjeeling District, at Ilam in Eastern Nepal and in two valleys of West Bhutan. Increasing contact with racially stronger tribes, especially with vigorous and unscrupulous immigrants from Nepal, has resulted in the Lepchas having gradually lost the greater part of their characteristic tribal culture. Nepalese dress or even apparel of Western style has replaced the colourful old Lepcha costume; their ancient legends and traditions, their melodious songs and joyful dances have partly been forgotten, and many a member of the tribe speaks the Nepalese idiom with greater ease than his own mother-tongue. Even the name "Lepcha," by which term the aboriginal inhabitants of Sikkim are now generally addressed, is Nepalese.

Very little is known about the origin of the tribe. Racially and linguistically the Lepchas or "Rong," as they call themselves, are distant relatives of their northern neighbours, the Tibetans, but unfortunately nothing has so far been learnt about the way in which they reached their present homesteads. The earliest written historical evidence dates only from the beginning of the 17th century A.D., when a group of Tibetans led by their chieftain Gyebumse crossed the snowy barrier of the Himalayas and settled in the area known today as Sikkim. The immigrants from the north soon discovered that the region which they had selected for their new abode was already inhabited by the "Rong," who were at that time a tribe of jungle-dwelling hunters. The "Rong" claimed possession of this land which they said had been their home since time immemorial, but they readily agreed to share it with the strangers. A few decades later a relative of the chieftain Gyebumse was installed as the first Maharaja of Sikkim and his descendants have been ruling this remote Himalayan State ever since.

The advent of the Tibetans affected the life of the Lepchas in many ways, one of the profoundest con-

sequences having been their contact with Tibetan Buddhism. Coming in the wake of the Tibetan settlers, a group of lamas reached Sikkim and they soon began to convert the Lepchas to the Buddhist faith, an endeavour in which they received all help from Sikkim's new ruling class. To facilitate the work of the lamas, a Lepcha alphabet was modelled after the Tibetan script by Chagdor Namgyé, the third Raja of Sikkim (1700-1717) and with its help a considerable number of Tibetan religious books were translated into the Lepcha language.

The work of the Buddhist missionaries, however, was not completely successful, and remnants of the original Lepcha faith have survived in most of the areas in which members of the tribe live. Though most of the Lepchas nominally profess Buddhism, sorcerers of the old faith are still held in high esteem and in many a household it is customary to invite, in case of need, both the lamas and the Lepcha sorcerers to perform concurrently their appropriate ceremonies.

To study the existing religious concepts of the Lepchas is a most difficult and complex task, as Sikkim's Tibetan Buddhism and the original Lepcha faith have influenced each other considerably in the course of time. The problem is made even more difficult by the fact that the form of Buddhism which spread among the tribes comprised the still little-known doctrines of the "unreformed" Nyingmapas, Dzogchempas and Kargyudpas, religious sects which have preserved in their teachings a great deal of the ancient traditions of Tibet's pre-Buddhist Bon faith. In addition to this, the Lepchas have also come into direct contact with adherents of the Bon, as remnants of the old Bon faith—both in its lower, Shamanistic form as well as in the more highly developed Buddhist-influenced form—are still extant in the Chumbi Valley, in Sikkim's immediate neighbourhood. Intensive research further reveals that the Lepchas have absorbed a number of traditions and religious practices of the Limbus and the Rais, two Mongoloid tribes, members of which are also living within the boundaries of Sikkim.

According to the concepts of the original, unadulterated Lepcha faith the world with all its living and supernatural beings was made by a Divine Creator, addressed variously as Talyang Rum, "the heavenly God," or Takbo Thing, "He who looks after everything." From the ice of Mt. Kanchanjunga—the third highest peak in the world, which dominates the scenery of Sikkim—Talyang Rum is said to have created the ancestors of the Lepchas, the man Fagrong Thing and his wife Nazong Nyo, who began living in the legendary country of Mayel, situated somewhere behind Mt Kanchanjunga's ice-walls. Simultaneously with this pair, Talyang Rum brought into existence seven divine brothers and their wives, all of whom are believed to be still

residing in Mayel. Through Sakyu Rum, the god of fortune, the seven brothers dispense riches and fertility; and in the case of the world's entire population becoming extinct, the seven pairs of divine beings would create new men.

The first children who were born to Fagrong Thing and Nazong Nyo are said to have been abandoned in the forest by their parents and, having grown up without any proper guidance, to have turned eventually into evil spirits. Later, however, Fagrong Thing and his wife took better care of their offspring and thus eventually the hills and valleys lying at the foot of Mt. Kanchanjunga became the habitation of the descendants of this mythical pair.

Talyang Rum also created the benevolent deities of the Lepcha pantheon, the "Rum" as they are called, and to each of them the Divine Creator assigned a special task, *e.g.*, Li Rum guards the dwellings of the tribe; Agek Alat Rum grants offspring; Komshi Rum helps the hunters to track down game and Nanglyenu Rum acts as the personal guardian of each man. Far more numerous than the "Rum" are the "Moong" or evil spirits, who live in rocks, and trees, on mountain peaks and in the waters of rivers and lakes. They are held responsible for all the misfortunes and accidents which befall men: Sagrong Moong kills lonely travellers and eats their flesh; Mazom Moong, whose voice can sometimes be heard at night, sends illness and death; Shom Moong induces people to commit suicide; Nungo Moong raises evil passions, etc.

One of the strangest figures among the host of malignant spirits is Hlo Moong or Chu Moong, "the Goblin of the Snow-Mountains," who is regarded as the master and protector of all wild animals. His home is said to be the region lying above the line of eternal snow, and many a Lepcha hunter claims to have seen this mysterious being during a hunting trip to the higher tracts of the Himalayas. The description of Chu Moong, who is said to have the appearance of an enormous brown ape, resembles in many ways that of the legendary "abominable snowman" of the Sherpas and the Tibetans.

Out of the great number of Lepcha legends, at least the two most important ones should be mentioned. The story of the great deluge—told by so many peoples of the world, independently of the Bible's evidence—is well known also among the Lepchas, who narrate that, when the all-destroying flood came, a few members of the tribe found safety on Mt. Tentong in the south of Sikkim and that later, as the waters continued to rise, the benevolent deities caused the mountain to grow higher as well; and only after a bird with a twig in its beak had been seen did the survivors dare to descend from their refuge. Also the story of the great tower which was built in order to reach heaven—another parallel to an account in the Bible—is told

among the Lepchas. The legend has it that a Lepcha clan called Naong succeeded in erecting a high tower, but through a misunderstanding its base was cut and the collapsing structure killed most of the workmen. A newer version of this legend says that the tower was built out of pots on a sheltered plateau in Western Sikkim, and through a close investigation of this narrative I happened to discover a vast ancient urnfield at the spot mentioned in the legend.

The propitiation of the "Rum" and the "Moong," the performance of divination ceremonies and the conducting of the various rites at times of marriage, birth and death are the task of the "Bongthings," the sorcerer-priests of the Lepchas. A Bongthing is usually assisted by a "Mun," a sorceress, who acts primarily as a medium through which divinities and spirits of the dead speak to men. The practice of magical rites by the Bongthings and the Muns, mostly accompanied by animal sacrifice, induced many an Occidental or Tibetan writer to make the rather sweeping statement that the ancient Lepcha faith was identical with the Bon, the pre-Buddhist religion of Tibet. A closer examination shows, however, that the Lepcha faith cannot be identified with the Bon, at least not with its now prevalent Buddhist-influenced form. The evidence so far collected makes it more probable that the original religious belief of the Lepchas is a remnant of the earliest, Shamanistic stratum of Central Asia, out of which, in Tibet, parts of the old, unorganized Bon developed, under the pressure of Buddhism into a religious system. It is therefore not correct to say that the Lepcha faith and the Bon are identical; it would be more correct to say that both have sprung from the same root and that consequently they have a number of elements in common.

It would lead us too far to discuss in detail here all the observations which indicate that the old Lepcha faith is to be regarded as a remnant of Central Asian Shamanism, but at least a few interesting examples should be given. Just as the real Siberian Shaman is believed to be forced by an ancestral spirit to accept his office, so also among the Lepchas the belief is current that an ancestral deity compels a member of a family to become a Bongthing or a Mun. The person selected by the divinity suffers from attacks of fever and cramps—which are, however, well differentiated by the Lepchas from ordinary epileptic fits—and then remains in a state of painful semi-consciousness until he or she consents to accept the position of a wizard-priest or a sorceress. Should the person refuse—and to most people such a visitation is very unwelcome—the illness would continue and might eventually lead to death. The symptoms begin to disappear as soon as the person agrees to the ancestral deity's demand, and they vanish completely once an elder Bongthing or Mun begins to

initiate the candidate.

After the initiation rites have been completed the ancestral deity will start acting as a divine adviser and protector of the new sorcerer. Should two Bongthings or Muns fight each other by supernatural means, then their respective ancestral deities will meet in combat and the result of their encounter will decide the fate of their *protégés*—again a similarity to Shamanistic conceptions.

The characteristic rite of despatching a Shaman's soul in order that it may guide the spirit of a deceased person to the other world, or to free it from the power of a demon who has intercepted it, finds a corresponding theme in a rite of the Lepchas which is usually carried out by a Mun after a death has occurred in a family. In the course of this ceremony the Mun, while in a trance, conducts the soul of the deceased on a last journey through the Lepcha land and after the spirit has made known his last wishes through the mouth of the sorceress he is brought with the help of wild birds to the realm of the dead. Similar to the custom of binding some of the Siberian Shamans with a rope when they are entering into a trance, a rope is tied on such an occasion to the left hand of the Mun and its other end is fastened to the severed right foreleg of an ox which has been sacrificed previously. Should this rite be omitted, then—the Lepchas believe—the spirit of the deceased would probably fall into the power of a demon and in that case the soul of the deceased too, might finally become a harmful spirit; a Mun will then have to be called in to free the captured soul and conduct it safely to the place of eternal rest.

Another striking analogy between Shamanism and the old Lepcha faith is the custom, when a Bongthing is buried, of placing a small ladder in his grave so that his soul "may ascend with its help to heaven"; the same conception is found in genuine Shamanism, where a ladder, real or symbolic, is used in various rites for the same purpose.

Besides the Mun and the Bongthing there are two other groups of sorcerers, who, though of foreign origin, occupy a firmly established position in the religious life of the non-Buddhist section of the Lepcha tribe. From the early, unorganized Bon religion of the Chumbi Valley came the "Pawo" and the "Nyenjomo." Among the Lepchas the name "Pawo" is given to men who claim to become possessed by spirits of the ancient Tibetan pantheon. The Pawo dress in Tibetan robes and perform, with bells and drums, ecstatic dances in which the Nyenjomo, their female assistants, participate.

More uncommon are the "Yaba" and the "Yama" wizard-priests and female magicians of the Lepchas, who are said to act as the mediums of spirits worshipped by the Limbus, and hence speak in Limbu during their trances.

In Sikkim and the Darjeeling District, the Lepcha faith is fast disappearing, while very little information is obtainable regarding the usages of the Lepchas who live in Bhutan. All signs, however, indicate that the Lepcha community of Nepal has preserved most of the ancient religious traditions and research among this section of the tribe, which has its home in an area so far inaccessible to ethnographers, would certainly yield new and conclusive evidence.

R. DE NEBESKY-WOJKOWITZ

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# LAW AND ORDER

Prof. Fulvio Maroi, whose thoughtful and well-documented study of "Law as the Foundation of Community Life" opens the January 1953 issue of *East and West* (Rome), confines his attention to the West, but for a suggestive reference to the relationship between the Latin *jus* (law) and the Avestic *yaos* and Vedic *joh*. The latter, he writes, connote vaguely "health, safety, well-being."

Plato's use of the term "justice" for harmony between the several parts of the Soul is mentioned, as also the concept of Greek medicine that health meant harmony between the several parts of the body. Similarly the health of the community is shown to depend upon justice, as assuring the harmony of the several parts of the social body. In both ancient Greece and Italy, he shows, the concept of Justice, *i.e.*, of law as the supreme principle that governs the Universe, was taught.

The concept of justice, as also of universal Law, was basic too to ancient Indian thought. The Indian social structure, including the ancient idea of Kingship, rested upon *Dharma*, or the obligation of each to perform properly his particular function in society. The law of periodicity, of rhythm, of action and reaction, is at the basis of the Eastern teachings of alternating periods of manifestation and dissolution for the universe and of the reaping by each man of his own Nemesis, through successive lives on earth. The ancient Indian lawgiver, Manu, declared:—

> Justice being violated, destroys; justice being preserved, preserves; therefore justice must not be violated, lest violated justice destroy us. (VIII. 15)

Professor Maroi presents the idea of *Civitas* (the city or the State) as "in a broader sense, a tacit inter-family association." He traces the idea of a city under a common law down to the latest plans for a World Government, holding that the State of tomorrow will certainly be One State, provided that in it justice reigns.

# NEW BOOKS AND OLD

## LITERARY

*Shakespeare's Histories at Stratford, 1951.* By J. DOVER WILSON and T. C. WORSLEY. Photographs by ANGUS MCBEAN. (Max Reinhardt, London. 96 pp. 1952. 15s.) Received through the courtesy of the British Council.

*Hamlet through the Ages: A Pictorial Record from 1709.* Compiled by RAYMOND MANDER and JOE MITCHENSON. Edited with an Introduction by HERBERT MARSHALL. (Rockliff, London. 156 pp. 1952. 35s.)

1951 was the year of the Festival of Britain. The roots of tradition were exposed to view, and a justifiable sense of elation filled the air. At the Shakespeare Memorial Theatre at Stratford, a bold attempt was made to present *Richard II*, the two parts of *Henry IV* and *Henry V* as a historical cycle, a "tetralogy,"—one great play that was "not only a living epic of England through the reigns of the three Kings, but also a profound commentary on Kingship." The true hero of the "tetralogy" was Henry V, the ideal King, "brave, warlike, generous, just, and—it must be added—loving humour." Mr. Anthony Quayle, the Director of the Cycle as a whole, had every right to interpret the four plays in the way he did, and it is a plausible enough interpretation of Shakespeare's intention. On the other hand, such stress on continuity and integral unity must necessarily affect the rendering of particular parts—notably Richard II, Hotspur, Falstaff and Hal-Harry himself. Michael Redgrave as Richard and as Hotspur gave deeply affecting performances; yet these parts had to be toned down so that Bolingbroke and Hal-Harry might shine all the better. Likewise, Mr. Quayle as Falstaff was a magnificent figure of fun, witty and infectiously gay; yet he had to subordinate himself to Richard Burton as Hal-Harry. Thus verily like the Bed of Procrustes the "tetralogy" theory interfered with the full amplitude of the parts of Hotspur and Falstaff and, however we may plead excuses and point to the consequential greater significance of the background, it did damage a good deal the beauty and inner causation of the individual plays.

Apart from this consideration, the "Historical Cycle" as presented at Stratford was a triumph of co-operative effort in which directors, actors, Tanya Moiseiwitsch and her permanent Elizabethan sets and costumes, the *genius loci* of Stratford, and the mood of the Festival Year all had their legitimate share Messrs. Reinhardt have done well to give a permanent form to the Stratford Festival of 1951 by getting the producer, Anthony Quayle, the literary critic, Dover Wilson, and the dramatic critic, T. C. Worsley, to collaborate in the task of re-assessing the productions of the four plays in the general context of the stage history of Shakespeare's plays. Mr. Quayle only contributes a 4-page Foreword, but then his ideas and the manner of their execution are the main theme of the book. Professor Dover Wilson is on the whole sympathetic to Mr. Quayle's interpretation of the Cycle, and helps us to read (or see) the plays as an intelligent Elizabethan might have done. Mr. Worsley covers the productions both as a unity and in their diversity, glances at notices in the press, avoids dogmatism, and almost makes the productions reproduce themselves before our eyes. The numerous photographic illustrations enhance the value of the publication.

If *Stratford 1951* is a souvenir of the Shakespeare Memorial Theatre during the Festival Year, *Hamlet Through The*

*Ages* is a souvenir commemorating, shall we say, the millionth performance of Shakespeare's greatest and the world's most intriguing play. The editors have spread their net wide and far, and have brought to bear upon their task both discrimination and artistic sense. The play is briefly summarized scene by scene, and illustrated by sketches, caricatures or photographs of actual productions. The play is one: Hamlet is one: yet are the play and the hero presented in a thousand different ways. No production is quite a repetition of another, and not even the tamest Hamlet is devoid of some unique traits. Was Hamlet lean or fat, fair or haggard, boyish or mature? Was Claudius a villain to look at or rather a deceptively reassuring sort of person? We shall never agree about any of these points and producers, actors and critics will wrangle agitatedly to the end of time. Herein lies the infinite charm and supreme lifelikeness of *Hamlet*.

Turning over the pages of this book, we see how variously *Hamlet* has been rendered by the producers, actors and actresses of 25 different countries including India, and, marvelling greatly, we find ourselves reopening the old questions once again. Here are gathered together lean Hamlets (Irving, Alec Guinness, Edwin Booth), fat Hamlets (Alice Marriott, John Henderson, Vassily Katchaloff), a Japanese Hamlet (Fujisawa), a Polish Hamlet (Wrzykowski), youthful Hamlets (Frank Benson, Sarah Bernhardt), elderly Hamlets (Forbes Robertson, Laurence Olivier)—154 Hamlets in all! The Ghost is sometimes a majestic person, and sometimes a mere cloud-like spook. Zvezdochotov as Claudius is very impressive, and there are numerous successful Ophelias—among them the Japanese Sada Yacco, the Russian Vera Komisarjevskaya, and Jean Simmons in the Laurence Olivier picture. The pictorial record covers theatrical history of nearly 250 years, and foreign productions too are judiciously represented. The notes, the index, the end-pieces, as also the commentaries and the 257 illustrations make a feat of editorial ingenuity and a triumph of book production.

K. R. SRINIVASA IYENGAR

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*Goethe the Alchemist: A Study of Alchemical Symbolism in Goethe's Literary and Scientific Works.* By RONALD D. GRAY. (Cambridge University Press. 312 pp. Illustrated. 1952. 35*s*.)

Johann Wolfgang von Goethe was a man of amazing versatility. The two sides of his character were clear-cut, the one from the other; yet in his writings they are closely mingled. He was a level-headed lawyer, scientist and botanist. But he was also dreamer, dramatist, novelist and Germany's greatest lyric poet: a visionary who believed that the experiences of life, good and bad, were to be taken and used as a moral education of the soul in its journey to the light.

The last quarter of the 18th century, during which Goethe lived, was a period of revival of mystical and semi-mystical beliefs. Men were searching desperately for something that would satisfy their spiritual yearnings. Occultism was popular with many intellectuals and alchemy, although science had already dealt it its death-blow, enjoyed a sudden spasmodic burst of popularity.

It seems strange, perhaps, that so lucid a thinker as Goethe should have been attracted by the work of the alchemists, but it was undoubtedly the mystical side of their work that drew him, its ancient traditions and complete abscrption with the unfathomable depths of man's mind.

The purpose of this book by Ronald Gray is to show, by a study of Goethe's literary and scientific works and the alchemical symbolism found in them, how strong the influence of these early experiments upon his life was. Goethe was well aware of the crudity and limitations of the old alchemists

but that did not deter him from enthusiastic study of their teaching.

This is not a book for the casual reader. It presupposes too extensive a knowledge of Goethe's life and writings and without this there can be no real appreciation of the skill with which the author has developed his theme.

The book is divided into three parts: Alchemy, Science, Life and Literature. The first section, dealing with Goethe's alchemical experiments as a young man, is extremely interesting; especially the chapter on the work of the Silesian mystic Jacob Boehme.

In the second section Goethe's advance to scientific work and his discoveries are described. He brought to science the same zeal that he had given to alchemy. His studies in optics resulted in a new theory of colours; he found a rudimentary inter-maxillary bone in the human body, and his concept of a primal plant, *Urpflanze*, as he called it, evolved from the basic leaf form, was a step towards the later work of Charles Darwin.

The final section deals with his life and writings.

This book is one to be recommended, but it cannot be read lightly and for full understanding the reader should have a working knowledge of the German language.

A. M. Low

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*Heroic Poetry*. By C. M. Bowra. (Macmillan and Co., Ltd, London. 590 pp. 1952. 40*s*.)

Any book by Sir Maurice Bowra is bound to be a work of wide and distinguished scholarship. To the subject of heroic poetry he has brought an epic manner most apt, and copious illustrations of great geographical and historical scope with one staggering exception—India. How it came about that Sir Maurice, whose energy can only be described on acquaintance as a benevolent volcanic eruption, overlooked the *Mahabharata* and the *Ramayana* is difficult to conjecture. I can only guess that his knowledge of China has so absorbed his Asian interests that even his enormous capacity for scholarly appreciation quailed before the Hindu Himalaya of epic poetry.

In this brief review it is impossible to do justice to the vast field of heroic verse that Sir Maurice covers. He gives examples of songs of praise composed by court minstrels for the King of Uganda, and the Kings of the Zulus, which bear a remarkable resemblance to the Psalms of Israel. He instances the narrative devices in Russian epic poetry, both ancient and modern. He fully covers such familiar masterpieces as the *Iliad* and *Odyssey*, but takes care not to miss less well-known poems of Uzbek, Armenian, Norse, Germanic, Chinese and Tibetan origin. Altogether, with the exception of India, his scope is astounding.

Getting a bird's eye view of the world's heroic poetry in this volume, an issue quite outside Sir Maurice's province strikes me. So much of the epic narrative consists in praise of glorious warriors, and the drunken orgies in which it would appear they invariably indulge after victory. Is there not material here for a significant psychological study of the human condition by a modern Freud? Perhaps Sir Maurice has among his Oxford colleagues someone capable of making an analysis of this disturbing evidence, and thereby rendering an inestimable service to the actors in the events which may inspire the epic poetry of the future.

Dennis Gray Stoll

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*Two Women: A Play in Three Acts*. By Bharati Sarabhai. Foreword by C. P. Ramaswami Aiyar. (Hind Kitabs, Ltd., Bombay. 121 pp. 1952. Rs. 7/8)

The stage is set in the house of Kanak Raya, the Prime Minister of an Indian State in Saurashtra. The period is that of India in transition. The Anglicized Kanak Raya attaches an

exaggerated value to the externals of the English way of life and has an almost withering contempt for things Indian. He tries to mould his home and family life to an outlandish pattern which is fast breaking up under the influence of the national movement led by Mahatma Gandhi. Anuradha, his wife, is essentially Indian in character, sentiments and outlook, in spite of her visit to Europe with her husband. She silently rebels against the artificial atmosphere which her husband is seeking to introduce into the home, though she is not sufficiently strong to assert herself. Of incident or plot there is very little, the clash of personalities, or rather of differing attitudes to life, providing the main interest.

The women who dominate the scene are Anuradha and Urvashi Devi, the homeless dancer and devotional singer —girlhood companions, each with a strong initial artistic and devotional urge but differently moulded by circumstances—one into the disillusioned companion of a self-centred and domineering husband, the other into a woman fully conscious of her power to sway the crowd by her religious and political fervour. Believing in her high destiny, Urvashi tells Darshan, who loves her, that, life having chosen her, she cannot marry him.

Sudha, Kanak Raya's niece, is "a convent product with Anglo-India painted all over her." Miss Boulton, the Welsh governess, exuding contempt for the Indian way of life, humours her employer and encourages him in his talk about the superiority of Western education and manners. She is a caricature of the governess who once formed an inseparable part of the households of the Indian aristocracy.

The only event worth speaking of in the play is the arrival of Urvashi Devi, which upsets the Kanak Raya household. Lata, the daughter of the family, is Anuradha's only solace. In her future the mother hopes to see fulfilled her own frustrated aspirations. The characters represent attitudes to life peculiar to an India shaking off the dominance of a foreign culture. The play throbs with ideas rather than with living human characters.

KAMALA S. DONGERKERY

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*The Slave of Ideas and Other Plays.* By A. S. PANCHAPAKESA AYYAR. (V. Ramaswami Sastrulu and Sons, Madras. Third edition, 198 pp. Rs. 2/8)

The three plays in this little book are, no doubt, meant to be read, not played since for staging they would require considerable modification; and we wonder why the author did not put his plots into short-story form. They deal with peculiarly Indian customs and superstitions with the laudable aim of provoking readers to think for themselves upon some of the social problems that these produce in modern India.

The first play deals with false asceticism *vs.* modern moral laxity; the second with corrupt marriage customs and widow re-marriage; the last with revolting, almost incredible superstition and its equally hideous exploitation, and the general ignorance and ineptness in the face of both.

The plays certainly expose some of India's dirtiest linen in the public view—we cannot say "wash"—for nothing is given by the author even to imply a means for purification. It is simply an *exposé*; and we hope with him that it will stimulate thought, and in the right direction.

E. P. T.

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*On Writing, Reading and Literary Appreciation: A Practical and Cultural Guide.* By W. NIGHTINGALE BROWN. (John Sherratt and Son, The Saint Ann's Press, Altrincham, Cheshire. 251 pp. 1952. 16s.)

This book has what the author calls a plain "label title," but shows a different quality from the usual *vade mecum* for fledgling writers. In vitality of style, and even in its devotion to

the compound epithet, it is reminiscent of Sir Thomas Browne's *Religio Medici*. It displays a nice blending of the analytical and the empathic, of the techno-grammatical and the stimulative "magical." The *spirit* of words is considered as the golden key "which leads to a domain of language where words have a halo as well as a meaning," and through the choice and juxtaposition of words is the transformation of the things of earth "into living emblems, spiritualizations of concrete things." The author makes a good distinction between psychic and spiritual inspiration, holding that "the mystical is the divine magnet which underlies all great art." The book is not confined, however, to the communication of winged feelings, but concerns itself also with the conveyance of facts about syntax and salesmanship, proof-readers' marks, despatch and records of MSS., etc. It should be inspiriting and helpful.

E. W.

## INDIANA

*The Purana Index*. Vol. II, from T to M. By V. R. RAMACHANDRA DIKSHITAR. Madras University Historical Series No. 19. (Madras University, Madras. 746 pp. 1952. Rs. 20/-)

The first volume of *The Purana Index* has already been reviewed in THE ARYAN PATH (July 1952) and the Madras University deserves congratulations for bringing out the second volume so expeditiously. In this volume the plan adopted in the first is followed: it is indifferent to strict uniformity of translation, there are not sufficient cross-references, and in some places the entries are not complete despite duplications in others. Lack of space precludes our giving references and going into further details on these points.

In reviewing the first volume we stated that it could have been made more useful. Our suggestions could not then have helped with this volume since the press copy must have been ready; but in order that further volumes of the *Index* and other works in the field may have the benefit of our suggestions we are making them here:

The words indexed should be followed by a symbol indicating whether they represent a country: (c), capital: (cap.), king: (k), mountain: (m), etc., and indicating whether the reference is purely mythological: (myth.). It should also be indicated whether kings belong to the Solar (S), or Lunar (L), dynasty. With regard to place names: their location, identifications and theories concerning them, should be briefly stated with references. The cross-references should be complete. Such references as Pañcaśara, Pañcabāna, Paksa, etc., giving merely dictionary meanings, should be omitted.

The printing and get-up are good and we commend this book to all libraries.

A. D. PUSALKER.

*Sir William Jones, Orientalist*. By GARLAND H. CANNON, JR. (University of Hawaii Press, Honolulu. xvi+88 pp. 1952. $1.50)

Taking advantage of the renewed interest in Sir William Jones's writings, due to the recent appearance of numerous essays and monographs about him in celebration (in 1934) of the 150th Jubilee of the Bengal Asiatic Society which he founded as well as the bicentennial of his birth (1946), G. H. Cannon Jr. has brought out this book. It is "primarily an annotated bibliography of Jones's writings in chronological and topical sequence."

Following a biographical sketch, the first three chapters deal respectively with: Poet and Literary Scholar; Lawyer, Pre-India Period; India Period. There is an Appendix containing

an "edition printing index" and a Bibliography.

Born on September 28th, 1746, Sir William Jones accomplished remarkable things during his brief life of 48 years. He was the father of Indology and one of the earliest interpreters of Eastern culture to European scholars. He was the Founder-President of the Royal Asiatic Society, which inspired the founding of other similar societies. He was a pioneer in almost every branch of Indian studies and the first Englishman to know Sanskrit well, and was said to be the first European to discover the Hindu dramas, founder of comparative philology, and pioneer in Indian epigraphy, making the language and literature of the ancient Hindus accessible to Europeans. His "Seasons" published in 1792, was the first book ever printed in Sanskrit. He gave a basis for Indian Chronology by advancing the Sandrocottos-Candragupta equation.

This book will be useful especially to reference libraries and librarians and to scholars interested in 18th century English literature and comparative Anglo-Oriental studies.

A. D. PUSALKER

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*Popular Essays in Indian Philosophy.* (114 pp.); *The Quest After Perfection.* (112 pp.) By M. HIRIYANNA. (Kavyalaya Publishers, Mysore. 1952. Rs. 5/- or 7*s.* 6*d.* each)

As the author of *Outlines of Indian Philosophy* and of *The Essentials of Indian Philosophy*, the late Professor Hiriyanna's name has become well known wherever Indian philosophy is studied. During his long professorial career he wrote numerous essays, practically all on Indian philosophy, for various journals and conferences. The publishers deserve the thanks of all lovers of Indian Philosophy for having rescued these scattered essays from their comparative obscurity and published them in book form.

The two volumes under review, published almost simultaneously, are perhaps to be followed by others. As many as five of the essays in the first volume appeared in THE ARYAN PATH. Professor Hiriyanna had remarkable gifts of lucid exposition and of compressing deep thought in terse, apt language. Hence whatever he wrote was excellent and worth preserving.

Professor Hiriyanna was an orthodox Advaitin, for whom Shankara was the last word in philosophy. But he displayed the merit of expounding Shankara's thought in modern garb, utilizing European philosophy and English poetry alike to drive home to his readers the wisdom of Advaita.

The two essays on "The Quest after Perfection" were first delivered as the Principal Miller Lectures at the University of Madras in 1940. They constitute a remarkable example of how ancient thought can be presented in modern garb. If Professor Hiriyanna was first and foremost a Sanskritist, he had an innate philosophic zest which flowered when he had an opportunity of teaching Indian philosophy to the highest classes in the University of Mysore. Since the title of these lectures constitutes the title of the second volume, they should have been printed first instead of being given the fifth place though that is justifiable chronologically. This is almost the only adverse criticism one can offer in connection with the volumes, which are excellent in their contents as in external appearance, for which the Wesley Press of Mysore may be congratulated. All students of Indian philosophy will find in these volumes an excellent presentation of various problems from the Advaitic standpoint. Those who do not accept this will find a good deal to differ from, but even they will be struck by the clear logical exposition of which Professor Hiriyanna was a master.

A. R. WADIA

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*Bharatiya Desabhakta Caritam* Part I (x + 86 pp. Re. 1/8); *Sri Sabari Vilasam.* xi + 108 pp. Re. 1/4) Both

by K. S. NAGARAJAN, B.SC. (Author, No. 11, Wilson Gardens, Bangalore 2. 1952.)

The *Bharatiya Desabhakta Caritam* contains, in simple and flowing Sanskrit prose, five biographical sketches, based on English and Kannada sources, of the late Maharaja Krishnaraja of Mysore, Dr. S. Radhakrishnan, the late Dinabandhu C. F. Andrews, B. G. Tilak and Swami Vivekananda, with a photograph of each. The book ends with a short poem in praise of Bharata. Pandit Nagarajan's employment of Sanskrit for modern biographies is a commendable new departure. The subsequent parts will be eagerly awaited, but the names of persons and places should be more accurate and the proof-reading more careful.

*Sri Sabari Vilasam* is a poem in six cantos, dealing with an episode in the *Skanda Purana*. Lord Siva in a game of dice lost everything to Parvati, including his apparel, and chagrined, retreated to a mountain cavern. Parvati's initial elation and her confidence in her ability to rule the Universe without her Lord did not last long. Smitten by the pangs of separation from him, she assumed the form of a Sabara woman, danced before him and winning him over, she brought him back to Mount Kailasa. Two short concluding hymns praise respectively the Goddess Visalaksi, and the holy Ganga and Yamuna Rivers.

These books, the one in prose, the other in verse, show that Shri Nagarajan excels in writing verses in a variety of metres and in skilfully adapting striking verses from great poets like Kalidasa to suit his theme.

N. A. GORE

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*To Ashram Sisters: From 6-12-1926 to 30-12-1929*. Gandhiji's Letters, Vol. 1. Translated By ARVINDLAL L. MAZMUDAR; edited by KAKA KALELKAR. (Navajivan Publishing House, Ahmedabad. xix + 116 pp. 1952. Re. 1/8)

"As I see women and their condition during my travels, I think of the enormous work before you, and feel sure that real education is of the heart." Gandhiji wrote this in 1929. Twenty-four years have passed. What is the condition of women today? In the interval India has achieved political freedom and framed a Constitution which gives Indian women the vote, equality before the law and the assurance that there will be no discrimination against them on grounds of sex. On paper their condition has vastly improved. Let us take a very honest look at our villages. To what extent have women been able to avail themselves of the rights and opportunities thus secured?

The work to be done in this connection is still enormous and in nature it is educative. Women must be educated to the right use of their opportunities. Just how the work of education should proceed in order to produce the best results is further explained by Gandhiji in this letter. He goes on to say :—

> If there is pure love in the heart, everything else follows automatically. The field of service is unlimited. Our capacity for service also can become unlimited, as there is no limit to the capacity of the spirit. If the gates of the heart are open, everything can get into it. Even a little service by such people bears immense fruit But service by one whose heart is sealed to others will amount to nothing.

Is this less true in 1953 than it was in 1929? The amount of work to be done has not diminished except to a very small extent. Our task is to put our Constitution into the hearts of the women. The means of doing it have not altered. Let us then seek and find within ourselves the need for an unlimited capacity to serve. The urge to serve should grow as opportunities for service open up before us.

Gandhiji's letters contain many such memorable passages. A large part of his message has to be sought for in letters. His letters to women are being collected and published in a separate series of which this is the first

volume. The translation from the original Gujarati is adequate.

LILA RAY

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*Punjab Prelude*: By L. F. LOVEDAY PRIOR. (John Murray, London. 218 pp. 1952. 18s.)

The author came out to the Punjab in 1945 to join the staff of the Aitchison College in Lahore. She says in her Foreword:

> Both the man travelling on business, or dealing with firms in Pakistan and Bharat, and the politician and diplomat, need to know what foreign peoples are like, or costly mistakes may be made.

Hence her present contribution towards this praiseworthy objective. But it is painful to record that her book, instead of building a bridge between Britain and India, sets up a barrier. Witness statements like the following:—

> It is useless to expect an Indian husband to be physically faithful... (p. 46)... the Hindu has no sense of social or public obligation (p. 126)...it is a tradition in Persia and India, that poets must get drunk in order to be inspired (p. 137) The object of the Party [Congress] is not (as is given out) the making of a modern and decent India...the record of Hindustan since it became independent.. is a story of power-politics and chicanery, quite naked....That highly ambiguous saint (and very cunning politician) Mr. Gandhi..." (p 174) Behind this cry [the cry of Pakhtoonistan] and this political activity is the hand of Hindustan, which is alleged to be paying the Afghans to pursue this policy. (p. 193). Hindustan is dominated by a religion which is repulsive and reprehensible in practice. (p. 206)

*Punjab Prelude* is certainly not a prelude either to the prosperity of the Punjab or to the betterment of relations between Pakistan and Hindustan, or between these and Britain.

G. M.

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*Indian Child Art: A Handbook for Teachers*. By GAY HELLIER. (Geoffrey Cumberlege; Oxford University Press, Madras. 160 pp. 1951. Rs. 5; 8s. 6d.)

This is a book which should be read not only by teachers of art in primary and secondary schools but also by all lovers of art and by parents who would like to see their children find self-expression and satisfaction through drawing and painting. It deals not with the creative efforts of unusually talented children but tells us how, through the correct teaching of art, we can help a normal child to become more adjusted to his environment and be a more fulfilled human being.

There have been radical changes in the method of teaching art in schools throughout the world. Miss Gay Hellier points out the difference between the old and the new methods of teaching. Formerly the main emphasis was on copying pictures and reproducing drawings done by the teacher on the blackboard. The children felt cramped and inhibited. They feared and almost dreaded their drawing classes. This old method of teaching was particularly artificial and lacking in spontaneous expression in a country like India, where most of the pictures copied by the students were Western in conception and had no link with their own environment and background. They were, moreover, painted in a style which was completely foreign to the native artistic tradition of the people.

In recent years there has grown up a new outlook on art and the new methods now employed stress spontaneous self-expression and aim at giving self-satisfaction and self-confidence to the child. These changes have not been as far-reaching in Indian schools as in the West owing to certain difficulties such as lack of equipment and of space, but wherever the new method is being tried it has given promising results. The charming illustrations of children's paintings are themselves a proof of that.

Miss Hellier draws on her practical experience in teaching art in Indian schools and it is in this respect that her book is of special value to us. She is only too well aware of the handicaps and difficulties that art teachers in our country have to contend with, but, taking all this into consideration, she

has shown how it is still possible to give art its right place in the school curriculum.

The book is divided into four parts. In Part I we are told about the aims and outlook of the new method of teaching. Part II deals with that new method in primary and secondary schools. Part III tells us about art crafts closely linked with drawing and painting, and Part IV has to do with the training of teachers and with how to develop artistic appreciation and an æsthetic sense.

In the last year or so there have been a number of Child Art Exhibitions in this country and a great deal of interest in the subject has been awakened. Miss Hellier's conclusions will therefore be encouraging to us. She believes that there is great talent for art latent in Indian children, which, if developed in the right way, would enrich our culture and that it will be partly through their work that India will realize her artistic destiny.

SHAKUNTALA MASANI

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*No Doubt India.* By J. HERMAN BOSTAN. (Zuid-Hollandsche Uitgevers Maatschappij, The Hague, Holland: Distributed by Simpkin Marshall, Ltd, London. 129 pp. Illustrated. 1953. 12*s.* 6*d.*)

Many families possess snap-shot albums, interesting to them because of memories evoked, but, for the most part, too personal and amateurish for other people to have more than a casual interest in them.

This book has something of the characteristics of such a personal snap-shot album, both in the anecdotal style of writing, the 52 photographs that illustrate it, and the inconsequential way it jumps from topic to topic, from place to place, with no chronological order. There are some interesting titbits of information—the writer seems to have travelled fairly widely in India and the East (at a guess, in connection with rubber); there are tributes to the virtues of the Indian character, wryly humorous comments on Indian hygiene (or lack of it), comparisons between Eastern and Western outlook and manners, and so on. None of it goes very deep, but it all adds up to a picture of a friendly, pleasant personality, anxious to forward a better understanding between East and West. It was courageous of the author and publishers to tackle a book in—for them—a foreign language, but it would have been easier for the reader had it been sub-edited and proof-read by an English person.

W. E. W.

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*The First Book of Negroes.* By LANGSTON HUGHES. (Franklin Watts, Inc., New York. 70 pp. 1952. $1.75)

Langston Hughes writes that if your child but knew something about Negroes—like where they came from, how they got here, and why their skins are dark—the child would not want to discriminate against them, for he would find doing so very silly. Hughes drives this theme home by several stories: the drama of Harriet Tubman's unselfish devotion to others through the "underground railway"; George Washington Carver's devotion to others through his knowledge of chemistry; the Negro's devotion to his country through the realization that "Miss Liberty," after all, does not wear a "crown."

Little Terry, in the book, thought, somehow, that she wore a star. Could it possibly be a star of hope—of hope for a brighter day for your child, too?

NELSON HENRY NICHOLS

*Roads to Agreement: Successful Methods in the Science of Human Relations.* By STUART CHASE in collaboration with MARIAN TYLER CHASE. (Phœnix House, Ltd., London. 250 pp. 1952. 18s.)

Roads to Agreement are, in most parts of the world today, swept by the big profits of armaments' manufacturers and the blast of ideological gunfire. Any book, therefore, which tries to see through the propagandist smoke and the high dividends of patriotism, is welcome.

Mr. Chase is an American reporter and interpreter rather than an original thinker. The fact that he is saying about contemporary events what an intelligent undergraduate could perceive twenty years ago is nothing against his book. The readers in the United States, for whom it was originally intended, are no more mentally advanced than the general public anywhere. Ready to panic like sheep whenever ambitious politicians raise the alarm, they are easily driven, obediently bleating the ignorant slogans of the herd. Any book which may help to open their eyes and minds, which may persuade them to pause and think instead of blindly hurtling over the precipice into World War III, will be gratefully received by all.

The solutions to world problems offered by Mr. Chase are mostly hints along sane lines. It is almost as if, in writing about peace, he treads gingerly like a junior doctor through a lunatic asylum where the inmates are gleefully bent on secret stock-piling of atomic bombs. He obviously feels that any suggestion from him that the insane are not sincerely working for world peace will cause them to turn and rend their doctor.

With great caution, and with many careful steps to soften his intimations of wisdom, he gently enlightens the sheep. We wish him well, and hope that he will have a large attentive audience. He is out to free the individual sheep-mind so that the vast national herds may at last become maturely thoughtful men and women. This delicate process he calls "semantics," giving the word a wider meaning than is usual. He writes:—

> Once a person grasps the semantic idea, he is like a man released from prison—a prison of words. Most of us are still locked in. We march endlessly up and down our ideological cells, or round and round a prison yard paved with flint-like absolutes. Semantics helps to open the door and liberate us.

An excellent description. It is unfortunate that all societies and the powers-that-be everywhere praise and reward the man locked in an ideological cell, provided it is their own, and regard the man with a genuinely free mind as an outcast. Mr. Chase offers no solution to this problem.

DENNIS GRAY STOLL

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*A Documentary History of the United States.* By RICHARD D. HEFFNER. (A Mentor Book. The New American Library of World Literature, New York. 287 pp. 1952. 35 cents)

In this small volume Professor Heffner has essayed to give not only a survey of the history of the United States from its foundation up to the present but also the texts of 35 major documents which have shaped that history. The period covered being so long and the material available so profuse, the task of selection and elucidation was no easy one. But the author has performed it with skill and discrimination. His introductory sketches to each of the 25 chapters show not only his capacity to marshal facts but also his ability to focus attention on the important issues with which the nation has had to grapple at various stages. The selection of the documents for inclusion has also been made with critical judgment.

In the Farewell Address delivered by Washington in 1796 (included in the volume), the retiring President, the Father of the American Nation, cautioned his compatriots against "per-

manent alliances, with any portion of the foreign world." Conditions have changed so radically, however, since Washington's day that the creed of isolationism is now dead in America. The nation has today taken the lead in trying to strengthen the democratic forces in the world. It is significant, therefore, that the last document in the collection is an address delivered by Secretary of State George Marshall at Harvard University in 1947 to explain the main features of his plan to make large funds available for the economic reconstruction of the European countries.

Professor Heffner, in two chapters headed "Boom and Bust" and "The Roosevelt Revolution," has given us a most informative sketch, backed up by illustrative documents, of the complex social and economic forces which operate in a highly industrialized country like the United States. He has forcibly argued the imperative necessity of controlling those forces in the larger interests of the country.

Three documents included in this volume require special mention. The first is Jefferson's First Inaugural Address, delivered in 1801. I do not know of any other document which puts the essential ideas comprehended in the term "Democracy" with greater lucidity or power. The second is the great speech which Daniel Webster delivered in the Senate in 1830 in reply to Hayne, defending "Liberty *and* Union, now and forever, one and inseparable" as the sheet-anchor of American prosperity and greatness. But unity had to be forged in the crucible of a civil war. The third document is the immortal Gettysburg Address of Abraham Lincoln in 1863.

Professor Heffner and his publishers deserve our thanks for giving us a most readable volume for the modest price of 35 cents.

M. RAMASWAMY

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*Madeleine: A Story of the Resistance.* By JEAN OVERTON FULLER. (Victor Gollancz, Ltd., London. 192 pp. 1952. 13*s.* 6*d.*)

Though in simple guise, this is a most unusual book. It reconstructs the story of a young British secret agent in the French Resistance; it describes not merely the exciting period when "Madeleine" was functioning as the sole radio link between Paris and London, but also the events which followed her arrest and culminated, 10 months later, in her being shot in Germany. Jean Overton Fuller traced with great difficulty all those concerned in this story. From them, English, French and German, she received eager co-operation—a tribute to the fact that her aim in writing was to present a completely impartial account. It was also a tribute to "Madeleine," for, as the story shows, she stands out in all their minds as a brave and noble woman.

Her nobility of character had deep roots. These are revealed in the first part of the book where we learn at once that "Madeleine" was Noor, the daughter of Inayat Khan, an Indian mystic, and an American mother. The breadth of her father's Sufi teaching and her own spiritual awareness gave her a sense of perception which placed all her actions on a plane above the ordinary. It enabled her to take part in warfare without hatred; it enabled her to judge her own life from the standpoint of self-training and spiritual evolution. Said her brother Vilayat, before she joined the Resistance:

> I have a presentiment that my sister will have to meet in this life the most utter blackness of the world. There is a valley down which she will have to walk alone. I know if I were to try to prevent her it would be wrong, because it would be interfering with something that is necessary to her evolution. And yet I shudder.

In judging a character it is the virtues that are distinctive—the failings are the common weaknesses of all mankind. Noor walked alone down her dark valley; her spiritual strength, her courage, her nobility, served her own evolution and the world she loved.

IRENE R. RAY

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# THE INDIAN INSTITUTE OF CULTURE

[The cultural heritage of India is a closely woven fabric of many strands. One of these colourful strands is the contribution of the followers of Jainism. We publish here, in somewhat condensed form, the lecture given on this subject at the Indian Institute of Culture, Basavangudi, Bangalore, on January 5th, under the chairmanship of Shri K. Guru Dutt. The Jains of old found sanctuary from persecution in Mysore. The lecturer, **Dr. Nathmal Tatia,** is a professor in the new Institute of Buddhist Philosophy, appropriately located at Nalanda, the seat of one of the greatest universities of ancient India —ED.]

## JAINA CULTURE

If we visualize the essential features of India's ancient civilization before and during the period of the advent of Tīrthaṅkara Mahāvīra and the Buddha, it will be found that a persistent search for higher values was in the atmosphere. Dissatisfaction with the social conditions and the religious ideals that prevailed was deepening. Philosophical doubts stirred the minds of the people who gathered round enterprising thinkers, or heretic teachers, as they were usually called. Tīrthaṅkara Pārśva, who preceded Mahāvīra by about two centuries and a half, had already given an impetus to the movement which ascribed supreme importance to the sacredness and inviolability of life—a movement which had been recognized by Tīrthaṅkara Nemi who was, if we are to believe the Jaina tradition, a contemporary of Lord Kṛṣṇa, the chief personality of the *Mahabharata* age. It was left to Mahāvīra and his disciples and followers to revitalize and propagate this movement on a more intensive and wider scale, and to give a new orientation to the social outlook and the philosophical quest of the age.

In the course of this movement, a huge literature, mainly religious and philosophical—composed in the prevalent literary languages as well as in classical Sanskrit—grew up in conformity with the spirit of Nirgranthism, for this was the earlier designation of the movement known as Jainism. Scientific subjects like astronomy and mathematics also received elaborate treatment in those compositions, as these were regarded as indispensable for a sound understanding of the ultimate purpose of life. Gradually the need of symbolizing the spiritual values was felt and found expression in Jaina sculpture and painting, which have an æsthetic peculiarity of their own. Thus the Jainas made their contributions to almost all spheres of Indian life. A comparative estimate of these contributions will be helpful for appreciating the value of Jaina culture.

Religion in Jainism is not blind faith. Nor is it emotional worship inspired by fear or wonder. It is the intuition of the inherent purity of consciousness, will and bliss of the self. The approximate Jaina equivalents of "religion," all have as their common connotation: "intuitive love of truth." This love of truth, though inherent in each self, requires spiritual exertion for its manifestation. Once manifested, it will lead the self to liberation sooner or later. The dawn of this intuition is accompanied by a radical change of outlook, enabling one to realize the utter unimportance of the world. This intuition is mystical in the sense that it comes as a momentary flash and demolishes, as if by magic, perverted assessment of worldly values and attachment to them.

Another feature of this religious experience is the intuition of the inviolability of the individual self. What the Upanishads have achieved by recognizing the identity of the individual with the universal and Buddhism has accomplished by non-

recognition of the individuality itself, Jainism has sought to achieve by stressing this inviolability. This is the fundamental basis of disagreement between these three systems of thought.

The moral principles of Jainism are evolved in the light of the religious experience. The inviolable autonomy of the individual rules out subordination to another individual and, moreover, implies the principle of Non-violence as the natural determinant of social relationship. Thus society, according to Jainism, is a co-ordinated aggregate of autonomous units and depends for its own well-being upon that of every individual. No individual being subordinate to any other, and each being entitled to independent self-expression, Jainism rejects the patronizing of one individual or class by another. The gradation of society into classes, therefore, is not in keeping with the spirit of Jainism. It is even regarded theoretically as impossible for one individual to torture another, though this undeniably sometimes happens It is, on the contrary, recognized that encroachment upon the autonomy of another individual means ultimately an encroachment upon one's own. The scripture thus declares: "Thou art he whom thou intendest to kill! Thou art he whom thou intendest to tyrannize over."[1] An individual accordingly is required for his own sake to refrain from violence.

This moral principle of non-violence presupposes several others for its realization. Of these, truthfulness, non-stealing, celibacy and non-possession of property are the main ones. The necessity of these principles for the enthroning of the self in all its glory is too apparent to need elaboration.

Freedom of the self can be achieved only by recognizing the freedom of others. Falsehood and stealing both imply concealment and self-deception and so stand in the way of self-expression. These must therefore be abandoned and replaced by their opposites, which requires spiritual exertion. Thus one must be prepared to undergo extreme hardship in order to remain true to one's convictions and to earn one's livelihood by honest means. Truthfulness means faithfulness to one's own conscience and non-stealing means non-acceptance of what is not earned or obtained by honest means. In its positive aspect, non-stealing implies creative labour for one's livelihood.

Celibacy has been assigned a place of supreme importance in almost all the systems of Indian thought. It is not merely a formal negation of sensuality, but a strenuous effort to gain self-sufficiency and self-satisfaction.

The principle of non-possession means non-attachment to worldly things. Belief in the higher life, freedom from worldly ambition, and the mutual co-ordination of needs are needed for the cultivation of this principle. Rightly understood and practised, it promotes the growth of an equitable social order which in its turn provides scope for the moral virtues.

Not only Jaina ethics but also Jaina philosophy is based on recognition of the individual as an autonomous rational being. Jaina philosophy therefore rejects all absolute claims, conceding to them only a partial validity. The maker of such claims rejects other approaches as aberrations, failing to recognize the autonomous rationality of his fellow thinkers. The Jaina philosopher finds in such intolerance the seed of the mutually hostile systems of philosophy. He attempts to synthesize these conflicting systems into one philosophy which recognizes their findings as so many aspects of the self-same reality. This is *Anekāntavāda* or non-absolutism.

The Jainas have, moreover, attempted to classify the different philosophical views into a number of types which are known as *Nayas*. Thus the Nyāya-

[1] *Acaranga*, I.5.5.

Vaiśeṣika system, which regards the diverse traits of a thing as numerically and qualitatively different from one another and also from the substratum on which they rest, belongs to the type known as *Naigama Naya* or the pantoscopic approach to reality. Similarly the Vedantist, who accepts existence as applying only to the One Reality and dismisses the diverse characters as unreal appearances, affiliates himself to the type called *Saṅgraha Naya* or the way of synthetic approach. In the same way that system which approaches reality from the analytic point of view may be called *Vyavahāra Naya*. Jainism classifies similarly the other types of thought, whose advocates all expose themselves to the charge of extremism and fanaticism, in so far as they assert their several findings to be exclusive or mutually incompatible. The Jaina philosopher regards them all as only partially true and attempts to synthesize all these glimpses into one comprehensive vision of the whole reality.

A common thread thus runs through the Jaina religion, moral code and philosophy. And this continuous development of the religious experience contributed much to the spiritual, moral and intellectual culture of our country.

The Jainas played a very important part first in the development of the ancient Prākrit languages, as also of the Drāvidian languages of the South: Tamil and Kannada. Somewhat later they adopted Sanskrit to elucidate the contents of the original Prākrit canon and gradually produced a vast Sanskrit literature comprising valuable works on almost all subjects of the day: philosophy, logic, grammar, lexicography, poetics, politics, folk stories, mathematics, astronomy and astrology. Indian literature in all its branches is thus indebted to the achievements of Jaina authors.

As regards the Prākrit canon, it can be compared to the Pāli *Piṭaka* of the Buddhists in respect of subject-matter, method of exposition of cardinal tenets, compilation of religious and philosophical doctrines and the evidence which it affords as to the social, political and economic conditions of ancient India.

The Sanskrit literature of the Jainas contains a number of the leading philosophical and literary classics of India's ancient heritage. Umāsvāti, Siddhasena, Divākara, Samantabhadra, Akalaṅka, Vidyānanda, Haribhadra and Hemacandra, made contributions which are enduring landmarks in the development of Indian thought and culture.

As regards the Jaina influence in the South, the laborious researches of Burness, Bühler, Burgess, Hoernle, Jacobi and Lewis Rice have almost conclusively proved that the Jainas profoundly influenced the political, religious and literary institutions of that part of India. The *Kural*, an ethical poem of considerable importance in ancient Tamil literature, was composed about the 1st century A D., by Saint Tiruvalluvar, who was definitely a sympathizer with Jainism.[1] It is also now almost certain that the *Tolkāppiyam*, an authoritative work on Tamil grammar which is perhaps the earliest among the Tamil texts extant, was composed by a Jaina author.[2] Among the other important Tamil works of Jaina authorship may be mentioned the *Nāladiyār* and the like, composed during the early centuries of the Christian Era.

The austere life of the Jaina saints greatly appealed to the Drāvidians, as did their love for the languages of the South. In the words of Frazer: "It was through the fostering care of the Jainas that the South seems to have been inspired with new ideals and literature, enriched with new forms and expressions."[3] The period immediately following the age of the *Kural* was characterized by the growth of literature, mainly under Jaina auspices. The

[1] *Vide, Jaina Literature in Tamil.* By A. CHAKRAVARTI. Pp. 14-19.

[2] *Ibid.*, pp. 10-13.

[3] *Literary History of India*, pp. 310-11.

"Augustan Age" of Tamil literature was the period of predominance of the Jainas in intellect and learning, though not in political power.[1] Jainism became the religion of some of the Pandyan Kings.[2] In the 7th century A.D., on account of their persecution in the territory under the Pallava and Pandya Kings, the Jainas migrated to Śravaṇa Belgola in Mysore. There they sought refuge under the Ganga Rulers who extended to them their patronage.

The few who remained in the Tamil land led an obscure life devoid of all political influence in the country. Nevertheless they retained in full their intellectual vitality which had in earlier times produced such classical works as the *Kural*. Thus, during this period of Jaina obscurity, *Vaḷaiyāpati*, *Silappadikāram* and *Jīvaka Cintāmaṇi*, three of the five Tamil Mahākāvyas, were composed by Jaina authors. Among the minor *Kāvyas* composed by Jainas *Yaśodhara Kāvya*, *Cūḍāmaṇi* and *Nīlakeśi* are important. Moreover, the Jainas continued to enrich the vocabulary of Tamil by introducing large numbers of Sanskrit derivatives and bringing them into conformity with Tamil phonetics.

The Jainas rendered valuable and extensive services to Kannada literature also. In the words of the Rev. F. Kittel, they wrote "not only from sectarian motives but also from a love for science, and reproduced several scientific works in Kanarese."[3]

In the 10th century A D, the Golden Age of Kannada literature, the greatest Jaina poets were writing. Thus Ponna, a Jaina saint upon whom the Rāṣṭrakūta King Kannara conferred the title *Kavicakravarti*, composed *Śāntipurāṇa* and *Bhuvanaika Rāmābhyudaya* during the period. Next we come to the great poet, Pampa, regarded as the father of Kannada literature. Pampa was followed by Ranna, Court poet of the Karṇāṭaka Emperor Thailapa and his son Satyāśraya who succeeded him. He composed many works, of which only two have survived, *Gadāyuddha* and *Ajita Tirthaṅkara Purāṇa*.

Another great Jaina writer of Kannada prose and poetry in that century was Chāmuṇḍarāya, who, besides being an able administrator and warrior, was a patron of Ranna, among others. It was he who had the colossal image of Gomateśvara carved at Sravaṇa Belgola.

Among the later Jaina authors we may mention Nayacandra, the author of *Mallinātha Purāṇa* and *Rama candra carita Purāṇa*; Brahmasiva, the author of *Samayaparīkṣā* and Nayasena, the author of *Dharmāmṛta*.[4]

The Jaina influence on Telugu deserves careful investigation. Practically no research has been done on the subject and we look to competent scholars for enlightenment in this unexplored region.

Very little research, moreover, has been done on the Jaina contributions to science. But from even the little that has been done it is apparent that they achieved memorable success in this field also. Referring to the Jaina classification of animals, Dr. Brajendranath Seal remarks:—

> Umasvati's classification of animals...is a good instance of classification by series, the number of senses possessed by the animal taken to determine its place in the series.[5]

And as regards the Jaina contribution to the atomic theory, the same authority writes:

> "The most remarkable contribution of the Jainas to the atomic theory relates to their analysis of atomic linking, or the mutual attraction (or repulsion) of atoms, in the formation of molecules."[6]

[1] *Early History of India*. By V. A. SMITH. 1914.
[2] *Studies in South Indian Jainism*. 1922. Pt. I, p. 58.
[3] *Indian Antiquary*. 1875. Vol IV, p. 15.
[4] I am deeply indebted to Prof K. S. Dharanendraiya of Bangalore for my acquaintance with the Jaina contribution to Kannada literature.
[5] *The Positive Sciences of the Ancient Hindus*. 1915. P. 188.
[6] *Ibid.*, p. 95.

For an assessment of the Jaina contribution to mathematics we may refer to the valuable paper of Dr. Bibhutibhusan Datta, published in the *Bulletin of the Calcutta Mathematical Society*.[1] A correct appreciation of the Jaina achievements in science requires patient research by scholars trained in different sciences.

The Jainas were also great patrons of art. Indian art, both Northern and Southern, owes to them a number of remarkable monuments. And in architecture their achievements are greater still.[2] Elliot in his *Hinduism and Buddhism* gives a comprehensive idea of the Jaina art and architecture of Northern India when, referring to the Satrunjaya Hill, he says:—

> On every side sculptured chapels gorgeous in gold and colour stand silent and open; within are saints sitting grave and passionless behind the lights that burn on their altars. The multitude of calm stone faces, the strange silence and emptiness, unaccompanied by any sign of neglect or decay, the bewildering repetition of shrines and deities in this aerial castle, suggest nothing built with human purpose but some petrified spirit world.[3]

As single edifices illustrating the beauty of Jaina art, both in design and patient elaboration of workmanship, the temples of Mount Abu may be mentioned.[4]

In South India, too, idol worship and temple building on a grand scale have to be attributed to Jaina influence.[5] There the vast Jaina remains of mutilated statues, deserted caves and ruined temples at once recall to our mind the greatness of the religion in the days gone by.[6] Moreover the colossal monolithic Jaina statues of the South, such as that of Gomateśvara at Sravaṇa Belgola, are among the wonders of the world.

The Jaina contribution to painting also is not negligible. There are remains of beautiful paintings in some of the Jaina caves at Udayagiri and Khaṇḍagiri. It is, however, in illuminated manuscripts that this Jaina art finds its fullest expression. Referring to such paintings of the 15th century A D., the late great art critic, A. K. Coomaraswamy, remarked:—

> The Jaina art of painting is one of pure draughtsmanship; the pictures are brilliant statements of the facts of the epic, where every event is seen in the light of eternity.... There is no preoccupation with pattern, colour, or texture for their own sake, but these are achieved with inevitable assurance in a way that could not have been the case had they been directly sought. The drawing has in fact the perfect equilibrium of a mathematical equation, or a page of composer's score. Theme and formula compose an inseparable unity, text and pictures form a continuous relation of the same dogma in the same key.[7]

The light and casual handling manifest in these paintings, does not imply a poverty of craftsmanship, but perfect adequacy and is "the direct expression of a flashing religious conviction and of freedom from any material interest."[8] It was, however, at the hands of Śālivāhana—the great artist who flourished in the reign of that great connoisseur, the Mogul Emperor Jehangir—that the Jaina paintings attained their consummation. In the private collection of Shri Narendra Singh Singhi of Calcutta, there is a manuscript of *Śālibhadra-carita* illuminated by this artist with more than 20 paintings, some of which are of superb execution.

Jainism has thus significantly enriched Indian culture in the fields of ethics, philosophy, literature, science and æsthetics.

NATHMAL TATIA

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1 Vol. XXI, No. 2, 1929
2 *Cf La Religion Djaina*. By GUERINOT. P. 279
3 I, p. 121.
4 *Jainism in North India*. By C. J. SHAH. P. 246.
5 *Studies in South Indian Jainism*, I, p. 77.
6 *Ibid.*, p. 79.
7 *Catalogue of the Indian Collections in the Museum of Fine Arts*, Boston, Part IV, p. 33.
8 *Ibid.*, p. 34.

# ENDS AND SAYINGS

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

It was a memorable picture of a memorable woman that emerged from the speeches made at the Indian Institute of Culture, Basavangudi, Bangalore, on March 2nd, at a Special Meeting for the fourth anniversary of Shrimati Sarojini Naidu's death. Like Mayakovsky, Sarojini Devi "trod on the throat of her songs" for the love of her country, but her three books, *The Golden Threshold, The Bird of Time* and *The Broken Wing* bear enduring witness to her lyric power.

Prof. M. S. Doraiswamy, Principal of the Arts College of the Osmania University, Hyderabad, spoke on "Sarojini Devi—The Poet," and Dr. D Gurumurti, on "Sarojini Devi—The Politician" The line of demarcation, however, could not be rigidly drawn. As was well brought out by the Chairman, Shri M. Narayana Rao, Principal of the Government Law College, she had shown poetry and statecraft to be not incompatible. Long after she had laid aside her poet's pen, she had enlivened even prosaic political meetings with a poetic touch.

As much as for her poetry and her patriotism, she will be remembered for the warmth of her human sympathy, for the cheeriness and courage that could rise above personal sorrow and bodily disabilities to enliven gatherings and to keep up the spirits of her fellow-prisoners, including Gandhiji, to whom her special devotion was given. All three participants in the meeting paid their tribute to "Sarojini—The Woman," who had worked not only for her country's freedom but also for the emancipation of Indian womanhood and for Hindu-Muslim unity and who was, perhaps above all else, a lover of her kind.

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"Greater this and Greater that, but not a thought for Great *India.*" There is justice in this exclamation by the veteran Indian historian Dr. Jadunath Sarkar in his article, "Why Linguistic Provinces?" which appeared in *The Hindustan Standard* recently and has been given further publicity in the April *Modern Review*. The clamour for linguistic provinces has no such moral basis as Prohibition, wisely included in the Indian Constitution among the Directive Principles of State Policy. Prohibition is slowly but surely showing good results despite dilatory tactics and determined opposition, but linguistic provinces will not work.

Dr. Sarkar blames ambitious politicians for the present agitation, though the impetus was given towards the "Balkanization of India" in the policy adopted by Britain early in this century. Fair treatment to minority languages in each area is necessary, but the language diversity except in small areas makes unification on a basis of linguistic affinity impracticable, as he brings out.

He pleads for strengthening the unifying forces, to check the ominous momentum of the movement; for putting Federal paramountcy above State rights; for education on an All-India basis with English as the medium of instruction for future holders of high administrative posts; and, above all, for a change of hearts and for setting aside self-interest in the interest of "the basic oneness that is India."

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"Is the American Economy Capitalist?" Dr. Henry C. Hart of the University of Wisconsin, in India as a Fulbright Scholar at the University of Mysore, considered this question at the Indian Institute of Culture, Bangalore,

on March 12th. Americans considered their economy capitalistic, but actually, Dr. Hart said, the Government policy had rather been pragmatic; the country acted in each situation as seemed best at the time. Judging by more than one criterion, he showed, India was more capitalistic than the U.S A. The tendency to monopoly control was present, he admitted, but it was being watched; and, on the other side, there was profit-sharing by labour under the present wage scale; the high-income group was providing in income taxes much of the money used for the common benefit, etc.

Especially interesting was Dr. Hart's tracing of the rise of capitalism back to the Protestants' having sanctioned the taking of interest. From this had come diffusion of financial power, the bourgeois revolution, etc. The brotherhood of man had been accepted politically long before it was economically, but the hold of capitalism had been broken more and more in this century, when other countries' welfare had also assumed unprecedented importance in the U.S A.

The Chairman, Shri P. Kodanda Rao of the Servants of India Society, showed how, increasingly, the concept of absolute ownership of capital was giving place in the U.S.A. to that of trusteeship and service of the people. Socialism had come to America, but largely by private agreement, rather than by Governmental action, as in Britain.

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The true note of democracy was sounded by Mr. Harold H. Fisher, Chairman of the Hoover Institute and Library of War, Revolution and Peace, in a lecture delivered last August at the Fourth Annual Summer Institute of the San Francisco State College, a copy of which we have just seen. Speaking on "India in the World Community," he was very sympathetic with Mr. Nehru's independent policy in international affairs. He believed that it might conceivably

> do more to discourage aggression, to uphold the right of national self-determination and to develop the world community on the basis of freedom than if India were to join a regional security agreement, linked up with NATO or ANZUS.

He suggested that India's history and traditions as well as her geographical location put her in an exceptionally good position for helping to find in world affairs a "third way" for dealing with clashes of immediate interests, a way which would be in the interest of world peace. Specifically he recognized that her not being formally allied with the "free world security system" left her free to maintain friendly relations with China, which he recognized as potentially valuable for world peace.

The history and culture of India and Asia, he said, had a great contribution to make to the great task of building a world community, a contribution which, he concluded, could be fully made "not under conditions of subservience or inferiority, but in freedom and equality."

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The fundamental significance of the Korean question is well brought out by Mr. Rajaram V. Gogate, an American citizen of Indian descent, in "How India Looks at Korea" (*The Korean Survey*, U.S A., February 1953). Conceding many inconsistencies in the Indian policy toward Korea, he pleads nevertheless for recognition of the sincerity of India's moral principles. Any real solution, he says, must make Korea "a symbol of holding back the tide of military aggression"; for

> unless to the solution of the Korean affair a moral basis is given, the whole disturbed and distraught world, especially the Asian world, must lose faith.

Mr. Gogate sees in Pandit Nehru's policy the recognition of the moral need to shift the emphasis from possible dire political consequences (with the strategic measures against which the U S A is preoccupied) to safeguarding freedom and reconstructing ruins.

JUNE 1953

# THE Aryan Path

# THE ARYAN PATH

The Aryan Path is the Noble Path of all times.

The Aryan Path stands for all that is noble in East and West alike, from the ancient times to modern days. It stands for the Ancient Way of spiritual development and growth in holiness, rooted in knowledge, and it can be walked by Brahmanas and Mlecchas, by Jews and Gentiles and by philanthropists of any political school.

**Bombay, June 1953** **Vol. XXIV No. 6**

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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. XXIV JUNE 1953 No. 6

## "THUS HAVE I HEARD"—

The light of the spirit is the eternal Sabbath of the mystic or the occultist. That which is meant by the allegorical sentence, *Fiat Lux* is—when esoterically rendered—"Let there be the 'Sons of Light.'"—H. P. BLAVATSKY

Without spiritual afflatus the mind remains the playground of the senses and falls prey to the sweet tongued voices of illusion. The mind needs not only breadth and depth but also points to draw it to the Supreme. To help aspiring minds, teachers of soul wisdom have always presented simple but profound images which awaken the mind, assisting it to assimilate one or more aspects of the eternal verities.

To continue our study of some of these images which energize us to high endeavour: last month we wrote of the first of the four which Jesus used to exhort his admirers to right practice—"Ye are the salt of the earth." The next three bring in the imagery of Light, which almost every teacher has used in instructing the few elect or the many less ardent. The image of Light is profound and may well be compared to the ocean, shallow enough at the shore for a child to paddle in, but gradually deepening until it may drown the most expert of swimmers. The light of the eyes, the light of the mind, the light of the Soul, are the phrases most commonly used. But there are philosophical and mystical aspects to them which make the understanding and interpretation of the image of light most fascinating.

"Ye are the light of the world," exclaims Jesus and calls upon his devotees not to hide the light within them, but to let it shine so that some at least among the *hoipolloi*, struck by the radiance, may be emboldened to kindle their own small lamps. But why does he address his intimates thus? How did they come to possess the Divine Light? In silence and secrecy, listening to his words, reflecting upon his parables, perceiving the "miracles" he wrought which drew their attention not only to the existence of the worlds invisible but

to the fact that the laws governing them could be mastered by the humble yet persevering learner provided his heart was pure.

But the human tendency to hide the knowledge of such experiences, lest they be doubted and scoffed at, prompts many who know to hold their tongues, to compress their brain and slow down the beats of the heart. How many men of today do we not know, who, aware of the mystical urges of their mind, seek knowledge in secret like the good Nicodemus? And again, how many are there who keep mum about their quest, findings and realizations of spiritual things, lest they be laughed at by their colleagues of the business world for "getting religion," or by their club friends for "becoming queer"! The followers of Jesus had more reason to "light a candle and put it under a bushel"—the suspicious, tyrannical Sanhedrin! But Jesus demands that they let their divine light shine so that all may know of their real Self, the Christos, the Buddha, the Krishna within. And such showing would not be out of egotism but as a sacrament which would give an outward and visible sign of the grace of Light Supernal within, ever ready to preside in the heart of the meek, the humble, the aspiring lover of mankind. This is the Light of all lights. (*Gita* XIII, 17)

The light of the mind is different from the light of the Spirit; and even the light of the Thinker, the real man, does not shine equally in all mortals. Ordinary education gives breadth and depth to the mind and increases mind light; but extraordinary instruction is necessary to make the Spirit Light manifest through the human mind. It is the self-imposed task of the divine *avataras* and the real *gurus* to offer special knowledge and to light that which is named the *Tathagata* Light—to create in the mortal man a Son of Light by whose grace that mortal can become immortal.

The Wisdom-Religion, Bodhi-Dharma, teaches a way of living founded upon a moral philosophy which is a very definite body of knowledge, called in the *Gita* the Kingly Science and the Kingly Mystery. It is ageless. Ever does it move silently and secretly in the midst of ignorance begotten by false knowledge. The study of its doctrines stirs the depths of the human mind; the application of them stirs the depths of the heart, causing it to respond to the higher morality of the Universal and the Impersonal. When the altruistic service of teaching ignorant or proud minds and empty or depraved hearts is undertaken, the glorification of "the Father which is in heaven" takes place. In the process the Light of the Buddhas and the Christs—the great Sons of Light—begins to glow in us—the Tathagata Light—the Light of the Illustrious Predecessors. Of such are the words of the image:

"A city that is set on an hill cannot be hid."

SHRAVAKA

# THE OPTIMISM OF CHRISTOPHER FRY

[**Derek Stanford,** poet, essayist and critic, whose appreciation of the distinguished English playwright of whom he writes here has appeared in book form, analyzes in this study a particular facet of Christopher Fry's genius, one to which his plays may well owe much of their appeal. It is not only escapism but an innate unshakable conviction that this is a universe of justice which is the only true mercy and that "the Soul of things is sweet" that makes so many turn to reasoned optimism as sunflowers to the sun.—ED.]

Since the 18th century the element of optimism in European literature has considerably diminished. The Age of Reason provided the writer with a cheerful, ordered vision of existence, whilst the Age of Progress (which followed after) revealed in the complexion of its popular authors a type of humour which might be described as a blush on the cheek of economic well-being. This quality of mirth, however, which we meet in Dickens and Thackeray was not of a reasoned order. It was like the comfortable flush of good spirits momentarily produced by a pleasurable dinner; there was something of the satisfied gourmand about it. Indeed, the more serious 19th-century writers—Flaubert, Tolstoy, Dostoievsky, Hardy—saw things in quite a different light, and the analysis to which they subjected their world left little room for Voltaire's Dr. Pangloss or the gastronomic gaieties of Dickens.

This *exposé* of cheerfulness was taken up by the 20th-century writers who were hardly encouraged by current history to look on the bright side of the universe. Humour—as in Evelyn Waugh and Aldous Huxley—assumed a mordant cynical tone, whilst H. G. Wells renounced his early dreams of hopeful Utopian materialism for one of the blackest misanthropy in his last book, *Mind at the End of Its Tether*.

Exceptions, of course, could be found to the rule, but they were of so dubious or qualified a nature as not seriously to weaken this premise. In Graham Greene's novels, for instance, there is a certain perspective of salvation, but always of an eschatological order: happiness, beatitude, he suggests, is the proper end of human living, though not to be achieved this side of the grave. Similarly, in the work of T. S. Eliot, we see how his phase of original despair has yielded to one of Christian promise; and in his play *The Cocktail Party* we are actually treated to a half-happy ending—at least for two of his characters. But here the optimism is diluted by news of the true heroine's ghastly death, and also by the insinuation that the restored amity of the married pair is of a very humdrum unelevated species.

In fact, the whole literature of our day can be seen as a reflection of

what the philosopher Martin Buber has termed a " Paulistic period. " Such periods, he maintains, are discovered in history when the contradictions in man's social life mount up so unbearably that they assume " the character of a fate."

Optimism, then, it can be ventured—in so far as it possesses an articulate voice—is almost entirely limited today to professional script-writers and broadcast " comics."

The breach that the plays of Christopher Fry have made in these fortifications of despair cannot therefore be labelled and dismissed, with the term " optimism " jauntily affixed, without some preliminary explanation. It is not sufficient, we can see, to argue that three of his works are optimistic because they belong to comedic composition. Neither is that which provokes our laughter necessarily of optimistic import ( we need only think of *Gulliver's Travels* and countless other works in the cruel realms of satire, the sardonic, the sarcastic and ironic to realize the truth of this). An additional objection to the equation of the comic and the optimistic is that Fry's three comedies all contain tragic elements. The *impasse* of action and intrigue which constitutes one of the chief effects of comedy, compelling our laughter by its spectacle of the embarrassment generated, takes place at a deeper level in Fry. It is more than their surface self-respect or material well-being that Fry's characters stand to lose. In each case, in his comedies, the predicament threatens their very lives. In *A Phœnix Too Frequent* the young corporal anticipates capital punishment for neglecting his military duty ; in *The Lady's Not for Burning* a so-called witch awaits the lit faggots on the morrow ; and in *Venus Observed* the amorous Duke is nearly burnt alive by an act of jealousy and arson.

When, then, Fry tells us, in the foreword to the first edition of *The Lady*, that his type of comedy might be thought of as something possessed of " a seriousness which has been sufficiently mocked by a distress to be able to mock back, " we begin to have an inkling of his intentions. The windings-up of his comedies are clearly not presented as merely formal resolutions, convenient curtain-scenes to an hour of cachinnation. They have, as well, a more far-reaching function. This function, I would like to suggest, is that of portraying a real solution to a specific type of human problem ; and its efficacy might be described as both dramatic and existential. Fry, we feel by the end of his plays, has taken a full look at the bad before he has dared hint at a final rosy promise. His conclusions have been reached after strenuous testing.

It is not, however, the endurance value of these conclusions which makes Fry an optimist. Other writers have submitted themselves to the " destructive element " of existence, and emerged, chastened, with certain precepts that were stoical rather than optimistic. It is not,

Fry intimates, a matter of "holding on," of "trying to make the best of a bad job," but of responding positively—of creatively desiring to know a state of grace. "Shall I be happy for myself?" asks the Duke in *Venus Observed* after his near-termination by fire, "In the name of existence I'll be happy for myself." Whence does this ultimate buoyancy proceed? That is the question which must be asked before we can define Fry's optimism.

The answer, I think, is from his sense of wonder; from his feeling for the unplotted mystery of things. "Poetry," Fry has said, "is the language in which man explores his own amazement" and it is, I believe, this faculty for wonder which provides him with that password to possibility, to a more generous vision of alternatives than most of his generation possess. Dominated by Marxist thought or some other arid determinism, the artist of our day has too often tended to view existence solely in terms of unrelenting necessity. Others—the Surrealists, for example, with their theory of limitless "free association"—conceived of it likewise in the light of unrestricted possibility. Both these attitudes, experience proves wrong. None the less, for the main part, contemporary literature has erred by accenting necessity; and the balance is healthily adjusted by Fry.

This is not to say that he is deficient in seeing the part which necessity plays (as those who know his tragedy, *The Firstborn*, will recognize). "For the purpose of becoming," Kierkegaard tells us, speaking of the task of achieving selfhood, "possibility and necessity are equally essential"; and Fry at his best bears out this statement.

Now it might be argued that optimism at its highest is symbolized by the idea of God's love for the world; and, after this, perhaps, by the notion of human love when love is given a happy interpretation. With this latter theme all three of Fry's comedies are concerned; but here I shall concentrate on *Venus Observed* which I consider the most psychologically mature.

The hero of the piece is the Duke of Althair, a middle-aged amorist who decides to marry because he can see no end "to the parcelling out of heaven in small beauties." Lost, as he feels himself to be, in a "blinding snow-storm of virginity," he can only close his eyes and hope for the best from a random marriage. This is how he expresses his problem in a vigorous rhetoric characteristic of him; but beneath the brocaded bombast of his talk he is perplexed and disillusioned. Gathering three former mistresses together, he attempts to select a wife by proxy, telling his son to do the picking for him. Those who see beyond the fantasy of this act will understand how it signalizes the Duke's disbelief in intelligent choice and a nonchalance that is next door to despair.

Fortunately for him, his scheme miscarries. Providence intervenes in the person of his agent's young

daughter, Perpetua. The "old magician in his blood" is revived at the sight of her loveliness, and—like Thomas in *The Lady*—he resolves for one "last throw," one "last poor gamble on the human heart." But on this occasion his instinctive belief in his powers of seduction proves unfounded. The girl, Perpetua, is young, and is drawn into the orbit of his own son, Edgar, who until this moment has felt himself paralyzed by his father's literally all-embracing prowess. The Duke, however, does not yield without a struggle; and it takes a kind of catastrophe to bring him to his proper senses—to a truer, kinder, more responsible self-knowledge.

Keeping a tryst with Perpetua in his observatory at midnight he extracts an admission of love from her on their suddenly finding themselves trapped by flames. Rescued at the last moment, he discovers that her pledge was prompted by fear, and that he is a lonely and aging man. It is here that the Duke transcends his fate. The fire, he learns, was started by Rosabel, one of his former mistresses, who wished to shock him out of his heartless behaviour—his ardent but insensible virtuosity. This, she thought, she could bring about by burning down his observatory (a symbol of the Duke's inhuman isolation). The observatory she believes to be empty; and when she realizes that the Duke and Perpetua were almost burnt too, she is filled with remorse and straightway gives herself up to the law.

This action the Duke generously forgives, understanding how it proceeded from Rosabel's loving him "beyond her strength." So much he delighted in "is all of ash," including his image of himself as an irresistible Don Juan. This self-conception was becoming burdensome, and now that he has had his vanity razed he can plan his life on surer foundations. But before he can do this he must freely confess his limitations and his fallibility. He must stop masquerading as king of hearts, recognize that youth is outside his reach, content himself with an autumn love, and substitute thoughtfulness for selfish charm. The practical outcome of this inner change is that he decides to marry Rosabel. This union, he recognizes, like its partners, will have its shortcomings. There will be no illusion of that twin identity which the doctrine of romantic love asserts. Instead,

> She and I, sharing two solitudes,
> Will bear our spirits up to where not even
> The nightingale can know,
> Where the song is quiet, and quiet
> Is the song.

Death and an ultimate aloneness; such is what the passage promises, for such is the eventual awareness of life. But the compensation is also to be noted—our solitude can be companionated; and therefore, "in the name of existence," we must be happy for ourselves.

If it be objected that this is small comfort, I suggest that we compare this play with Congreve's comedy, *The Old Bachelor*. Heartwell, in

his old age doting on Silvia (who is young enough to be his daughter) is a sort of parallel figure to the Duke. From resemblance, however, we soon pass on to contrast. Heartwell is ridiculous and refuses to accept his old age, whereas the Duke comes to see his true position and turns his natural drawback to a constructive end. Both playwrights are masters of comedy, but Congreve's view of life is abrupt and cynical, while Fry's—though realistic—promises redemption.

This refusal to believe that the realistic implies an acceptance of pessimism—of a cynical, nostalgic attitude to living—is one of Fry's deep-seated convictions, and of the greatest importance to his development as an artist. "Beauty," said Stendhal, "is the promise of happiness," and hope, one may add, the trust in such beauty.

DEREK STANFORD

# UNO AND RIGHTEOUSNESS

Mr. J. B. Orrick, Director of the United Nations Information Centre, New Delhi, speaking at the Indian Institute of Culture in Basavangudi, Bangalore, on April 4th, deplored the popular tendency to think about the UNO in terms of Matthew Arnold's definition of God, as "a Power, not ourselves, that makes for righteousness," though people substituted "peace" for "righteousness" in the definition. The UNO had no power, he emphasized, that was not derived finally from the people. It was an organization of Governments, whose representatives had been elected by the people. Perhaps, we might suggest, the fact of its being an organization of Governments rather than of peoples is its weakest point. Nevertheless, as Mr. Orrick said, it represents the maximum of co-operation on which the Nations could agree in 1945. Since then, Governments had receded from their attitude, but the responsibility rested on the peoples to push their Governments into more vigorous action. The UNO was the employee of 60 Nations.

He dealt informatively with the working of the Specialized Agencies, as also of the Security Council and the General Assembly, where the smaller Nations were finding it possible to outvote the Great Powers, as in demanding action on the Reports about Non-Self-Governing Territories.

Sir Samuel Runganadhan, former Indian High Commissioner at London, who presided, dealt with the many problems facing the UNO and the need for supporting it as the organization which could best promote peace and prosperity for the world.

E. M. H.

# SAID THE INDIAN VILLAGER:—

[**Shri "G. M.,"** long of Santiniketan, is one who has participated in the training of workers for the Indian villages, with whose underprivileged people he feels great sympathy. He writes suggestively here of the spirit in which help might be proffered and received without doing violence to Indian tradition or to the people's innate spirituality. Workers bearing tangible gifts of technical assistance, etc., may well be somewhat nonplussed by the implications of this prescription but it need not be taken literally. It may evoke a mood in which the Indian temperament and disposition may seem more worth taking into account than is usually done in the planning for the benefit of the villagers of this land. And it may also suggest to the spiritually inclined that the Indian villager has something to bestow, however obvious may be his need to receive.

—ED.]

I

Said the Indian villager to the welfare worker from the West:

"Welcome, stranger, to our destitute and debt-depressed village deserted alike by city-dwellers and by Secretariat. For hospitality of the heart is our ancient creed. So, even though you have come from across the seas, the seas, in our eyes, are not a barrier between you and us; but rather a bridge. Welcome, then, once again, stranger. And we assure you that 'before long our love for you will have made of you a brother more beloved, perhaps, than a blood-brother.' For we feel you have come in our midst in the name of Compassion, that Law of laws which one day shall girdle the whole globe with good-will.

"So, first of all, you, our guest from the Land of Gold, will feel not only for us, but with us, because in this way alone will you be able to know what pinches us externally and pains us internally. Poverty of means and of mind has for decades held us as in a vice or in a nightmare from which we cannot awaken.

"But, pray, do not be in undue haste to heal us and rid us of our suffering and sorrow. Rather, be to us as a midwife, who helps at the birth of a new babe. For, believe us, friend, when we say that, though our brother man has failed to answer the call of the seers and the sages to be his brother's keeper, God has us still in His keeping. Your primary concern, therefore, is to assist us in growing a little more consciously and concretely aware of 'that of God in every man,' a truth which at present we sense only dimly and, may we add, at times dubiously too, when the tyranny of things seems to us well-nigh impossible to bear.

"O midwife of the Spirit, you will have to be extremely patient with us so that the pangs of our new birth may be made somewhat easier.

Your faith, however, in the ultimate manifestation of God in us will enable you to be that. For, have we not been told that Faith can move mountains, nay, can make of mountains mole-hills?

"Join us, then, in our daily prayer :—

O God, teach us to live in the unity of the spirit and in the unison of aspiration and endeavour.

II

On the day following his arrival, the visitor joined the village people in their morning adoration. They stood facing the east and silently awaited the sunrise. And, as the sun appeared above the horizon from behind a cluster of palms which fringed the village tank, they bowed their heads and folded their hands. They remained in this prayerful posture for a few minutes. At last their silence—deepened and made dynamic by the vast open spaces all around, those avenues to the Infinite Spirit—was broken by the headman of the village with this prayer, uttered in a solemn, sonorous and sweet voice, the villagers repeating it after him :—

O Loving God, Lord of our hearts, as Thy sun dispels every day the darkness of the world, mayest Thou deign to dispel the darkness of our minds! For, unless our minds are illumined by Thee with Thy own light, we shall never be able to see aright Thy purpose in creating us and this wondrous universe. May our minds be attuned to Thine so that we may acquit ourselves as Thy beloved sons and daughters and as Thy worthy servants!

Then the congregation filled the whole atmosphere with the resounding chant of the Sacred Word, "OM!"

III

On the third day the visitor met the villagers in the evening and participated in their sunset prayer; conducted in the Cathedral of Nature :—

O God, as Thou abidest for ever, so does Thy sun shine always. May the sun of Thy presence then shine always in the deepest recesses of our consciousness, so that its radiance may illumine every feeling, thought and activity of ours!

The choral utterance of "OM," which followed, encircled the villagers with a halo of holiness as of the hush of the Spirit.

The prayer being over, the village head-man requested the visitor to tell those assembled something about community life. Accordingly, saluting the assembly, he began :—

Friends in God, Community Life is the physical expression of the personality and presence of God, as Love is His spiritual signet ring. And the sensing of this truth is made possible and practicable by community of toil, community of food and community of pleasure.

We shall worship the One, who is without form or fetish, in silence, without scriptures or ceremonies.

We shall work, each to his best capacity, in the Vineyard of Welfare.

We shall eat food which does not bear on it the imprint of the beast.

We shall have enjoyments which are more an expression of the light and laughter of the Spirit than of the lusts of the senses.

In short our community life will strive to achieve a holy, not a "high," standard of living. For we shall, all together, aspire after "Fulfilment, not Fortune."

Then the Indian villager and the welfare worker from the West set their hands to the plough in the energizing and abiding faith that as they co-operated with Nature and consecrated their labours to Mother Earth, they would hasten the advent of the Kingdom of Happiness in the world of the debt-depressed and hunger-harassed villager of India; nay, of the East.

G. M.

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## THE HIDDEN FLOWER

Compassion is far more than an emotion, it is something which springs
Up in the emptiness which is when you yourself are not there,
So that you do not know anything about it.
Nobody, in fact, knows anything about it (if they knew it, it would not be Compassion);
But they can only smell
The scent of that hidden flower
Which blooms in the Heart of the Void.

BHIKSHU SANGHARAKSHITA

# THE VISIONARY LANDSCAPE

## INDO-EUROPEAN IMAGERY AND SYMBOLISM IN WESTERN LANDSCAPE ART

[**Mrs. Hannah Closs,** the second part of whose interesting essay we publish here, is a historical novelist, the author of *High Are the Mountains* and *And Sombre the Valleys*, the first two novels of a trilogy on the Albigenses, of whose tragic struggle for spiritual freedom she told in our June 1951 issue. Mrs. Closs is keenly interested in seeking the links between Eastern and Western mystic thought, as readers of her earlier article, "The Meeting of the Waters," will recall. In that article, published in our May and June 1948 numbers, she inquired into the interrelationships of East and West in the mystery of the Grail.—ED.]

### II

How strong was the affinity between Western and Eastern chivalric art we have already seen. I would here refer to one of the most amazing examples, a wall painting from the Palazzo Concilio in Trient at the foot of the Tyrolean Alps, illustrating the seasons of the year. Entering the Tower of the Eagle, whose walls they cover, I had almost the impression of being surrounded by gigantic Eastern miniatures, so brilliant and yet subtle is the interweaving and juxtaposition of colour—rose and grey and lemon, scarlet and green and blue. Once again, moreover, we are reminded of the Mystic Love Garden where maidens crown their troubadours with flowers and a girl fetches water from the well. The whole scene is enwoven in a thicket of briar. We may recall for a moment the rose-tree we have already seen in the Indian miniature. It is more than likely that when in the Middle Ages the cultivated rose of Persia was introduced there was brought with it a knowledge of its symbolic meaning. The esoteric symbolism of flowers—tulip, lily and rose—is indeed a problem in itself and one that has been investigated with deep insight by an American authority on mysticism, Professor Stoudt, who traces the flower-patterns of Pennsylvanian folk-art to German Pietist movements and thence suggests religious influence from the East.

As to the transmission of these Eastern influences, it is usually thought to have been largely by means of the Crusades, but we should remember also that the medieval sea and caravan routes of merchandise established a slow but closer relationship with the East than we in our age of high-speed communication dream of. Other important factors are doubtless the trans-

mission of Sufist and other mystic Oriental doctrines through the Arabs in Spain, and the influence of the Albigensian heresy in the south of France. How far not only troubadour poetry but chivalric romance is dependent on Iranian sources we are only beginning to realize. It has even been suggested that Wolfram von Eschenbach's *Parzival*, inspired by a mysterious Provençal, Kyot by name, is an indirect translation of a Persian romance. Yet perhaps those surprising affinities between Celtic and Iranian myth, though owing a good deal to direct influence, are primarily but the unconscious resurgence of archetypal concepts.

But returning for the moment to the rose and the symbolic garden, we may consider one of its loveliest representations, that by Stefan Lochner, a 15th-century master of Cologne. The painting is in the Wallraf-Richartz Museum in that city. I have only time to refer in passing to the exquisite colour and texture, *e.g.*, the feathery softness of the angels' wings. Mary is set before a bower of roses—the mystic rose. Though the bower does not actually enclose her, it forms a screen. This screen or bower is a favourite with German painters, and can be found, for instance, in the Madonna by Schongauer in Colmar. But Schongauer, who exerted so strong an influence on Dürer, has also an engraving of Mary in the enclosed garden which we have already met with in the Frankfurt *Paradiesgärtlein* and in the East. It is the *hortus conclusus* of Christian art.

Charming as these examples are, it is with Matthias Grünewald that the medieval traditional image becomes invested with a power and an individuality that, as in Giorgione's case, sublimate the old iconography to such an extent that for the moment we scarcely recognize the traditional symbolism.

Grünewald was a contemporary of Dürer's living at the turn of the 15th-16th centuries, and the hero of the modern composer Hindemith's opera *Mathis der Maler*. In his "Angel's Concert," part of the great Isenheim altar-piece in Colmar, Mary, dressed in blue and crimson of a brilliance reminiscent of glass-painting, sits in the familiar enclosed garden. The mystic rose is at her side, the spring in the back wall. To the left of a conglomeration of household objects, in a chapel fashioned in the most fantastic late Gothic style, angels, clothed in iridescent raiment and encompassed by globes of bluish incandescent light, surround the crowned and glorified Madonna, in a typically German synthesis of the symbolic and the realistic.

Beyond, the landscape merges into a vista of mountain and mist. But these jagged peaks, ravines on whose precipices the wondering shepherds obtain a hazardous footing, are more than a sublimated vision of the Alps. Shrouded with cloud, from which breaks, like supernatural light, the countenance of God (light,

of which the tiny moth-like forms, scattering earthward like leaves on the wind, seem but an emanation), these mountains recall rather the mountain of the world, the mystic Mount Meru itself on which, as we have said, lay the earthly Paradise.

Here, indeed, in European form we may find the equivalent of the greatest Buddhist art, in which, out of a moon-like halo of light, the Buddha rises against a world-wide landscape whilst Bodhisattvas on lotus flowers float earthward, to take compassion on man.

None the less there remains a fundamental difference between Western and Eastern mystic concepts. By comparison with Buddhist art, Grünewald's art is dynamic, impassioned in its grasp of particularized phenomena as it is in its almost violent subjectivity.

Of landscapes flooded with that supernatural moon-like incandescence (recall Samuel Palmer) I could cite many examples by other German artists of Grünewald's period (the beginning of the 16th century), notably by Albrecht Altdorfer, more of whose works we shall be discussing in a moment. Here, for instance, in this Christmas Eve (Berlin), the whole landscape, as the figures themselves, seems almost dissolved in strands of light. Or we may take a painting by Altdorfer's contemporary Baldung Grün, which was recently displayed in the Munich Exhibition. Here the Christmas scene is set in ruins which for us to day may strike as significant a note as the "blitzed" buildings of Piper and Sutherland. Indeed to use the word "set" at all is misleading for it is the setting itself rather than the figures that are of importance. True, Baldung Grün's setting is more architectural than Altdorfer's. Nevertheless, with its macabre colouring (lurid white and grey with scarlet touches), it supplies, like Altdorfer's wood-entangled timbers, the primal emotional factor in the scene, whilst the radiance that pervades it is not here to produce an Italian chiaroscuro, rendering more dramatic the physical form, the gestures or expression of the *figures*, but rather to conjure up an atmosphere that might almost be termed magical.

But, to return once more to the subject of Paradise, it is significant to notice what an important part the theme of the "Rest on the Flight into Egypt" plays in Western art. For instance, let us consider the picture in Berlin by Lukas Cranach, Grünewald and Altdorfer's contemporary. Here in the wilderness, which is a green, flowering grove shaded by northern firs and birch trees, the Holy Family seem to have found a resting place on their weary voyage—a temporary Paradise of ferns and flowers haunted by the babble of the stream, the hum of insects, the myriad minute movements and sounds that make up the peace of a summer's day. Even the angels that cluster playfully round the Christ-child, making music, bringing him their treasures,

or fetching water in a shell, have rather the nature of elves, as if they were indeed but the embodiment of the ever-changing, incalculable rhythm of Nature itself. With its jewel-like brillance of detail and colour—blue and scarlet and green, the white of the birch-tree against the deep azure of the sky—it conjures up the essence of faery tale.

In Altdorfer's painting of the same theme, also in Berlin, we find ourselves amidst romantic ruins, mountains encompassed by "perilous seas forlorn." But what is most remarkable is that we encounter once more the image of the fountain. Though of Renaissance pattern, how utterly remote is this fantastic tangle of forms from the clear plasticity of Italian design! We can hardly discern which figures belong to the stone carving and which are the angelic actors in this scene, the pale rose and olive-green of which recall the mysterious effect of tapestry.

But to show how this symbolic and romantic aspect of nature continued to be reborn in the north, to be indeed sublimated to a new power of vision, I would draw attention to a "Rest on the Flight into Egypt" from Hamburg, by a 19th-century painter, Philipp Otto Runge, who, incidentally, is mentioned by Mr. Grigson in conjunction with Samuel Palmer. Here, on the verge of an infinite landscape of plain and cliff and sea, the figures of Joseph, Mary and the child, framed by the foreshortened back of the ass on the left and the tree on the right, are welded to a continuous rhythm in the shape of an arabesque—that rococo pattern which, so reminiscent of *chinoiserie*, marks at once a reassertion of fluent Gothic form, as opposed to the static symmetry of the Renaissance.

The whole scene is flooded with light—light that we know, from Runge's own writings, was conceived by him as the manifestation of mystic laws. But it is especially on the tree that I would linger, with its winged creatures which, instead of showering the customary dates on the hungry Christ-child, seem to be rapt in some private contemplation of the vast panorama and of these huge magnolia-like flowers, that shine almost with an inner light.

Now it is a curious fact that in literature we meet with various instances of a tree, now hung with flowers or fruit, now illumined with lights, and amongst whose branches climbs or lies a child. We come across the motif not only in the legends of Prester John where it appears as the tree of Paradise, but also in certain versions of the Perceval legend, where it signifies the sun-tree, the tree of Light whose boughs spread over the whole world. How far more startling is it to find similar concepts in Indian legend! It is told, for instance, of the hermit Mārkandeya

that he beheld on a peak of the earth a young fig-tree bright with fruit and leaves. On a branch thereof that looked North East he saw a babe lying in the hollow of a leaf, consuming the

gloom with his own radiance....Then the child drew a breath and Markandeya like a gnat passed into his body. And he beheld lying therein the universe in its fullness....As he gazed upon the universe, the child's breath cast him out....and he fell into the ocean of the dissolving world.

Whether Runge, deriving mystic lore from Jakob Böhme, had come across any such concepts I do not know; what I desire rather to suggest is the continuance, conscious and unconscious, of these images in the mind of man. Seen in this light, the motif of the boy climbing in the illumined tree, an example of which we find in the 14th-century frescoes decorating the Pope's palace in Avignon, gains a new significance, even if the artist was consciously concerned only with illustrating courtly scenes.

We have spoken of the Paradise in the Wilderness. Now we come to the Wilderness itself. St. Jerome in a landscape of rock and stream, of gnarled and knotted trees, is a favourite theme, as in the well-known woodcut by Lukas Cranach.

The most magnificent hermit scene is, however, probably that by Matthias Grünewald, which constitutes another panel of his Isenheimer altar in Colmar. Here St. Paul comes to visit St. Anthony in the wilderness. How expressive is the contrast between the gestures of the aged, sophisticated priest and those of the rugged anchorite. Yet the whole atmosphere of the picture is created not by the figures—whose presence, I feel, we almost forget—but by the atmosphere of the landscape, as though we ourselves, entering into the emotions experienced by the hermit in solitude, become one with the Spirit of Nature. Here, where the spirit in contemplation turns inward, there is no need for earthly toil and cares. As from a far-off, half-forgotten world, a bird flies down bearing our daily sustenance. A doe nestles at our feet. In the distance, on the margin of the slow meandering stream, a stag follows in her trail. For the image of Paradise is now but inward experience. The particular loses its identity or, apprehended as the ever-changing manifestation of essence, becomes part of the all-pervading Unity of Being. Here, where rock and tree, bird and beast, merge into a flowing pattern, we seem really to feel the breath of the *Chwarna*, or that animating spirit which, as Shelley wrote in *Adonais*:—

> Sweeps through the dull dense world; compelling there
> All new successions to the forms they wear.

How strangely near such a conception comes to Far Eastern painting we may feel by comparing the background of Grünewald's picture with the Chinese painting with which I opened this essay. Once more I would mention a painting by a 19th-century artist, K. David Friedrich (it hangs in Dresden) to prove how that affinity continues to re-emerge. Yet both here and in Grünewald's painting there is still a difference

between the Eastern and the Western apprehension of Nature's mystery. Perhaps we may say that whilst the Oriental is able to lose utterly his own personality in contemplation of the Infinite, the Westerner sees in nature a sublimated echo of his thoughts and dreams. As Sir Philip Sidney wrote in his poem on "The Delights of Solitarinesse" experienced amongst the woods :—

> Contemplation here holdeth his only seat.
> Bounded with no limits, borne with a wing of hope,
> Climbs even unto the stars, nature is under it.

And speaking of the woods, I would dedicate the last part of this essay mainly to the artists' experience of the *forests*, for in the north, in the German-speaking countries particularly, it is perhaps above all in the solitudes of the forests that man has achieved a profounder realization of his true Self. Let us turn once more to the threshold of the 16th century, to a painting of St. George and the Dragon by Albrecht Altdorfer, a painting so small that it may perhaps have escaped the notice of many a visitor to the Munich Exhibition. Yet within this tiny space how profoundly the artist has managed to convey the breathless choking thicket—this towering ravine of foliage which blots out all hope of air and light except as a minute and far-off opening like the mouth of a cave, so that, completed by the armoured figure, the painting conjures up countless associations, memories of chivalric quests and ancient initiation rites, of the passage and travail of the initiate through cavernous depths. The cave indeed often appears in literature and art as one of the most constant archetypes—now hollowed out of the mystic Mt. Meru itself or as the faery fastness within the hill—the faery land of the Sidhe. Whatever images it arouses, I feel that this choking wilderness, this oozy depth over which the figure of the Knight seems almost to hover, has the quality of dream.

Albrecht Altdorfer holds indeed a unique place in German art. For, on the threshold of the 16th century, German artists did not share the freedom enjoyed by the painters of Italy. They were first and foremost good burghers. Yet when Altdorfer was offered the burgher-mastership of his town, Regensburg, he refused it on the plea that it would interfere with his art. We can hardly imagine Dürer upholding this "*l'art pour l'art*" attitude. Incidentally, the reason that till now Dürer has played no part in this essay is not that I do not value his art but because, relatively speaking (only relatively), it seems less representative of that mystic attitude which we have been studying. Yet Dürer on occasion has certainly conjured up the soul of the Northern forest—as in his delightful woodcut of "The Flight into Egypt." On the whole, though, his vision is cooler and more objective. As in his engraving of St. Eustace, he is obsessed with the structure, the texture of things—

but with an intellectual and spiritual intensity remote from the formal harmonies of Southern art.

His water-colour sketches have a directness and a breadth of vision that are almost startling in view of his detailed engravings, and remind one at moments almost of Cézanne. None the less he would hardly have conceived a tree in so decoratively symbolic or suggestive a manner as does Altdorfer in his numerous sketches of moss-trailing firs. How reminiscent, moreover, are the latter technically, of Far Eastern art!

It is in his bird's-eye view of the landscape that Dürer conjures up most vividly that love of infinity which is so characteristic of Northern art, and which gives even his doctrinal, almost Italianate apotheosis of the Trinity such a sense of wonderful freshness with its cool, awakening dawn, the symbolic value of which I have already referred to in relation to Persian and Indian art.

Yet never, I think, would Dürer have allowed himself that abandonment to the inundation of flaming light that pours out over the vast reaches of Altdorfer's "Triumph of Alexander," in which the heroics of man, despite the panache of glittering arms and banners and pavilions, are reduced to the impersonal activity of ants.

On the other hand, Altdorfer had the daring to leave nearly everything to suggestion. In his sketch of St. Christopher (in the British Museum) the landscape is all but non-existent, yet perhaps we apprehend its immanence with an intensity that surpasses the emotions which any detailed rendering of appearances could ever arouse. Grasping the huge, pronged staff, his cloak blown out in a cavernous hollow upon the wind, the saint, already knee-deep in water, strides forward into a nothingness more terrifying than any visible peril, whilst the child clutches fast the locks of his hairs. Never, perhaps, has European art come so near to Chinese concepts and yet remained essentially true to itself.

More subjective and more interested as a rule in particularized phenomena than the Oriental, Altdorfer possessed nevertheless that extraordinary power to relate his figures not only formally but also metaphysically to their surroundings, that is, he realized profoundly the mystery of the infinite.

In view of his attitude towards nature it is perhaps not surprising to see Altdorfer taking yet another step and creating what no artist had achieved till then, the pure landscape without staffage figures, *i.e.*, as a finished painting, not as a sketch. Thus his little painting of a woodland road, which hangs in Munich, heralds the great triumphs of Northern landscape art. But if it still lacks the grandiose verve and all-embracing design of a Rubens and of 17th-century art, it possesses a quality that makes it at once a last outcome of the symbolic Paradisiacal landscape and the forerun-

ner of the Age of Romanticism that was to come.

For, though it can be regarded, on the one hand, as a result of the ever-growing interest in natural phenomena characteristic of the age and as a typical example of the artist's emancipation from religious or exalted mythological subjects, it is, on the other and I think far more essentially, an expression of the nostalgic vision that sees in nature a mirror of the soul of man. With its deep green woods, and its road winding under the cloud flecked sky into the distant hills, it seems directly to foreshadow the Wanderlust and yearning of the romantic poets, calling up an echo of Eichendorff's poem "*Waldeinsamkeit*," that deep inward joy in woodland solitude that Sidney, writing his *Arcadia* in Elizabethan England, had already expressed.

More realistic, more essentially European than some of those symbolic and visionary landscapes we have been considering, this woodland scene none the less belongs, though on a more intimate plane, to that attitude towards nature which, seeking in the world of appearances more than the eye sees and apprehending the mystery of infinity, has haunted the mind of man since the days of Celtic and Northern myth and the *Avesta*, continuing into the 19th century with such painters as Samuel Palmer and Philipp Otto Runge.

Today the last trace of traditional symbolism has vanished. The images of Paradise and of Arcady, that so often intertwined, have become unnecessary to the poet's as to the painter's vision of a purely subjective landscape, a landscape of the inner eye. Yet, as I have tried to suggest here, those images have continually been resuscitated and may continue to be, often unconsciously, and even though they tend to be less and less comprehensible except to the artist himself. For they remain the abiding truth of our Indo-European consciousness, closer to us than anthropomorphic glorifications or a rationalized scientific view of the visible world. It is in recognizing that heritage, the affinities and the discrepancies that on the one hand relate it to, on the other asunder it from, the mysticism of the Far East, that we can hope to obtain through the contemplation of nature that vision which in Sidney's phrase "climbs even to the stars," yet leads us simultaneously to a realization of our true selves.

HANNAH CLOSS

# VLADIMIR SOLOVIEV

## "THE ETERNAL WANDERER"

[**Shri C. T. K. Chari** of the Madras Christian College at Tambaram is deeply interested, not only in the findings of modern psychical research but also in the psychology of the ancient East and in how to link their testimony. This interest was brought out in his article on "The Psychic Quest for the Self" in our July 1952 issue. The present article might be taken as an amplification, with special reference to the intuitions of a Russian mystic poet-philosopher too little known in the West, of a conviction expressed in our October 1950 number, where he wrote on "The Psychic Veil of the Self." That conviction was that "the path of intellectual enquiry does not bring us to the highest grades of mind and reality." These could be discerned, he said, "not with the candle of science, but with the torch of vision." And he added, "Mysticism, high mysticism, is no outmoded philosophy." There is truth in the idea cited here from the article of the Very Rev. Dr. W. R. Inge, as to the mystics of all nations, creeds and times forming an invisible brotherhood. The mutual consistency of their intuitions supplies, indeed, the best evidence for their credibility, short of one's sharing their experience oneself.—ED.]

Classical Indian philosophy was *Ātma Vidyā* or *Brahma Vidyā*: the quest of wisdom or spiritual enlightenment and not merely the pursuit of learning, however scholarly or profound, conducted in the shelter of an academic world. It is worth recalling, at a moment when the tide of militant Communism is rising in the East, that the classical Russian philosophy of the 19th century, at its best, was a way of life rather than a system of abstract ideas. The mysticism of the Eastern Church found a striking, if not quite orthodox, vehicle in the person of Vladimir S. Soloviev (1853-1900), the "Eternal Wanderer" as his contemporaries called him, the son of the Moscow historian S. M. Soloviev (1820-1879).

Soloviev is one of those exceptional instances of a distinguished professional philosopher who also achieved fame in literary circles as a poet. Even Prince D. S. Mirsky, who distrusted facile and sweeping generalizations about the "Russian Soul,"[1] granted that Soloviev was "a true poet, certainly the best poet of his generation."[2] His poetry is remarkable for the way in which it uses the *clichés* of 19th-century Russian romanticism for embodying

[1] See Mirsky's Preface to EDWARD HALLET CARR'S *Dostoevsky*. George Allen and Unwin, Ltd., London. 1931.

[2] MIRSKY: *Contemporary Russian Literature: 1881-1925*. Routledge and Kegan Paul, Ltd., London. 1926. P. 77 *et seq.*

intensely mystical experiences. In a long poem, "Three Meetings," Soloviev tells us that in 1862, at the age of nine, when he was standing at mass in the church, his ordinary surroundings vanished; a strange blue luminosity was all around him; it enveloped his being, penetrated it; through it all he saw "Eternal Wisdom" in the guise of a woman holding in her hands a blossom from unearthly centuries; she nodded to him and smiled. It was the first summons to the poet-philosopher. He had his second vision in 1875 at the British Museum, where he spent some time as a travelling scholar, pondering over Gnostic and Indian systems of philosophy. A voice commanded him: "Be in Egypt." Abandoning his researches, he went to Egypt and took a room at a hotel in Cairo. In 1876, travelling on foot in the desert, he was confronted by his third and crowning vision of Divine Radiance in purple and gold. One of his note-books contained a curious "prayer for a revelation of the supreme mystery" addressed to "Ain-Soph," "Yah"!

If Soloviev had been only a mystic who viewed with high seriousness the revelations vouchsafed to him, he would not have been the strange phenomenon that he is in the history of philosophy and literature. He had an irresistible sense of humour. His poetry was flavoured with a gay irreverence and a cynicism all his own. Like Theodore Sologub, he was a master of nonsense poetry. One of his most nonsensical plays, *The While Lily*, contained passages of transcendent mystical import. "Soloviev's personality," Mirsky has declared, "was extraordinarily complex and its variations and contrasts are greater than we usually allow of in a single man." In this perhaps he was like certain other mystics who cannot be summed up in a conventional religious formula.

Soloviev was a brilliant metaphysician with an astonishingly wide grasp of Occidental and Oriental philosophies. As early as 1875, he submitted a thesis on *The Crisis of Western Philosophy*. He followed it up with his *Critique of Abstract Principles* (1880). His *Lectures on God-Manhood* (1878) and his *Justification of the Good* (1898) were a philosophical defence of his profound Christian convictions. He lectured at the Moscow University and then at St. Petersburg. But it was characteristic of him that he spurned a life of academic ease when the spiritual call came to him. On the 28th of March, 1881, after the murder of Alexander II, he gave a public lecture on capital punishment which he ended with a fervent appeal to Alexander III to pardon his father's assassin in the name of Supreme Truth. The Tsar and his Minister of Public Education were so alarmed that they strictly forbade the philosopher to make any more public speeches for a time. Soloviev tendered his resignation, which was accepted, though not without regrets. "I did not ask you to do that," remarked Baron Nicholay, the

Minister of Public Education.

After giving up his membership of the Committee on Education, Soloviev had no permanent abode, no fixed time for meals, sleep or work. He was constantly on the move. There is a quaint reference to him in Anton Tchekhov's *Diary*: Tchekhov says that Soloviev always carried an oak-gall in his trousers pocket as a radical cure for piles.[1] His curly hair and beard made him look uncommonly like a Russian ikon. He was often taken for a priest and greeted with "Why, Father, you are here!" Little children tugged at his fur coat and whispered "That's Jesus." He made it a practice to give away what little money he had to those whose needs were more importunate than his. When he had no money, he gave away his clothing. His friend Prince Troubetzkoy once found him late in autumn shivering with cold and fever. He had given away all his warm clothing to somebody. Prince Troubetzkoy said of him:—

> Spiritually he resembled the type of pilgrim, created by Wandering Russia, who in his search for Heavenly Jerusalem, spends his life wandering across the whole measureless expanse of earth.[2]

The driving force of Soloviev's mystical philosophy, the background of all his ideological reconstructions, his supreme criterion of Life and Value, was his vision of the cosmos as a spiritual unity. He used the dialectic of Hegel, but put something into it which he could not have learned from the German master. To understand this feature of his philosophy, we must turn, not to metaphysical Idealism, but to Hesychast mysticism and the doctrine of Divine Light. Hesychasm, the contemplative silence imposed under special vows, was dedicated to the attainment of a vision of the Divine Light which the three chosen disciples of Christ beheld at his transfiguration on Mt. Tabor. Some of these mystical ideas found their way into the Russian *Philokalia* or *Dobrotolubie* (*The Love of Goodness*) which became a manual for the Russian convents and monasteries. The teaching was popularized by the hermitages of Optina and Sarov, which Soloviev visited more than once.

Soloviev approached Plotinus, Dionysius the Areopagite and the Eastern mystics in his doctrine of the Absolute as the "Unconditionally One," utterly incomprehensible to the intellect. God cannot reveal Himself as Existence or Being; for he is the *Subject* of Being. To the Alexandrian and Hesychast mysticism, however, Soloviev added the Eastern Orthodox emphasis on *sobornost*. "Oneness of Humanity" and "Con-

[1] See ANTON TCHEKHOV: *Literary and Theatrical Reminiscences*; translated and edited by S. S KOTELIANSKY. Routledge, London. 1927. P. 181.

[2] Cited by N O. LOSSKY: *History of Russian Philosophy*. International University Press, New York. 1951. P. 88.

ciliarity" are but poor attempts to translate an untranslatable word. It signifies the community of all the loyal united in the embrace of love, and much more. Soloviev, who was less exclusive in his sympathies than the Slavophiles, had the dream of the union of the three Churches: the Eastern Orthodox Church with its witnessing for Christ; the Roman Catholic Church with its human will energized by the Divine; and the Protestant Church with its spirit of free analysis and its unceasing search for truth. After many disappointments and rebuffs, the dream lingered in Soloviev's last work, *Three Conversations on War and Christianity* (1900)—"a true masterpiece of a difficult kind" as Mirsky called it.

Soloviev's doctrine of "All-Unity" has been called by Father Bulgakov "syncretism"; philosophical interpreters like Professor N. O. Lossky complain of its "vagueness and inconsistency."[1] "Inconsistency" here probably means little more than that Soloviev's mystical teaching does not conform to our usual yardsticks: the "isms" (pantheism, theism, panentheism, etc.) of which we make so much.[2] If Soloviev's philosophy was "syncretism," it was of that richly significant and dialectical sort which accepts truth wherever it finds it, regardless of its trappings. For such lofty teaching, which unites and does not sunder, Ammonius Saccas, in the third century after Christ, had reserved the name "Theosophy" or "God-Wisdom." Soloviev wrote in his *Lectures on God-Manhood*[3]:—

> The East clave with the entire force of its spirit to the divine, and preserved it, developing in itself the conservative and ascetic attitude necessary for that; while the West spent all its energy for the development of the human beginning....Thus it is obvious that these two directions do not in the least exclude one another, but are perfectly necessary, each for the other....

Is not this statement today applicable to a much larger East and a much larger West than Soloviev himself contemplated? The Very Rev. Inge, writing recently in *The Hibbert Journal*[4] about Russian theology and its insistence on the claim that the mystics of all nations, creeds and times form an invisible brotherhood of the initiated, has commented:—

> This all-important truth is emphasized more by these Russians than by the Catholics of the West....These Russians have surprised me by their great ability and their earnest faith. I believe our theologians would profit by reading them.

W. L. Phelps of the Yale University once said[5]: "Russian fiction is

[1] LOSSKY, *op. cit.*, p. 131.

[2] See the apt remarks by S. L. FRANK in his Introduction to *A Solovyov Anthology*. Student Christian Movement Press, Ltd., London. 1950. Pp. 12-13.

[3] See PETER ZOUBOFF's translation. Dennis Dobson, Ltd., London. 1948. Introduction, p. 60.

[4] Vol. LI, No. 2, January 1953, pp. 110, 112.

[5] *Essays on Russian Novelists.* Macmillan, New York, 1911, Preface.

like German music—the best in the world." Without subscribing to so partisan a judgment, we may still say that a good case can be made out for classical Russian philosophy. Vladimir Soloviev described his dauntless quest in lines of poetry which will touch sympathetic chords in all those who cherish the great ideals of philosophy in the East.

And until midnight, with no timid steps,
I shall go on towards the wished-for shores,
To where, upon the hill beneath new stars,
All flaming bright with fires of victory
There stands awaiting me my promised fane.[1]

C. T. K. CHARI

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# ANAGARIKA DHARMAPALA

Most striking in the *Diamond Jubilee Souvenir* of the Maha Bodhi Society is Bhikshu Sangharakshita's 57-page biography of Anagarika Dharmapala, a story of great and sustained devotion. The Anagarika, the head of a renaissance of Buddhism, found inspiration and sympathy in the founders of the Theosophical Movement of the 19th century. Indeed, Madame Blavatsky turned the Anagarika's interests from practical occultism to his mission. The article says:—

Calling him to her room one day, she made him sit by her and told him that he need not take up the study of occultism, but that he should study Pali, where all that was needed could be found and that he should work for the good of humanity, after which she gave him her blessings Years later Dharmapala wrote in his "Reminiscences" that there and then he decided that henceforth his life should be devoted to the good of humanity, and the history of Buddhism during the last sixty years is the witness of how faithfully he observed his youthful vow.

Anagarika Dharmapala's life is an ennobling study.

The *Souvenir* also contains a report of the history, the influence and the valuable publications of the Society during the 60 years 1891-1951, and interesting articles on "Buddhist Culture" and "Buddhism and India."

[1] I have followed the English translation of A. BRUCKNER's *Literary History of Russia*. (T. Fisher Unwin, Ltd., London. 1908) A more literal, but perhaps less effective, translation of the poem is found in LOSSKY, *op. cit.*, p. 89.

# FEAR AND ITS EFFECTS ON PSYCHO-PHYSICAL HEALTH

[**Dr. Irene Bastow Hudson, M B. (London), M.R.C.S. (England), L.M C. (Canada)** writes in this article of fear from the standpoint of the medical practitioner convinced of the importance of mental discipline to psychic and physical well-being. Psychosomatic medical theory is more widely accepted today than it was in 1890 when Madame H. P. Blavatsky wrote that "half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears." She added a prescription which is in line with Dr. Hudson's thesis: "Destroy the latter and give another bent to the former, and nature will do the rest." The subject of this essay is of great importance in our time. Infectious fears upon a continental if not a global scale make the attainment of mental poise, if not of inner peace, not only a desideratum for individual health but also an urgent duty to society.—ED ]

"Fear kills the will and stays all action."

Fear, in its old meaning, included awe and respect, as seen in ancient scriptures. Now its use is more mundane and physical, though one can remember that it was mentioned in the Upanishads as being experienced by more highly developed beings than we.

In our present world fears are usually reserved for ourselves, though a few, more highly developed or naturally more altruistic, can feel fear, love and sorrow for those among us incapable of controlling our senses. So long as we are too ignorant or too lazy to get control of those lower senses we shall remain a prey to fears and pains. The hydra-headed monster often called the lower self may lie down and seem to sleep, but is always ready to take us unawares and strike at a weak spot.

Some psychophysical fears are not wholly selfish: a man may fear to leave his wife and children without support; he may fear a long and costly sickness, in which his loved ones would exhaust themselves nursing him. Many a mother spends her last days worrying about the future of her children and her husband when she is gone. Even here the possessive element enters the picture with her fears.

Temporary fears, appearing before a first sermon or speech, a concert or stage *début*, or before examinations, are well known. The same type of fear seizes some people on the water, on precipices, on suspension bridges, etc. Such fears may be congenital or caused by serious accident and the tendency to them is largely due to some gland abnormality. The nervousness of those with excess thyroid secretion is well known and their fears are not due to cowardice. Sudden fears in battle,

in bombing raids and in fires are known and accepted as unavoidable. Medical treatment and training can do much to counteract such fears, but their elimination cannot be assured without a higher control of the senses and the mind. If this cannot be obtained they return unexpectedly when certain events evoke them. Usually they are inconvenient rather than actually harmful but they often react on the character and render the subject more abnormally nervous.

Fear of insanity, equally with fear of homicidal tendencies, can be truly terrible and either may drive the exhausted wreck to suicide, for such psychic fears play havoc with the physique of even strong persons.

In all cases of specially fearful dispositions, the subjects should have great care shown them.

If they are of the leader type they can easily cause panic in a crisis, and always they emit an aura which influences others. In any institution inmates with a fear complex are difficult to handle and their presence is dangerous, while they themselves become psychopathic cases or even insane. Such unconscious fear needs constant watching, for it can show signs unknown to the person most concerned.

Indeed there are so many kinds of fear that it is well to begin with the physical and instinctual. The lookout bird or animal of a flock or herd, feeding or sleeping, fears attack and immediately communicates with the leader. The bull, stag or bird receives the danger signal and takes immediate action to protect his females and the young and the weaker members of the group. Instinctual it may be, but unselfishness is mixed with the automatic action of giving battle to the enemy. There is good discipline even amongst wild animals. Human beings still show much of the same reaction when fear seizes them; modern life, however, has sapped our sense of personal responsibility and discipline varies much from group to group.

Childish fears are mostly physical, caused by memory of pain, ill-treatment, etc., or fears of anger, quarrelling amongst adults and so forth. Amongst adolescents and adults very many fears originate in ignorance and dislike of pain. Putting off going to the doctor or the dentist is a well-known example of this kind of fear.

External conditions, *e.g.*, lack of air in trains, dark tunnels, electric storms and earthquakes will all produce fear, if not panic, as do severe fires and bombing. Those who show no fear on such occasions are not apathetic; they have learnt to discipline and control the lower senses.

General medical practice for many years gives an all-round picture of human fears and often demonstrations of their results.

Many diseases are brought into activity, when not actually caused, by fear and a preoccupation with some special disease factor. Unless the person involved has acquired real control of his mind, he succumbs

soôner or later.

That cancer, many heart diseases and tuberculosis, as well as most other types of ill-health may start in the mind we all know. Some cases are easier to demonstrate than others. Take Cancer. A surgeon specialist, who examines large numbers of cases and operates on many of them, gets gradually so preoccupied with cancer that his mind is full of it and he may develop it himself and die of it.

Nurses and even private persons, after long years of nursing cancer, frequently develop the disease, especially if some member of their family has had it. The picture of the condition and the fear of it is ever present in the mind. Pathologists who are constantly examining specimens of cancer also sometimes get the mind full of it, develop a fear of it and the disease lays hold of them.

Certain heart diseases run in families partly because the picture of them is always before the mind of the family members and a subconscious fear exists.

The same applies to tuberculosis. Genuine infections do occur, but fear and propinquity are more powerful than infection.

When it is possible to clear the patient's mind of such a fear-picture as is mentioned above, it is usually possible to effect a real cure. If the disease has gone too far only a certain amount can be done, though many patients can be restored to living a fairly normal life if the condition and the cure are fully explained—but the patient must be willing to get well.

That fear is intimately mingled with the pain of child-birth is shown by the fact that suitable medicine in a very small dose or a minute quantity of anæsthetic is all that is needed to banish the pain and relax the tension. Often the mere knowledge that the doctor is there ("my doctor") is sufficient to ease the mental and physical pains.

Pain is a useful symptom within limits and can so often be controlled by releasing tension and removing fear that its importance should not be unduly magnified.

Fear of internal physical conditions is much aggravated by relatives and kind friends who love to fear the worst. The badly constipated child with stomach-ache may have a "fit" (a convulsion), but the foolish mother who is obsessed with the idea of meningitis or tetanus is asking for something the child need not have and unconsciously trying to put disease into her baby.

The psychic fears and fussiness so often seen by doctors are very often bound up with physical conditions, but they abound independently of these, amongst idle selfish people whose all-absorbing interest is self. Dabbling in psychic matters, *e.g.*, hypnotism or Spiritualism, in this life or having done so in a previous existence, can produce mental fears later on, for those who linger in the psychic hall of learning pay dearly for it some time or other.

Alcoholics and drug addicts are also sufferers from pains and fears of the psychic type and their condition may be terrible to witness. Such sufferers become less than human when withdrawal symptoms get hold of them badly, and there then seems

no chance of self-control even on a person who is normal between attacks. In the case of the actually insane, the fears appear devastating, but reason may be so far divorced from the body that the latter may be insensitive to pain.

As already stated, excessive thought for self and the giving of importance to our own personal likes and dislikes, pleasures and pains, will cause fear. This is shown in the frequent improvement in physical and mental condition brought about by inducing patients to help some one else.

Many apparently sound causes and movements founder and fail when doubt of their value and efficacy enters the minds of their leaders.

Jealousy and fear are fond companions in misery; the fear of a rival, a competitor, the possibility of failure can all turn the mind into a playground for evil influences. May we again emphasize that control of the lower self does cleanse the mind of pain and sorrow and thereby banish disorders of the body?

Reference to fears on a higher plane of being is found in various parts of the Upanishads and other sacred scriptures. Also it is said in one of the *sutras* that Prince Siddhartha left his home at the age of 29, to search for the cause of suffering and for enlightenment because of his fear for the future of this quarrelsome mankind. The *sutra* reads:—

"The future Buddha saw that the people were quarrelsome and that the armed hand induced fear. He saw men trembling and throbbing like fishes in insufficient water. And seeing them, each quarrelling with the other, fear entered into him."

The fears of Gautama Buddha, have been justified. We continue to forget the Compassionate Ones and are satisfied to show the way to misery and ill health through fear, when we might, with equal ease, point out the way to Harmony and Peace.

IRENE BASTOW HUDSON

## THE OLD AND THE YOUNG

Is the older generation being less than fair to youth? *Manas* (Los Angeles, U.S.A.) puts this challenge in the opening article, "Culture and Human Greatness" in its April 22nd issue. Certainly we have gone beyond the mere usual dampening of youthful ardour. That is an almost inevitable result of the traditional distrust by each older generation of the wisdom, if not of the motives, of those who will succeed them on the stage of life. But we have offered youth the blighting creed of "security and safety first"; we have taught them to shun the hazardous and, in effect, to close their doors instead of trusting life. This is materialism *in excelsis*.

*Manas* contrasts with this Sri Krishna's hailing of Arjuna, in exhorting him to fearless endeavour, as "*Best* of the Kurus," encouraging him to think of himself as "the very flower of nobility." Every great religion, it is said, has at its heart "this challenge of ultimate trial, with the promise of new opportunities after each relative failure."

...the least that one generation can do for another is to surround its childhood with the atmosphere of the quest....The role of culture is to act as the matrix of human greatness, to shield the dreams and foster the hopes of the human soul, and point forever to the golden horizons marked out by the aspiring imagination. Every culture, to be worthy of survival, must address each youth, *O best of the Kurus*, and open the portal of the challenge of life.

# THE SAGE OF KONIGSBERG

[An American contributor, **Mr. Rufus Suter,** presents an interesting analysis of the thought of the 18th-century philosopher, Immanuel Kant. About Kant's theory of the origin of the world H. P. Blavatsky's *Secret Doctrine* states that it, "if not in its general aspect, at any rate in some of its features, reminds one strongly of certain esoteric teachings. Here we have the world's system *reborn from its ashes*, through a nebula; the emanation from the bodies, dead and dissolved in Space—resultant of the *incandescence* of the solar centre reanimated by the combustible matter of the planets. In this theory, generated and developed in the brain of a young man hardly twenty-five years of age, who had never left his native place, a small town of Northern Prussia (Konigsberg) one can hardly fail to recognise either an inspiring external power, or the *reincarnation* which the Occultists see in it. It fills a gap which Newton, with all his genius, failed to bridge." (I. 601) Again, calling Immanuel Kant "the greatest philosopher of European birth," she quotes his highly suggestive words: "I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them." (I. 133)—ED.]

Four centuries ago in Europe a new technique for solving the riddles of nature was invented. Earlier researchers had been bookish scholars or exegetes deciphering the texts of Aristotle and his disciples, as clergymen today read politics out of the Bible. But in the 16th century the worship of the "Master of Them that Know" began to show signs of blighting thought in fields where a direct examination of nature herself is more fruitful than an interpretation of ancient texts about nature. A few hardy souls perceived this: among them, Copernicus in astronomy, Gilbert in magnetism and electrostatics, Francis Bacon in inductive methodology, Galileo in mechanics and astronomy, and Descartes in deductive methodology, mathematics and physics. These pioneers differed in their technique, but they had a common zeal to break the stranglehold of the Aristotelians in the study of natural phenomena. As a result of the efforts of these men, the identification of the scientist with the textual exegete ceased and the scientist emerged as a glorified mechanic or engineer, or as one who takes the same attitude towards the universe as a technological expert does towards a machine.

But this story of the origins of modern science is too well known to need retelling here. The subsequent effect on man's picture of the cosmos

and his place in it and the transforming power of science in the practical details of daily life are also familiar to everyone. The picture of the universe that evolved was of spinning spheres travelling forever through time and infinite space, empty except for the spheres, their surface phenomena, and the sparse *débris* between them, such as gaseous nebulæ, meteors and comets. All things possessed only those qualities which would be of interest to the mechanic: dimension, movement and mass. Physical bodies could be split. In theory, if not in actual engineering practice, one could continue to split them until the ultimate atoms, possessing mass and the other measurable attributes of matter, were reached. All exercise of force and all motion occurred without exception according to universal laws that could be formulated as mathematical equations.

Needless to say, on the practical side there grew up in this new scientific climate a host of inventions, notably the steam-engine, perfected by Watt. This remarkable prime-mover brought tremendous force into the world of everyday affairs and inaugurated the Industrial Revolution.

An odd paradox arose from the new world view. Man became aware of some truth about the structure and operations of the physical universe, and for the first time in history he harnessed the forces of nature to his own service on a vast and systematic scale. He was thus raised to the level of a god who could know and control reality. But the paradox was that with this achievement he saw himself not as a god but as an ineffective chemical accident on a second-rate planet whirling round a third-rate star lost in the abyss of time and space. He was appalled by the weight and immensity of an inanimate environment alien to his inexplicable and abortive spark of will.

The scientific awakening had another effect different from the one we have briefly outlined. This was the influence it exerted on the mind of the Sage of Königsberg.

Königsberg, where this Sage lived, is near the Baltic Sea in East Prussia, now behind the Iron Curtain. It is a pity that the Sage is no longer alive, for the power with which he once converted a recalcitrant travelling salesman to the democratic cause of the American Revolution would be valuable today. The Sage, grandson of a Scottish immigrant and son of a saddler, was Immanuel Kant, a professor at the local Lutheran University. He wrote a book entitled *The Critique of Pure Reason*, in the preface to the second edition of which he alluded to the research methods of Galileo and others. They had approached nature, he said, not as a malleable pupil approaches his schoolmaster, but as an appointed judge faces a witness, compelling the latter to answer the questions he, the judge, proposes. The physicist, in other words, must ask questions skilfully,

pre-planned. Otherwise experiment and observation will yield only a helter-skelter of disjointed data, not converging towards any law, indeed, not converging towards anything unless by luck. Kant's contribution to science, nevertheless, did not lie in methodology.

It lay rather in a novel dimension about which his predecessors had not bothered. He asked an original question and he provided a startling answer. His query: "How is science possible?" may seem gratuitous, since obviously in his own day science was already possible because it existed. But Kant's query, redundant as it may seem, is in fact one of the most disconcerting problems in intellectual history.

The pioneering scientists four centuries ago differed, as has been mentioned, in their technique. They all fought against Aristotle, being mechanics rather than scholars, but as mechanics some relied more on their knowledge of mathematics to figure out how the machine (nature) ran; others depended more on observation and experiment. The revolution in science resulted from a fecund union of the empirical attitude ("Seeing is believing") with an overwhelming conviction that whatever the senses revealed would fit into mathematical formulæ. What the senses revealed would coincide with other patterns also, not mathematical but having the same absolute certainty as mathematics, *e.g.*, the principle that time is not reversible ("What's done can't be undone") and the law that nothing happens without a cause.

Thus, to return to Kant's acute simile, the successful physicist approaches nature like the judge with certain rules already in hand and, instead of listening to a hodge-podge of all sorts of instructions from nature, he compels her, the witness, to answer questions only within the framework of these rules. The odd circumstance is that, though the questioner brings the rules, it turns out that they are the very rules under which nature operates. What is the reason for this fortunate coincidence? How did the physicist find out about it? "How is science possible?"

Knowledge of the universe is available through the senses only: through observation and experiment, that is, by telescopes, microscopes, spectroscopes, chronometers, balances, verniers, etc. But this knowledge, when we seek for it, we seek with certain basic preconceptions, and when it comes it comes perfectly integrated into these preconceptions. Otherwise there would be no science. But the preconceptions themselves are not the product of the observatory, or the workshop. The scientist does not discover them by experiment or by observation. He does not even test them as long as he holds to the rôle of scientist *qua* mechanic. Then how does he know them to be true? How, in the last analysis, is science possible?

Kant's solution to this problem is startling. *The Critique of Pure*

*Reason* is, among other things, an elaborate working out of the thesis that the very act of perceiving the real objects of the physical universe and of being aware of the regularities of their operation is itself the act of organizing the raw stuff of sensation into full-bodied, substantial things, under the sway of iron-clad natural law.

To make vivid the impact of this solution let us explain it in another way. If you see a star suddenly burst forth into a nova, you know that this cataclysm occurred trillions of miles out in space and centuries ago; and you accept (for the sake of argument) the explanation that the catastrophe was caused by collision with another star. The only elements in this situation in which you played no organizing rôle were a few visual sensations. *You* organized sensory data into two real objects, the two stars; *you* provided the real spatial and temporal continuum in which they existed trillions of miles away and centuries ago; *you* furnished the peculiarity of space and time by which their extent is measurable in terms of a number series; *you* were responsible for positing the necessity of the cause-effect relationship by which there would have been no explosion if there had been no cause of the explosion.

This perhaps too facile hint of Kant's picture of the universe and man's place in it may give the idea that Kant believed the universe to be a figment of the scientific imagination. Nothing could misinterpret him more completely. He did not belong to that company of metaphysical dreamers who reduce reality to a dream. The mind for him does, to be sure, play a creative rôle. In organizing the material of sensation into knowledge it proceeds according to rules of its own: it creates, as has been said, time and space, the cause-effect sequence; it creates as well the substance-quality pattern and many other basic features of reality as known to us; but what it creates (and this is the point to be emphasized) is reality *as known to man*; namely, empirical reality, natural phenomena, the universe as observed by the naked eye or observed through the telescope or microscope or spectroscope, or as experienced in the laboratory, or on the geological field-trip, or as brought under control by the engineer, or as contended with by the mariner and aviator. The mind creates in things only what it gets out of them in the scientific enterprise, and this term "scientific enterprise" is to be understood in the broadest and deepest sense.

None-the-less, phenomena, as the derivation of the word signifies, are only appearances. The scientist, with all his equipment, sees a thing only as it appears to him. What it is in itself is undeterminable by the scientific method. The point we are making, however, is not that the thing-in-itself (Kant's famous *Ding-an-sich*) is unknowable; but rather that even though it is unknowable

there is a thing-in-itself. Just when we have become suspicious that Kant in his analysis of scientific knowledge has reduced nature to a figment of the scientific imagination, we find that instead, for him, the scientific imagination does no more and no less than may be expected of it: it reveals the thing, not as it is in itself, but as it appears to the scientist.

Such was the effect which the scientific awakening of four centuries ago had on the mind of the Sage of Königsberg. Others it left with the picture of a vast, heavy, ruthless material environment where man was ineffective, a conception which made a background suitable in some respects for the Industrial Revolution and the Age of Power: Kant it awakened to a vision of man's rôle in the universe that has in it something reminiscent of the doctrine of the Atman or the Self in the Upanishads of the ancient Hindus.

RUFUS SUTER

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# A CANADIAN DELEGATION

Co-operation is becoming ever more widely recognized as the most hopeful approach to solving the difficulties of individuals and of groups. Four Canadian specialists in co-operative work and agricultural training, who visited India in connection with the working of the Colombo Plan for helping underdeveloped countries, visited Bangalore and the Indian Institute of Culture on March 19th. The delegation, which was led by Mr. Howard L. Trueman of the Canadian Department of Agriculture, was accompanied by Mr. Graham McInnes, the First Secretary, Office of the High Commissioner for Canada. Mr. J. Edward O'Meara, who spoke at the Institute, showed how successful Co-operation had been in Canada since 1900—in wheat marketing, in the field of credit, and in marketing the catch of the fishers of Nova Scotia.

Co-operative farming, with its dual dependence on the weather and on temperamental compatibility—undependable variables both—had apparently failed as often as it had succeeded, which holds perhaps a lesson for the enthusiasts for co-operative farming in India.

Mr. Justice B. Vasudevamurthy, who presided, brought out the predominant accent on credit in the Indian Co-operative Movement, which can doubtless profit much from the experience of other countries where Co-operation has achieved success in many lines.

# NEW BOOKS AND OLD

## INDIANA

*The Divine Songs of Zarathushtra: A Philosophical Study of the Gathas of Zarathushtra.* Text with literal translation into English and a free English rendering, critical and grammatical Notes, Metrical Index and Glossary. By DR. IRACH J. S TARAPOREWALA. (D. B. Taraporewala Sons and Co. XVII + 1166 pp. 1951. Rs. 25/-)

The author has devoted 25 years to the completion of this work and his labour of love has produced a monument of painstaking scholarship and devotion. The Gathas are the very foundation of his faith and they embody high ethical and moral precepts.

Western scholars have given us various translations of the Gathas in several European languages. We have also translations into Gujarati by Ervad Kavasji E. Kanga and into Persian by Prof. Poure Davoud, based upon those of the Western scholars. Although these translators were all profound scholars and excellent philologists and their renderings evoke admiration and wonder, they fail to inspire. To inspire is one of the chief characteristics of the original Gathas. This quality is retained in the learned translation of Dr. Taraporewala, who has also had the good fortune to learn Avesta from Prof. Christian Bartholomae, the greatest German Iranist of his time.

Professor Taraporewala has been a student, professor and research scholar since the turn of the century. He has gone through the various versions of the text of the Gathas stanza by stanza with an ingenious system of word numeration that permits even a novice to check the translation and criticize its value. An English rendering of the German translation by his *guru*, Bartholomae, is also given, which adds to the usefulness and importance of the work. In his translation Professor Taraporewala has rigorously followed a fundamental principle which most other scholars have ignored, *viz.*, "a unit of verse is also a unit of sense," and he has given his renderings in simple, readable and at the same time lucid and thoroughly intelligible language, which appeals to the heart and the head. The philological and learned discussions will prove very useful to students and scholars of Iranian studies. His book *Selections from Avesta and Old Persian*, published in 1922, impressed this reviewer deeply and from it he derived great inspiration and enthusiasm for Avesta studies.

In his exhaustive and scholarly Introduction, Professor Taraporewala has enumerated the main principles which have guided him in the work of translation and interpretation of the Message of Zarathushtra. It is needless to mention that no Iranist will have any hesitation in accepting these principles, which are very briefly as follows:—

(i) "The Gathas must be judged by themselves and in the light of their own contents."

(ii) Vedic Literature is nearest to the Gathas, both in language and in spirit. The author, being a Sanskrit scholar too, has compared carefully Vedic words and idioms and ideas.

(iii) "A unit of verse" in the Gathas, as also in the Vedas, is a "unit of sense."

(iv) The Gathas are simple and direct in their style and diction.

(v) It is the thought of the Gathas which is profound. The unconscious tendency to read into the text the beautiful things that one would like to find there for one's own satisfaction and spiritual comfort, which is known by the term "subjectivism," is noticed

in this book and has exerted considerable influence on the author's exposition.

(vi) The Gathas are spiritual in the fullest sense of the term.

(vii) "The great Prophets and Teachers of Humanity in the ancient days spoke with a *fullness of wisdom*, of which we 'modern minded' people can have no conception."

In observing these principles Dr. Taraporewala has not neglected linguistic and historical methods or grammar and philology as understood by competent authorities in the field of Iranian studies.

In the beginning the author has discussed at length the Amesha Spentas, who figure so frequently in the Gathas. Here he differs from the views of Western scholars, who have always regarded these names as "personified qualities" of the Supreme. According to Professor Taraporewala they are to be considered as distinct Entities, or Beings and they can be best regarded as "Rays" or "Aspects" of the Godhead. He explains *Ahura* as "Lord of Life" and *Mazda* as "Creator of Matter," the first the Life side and the second the Form side of the Supreme, the Active and the Passive. He has also given an erudite exposition of "the Holy Word of the religion of Zarathushtra," and has explained the philosophic thought underlying the most sacred verse, the Ahuna-Vairya. The reader will be greatly impressed by the manner in which the author has unravelled the thoughts enshrined in that formula.

The Appendices given at the end of the book show the care that Dr. Taraporewala has taken, and these will be highly useful to students and scholars alike. No scholar has dealt with the theme of Gatha metre so exhaustively and so systematically as Professor Taraporewala has done.

The second Appendix deals with "the Family of Zarathushtra." It was published in *The New Indian Antiquary* (April-June, 1946). This theme is rather polemical. It is not understood why the author has made efforts to turn Zarathushtra into a celibate. In the entire atmosphere and tradition of Indo-Iranian culture in its ancient stages and more especially in all the historically known Zoroastrian tradition the trend is definitely against such a conception. Appendix 3 gives a complete list of the MSS. cited from the Prolegomena of Geldner's Texts. The fourth Appendix covers 18 pages and in it the author has given a list of the variations introduced by him in the text and his reasons for the alterations. The value of the work is enhanced by its Glossary and General Index.

*The Divine Songs of Zarathushtra* bears ample testimony to the sound, accurate scholarship and research, critical acumen and painstaking care of the erudite and distinguished author in the preparation of this fine volume. The book is rightly dedicated to the late K R. Cama, the "Lay Dastur" of the Parsis and the Father of Avestan studies in Bombay.

M. F. KANGA

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*Mahadev Desai's Early Life.* By NARAHARI D. PARIKH. (Navajivan Publishing House, Ahmedabad. 71 pp. 1953. Re. 1/-)

The late Mahadev Desai served Gandhiji as private secretary for a quarter of a century. It was indeed a rare privilege for him. But the fact must not be overlooked that when Mahadev joined Gandhiji's service in 1917 he brought with him a character and qualities which fully entitled him to the proud position of the keeper of his master's conscience as well as his correspondence. The author, a life-long colleague and companion of Mahadev and at present the editor of his diaries, has therefore done well to lift the veil off the period (1892-1917), preceding Mahadev's private secretaryship to Gandhiji, and to let us see for ourselves the various forces which helped to shape this good man of many parts. For, as the late Shri Kishorlal

Mashruwala once remarked, Mahadev was a philosopher, poet, singer, artist, server, nurse, ambassador, advocate, arbitrator, seeker and lover of mankind and of its Maker, all rolled into one.

G. M.

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*Rebuilding Our Villages.* By M. K. GANDHI. Edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. 126 pp. 1952. Re. 1/8)

For three decades and more Gandhiji lived and laboured for India and the teeming millions who dwell in her villages. For to him they were *Daridra-Narayana* (God, of and in the poor) who had to be worshipped through continued, consecrated service in various spheres for their welfare. The present volume, containing a concise presentation of Gandhiji's ideas in regard to village reconstruction, deals with the diverse problems of the villagers: sanitation, health, diet, education, industries, agriculture, transport, self-defence, self-government, land tenure and the ideal of non-violence. It is a very helpful guide for all those who are now engaged in the arduous but absolutely essential work of rural rehabilitation or reorientation. For, as Gandhiji says:

> If the village perishes India will perish too. It will be no more India. Her own mission in the world will get lost. (*Harijan*, 29-8-1936.)

G. M.

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*The Twilight of Faith and Reason: Alavandar: Stotra-Ratna.* Edited by M. V. V. K. RANGACHARI (Editor, Kakinada. x+265 pp. 1952. Rs. 4/-)

The number of *Stotras* or devotional poems preserved in Sanskrit is indeed vast and only a small percentage of them is as yet in print. But of the *Stotra-Ratna* (literally a hymnic gem) several editions have been published as it was composed by Alavandar (a ruler) or Yamunācārya (A.D 918-1040), the illustrious predecessor of Rāmānujācārya, the greatest Teacher of the Vaishnavas.

According to tradition the *Stotra-Ratna* "was composed to celebrate the Shrine of Kanchi Varadarajaswami." It consists of 65 stanzas and teaches that Vishnu is the cause of the Universe, is superior to all other deities, is the abode of all auspicious qualities and that surrender (*prapatti*) to Him is the only way to liberation and that veneration to the *Guru* is a great help towards its attainment. This *Stotra* is so highly esteemed that the last nine stanzas "are incorporated in the daily worship in the temples of Vishnu in the place of *Mantras.*" It is also known as the *Kuṭṭi Bhaṣya* or brief commentary, "being considered to contain in an abridged form the essence" of the teachings of the Alvar saints in the 4,000 stanzas of the *Prabandha*, and also the philosophy later expounded by Rāmānuja in his *Śribhāṣya.*

In this edition Shri Rangachari has given the Sanskrit text in Roman type and each stanza is followed by its translation, a significance, detailed notes on each word, its context and application to modern thought. This plan is very useful for gaining a thorough understanding of the *Stotra.*

It would have been much better had the text been given in Devanāgari script, particularly so because no diacritical marks are used in the romanized text and the correction of proofs leaves much to be desired. But in spite of these drawbacks, this edition is sure to be appreciated by the devout students of the *Stotra-Ratna*, and deserves to be widely known in spite of its ungainly external garb.

N. A. GORE

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*Homage to Ananda Coomaraswamy: A Memorial Volume.* Edited by S. DURAI RAJA SINGHAM. (Editor, Kuantan, Malaya. 331 pp. 1952. Rs. 15/-)

This book being a collection of tributes to the memory of the late Dr. Ananda K. Coomaraswamy, stands as evidence that a master mind may be approached in a variety of ways. Coomaraswamy was a cultural giant,

who embodied vast learning and penetrating insight. He shines as one of the illustrious leaders of the Indian Renaissance, those who were responsible for the cultural regeneration of the country. Also, he was one of those few who worked for a new orientation of world-culture. It is not too late for India and the world to pay respect to Coomaraswamy or to begin to recognize all that he stood for.

Dr. Coomaraswamy was a torch-bearer of the cultural heritage of India for a whole generation and a great exponent of the ideals and meaning of Indian art. As a genuine art critic he looked into the spirit of art, beneath its outer forms, recognizing its deeper cultural roots through its expressions in society. But, to consider Coomaraswamy merely as an art critic is not to understand the whole of his creative genius, or his unique insight, which yielded him "the voice of the spiritual conscience of man." Even surpassing his pre-eminent distinction as the foremost authority on Indian art, stands Coomaraswamy's devotion to the cause of promoting the common spiritual heritage of mankind. His wide scholarship and "panoramic mind" undoubtedly fitted him admirably for this. It was he who boldly indicated the spirit of tradition and stood for the *Philosophia Perennis* exposing at the same time the oddities of the modern mind, when it was estranged from the spiritual values of life. This welcome volume of tributes brings to us the knowledge of Coomaraswamy's unique stature as a cultural mediator between East and West.

B. SINHA

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*Nipatavyayopasargavritti of Tilaka.* Edited by APPALLA S. SARMA. (Sri V. Oriental Series No. 28. Tirupati Devasthanams, Tirupati. iii+70 pp. 1951. Rs. 2/-)

A true history of Sanskrit grammar can only be written after the publication of all the known works on grammar now in different collections of manuscripts in India and outside it. We are, therefore, glad to have the present edition of a small text on grammar dealing with *nipāta* (indeclinables), *avyaya* (indeclinable particles) and *upasarga* (prepositions prefixed to roots). This edition is based on a rare MS. in the Arsa library at Vishakhapaṭṭaṇa. According to the editor that MS. is based on the work of Bhatta Kshirasvami (*c.* A.D. 1050), the reputed commentator on the lexicon *Amarakośa.*

Professor Sarma is unable to throw any light on the exact date of Tilaka, the author of this work. We have to thank him, however, for making this small but valuable work on grammar available to the students of Sanskrit grammar the study of which is rather neglected in our schools and colleges at present.

P. K. GODE

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*The Dharmasūtras and the Dharmaśāstras.* Lectures by DEWAN BAHADUR K. S. RAMASWAMI SASTRI. (S. V. Oriental Institute Studies No. 5. Tirupati Devasthanams, Tirupati. 45 pp. 1952. As 12)

Dewan Bahadur Ramaswami Sastri, Retired District and Sessions Judge, has been a close student of Hindu Law and its sources, *viz.*, the early *Dharmasūtras* and the later *Dharmaśāstras.* The three lectures he delivered on these texts before the Summer School of Hindu Religion conducted by the Tirupati Devasthanams will acquaint the reader with the correct background of the Hindu religious doctrines, which have exercised a profound influence on Hindu society through the last 2,500 years. The first lecture deals with the origin and growth of these texts, which have a Vedic basis. The second lecture elucidates the three aspects of these texts, *viz.*, *ācāra* (general conduct), *vyavahāra* (law), and *prāyaścitta* (ceremonial expiation). In his treatment of the present and future of these texts in the third lecture Dewan Bahadur Sastri correctly observes that in the

department of ancient Hindu law certain general principles will be found valid and useful to this day. Some of the ceremonial and ethical disciplines and spiritual ideas stated in the *Dharmasūtras* and *Dharmaśāstras* will survive for all time in India and will be woven in the texture of Hindu thought and life forever. Though brief, these lectures of Dewan Bahadur Sastri are fully documented and contain a good presentation of the central teachings of ancient Indian texts on *Dharmaśāstra* in a nutshell.

P. K. GODE

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*Dharmasangraha:* A Collection of Moral Sayings Collected from the Itihāsas and the Purāṇas. Edited by P. V. RAMANUJASWAMI. Sri Venkateswara Oriental Series No. 27. (S. V. Oriental Institute, Tirupati. viii + 84 pp. 1951. Rs. 2/-)

Sanskrit literature has been the fountainhead of the best religious and ethical thought that governed the life and character of our ancestors through centuries of political vicissitudes. In India religion and ethics have never been separated. Accordingly, a truly religious man was expected to possess a good character. This is also required, even in a Secular State, from a candidate applying for any job in a Government department.

The foundations of good character must be laid in the education of boys and girls, in schools and colleges, and for this purpose the Principal and professors of the S. V. Oriental College, Tirupati, have prepared the present manual *Dharmasangraha.* It is for religious and moral instruction, free from sectarianism. The religious and moral excerpts from the *Rāmāyaṇa* and the *Māhābharata,* etc., which are incorporated in this Manual are quite representative. A judicious daily use of them in the education of the younger generation should serve as a corrective to the modern way of life, which hardly contributes to the harmonious development of the personality of a child.

This anthology of good thoughts contains the quintessence of Indian wisdom, a product of human experience of 3,000 years. We heartily congratulate Principal Ramanujaswami and his colleagues upon the preparation and publication of this *Dharmasangraha,* which, if accompanied with an English translation of the excerpts in the second edition, could be read with delight by all lovers of Indian wisdom even outside of India.

P. K. GODE

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*The Stotras of Śrī Vedanta Deśika.* (Sri Vedanta Desika Sampradaya Sabha, Bombay 19. iv + 232 + xxiii pp. 1952. Rs. 3/8)

Śrī Vedānta Deśika was the most learned scholar of his time. In the history of Vaiśnavism, he occupies a place second only to that of Śrī Rāmānuja. He was looked upon as an incarnation of Lord Śrī Venkatesa. He lived for a little over a century, from A D. 1268 to 1369.

He wrote both in Sanskrit and in Tamil and his works, numbering over 100, consist of original treatises as well as commentaries. He was equally great as philosopher, poet and controversialist. On account of his versatile genius he was called *Kavi-tarkika-simha,* "the lion of poets and philosophers," and *Sarva-tantra-svatantra,* "the master of all sciences and knowledge." His *stotras* or hymns of praise are characterized by a happy blending of sound and sense. They present the quintessence of the philosophy of the *Viśiṣṭadvaita* school of Vedanta in language marked by sweetness of diction and a variety of metres.

Some of the *stotras* of Śrī Vedānta Deśika have the *mantras* pertaining to the deity concerned cleverly woven into them along with their significances. Owing to this, these *stotras* are learnt by heart and recited in their daily prayers by his followers, even to this day.

The present edition contains 28 of the most popular hymns, and about a dozen excellent photographs, some

images of the author and some of the deities extolled in the hymns. All the verses are serially numbered and the different members of a compound are separately shown by a slight gap in the head-line. Though this innovation is helpful to the understanding of the text, a regular hyphen would be preferable to a gap in the head-line. There is an index of verses also at the end. The printing, get-up and binding leave nothing to be desired and the publishers deserve the warmest congratulations for this excellent edition at a very modest price.

N. A. GORE

## PHILOSOPHY

*God and the World.* By THOMAS MILLER FORSYTH, M.A., D.PHIL. (George Allen and Unwin, Ltd., London. 160 pp. 1952. 10s. 6d.)

Professor Forsyth has succeeded in compressing into this small volume a lucid and stimulating study of Western philosophical thought on God and the Universe from Plato and Aristotle to Bergson and Whitehead.

By whatever process of reasoning the great philosophers have analyzed life, they have all concluded that there is purpose and meaning in it. Yet to ordinary people, especially in this century of wars and conflict, life as a whole seems to be motivated by blind and ruthless forces which play havoc with the individual's lonely search for peace and harmony. At the simple level of inter-human contact, there is often more frustration and psychological tension than harmony and goodwill. In the greater sphere of international relations, this frustration and tension is expressed in the building up of defence forces of unprecedented capacity for indiscriminate destruction.

We naturally ask in the present conditions whether the great thinkers of a remote age, an age that seemed to them to have some permanence, were unjustifiably optimistic in concluding that life, despite all evidence to the contrary, was governed by a principle of Goodness.

This excellent study, however, dispels such gloom. In this scientific century philosophy tends to be regarded as of little importance to mankind. So many are thinking of mastering nature, splitting the atom, flying to the moon, that by and large they have ceased to think about fundamental realities. Man seems to have lost his sense of significance. If we believed in ourselves, if we had faith in Spirit, half the world would not tolerate the snuffing out of the life of the other half.

A key to this "sorry scheme of things" is offered by the great thinkers of the past, who found in the words of the author, that only if God is Love can any reason be found for the creation or the existence of finite spirits seeking a way through error and evil, through strife and conflict, towards unity and harmony.

SUNDER KABADI

*Living Time and the Integration of Life.* By MAURICE NICOLL. (Vincent Stuart Publishers, Ltd., London. xiii + 252 pp. 1952. 25s.)

We have in this book a richness of content which includes a high order of thinking. This is combined with an extensive research in the right quarters for an explanation of the age-old mystery of Time. Fortunately Dr. Nicoll's style is so clear that reading these valuable findings is most profitable.

There are two main themes, Eternity and Time. Included in these are three subsidiary themes, namely, consciousness, idea and time (our time). These latter are within the orbit of our own experience. Glancing through this much-loved book I observe that the

author deals first with "idea" and provides an immediate example on page three of *direct, timeless cognition* as opposed to the *description* of an idea, which moves word by word along the line of time; whereas the idea is instantaneous and intact in its own place in Time. The example of "idea" holds a hint of Eternity in which all possibilities exist. "Everything exists always. There is only the eternal present, the Eternal Now."

Passing on to the next theme, consciousness. We *think* we are self-conscious. Are we? There are different levels of consciousness. We, as we are, exist on a low level of sensuous consciousness. With this as our *principal* asset there is disintegration of being. Our passage through time gives us the impression of succession—even progress—and sometimes of hurtling through space, heedlessly passing and heedlessly reacting to each moment. Then we must summon our knowledge. The chapter "Integration of Life" reassures us and provides a way of salvation by balance, unity and wholeness.

Another interesting point is the invisibility of ourselves (not the body), of our emotion, feelings and fantasies. With this knowledge a different world emerges for our observation and deductions therefrom, a world in which we can find the origin of most of our troubles and ills. In recent times mankind has added a fourth dimension to the age-old sacred three. With this addition the way opens to the invisible world and a possible *conscious* breakaway from the one-line stream of psychic action and reaction.

And so as I read about Eternity and Time, Integration of Being and Eternal Recurrence, it appears to me that this book is written for those who want something. What? Is it desire "to lay hold of Eternity, to become a whole being"?

Why are we so ignorant? "Because we are asleep," says Dr. Nicoll. "What kind of sleep?" it is asked. "Hypnotic sleep," replies P. D. Ouspensky. "Illusions," comes the gentle answer from the East. "Awake! Watch! Overcome Maya!" is the answer of ever young Wisdom.

MAUD HOFFMAN

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*Idealism and Progress.* By GOVINDA CHANDRA DEV, M A., PH D. (Das Gupta and Co., Ltd., Calcutta. 446 pp. 1952. Rs. 10/-)

This is a doctoral thesis submitted to the University of Calcutta in 1944 under the title "Reason, Intuition and Reality." The present title indicates more clearly the social inspiration of the effort. Dr. Dev's work is a piece of sustained thinking on Vedantic idealism to redefine it so as to accommodate social progress. The bulk of the book is devoted to the rôles of sense, reason and intuition in the pursuit of the absolute. Dr. Dev considers the position of Shankara's *advaita* regarding *nirguna Brahman* and *maya prapancha* (pure identity and the apparent world) to be logically superior to the corresponding positions of Bradley and Hegel. There is no need to include the world in *Brahman* and resort to theories of transmutation and enrichment. The last chapter draws the conclusion that modern aspirations for the material progress of the masses are not merely consonant with but are logically required by Vedanta. The *jivanmukta* will, according to Dr. Dev, spend his life in assisting others, not merely to attain *moksha*, but also to make the best of life here on earth.

The work is a good example of the contemporary effort in the Indian universities to review Western idealism from the point of view of Vedanta.

M. A. VENKATA RAO

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*Medieval Philosophy* By FREDERICK C. COPLESTON. Home Study Books. (Methuen and Co., Ltd., London. 185 pp. 1952. 7*s.* 6*d.*)

This is a clear, readable account of mediæval philosophy. The main movements of thought starting from the

time of Charlemagne and ending with the dawn of the Renaissance are described with sufficient fullness. Thinkers of the 13th and 14th centuries, Duns Scotus, St. Thomas Aquinas, William of Occam and his school are dealt with. The influence of the Arab thinkers, Avicenna and Averroes, through whose translations the mediæval thinkers came into contact with the thought of Aristotle, of the Neo-Platonic mystical tradition, through Dionysius the Areopagite, and St. Augustine, and of the Jewish mystic theologian Maimonides are traced in the formation of the world outlook of medieval Christianity. The genesis of political philosophy gets a chapter to itself. The mystical philosophy of Bonaventura, Eckhart and Nicolas receives some mention. The mutual influence of theology and philosophy is traced in clear terms.

M. A. VENKATA RAO

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*The Fathers of the Western Church.* By ROBERT PAYNE. (William Heinemann, Ltd., London. xvii + 264 pp. 1952. 21s.) Received through the courtesy of the British Council.

The Fathers of the Christian Church are shadowy figures to most modern people. They are supposed to have lived "absurdly, flogged by categorical imperatives of their own shallow imaginings," to have fought unreal battles and to have died insanely, grasping for hands that were not there. But they are presented in this volume as living personalities of great relevance to our own times. The greatest of them lived at a time of utter despair, when the Roman Empire was crumbling and there seemed little hope that civilization would survive the nihilism of barbarian conquests. Western civilization is again facing an upsurge of barbarism and it may be only by recapturing something of the courage and faith of these heroic "athletes of God" that our own civilization can survive the catastrophe that is threatening to submerge it.

Robert Payne has done a great service in rescuing these great heroes of the Christian faith from the obscurity that has surrounded them and their writings. Tertullian and Jerome, Augustine and Aquinas, Francis and Benedict, stand out as dramatic characters in the long drama of Christianity. Though this is a work of consummate scholarship, the controversies that raged round these men and their teachings in their own and subsequent ages are not allowed to dim the light in which they stand as heroic men of faith, moved by the twin imperatives of love to God and love to fellow men.

In the concluding section of the book the author points out the message of the Fathers to our own times. During dark days of distress and crises they raged against the evils of their times and strove to erect in the world a city which would be pleasing to God. "It is their spiritual dignity, their sense of adventure, and their sense of the brotherhood of man under God which should commend them to us now."

The present volume is to be followed by another on the Fathers of the Eastern Church, and together they will make a valuable contribution to the understanding of the men who laid the foundations of Christian belief, which, according to the author, represents

> a marriage between the active principle of the West, believing that all things are real and tangible, or can be made so, and the passive principle of the East that regards the world as illusion, puts meditation and withdrawal and detachment above material success, and considers eternal life more important than human.

A set of eight illustrations, reproductions of famous paintings of the great Fathers, adds to the value of a very interesting book.

S. K. GEORGE

*Tagebucher aus Asien.* (Diaries from Asia.) By HANS-HASSO VON VELTHEIM-OSTRAU. Vol. I. (Greven Verlag, Cologne. 1951. D.M. 18.60)

In reading these "Diaries from Asia" one receives the impression that the author made his extensive travels through Asian countries moved not merely by friendly and sympathetic feelings but by his conviction of a deep spiritual affinity between the ancient Oriental philosophies and that German characteristic to which Germany owes the designation of "the nation of poets and thinkers." He evidently wishes to see these spiritual relations strengthened, and this attitude will certainly win many admirers for the "Diaries" in Germany. In this connection a conversation deserves to be mentioned, which Dr. von Veltheim had with the renowned Indo-Persian poet and philosopher, Sir Muhammad Iqbal, when he visited the latter on his sick bed. Sir Muhammad was a sincere friend of Germany, which he knew well from his studies and travels there. For years he had agreed with Baron von Veltheim that closer spiritual relations between Indians and Germans were a deeply motivated claim of the present time. Dr. von Veltheim finds highly appreciative words for this "philosopher and poet of timeless significance, since deceased."

The present world crisis is treated by the author with complete sincerity. In his opinion there is no great world problem more pressing for solution within the near future than the East-West Problem. "...the possibilities for a new world culture will depend on the forms under which an East-West reconciliation and mutual peaceful penetration will take place...." Europeans will find fascinating the beautiful descriptions of the grandiose scenery, architecture and ancient monuments. But it is especially the religious-philosophical aspect of the "Diaries from Asia" which makes them so attractive to those readers who feel that a new world-order must emerge if humanity is to survive.

It would exceed the limits of this short review to cite all the pertinent and important remarks made by Dr. von Veltheim in this connection. Suffice it, therefore, to quote a passage from one of his many conversations with eminent Asian personalities. In one of these a Kashmir Guru, Swami Sant Dev Maharaj, made the following statement:—

> After the priests have failed, it is the task of science not only to rediscover true religion, but also to introduce it into life, setting a good example by proving the practical values of religion in all its departments. Only thereby will the individual be of service to all and all to the individual. Jointly and severally.

VERA KNAUERHASE

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*Nisida and Other Poems.* By K. H. JUDGE. (Alfred J. Smith for Bombay Publications, 83, Esplanade Mansions, Bombay 1. 148 pp. 1952. 10s.)

Mr. Judge's forte is the narrative poem. In "Nisida" he has put into spirited verse a stirring tragedy from Dumas' *Celebrated Crimes*. This and "Napoleon's Return from Elba" are outstanding among the verses in this collection, which are of uneven merit. "The Sun and Night" has a whimsical charm. Some of the poems show sincere feeling and good sentiment, but neither the romantic nor the didactic verses are among this poet's best. The metre, moreover, is not always well adapted to his thought. Reading the "Lines Composed on Snowden Hill, Ootacamund," in blank verse, one hopes that Mr. Judge will oftener have recourse to this medium, which he handles with very good effect.

E. M. H.

*Mau Mau and the Kikuyu.* By L. S. B. LEAKEY. (Methuen and Co., Ltd., London. xi+115 pp. 1952. 7*s.* 6*d.*)

This little book should be read by all who wish to understand what is at the bottom of the Mau Mau disturbance among the Kikuyu of Kenya Colony. In simple language, Dr. Leakey describes the social, political and religious background of the Kikuyu. In the organization of the tribe, two things in particular stand out: the nature and significance of ceremonial oaths and the individual ownership of land. It is the latter that seems to be at the root of the trouble, not mere shortage of land, for the Kikuyu family which owns no land has nowhere in the tribal area in which to live. Dr. Leakey emphasizes the breakdown of tribal institutions, and the consequent lessening of authority during the last half-century, as one of the contributary causes of the present outbreak of lawlessness in a tribe which till the coming of Europeans had no chiefs. This breakdown, however, is not confined to the Kikuyu. Another cause of discontent among the young men is that owing to the substitution of cash for live-stock as a means of getting a wife, it is becoming increasingly difficult to raise the money that is needed, sometimes as much as £100. A knowledge of these things helps to the understanding of the causes of unrest, and although in themselves they do not explain the peculiar character of Mau Mau, they give some indication of what needs to be rectified; and in his last chapter Dr. Leakey outlines some of the steps that should be taken.

G. W. B. HUNTINGFORD

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*The Problem of Rebirth.* By SRI AUROBINDO. (Sri Aurobindo Ashram Press, Pondicherry. 194 pp. 1952. Rs. 3/8)

This book consists of articles, republished with some revisions, from early volumes of the *Arya*, chiefly between the years 1919 and 1921. They form a natural sequential order, the first group dealing generally with the problem of rebirth and the evolution of the human soul and passing into considerations of Karmic law free will, destiny, justice, etc.

In the second group, the workings of the law of Karma are more definitely drawn and continued along higher lines in the third. Only two articles in this last group appeared in the *Arya*, and it is to be regretted that Sri Aurobindo was unable to complete the exposition as he had at one time contemplated.

Sri Aurobindo leads the reader step by step through various stages of human reasoning on the great problems of what the soul is and what the purpose of life is. The inadequacy of modern science to deal with these topics and the futility of answers derived merely from physical sense data is demonstrated. The law of Karma is expanded into the greater law of Harmony covering every aspect of life, physical, psychical and spiritual. The higher levels of mind are shown to be the field *par excellence* where man, the soul and thinker, consciously cooperates with nature in harmony with karmic law and where pains and sufferings are seen to be not punishment for sins but opportunities for growth and trial of native strength.

J. O. M.

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*Divine Direction or Chaos?* By CHARLES H. LEE. (Philosophical Library, Inc., New York. 98 pp. 1952. $3 00)

This slim and very elegant volume is in praise of Christian Science as discovered and practised by Mary Baker Eddy. If the book had been merely in praise of Christian Science it would have been held innocuous or edifying according to the mentality of the reader. For proofs of the truth of miracles, of healing through faith and prayer, are afforded by all religions of the world. But unfortunately there is a very elaborate and unnecessary introduction in the course of which the author refers to all other religions and philosophical systems, East and West, ancient and modern, only to pronounce a sweeping judgment against them all.

If the author has found spiritual consolation in or through Mrs. Eddy it is all to the good. But it is necessary to remind him that there are not only many paths leading to Rome, but that there are many mansions in our Father's house. The author does not seem to realize that the basic principles of Christian Science, in so far as they are an attempt at a philosophy or metaphysical system, are caught up in the sort of contradictions that a purely cerebral approach to the apprehension of the ultimate Reality cannot avoid. For example, the author quotes Mrs. Eddy as saying: "Man is the image and likeness of God co-existent with him" (p. 65); but, on the next page, he adds: "God is primary and man is secondary."

Chapter V, which is the shortest in the book, is also most deplorable; for it dismisses the entire body of Eastern thought and experience in the sphere of spiritual realization as *non est*! The author seems ignorant of the continuous tradition of God-ward aspiration in India which has produced great mystics even in our time.

If the author could even now make a more open-minded approach to Indian thought and religious experience, he might come to stand like stout Cortez in unbounded amazement, "Silent, upon a peak in Darien"!

P. MAHADEVAN

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*Shrutanjali.* By INDIRA DEVI, with translations of her songs by DILIP KUMAR ROY. (Sri Aurobindo Ashram, Pondicherry. 310 pp. 1951. Rs. 5/-)

This is in some ways a remarkable book. It is claimed that Indira, a Punjabi girl and a disciple of Shri Dilip Kumar Roy, in the trance state had a number of visions of Mira in which that devotee of Krishna recited some of her songs, narrated the salient points of her life, and gave a few spiritual lessons. These were all recorded later and are published here. The book contains a Foreword by Shri Sisir Kumar Ghosh, an Introduction by Dr. Indra Sen, some songs of Mira and some composed by Indira herself, together with beautiful poetic renderings of these songs in Bengali by Shri Dilip Kumar Roy. Some have also been translated into English. The teachings of Mira contain telling parables.

The book raises many questions difficult for a layman to answer. Are the songs examples of clairaudience or a trick of the subconscious? Mira composed her songs either in Rajasthani or Brajabhasha. There is no song in Rajasthani in the book. The language of the songs in many cases is a mixture of Brajabhasha and modern Hindi. Perhaps, as the Introduction puts it, "something of Indira's own personality and way of feeling gets imported into these songs," but they are all inspiring and the teachings helpful to the spiritual aspirant.

JAIDEVA SINGH

*Focus on Films.* By J. P. LE HARIVEL. (90 pp.); *Must Man Wage War? The Biological Aspect.* By F. A. E. CREW. (93 pp.); *What Goes on Beneath Big Ben.* By C. D. BATEMAN. (89 pp.); *Botany from the Beginning.* By H. L. K. WHITEHOUSE. (93 pp.). (Thrift Books Nos. 17-20. C. A. Watts and Co., Ltd., London. 1952. 1s. 6d. each)

The Thrift Books of this batch cover their usual wide range. *Focus on Films* considers the triumvirate of production, distribution and art, and their interrelation. J. P. Le Harivel has had a full and enthusiastic experience with a mobile projection unit, with the Film Producers' Guild, and as lecturer, broadcaster, journalist, etc. Professor Crew, out of his experience as army combatant, medical officer and scientific research director, sorts out the causes and effects and issues in the question of *Must Man Wage War?* and leaves the reader to continue thinking from there. C. D. Bateman, Chief of the Parliamentary Staff of the *Daily Telegraph*, gives in *What Goes on Beneath Big Ben* an interesting "Cook's Tour" of the Houses of Parliament, the running of them, the procedure in the Commons and the Lords, and subsidiary activities also like hansard. H. L. K. Whitehouse's *Botany from the Beginning* appeals to the present-day interest in nature, and deals with the evolution of plants from their sea origin through algæ and seaweeds and their colonization of the land, as fungi, mosses and ferns, to the development of true flowering plants and trees, on which animal evolution depends.

L. M. A.

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*Values Reviewed.* By N. P. (Author, "Firgrove," Ootacamund, South India. 53 pp. 1952. Price not indicated)

A considerable amount of thought has gone into the 239 reflections recorded here. Most of them are in the form of aphorisms, though there are a few longer developments of the thought. It might perhaps be suggested that in another edition related thoughts might helpfully be grouped. Without such a classification, the concepts, some of which are quite original and interesting, sometimes even profound, lack the continuity of presentation that would enhance their appeal.

E. M. H.

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*Dardi ane Davā. (Invalids and Curatives.)* By VAIDYA HORMASJI RATANSHAH ACHARIA. With a Foreword in English by DR. J. M. JUSSAWALA. (Author, 82, First Marine St, Bombay 2. 336 pp. Rs. 10/-)

Lord Buddha taught in verse 204 of the *Dhammapada*: "Health is the greatest acquisition"; but because of a lack of correct knowledge and wrong, artificial methods of living, today a very large portion of humanity suffers and is deprived of this great boon. Therefore an attempt to supply information about the prevention of diseases and the restoration of health is most welcome.

In this useful and interesting book, Vaidya Acharia gives a good collection of homely hints and simple inexpensive remedies from different systems of healing. These cover all kinds of ailments from ordinary headaches to fatal cancer and diphtheria. The healing power of sound and of light and the importance of fasts and various types of baths is indicated. A whole section deals with the properties of different foods, herbs and spices. A knowledge of these would be helpful to every housewife in preparing well-balanced meals in her home, which will certainly aid in restoring and maintaining health in her family. Correct diet would, no doubt, ultimately prove the truth of the ancient adage: "Prevention is better than cure."

To the subscribers to THE ARYAN PATH, the book is offered at half price.

J. W.

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# CORRESPONDENCE

## "INTELLIGENCE TESTS AND MORAL WORTH"

[The basis of this letter is a discussion, held informally at the Kharang Rural Centre in the Khasi Hills, on the article "Intelligence Tests and Moral Worth" by Elizabeth Cross, which appeared in our March number. The participants were Miss Margaret Barr, who is already well known to readers of THE ARYAN PATH for her work in the Khasi Hills, Miss Joan Alsford, an English school teacher who has been working with SCI teams in India for over a year, and Mr. Bruce Findlow, ex-civil servant, ex-officer, student of 'things Japanese," who is visiting the Kharang Rural Centre for a year. They are all interested in both education and moral questions.—ED.]

Behind Miss Cross's article appears to lie the assumption that the threat to a nation's moral standards, particularly in professional behaviour, is more important than the welfare of particular individuals such as Hubert and James. In this we find ourselves in complete disagreement with her and consequently we feel sorry for both these boys, or rather, for what Miss Cross would do with them. Hubert is to use "his artful intelligence in some lower sphere where, we hope, he could do less harm" while James is to flog his lesser brain and plough through the higher strata of education and employment "specially so in order to justify his father's faith in him." If, as Miss Cross suggests, the existence of Intelligence Tests means that these things will not come to pass, we are inclined to say, "Bless them!"

There is not really enough evidence in the article to prove the thesis but, on the other hand, we are no better equipped in this isolated spot to refute it. Our views, therefore, are in the form of questions and speculations rather than positive statements of fact. For example, is the unmoral behaviour of those in positions of authority any greater now than it used to be? We doubt it, but, if it is, can the blame be laid wholly at the door of Intelligence Tests? May it not be that what happens in high places is merely one manifestation of a general social trend resulting perhaps from the immorality of war? The cause of Hubert's lack of spiritual perception seems to be his home life, to which might be added the deficiencies of an educational system unable to compensate for inadequate family training. For him the Intelligence Test is just a gateway through which he is able to pass when others are not. At the time he negotiates it in his school career he may not appreciate spiritual values, but does that mean that he never will? Will the rest of his education and his subsequent experience of life teach him nothing that will offset his bad start? For his *is* a bad start and those who lay some claim to morality should be just as interested in a bad start as in a "bad end." On the level of national welfare it is worth remembering that the democratic system is more often criticized for its inefficiency than for its moral turpitude.

As school children, both Hubert and James seem to be rather extreme examples, but of the two Hubert is more typical of the eleven or twelve year old boys we know. James must be almost unique. Amongst other things he is full of good-will and friendliness, universally popular, athletic, strong, kind, just naturally good, brave, sensible, and possessed of a delightful sense of humour. Education scarcely seems necessary for him! But more seriously, will his moral worth go unnoticed, will it be without value to the community, simply because it is not measurable and because he falls short in that which can be measured? If a modicum of common sense and honesty goes with his other virtues he will find,

and accept, the level of education and employment for which his mental capacities suit him. Even if he does get his higher education and go on to a professional career, there is always the chance that the strain of a special effort, made out of a stern sense of duty or for the satisfaction of someone other than himself, may tarnish the golden splendour of his youthful goodness. To be a happy and contributing member of the community he certainly seems to need far less outside help than does Hubert; and an increase in the number of happy and well-behaved members in a particular society will have its own effect for good in the long run.

Some comment seems necessary on the coloured language which Miss Cross uses in making her case. "Wrong sorts," "bad hats," "sharp customers," "clever but unsuitable children" and "smart Alecs" are all mentioned. They seem to have in common simply that talent which in another discussion might be called intellectual brilliance! The difficulty with this sort of language can be seen in the phrase, "clever but unsuitable children." The second adjective is extremely vague and is, moreover, some individual's private judgment or a kind of prediction about the clever child's future behaviour. If it is the latter we must turn back at once to the question of the adequacy or otherwise of the educational system.

Summing up, it seems that Miss Cross would steer both Hubert and James (as the representatives of two kinds of school children) to particular social levels in the name of morality, although their mental equipment suggests that, if left to themselves, they might find different levels to those she would choose. Intelligence Tests are held to prevent this sort of steering of our most moral children into positions of responsibility because they measure only their brain power and fail to take note of their virtues. We doubt if the present system with its tests is as likely to produce unhappy and maladjusted children as would the course which Miss Cross would like to see followed. We doubt whether it would be fair to individuals to attempt to lead them into the kind of life with which they would be able to cope morally but to which they might be at some strain to measure up mentally.

The whole subject is one which cannot really be reduced to the simple terms of Miss Cross's article. In terms of society, moral stature is never wasted, no matter what the social level at which it is found. It is reflected in the lives of others at the same level as its possessor; it finds expression in an individual's vote, and in many other ways. It always offers a chance of increasing the number of people who are blessed with the happy combination of good brains and sound morals. That combination is the real need and in the production of it, family life has a part to play, the existing social background has some relevance, and education which is broad in scope and fluid in application may be able to make up for the deficiencies of other agencies. Is it too optimistic to suppose that if the adults who use Intelligence Tests have a little of both brains and morality, such tests are not likely to be misused to any great extent?

BRUCE FINDLOW

# ENDS AND SAYINGS

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

Shri J. B. Mallaradhya, Director of Public Instruction, Mysore, inaugurated at Bangalore on April 20th the Refresher Course for English teachers in high schools offered by the British Council, Madras, and the Indian Institute of Culture, Bangalore. The auditorium of the Institute hummed with classes and lectures. Shri Mallaradhya deplored the setting up of a false antithesis between English and the mother tongue. On the contrary, he maintained, strength in the mother tongue meant, other things being equal, greater strength in English. The Mysore Committee for Educational Reform had by no means ignored the importance of English, or relegated it to a comparatively insignificant position, in recommending Kannada as the medium of instruction through the intermediate stage. The Committee, he remarked, was of the view that,

> whatever might have been the attitude towards English in the pre-independence days and immediately after, there has been a marked unanimity in the desire for study of English "Now that the English have gone, we want English to stay" seems to indicate the present attitude.

This insistence on education in English augurs well for the retaining and strengthening of international cultural and other ties but it is regrettable that many parents desiring for their children an earlier introduction to English find no alternative to the mission schools. The sooner secular education in different parts of India is able to meet the demand, the better for educated India's retaining of her painfully acquired but precious facility in the English tongue.

The Refresher Course lasted till May 1st. The programme alone shows that the teaching of English (or anything else), if it is done with enthusiasm and imagination, will not be a task but an adventure of the spirit.

---

Dr. K. R. Srinivasa Iyengar of the Andhra University, Waltair, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on April 13th, on "Spiritual Values in Literature," under the chairmanship of Shri B. V. Narayana Reddy. He recalled the great ages in the literature of India, of Greece and of England when man's relations with the Spirit within him and without had been the direct theme of literature. For a time, in the 18th century, politics and sociology had pushed spiritual values aside, but the problem of good and evil had been the theme of many 19th- and 20th-century writers.

The speaker found a telling image of the struggle between the two power blocs in Melville's powerful novel of the 19th century, *Moby Dick*, whose hero, drawn from the path of his duty as a captain by his inner urge to destroy evil, had searched madly for the white whale and in his struggle with it had gone to his own destruction, engulfing his companions in his own disaster.

> His gigantic egotism must be satisfied as to what is evil and what good. He fails. Today the world is caught up in a cosmic struggle with two global madnesses glaring at each other like global cats and ignoring the still, small voice of humanity which pleads for a respite. We are like the helpless sailors in *Moby Dick*.

Each man had many adjustments to make to his environment and to other people—but more difficult was the problem of controlling the millions of energies within our own hearts and minds, the problem of living at peace with oneself. The modern novelists

were creating the atmosphere of the triumph of good over evil, bringing out the truth that no one was so utterly depraved that a way upward might not be found. They were not escapists but wrote in such a way as to enable us to solve our problems. And once the main problem of spiritual values was solved all its corollaries could be easily disposed of.

---

*The Times Literary Supplement* devoted its March 20th issue to "French Literature Today," presenting a number of thoughtful essays on the present-day French writers' way of life, their output in drama, poetry and fiction, and the translator's task.

Of special interest is Mr. Charles Morgan's opening article, "The Same Sky," in which he mentions factors fostering *rapprochement* between the French and English cultures while regretting the failure to achieve "a productive interpenetration of our lives and thought." He sees a barrier to English understanding in the idea of fragmentation which he finds in current French thought, with its correspondence in French aestheticism. Be the root cause what it may, he considers that "though the French and the English are importing each other's literary harvests, they are not planting each other's seed."

The ideal for fruitful relations between cultures generally is derivable from Mr. Morgan's statement of that for Anglo-French cultural association as being,

> ...quite simply, an awareness of France and a French awareness of England, a kind of responsive closeness, so that we are mutually renewed and refreshed, as two friends may be who walk together under the same sky without attempting to persuade or "influence" each other.

---

A Symposium was held at the Indian Institute of Culture, Basavangudi, Bangalore, on April 14th, under the chairmanship of Dr. R. B. Watson, to consider several aspects of the proposition, "Health Is Wealth." The Chairman dealt with food scarcity and undernourishment, pointing out that for many in India the food problem was not what to eat but whether a meal of any kind was to be counted on. He illustrated the effect on population graphs of famines and epidemics, as well as of the high mortality of children and young people.

Dr. N. Sivaram spoke on "Diet and Health," Prof. K. V. Iyer on "Physical Culture and Health," Dr. S. Kamesam on "Positive Health by Natural Methods"; and Public Health problems were incidentally touched on.

Dr. M. V. Govindaswamy, Superintendent of the Mental Hospital, Bangalore, offered practical suggestions for positive mental health. For the child, he said, the happiness and security of the home environment was all-important. Adolescents had problems of adjustment to other personalities; and poverty and loneliness were foes to many college students. His prescription for well-balanced adult minds included a wholesome individual philosophy, not expecting perfection from others or ourselves, honest self-appraisement, thinking clearly, developing social poise and liking oneself less and others more. Consideration for others was the best achievement in all situations and the expending of oneself in service was a great mental stabilizer.

The applicability of some of these suggestions to national, communal and even linguistic groups is obvious. Fanaticism and hysteria are contagious and dangerous. Self-centredness and hypercritical tendencies threaten the mental health of groups and prevent the mutual accommodation essential to harmonious mutual relations. The individual megalomaniac may be a harmless if ludicrous boaster, deceiving no one but himself, but communal megalomania is a standing menace to national unity and to democratic principles, as its national counterpart is to world peace.

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**Bombay, July 1953** **Vol. XXIV No. 7**

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**"Aryasangha," Malabar Hill, Bombay 6, India.**
**62, Queen's Gardens, London, W. 2.**

# 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. XXIV JULY 1953 No. 7

## "THUS HAVE I HEARD"—

Ambition to amass wealth is almost universal. The base on which our civilization rests is finance. The citizen's power, even in a democratic state, lies in his money bags. All great sages, on the other hand, have referred to poverty as a virtue necessary for the higher life; and a new slant on the practice of poverty emerges from a contemplation of the ideal of the Rajarshis. The example of Janaka and others indicates that the Trusteeship idea stressed by the ideal Brahmana of the 20th century, Gandhiji, is not a new one. His favourite *Ishopanishad* verse, as explained by him, brings out the fact that a *yogi* and a *rishi* may dexterously allow the coins of gold and silver to roll for the good of the whole and all.

The amassing of wealth is an art which ordinarily cannot but be classified as a black art. The mighty magic of money is most often performed by those whose motives and methods are neither pure nor unselfish. "Get on, get honour and get honest"—is the accepted plan, and thousands of young men and women ruin themselves in advancing from the one to the next step at each of the three stages. When the last stage arrives, when a few of the rich are ready for living honestly, many among them find their hopes shattered and the fruits of their arduous sowing and reaping turn sour and bitter.

There are, however, hints in the sayings of the sages which teach that the amassing of wealth can be a practice of the art of white magic. Thus in the Chinese Canon of the celebrated *Dhammapada* we come upon the advice of one of the most practical minds in the history of humanity, who moved his fellow men to Noble Living. In Canto XIX of the Chinese Text entitled "Old Age" this subject is handled by the Master with his usual consummate skill. Here is the story:

The Enlightened One was residing in the Jatavana. In a nearby village there was a Brahmana school where 500 youths were training themselves in the secret lore of their caste,

They were full of disdain for all others and spoke of the Buddha slightingly—"His talents reach but a little way compared with ours; we ought to challenge him to come and debate with us." So the Master responded and came with his Bhikkhus. While they were waiting there arrived on the scene an old Brahmana and his wife, begging for food. The Master knew the couple of old; he asked the youths if they knew who the old man was. "We know perfectly. He was formerly rich. But took no care of his money, was foolish in using it and now look at him. Fool!"

Thereupon the Buddha spoke:—There are four things difficult to do. Those who can do them will certainly obtain merit and escape poverty. What are the four? They are related to the four ages of men:

In the heyday of youth—don't be disdainful. Learn how to earn rightly.

In the prime of life—don't seek sense pleasures. Learn to acquire wealth and not squander it.

In middle age—be Mindful of Charity. It is not easy to dispense Charity righteously.

In old age—seek the Wise in the art of becoming a Trustee of all your possessions.

It is for want of observing these four rules that this old Brahmana gentleman has come to his present condition and is like an old stork sitting beside a dried up pond.

Again, continued the Master, there are four opportunities given to every one to enrich life:

In the heyday of youth—seize the opportunity to make high moral resolves.

In the prime of life—seize the opportunity to plan for a just distribution of riches.

In middle age—seize the opportunity of widening your capacity for gaining more merit.

In old age—seize the opportunity to gain knowledge of the Three Honourable Ones.

SHRAVAKA

# NAMES OF PEOPLE AND OF PLACES

[We publish here under a common heading two articles which deal, respectively, with the names borne by individuals in India and by places in Malaya. In the first of these essays **Shri S. R. Tikekar,** a Marathi and English writer, provides several clues for understanding the diversity of naming practices in different parts of India, a diversity which so often puzzles foreigners. In the second article **Mr. S. Durai Raja Singham,** a Malayan-born Ceylonese teacher in Malaya, writes of the fascination of Malayan place names. Mr. Raja Singham is the author of *Malaya's Cultural Debt to India* and *Malaya Through the Ages,* as well as of several books in Malay; and is the editor of *Homage to Coomaraswamy.*—ED.]

## I.—INDIAN NAMING PRACTICES

The poet who said that a rose would smell as sweet by any other name was over-simplifying the world around him. He would not have said so if he had recognized that he was surrounded with flowers by the hundred and roses by the score. The world today has grown far more complicated.

It is this complexity of life that calls for names and surnames. We have so many trees and flowers, birds and animals, men and machines, books and papers, gadgets and trinkets, to refer to in our daily life that we require labels for them. Names, after all, are labels; but we shall here confine ourselves to personal labels only.

In an organized society, just as houses require numbers and streets require names for identification, so too, persons living in it must have names. Imagine otherwise how you could apply for your ration card, how letters could reach you, in short, how you would identify yourself in a large city! The larger the crowd, the greater the need for proper labelling, *i.e.*, for "proper" names.

For characters in fairy tales personal names are not always necessary. There always is "a king" and he has one or many queens. Their names do not matter. But, in an epic like the *Mahabharata,* every character is given a name and it is other than the one borne in childhood. To refer to persons by many names and epithets is a peculiarity of Sanskrit poetry. Strangely enough, even the birds and animals in the fables of the *Panchatantra* or the *Hitopadesa* bear names.

As more and more persons came to have the same name, the choice being always limited to certain lists of classical and Puranic heroes, the father's name was added as another distinguishing mark. As these names in turn became common, a third name, *i.e.*, a family name, came to

be added, the order of names in Maharashtra, for example, being one's personal name, one's father's name and the family name.

(It may be mentioned parenthetically that as life has become still more complicated, numbers have sometimes been substituted for names to make identification convenient and easy. In prisons, in hospitals and for examinations, numbers are preferred to names. But such a numerical label does not do away with the name; full names have to be properly registered before the numerical labels are given.)

In Maharashtra, when we say "Mahadev Govind Ranade," we know that the name of the person is Mahadev, his father's, Govind, and the family name, Ranade. It is customary to say simply M. G. Ranade. Thus a system has been evolved and accepted as a standard way of mentioning names.

A son of M. G. Ranade called Narayan will be N. M. Ranade. The relationship is thus traced easily. When other methods of naming are followed, it is not so. For instance, A. B. C. Parthasarathy may be the son of M. N. Gopalaswamy.

In the case of unmarried girls, the order (personal name, father's name and surname) holds good but when married they generally assume another personal name and in place of the father's name that of the husband is used; as they belong to a new family, the surname is also changed.

In other parts of India, there are other ways of saying the "name in full." Thus, in the North, names are written thus: Lala Shri Rama, Sardar Hukum Singh, Mahendra Nath, Bhai Singh, Leela Dhar, Bisheswar Prasad, etc. All these are single, personal names. Shri Rama means only Rama; and "Lala" is a courtesy title like "Mr." as "Sardar" is among the Sikhs. Again, every masculine Sikh name must end in "Singh." "Sinha" as a surname of Bengalis is to be connected with this honorific title, *Singh*, *Sinha* or *Simha*, meaning Lion. And *Bhai* (brother) cannot be a proper name.

Among the South Indians, two or three names (generally indicated by initials) precede the person's name. Thus, K. B. S. Manian, B. N. Rao, T. T. Krishnamachari. The first initial stands for the place from which the family hails, while the second is indicative of the family deity or the father's name. The "M" in M. Visvesvaraya and the "S" in S. Radhakrishnan stand for Mokshagundam and Sarvepalli respectively. And these are *place* names. Similarly, "B" in B. N. Rao stands for Benegal, which is a name indicative of the place of birth or of the place to which the family belongs.

But what are names and surnames in particular? How did they originate? Is there any method in the variety of names that we come across every day?

There are certain compound names which pass for proper names. *Ba* (as in Kastur*ba*), *Bai* (as in Durga*bai*, Ahalya*mai*, Seeta*mai*), *Amma* (as in Savithr*amma*) are terms showing reverence for a mother. Correspondingly *Akka*, *Behn*, *Ben*, *Tai*, are appellations for a sister; *Bhai*, *Bhau*, *Bhayya*, *Tambi* are regional variations of the affectionate term for a brother (Hari*bhau* Upadhyaya, *Bhai* Kotwal). *Acharya*, *Aiya*, *Anna*, *Appa*, *Garu*, *Pant*, *Rao*, *Roy*, *Shastri*, are respectful terms used for elderly persons. In modern times, *Saheb* and *Ji* are increasingly used in connection with personal names or surnames of respected persons. *Pandit* means a learned person in general but some people have it as a surname. Its use as an honorific title for Brahmins is common in Kashmir and in Uttar Pradesh. That is how Nehru, Kunzru, Malaviya and many others came to be referred to as *Panditji*.

The richness of Sanskrit, from which most of the Hindu personal names are derived, gives infinite variety. Rama, the hero of the *Ramayana* can be referred to by at least 500 names. As son of Dasharatha, of Kausalya, as a scion of the Raghu family, as Prince of Ayodhya, as husband of Sita, many names could be formed. Dasharatha, Kausalya and Sita all have many more names; and son, prince and husband have a large number of synonyms. That is why practically innumerable compounds are possible. What is true of Rama is true of Krishna and Vishnu: each of these heroes has countless names composed by ardent, scholarly devotees. According to the *Amara Kosha*, a Sanskrit dictionary in verse, there are 39 names for Vishnu, 48 for Shiva, 35 for Indra. *Umapati* means husband of Uma, thus indicating Shiva. Uma has 17 names; thus 17 more names like Umapati could easily be formed. And *Pati* itself having 14 synonyms, the varieties of expression are almost innumerable. Epithets of heroes are formed by describing an episode or two like *Shabari-dattaphalashana* and *Kabandha-bahuchhedana*, which denote respectively Shabari offering wild fruit to Rama and Rama's chopping off the arms of Kabandha.

Although Indian mythology provides an array of names, one or two seem to be prime favourites. The *Ramayana* holds a record for wide popularity, judged by the preponderance of Rama names for persons and places. The *Indian Postal Guide* (1950) shows 230 places and the *Bombay Telephone Directory* (1952), 233 names beginning with *Ram*. There is some superstition against giving children the names of heroes of the *Mahabharata*.

Classical Sanskrit literature accepted only three Ramas: Bhargava (Parashu), Raghava (Dasharathi) and Yadava (Bala), and yet, in actual practice, innumerable combinations of Rama are to be found. These differ from region to region. Thus, in the Punjab, Rama is

qualified by the names of the Hindu lunar calendar (*Asso* Rama, *Chet* Rama, *Fago* Rama, etc.) and by queer words like *Masti*-Rama, *Chuha*-(mouse) Rama, *Chhela*-(the last?) Rama.

Royal houses, as in the West, sometimes favour certain names although their use involves repetition. Thus several Georges and Edwards have worn the English Crown and many a Louis reigned as King of France. In India, Vikrama was a very popular name.

Anthropologists tell us that some tribes, according to their size, restrict their names to about 20 or 30. The names among the Bhils, the Gonds, etc., are distinctive and confined to a group.

The names of precious stones (*Hira, Lal, Manik, Moti, Ratna*) are used among Jains generally both for boys and girls.

Flowers and rivers provide names for girls. It is not common for men to have names of flowers, trees or mountains, though in the South there are some masculine names ending in *Adri* and *Giri* (meaning hill or hillock) such as Shesh*adri*, Shesha*giri*, Bili*giri*, Ganga, Kaveri, Malati, Shevanti, Yamuna, are girls' names. None, to the writer's knowledge, is called Himalaya or Sahyadri.

Excepting the Sun and the Moon the names of heavenly bodies—planets, constellations and signs of the Zodiac—are generally not given as names. The Sun's name is used alone while the Moon forms part of such names as Rama*chandra*, Krishna*chandra* and the like. It is becoming the fashion to give daughters the names of certain constellations, *e g.*, Rohini, Chitra, Swati or Vishakha.

Ascetics assume "religious" names. These are neither personal nor have they any connection with the family and paternal names. A Vedantic reason governs the choice. The names of all *sanyasins* who have formally accepted the fourth *ashrama* end in *Ananda* or *Acharya, e g.*, Prabhav*ananda*, Sambuddh*ananda* and Madhav*acharya*, Shankar*acharya*.

Swami Ramanand Tirth is a combination of (Swami) Vivekananda and Ramatirtha. However written —*Mr. Tirth, Mr. Swami* or *Mr. Ramanand*—it is bound to be wrong. Ascetics or *sanyasins* cease to have any claim to worldly titles like "Mr.," "Esq." or "Shri."

How did the Indian surnames originate?

Man's first reaction towards newcomers generally is to describe them as short, fat, long, or lean; black, brown or fair; or as wearing a turban, a cap or a pugree. These are reflected in some of the common surnames. *Gore* (fair) and *Kale* (dark) are surnames in Maharashtra, as White, Brown and Black are in English.

But the commonest way of naming a person is mentioning the place

from which he comes. Names like Belgaum*wala*, Khandala*wala* and Tarapore*wala* denote a person from Belgaum, Khandala and Tarapore, respectively. Hamadani, Ispahani, Kermani and Peshawari are names given to persons hailing from Hamadan, Ispahan, Kerman or Peshawar. Kirloskar is another way of saying Kirlosi-*wala* (coming from Kirlosi); my own name means Tike-*wala*, *i.e.*, coming from Tike. Most of the Marathi names ending in *kar* can be traced to places to which the families belonged. Goregaon*kar*, Khanol*kar*, Nagpur*kar*, all indicate places. Anklesaria, Bharucha, Bhavanagari, Billimoria, Bulsara, Damania and Sanjana are adjectival names from names of places; while Angadi, Banhatti, Basrur, Hattiangdi, Hulyal, Mundkur and Murudeshwar are actual place names used as surnames.

The general region from which a person comes is indicated by some surnames. Banerji, Chatterji, Mukherji are unmistakably names of Bengali families; names ending in *ani* such as Bhavn*ani*, Kirpal*ani*, Mirchand*ani*, Thad*ani* and Vaswa*ni* point to Sind; and names ending in *u*, *e.g.*, Ganj*u*, Kachr*u*, Katj*u*, Kunzr*u*, Nehr*u*, Sapr*u* and Wanch*u*, to Kashmir. Jena, Mohantty, Patnaik and Rath are typical Orissan names. Arora, Bahl, Bhalla, Khanna, Malhotra are Punjabi names. In the U. P. (Uttar Pradesh) the *gotra* (line of traditional descent from ancient Rishis) is favoured as a surname: Bhardwaj, Bhargava, Gautama, Kaushika, Vasishta.

Names like *Chatur*vedi, *Tri*pathi or *Tri*vedi, and *Dvi*vedi indicated originally one learned in 4, 3, or 2 Vedas.

Occupations have brought in names like Bhusari, Pansari (grocer); Chetti, Shetti and Reddy (merchant); Gandhi (perfumer); Gavali (milkman); Teli (oilman), Vani (trader), etc. Jauhari and Johari (Javeri and Jhaveri) indicate jewellers, testing or selling precious stones.

Several names indicate offices held in a bygone administration. Patil, Patel and Gowda are regional names of the village headman, with Kulkarni, Patwari and Talati, respectively, as the colleague in charge of accounts. Desai, Deshmukh and Deshpande are local "collectors" and *Sar*desai, *Sar*deshmukh, *Sar*deshpande their "heads"; Potdar, the treasury officer; Dubash, Dubhashi—the interpreter; Patwardhan and Qanungo, revenue officers.

When the hill forts were the seats of government for the country around, officers were given such well-defined duties as Gadkari (keeper of the fort), Tatnis (guardian of the outer wall), Pagnis (in charge of the stables), Tophkhane (in charge of the artillery), Bhandari or Kothari (storekeeper); and these in due course became surnames. Majmudar with many variations of spelling (in Bengal and Maharashtra) was a minister or a village officer.

Glorious names like Jayakar, Vijayakar and Kirtikar, Mandlik, Pradhan, Raje, Samant, Talpade; Ajinkya, Rajadhyaksha, Dhurandhar, Dhairyavan, are found among a section of Marathi-speaking people.

Some surnames reveal the holding of a religious or quasi-religious office *e.g.*, Joshi, Puranik, Purohit, Shastri; Aiyanavaru and Jangama (among the Lingayats); Sayyad, Kaji, Mullah, Peer (among the Muslims). "Jain," though not properly a surname, means a follower of Jainism, but it also recalls the historical fact that at one time Jainism was so unpopular that a Jain was singled out by being labelled as such. A man's religious preference serves as a distinguishing mark only when it is striking enough. Agnihotri and Dikshit reveal their religious duties as keeper of the sacred fire or an ordained priest. Bhat (Bhatt) is a simple name for Brahmins generally and it has stood for a priest, a cook, a warrior, or a restaurant keeper.

Bandopadhyaya, Chattopadhyaya and Mukhopadhyaya are, we are told, the originals of the names Bannerji, Chatterji and Mukherji, respectively. Gokhale and Raste are two names of one and the same family, as are Sardesai and Mavlankar and Padhye and Gurjar. Philologists assert that Jha, Oza, Padhye and Upadhye are all variants of one name, *viz.*, Upadhyaya.

Convenience has required names to be shortened and in the process many variations have crept in. In the South, Subramanian is quite a common name; it is abbreviated as S. B. Manian, Krishna Murthy as K. Murthy, Srinivasan as S. Vasan and the like. In the U. P., Ganga, Jamuna, Shanti and Sharada are used for men although they are feminine names, since the second half of these appellations, *Prasad*, has been dropped. Thus Ganga instead of Ganga *Prasad*, Shanti in place of Shanti *Prasad*, Sharada for Sharada *Prasad*. But these, again, are names of persons only. When we say Dr. Rajendra Prasad, we mention the personal name of our President. In this, there is no reference to his father's name or to that of his family. Can we therefore rightly say, as has been the usage, "Mr. Prasad" as if Prasad were a surname? Another point of propriety: How far is it correct to say Sir "Benegal" and Lady Rama Rao or Sir "Sarvepalli" knowing that both Benegal and Sarvepalli are but place names and that Rama Rao is not a family name?

With the increasing familiarity with English practice, the shortening to two syllables of proper names and even surnames has helped to change the form and content of many names and has brought into use another class of practical workaday names. Some short forms which, according to Professor Godavarman, are current in Kerala, are worth noting, with the name of which each is an abbreviation following it in parenthesis: Kontu (Govindan), Nanu (Narayanan), Pappu (Padma-

nabhan), Pachhu or Paramu (Parameshwaran), Shanku (Shankaran), Chattu (Janardanan), Kittu (Krishnan), Vasu (Vasudevan), Velu (Velayudhan), Janu (Janaki), Pai (Bhagirathi), Paru (Parvati) and Sarasu (Saraswati).

Amongst the people of Tamilnad and Kerala it is a common practice to say Gopal*an*, Govind*an*, Keshav*an*, Ram*an*. In the North, they say Chand*ar* instead of Chan*dra*, Mahin*dar*, for Mahen*dra*; Yajnik becomes Yaggik; while, in Bengal, Lakshman would be Lakkhan; Lakshmi, Lakhi; Yamuna, Jamuna; Ravi, Rabi; Vasudha, Bashudha.

Anglicizing has been responsible for bringing in some variations. Thus Thakare may be spelled Thackeray. G. Harry is a changed form of G. Hari. Harrison is also used to mean that the person is the son of Hari (spelt Harry to give it a different look). T. Walker again, would seem to be an English name; actually it is a changed form of Talwalkar.

Foreign names also came to be simplified, Sanskritized and regionalized. Thus Max Müller became "Moksha Muller"; Herbert, "Harbhat"; Anderson, "Indrasen"; Elphinstone, "Alpishtan"; Stuart, "Ishtur."

The study of names and surnames is of everyday interest because all of us are faced with the problem of finding suitable names. A child is born in the family and, whether one cares to perform the naming ceremony or not, it must have a name. Moreover, people are generally not satisfied with one name, as many factors come into play. Thus the first male child in an orthodox Hindu family must not be referred to by its name by the parents, so it has to have a nickname. Younger persons refer to the elders with respect and the "official" names serve no purpose. So the father comes to be called *Baba, Nana, Dada, Appa* and the mother also has a variety of names by which she is addressed. Similarly with brothers and sisters, uncles and aunts. The provincial and/or linguistic variations of these come to be used instead of regular names, depending on the relations of the persons concerned.

Elderly persons used to take great care to match the name of the newly wedded girl with that of her husband. If Sharayu happened to be marrying Shankar and if her parents-in-law had a say in the matter, then—nine times out of ten—they would see to it that on her marriage she got one of these names: Amba, Gauri, Parvati, Uma, names of the consort of Shankar.

In the orthodox family, moreover, it is not considered proper for married persons to refer to each other by their usual names. Many are the ways invented to meet this difficulty! The simplest is to refer to the wife as the "child's mother" while she in her turn speaks of her husband as the "child's father."

The simple ingenuity displayed by a newly wedded couple in referring to each other, when talking to anybody else, is a source of much good-natured humour.

The importance attached to names and the prejudice against using them may seem paradoxical. Maybe the name influences like a charm the one to whom it is given; maybe the object is to associate the person so named with something holy and noble. That is why, perhaps, there is a noticeable preponderance of such names as Rama, Krishna, Vishnu, Shankar, etc.

The utility of names and surnames in the material world is obvious. The importance of a name in the spiritual world is accepted everywhere. Devotees have sung at length in praise of the supreme value of God's name and its miraculous power. In a variety of ecstatic expressions the Poet-saints of Maharashtra have proclaimed His name to be sweeter by far than the divine ambrosia, more powerful than God incarnate. Mahatma Gandhi's faith in *Rama Nam* and his propagation of it as the cheapest panacea even for physical ills, one within the easy reach of the poverty-stricken Indian masses, may be recalled.

Proper names like words, have certain ideas associated with them. When we say, "Tukarama is a name to conjure with in Maharashtra," we express significantly the devotional and reverential aspect of that name, of an individual who achieved sainthood. Tukaramas there may be by the hundred; but only one of them touches our feelings, commands our respect whenever that name is uttered. What is true of Tukarama is true of many similar names. During the "Gandhian Era," particularly when it was at its height, do we not know that many parents chose Mohan and Kastur as names for their children? Earlier, Ravindra (being associated with Rabindranath Tagore) was popular with parents. One of the most curious instances comes from Andhradesa where fond, ambitious parents named their two sons: "M. G. Ranade" and "G. K. Gokhale," for two great Indian leaders.

Shakespeare inquired "What's in a name?" His counterpart in India, though unknown, expressed the same view in a pithy way in a current popular Hindi adage: "Amar Nath (The Lord of the Immortals) is dead; Dhan Pal (The treasurer of the Gods) is going begging; why worry about the name? You may as well be called *Than Than Paal* (the sound of a beaten gong)."

SHRIPAD R. TIKEKAR

## II.—THE LURE OF MALAYAN PLACE NAMES

As the Malayan train comes to a standstill with a grinding of the brakes, how many a passenger who has been dozing in his berth wakes up with a jerk and struggling with the window, lowers it and puts his head out asking, "What is this place called?" Some tree, bird, flower, rock or rapids have been noted by some one years ago and a place name has been given.

The most common words in Malayan place names are: *Penglakan* (*Peng*) or *Bagan*—a landing place; *Bukit* (*Bt*) or *Changkat* (*Ct*)—a hill; *Gunong* (*G*)—a mountain; *Ginting* (*Gtg*)—a pass; *Kampong* (*Kg*)—a village; *Kota*—a Fort; *Kuala* (*K*)—the mouth of a river; *Pulau* (*P*)—an island; *Sungei* (*S*)—a river; *Tanjong* (*Tg*)—a promontory or a cape; *Tasek*—a lake; *Telok* (*Tk*)—a bay; and *Ulu*—the upper reaches of a river.

In all ages, place names have been favourite game and have given exhilarating sport. Generation after generation they have survived to fascinate and draw us on. I know of no mode of mental travel more remunerative or more stimulating than going slowly over a map, village by village, town by town, asking why this or that town is so named. Why is the town where it is? What is its history? What light can its inhabitants throw on the country's heritage?

To walk through an old village or a little town in Malaya is to encounter history. Just as real an encounter with history awaits us every time that we enquire into the origin of a place name—lost in the deep of time. Whatever one has to say of it will be in words that have a story of their own—the hill and the river, the court and the *kampong*. A very old house must have been the home of men and women who lived in Malaya much earlier than Sir Hugh Clifford's day.

The very old Malay inhabitants, however, have for the most part died or emigrated. It is probable that before very long the names of places will have become corrupted almost beyond recognition. That this should be the case is not surprising when we consider the various nationalities that have settled in the country. But, though the origin of many older names is lost, it probably will be possible to save from oblivion the origin of some of the newer names.

A certain spot on the coast of Penang bears the queer name of Tanjong Puchat Muka. Why? Because, it is said, people sailing along the coast get seasick here and their faces become pale (*puchat muka* meaning "pale face" in Malay). How many of us have been amused by such curious names on Malayan maps as Bayan Lepas (Escaped Parrot), Malim Nawar (A religious pundit who makes charms), Selinsing (Roll up your sleeves), Gertok Sanggol (Hairpin), Junjong Mati

(Carry a dead man on your head), Bukit Kuda Mati (Dead Horse Hill). Amusing anecdotes are related about the founding and naming of these places.

One has to call upon linguistics for the explanation of the name "Muar" which was given to the river which witnessed so many fierce battles between the fleets of Mahmud, the dethroned King of Malacca and his mortal foes, the Portuguese; it is a name which later was extended to the whole district from the Segamat boundary to Kuala Jelai in the State of Johor. Again, it is only with the aid of linguistics that one can explain such names as Sungei Ujong, Kelantan, Seremban and Singapore.

Sometimes it is necessary to resort to folklore to get the meaning of a place name. Gunong Buboh, whose queerly cleft summit can be seen from Taiping, is so called because in ancient times, it is said, it was a fish-trap which a giant used to let down into the Perak River and lift up again filled with his catch.

On the top of Gunong Ledang, a fairy, the widow of Nakhoda Ragam, still lives, with a tiger to keep her company. In the morning the fairy is a beautiful girl; at noon she changes into a maiden and in the evening, as the sun sets, the maiden becomes an old woman.

Other Malayan mountain names are of absorbing interest. Malaya's highest mountain, Gunong Tahan, is but 7,186 feet high and its name means "Forbidden Mountain." Malay legend says that its summit holds fabulous treasure in the form of gold and jewels. It is of interest to remember that when Farquhar in 1819 landed in Singapore and asked Munshi Abdullah what the name of the hill was, he replied "Bukit Larangan" (Forbidden Hill). One is reminded of Bukit China, at the foot of which there still stands Sampo-Kong, a temple founded by the Chinese in A.D. 1706.

Some of these explanations will doubtless seem to Malay scholars to be superfluous, but most Malayans, even if not thoroughly conversant with Malay, are yet disposed to take an intelligent interest in the subject, and would also feel inclined to say (as Donald Maxwell said in his book, *A Detective in Sussex*) that "place-name experts are brave men. They are men of whom the world is not worthy. Their publications are guides and beacons to all topographical ramblers. People are at war with such high-brow people."

The history, culture and traditions of a nation lie locked in its names of places, streets and buildings. Malayan place names are to a great extent bound up with the Malay language and history. Some place names are words of mixed linguistic formation due to Javanese, Sanskrit, Tamil and Chinese influences. Some of the words are obsolete while the significance of others has been entirely lost. Local dialect sometimes changes or is lost through borrowings or the vagaries of quaint pronuncia-

tion by village folk and through the non-Malay's lingual difficulties.

The pronunciation of place names is of importance. There are numerous place names throughout the country which are never pronounced as they are spelt. Many a traveller or radio announcer displays quaint phonetics in the pronunciation of our place names. Considerable trouble is caused to the traveller or the motorist, who cannot always be guided by the spelling while, on the other hand, he often affords amusement when he pronounces a place name exactly as it is spelt. The common words of the bazaar are not the common words of the countryside and so the city dweller or the new traveller is very often at a disadvantage.

Malayan places may be divided into the following main groups or categories, according to their names:—

1. Those with place names of Indian derivation, *e.g.*, Singapore.
2. Places associated with the East India Company's Administration, *e.g.*, Fort Canning, Province Wellesley.
3. Places named after incidents, legends or traditions, *e.g.*, Gunong Noring.
4. Places named after fruits, *e.g.*, Tanjong Rambutan and Durian Sebatang.
5. Places with Portuguese names, *e.g*, Cape Rachado (Headland), Tranquerah (Palisades), Batu Ferringgi (Commemorating a stone set by Portuguese voyagers).
6. Places with English names, *e.g.*, Kent, Port Swettenham (named for Sir Frank Swettenham, an early British administrator), Cameron Highlands (named for a British surveyor), Corey Island (named for a British planter).
7. Places with half-English and half-Malay names, *e.g.*, Telok Anson (Anson Bay) and Bukit Fraser or Fraser Hill (named, respectively, for a British administrator and a Scottish trader).
8. Places with Chinese names, *e.g.*, Taiping (Everlasting Peace).
9. Places with names partly of Sakai origin, *e.g*, Gunong Muang.
10. Places with mixed Sanskrit and Javanese names, *e.g.*, Sri Menanti.
11. Places with Tamil names, *e.g.*, Kampong Palli and Kota Malikai. (Compounds respectively of "Village" and "Mosque" and of "Fort" and "Palace.")
12. Places with pure Malay names, *e.g.*, Gua Musang (Foxhole), and Pekan (Town).
13. Places with names of Siamese origin, *e.g.*, Bachok (Village of fishing nets).

14. Places named after geographical features, *e.g.*, Pasir Panjang (Long stretches of sand).
15. Places named after some tree, rock or prominent landmark, *e.g.*, Durian Sabatang (*Durian* being a Malayan fruit and *Sabatang*, a solitary branch).
16. Places named to commemorate a discovery, *e.g.*, Linggi (the finding of a Lingham there).
17. Places with names preserving some superstition of the original settlers, *e.g.*, Tanjong Malim (Pilot Cape) and Rambau (the name of a tree.)

There are many places with official names not of Malay origin but with corresponding Malay names, *e.g.*, Singapore (Singhapura)—from *Singha* (lion) and *Pura* (city); Penang (Pulau Pinang), George Town (Tanjong), Province Wellesley (Seberang Perai). Many places have corresponding Chinese names. To mention a few: Rawang (Manlow), Klang (Pasang), Seremban (Fuyong). Indians too have names of their own for places in Malaya. Port Swettenham is known as Kola; Bakit Mertajam, as Sungei Rambai; Bukit Koman, as Tangalai.

The late Sir Andrew Caldecott applied for leave "to spend Hari Raya after the Puasa in Kuala Lumpur, leaving his headquarters in Kuala Klawang." He was told to avoid using so many Malay words in official correspondence, and forthwith submitted an application for "three days' casual leave including *Big Day after Fasting Month, leaving Flying Fox to visit Muddy Mouth.*"

During World War I, a business man tried to send a cable to Kuala Lumpur but the censor refused to pass it because the address was in a foreign language. He next addressed it "Muddy Mouth," which still further puzzled the authorities.

Probably the corruption or misapplication of a good many place names within the past 80 years has been due to mistakes made in the Survey and Public Works Departments. There is an old Selangor State map in which two hills are charted as "Bukit Tadi" and "Bukit Tadi Juga," *i.e.*, "The hill you saw just now" and "Again the hill you saw just now." The pioneer surveyor's knowledge of Malay, or else his sense of humour, was deficient. The place marked on maps of Negri Sembilan as Durian Tipus was not Durian Tipus at all but Kuala Mantaus. It has, however, since become Durian Tipus, and what the real Durian Tipus (a mile or so distant) is named now the writer does not know.

We all know how, during the Japanese occupation, the Japanese changed all the name boards at railway stations and tried to enforce their pronunciation in a way acceptable alike to the educated and the uneducated. It amused us consider-

ably when we heard the Japanese pronounce Malayan place names in their own way. Kuala Lumpur became Kuara Rumpur; Klang, Krang; Labu, Rabu. The Japanese had no character for the letter "L." On their postmark Malaya was spelled "Marai." Then there were Syonan and Fuji-Go. It was a demonstration of how a change of rulers affects place names as well. The local name gets transformed into a different language and is modified. For example, Ringlet in the Cameron Highlands is the rendering of the difficult Sakai word "Ringgirick."

Old names of towns and villages, hills and rivers, which are pregnant with meaning and historical significance ought never to be altered by the carelessness of those foreign to the language or replaced by new names arbitrarily created. But new names like Kampong Gurney and Kampong Cold Stream will doubtless continue to appear on our maps day by day and become a part of Malayan nomenclature and it is the civic duty of all those who are interested in place-name research to record their origin for posterity.

In many cases attempts to alter names have happily failed: Bukit Kutu has not become Treacher's Hill and Bukit Bertam Tenong refused to be called Gunong Ulu Kongkoi. When the Railway Department asked the late Mr. P. S. Nairn, District Officer of Port Dickson, what name should be given to the station eventually called "Sirusa," he replied, "Perhentian Siput." The name boards and lamps were so stencilled before it dawned on the Railway authorities that they were christening their station "The stopping place of the snail"!

The study of Malayan place names on the spot is an exploration of one's own environment against the variegated background of history, language and folklore. The desire for citizenship rights in this country will have its roots in love for Malayan folklore, place names and other aspects of the national culture. A common form of citizenship cannot be evolved by legislation alone. It can only grow from the seeds germinated by the fostering of interest in the country's place names, folklore, proverbs and riddles, arts and crafts, music, language and literature.

S. DURAI RAJA SINGHAM

# TENSION AND TONE

[This article by the well-known English novelist, **Mr. L. A. G. Strong**, is the continuation of his article on "Voice and Personality," which appeared in our March issue. In it he gives specific instances, drawn from a long experience in judging speech competitions and in training speakers, of how personality difficulties are reflected in the voice and of how release from inner stress can free the speaking voice, while attention to the latter aids in turn release from inner tension.—ED.]

In an earlier article I sketched out some of the principles which seem to govern the relationship of voice and personality, so far as my experience seemed to suggest; and added that, if there were room, I could give instances to show that these ideas were not theoretical only, but based on practice. The editor has now kindly given me space for a few of these instances.

I have for many years now been connected with a stage school, first as examiner, and latterly as a visiting member of the staff. My first instance, however, does not concern a student. Its subject is a woman who, at the time when these incidents occurred, was 37 years old. She lived in a provincial town, where she was a leader in intelligent society. Among other enterprises, she ran a number of study groups, being one of those rare people who can direct others without being domineering or dictatorial.

When we met, the first thing I noticed about her, apart from her striking physical appearance, was that her speaking voice was pitched at least three semitones higher than nature meant it to be. This naturally is not the kind of personal remark one makes to a new acquaintance, and so, beyond a mild curiosity at the time, I thought no more of it. A little later, however, the lady invoked my help over a reading from T. S. Eliot which she wished to give to one of her study groups. She asked if I would come to tea, listen to her reading, and tell her whether, in effect, it was good enough; for, being exceedingly conscientious, she was anxious not to misrepresent the poet by an inadequate performance.

I listened to her reading. It was highly intelligent, but, naturally, lost most of its effect because of the hard, high, inflexible and inexpressive tone in which it was delivered. I praised the intelligence of the reading, told her that her voice was pitched far too high, and asked her if she had any idea of the reason.

She replied immediately, "Oh, that happened at school, when I was 17. I sang a light soprano part in an operetta. My voice was naturally a mezzo, so that I strained it badly, and it has stayed like that ever since."

This answer interested me very much, for at least three reasons.

First, it came pat. Second, she was laying the blame on something outside herself. Third, if you *do* happen to strain your voice in this way, it does not go up, but down.

These again were not things which I felt I could say to her so early in our friendship; but circumstances took a hand, bringing us together in a number of enterprises, until, at least a year after the tea party, I felt able to return to the subject.

"That time when you sang in the operetta at school," I said. "Why did you do it? I suppose the headmistress made you?"

"Oh no. I did it of my own free will."

"But why? You knew it would be bad for your voice."

"I just wanted to."

"But *why*?"

"Don't keep on asking me why: I wanted to, that's all."

"I'm sorry; but why?"

She turned a dusky red, then blurted out: "Well, if you must know, I didn't want another girl to get the part."

The reason for the high strained voice was now quite clear. Ever since the performance, she had felt guilty towards the other girl, whom she had wantonly done out of the part; and so, in unconscious self-punishment, she had kept the stigma of what she had done, kept her voice screwed up to the unnatural pitch it had been obliged to reach in order to gratify her jealous ambition. The proof that this was so was that the reaction came almost immediately. Within a week, her speaking voice had dropped a whole tone. It took nearly a year to relax a further semitone, because one cannot misuse muscles for 20 years and recover in a few days. Now, however, the lady speaks in a warm, soft contralto voice, free from all strain of harshness.

This was an easy example, because the lady was intelligent and well read, and had some knowledge of the principles on which the unconscious mind works. The next instance, which concerns an 18-year-old student, should have been much easier, since there had been so much less time for things to go wrong. In fact, it was much more difficult.

The girl in question arrived at the stage school full of promise but hampered by anxiety. She used only the middle tones of an excellent voice, playing for safety, as it were, and all her movement on the stage was tense and overanxious. If, for example, she had on a given cue to rise from a chair, take three steps, and pick up something from a table, she would start a fraction late, leap up convulsively as if someone had stuck a pin in her, and as likely as not would overshoot the mark in her anxiety.

With others, I tried to find out what was the matter. The girl reminded me that I had judged her in a competition when she was still at school, in which she had come second.

"Do you know," she said, "I went in for that competition five times, and every single time I was

second. Wasn't it awful? Twice I was only half a mark behind."

I told her that if she came as close as that, another judge might very well have put her first. In any case, why did it matter so much? She replied that it mattered terribly; if she had only worked harder, she would have been first.

But how did she know, I asked. The girl who won might have had more talent. Success in these things didn't always depend on work.

She shook her head, completely unconvinced, and repeated that if she had only worked harder it would have been all right.

"But," I enquired, "why did it matter so much that you should be first?"

"Oh, it mattered terribly. Mummy and Daddy always wanted me to be first in everything."

And so, by degrees, we were able to fill in the picture. The girl was a member of a close, affectionate family, all locked warmly together in an impassioned huddle. No one had any secrets from anyone else. All letters were public property. The parents had gone to considerable sacrifice in order to send the girl to an expensive boarding-school, and then to the stage school. The only way in which she felt she could repay their love and care was to excel in everything she did. This continued anxiety produced tension, and as a result she could not do herself justice in anything at all.

When this was gently pointed out to her she flew into a violent passion, for it seemed that people were criticizing her darling parents who had done so much for her. For a few weeks she was worse than ever. Gradually, however, the truth of the situation and the good will of those who had explained it became clear in her mind. She relaxed, her work improved, and she is now safely established in her chosen profession.

A third instance is so complete that I could not quarrel with any reader who accused me of making it up. I declare, however, that it is absolutely true. There was once at this same school a student who was the exasperated despair of her teachers and the affectionate despair of her friends. Her hair hung in rat's-tails and looked as if she seldom washed it. Her nondescript clothes, thrown on anyhow, were usually covered by an unsavory mackintosh. For footwear she affected dirty plimsolls. She did nothing about her complexion, and her voice, naturally warm and full, emerged harshly as either a bark or a croak.

The first time I met her, with a friend in the street, she showed by every kind of impatient movement her wish for the encounter to end. But it so happened that she wanted to write. One day she sidled up to me and thrust a piece of paper into my hand, exclaiming brusquely, "Read that. Don't care what you think of it."

I read it, and it was brilliant but mad. A so-called short story, it had neither beginning nor end; it just

started and stopped. I told her this. She scowled.

"How shall I begin and end it, then?"

"Heaven knows," I said. "*I* can't tell you. It's bad enough as it is. If we put a head and tail of mine on it, it'll be a monster."

She grinned, reluctantly, and shuffled off with her manuscript. After that from time to time she showed me others, all of them marked by real ability and a subtle sense of words. I will not say that we became friends, but there grew to be a kind of armistice between us.

It took a long time to find out what was the matter. The girl had a brother whom she adored and idolized; yet everyone seemed to like her better than they liked him. How could she remedy this? There was only one way; and so, unconsciously, at some stage in her life, the poor child must have said, in effect, "Oh—you like me better than you like him, do you? All right! We'll see about that."

And she proceeded to make herself as unattractive as she could, so that her beloved brother might shine by contrast.

This state of things persisted until early March in her third and final year. Then the brother made an unfortunate step—and I thought the time had come to take a chance. I told her I knew what she had been doing, and that it was high time such nonsense was stopped.

"Be yourself," I urged her. "You can't do him any good in this way. You can't go one worse than *that*. Leave him to live his own life, and you live yours."

The result was a scowl of unexampled ferocity, and she rushed away. It seemed that the good will of many months had been lost, and I cursed myself for a fool.

This was, as I said, at the beginning of March. At the end of the month came the annual matinée, for which a London theatre is taken, and students show their paces in front of managers, agents, film directors, and other interested parties. It had been impossible to give this girl a part, owing to her intransigence. Her function was to sell programmes. When the afternoon came, however, there stood at the top of the stairway leading to the stalls, not a grotesque figure inadequately smartened up, but a tall, handsome girl with her hair attractively waved, wearing a most becoming cherry-coloured dress with a lip-stick *to match*. Her fellow students exclaimed vividly after the manner of their kind, and received in reply, not a scowl, but a shy and happy smile.

Now comes the finale which you may find difficulty in believing. In May of the same year came the passing out exam., the final speaking test of the students' career. This girl was never thought of as having a chance—but she won, hands down, with a most intelligent performance of a T. S. Eliot poem, spoken in a beautiful and musical soft voice.

I could give many instances, and teachers of far greater experience could give hundreds, to show the close interrelation of voice and personality; the way in which stress and tension, uncertainty and lack of confidence are expressed in vocal tone and pitch and quality; and the way in which release from tension is the surest means of cure. The whole subject is intensely interesting, from many points of view. Voice as a means towards diagnosis has begun to attract the attention of psychiatrists and doctors; and, all the time, those who deal with students are pressing on in their endeavours to ensure that release from inner tension and stress shall give freedom to the speaking voice, and that attention to the speaking voice shall aid release from inner stress and tension, until the goal is reached, and the voice truly expresses the spirit.

L. A. G. STRONG

# MAN, GOD OR BEAST?

We have engineered ourselves into a position where, for the first time in history, it has become possible for man to destroy his whole species. May we not at the same time have philosophized ourselves into a position where we are no longer able to manage successfully our mental and spiritual lives?

In these words does Prof. Joseph Wood Krutch raise a crucial issue in his article, "The Loss of Confidence," in *The American Scholar*, Spring 1953. Of the many descriptions of our age, he says, "Age of Anxiety" is the best. And this age has succeeded an age of immense confidence in unlimited "progress." He takes Shaw and Wells as the representatives of the views of intelligent people in the last few decades and traces the progressive weakening of their confidence in the future of mankind. Both lost hope, fundamentally, because they considered that man was not training himself quickly enough to deal with the situation that has come about through the widespread application of technological knowledge.

Professor Krutch suggests that man may appear to have failed, not because he is not capable of the wisdom necessary to succeed, but because he has been looking for it in the wrong way, on the assumption that he is largely the helpless product of forces that operate upon him. It is not so much the complexity of the problems caused by technological advance as the philosophy that has grown with it which frustrates man's efforts toward a solution. For, oddly enough, while early scientific enthusiasm looked forward to men with godlike powers, the pattern of scientific thought tended to strip him of real judgment and free choice between right and wrong purposes.

Professor Krutch has struck his finger on the spot. It is man's idea of himself that determines his effective ideals; his ideals govern his achievements. Our "progress" is not too slow but hopelessly misdirected. In an age that can be saved only by moral greatness, men are being taught that morality is a set of conditioned reflexes. This must change. Professor Krutch remarks:

Perhaps Hamlet was nearer right than Pavlov. Perhaps the exclamation "How like a god!" is actually more appropriate than "How like a dog! How like a rat! How like a machine!"

Only when we believe this shall we truly accept the godlike responsibility of compassion.

# H. J. MASSINGHAM

## THE CRAFTSMAN AND SOCIETY

[ **Mr. John M. Todd**, a Britisher of Pacifist convictions and Gandhian sympathies, writes here appreciatively of the late H. J. Massingham's contribution to agricultural and industrial reform. More and more, intuitional and practical modern thinkers are coming to the concept that man stands in so intimate a relation with the earth which supports him that violation of the rules which govern that relationship must bring disaster. Mr. Todd phrases his acceptance of it in the Christian idiom, but the fact was recognized in ancient India. It is indeed an aspect of the larger concept of the unity of life. To what else does the *Bhagavad-Gita* point in referring to man's obligation to nourish the Gods, that the Gods may nourish him? "Thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief. Those who dress their meat but for themselves eat the bread of sin."— ED. ]

There has died recently in England a man whose great concern was to see the restoration of the intensively cultivated small farm, and the revival of the myriad rural crafts which are needed by it. H. J. Massingham was no sentimentalist. He knew that agriculture and rural society generally must adapt itself to and take advantage of industrial power. So sure indeed was he that the day of the old craftsmen had gone that he made a collection of representative agricultural instruments and craftsmen's tools, to make possible the study of techniques which had ceased to be practised. This collection has now become a permanent museum situated at Reading, in Berkshire, England, useful to the student of history, the economist and the sociologist.

But Massingham knew that any healthy society must be based on a thriving agriculture and must have a responsible attitude towards every bit of work that any man or woman does. He held up the achievements of the past in England, and put a spotlight on the modern abuses of the natural world. He was a prophet, though a minor one. Like most prophets he was detested or laughed at by entrenched opinion for his central message, whilst he was equally adulated by a following of men unknown to fame.

His literary fame in England rests on a collection of books describing the English countryside, *English Downland, Cotswold Country, Chiltern Country* and his last book, *The Southern Marches*. These fine books are the fruit of his early work at London University as an anthropologist who also studied geology,

combined with an increasing interest in the relationship between society and religion. The result is a quite remarkable ability to convey the "feel" of a countryside. Massingham knew the underlying physical nature of it, and the historical processes, social and spiritual, which it had seen.

But all this was ultimately only the happy overflow from his most substantial work and his deepest convictions. It was these convictions which enabled him to convey the sense of wholeness, of harmony, of unity in diversity, in his descriptions of the limestone hills, the stone villages which they nurtured and the craftsmen who lived there, of the chalk downs with their treeless pastures, and religious monuments.

Like most prophets, Massingham was a fighter. He was not content merely with making careful historical surveys of country craftsmen. He did make many of these; though through them could always be seen Massingham's own passion for good work, for beauty wedded to usefulness. But, further, Massingham felt the need to take up controversial positions on contemporary questions. Thus he became known as a bitter critic of the policy of the Forestry Commission in England in planting great areas of hill-sides exclusively with conifers. He became known also as almost fanatically opposed to the use of artificial fertilizers, at least as a virtually complete alternative to organic manure. And Massingham became known too as one of those who maintained that the whole-meal loaf should be the loaf to be subsidized, not that made from flour from which the germ and the outer skin of the grain had been removed.

These positions taken up by Massingham simply bore witness to the sincerity of his thought; they manifested the courage of his convictions. Underneath the controversies was a Christian deeply aware of the needs of humanity, deeply distressed by the abuse of the natural world so evident nowadays. There has been a spate of books in the last few years about world food shortage and soil erosion, and most of them go to one extreme or another on an exclusively material level in propounding solutions. One will advocate compulsory birth prevention. Another will advocate the exploitation of natural resources on a vast scale. For Massingham either of these answers is an attempt to make a short cut past the most fundamental considerations. He maintained that any approach will be doomed to failure if it looks on nature as something "to be conquered." The materialist approach forgets that man is a creature, set amongst creatures. It ignores the fact that God made the world, and ordered it in a system of love. Man thus has no right to treat the natural world just as he thinks fit. His proper attitude is indicated in a phrase which Massingham used to describe the peasant: he is wedded to the natural world in husbandry.

Massingham presented his own thought most methodically in a book published in 1943, *The Tree of Life*. It is a historical survey of religion, society and literature in England. In it he quotes a key passage from T. S. Eliot's *The Idea of a Christian Society*:—

A wrong attitude towards nature implies, somewhere, a wrong attitude towards God, and the consequence is an inevitable doom. For long enough we have believed in nothing but the values arising in a mechanized, commercialized, urbanized way of life; it would be as well for us to face the permanent conditions upon which God allows us to live upon this planet.

In a short article of this sort it is impossible to indicate the full scope of the theoretical background to Massingham's thought which *The Tree of Life* provided. But one can indicate its purport by practical examples from his other works. Massingham observed that few men have lived so well and so happily and with such benefit, in the ultimate sense, to others, as the peasant and the craftsman. So he travelled far and wide observing the last inheritors of their traditions. Here were men who had clearly fulfilled the conditions upon which God permits us to live on this earth. Here were what the modern philosopher calls the "synthetic criteria" by which we could judge modern society.

In 1942 Massingham wrote *The English Countryman*. This was again a historical survey and perhaps the greatest of Massingham's works, illuminated with his own personal acquaintance with contemporary craftsmen. At the end of Chapter III, entitled "The Craftsman," he wrote:—

I have known many craftsmen of various types and trades and I possess many of their works and implements. Is there a family likeness between them as there certainly is between their tools? Since their personalities are probably more diverse than those of an equal number of mechanics or factory-workers for the simple reason that their work gives them latitude for self-expression, it would seem that a family likeness, say between an Oxford saddler, a Dorset thatcher, a Cotswold slatter, a Yorkshire hurdler and a Sussex wheelwright could not possibly exist. From my experience which is not small, it does exist, this shared quality of being, and, for want of a better word, I shall call it serenity....This equanimity of temper, exceeding rare in an age of schizophrenia, is conferred upon them by the nature of their work and their intimate contact with Nature herself. It is not insensibility but poise, and, if it owes something to inheritance, still more to lack of frustration, more yet to consciousness of service and even more to the small green world in which they live, it owes most of all to an attunement with the will of Creation itself.

The "will of Creation" is an ambiguous phrase and typifies Massingham's principal fault, that of verbal inexactitude. Yet the principal meaning is clear. He had been elaborating the virtues of the craftsmen in the preceding pages. He described the training of son by

father, and referred to Arthur Bryant's description of this sort of education as "a mental and spiritual discipline." Massingham went on :—

Tradition became variable within certain limits because the human element, nourished by skill and personal responsibility, was always replenishing it....It fostered rather than fettered individual treatment and so was inevitably antipathetic to mass-production....But it is impossible to understand this interplay between tradition and individuality except by watching a craftsman at work,

and Massingham here goes on to describe the Cotswold dry-wallers.

The complex traditions of the old crafts, bound to no time-sheet, united with a regional self-sufficiency, and acting by an interchange of goods and services rather than money, were the pillars and arches of a social structure whose core of soundness was no less ethical than economic.

Many times during his life Massingham made his basic attitude to the machine clear, although, as we shall see later, he failed to apply his attitude to the industrial world. In *The Tree of Life* (p. 157) he wrote :—

It is not the machine itself which has been responsible for this degradation, since electricity and the internal combustion engine could and should be of the utmost service in the diffusion of property. It is the machine *in combination* with a predatory philosophy which has degraded work and finally gone on without it, and this is the work of the economic system which has degraded property and has gone on into a functionless finance.

From there he goes on to quote from R. H. Tawney's *The Acquisitive Society*, about the morally satisfactory nature of mediæval economics. Massingham sums this up :—

The peasant's relation to the land is symbiotic *by nature*, and so the reverse of predatory....The hall-mark of every peasant society is that of integration between nature and religion, freedom and tradition, responsibility and ownership, social service and individual rights. That such wholeness was commonly realized in practice would be too much to claim; what is incontrovertible is that it was the normal and familiar pattern of peasant society.

Massingham emphasized "wholeness" as an essential characteristic of the craftsman. His is a synthesizing work. A master of his own craft, the craftsman is also skilled in understanding his material from its first natural setting to its final use, whether it be from tree to chair, osier bed to basket, stone to house, or sheep to serge. He is in a sufficiently close relationship to the natural setting and to the ultimate consumer to produce an article which is perfectly fitting; he moulds its natural beauty into efficient utility, the result of an understanding, in love, of the created world and of the men and women for whom he works. Part of the craftsman's particular virtue, then, is to be situated in this organic position. He cannot function in the abstract. And in the craftsman Massingham

sees the perfect example of man coming to God through nature, man finding beauty through the ordinary processes of his craft, man expressing truth, by fitting harmoniously in with the laws of the natural world.

There is material here for the theologian to consider. But there is material also for the sociologist and the economist. How can the virtues of the craftsman, these supremely fine developments of the best in human nature, be educed in the modern industrial world? To what extent should it be a long-term aim in industry to make it possible for the majority of workers to have an opportunity to be craftsmen in some sense of the word?

Massingham did notably fail to attack this central problem of work in the industrial world. His thought never attained a full *engagement* in England. Yet the work he did achieve may in the end prove to be of wider import; and, in any case, encouragement of the old traditions, and efforts to enable craftsmen to adapt themselves to modern conditions, are valuable and important. Massingham did much in this sphere; in England the Rural Industries Bureau also has done very much.

In *The Wisdom of the Fields* (p. 136), Massingham cites as a typical instance of adaptation the case of a Somerset wheelwright:—

> Sid Poole uses a bandsaw and so presented me with one more example of the utility of the small machine to the master-craftsman. He maintained that it not only freed him to devote more time to the artistry of his handwork but cut out the shapes of the felloes more accurately than by hand.

In 1947 Massingham edited a book called *The Small Farmer*, a principal theme of which was the need for small agricultural machines. One of its chapters, "Small Machines for Small Farmers," by L. T. C. Rolt, dealt with the subject exclusively.

Can we say anything about industrial mass production in the light of Massingham's work? There is no question of doubting the goodness of using the power of steam or electricity or atomic energy. What might, however, be questioned is the wisdom of concentrating the work of design itself solely in the designer of the machine. Can the love of a Christian, can the personality of a human being, be properly exercised in producing the stock responses required in minding a machine which not only has its own power, but also the ability to complete an article within itself?

Mass production has sometimes to produce articles of doubtful quality, to last only a short while, in order that there shall be a continuing demand for the products of the mass-producing machine. On the other hand, we live in an age which is developing its understanding of the natural world so rapidly that it could be unwise to commit oneself to objects that were going to last a very long time. But these considerations do not humanize work that is essentially inhuman. As industrial organization is increasingly consider-

ed from the point of view of the human being, Massingham's witness will be increasingly of value as a yardstick. Eventually it should be possible to talk quite realistically about the machine being *used* by *human beings*.

The revival of rural society and the increasing use by it of the machine may serve as an example here of what will enable industry to develop in the most human way. In England at the moment a great increase in agricultural production is being planned. In the last ten years a great revival has already taken place. And the work of Massingham and many others like him has been a part of it. At last it is again being widely understood that no society can be healthy, economically and spiritually, if it has not got its feet firmly on the agricultural ground.

The earth is provided by God for the provision of basic necessities. It is ignored only on pain of many troubles. On the most realistic level it has been obvious since the middle forties that it would become necessary for England to alter very considerably her "workshop of the world" economy. It is now becoming clear all over the world that man and the earth are in a relation to each other which has certain rules—there are quite definite conditions under which we are permitted to live on this planet.

Massingham is one of the minor prophets who have been recalling men to an understanding of these conditions. His thought and writings will enable man not to go slavishly backwards in time, attempting to copy the exact patterns of a past age which can never be revived, but to use these past achievements in developing the natural world today in the most human way possible.

JOHN M. TODD

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## "STRIVE, SAVE, SERVE"

Shri D. I. Jesudoss, who discusses in the April issue of *Tamil Culture* (Tuticorin, South India) "The Political Philosophy of Tiruvalluvar," shows that Tiruvalluvar's political philosophy, like his individual ethics, has morality for its background, never expediency, though he is full of practical wisdom. He upholds the ideals "Strive, save and serve" and he insists that politics and economics shall not be cut off from ethics, the pattern for which he set by his own life, Some of his ideas assembled by Shri Jesudoss have a practical pertinence today, such as his reassurance for donors, whether to underdeveloped countries or to Shri Vinoba Bhave's Land-Gifts Mission, that

> the distress of the man of wealth who hath emptied his resources by benefactions is only like the exhaustion of the rain cloud: it will not continue for long.

# FAN-SHAPED DESTINY

[It is an interesting theory which **Flight-Lieutenant J. B. Dunnet,** a member of the Society for Psychical Research, has worked out here. Precognition has become more scientifically acceptable with the investigations of the parapsychologists. Its explanation seems to demand some medium upon which future events whose causes are sufficiently well marked, as well as past events, are registered, whether it be called, as here, "the Eternal Now" or the Astral Light. But man's possession of psychic and spiritual senses and the presence in him of an Ego which is virtually omniscient on its own plane is a postulate which also seems necessary to round out the picture.—ED.]

Many separate theories have been evolved to explain the Grand Mysteries of Life and Death, Space and Time, the Why's, How's and Wherefore's of Hypnotism, Dreams, Predictions, Ghosts, Astral Bodies, and the multitude of forms littered inside the vast graveyard of psychical research, but, however competent a theory to explain plausibly a particular subject, there remain annoying problems which the specific theory stated fails to embrace. The theory of "Fan-shaped Destiny" is an attempt to find a Key to the Mysteries, a Key forged from the tenuous links of the inexplicable.

Part I deals with the mind in its relation to time, while Part II examines the theory in the light of modern knowledge of the psychical and physical worlds, with some suggestions for future experiments.

## PART I

Every physical body has a certain life span, short or long. If we imagine a straight line on a page, with birth and death as its termini, lettered B and D, the length of the line BD obviously depends on the number of points which make it up. Suppose we number three points on our line 1, 2 and 3. Relative to the reader, all points and the completed imaginary line are seen at once, but if we imagine ourselves covering the line with our hand and viewing only a part of it at a time through a slit made with our fingers, we no longer observe the three points or the line, but only a small portion, *e.g.*, Point 1, and the other points will appear only if we move our hand along the line.

When, however, such a screen obscures our vision to the extent of our seeing or being conscious of only a single point, we are no longer even aware of the existence of the line, and therefore, if we wish to find Point 2, we have to move the slot in our screen all over the page, having no advance knowledge of the direction of the line.

If the line BD represents a line of consciousness, every point making up that line will be a moment of consciousness, and if we liken the slot in our screen to the moment of

consciousness, it can be seen that each point of consciousness is governed by free will and that the line BD may terminate at any point on the arc of a circle of which B forms the centre and the line BD a radius. The plane is the eternal Now of all moments of consciousness determined by the expression of free will. If we think of the final figure as being drawn on an infinite surface then each moment of consciousness becomes painted on this infinite surface and remains there for ever.

Each moment being governed by our own free will, it can be seen that there occurs at each point a *finite* series of paths from which we can choose. Existing in a three-dimensional world we are irresistibly compelled to move forward along the time path, which we may call the fourth dimension; due to the very fact of our having consciousness, each point of advance gives us the illusion of time. Therefore, although we may choose a different path of life at each point, we must ultimately arrive at the end of the radius line, the death of the physical body.

We have mentioned the medium on which every moment of consciousness is painted. This medium must surely be CONSCIOUSNESS itself.

Compare the sheet on which the figure is imagined to be drawn with the infinity of consciousness; as we move our slotted screen along, tracing a series of points to represent our life path, we have left an indelible picture of our actions in the past. What is to come in the future is for us to decide by the expression of our own free will, for at each moment only nebulous threads of possible paths stretch before us, waiting to be painted in by our actions.

Where, however is our screen? Have we some shutter mechanism in our brain which serves this purpose? Medical science will ridicule any such suggestion, but surely it is obvious that, by very reason of its three-dimensional construction, the brain itself is our screen; each moment of consciousness, being fluid in the infinity of consciousness, tracing out a path dependent on free will for its forward direction.

What is this free will? It is the force of thought energy, the determining factor behind all life, and only by the exertion of this thought force can the direction of the life path be determined, and the infinity of consciousness influenced.

## PART II

Let us now examine the theory with reference to various phenomena.

I.—*Sleep.* The line BD we have stated to be made up of a series of points of consciousness—what, then, when sleep occurs? Does this line suffer a break in its continuity? Does time stand still?

Consciousness is never lost, can never disappear; it is the alpha and omega of all things, though arbitrary time as we know it does stand still for the sleeper. The brain, the

mechanism through which we obtain the illusion of movement in time, tires quickly and has to have a period in which to rest; consequently the physical body sleeps, during which period no movement in time will be registered and the sleeper on waking will find his sense of time distorted and out of focus, until some outside stimulus serves to focus the consciousness. This is an everyday experience with people who go to bed in a darkened room and awake under the same conditions.

We have stated that it is the force of thought energy which will determine the direction of our line. It is this force which determines whether we have a line at all! While the physical body sleeps, this force of thought energy, our will, is no longer focused compulsorily through the brain, but can play upon the entire infinity of consciousness.

An individual, however, who goes to sleep and awakes without any recollection of time movement, will find that time *has* elapsed, the stars will have moved in the heavens, the everyday world will have continued its business. We have stated that time is an illusion of consciousness. When we sleep, therefore, and enter the infinity of consciousness there can be no time. How often has this been proved to us! In our dreams we may live a lifetime in the split second it takes to awake.

II.—*Hypnotism.* It is a well-known fact that under hypnosis the subject can be told to perform a certain act in, say, 12345 seconds from the time he wakes up and, amazingly enough, that act will be carried out apparently without the aid of conscious thought. This phenomenon can be explained, using the theory outlined in Part I. The subject's slot of consciousness is expanded under hypnosis and the act required is painted on the eternal Now; thus, no matter which line is chosen for a future path of life, he must arrive eventually at the picture pre-impressed on the eternal Consciousness and, when the slot of consciousness coincides with the picture already impressed, the "still" becomes the "moving" action, thus explaining the "irresistible urge," the "uncontrollable desire," etc.

Abnormal conditions experienced under drugs all show this expansion of consciousness; time becomes meaningless; normally static objects become fluidic, space has no meaning; hazy dream-like states occur. All this is due to the distortion of our screen and the consequent warping of illusory time.

III.—*Ghosts, Influences, etc.* That there are, or have been, ghosts, is something which is very difficult to prove as concrete fact, but we shall assume that there are certain influences to be felt in association with certain houses, rooms, etc., which call for explanation. As we have stated in our theory, every action is impressed on the infinity of consciousness and passes into the eternal Now. The strength of the

impression will depend upon the strength of the emotions behind the act. Everyday acts being performed with little or no emotion, the impression left on the eternal Now is feeble; but, if we examine the emotions behind a murder, we come across a seething whirlpool of passions. The thought energy created must be immense.

The eternal Now, being the production of the infinity of consciousness, has no time, thus explaining why we can "feel" and perhaps, under favourable conditions, "see" events which have happened in the past.

What of events in the future? Future happenings foreseen have never occurred exactly as predicted. Always one or two details have been different. Is not this a confirmation of "fan-shaped destiny"? The nebulous threads of the future lines stretch forward to some act already accomplished in the eternity of consciousness, which, by the expansion of the "slot" can be perceived and remembered in the normal state. The actual life path traced out later to that future point, under the influence of free will, is probably, however, totally different from the one taken during the expansion of consciousness, thus accounting for the little discrepancies in the many predictions recorded.

IV.—*Reincarnation.* Thought energy, being insufficiently strong to create its own world of its own volition, is irresistibly attracted back into a living organism, a new brain.

It will be found that, by applying the theory outlined in Part I, all of the known and accepted phenomena of the occult world can be found to agree with the principles stated.

Experiments using hypnosis as the key have already been made tentatively, as illustrated in Part II, but the operators have had no working hypothesis to explain the phenomena observed. Can the subject be made to travel along a selected future time path to a selected position? Does the subject always travel back along the same time path? Can the subject travel along different time lines in the future and still arrive at the same pre-chosen position? Future experiments may give the answers.

Tests with the electro-encephalograph have shown thought radiations to take some particular wave form. Could the reverse process be applied? Could a thought-wave form be passed through a dead brain and so cause it to live?

And now, has physical science anything to offer us which may throw some light on our problems? At the very basis of all matter lies vibration. Nuclear physics tells us the atom is composed, broadly speaking, of a nucleus containing, besides a neutron having no charge, a certain number of positively charged protons with an equal number of negatively charged electrons surrounding it. What separates the extra-nuclear electrons from the nucleus, and, in the nucleus itself, the neutron from the proton?

When death occurs there is gradual dissolution of the physical body. Consciousness departs and the material atoms are moulded into new forms. Is that which separates the electron from the nucleus, consciousness?

What is thought energy? Must we have a physical body to produce it? Thought energy must be a power since it is able to mould substance. Where does this energy come from?

As in the macrocosm, so in the microcosm. We observe that the planets revolving around the sun are enveloped in their own atmospheres and all forms of life are directly dependent on this surrounding envelope. Is our life directly dependent on the atmosphere surrounding the nucleus of the atom? Might not this containing envelope be our Energy? The door so firmly locked and barred is slowly but surely opening as the gulf dividing metaphysics from science becomes ever narrower.

J. B. DUNNET

## "DIOGENES"

A splendid addition to periodicals is *Diogenes*, a quarterly published by the International Council for Philosophy and Humanistic Studies with the assistance of Unesco. The publication has been made possible by a gift from the Ford Foundation, one of the objects of which is "to further friendship and understanding among the peoples of all countries through the exchange of cultural materials." *Diogenes* is edited by an international committee of professors.

The first number shows substantial scholarship, which speaks, however, easily and gracefully to the non-specialist. Emile Benveniste considers the question: Do animals have language? After an interesting account of Karl von Frisch's experiments with the bees' system of communication, he concludes that this system is more a signal code than a language; that language is uniquely a human possession.

Prof. Gilbert Murray draws a parallel between the swift debasing of the Athens of Pericles through the Peloponnesian War and what has happened to liberal Europe in our own day. Both these peoples were astonished by their own possibilities of sinking low; in both cases prolonged war undid the work of a gracious civilization. C. M. Bowra contributes a survey of "Poetry in Europe: 1900-1950," a study, mainly, of the Symbolist and Modernist movements, a very balanced and discerning essay. Karl Jaspers discusses methodically the old, crucial question of "Freedom and Authority" with a difference.

An admirable line of policy is suggested to *Diogenes* by Prof. John U. Nef in "In Quest of Man," a strongly argued and factually well-supported plea for synthesis in scholarship and a moderation of the extreme specialization that is making the specialist useless to the growth of general culture.

*Diogenes* promises to be a valuable journal for thoughtful people. We wish it all success.

# NEW BOOKS AND OLD

## LITERATURE

*Literature For An Age of Science.* By HYMAN LEVY & HELEN SPALDING. (Methuen and Co., Ltd., London. 249 pp. 1952. 15*s*.)

The authors of this book must be stimulating companions. I, for instance, disagree entirely with their main contention but was impressed by their close-knit thinking. True, they can be wearisomely repetitive and might more quickly have conveyed their point of view.

And what is their main contention? They shall speak for themselves:—

(i) The artist...experiments, in order to bring into relief the internal pattern significant to the living present...(ii) The history of literature has been created by men and women who...worked within the framework of the world-picture of their day.

Of the Universities:—

(iii) How often...have they used the highly developed critical experience at their command to enable us to see more clearly what is happening today?

Of Aldous Huxley:—

(iv) He sees no rational way out of the present, and the future is too painful to enter. There remains only an escape into the world of illusion and self-deception, where the world of men dissolves before the sublime inaneness of introverted thought and feeling.

A little study of Indian philosophy and some knowledge of the illumination which *yoga* can effect would have saved them from referring to "sublime inaneness."

(v) On p. 99 they talk about "exploded myths" which are no longer valid in our own time. On p. 101 they refer to the "dated ideology" of Kipling's "The White Man's Burden," but they fail to see that the communistic "ideology" of English so-called poets in the 1930's may well become just as much outmoded.

(vi) The literary movement itself is part of a more general human drive, including science and other forms of activity, to become increasingly aware of the world around, increasingly conscious of its structure and pattern, and more and more knowledgeable on how to control it to satisfy man's developing needs....(vii) Both literature and science are instruments of discovery and instruments of change.

They desire the poet, the novelist and the playwright to be up-to-date and to intensify our "awareness" of the world as science at this moment conceives it. We are not surprised therefore to find that they commend Bernard Shaw, H. G. Wells and T. S. Eliot and his disciples, for in requiring a writer to keep abreast of "the more immediate" they are in dire danger of confusing the "function" and "purpose" and "value" of journalism with that of literature. Would they have perceived the merit of Blake or of Traherne when those unfashionable poets were at work? No doubt they recall how Rossetti said that he did not care whether the sun goes round the earth or the earth round the sun, but possibly they would not deny that he was a remarkable practitioner in two arts. Again, we do not read Dante for his "world-outlook" but for passages of compressed, poignant and everlasting poetry. Indeed, the writer who adopts their view is almost certain to be soon forgotten because the world-outlook of science is continually changing. We shall be thankful that there is so little Elizabethan science in Shakespeare and that no contemporary poet or playwright attempted to champion the beliefs of Isaac Newton.

It is true that the best writers and readers are somewhat conditioned by their period, but they also transcend it. Young and idealistic love has not been more beautifully expressed than it was by Shakespeare and Turgeniev although neither of them was familiar with pylons or even the telephone: and there is much Athenian poetry which two thousand years have not

dimmed. Did not Goethe declare that *Shakuntala* is one of the loveliest plays that we possess? The writer who keeps his eye on what is everlasting in human experience, and is not greatly concerned with the ephemeral phenomena of his own time, may not acquire the fortune of a Wells or a Shaw but it is such a man's work that rides triumphantly over the decades and the centuries. Professor Levy and Miss Spalding seem to be contented rationalists. If they did not imply that mysticism is muddle-headedness their book would have far more depth.

CLIFFORD BAX

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*New World Writing: Second Mentor Selection.* (The New American Library of World Literature, Inc., New York. 351 pp. 50 cents)

Between the creative writer on the one hand and the appreciative reader, the *sahridaya*, on the other, there lies a stretch of space and time which "publication" in one form or another has somehow to bridge. The taste in the present-day world is for the loud voice and the menacing gesture rather than for the "still, small voice" or the flutters of delicacy or hesitancy. Publishers seek to discover "super sellers" more than genuine creative literature, works of ephemeral rather than of permanent human interest. In such a context the pioneering efforts of wartime journals like Cyril Connolly's *Horizon* and John Lehmann's *New Writing* gave a new hope for literature. But such "little reviews" are hardly ever successful business ventures, and most of them succumb early in their career.

*New World Writing*, now in its second issue, is an attempt to convert a "little review" into a "super seller." The mere title, the bright cover, the modest price, the promise of variety and richness, these, and not alone the omnipresent salesman's "push" are expected to achieve for it the circulation and vogue of a "super seller." Can the circle, then, be really squared after all? The quality of the contributions is fairly high, there is an adroit mixture of the well-known and the unknown, and the international slant is not over-emphasized. There is variety, too, and the biographical notes are informative and commendably brief. "New Soundings," a radio symposium in the B.B.C. Third Programme here reprinted has the typical Lehmann touch and constitutes a world within a world. There is also an English version of Picasso's wartime play, *Desire Trapped by the Tail*, poignantly insinuating the horrors of the German occupation of France. Fiction, of course, is heavily represented, and there is a good poetry section. Of rather special interest are essays on Hemingway and the Faulkners, and a study of an obscure artist, Simon Radilla.

There is thus fare for all reasonable literary tastes and, even when taken in the bulk, the book, in appearance no more than a miscellany—may be said to partake somewhat of the fever and fret of the modern world as also of the muffled inner striving and the hope that refuses to be daunted by the shadows of total war. The success of *New World Writing* is a happy augury for letters, and one hopes that it will maintain its vogue and greatly extend its circulation without sacrificing quality.

K. R. SRINIVASA IYENGAR

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*The Poetic Approach to Language.* By V. K. GOKAK. (Oxford University Press, London. 247 pp. 1952. Rs. 15/-)

The title of the book reminds us of what Jawaharlal Nehru says about the study of language in his *Discovery of India*. Describing language as "the poetic testament of the genius of a race and culture," he tells us: "Some kind of romantic and poetic approach is necessary if we are to have a glimpse into the old meaning and into the minds of those who used language in

former days." In recent times, Western scholars like Wyld, Vossler, Jespersen, Bloomfield, Bradley, Greenough and Kittredge have occupied themselves with one or another aspect of this task. It is pleasant to find an Indian scholar, well acquainted with their work, making an avowedly poetic approach to language. The book is a delightful study of an intricate subject, carrying its appeal not only to the student but also to the general reader. The latter will be interested to know that in the Vedas *gau* means "cow" as well as "light" and *Usha* is "dawn" as well as the "coming of Godhead"; that the original meaning of "lady" is "loaf-kneader" and that "indolence" carried the same meaning for Keats as *samadhi* did for Patanjali.

The prospect for language does not appear too bright. According to Owen Barfield, quoted by our author, "the poetic principle in language is on the wane in historical times." We do not know how far the modern poet will be able to restore "the unity and completeness of the old undivided Meanings" as in the *mantra*, in which our author finds "the highest manifestation of language." We have a misgiving that the poetry of language will remain nostalgic, harking back to the forgotten ages. Shri Gokak's book is a scholarly work, written in attractive language, and we share his hope that it will stimulate similar inquiry into our own languages.

A. C. BOSE

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*Elizabeth Barrett Browning.* By DOROTHY HEWLETT. (Cassell and Co., Ltd., London. 366 pp. Illustrated, coloured frontispiece and 12 half-tone plates. 1953. 25*s*.)

In her own lifetime Elizabeth Barrett Browning was considered by the public (and by her husband) to be a greater poet than he was. This is a very curious fact and gives us another glimpse of the extraordinary vagaries into which contemporary criticism can fall at any time. She is not read today, and clearly she would now be a forgotten name had she not eloped with Browning from that detestable Victorian household.

Miss Hewlett has done us a 340-page life with some 15 illustrations. This kind of book is a recognized phenomenon of modern literature. For some reason no one seems to object to these lumps of undigested matter. Perhaps it might be claimed for them that they provide facts for an artist who could then do a readable monogram on the subject—of 20 pages, say.

Much of this life is intolerably tedious, not made much less so by quotations from their respective letters, which, in both cases, are startlingly bad. The elopement is the great standby here. Even so, Miss Hewlett tells us nothing new. True, she says:—

> ...any attempted portrait of Mr. Barrett must be tentative, full of hesitations. Of one thing we may be certain; the depicting of this man in a certain play as a monster, a mass of cruel selfishness, was a deliberate falsification for dramatic purposes.

But nowhere does she tell us or show us how she comes to be certain of this.

Still, Elizabeth Barrett was doubtless a rare person. Miss Hewlett brings out the fact that before her eighth year she brooded upon "the Cruelty of Forcement to Man; Alluding to the Press Gang" and added these lines:—

> Ah! the poor lad in yonder boat
> Forced from his Wife, his Friends, his home,
> Now gentle Maiden how can you
> Look at the misery of his doom?

JOHN STEWART COLLIS

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*Henry Beston's Fairy Tales.* By HENRY BESTON; illustrated by FRITZ KREDEL. (Aladdin Books, New York. 353 pp. 1952. $5.00)

You and I, as readers of fairy tales; fables or legends, whether drawn from the folklore of the race and bearing fragments of ancient truth, or invented by the imaginative skill of a writer

toiling with the problems of the present day, insist, nevertheless, that such tales shall have a meaning. Especially do we require this of "invented" fairy tales, because we know beforehand that the characters and the symbols have not emerged from a brooding Nature patiently preserving the primitive materials of the race, but have sprung full-grown from the fictionist's fertile brain.

Searching for this in Beston's tales, we came across many that seem obscure and totally barren of meaning; others, meagre and inconsequential; but we did find three that were full of the kind of values and concepts worthy to serve as bases of action in any age. They were: "The Snowman," "The Wonderful Tune" and "The Lost Half-Hour."

Not only do these three avoid the artificial flavour of "canned" legend, but, in terms of meaning, message and moral, they may well be compared with the inventions of Andersen, Hawthorne, Ruskin, Barrie, Maeterlinck, and others. "The Snowman," especially, should be carefully read by all who would prod or incite another to action without giving him the proper direction for that action to take, and without feeling the slightest responsibility for what might happen to him as a result of his action. It has meaning, too, for those of us who are (though we little suspect it) just mental or moral "Snowmen," after all; doggedly following through on half-truths and partial advice given us by those who themselves are lost.

NELSON HENRY NICHOLS

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*The Wonderful World of Books.* Edited by ALFRED STEFFEREUD. A Mentor Book. (New American Library of World Literature, Inc., New York. 319 pp. 1953. 30 cents)

This book is the outcome of a conference of publishers, editors, booksellers, writers, teachers, librarians and extension officials, held in Washington in 1951. They wish to share their experiences of the values and pleasures of books with the mass of citizens and to stimulate their appetite for good, pleasurable, educative reading. The result is a very interesting miscellany written by a number of persons of varied talents. Books as friends, as sources of interesting information, as guides to opinion, as helpers in daily life in various ways, as mirrors of regions and people, town and country, of manners and ways of life, as stimulators of thought, as sources of fun and laughter, as also the way they are made, marketed and made available in libraries—all these topics are dealt with by different writers in a light, gossipy but alert and fascinating manner. In India, unfortunately a book is beyond the majority of farmers, artisans, women and young people; for here the English-reading public is a small aristocracy of the educated. From many among those, no doubt, the book will find a ready response.

M. A. VENKATA RAO

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*Religion and Poetry.* By K. CHANDRASEKHARAN. (Available from the Sri Ramakrishna Mutt, Mylapore, Madras. 24 pp. 1953. As. 8)

In this address on the occasion of Swami Vivekananda's 91st birth anniversary, a well-known Sanskritist and admirer of Tagore upholds the fundamental identity of experience of great poets and philosophers. In a memorable earlier brochure he had considered the poet as "a man of steady mind," a thesis also readily acceptable in India where so "naturally art and philosophy have walked hand in hand for ages." He demonstrates convincingly how a prose passage by Swami Vivekananda "when put in cadenced form glows as poetry."

E. M. H.

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# RELIGION

*Ancient Egyptian Religion.* By JAROSLAV CERNY. (159 pp. 1952); *Babylonian and Assyrian Religion.* By S. H. HOOKE. (128 pp. 1953) (Hutchinson's University Library, London. 8*s.* 6*d.* each)

In the Preface to the first of these two books, both of which appear under the general editorship of Professor E. O. James and under the heading "World Religions," the author, who is Professor of Egyptology at the University of Oxford, makes it quite clear that his work is intended as a stimulus to the enquiring layman and contains no fresh contribution to the subject, and a similar apologia is made by Professor Hooke.

This being clearly understood, we can but congratulate both authors on the use they have made of the very limited space at their disposal to place before the reader historical summaries of the development and growth of the more formal and popular aspects of the religions they are describing, together with some account of the various God-forms and of the more public rites and ceremonies connected with their veneration.

We use this term deliberately rather than the more usual "worship" for the reason that, as with the later mystery cults of Eleusis, of Orpheus, of Mithra, etc., we know but little of anything other than the ceremonies in which the public were permitted to participate. In short, the written records which have been deciphered do little more than present a series of myths and legends, frequently with a semi-historical background, suitable for a more or less illiterate populace, in much the same manner as the Hebrew and Christian religions were later propagated. Indeed, were it not for the pyramid texts and the so-called *Book of the Dead*, for those precious fragments of an exalted mysticism which have come down to us in the form of quotations and have been styled the *Chaldean Oracles*, and for the Talmudic and Qabalistic texts that have so fortunately preserved for us the oral tradition of Israel, we should have but little understanding of the religions of the Middle East and, later, of the West.

Unfortunately the attention of modern scholarship has not been sufficiently focused in these directions, and as far as the two works under consideration are concerned we confess that to us they appear to contain little or nothing to justify the use of the word religion in their titles. Professor Cerny goes so far as to describe the *Book of the Dead* as a crude and haphazard collection of magical practices. Professor Hooke gives rather more hope to his readers in his final chapter, admitting elements of moral conceptions as early as 2600 B.C. Both books should, however, attain their most desirable objective of stimulating further enquiry, and when this results we trust that their readers will adventure beyond the limits of the bibliographies suggested; for despite the pitfalls of interpretative reading, only in that direction lies any understanding of the underlying and often profound ideas imbedded in the materials at our disposal

E. J. LANGFORD GARSTIN

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*Essays in Zen Buddhism (Third Series).* By DAISETZ TEITARO SUZUKI. Foreword by CHRISTMAS HUMPHREYS. (Rider and Co., Ltd., London, for the Buddhist Society, London. 367 pp. 36 half-tone reproductions of Old Masters. 1953. 21*s.*)

The outstanding feature of the present volume is the discourse on the philosophy and religion of the *Prajna-paramita* contained in the sixth chapter; this will hold particular interest now that the Sanskrit-English translation of the *Prajnaparamita* has

been completed.[1]

Other interest will centre upon the exceptionally fine illustrations and the early chapters on the development of Zen during its first five centuries in China. Unfortunately in this section the usual practice of supplying Sanskrit terms has not always been followed, the English ones employed being often misleading, but by terminological adjustment it is possible to establish certain valuable facts We have: "...the ultimate end of Zen discipline consists...in not having any attachment to anything..." (p. 41); and again: "...Zen discipline consists in realizing the Unconscious which is at the basis of all things..." (p. 74). These ideas are not, of course, peculiar to Zen thought, and dissertations quoted concerning them invariably devolve into corollaries of the *Paccaya* of the classic *Patthana-Naya*, but the method of attainment adopted over a period is wholly Zen.

Dr. Suzuki deals with Bodhidharma's *wu-hsin*, with Hui-neng's epoch-making substitution of *wu-nien* and his doctrine of Abruptness (*tun*), and comes in due course to Lin-chi and the propagation of Zen teachings by methods of intuition only. Anecdotes are related to measure the success so achieved. But disregard of ethics and scholarship left the field open to charlatans, and eventually the Zen Masters sought reconciliation with the *Sutras* and intellectual teaching. For the philosophic interpretation of Zen, principally the *Gandavyuha Sutra* was drawn upon, and its three particular ideas of Bodhisattvahood, the Bodhisattva's Abode (*vihara*) and the Desire for Enlightenment or All-Knowledge (*bodhicittotpada*) form the subjects of chapters two to four.

In the provision of basic information concerning Zen, the present Series of essays is a considerable advance on its two predecessors.

A. A. G. BENNETT

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*Essential Christianity.* By WILLIAM E. WILSON. (George Allen and Unwin, Ltd., London. 147 pp. 1952. 12*s.* 6*d.*)

The Christianity from which great multitudes of people in our own country revolt today, writes Mr. Wilson, is not the Christianity of Christ, but "a caricature compounded of traits that were present in the past, which are by no means entirely absent in the present." Like many thinkers who are disturbed by the movement away from the Christian church, the author places most of the responsibility on the "intellectual accretions" which the Christian teaching has acquired over the centuries, and on the disunity of the Christian church itself.

He contrasts the essential simplicity, goodness and kindness of Jesus with the militarism, imperialism, racialism and intolerance of Christian nations down the centuries. Essential Christianity—love, truth, humility, kindness, forgiveness—was never openly rejected by the nations which instituted the colour bar, engaged in the slave trade, embarked on wars of conquest and aggrandizement, put women and children to work in coal-mines and imposed the death sentence for the theft of a loaf of bread; but it came to be regarded as a very remote ideal which, until it was attained, necessitated the Christian way of life being cut and modified to suit the social system.

This was possible while Christian civilization, despite its inter-Christian wars, was in the expansive stage and extended its material power over vast areas of the earth. Now that it is fashionable to discuss the "decay of

[1] The translation of the *Prajnaparamita* referred to has been made by Dr. Conze and exists in typescript only. The libraries of the Schools of Oriental Studies and the Buddhist Society, London, have each complete copies. Sections of the work were offered for sale in an advertisement in *The Middle Way* about a year ago; possibly these are still available.—A. A. G. B.

Western civilization," following the sapping of its material strength and power in two great inter-Christian wars, the question arises whether Christian civilization can stabilize itself from within by drawing fresh inspiration and new vigour from the depths of its religious experience.

The author declares that despite the great gap between essential Christianity and modern Christian practice :—

> ...if we in the Christian Church begin resolutely to take the right way ourselves, Christianity may yet be a power for good in the world, and incidentally may re-establish civilization on a better basis, retaining what is good or capable of being used, and rejecting only what is evil.

SUNDER KABADI

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*Mohammedanism: An Historical Survey.* By H. A. R. GIBB. (Home University Library of Modern Knowledge. Oxford University Press, London. vii + 206 pp. Revised second edition. 1953. 6*s.*)

The great merit of this book lies in its clear exposition of what happened and how it happened. Starting as a handful of followers, Muhammad's followers within 20 years had grown into a force which conquered Syria, Iraq and Egypt; in the next generation or so they were masters of North Africa, Spain and the south of France, and had spread eastwards to the Indus and Central Asia.

After a short account of the life and character of Muhammad, Professor Gibb explains the historical genesis of the *Quran*, particularly how it modified the teaching of the Scriptures which it claimed to confirm. Then follow chapters on the collection of traditions about what the Prophet said and did, in which so many forgeries occur that it is difficult, if not impossible, to separate the true from the false. On this basis the whole of the legal and religious system of Islam is founded. It might be supposed that with two such bases accepted as infallible there could be no room for change and development in the life of the community. But the rigidity of the system is modified by the doctrine of "consensus," which, roughly, means that whatever the community agrees upon is right, for it is this consensus of opinion which guarantees the authenticity of both *Quran* and Tradition because it is held that the community of Muslims is infallibly guided to the truth.

Then follow chapters describing the conflict between orthodoxy and philosophy, and on the Sufis; and the book ends with an illuminating chapter on Islam in the modern world. A short annotated bibliography will enable the student to pursue each of these subjects further.

To those who wish to know the present position of Islamic studies this little book will be indispensable.

A. GUILLAUME

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*The Faith and Practice of al-Ghazālī.* By W. MONTGOMERY WATT. (Ethical and Religious Classics of East and West. George Allen and Unwin, Ltd., London. 155 pp. 1953. 9*s.* 6*d.*)

Al-Ghazālī was a great mystic who succeeded in reconciling mysticism with orthodoxy and enabled it to be accepted as a vital element in Islam. His books are still widely studied and it is good that more should be known of his work.

The first translation, "Deliverance from Error and Attachment to the Lord of Might and Majesty," gives some account of his life and his growth in the religious life. He tells how he investigated the claims of theologians, philosophers, authoritarians and the Ṣūfīs and found that the last had truly found the way to God. So he gave up his post as professor in Baghdad and for nearly ten years led a life of retirement and solitude: "During this time," he says, there were revealed to him "things innumerable and unfathomable." He realized that the mystics attained nearness to God. It is they whom He has led to the truth and guided, who remember Him at all times, who serve only Him.

The second translation, "The Beginning of Guidance," is concerned chiefly with the outward aspect of religion, the ritual which precedes and accompanies worship. One of the prayers to be offered is:

> O God, grant me light in my heart and light in my tomb, light in my hearing and light in my seeing ..light before me, light behind me...light above me, light beneath me. O God, increase my light and give me the greatest light of all. Of Thy mercy grant me light, O Thou most merciful.

The book also deals with the avoidance of sins: envy, hypocrisy and pride. But al-Ghazālī points out at the end of the book that it deals only with what is outward and the inward must follow, when the veils will be removed and the mystic gnosis will be revealed and the secrets of the invisible world will be made known. This is the end of the mystic way.

The book has a good index.

MARGARET SMITH

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*Akbar's Religious Thought Reflected in Mogul Painting.* By EMMY WELLESZ. (Ethical and Religious Classics of East and West, No. 7. George Allen and Unwin, Ltd., London. 47 pp. Illustrated. 1952. 12*s.* 6*d.*)

This little book, is both enjoyable and, in a way, dissatisfying, though the dissatisfaction is rather the fault of its subject. For, notwithstanding Akbar's claims to be the religious leader of his time, and notwithstanding the foundation of the Din-i Ilahi, Akbar was not so much a constructive religious thinker as an "enlightened" ruler with genuine, rather simple, convictions, accepting all existing religions as imperfect expressions of the same truth and content with favouring some selected rites. This attitude made him the greatest statesman of India during the last thousand years, able to co-ordinate Hindus and Muslims; to erect a strong political authority above parties, because it rested on all of them; and to inaugurate a new form of civilization in which Hindu, Indo-Muslim, Persian, Turkish, European and even Far Eastern traditions were welded into something novel and genuine, giving hope of a better common future.

But because, as an "enlightened" ruler, Akbar failed to give a sufficiently tangible form—such as the average man needs—to his religious ideas, that hope evaporated under his successors; and in the same measure the empire began to disintegrate. Mogul painting, therefore, could not directly express much of Akbar's religious thought; yet the indirect impress of it has been immense. For it brought together, in one school of painting, all the styles of the time, all the religious subjects, Muslim, Hindu, Jain, Parsi and Christian, all the secular themes bound up with those religions. And naturally, where religious discussion had become so common, the representation of religious themes also became extraordinarily comprehensive.

Dr. Wellesz, wife of the well-known Austrian composer and music historian, has carefully collected the manifold historical evidence on this interesting subject and illustrated it with gleanings from a great number of miniatures, mainly from the *Akbar-Nama, Razm-Nama, Darab-Nama, Tarikh-i Alfi,* and other illustrated MSS. of the time. She has included such pictures as reveal the character of Akbar, especially his dashing courage and enterprise, the artistic practice of his court, and the historical background behind the various traditions integrated. To the expert, most of the material is not unknown, but it has been good to bring together all the evidence hitherto so widely dispersed. And, in our time, when the clash of cultures and the need for a synthesis has again become acute, such a popular book can have but a most desirable effect.

H. GOETZ

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*Religion in Human Experience: An Introduction.* By JOHN R. EVERETT.

(George Allen and Unwin, Ltd., London. 556 pp. Illustrated. 1952. 30s.)

The aim of this book is instructional and informative rather than interpretative. It might be called an Outline —a not unworthy species of scholastic endeavour. It is not a compendium of religious experience, but rather an attempt to cover the main varieties of the religious life in the world. It is anything but partisan. Equal justice is done to Hinduism, Buddhism, Judaism and Christianity. The volume opens with an enumeration of the many attempts which have been made to define religion. This is followed by an exposition in turn of Hinduism, the expansion of Buddhism, the Hebrew Tradition and Christianity. The book closes with a discussion on "Religion in the Modern World."

Thus it will be seen that this book will not much appeal to Christians, save to those—a rare few—who possess enough humility to refrain from claiming that while other religions are all very well in their way, none of them have received a special revelation such as was given in the person of Jesus Christ. The Gospel Story in this book of 515 pages receives 17 pages, in the course of which the author says: "Had it not been for Paul, the Christian sect would probably have developed into a half-Jewish, half-Greek mystery religion."

In his final chapter Mr. Everett writes:—

> There seemed to be no room for supernaturally inspired Scriptures, miracles such as the Virgin Birth and the bodily resurrection...For after all, each of the several religions of the world make absolute claims in these respects, and make them quite differently.

That is well said, perhaps; but the point at issue is not wholly grasped, which is that for the most part they all make the same claims *in the same way*—and it is this fact which is so annoying for all who want to take out a special license.

JOHN STEWART COLLIS

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*Vetalapañcaviṁśati of Jambhaladatta.* Edited by N. A. GORE, M.A., DIP. LIT. (Editor, 12 Vishnu Sadan, 327, Sadashiv Peth, Poona 2. 138 pp. 1952. Rs. 3/8)

These 25 tales belong to the class of popular romantic tales in Sanskrit. They have come down to us in fine Sanskrit versions. The earliest one is preserved in the *Bṛhatkathāmañjarī* of Kṣemendra (11th century of the Christian Era). Jambhaladatta belongs to the 16th century according to Dr. M. B. Emeneau, who first published in 1934 a critical edition of the work, with the text in Roman script. We are thankful to Professor Gore for giving us in Devanāgarī characters the text edited by Dr. Emeneau, as also for his elaborate Introduction, dealing with the different versions, the author, the language, the style of the work, a detailed summary of the tales, brief notes and a glossary of select words. The present edition is admirably suited to students of Sanskrit in general and to students in schools and colleges in particular.

P. K. GODE

# THE INDIAN INSTITUTE OF CULTURE

[**Mr. Lawrence K. Frank** is the author of *Nature and Human Nature*, published in 1951 by the Rutgers University Press, New Burnswick, New Jersey. It presents " Man's New Image of Himself." Without following a plan of this kind, man will not be able to extricate himself from the daily deepening confusion in which he finds himself. The writer has given in the volume the necessary background and basis of the change man is called upon to make, thus inviting the reader " to join in an endeavour to raise our ethical aspiration to the level we can now formulate as both desirable and achievable as we learn to see man *in* nature and nature *in* man." An approach to the problem of world integration from a new angle is suggested by Mr. Frank in the following essay, sent for presentation and consideration at one of the Discussion Meetings of the Indian Institute of Culture, Basavangudi, Bangalore. It was read and discussed there on May 21st, at a meeting under the chairmanship of Shri C. Bhaskariah. There is much of value in Mr. Frank's proposal to build consciously on the potentially constructive elements in each culture and in each group tradition, helping the people to reformulate their own goals rather than attempting to impose upon them values which will seem alien and uncongenial. His formulation merits thoughtful consideration by all who have at heart the emergence of a truly integrated world community in which the greatest diversities of customs and of cultural expression may fit harmoniously into the common frame of mutual good will.—ED. ]

## EDUCATION FOR WORLD COMMUNITY THROUGH CULTURAL DYNAMICS

Education for world community involves a number of tasks which present new problems and call for new and relatively unexplored approaches.

One task, now clearly recognized in the Unesco programme of Education for World Community, is " developing among the peoples of the world a conscious awareness of national and cultural interdependence." While it is evident that such an awareness and the sharing of the idea of interdependence are essential, the problems that must be faced in carrying out such an ideal are not only difficult but are not yet clearly recognized.

Thus, when we approach world community as an " orchestration of cultural diversities," as contrasted with the idea of a monolithic world state regimenting all peoples to one prescribed way of life, it becomes clear that no group can or will participate in the world community unless it feels strong and secure, as a cultural group whose integrity is respected.

Since today almost every culture is threatened, both from within by doubts and confusion, and from without by propaganda seeking to undermine the traditional beliefs and patterns of people, one threshold problem is so to strengthen people that they can renew their culture and reorient their social order within the framework of the world community.

We can evoke the strength in people by providing the technical assistance which many urgently need for survival, but—and this is more important—we can help people to find renewed strength and courage by assisting them to reaffirm and reformulate their goal values, relying upon the cultural dynamics of each group to enable them to renew their culture and to reorient their social order.

This will call for a long-term programme, guided by a systematic study of the goal values and aspirations of each culture, to be communicated by members of each culture to their own people, utilizing especially the resources of the arts and æsthetic experiences for restating and reaffirming their goal values as reformulated.

Since we are just beginning to understand cultural dynamics, it is important to state as clearly as now possible what they mean and how they may be invoked for the task in hand.

All over the world we find peoples living in a symbolic cultural world of their own, maintaining a way of life which they have developed and cherished through the ages. Guided by their basic beliefs about nature and man, and by their feelings and sensibilities, each group has regulated and patterned organic functioning and impulsive behaviour into the more or less orderly, purposive conduct and relationships in and through which, with the tools and techniques at their command, they have maintained their social order and striven for the goal values of their traditions.

We may, therefore, think of a culture as that which is sought by people, and every culture may be regarded as a significant human achievement, the core of which is the goal values which people seek to attain as defined in their religion and arts, and which have been translated into symbols and rituals, institutions, relationships, tools and techniques and their social order.

The members of each group of people have an image of themselves as a people, a more or less clearly defined ideal picture of themselves to which they aspire and by which they wish to be recognized and accepted, even though they may fall far short of realizing that ideal in their actual living.

It is this goal-seeking, this purposive striving to attain its ideals which each generation inculcates in its children, who grow up to strive in their turn for these goal values, that operates as *cultural dynamics*. These cultural dynamics, continually renewed in every generation, must be utilized to establish and maintain the world community, approached as an enlargement and extension of this same dynamic, purposive striving.

But today almost every culture has become confused, weakened, in some cases almost destroyed, as people have lost confidence in their traditional beliefs and patterns in and through which they have long sought their enduring goal values and continued to strive toward their image of themselves. The renewal of their culture and the reorienting of their social order have now become the most urgent tasks confronting all peoples everywhere, who will undertake these labours only as they can reaffirm their goal values and reformulate their traditional aspirations and image of themselves *in new terms and in relationships more appropriate to and effective for attaining these goals in the world today.*

This reaffirmation of their goal values and a rededication to their enduring aspirations are the only ways, apparently, to meet the "failure of nerve" that threatens people almost everywhere and to offset the susceptibility to totalitarian propaganda, which people are the more ready to accept when confused and anxious, uncertain of their goals, unable to see any way to meet their difficulties except through surrender to coercive regimentation.

This much-needed reformulation of goal values and the reaffirmation of cherished aspirations, then, provide the most promising opportunity to establish the world community, since it will strengthen people and enlist their aspirations, guided by the new knowledge, understanding insight and technique now becoming available for meeting the needs and problems common to all mankind. Each cultural group can draw upon these resources and utilize them in its own way, for continuing to strive for its goal values through a reorientation of its social order.

Thus we may regard the world community as a co-operative undertaking for advancing human welfare everywhere by utilizing the cultural dynamics of all peoples and giving people a recognition of their integrity as a cultural group which will be not only respected, but also conserved and strengthened as one of the many significant human achievements essential to the world community.

It is obvious, however, that every culture not only has goal values which its representatives cherish and can reformulate for the great tasks ahead, but also that they often strive for goals and utilize methods that are inimical to the world community. The people of every culture have an image of themselves as a people which not only expresses their enduring goal values but also exhibits discrepant, incongruous, often self-defeating ideas and destructive feelings, persisting from early, often archaic, times, or more recently revived, as we have witnessed in many nations recently. Every group exhibits various beliefs, feelings, patterns of conduct and relationships that are not only self-defeating and contradictory to its members' aspirations but also obstructive to their peaceful relations with others. Among these are the varied beliefs in the superiority of one's own group and practices that foster antagonisms, prejudices, often fear and hostility, in other people and by so much block world community.

Moreover, every group has at one time had, or today still maintains, a social order with a government which violates the basic human rights of mankind, and contradicts the group's own goal values. These aberrations and distortions, like the rise of dictatorships and authoritarian *régimes*, may be interpreted as expressions of these contradictions and incongruities in the tradition of every people. Thus we see today a calculated archaism in some countries.

The renewal of cultures can in time progressively reduce or eliminate these incongruities and conflicts that are not only handicapping them, but are obstructive to their participation in the world community. These revisions can be approached most effectively, not by criticizing and attacking people, but by reinforcing their own aspirations and aiding their own efforts to improve their way of life by eliminating these archaic beliefs and patterns, thus helping them to attain a better way of life.

Thus, efforts to foster the world community should be based upon an explicit recognition that people everywhere face much the same tasks in life, confront similar personal and social problems, however differently expressed and met; share the anxieties and perplexities to which all mankind is exposed by the very nature of human living as goal seeking and purposive striving. Moreover, it must be constantly remembered that people everywhere also experience grief and bereavement, the inevitable tragedies of human living as well as its cares, and, above all, the fulfilments that are found in mating, child-bearing and child rearing and all the daily tasks of living, however differently patterned and implemented.

These are the basic processes of human living, shared by all peoples who strive for their goal values as their way of being human and of meeting their life tasks, continuing the endless endeavour to make human living more meaningful and fulfilling. Only as people recognize this common core of life everywhere, begin to recognize that, despite the differences in language, belief patterns and institutions, all mankind is engaged in the same basic human activities and striving for goal values, can we expect them to realize the cultural interdependence that will find expression in the world community.

It is likely that the most difficult phase of the proposed educational programme will be encountered among the Western peoples—those of Europe and America and the U.S.S.R. It is already clear that many people and organized groups, as in the United States, fear the United Nations and have a great hostility to Unesco, being antagonistic to every effort to foster the world community.

No programme of education that merely exhorts people to believe in the world community and to recognize national and cultural interdependence can hope to succeed in the face of such attitudes. It will be necessary to study these resistances and antagonisms, and

to understand these anxieties and suspicions in each group of people as a threshold task for fostering world community.

Such study will endeavour to reveal the cultural and psychological sources of these antagonisms, but also will seek to discover what goal values and aspirations of each people may be invoked for encouraging the acceptance of the world community as an expression of its own aspirations. How can all peoples be helped to revise their image of themselves so that they will be ready and eager to participate in the world community, as an expression of this image of self, as the way to attain their goal values? How can a feeling of sympathy for other peoples be invoked, by reinforcing and building upon what a people lives by and for and believes in as admirable? How can people be helped to rely upon their own strength as a people, their own traditional aspirations, as contrasted with reliance upon power and nationalistic exclusiveness? Obviously some peoples, with more resources, are more ready for this task than others who may have little to build upon. Moreover, some people can recognize and accept others only as they can see them in terms of their own aspirations and image of themselves.

Thus it may be found that, to the people of the United States, other cultures must be interpreted in terms of what the people of the United States admire and respect as achievement, skills, ingenuity, the perseverance that people have shown in surviving, in meeting the problems of life, in maintaining their social order for ages. Moreover, an educational programme addressed to the people of the United States must be informed by a continual awareness of how most of them have had to give up their own traditional ways of life in their native lands, to learn new language patterns, to accept a different culture and a new social order. The wide-spread concern for conformity, for being like others and rejecting differences, may be viewed as the continuing anxiety of people who have undergone sometimes tragic experiences learning to be Americans, seeing their children "adjust" and often reject their parents.

Some cultures will respond more readily to others in terms of the ideas and æsthetic productions—the arts, literature, music and the dance—of other peoples.

The problem of resolving ancient fears and antagonism toward strangers, of reducing the often newly aroused hostility and of creating a more benevolent attitude toward people of different cultures, colour and social order, is not unlike that encountered among personalities who are suspicious, antagonistic, unable to tolerate differences, because they feel insecure, rejected, lacking in any feeling of self-esteem and self-confidence. Just as personalities must like and accept themselves if they are to like others, so people must feel secure and strong in their own culture in order to accept other cultures.

It seems clear that for this long-term programme there is urgently needed some central agency to draw upon and bring together the varied resources of materials and personnel from all existing organizations and professions for understanding the cultural dynamics of different people and for planning how to help each people to cope with the difficult problem of renewing its culture and reorienting its social order.

It is therefore urged that consideration be given to the establishment of a Centre for Cultural Dynamics that will act as a central agency for this purpose, locating the available materials throughout the world, stimulating further studies and field trips for needed additional materials and enlisting the aid of scholars, artists, poets, dramatists, novelists, musicians, all those who can assist in revealing the basic goal values of their own people, can help to reformulate and reinterpret these to their own people, and can further their translation into the vari-

ous forms of communication, especially æsthetic expression.

The Centre would also contribute to the various programmes of technical assistance by helping to plan the approach to people which will win their acceptance of new ideas, practices and techniques as expressions of or approaches to what they seek as their cherished goal values.

It may be pointed out that the programme of the several United Nations functional agencies, Unesco, WHO, FAO, ILO and others, have the greatest promise for strengthening the world community if in all their operations they are guided by awareness of and respect for the cultural dynamics of the people they seek to aid, as indicated in the forthcoming Unesco manual on technical assistance and mental health.

Also it may be urged that special efforts should be made to supplement the current studies of tensions that contribute to war and internal disorder, by studies of the beliefs, patterns and practices in each culture that offer possibilities for increasing the people's constructive and more beneficial endeavours. If, as the Unesco Charter states, wars begin in the minds of men, a peaceful world community must begin in the minds and hearts of all mankind, building upon whatever people now believe and feel is benevolent and constructive, capable of being enlarged to embrace others. Thus, it is clear that almost every group of people has certain beliefs and practices such as hospitality, generosity, fair play, honour and loyalty, pity, compassion, tenderness and affection, and similar patterns and feelings that are expressive of their potentialities for peaceful, benevolent and constructive relationships.

The recognition and reinforcement of these patterns may be of incalculable significance for the development of the world community, since these beneficial, more or less altruistic, patterns are the prototypes of what we seek to foster and must utilize in strengthening the world community. It should be remembered that probably every desirable pattern or sentiment that we cherish and practise today on any large scale began as a limited pattern or aspiration which over the ages was strengthened, extended and increasingly sanctioned and practised by the group.

We today should be sensitive enough to recognize in each culture whatever the people now believe and practise that is potentially constructive, however limited its scope and effectiveness, since these are the potentialities for the future that can be built upon. It is especially important for evoking strength in the people of each group to give them the realization that others respect and value their beneficial patterns and recognize their aspirations, so that they will feel that they are valued and have something of significance to contribute and so can progressively shape their image of themselves toward such goals.

A bold, courageous programme conceived in these dynamic terms and approached as a continuing endeavour, addressed not only to the immediate present situation, but also to the long-term future, would provide a clearer focus or definition to the proposed Unesco programme and would probably give people of good will everywhere, especially young people, renewed hope and increased determination to work for the world community as the most promising way to advance human dignity and to maintain the integrity of different cultures as expressions of mankind's potentialities and enduring aspirations.

## ADDENDUM

The proposed Centre for Cultural Dynamics would not duplicate or compete with existing agencies or programmes in this field, but would act as an agency to bring together and articulate the already existing materials, supplementing these, when desirable, by stimulating further studies, both as

field trips and as scholarly and artistic explorations.

Such a Centre, functioning as an international organization, sponsored by Unesco but operating as a non-Governmental, privately financed, agency, would invite the help of competent, imaginative persons all over the world. It would have no authority or power, but would rely upon its growing ability to reveal the cultural dynamics in and through which all United Nations and other programmes may be advanced.

The Centre would become a symbol of human aspirations that can be recognized and utilized, as operating in all peoples and in every member of a culture and therefore constituting the major resource for the world community.

If the proposed Centre were approved by Unesco and strongly recommended, it should be possible to enlist financial support for its organization and operation. The location of the Centre, the selection of appropriate personnel, the establishment of priorities for its operation, could be left to the staff and to the advisory council that would carry the responsibility for the Centre.

LAWRENCE K. FRANK

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# WORLD GOVERNMENT

The Rt. Hon. Mr. Clement Davies, M. P., speaking at the one day Conference of the Parliamentary Group for World Government held on Saturday, May 9th, in London spoke of humanity as a tree. Its roots were firmly planted in the earth and its branches spread all over the world. We must learn, he said, to realize that what hurt one leaf or one branch affected the whole.

World hunger, he said, in spite of all the wonderful efforts being made to produce more food, would persist unless the individuals in the more fortunate countries were willing to sacrifice a part of what they had for the sake of those who had so little.

At this Conference speakers stressed that it was the "common people" who had to be aroused to the possibility, and the desperate need, of a World Government. Details could be worked out by those in whose hands the details must be, but the mass of the people had to be approached so that they called for the establishment of a World Government in no uncertain terms. World Government must mean the giving up of certain individual sovereign rights by nations; it is a big step to take but it has to come.

In the discussion one point was made: that, however fine a Constitution was in print unless it was worked it became useless. If the present Constitution of the United Nations was used to the full much more could be done. It became necessary, therefore, when planning a new Constitution in the revision of the United Nations Charter, to emphasise that there must be also means by which that Constitution can be carried out.

# ENDS AND SAYINGS

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

The Triple Sacred Festival of the birth, the enlightenment and the death of Gautama Buddha was observed by the Indian Institute of Culture, Basavangudi, Bangalore, with a very largely attended public meeting on May 28th. Rajadharmaprasakta Shri A. S. R. Chari, Retired Judge of the Mysore High Court, who presided, rejoiced at the Government's having, for the first time in India's history, proclaimed Buddha Jayanti a National Holiday, beginning with this year. It was a hopeful omen of the return of the Buddha's teachings to the land of his birth and attainment, whence they had spread to enlighten other countries. It would be well for all if the ethics of the Enlightened One became the guide of conduct for the country.

The speaker of the evening, Shri G. P. Rajaratnam, dealt illuminatingly with the ethics taught by the Buddha and exemplified in his life, his stress on charity, harmony, patience and strong endeavour. The Buddha had stressed the fact that he was not a unique being but walked in the steps of the Buddhas who had preceded him, and that his attainment was the fruit of long effort, continued through life after life since, ages before, he had met in an earlier incarnation a previous Buddha and had vowed to emulate his attainment and his service of mankind. Self-sacrifice had been the key-note of his efforts, symbolized in many of the Jataka tales, some of which illustrated verses in the Buddha's sermons brought together in the *Dhammapada*, as Shri Rajaratnam demonstrated by fitting certain stories to their appropriate verses. The stories made important facets of the Buddha's *Dharma* easy for the simplest-minded to grasp. Shri Rajaratnam concluded his address with the dialogue held, centuries after the Buddha's passing away, between a Buddhist *Bhikkhu* and a sceptical foreign ruler. The latter was convinced by the argument from analogy that the co-ordinated teachings of the Buddha proved the giver of those teachings to have been no legendary being; just as a city laid out in a planned fashion proved that there had been a planner.

The meeting ended with the showing of the Government of India's Documentary Film, "Land of Enlightenment," showing the places where the Buddha sought and found enlightenment some 25 centuries ago.

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Mr. Justice P. V. Rajamannar, Chief Justice of the Madras High Court, speaking at Quilon on May 3rd, ascribed the distinctive character of Indian cultural expression to the overlapping between religion, philosophy and art. Presiding over the Fine Arts Conference held in connection with the S. N. D. P. Yogam's Golden Jubilee celebrations, he referred to the natural interchange between the devotional, the contemplative and the creative, so that art at several points almost merged into religion.

The quality of beauty which, after all, is the differentiating characteristic of art is given a divine origin, and the artistic experience is considered almost on the same level as religious experience.

Art in India had always been considered to be the manifestation of the beautiful aspect of God, and this concept had given Indian art a unique character which was manifest both in its content and in its technique and form. The Indian sculptor did not imitate; he tried to express the in-

tuitive and imaginative concepts he had gained through long study and contemplation.

Shri Rajamannar said that, though it had become almost a commonplace that India's art and literature were essentially spiritual in character, outlook and motive, there had seldom been an attempt to analyze the fundamental conceptions which had moved the Indian artists. "Nor," he added, "has there been a systematic study of and research into Indian æsthetics." He hoped that the subject would receive the attention which it demanded and deserved.

This need had been recognized by the Indian Institute of Culture at Bangalore, which arranged on February 19th a Discussion Meeting for the consideration of a paper prepared at the Institute's request by Shri M. A. Venkata Rao, M.A., on "Response to Beauty—Indian View-point." Both this paper and the paper by a leading Western authority, Dr. Reginald le May, on "Response to Beauty" from the English view-point, discussed at the Institute on January 15th, are being published by the Institute.

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Shri V. P. Menon, Ex-Secretary of the Ministry of States, dealt with "Some Problems That Are Facing Us Today," in an address on May 14th at the Indian Institute of Culture, Basavangudi, Bangalore, under the chairmanship of Shri N. Madhava Rao, former Dewan of Mysore. Especially strong was Shri Menon's stress on the need for training up leaders of the second rank. The dangers of the tendency towards a great increase of power in the hands of one man had been shown in the case of Asoka and his successors; the latter had proved unable to measure up to his stature. India today, he warned, was tending to depend too much on the dynamic leadership of its great Prime Minister. Where were the leaders ready to carry on when—it was to be hoped the day was distant—he should be taken from the country? There were not today, the lecturer considered, a number of men competent to guide the nation's destinies, as there had been sometimes several who were quite prepared to lead the struggle for freedom.

The citizens who felt that, having elected their representatives, their civic duties were discharged until the next election were, of course, partly responsible for the alleged drift away from democratic control; but, whatever the cause, the corrective was partly the training of qualified leaders by giving them gradually increased responsibilities, as in the I.C.S. in the days of British rule

Shri Menon recommended also the delegation of more decisions to the States and to local authority. Especially in the matter of nation-building activities like the small Community Projects, to which he attached great importance, he would invoke the participation in direction of people of local influence, regardless of strict party lines. The country's economic development required the co-operation of all. Incidentally, he brought out the dependence of the "grow more food" effort upon the peasant's health. Assuring him sufficient food to build up his strength would increase expenditures for two years but would pay good dividends in the increased production that would inevitably follow.

Other points made by Shri Menon were the desirability of postponing the formation of linguistic States pending the consolidation of the country's economy and the need for effecting the division, when made, in a spirit of mutual good-will.

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AUGUST 1953

# THE Aryan Path

CALCUTTA UNIVERSITY

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**"Aryasangha," Malabar Hill, Bombay 6, India.**
**62, Queen's Gardens, London, W. 2.**

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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. XXIV AUGUST 1953 No. 8

## "THUS HAVE I HEARD"—

All men desire security. Safety first in all things. The UNO Security Council is more a symbol than a reality, and neither Member States nor their nationals feel quite secure. Even the rich and powerful U.S.A. would like security against probable Soviet attacks; and so also does Moscow feel uncertain of Washington D.C. Everyone cries, "Give us security." Whence will it emerge?

A materialistic philosophy wedded to a false psychology has boosted insurance business in our civilization ruled by finance. In the spheres of economics and politics the term insurance acts as a spur to find security and as a bait for safety. Not only is life insured against the certain event of death but we have accident insurance. Our houses are protected by fire insurance and our goods on sea by marine insurance. Our motor-cars are insured and so on. But some of our readers may not know that there is in vogue "Business Interruption Insurance" against "loss of net profits and continuing fixed charges during a period of total or partial suspension of activity resulting from damage to or destruction of building, equipment," etc. And did you know of "Fidelity Insurance"? "Insuring against loss arising from the default or dishonesty of employees, or from failure to perform a contract"! Even a cursory study of insurance business principles reveals the passion of the modern civilized man for "immunizing" himself against risks of any kind. Insurance companies and agents devise insurability and supply the demand of those who desire to be insured against destruction, decay and death. And yet people die, accidents occur, contracts are broken, defaults take place and dishonest employees flourish! No insurance gives real satisfaction to any one, and the insured life ebbs away equally with the uninsured life.

And yet—is there a man with his Divine Intuition so covered up by the tons of the false knowledge of the "educated" or by the gross superstitions of the illiterate, that

he does not feel that, somehow, somewhere there is safety and security, there is a state not touched by destruction, decay, death? Treasures upon earth corrupt, but is there not a state where thieves do not break through and steal? Is there somewhere sure safety and security requiring no insurance policy?

What type of insurance principles are noticeable in Nature? Do we not feel safe—albeit unconsciously to ourselves—in the fact of law and order operating in Nature? Do we need to insure against a loss due to late rising of the sun? The Law and Order of Nature are very different from the Law and Order of a mundane government, however powerful.

Next, is it not something that doubting man can learn from and feel secure in the fact that rain, clean and sweet, falls from above

> Which might be salt and black and bitter. Why
> The soft clouds gather it from off the seas,
> To spread it o'er the pastures by and by.

And yet man, interfering with the working of Nature, deprives himself even of the beneficence of wind and rain. But, however little, when it does fall rain is never black and bitter.

The abundance of Nature, her generosity, her powers to turn forces of evil to lessons which elevate, her compensations which ever create opportunities—these speak of order, harmony, repose, peace, understanding, enlightenment, great power. In Nature's flawless working we feel security. When we are less dependent on mundane man-made laws we become more and more channels of Nature, depending on her, and find that she depends on us. In these days prohibition-legislation does not touch the total abstainer. Clauses of the Penal Code do not disturb the sleep of the man free of thieving propensities. One who has emancipated himself from the superstition of caste customs and habits is not afraid of the legalised abolition of untouchability; he welcomes it. Each man's place on the ladder of evolution is not determined by his struggle for existence and his survival in the great fray; it is marked by his power to carry his life forward in unison with Nature, by a due observance of her laws and a proper respect for her processes. Each man is secure as he lives naturally; his insecurity piles up as he violates Nature's Law of Unity and disregards the principle of interdependence.

Nature does not force man to live in struggle and strife but to grow as the flower grows. Nature offers the necessary resistance of soil to every seed. That resistance is not painful, not death-dealing; it is creative as night is creative of day. There are growing pains, *e.g.*, teething. But there are other types of pain to which human beings have made themselves heir. Man has made for himself these pains, in ignorance, through pride and egotism, through lust and obstinacy. These human

frailties disturb the even tenor of Nature's ways and Nature finds its own device to restore rhythm. Compassionate Nature always makes a response. When man creates for himself unnecessary pain Nature creates reaction. Man sins, Nature recompenses; that compensation is suffering—and people say "What a compensation!" If man would, he could overcome the reaction. Suffering has educative and creative aspects but right knowledge alone can make use of it. Right knowledge is the knowledge of the Laws of Nature.

When the warning of pain is not heeded man's craving compels Nature to create the force of Temptation. This force is a peculiar aspect in the Karmic operations of the Law of Mercy which is Justice.

Wordsworth's "Happy Warrior" through knowledge overcomes temptation:—

More skilful in self-knowledge, even more pure,
As tempted more; more able to endure,
As more exposed to suffering and distress;
Thence, also, more alive to tenderness.

The mythical Satan goes about the world tempting men, but hoping and praying for his own redemption through man's resistance to his temptations. H. P. Blavatsky has explained:—

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this Law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally—SELF-REDEEMED.

India's Vice-President, the philosopher-statesman, has exposed the weakness enveloping the UNO. The UNO Security Council will be able to fulfill its mission only when it is able to act up to the principle —Security for each being and in all things. Nature offers universal security, while man demands it for himself, his family, his city, his state, his religion, and so creates insecurity and goes on to invent insurances against his own creations.

There is security. There is safety. Nature does insure us against sin and sorrow. We must pay for our insurance policy in the coin of noble Knowledge, on proper due dates, as nature works in and by cycles. This applies to individuals as to all groups. A united world alone will be secure and increasingly progressive. Under Nature's Law—World Security is the only security available.

SHRAVAKA

# SOME CREATIVE IDEAS OF THEOSOPHY

[**Mr. D. L. Murray** is a novelist and a journalist who enhanced the prestige of the famous *Times Literary Supplement* as its Editor from 1938 to 1944. At one time he was the dramatic critic of *The Nation* and *The Athenæum*. He is the author of *Disraeli* and half a dozen novels. His contributions and reviews in our pages have many appreciative readers and we publish the following paper with particular pleasure. It contains the substance, though it has not the form, of an address given at the London Branch of the Indian Institute of Culture on May 8th, 1953. It is appropriate to publish it this month when Madame Blavatsky's birthday falls due.—ED.]

Today is the 63rd anniversary of the passing of Mme. Blavatsky, observed by Theosophists all over the world as "White Lotus Day." Helena Petrovna Blavatsky was in her lifetime much spoken against; it can hardly be said that in the 60-odd years that have passed since she left this earth there has been an end to the attacks upon her. She has had her able defenders as well as her adversaries; but what appears to me to be still lacking is such a large-minded, sympathetic study of her personality as would, while admitting her human frailties, seek objectively to take the measure of her greatness.

Undoubtedly Mme. Blavatsky all her life behaved in unconventional ways. But is it not the case that, if she had been a great painter or sculptress or musician or poetess, posterity, however much it might be interested in her personality, would have judged her by her *work*? We should have been directed to the canvas, the musical score or the book, and told "*That* is the real Mme. Blavatsky!" Surely now the time has come to judge her by her achievements as philosopher, mystic and seer, and not by the shortness of her temper or her excessive smoking or the impish sense of humour that sometimes led her (as I believe) to play practical jokes upon her more simple-minded disciples.

It cannot too often be insisted that Mme. Blavatsky was not the creator of any new-fangled or "fancy" philosophy or religion. Aided, as she firmly believed, by Teachers from beyond the Veil, she offered the Western world a restatement of the hoarded Wisdom of the East, the doctrines handed down from generation to generation in Asia and in Egypt, and developed in their own way by European thinkers from Pythagoras and Plato to Hegel. She was not capable of the absurdity of pretending that it was by her that the teachings of the Hindu and Buddhist religions were first promulgated, or that she invented the ancient mysteries of Egypt. Indeed when her immediate disciple, A. P. Sinnett, put forward one of the earliest statements of Theosophic

belief in his brilliantly written *Esoteric Buddhism* (1883), an Indian scholar wrote to complain that so far from his having brought out anything novel, "there is not a single village or hamlet in the whole of India in which people are not more or less acquainted with the sublime tenets of the Vedanta philosophy which find expression in that volume." No: Mme. Blavatsky would have claimed to be a witness, a specially favoured witness, to those "sublime truths," but never their inventor. "Reject me," she might have said: "you will still have to reckon with the witness of the immemorial East."

But to this truth there is a reverse side. Can any one believe that the Ancient Wisdom, had it remained locked in books written in the Oriental languages or translated by scholars for scholars; had it been observed in its effects only by travellers from Western countries to the Far East, would ever have become more than a subject of difficult study for philosophers and linguists in Europe and America? Not even the fact that some of its ideas had inspired the poets of the Romantic Revival, Wordsworth, Coleridge and others, not even the success of Arnold's popular poem, *The Light of Asia*, could have made it a living faith to multitudes of ordinary people in the West. It was the foundation of the Theosophical Society by Mme. Blavatsky and her helpers that planted the idea of this Wisdom as a way of life and a solution to the riddles of human destiny in the Western world. And this is the first of those *creative ideas* of Theosophy which are the subject of my talk: the discovery of a generally intelligible Western dress for doctrines that had hitherto been the property of small groups of scholars, and of poets who had perhaps been dreaming rather than giving the full allegiance of their minds and souls to the Ancient Wisdom. Mme. Blavatsky did not achieve this solely by her books, which, apart perhaps from *The Key to Theosophy*, are certainly not reading for the man at the twopenny library. It was done by the impact of her personality, of her mystical and psychic gifts, of her organizing genius. Without some such dynamic individual, it is hard to see how it could have been done at all.

There is no more sickly disease to which ideas are subject than the process known as "dating." We look back to theories and creeds that appealed 50 years ago and find them subtly changed. It is not that they now seem definitely false, but that it no longer seems to matter much whether they are false or true. They have become simply *irrelevant* to our problems. Now my contention is that the ideas of Mme. Blavatsky certainly do not "date." Her books may preserve the record of disputes which have now little interest for us; they may reveal traces of scientific and historic speculations current in the 19th century and now generally outgrown.

But her central doctrines are as alive and relevant to our existing situation as they were to the situation amid which she wrote. I say *relevant*; I do not say *generally accepted*; that is another matter. A "dated" idea is one that nobody bothers to deny with any energy. If it is hotly contested, then you can be sure that it at any rate makes a difference still. Let us take one or two instances.

Among the disconcerting features of our time is the resuscitation of Materialism, a philosophy hopelessly discredited 50 years ago. There is, no doubt, a political reason for this. Materialism has come back with the rest of the Victorian *bric-à-brac* of the Marxist creed. There is also to be reckoned the dazzling effect upon the popular imagination of the stupendous recent discoveries of physical science. These things, however, cannot conceal the inherent contradictions of that scheme of thought. Yet there is no doubt that today the battle with Materialism is on again, and we may ask how Theosophy stands in this vital conflict. Assuredly it does not stand on one side; it never has. The Monism for which Theosophy stands repudiates equally the view that the essence of the Universe is mere Matter and the dualism that would cleave the Universe into two spheres, a transcendent Deity, who is spiritual, and a creation that is material, with man distracted by his possession of the two disparate natures, spirit and body. For Theosophy, in Mme. Blavatsky's own words, "visible and solid matter" is simply the "periodical manifestation" of the One Reality, which unites in Itself the principles of Spirit and Matter, and which she terms "*meta*-spirit."[1]

Now, although Mme. Blavatsky was as capable of arguing this thesis dialectically as any philosopher who has ever lived, she knew the world well enough to realize that subtle and sustained intellectual argument could never be the way to convince the mass of humanity, at its present stage of evolution, of any truth whatever. From the first she realized that she must deliver the message she held herself charged by Spiritual Guides to communicate by devoting the whole of her personality, with its wonderful psychic gifts, to the task. Argument may go on about the particular "phenomena" she produced to impress her disciples; what seems clear is that she had the endowments of a *psychic*, and that she gave an immense stimulus to the now wide-spread study of such subjects as clairvoyance, telepathy, telekinesis, E. S. P., the powers to be gained by the discipline of *yoga*, psychical research, and the possibility of communication with other planes of Being. Her approach to the wider world beyond ordinary perception was not simply a matter of reasoning; it was *experimental*, it was pragmatic —and how does that side of her activity look in the light of today?

[1] *The Key to Theosophy* (Theosophy Co. (India) Ltd., 1948), p. 33.

When she began, the world laughed at a woman who seemed to it to be trying to revive exploded superstitions. Now we even find universities where such researches are an endowed subject. I would claim, then, as a second proved "creative idea" of Theosophy its resolve to "investigate unexplained laws of Nature and the psychical powers latent in man."

It is hard for us today to realize a condition of psychology in which the idea of "the unconscious" did not exist or was only vaguely surmised. Yet William James dates from only 1886 "the discovery... that...there is not only the consciousness of the ordinary field," but "an addition thereto in the shape of a set of memories, thoughts and feelings which are extra-marginal and outside of the primary consciousness altogether,"[1] and it was only in 1892 that Frederick Myer's celebrated "Essay on the Subliminal Consciousness" was published.[2] Freud and the psychoanalysts have brought this idea along prodigiously since; but we may remember that *Isis Unveiled* was published in 1877 and *The Secret Doctrine* in 1888, and that throughout Mme. Blavatsky's work runs the doctrine that the human ego is of far wider extent than the personal consciousness attached to the physical organism, which alone functions normally upon this plane.

For a most suggestive study of the anticipations of psychoanalysis in Theosophy readers may be referred to Dr. Hugh Shearman's recent book, *Modern Theosophy*, in which he quotes C. J. Jung as saying that such personalities as Mme. Blavatsky, "though seeming like tiny, scattered islands in the ocean of mankind, are in reality 'like the peaks of submarine mountain ranges of considerable size.'" If the discovery of the "unconscious self" is one of the most powerful creative ideas of modern psychology, then Theosophy may claim a pioneer's share in it.

I will in conclusion refer to the idea which was from the very beginning part of the programme of Theosophy, "to form the nucleus of a Universal Brotherhood of Humanity." I am aware that the repetition of the word "brotherhood" is no panacea for all the ills that beset our race. A man's difficulties do not end when he has admitted all other men to be his brothers. Abel had a brother who might be considered quite a little problem child; so had Esau. But does anybody dispute that this universal brotherhood is *the* crying need of the world today, indeed, the very condition, so far as we can see, of the survival of the present race of men? Theosophists cannot possibly be told when they press this point, "Oh, that idea 'dates'!" It is the

[1] *The Varieties of Religious Experience*, p. 233.

[2] In fairness E. V. Hartmann's *Philosophy of the Unconscious*, 1869, should not be neglected.

most living of all issues. And, writing at a period, the 1870's and 1880's, when the idea of large-scale international unity was very faint, when indeed the relative poverty of communications made the people of the earth far more widely separate than they can possibly be today, it was the leaders of the Theosophical Movement who put their finger upon what was to prove the most urgent need of the future, the *one creative idea for world politics.*

An eminent Jesuit has recently declared that in his opinion Theosophy is not likely "to have much of a future as a philosophy or institution." It certainly seems to keep well up with the present.

D. L. MURRAY

## THE MORAL OF THE FABLE

Æsop always put the moral at the end of his fable. In this he showed his skill both as artist and as teacher; and illustrated a principle that is important in handling the story as a means of promulgation of moral truths.

In dealing with children, especially, it is important that a story which is to yield a moral should be well told as a story. Telling a story is a way of appealing to experience—of course, experience felt and rendered so as to exhibit clearly its *significance* rather than its details. If the story is not convincing in itself, it becomes no part of the young audience's experience; therefore, the appeal fails. Not only that, but the children feel also that the principle involved was offered to them on false pretences. When they are ultimately convinced of it, after such a feeling, it is not because, but in spite of, the badly told story. They might have been more helped by a patient reasoning to prove the abstract principle itself.

What gives such convincingness? As in abstract discussion, sincerity. But there is a story-teller's sincerity which is analogous to, but not identical with, that of the reasoner.

To be sincere, the reasoner must have himself felt the cogency of the arguments he advances; he must not have accepted his conclusions from some other motive and invented his arguments for the benefit of his listener. Now, the story-teller may sincerely accept a moral principle because it satisfies his reason, and even his heart; but if he does not *see* it in his experience, as the listener is to see it in the story, he is doing something analogous to the reasoner's invention of arguments for an ulterior motive. The motive's being good avails nothing. Its being ulterior kills the story.

The writer of fables with morals, therefore, must not be content with the soundness of his moral. He must assure himself that he sees it vividly in the story. This will steer his story safely between two dangers: that of being overcrowded with "realistic" detail which obscures the significant principle and that of appearing to be a fabrication to support a pet theory.

Anecdotes from personal experience are more often successful than the story with a moral because they are open only to the first danger; we have already *seen* their significance, or we should not tell them. And a clear-headed person has no difficulty in selecting the relevant aspects of an incident. The other faculty, that of vividly *seeing* a universal significance in particular incidents, is rarer. Perhaps those who do not feel sure of themselves had best read well-written stories to the children under their instruction.

L. W. S.

# ADVICE TO A YOUNG POET

[ We are publishing in two instalments, in successive issues, the illuminating and practical advice offered in this article by **Bhikshu Sangharakshita.** The several thoughtful essays from his pen which have appeared in our pages have been on religion and philosophy, but this article shows, as he himself has written, "how often the qualities of the poet are identical with those of the mystic, and how near Poetry often is to Religion." The reader will not be surprised to learn that this English Buddhist monk, who has for the last several years made India his home, is himself a poet. He is, in fact, as he has written us, "a poet who became a bhikshu, not a bhikshu who has become a poet." This article, he tells us, "arose out of some discussions with my friend Shri Sachindra Coomar Singh, a young Nepali poet," and we are sure that it will be of value to other younger brothers in the art of Poetry.—ED. ]

## I

The utility of giving advice to a young poet may be questioned. One gives advice with the intention of improving, in some way or other, the person to whom it is addressed. Such a procedure may be admissible when we are concerned with an art or a science that can be taught and learned; but with regard to Poetry we have the classical assurance that poets are born, not made (*Poeta nascitur, non fit*). Let us at the beginning of these remarks disclaim the fond hope that they will help make a poet out of any one who is not a poet already. All that they hope to do is to tend what Nature has planted; to suggest to the young poet ways in which the capacities he possesses may be developed; to indicate the discipline by which his still inchoate inspiration can be transformed into the deliberate creativity of the mature artist.

Poetry, like other things, has two distinguishable, though inseparable, aspects: substance and form. Our hints on the cultivation of these aspects will be given separately; but it should be borne in mind that the distinction is made for the sake of convenience in exposition and does not correspond to any division of parts in the subject. In the fire of creative genius, substance and form are made to coalesce into the partless whole which is a work of art.

By the substance of Poetry we mean the experience that it contains. This experience is emotionally rather than intellectually toned; for, although Poetry contains definite thoughts and ideas, in its essence it does not consist of these. Even the most abstract and philosophical statement possesses emotional value, however little that may be. Conversely, even the most intensely emotional poem contains intellectual

elements. In the best Poetry, however, these elements occupy a strictly subordinate place and appear to function solely as aids to the exhibition of a non-intellectual experience. But here, too, we must beware of contrasting too sharply what are the co-existent aspects of Poetry rather than its mutually exclusive parts.

By the form of Poetry we mean the different species of poetic composition (lyric, epic, dramatic, etc.), together with the various metres, stanza forms and styles in which the predominantly emotional content is expressed. From our previous remarks it will be obvious that the substance of Poetry is not related to its form as wax to a seal, but in a manner so intimate that, strictly, it is impossible to speak of a relation at all.

Poetry expresses the personality of the poet. It records his deepest feelings and sublimest thoughts, his tears and smiles, anguish and delight, frustration and fulfilment. In short, it is the more or less complete embodiment of his whole experience of life. As the poet is, so also will his poetry be. Any change or development in the one will inevitably be paralleled in the other. To improve the poetry we must, therefore, first of all improve the poet whose expression it is. This improvement will not be ethical but artistic—or at least not directly ethical; for, if Plato is to be believed, since Beauty, Truth and Goodness are equally aspects of Reality, an approximation to one is also, indirectly, an approximation to each of the others.

The personality of the poet has, like the personalities of other men, two aspects: emotional and intellectual. The advice which we are about to offer the young poet therefore relates firstly more to the culture of his emotions, from which is created the substance of his poetry, and, secondly, more to the culture of his intellectual faculties, whence it derives its form. Once again, however, distinctions should not be mistaken for divisions. It should also be noted that the emotional and intellectual culture with regard to which our advice is offered is of a strictly limited kind, being simply what is significant and valuable from the poetic point of view. Moreover, our remarks are not exhaustive but suggestive. They do not provide a ready-made programme of poetic self-improvement but simply point out some of the qualities which, in the writer's opinion, a young poet should take special pains to develop.

There are five predominantly emotional qualities—aspects of the poet's experience of life—which, when developed, will enrich the substance of his poetry. These are: Observation, Sensitiveness, Sympathy, Solitude and Reflection.

All our knowledge and feeling begin from the impressions we derive from our five senses. Those derived from the eye are, however, more prominent and important than those entering through the ear or the other senses and we have therefore chosen the word *Observation* to cover the

poet's intensified awareness of the whole external world. Everyone sees mountains, trees, flowers, houses, people's faces and a thousand other things, every day. But the poet—or the artist—should not be satisfied with merely seeing things: he must learn to observe them. Observation of course implies concentration. A poet should be prepared to spend a whole day looking at a flower, for only then will he be able to observe it. Observation means a vivid awareness of the unique individuality of things. A poet should be alive to the subtlest differences of colour, shape, contour, tone, touch and smell and should know the exactly right, the inevitable, word with which to describe every one of them. He should mark the different ways in which trees, in accordance with the stoutness or slenderness of their trunks and branches and the relative scarcity or abundance of their leaves, dance and sway in the wind. He should be able to detect the change in the cuckoo's cry from month to month and the personalities of different kinds of flowers should be as distinctly recognizable to him as those of individual human beings. This faculty of intense observation has been beautifully illustrated by Shelley, who says of the poet:—

> He will watch from dawn to gloom
> The lake-reflected sun illume
> The yellow bees in the ivy-bloom...

Incidentally, the description of bees as "yellow" is a fine example of the kind of observation of which we are speaking. Any ordinary person, if asked to describe in one word the colour of a bee, would reply either that it was brown or that he had never noticed the insect's colour. The poets quite often startle us with epithets so fresh and original, yet withal so apt and vivid, that we realize with shame that we had never troubled to observe the objects to which their genius so triumphantly applies them. Those who are not poets can generally see Nature much more vividly through the eyes of the poets than with their own. Who had really seen the blackness of ash-buds in March, or the greenness of the evening sky, until a Tennyson or a Coleridge taught them to do so?

But, though second-hand observation may suffice for the ordinary person, a poet cannot be satisfied with seeing Nature through the eyes of another poet, however great. For him, in so far as he is a poet, not to see Nature with his own eyes is not to see her at all. Though he appreciates and admires the beauties of description found in poets of long ago, he does not simply purvey them at second hand in his own poems. On the contrary, he observes Nature with his own eyes as clearly as he can and describes what he has seen as strikingly as he is able. Few evidences of a decline in poetic vitality are more unmistakable than poets' slipping into the habit of drawing their knowledge of natural objects not from life but from literature. Such bookish poets merely describe descriptions. Hence their poetry,

though it may possess other great and noble qualities, does not impart to us the sensation of immediate impact with life. It may possess sweetness, artistry and charm but it is lacking in freshness, vigour and reality. Similes and metaphors, which are of the very essence of Poetry, are born of personal observation. The more accurate and truthful is the poet's observation of the beauties of Nature, the more readily will he apprehend the deeper relations and subtler interconnections which exist between them. The readier this apprehension, the more original, impressive and illuminating his similitudes will be.

By *Sensitiveness*, which is an entirely emotional quality, we mean depth and delicacy, or strength and refinement of feeling. Most people consider those emotions to be powerful which are accompanied by violent physical action; but in fact the opposite of this belief is nearer the truth. The more subtle an emotion grows the less adequate become the normal bodily means of its expression. A blow or an embrace may suffice to embody the full content of the grosser forms of hatred and desire. But by what motions save by those of Poetry, Music and the Visual Arts shall the finer feelings of the human soul find expression? The poet is compelled to give vent to his emotions in verse because they cannot be realized through any human relation: they refuse to terminate, in the noble words of Plato, on finite and particular objects; but protract themselves into the infinite and universal realm of Poetry and Truth. It is in this capacity of protraction or penetration into Reality that the strength of an emotion truly consists. Subtlety and strength of feeling are, therefore, fundamentaLy one quality. This quality we have indicated by the term "sensitiveness." The poet is aware of, and responds to, not only the grosser vibrations of the world of sense, but the immeasurably higher and finer vibrations of a world which lies beyond, a world which metaphysicians describe as a world of values but which the poet generally prefers to describe as a world of ideal forms of Beauty. It should not be thought, however, that the poet's aspiration takes wing on a world-transcending flight of the alone to the Alone. If there be mysticism in Poetry, it belongs more to the *via affirmativa* than to the *via negativa*. And if the poet possesses, as Aldous Huxley finely says of D. H. Lawrence (and his words have been applied with equal justice to Rainer Maria Rilke), "a capacity of experiencing unknown modes of being," he experiences them not by abstracting himself from sensible objects but rather by interpenetrating the r essence with his own. Most poets would echo the words with which Wordsworth concludes his famous *Ode*:—

> To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears.

The last four words are significant.

No outward and visible sign of emotion, such as tears, is capable of expressing the full depth of the inward and spiritual grace of the poet's thought, or the extreme intensity of his feelings.

Experiences of this kind may be natural enough to a poet of Wordsworth's eminence. But by what means can the young poet of today even approach the altitudes at which they are possible? How is he to subtilize his feelings to the point at which they can become sensitive to the most delicate touches of the Eternal Beauty? The solution to this problem lies in the domain of what may be termed the asceticism of art. Æsthetic and religious experience belong to a common order and, in the former no less than the latter, the higher and subtler reaches are to be attained by the renunciation of those which are, in comparison, low and gross. The philosophy of this ascesis, and the manner in which the lover of Beauty ascends from the experience of its lowest to the experience of its highest forms until, in the last supreme flight of his soul, he soars into the presence of Beauty Ineffable, has been for all time unfolded with matchless artistry in Plato's *Symposium*, wherein the incomparable genius of the Athenian poet-philosopher has magisterially blended the scattered rays of Philosophy, Religion and Art into a single dazzling beam that penetrates far, far into the obscure depths of Reality.

In these remarks it is our more modest intention to offer only one or two suggestions (apart from advising the young poet to read and reread the *Symposium*) concerning the cultivation of sensitiveness; for the subject is so intensely personal, and depends so much more upon the sincerity and integrity of the poet than upon the mechanical application of rules, that even these are advanced with hesitation. To begin with, it should be clearly understood that emotion is essentially a force and that it has a natural tendency to express itself in some outward form. If this force is consciously checked, so that it is no longer able to express itself in the normal manner, the inhibited energy will assume a subtler and more powerful form and therefore tend to find expression on a higher plane of experience. Feelings are like fountains, in which the water, unable to find an outlet on its own level, shoots up through a narrow aperture to leap a hundred feet into the air.

It should be noted that the "check" of which we speak is a conscious and deliberate process. Were it unconscious, then the inhibited emotion would simply be pressed down into the unconscious depths below the conscious surface of the mind and what psychic disturbances a repressed emotion is capable of creating have been too strongly insisted on by psychoanalysts to need repetition here. The poet, like the mystic, has at all times to be aware of his feelings: he must saturate them with consciousness. For, like the breath,

thought and emotion are naturally inhibited when the unwavering beam of awareness falls upon them and at once resolve themselves into subtler forms, just as the dew melts, in the warm rays of the early morning sun, into mist and air. These subtler forms are the raw material not only of art but also of spirituality. From them the poet, the painter and the musician create, in their respective media, images of imperishable beauty; while the mystic, repeating the process of inhibition over again, rises to even sublimer heights of experience. Such are the principles to be followed in the cultivation of sensitiveness, or delicacy and depth of feeling. The exact manner of their application must be determined by the young poet, no less than by the novice in mysticism, for himself.

Supremely important as the cultivation of sensitiveness is, it should not be supposed that in the previous paragraph we have advised the young poet to isolate himself in an ivory tower of rarefied personal emotion. The varieties of Poetry are multitudinous and by no means all of them deal with the poet's private feelings. Epic, narrative and dramatic poems, for instance, are generally concerned with the thoughts, feelings and actions of people far remote in time and place from the poet who narrates them, and in widely different circumstances from his own. Even lyric poetry, into which the poet's deepest and most intimate experiences naturally flow, is sometimes in a manner dramatic, being written by the poet not in his own character but in that of some other person, real or imagined. Here, however, our concern is not so much with the form as with the manner in which this is done. Descriptions must possess liveliness and poetic truth. It is not enough for the poet to observe accurately and delineate naturally external effects of strong feeling; for, as we have already said, the most powerful feelings cannot be adequately expressed by any bodily movements. By an act of sympathy the poet must project himself out of his own personality into that of another being and experience the emotions of that being because, for the moment at least, he has become one with him. This capacity for universal *Sympathy*, in which the joys and sorrows of others are felt as keenly as our own, is yet another quality which has to be developed by the poet no less than by the religious devotee. The secret of Art is identical with the secret of Spirituality. Shelley writes in *A Defence of Poetry*:—

> The great secret of morals is love; or a going out of our nature, and an identification of ourselves with the beautiful which exists in thought, action, or person, not our own. A man, to be greatly good, must imagine intensely and comprehensively; he must put himself in the place of another and of many others; the pains and pleasures of his species must become his own.

The emotion to which Shelley, in

this passage, from his more general point-of view, has given the name "love" corresponds with what we, from the special point of view of Poetry, have called "sympathy." We would go further than Shelley only in advising the young poet not merely to make the pleasures and pains of the human species his own but also to cultivate a feeling of identity with, and sympathy for, every kind of sentient being. The poet's sympathies must be universal. He must be able to enter into the existences, and share the feelings, not only of human beings, not only of birds and beasts, but even of trees, flowers, mountains, streams and stones. A poet in whom this quality of sympathy is highly developed will be able to describe the thoughts and emotions of others with peculiar force and vividness. For he will be describing not what he has observed from without but what he has experienced from within.

It is for this reason that supreme Poetry, no less than the higher kind of Religion, possesses the power of lifting us out of the littleness of our individual being into an infinitely deeper, richer and wider kind of life. To read Poetry of this exalted type is much more than witnessing unfamiliar situations and novel sentiments: it is an initiation into a new mode of being. Momentarily we experience what the poet experienced when with his "glassy essence" he interpenetrated the essence of another form of life and felt the pulsation of its existence as his own. Sympathy is therefore closely allied to self-transcendence, to the power of getting beyond one's personal ego.

A self-centred man may be a competent versifier; he can never be a great poet. Beauty and goodness once more join hands. The cultivation of sympathy implies the adoption of a selfless attitude towards life. As we remarked at the outset we entertain no hope that these suggestions will make a poet of any one who is not a poet already. The utmost they can accomplish is to help in the development of a congenital aptitude. Sympathy, even more perhaps than any of the qualities already mentioned, is a natural endowment; and we are therefore able to offer less advice on its cultivation than on that of any other quality. All that can be suggested in this regard is that the cultivation of Observation and Sensitiveness will naturally contribute to the enlargement of the poet's sympathies. Since we generally find it easier to sympathize with the sorrows than with the joys of our fellow men, the young poet may in addition be recommended to direct his attention first of all to the miseries and misfortunes of others, and only afterwards to their consolations and blessings. For, if they are contemplated in the reverse order, he may feel not sympathy but envy. More than this cannot be said on the subject without trespassing beyond the uncertain boundary which divides the life æsthetic from the life spiritual and exchanging the realm of Poetry for the sister realm of Religion.

BHIKSHU SANGHARAKSHITA

*(To be concluded)*

# THE NEED OF A UNIVERSAL PHILOSOPHY

[**Dr. S. Vahiduddin** examines in this thoughtful article the shortcomings of philosophy which fails to rise to the universal and the transcendent and pleads for a universal approach not only in thought but also in action, in education and in politics, " to lift man above the partitions of the schools and the cleavage between the East and the West. "—ED.]

Philosophy as a goal of human speculation is the *philosophia perennis*, the embodiment of universal knowledge. But philosophy as a historical manifestation has strayed in devious ways and often wasted itself in speculations with no perennial significance. Philosophers indeed have through the ages struggled for universality but ever and anon they succumbed to the ills of the times. Scepticism, pragmatism, utilitarianism, positivism and other counsels of despair took their toll and philosophers betrayed their universal mission.

But there were notable exceptions. Plato and Aristotle forced their way to universality. Plato saw in the philosopher the spectator of all times and places who alone, with his vision of the universal, was capable of ruling. The Greeks in their philosophical tradition were governed by confidence in reason. Rationalism was natural to them. Philosophers of the West followed the Greek way, aiming at a detached and rational formulation. It was for Spinoza the function of a philosopher neither to laugh nor to weep but to understand, to understand even understanding itself, to apprehend the sunshine and gloom of life. Hegel subordinated every value to knowledge and saw in philosophy the highest knowledge.

Philosophy in the West has been theory. Philosophy in the East, especially in India, has been more. It has sought and offered salvation and light in suffering. Existentialism, which has attained such a vogue in Europe today, is a reaction against the European philosophical traditions and represents a swing back to the religious roots of European culture. It is a return to the spirit of Augustine, Pascal and Kierkegaard, a return to the fundamental problems of human life and existence, though its vision is hazy and its ways are doubtful. But a philosophy that is to be universal must absorb and surpass every school.

Philosophy has till now been a slave of the times. Every poet said Schiller, is the child of his age but woe betide him when he becomes its favourite! Philosophy, too, cannot escape its own epoch but it is disastrous for it to become only the mouthpiece of the times. Even for Hegel, philosophy could not raise itself above its age. The spirit of philosophy is the spirit of the age, the consciousness of the epoch. But it may be also an anticipation of the

morrow. Nay, it may even be a protest against the spirit of the times, or the epochal consciousness, as Jaspers calls it.

In Hegel we find only respect for all that is, from which political subservience follows as a dangerous corollary. But all that is does not remain where it is. The spirit is constantly in revolution. Hence the consciousness of philosophy becomes the consciousness of a revolution. The reactionary and revolutionary moments are so intimately blended in the philosophy of Hegel that it is difficult to know where we stand. Perhaps it is characteristic of all revolution that we do not know where we are and the result is a surprise or a shock. Anyhow the Hegelian synthesis was by no means the last word, the reconciliation of all conflicts. The nemesis that, in the shape of dialectical materialism, overtook Hegel's philosophy shows the dismal failure of the last great attempt in the West at a universal synthesis.

It is the beginning that matters most in philosophy and hence the quest of a method looms large in philosophical speculation. Descartes started with doubt and ended in certainty, the certainty of his own being: *Cogito, ergo sum.* But the Cartesian way is only the way of knowledge. As Aristotle remarks, what is "first" and primary for my knowledge need not be "first" and primary in itself. The real order would be "I am, therefore I think." Thought presupposes my existence and my existence needs no thought. Awake or asleep, fully or dimly conscious, I am. Descartes pursued the right way, however, in taking thought to include almost the whole field of consciousness.

But even in its limitation thought as thought reveals self-transcendence. Thought negates itself and transcends itself in quest of an absolute reconciliation. As a dialectical movement it has its own limitations and it is impossible to accommodate every antithesis in the final synthesis. The tragedy of Hegel's philosophy is the tragedy of life.

Thought ends in frustration. But its long and weary way has not been in vain. It is characteristic of modern times that frustration should play such a vital rôle in the philosophy of Karl Jaspers. But self-transcendence is not characteristic of thought alone. In language and in social communication we meet other forms of self-transcendence. Society is the embodiment of objective transcendence. In love, sympathy and friendship we leave the solitary confinement of our own being and correspond and converse with one another. Language is one of the several modes of communication. But words, like "Nature," "half reveal and half conceal the soul within." Language might frustrate its own end and give birth to misunderstanding. But language is a human prerogative. It was Wilhelm von Humboldt who remarked that man does not create language, but it is only through language that

he has become what he is, distinctly human.

On the basis of these characteristic human interrelations and responses, society comes into being and with its rise man's conception of duty takes on a new significance. The German sociologist Ferdinand Tonnies distinguished between society as a natural fellowship based on spiritual or biological foundations (*Gemeinschaft*) and society as an artificial grouping (*Gesellschaft*), a conglomeration of individuals brought together accidentally through extraneous bonds and fleeting interests.

It is only when society takes an external and artificial form that a threat to personality begins to develop. Men and women without any personal imprint, imbued with the spirit of the commonplace, come to predominate. Martin Heidegger's protest is against the condition of man when he becomes "anybody," a social repetition.

But when society brings about communication between persons who suffer with one another, who love one another and convey the light of reason and the fire of passion from one to another, culture is born. Culture is the embodiment of man's appreciation of lasting values. As a product of culture man does not stand in a natural process; he belongs not to a generation that passes but to a historical process. He holds his own in the storms that rage round him; he thinks and contemplates his own thoughts, acts and appreciates all that is beautiful and sublime.

The State is a ruling society whose function is not to rob the individual of freedom but to assure him freedom against alien assault and to provide conditions favourable to his growth. The State has to guard and promote culture, to work for cultural security. Every order presupposes restraint on individual liberty and every State, as the embodiment of national traditions and as the historical manifestation of a nation's will, has the right to assert itself against the individual's passing whims.

Every State, even a democratic one, is held in a painful tension between authority and individual liberty. The accent constantly shifts between these and statecraft is called upon to strike the balance between them. In things mundane, however, there is always a falling short of fulfilment and the State as an idea does not find a corresponding expression in reality. Once dominated by unscrupulous individuals with vested interests, it ruthlessly curtails the freedom which it was supposed to guarantee. Time and again, in the person of a tyrant, it has stained its hands with innocent blood.

The State, however, can never in justice trespass on the rights that flow from the very idea of personality. Man is not a machine, nor is he only a living organism. He is a person and has rights as such. He is not only unlike every other but can transcend the limits of his own

life. He is, as Max Scheler said, the great hermit who can deny his own life and yet he is also a born dilettante who can pursue pleasures for their own sake apart from biological considerations. Even the philosophy of Bergson remains enmeshed in biological categories, so it is no wonder that the problem of personality eludes its grasp.

Eastern thought has always attempted to pass beyond life and mind to the realm of personal spirituality. Justice is the virtue of the State, said Plato. It is only philosophical justice to recognize different orders of being as autonomous, to give every plane of existence or of value its due and yet to recognize the One, the nameless ground of all names and determinations. Philosophy moves from *Saguna* to *Nirguna*. Modern ontologies, notably Nicolai Hartmann's, have shown scrupulous respect for different orders of being but without any transcendental cognizance they leave world history to chance.

Philosophy is called upon to undertake a critique of the times and to evaluate the historical moment of man's existence today. Man has become so dissatisfied with himself that he seeks to forget himself in diversions of doubtful value. In spite of the fact that everyone is condemned to capital punishment, as Victor Hugo said, people have no patience with life. The great question of Hamlet, "To be, or not to be?" is decided by statesmen in their assemblies or by soldiers on the battlefield. Man is uprooted, says Jaspers, he has lost his sense of the Divine Presence. Heidegger finds man "thrown" into the world, a child of care. The dread of existence hangs over the philosophy of Heidegger. "Light, more light!" Goethe cried in the agony of his soul. Is the evil in man so radical as to lead him inexorably to his doom?

If not, what is the way out of this darkness? Humanism in European speculation could not succeed because, when man himself becomes the last word of existence, he cannot go beyond himself and when he cannot transcend himself he cannot attain to humanity. Humanity itself points to something higher than man. Kant said, it is the idea of humanity that lives in man that is sacred. With the idea of Man, man surpasses himself. Humanism failed in the French Revolution because it had no higher recourse than itself and Communism fails in its very success because, in spite of all its sacrifice and its zeal, it cannot go beyond itself. It is the same with the Humanism of Sartre and Heidegger. Only in Jaspers do we find the sense of Transcendence hallowing our efforts. But Jaspers finds Transcendence mostly in frustration. It is not, however, to be found only in frustration; in all fulfilments of love and duty we become aware of Transcendence.

But if philosophy is to fulfil its universal mission it has to give a new orientation to the conception of man and the State. It has to imbibe

the great traditions of both the East and the West, to make itself refulgent with the light of the East and quickened with the vigour of the West. How can this reconciliation of East and West be brought about? The rationalism which has characterized the Greek tradition and the irrationalism which has been the hall-mark of the philosophy called Eastern need reconciliation.

To begin with intuition or immediate knowledge would be idle. The irrational principle, by whatever name called, and which, following a great mediæval tradition, we might call "illumination" should come after thought, not as a substitute for thought. Illumination is not the negation of thought but its enrichment, its development and culmination. It is the journey's end and not its beginning.

But, whether we follow thought to its final consequences or not, the problem of action is urgent. We ought to do our duty, though the heavens fall. With Kant and the *Gita* we have to affirm the unconditional imperative of duty. Our duty knows no "ifs"; it is categorical. But it is not "abstract." It is chastened by love and seeks fulfilment in personal communication. On this categorical basis other imperatives may arise which are conditional and hypothetical. But we cannot make the imperative of morality itself conditional without imperiling its very existence.

Man has in our day become conscious of rights at the expense of duties. No doubt it is the function of the State to assure the citizen of his rights against his fellow citizens and the duty of an international authority to guarantee the rights of a State against other States and the rights of a group in a State against the State. With all that man has suffered in the past in national States, he is looking forward to the creation of a World State to herald a new era of peace and to effect a lasting reconciliation between moral and political life.

Kant had already seen that perpetual peace could be brought about only on the basis of world federation. Politics would not conflict with morality if all its maxims required publicity to be effective. Secrecy breeds mistrust and *vice versa*.

But the State might fail in its duty and the international authority might shirk its task and become the mouthpiece of power politics. Against the limitations inherent in the world structure there is no guarantee but faith in the significance of existence, appearances notwithstanding. All that is real is rational and all that is rational is real, said Hegel. But the real is only partly rational and the irrational residue defies our wits. It is only our faith, not so much in the rationality of the real as in its significance, that can illuminate our path.

Education is the responsibility of the State and Plato wisely accorded to education a decisive rôle. But modern education, without any

philosophical assessment of Man, portends ill for human culture. Only true education can lead man to look beyond the relativities of human existence to lasting values, beyond the daily routine of human life to the creations of art and the wonders of religious experience. Only such an educational ideal can satisfy the aspirations of the East and make the school again a sanctuary and an *ashram*.

Man is the measure of all things, the ancient Sophist said. Efficiency and utility are the measures of man, the modern educationists affirm. But man cannot be the criterion of himself; and efficiency and utility cannot be the measure of all values. All educational endeavour should be to sustain the spirit of sacrifice in us, the sacrifice, to higher values, of our natural devotion to lower values; the sacrifice of the good to the better. The ideal should not be that of good living but that of living worthily. Seek not happiness but deserve it, said Kant.

Only on the basis of such an orientation in education can the sense of collective responsibility grow in us. We should then feel guilt with the guilty and our heart would beat in unison with the rest of mankind. Today a painful tension is developing between the individual and society. In social relations man becomes "anybody," he loses his "ownness," as Heidegger would say, and in solitude, in detachment from society, he becomes "autistic," to use an expression of the Swiss psychiatrist Bleuler. It is now for education to make the individual fruitful for society and society significant for the individual, to preserve at once the values of society and of solitude, of words and of silence.

In the confusion that prevails a universal approach in thought and action, in education and politics, is needed to lift man above the partitions of the schools and the cleavage between the East and the West. It is the function of a philosophy with a universal vision to lead man to reflect upon himself and to reflect light back upon the world, to enable him to act, informed with knowledge; and to know, quickened by love. Philosophy is love of wisdom, said the ancients, and it is only when love is associated with wisdom and wisdom becomes effective in action that a world can be born where life is worth suffering.

S. VAHIDUDDIN

# TRADING LINKS OF OLD WORLD EMPIRES

[ It is an interesting account of the old trade routes that **Mr. Edmund Roberts** of Norwich gives us here. Long before our days of swift transit and telecommunicat on the caravans were threading their slow and sometimes dangerous way across the deserts; and the mariners of different regions were braving the terrors of the seas. Were not these traders making their own affirmation of the essential oneness of the human family in refusing isolation on behalf of their peoples, in bringing their countries' specialities to the world's markets and taking home the offerings of others in exchange? It could not have been only material products that they brought, and who shall say that the invisible freight that these daring adventurers of commerce carried—ideas, customs, attitudes and knowledge, even the ocular demonstration that they afforded to those they visited of their common humanity—was of less value in laying the foundations for the future's dream of a united, peaceful world than was all the treasure their patient camels and pack-horses bore?—ED. ]

The history of civilization might be written around the story of trade routes between Europe and the East. During the course of centuries they have seen the camel and the pack-horse followed by the age of sails; itself only to be superseded by the era of the steamship, and today the aeroplane has shortened the time of conveyance to days, as compared with the months during which goods were in transit in mediæval days. Giant planes now cross in a few hours the very desert painfully trodden by the camel for centuries, such crossings in former days often lengthening into months.

The importance of these ancient trade routes in the story of human endeavour cannot be exaggerated, and historians and archæologists are paying increasing attention to them. Shortly before the last war, for example, British archæologists working in Lower Burma were concentrating on a study of one of the oldest of such routes, that between India and the Far East.

The route crossed peninsular Siam at the only latitude which provided sheltered anchorages on both coasts, which were at the same time connected by what were formerly deep rivers running from the narrow watershed, affording a nearly unbroken waterway across the peninsula. The ancient route begins at Takoapa ( or Taikkala ), believed to be the site of the old mart of Takola, mentioned in the second century by Claudius Ptolemy, the famous Alexandrian geographer. The supposed site of the ancient port is an open sandy space, locally known as the "Plain of Monuments," on an island near the mouth of the Takoapa River. Several mounds were excavated, and the foundations of an extensive early Indian temple have been brought to light. Pottery and

beads have also been found, proofs of habitation at some period or other.

After completing excavations in the neighbourhood of Takoapa, the expedition crossed to the east coast, following the old trade route leading to the Bay of Bandon. When this route was in use the crossing was comparatively easy, but the 20th century explorers found the task slow and difficult because of the low state of the rivers, which have silted up in the course of centuries. There were many rapids and shallows, all of which had to be negotiated with heavily laden boats. The villages along the route were reported still deeply impressed with Indian folklore and the tradition of an ancient Indian migration eastward.

South of the Bay of Bandon lies a remote city called Vieng Sva. It is enveloped by a dense thorn jungle and the archæologists had to hack their way through this before they could reach a moated enclosure with a ruined central shrine. There a beautiful statue of Buddha was brought to light, and it seems that in the remote past Vieng Sva was populated from India. The next city *en route* was Chaiya, which thrived about a thousand years ago and where thousands of bowls, made of porcelain, have been unearthed.

Two other trade routes of lesser importance, subsidiary to this great highway from the Far East to India, have also been investigated. Near the western terminus of one of these, ancient stone baths carved out of the living rock, and still overflowing with hot salt water from underlying springs, were found deep in the jungle. The existence of this thermal establishment would appear to indicate the former existence of a highly developed civilization in the neighbourhood.

The few facts mentioned above show what riches remain to be revealed to us of the history and development of the ancient trade routes of the world. Up to the present, only the surface of the ground has been scratched, so to speak. There is certainly no more fascinating study than that of the growth of these ancient trade routes, along which flowed riches of gold, silver, precious stones, linen, silks, incense and spices. Trade was one of the earliest growths of civilization, and the lines of intercommunication in Europe between the Baltic and the Mediterranean, which were in existence as long ago as the Stone Age, are clearly visible.

The trade routes of the ancient world frequently afforded to explorers the only practicable routes along which to travel. This was so in the case of Marco Polo, who traversed those of Asia. During recent years explorers have been paying considerable attention to these old highways, and among those who have traced certain of them are Dr. Sven Hedin, the eminent Swedish explorer; Sir Aurel Stein; and M. Haardt.

Actually how far back in the mists of antiquity these trade routes began cannot be definitely discovered. Sir Halford Mackinder, who made a

study of their evolution, suggested that some of them began as "raid routes," and in several cases the evidence seems to bear out this theory. The Norse pirates of Northern Europe, for example, sailed out every spring in search of spoil, and came back in the autumn laden with the fruits of their forays. In Africa, again, the routes followed by early European explorers were those originally marked out by the Arab slave traders or their nefarious business. Testimony given by such men as Livingstone relates to the terrible evidences of this trade that were found strewing the routes.

Long before the Christian era primitive commercial highways were in existence. The Stone Age routes of Europe were touched upon in a previous paragraph. They came into being because the amber of the Baltic was in great demand. This led to the establishment of two well-trodden routes from that sea to the Mediterranean. Sir Flinders Petrie has proved that, further south, Gaza in Southern Palestine, mentioned in many places in the Bible, was a great mart in ancient times, trading routes leading to it from the north and the south.

Early trade of this type was not confined to a small area, and it is astonishing to learn how widely scattered the products of the Old World countries became, undoubtedly by means of repeated exchanges. As a proof of this, what is believed to have been Irish gold has been found on the site of Troy, which was flourishing a thousand years B.C. In those days Ireland was one of the most important sources of gold in the world.

The two most powerful of the Old World empires to establish trading routes early in the history of civilization were Egypt and Babylonia In their cases it is possible that raids and forays marked the commencement of the interchange of goods. The fact that each had merchandise of value to the other may have been an accidental discovery resulting from the spoils of war but as time went on, it seems, the people discovered that peaceful trading was more profitable than constant fighting. Palestine lay between the two, and a great amount of merchandise passed through it, and whoever controlled that country had command of the routes leading to the east and the north, and then west to Europe. Thus for centuries there was extreme rivalry over the possession of it, which explains why the Israelites were always struggling for their freedom.

The earliest trade routes, therefore, were established, as it were, as a result of accidental discovery of the value of goods. Gradually, with the passage of time, these routes were extended further east, north and west, until both Europe and the Far East were contributing their quotas of wealth. Men became more venturesome, and the Phœnicians established the first great sea routes in the history of the world, sailing, we believe, as far west as Britain.

Overland another route traversed Asia Minor, and linked up Europe. Pointing towards the East yet another route led to Persia, and the wealth of the Far East was brought to India, partly by the ancient route the British archæologists have been exploring, and then up the Persian Gulf and overland westwards.

The rise of the Greek Empire, which subdued Persia, led to changes and further developments in the routes, although their main directions were unaltered, and it was along the ancient trade routes between East and West that the riches of the world continued to flow in increasing volume. One of the routes led up the Red Sea, which was dotted with important commercial stations, and overland to Alexandria; and an alternative route from the Indian ports led to the head of the Persian Gulf, as mentioned above, from whence the goods were taken overland by desert caravan. It is believed that nearly 2,000 years ago the Greeks were aware of the sea route to China *via* India, for their venturesome pilots thought nothing of the crossing from the Red Sea to India, accomplishing it regularly.

These two main sea routes were supplemented by the great overland route through Asia and China, which it is believed established contact with Western civilization early in the Christian era. In times of peace this route was far more convenient and quicker for the goods of Northern India and China than the ocean routes. The cost of travelling by land was greater, but the expense was more than counterbalanced by the high value of the goods carried, which were generally light and of small bulk.

Three notable routes stretched westwards from China overland, and they converged on the important markets of Samarkand and Bokhara. These towns were great junctions, for there the caravans from China, traversing the silk route, met those coming from India; and there, too, the termini of the routes from the West were met. These ancient trade routes linking East and West maintained their supreme importance until the 15th century, when the discovery of the New World and the Cape route to India and the East completely altered the course of world trade and for a period the sea became predominant.

The Cape Route to the East played an increasingly important part in the commerce of Europe, and for practically three centuries it was unassailed. Not until the cutting of the Suez Canal was transport once more diverted through the Mediterranean. With the discovery and settlement of the New World came the establishment of what was destined to become the busiest world sea route, that to North America, and a little later that to South America was established. Then, towards the end of the 18th century came the settlement of Australia; and this was followed in the last century by the Australasian route. Today, strangely enough, along the

routes linking East and West, traffic is being diverted back once more overland, *via* the air, and at the present time aeroplanes are regularly travelling over the track of the ancient trade route between Egypt and Babylonia, one of the very earliest to be established.

EDMUND ROBERTS

# STUDY OF POLITICS

From Germany we have received a translation of an article by Staatsminister Professor Franz Fendt, "Do We Need Political Science in Germany?"

It ends by saying that politicians ought to be the "first of all scientists." This is the classical Greek attitude. And the same disinterested rationality is shown in the whole argument.

For 200 years now, we have lived in an age of science. In economic matters, where it is profitable and conducive to increase in property, we apply the results of scientific investigation. Not so in politics. Aristotle, Hobbes, Montesquieu, attempted to discover the *principles* of the life and growth of the State. But people generally, and politicians, have been indifferent to these investigations. In politics, we still act empirically, "living according to accidental experiences." We hope that, somehow, through each man playing for his own hand, will come about the solution of the very complex social, economic and cultural problems involved in the life of a modern State. The political scene becomes "the battlefield of groups of interests," and hence, to decent citizens political matters seem rather unsavoury. But indifference does not save these citizens from becoming pawns in the game of these groups of interests, played for power.

Professor Fendt pleads for an institute in Germany that would objectively study political facts and problems, in a spirit of scholarship, free from any party influences. Then the politician advocating any policy and the citizen affected by it can both consider the the question in the light of probable consequences and of the history of similar moves in the past. With such information available, the citizen, who is now disgusted because of the parties' opportunism and group loyalties, will become interested and a genuine public opinion will be built up.

Though this plea is made with reference to Germany, every State in the world needs to consider ways and means to prevent "groups of interests" from dominating political life and introducing into it rationality and detached wisdom.

R. P. S.

# RADHA AND KRISHNA

[ **Shri Irach J. S. Taraporewala** is a well-known scholar of Sanskrit and Avesta lore and in this short paper has something to offer on the much talked of Krishna-Rādhā relationship—ED. ]

Some time back a series of articles appeared in one of the leading papers of Uttar Pradesh from the pen of a well-known Indologist in which he sought to prove that Rādhā, the Gopi best beloved of Shri Krishna, is a later invention of the Bhakti school. He has pointed out that the name Rādhā *as that of a Gopi* is not mentioned at all in the *Bhagavata*, which is the prime source of Krishna legends. The name Rādhā is mentioned, indeed, but as that of some distant relation of Shri Krishna. And in the *Mahabharata* and in the *Harivamsha*, the other two early sources of the Krishna cycle of tales, there is no mention of Rādhā the milkmaid. The *Mahabharata* does mention one Rādhā, but then she is the foster-mother of Karna and not the Gopi.

The question has also been discussed by Dr. Sushil Kumar De, in his standard work on the early history of the Vaishnava faith and movement in Bengal; and he mentions that the Gopi legend first develops in the *Harivamsha* and in the *Vishnu Purana* and it attains its full development in the later *Padma* and *Brahmavaivarte Puranas*. In the latter we get almost the first mention of Rādhā, the Gopi to whom Nanda entrusted the infant Krishna during the rains. Later on the theme of the love of Rādhā and Krishna has developed and it is the subject-matter of the famous lyric poem in Sanskrit—the *Gita-Govinda* of Jayadeva. Since that time the Rādhā-Krishna cult may be said to have begun and this was particularly emphasised by the Nimborka school of Vaishnavas. The Vaishnavas all over India believe implicitly in the existence of Rādhā, and even a family history has been invented for her.

Rādhā, the milkmaid, listens to the flute of Krishna and loses her whole being in him. In the deeper sense "the flute is the irresistible call of the Infinite; Krishna is God, and Rādhā the human soul."[1] This is indeed the correct interpretation of the Rādhā-cult. And a consideration of the root meaning of the name Rādhā helps this idea considerably.

The name Rādhā is used for girls alone because it is feminine. The corresponding masculine form is not found in Sanskrit, but the masculine form *rādha* (or *rāda*) is known in Avesta in the sense of "guardian," and particularly "husband." The word is derived from an Aryan root, *rād*, which has a variety of meanings. In Saṇskrit we have the corresponding root *rādh*, which among others

[1] *Myths of the Hindus and the Buddhists* by Sister Nivedita and Ananda Coomaraswamy, p. 218.

has the sense of "to satisfy" or "to fulfil." So the Avesta *rāda* (masculine) means "supporter," hence "guardian" or "husband." From this comes the secondary sense of "lover." In Avesta the feminine has not been used; and it seems that the Sanskrit feminine *rādhā* originally meant "beloved."

Hence we may conclude that when the Gopi legends of Krishna started, the epithet *rādhā* was applied to every one of these maidens. they were, each one, "the beloved" of Krishna. Each Gopi was Rādhā to the Lord and only later a special Rādhā legend started about the best-beloved Gopi.

The stories tell us that Krishna Himself is ever longing for his Rādhā. One Bengali poet has sung that Krishna's flute has but one note —the call for Rādhā. And we also read that when Rādhā began to think that she was the only beloved of the Lord, Krishna disappeared from her side. For Krishna belongs to every single Gopi. Every human soul is "beloved" of the Supreme Lord.

IRACH J. S. TARAPOREWALA

## PSYCHICAL RESEARCH

In the *Proceedings of the Society for Psychical Research* (Vol. 50, Part 183), May 1953, appears a remarkably objective and factual account by Dr. S. G. Soal, the famous parapsychologist, of his experiments in psychical research. It is a tale of patient and laborious truth-seeking, not of weird and exciting happenings. For a long time Dr. Soal found no evidence at all that he could consider scientific for the existence of any paranormal perception. And even now, after having conclusively proved that of telepathy, he says:—

> In the whole of my life I have met only three persons who have convinced me through personal experience that they possessed paranormal powers.... it is as well to remember that throughout history ESP subjects who can produce their results under controlled conditions have never been numerous.... Probably a larger proportion of the human race possesses sporadic powers of paranormal perception. These are the persons who can justly claim perhaps to have had three or four genuine telepathic experiences in a lifetime.

Students of Theosophy hold that, while this is so at present, *everyone* has such powers potentially and that in a time to come they will be exercised by the race normally. The quotation above implies the admission that phenomena occurring outside controlled experiments are not necessarily due to fraud or delusion; it is only that the scientist, with his rigid rules of evidence, does not feel sure of them. It is odd, therefore, to find Dr. Soal suggesting that such phenomena as "*apports*," "materialized spirits" and "levitation of objects" are not real because he has had no satisfactory experience of them. Though the spiritistic explanation is hard to accept, the mass of testimony to the genuineness of the *phenomena* is overwhelming.

Dr. Soal speaks also of fair and unfair criticisms of psychical research. The latter comes from two sources: certain spiritualists who are anxious to quash any explanation alternative to their own; and prejudiced skeptics like D. H. Rawcliffe, author of *The Psychology of the Occult*. Both types can reach astonishing depths of bigotry and intellectual dishonesty.

Even those of us who think the present conclusions of psychical research too timid are grateful for the invaluable work of men like Dr. Soal and Dr. Rhine in rescuing the subject from mere sensation-seeking and sentiment-mongering.

# NEW BOOKS AND OLD

## A DISTINGUISHED PIECE OF WORK *

These volumes are an important contribution both to philosophical studies and to international understanding. No serious student of philosophy or of human affairs should neglect to read them. Volume I is devoted to Oriental philosophy, and Volume II, in the main, to Western philosophy. Wisely, no attempt is made at strictly chronological treatment or at rigorous historical method. The work is a collection of essays by a team of specialists, mostly Indian scholars. The result is a brilliant mosaic, of which the underlying pattern will be discerned only by those who study the whole with great care. The effort will be amply rewarded. The Government of India is to be congratulated on sponsoring this distinguished work.

The first three parts of Volume I consist of authoritative essays by Indian scholars on Indian Philosophy, and the fourth part is devoted to Chinese and Japanese thought. Volume II deals with Western philosophy, including essays on Persian, Jewish and Islamic thought, under the traditional headings of ancient, mediæval, modern and contemporary. The brilliant essays on contemporary Western philosophy will be perhaps of most interest to many European scholars. It is very interesting to have such recent or contemporary movements as Idealism, Pragmatism, Evolutionism, Realism, Marxism, Logical Positivism and Existentialism presented by scholars from a different cultural climate. Most Western scholars have never tried to look impartially at these developments, still less to look at them together and in relation to one another. This volume may provoke them to the effort.

A specially notable contribution to this final part, is the essay on "Marxism" by Abu Sayeed Ayyub. This, while critical, shows an admirable freedom from hostile bias and makes it clear that Marxist doctrines are worthy of serious academic study. Such an objective approach to Marxism is now almost unknown among Western scholars, and this essay in particular conspicuously confirms the publishers' claim that (as a whole)

> this work reflects in the ideological field the same ideal of international understanding which Jawaharlal Nehru seeks to achieve in the field of practical politics.

The survey by Dr. Radhakrishnan with which the second volume concludes is the work of a mind uniquely sensitive to the characteristic ideas and strivings of both Eastern and Western thought. Thus Radhakrishnan states bluntly that "each age has its faith and our age is committed to science." In a sense this commitment is inevitable in practice, because of irreversible technological advances, but many false philosophical conclusions have been based upon it, *e.g.*, materialistic, mechanistic and positivistic conclusions. Science has not, however, made philosophy redundant, any more than it has made religion redundant. "A scientific study of the facts of nature takes us," says Radhakrishnan, "beyond the facts to the transcendent Being which is also Freedom."

This quest for the transcendent Being is perhaps the most important recurrent theme of Indian philosophy, whether the dominant emphasis be on

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the theoretical or on the practical significance of the quest. With regard to the opposition of theory and practice, indeed, I think that most of the contributors to these volumes would emphasize their mutual interdependence rather than their opposition. Most Oriental thinkers, including the Chinese, recur again and again to the principle that the path to truth is a path of at least moral as well as intellectual discipline. The finite given self must be transcended if the goal is to be achieved, whether the goal be thought of as speculative truth or moral goodness or union with the Divine. To reconcile the quest for the transcendent and for self-transcendence with the love and respect for all life which is evident in most of the Indian writings is an ultimate philosophical problem, and it appears in one form or another on almost every page of these volumes—sharpened by the inescapable challenge of the evil in the world and in ourselves confronting the potential good.

To the "Western mind" and especially to Western minds trained to the idolatry of science, Indian thought must appear excessively "mystical"—and mystical in a bad sense. The careful specialists' essays in Volume I should help to make Indian mysticism more intelligible to Western students, especially if they are read in the admirable spirit of toleration in which they are written; and above all to show the continuity in Indian thought between mystical and figurative modes of expression and what in Europe would be regarded as "properly philosophical" ideas. There is a wealth of material here for students of the relations between mysticism and metaphysics, and between philosophy and poetry—to mention only two central topics. But the most important lesson which these Indian writers have to teach the West is the moral one of toleration—especially now when our most authoritarian Church is openly advocating another and more bloody Crusade.

The primary funcion of Volume I is of course to introduce readers—whether Eastern or Western—to the classical texts of Oriental philosophy and to its traditional schools. The learned essays devoted to this task do not make easy reading, but they will amply repay the strenuous effort of attention which they demand. They provide a unique mapping-out of the basic ideas of the Vedas, the Upanishads, the *Ramayana* and the *Mahabharata*, and the *Vishnu* and *Bhagavata Puranas*. Part III discusses scientific thought in ancient India, recording, *e.g.*, the important Indian contributions to mathematics; it has essays on Indian æsthetics, on Islamic thought, on Sikh philosophy and on contemporary Indian thought. Part IV is devoted to Chinese and Japanese thought; and here most readers will be especially attracted by the accounts of Confucianism and of Chinese Buddhism.

No one, least of all a student trained in the Western tradition, can hope to assimilate the whole of this work easily or at one or two sittings. For many these volumes will function rather as a work of reference. As such they would have been improved by the inclusion of a glossary of technical terms. Perhaps later editions might include such a glossary.

The Introduction to the whole work by the Indian Minister of Education, the Honourable Maulana Abul Kalam Azad, who first mooted the project of this publication, is a stimulating and provocative essay on the "Meaning of Philosophy." It concludes with the challenging words (Vol. I, p. 27):—

> The time has now come when philosophy should turn its attention to the problem of human peace. If it succeeds in this quest and rediscovers the peace which man has lost then...it will write a new book for humanity. It will then, in the words of another Persian poet, have the right to say:
>
> Those who follow this path never tire;
> Because it is both the way and the destination.

D. J. McCRACKEN

# GULSHAN-I-RAZ

It stands to the glory of Islam that, besides its civilizing influence and its dissemination of the ideal of the unity and "oneness of God without a second," some of its mystic and devout adherents have left behind them priceless mystical treatises which have for centuries proved a source of true inspiration and guidance to many earnest souls struggling on the path of Self-realization. One such profound mystic philosopher was Mahmud Shabistari, whose *Gulshan-i-Raz*, "Rose Garden of Secrets," has brought light and peace to many a weary wayfarer on the Path of God-realization. This priceless gem of mystic lore has had several commentaries which help to make it more intelligible to the average reader or the neophyte.

It was in 1880 that this mystic treatise by Sa'duddin Mahmud Shabistari was rendered into English by E. H. Whinfield, Barrister-at-law, at one time of H. M. Bengal Civil Service.

Some of the Theosophical students of those days considered it a book of great value for aspirants and recommended it to fellow students for careful and profitable study in its English translation. This translation was never reprinted and has become now a rarity. After a long and persistent search I happily discovered a copy and have gleaned some teachings of great mystical and philosophical value from it and its introduction, which should be of benefit to seekers after Truth and earnest aspirants on the Spiritual Path.

The following paragraphs are summaries and may give some idea of its teachings to such readers as are not familiar with the Persian language.

The *Gulshan-i-Raz* was composed in 717 A.H. (A.D. 1317) in answer to 15 questions on the doctrines of the Sufis, propounded by Amir Saiyyad Hosain, a celebrated Sufi doctor of Herat. The author's name was Sa'duddin Mahmud Shabistari, so called from his birthplace, Shabistar, a village near Tabriz in the province of Azarbaijan. From a brief notice of his life in the *Mujalis ul 'Ushshak* (repeated in substance in the *Haft Iklim*, the *Safina-i-Khushgu*, and the *Riaz ush Shu'ara*), it would appear that he was born about the middle of the 7th century of the Hejira (A.D. 1250), and that he died at Tabriz, where he had passed the greater part of his life, in 720 A H. The only particulars of his life recorded in these *Tazkiras* are that he was devotedly attached to one of his disciples named Shaikh Ibrahim, and that in addition to the *Gulshan-i-Raz* he wrote two other treatises entitled *Hakk ul Yakin* and *Risala-i-Shahid*. No further information as to the circumstances of his life and times is to be found in the poem itself or in the commentaries, but we know from the *Habib us Siyar* and other chronicles that his birth was at about the time of the incursion of the Mongols under Hulaku Khan, the conquest of Persia, Syria and Mesopotamia, and the downfall of the Abbasid caliphs or "Vicars of God."

There are certain elements of correspondence between Islamic and European mysticism which give Sufism its chief interest for European students. Many of the definitions used in Christian mystical theology would do for descriptions of Sufism. The ruling ideas in both systems are very similar. Thus, for instance, we find the Sufis referring to "love to God," to "union with God," to "death to self" and to "life eternal in God," to "the indwelling Spirit in man," to "the nullity of works and ceremonies," to "grace and spiritual illumination" and to the "Logos." Both mystical systems may be characterized as religions of the heart, as opposed to formalism and ritualism. Both exalt the "inner light" at the expense of outward ordinances and the voice of the Church. Both exhibit the same craving for visions, raptures and supernatural exaltations, and have been productive of similar excesses and extravagances. If Sufism

has its *mevalevis* and *Rafa'is* and *Beshara* fakirs, its dancing, howling and antinomian dervishes; so, European mysticism has produced the omphalopsychitic or navel-gazing monks of Mount Athos, the Jansenist "convulsionaries," the Anabaptists of Munster and the Shakers.

It is clear that the Pantheism of the Sufis, at any rate as expounded in the *Gulshan-i-Raz*, must not be confounded with the European Pantheism of the present day—that Pantheism which, in the words of Bossuet, "makes every thing God except God himself." In the *Gulshan-i-Raz* we find a different kind of Pantheism, held conjointly with a theory of a divine personality and the obligations of morality. Mahmud Shabistari's Pantheism is an amplification rather than a minimizing of the idea of Divinity. He had the sense of his own existence, his own freedom, passing away and becoming absorbed in the sense of absolute dependence on an infinite Being. Compared with this omnipresent, infinite, unseen Power—underlying all the phenomena of the universe, dominating man's will, striving in man's heart:—

> Warming in the sun, refreshing in the breeze,
> Glowing in the stars, and blossoming in the trees,

—all outward existence and agencies, whether in man or in the world, seemed to sink into utter nothingness. In fact Mahmud's Pantheism is a corollary of the Muslim doctrine of *jabr*, usually translated predestination; but, more exactly, the impulse to carry out the Divine Will, the universal action of Allah. The same sense and conviction of this irresistible divine impulse and compulsion, which according to their temperaments drives some men into furious and fanatical action and makes others sit down and cry "*kismat*," impels men of a logical turn of mind to regard not only all action but also all that exists in the universe as the direct outcome or manifestation of the Divine energy.

The whole Sufi system follows logically from this fundamental assumption. Sense and reason cannot transcend phenomena or see the real Being which underlies all; so sense and reason must be ignored or superseded by the "inner light," inspiration or divine illumination in the heart, which is the only means by which men may apprehend the Infinite. Thus enlightened men see that the whole external, phenomenal world, including man's "self," is an illusion, non-existent in reality; and, in so far as it is unreal, evil, because a departure from the one real Being. Man's duty is to shake off this illusion, this clog of Not-being, to die to self, and to unite with and live eternally in the one real Being—Truth. In the progress toward this union external observances and outward forms profit little because they keep alive the illusion of duality, of man's self-righteousness; of his personal agency and personal merit; whereas the true course is to ignore all reference to the personal self, to be receptive to Truth that God may work within and the Divine light and grace enter the chamber of the heart and operate in man without impediment, drawing him to Truth and uniting him with the One.

After an exordium laying down the fundamental principle of the sole existence of the one real Being, and of the illusive non-real nature of all phenomenal being, and a short account of the composition of the poem, Mahmud Shabistari proceeds to inquire how men are to gain this essential knowledge of God. The answer commonly given is, by thought. But thought is of two kinds, one logical, reasoning, the other spiritual, illumined. The first is inadequate because sense and reason cannot transcend phenomena and penetrate to the invisible and incomprehensible Being underlying them. They are powerless to shake off the illusion of the apparent reality of the sensible world. This original defect of the lower mental sight, when it alone is used by philosophers and theologians, shows their incapacity to thus apprehend God.

The second part explains that reason, looking at the Light of lights, is blinded by excess of light, like a bat by the sun. This annihilation of the lower mental vision caused by its proximity to the Light of lights—this consciousness of its own inadequacy caused by its approach to Being—is the highest degree of perception which such conditioned being can attain. When the seer attains this state of the annihilation of his phenomenal self, the true light is revealed to him, as a spiritual illumination streaming into his soul.

The phenomenal world is in itself Not-being, wherein are reflected, as in a mirror, the various attributes of Being. By a species of radiation or effluxion of waves of light from Being, each atom of Not-being becomes a reflection of some one divine attribute. These effluent atoms of Being are ever striving to rejoin their source, but so long as their phenomenal extrusion lasts they are held back from reunion with their divine source.

With regard to man, he is the soul of the world—the microcosm. While other creatures reflect only single divine attributes, man reflects them all. He is an epitome of the universe, and so by introspection he may see in himself reflections of all the divine attributes, the fulness of the Godhead. But on the other side he is black with the darkness and evil of Not-being. His object therefore should be to purge away this non-existent, corrupt side of himself, which holds him back from union. And, union once attained, lower thought is no longer possible, for it involves duality.

In the third answer he propounds that to "travel into self" means to journey out of the phenomenal, non-existent self into the real Self, which is one with Truth. This journey has two stages, dying to self and abiding in Truth. When man's phenomenal self is effaced and the real Self alone remains, law has no longer any dominion over him.

In the fourth answer these journeys are called the "journey up to God" and the "journey down from God in God," and are a sort of circuit, and he who completes the circuit is the Perfect Man.

When man is born into the world evil passions spring up in him, and if he gives way to them he is lost. But, if he attends to the promptings of the Divine grace and light in his soul, he repents and is converted and journeys up to God—effacing self-will, false knowledge and his entire phenomenal, corrupt personal self-existence. By purifying his nobler part from the stain of externality, he ascends in spirit to heaven, and is united in spirit with Truth. This stage is the holy state known as saintship, exemplified in saints and prophets.

But the Perfect Man must not pause in this ecstatic union, which is above all laws. Notwithstanding his exaltation he must journey down again to the phenomenal world, in and along with God, and in this downward journey he must conform to outward laws and conditions. His sanctification must bring forth the outward fruit of good works.

Mahmud Shabistari states that the man who knows this secret—that all things are One—dies to self, and lives, with regenerate heart, in God. He sweeps away all that comes between God and the soul and breaks through to the oneness, as Eckhart said. Good works, it is true, raise men to a "laudable station," but so long as division and duality and "self" remain, complete and permanent, true, mystical union of God and man is not attained.

But if man and God be one, how comes it that man feels within him emotions of love and aspiration drawing him towards God? In man's present phenomenal state, the mixture of Not-being in him divides him from Being; and these aspirations are the stirrings of the true Being within him, recalling and drawing him as with a magnet to his source. If he be not of those who are born blind to this spir-

itual light within, these sparks kindle up the flame of love to God, which burns up his phenomenal self, and shows him his real Self one with Truth.

The man who, like Mansur Hallaj, the wool-carder has carded away his phenomenal self can say: "I am the Truth"; for when man assumes his eternal nature the other, *i.e.*, Not-being, is annihilated, and nothing is left but Being. When God withdraws what belongs to Him all things fall back into their original nothingness. All phenomenal existence is merely an illusion, as may be illustrated by echoes, reflections, past and future time, and fleeting accidents, whereof, it is said, the externality or objectivity of substance consists

It is then answered that the creature state being thus non-existent, man cannot of himself move, draw near to, or unite with Truth. Union is only a word for annihilating the phenomenal element in man—sweeping off the dust of contingent being. The genesis of the creature world is an eternal process. It is as a drop of water raised from the sea of Being in mist, poured down in rain, converted into plants, animals, man and finally recalled into the bosom of the sea. Phenomena are constantly annihilated in the universal Noumenon, and this annihilation is union.

Mahmud further says that the illusion of free will is Magianism, setting up an evil first cause, Ahriman, over against the good, Ormuzd. This illusion must be shaken off and annihilated by the conviction that the only free agent is Truth and man a passive instrument in God's hands, and absolutely dependent on His pleasure. Man's glory lies in abandoning his self-will, and finding his true will in God's will.

Going back to the relation of the law to the state of sanctification, in the fourth answer called Truth, and here called "the knowledge of faith," Mahmud compares the former to the shell and the latter to the pearl within it. The Sufi must extract this pearl; but he must not break the shell till the pearl within it is fully formed. The law is the schoolmaster to bring him to Truth. Without this faith, this fixed spiritual attitude, this settled internal character, or state of the heart, no external works, however lawful, are virtuous in the highest sense. Lawful and formal works cannot sanctify man; it is the saintly disposition which sanctifies works. From this disposition all the virtues flow spontaneously. All the virtues lie in the mean, in equipoise and harmony, and this harmony of the soul calls down and attracts the Spirit from above. This heavenly Spirit operates in man like the sun's beams on the earth. Enamoured, as it were, of the harmonious soul, the Spirit enters into a mystical marriage or union with it, the issue of which are gracefulness, virtue and the beauty of holiness. But all these are not of man who worketh, but of God that giveth grace.

In the 11th answer Mahmud says: Absolute Being is the *summum genus* embracing all being. But in one sense actual phenomenal being is wider, because it is absolute plus phenomenal limited being. This phenomenal side is renewed every moment, as indicated by the texts about "the new creation." Similarly the texts about "the resurrection and world to come" indicate that the dispositions acquired by men in this life will then be manifested in "spiritual bodies," *i.e.*, forms appropriate to them. The Perfect will then drink the "pure wine" of union with God. There will remain no duality or distinction of persons. Hence faith, reason, devotion, paradise and *houris* will become an empty tale. Such will be the perfect Union in the world to come; but in this world all ecstatic union is followed by sobriety and separation.

Mahmud concludes this part of the discussion by reiterating his main thesis that all things are One. The Eternal and the temporal are not two distinct entities, since the temporal is merely a subjective illusion, like the circle of fire seen when a single spark of fire is rapidly whirled round.

The last three sections are devoted to an explanation of the figurative language in which the Sufis express their conceptions of God and the universe, and their ecstatic experiences. Although this language seems irreverent and unseemly to us now, it did not seem so to them then. Symbols that we see as inadequate and misleading were, not improbably, the highest conceivable by the minds of other ages and countries, and thus possessed, perhaps, a relative goodness of their own. The last answer shows us that one of the main characteristics of the Sufis was their readiness to recognize and appreciate whatever seemed to them to be good and true in other religions: Christianity, Magianism, and even Idolatry; and there is high authority (if authority be needed) for thinking it not inconsistent with our loyalty to our own religion to mete out similar tolerance to them.

M. HAFIZ SYED

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*The Holy Koran: An Introduction with Selections.* By A. J. ARBERRY. (Ethical and Religious Classics of East and West, No. 9. George Allen and Unwin, Ltd., London. 141 pp. 1953. 8*s.* 6*d* )

This is a most useful book. Indeed it may well prove to be a significant one, for on its reception depends to some extent whether we are to have a further English version of the *Koran*. None could be better fitted to undertake so immense a task than Professor Arberry, whose many valuable writings and profound scholarship have helped us to gain a better understanding of the Islamic world. It will therefore profit the readers of this book, and I hope they may be many, to study *very* carefully what the author has to say in his General Introduction. He has put forward a most fair and generous interpretation. He has tried to resolve a paradox familiar enough but hitherto most baffling to any earnest student—why has the *Koran* been received by some learned men with enthusiasm, nay, with tears and ecstasy, and brushed aside by others as a dull and jumbled compilation? Moreover, he has brought together, in a most fascinating way and in concise form, a host of interesting facts and opinions relevant to the subject of the *Koran*.

It is because I believe that Professor Arberry has found the answer to the paradox that I venture to anticipate the reader, without, however, intending to blunt the pleasure of his or her first reading, by commenting very briefly upon the assertion that hitherto we have not been sufficiently advised *how* to read the *Koran*. So in his attempt to make the message of the *Koran* clearer, Professor Arberry seeks to preserve as far as possible throughout the 71 translations which he offers, "the emotive and evocative qualities of the original," and he does this by a careful analysis of the stress patterns and the rhythms of the spoken Arabic.

It is impossible for most of us to reach the heart of a symphony by reading the score, still less by a physical and mathematical analysis of the music in terms of frequencies and ratios of chords, for we attain full appreciation only by seeing and hearing the orchestra; how much more difficult then to comprehend in *written* English a message held by nearly four hundred millions of the Islamic peoples as a divine revelation? That Professor Arberry should have attempted to cross this barrier by a new approach is in itself an event worthy of note. Like all experiments, it will be judged by its results. I hope the reader, in making up his mind about it, will enjoy reading Professor Arberry's book as much as I have.

H. J. J. WINTER

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*Sanskrit in Indonesia.* By J. GONDA. (Sarasvati Vihara Series, International Academy of Indian Culture, Nagpur. xii + 456 pp. 1952. Rs. 30/-)

Great indeed is the gift that the Dutch savant, Dr. J. Gonda (pronounced Khonda, "Kh" as in the Persian "Khar"), Professor of Sanskrit and Indonesian Linguistics, in the University of Utrecht, Holland, has given to the peoples of India and Indonesia in this monumental work. Ever since the advent of political freedom in India, scholars have been exerting themselves for the revival of Sanskrit. People have, in that process, been made aware, vaguely and generally, of the pre-eminent rôle that this divine language played in the eastward expansion of the Indo-Aryan culture during the early centuries of the Christian era. It was, however, left to Professor Gonda to present a complete picture, with facts and figures. A proper evaluation of his contribution is possible only to an expert philologist. There is at present hardly a scholar, either in India or in Indonesia, who could have done justice to the subject. The appearance of Professor Gonda's work at this juncture is thus doubly welcome. It is bound to serve generations of scholars as a manual in its special field of research.

Though meant mainly for the specialist, the book contains much to interest the general reader as well. There is a parallelism between Latin and Sanskrit. Latin served as medium for the spread of the Roman civilization in the Western world and influenced the original languages of France, Spain and many other countries, giving birth in Europe to what we call the Romance languages. Similarly Sanskrit served as vehicle for the diffusion of Aryan culture in the Indonesian Archipelago and permeated the various original languages of many of the islands in the Far East. An idea of the enormous area covered can be gained from the Linguistic Map of Indonesia at the beginning of the book. There are as many as 16 groups, of which the Philippine Group alone comprises 17 different languages. The total number of languages and dialects bearing the stamp of Sanskrit influence, direct or indirect, exceeds 100.

The work is divided into six sections, followed by two appendices and three indices. The following few titles and sub-titles may give an idea of the contents: "The Ancient Connections between India and Indonesia"; "How Did Sanskrit Reach Indonesia?" "Indian Alphabets in Indonesia"; "The Infiltration of Sanskrit through the Medium of Learning and Written Texts": "Religion and Mysticism in General"; "Outward Appearance of the Borrowed Words"; "The Reaction of the Indonesian Languages to the Influence of Sanskrit."

"It is a remarkable fact that the Indian sources of information about the ancient Hindu colonization in the Archipelago are rather scanty." (p. 18) There is, however, a vast amount of internal data, which has made the present linguistic survey possible. Java, Sumatra, Bali and Borneo have yielded a goodly number of inscriptions, dating from the 4th century onwards. The earliest of them are in Sanskrit; later the indigenous idioms, influenced by and even interspersed with Sanskrit, make their appearance. Java and Bali have even yielded in vast numbers literary works that are translations and adaptations from the original Sanskrit texts as they existed in India. All these varied data, coupled with the evidence afforded by the modern languages, have been properly utilized by the author in producing this masterly treatise.

B. CH. CHHABRA

*The Great Enterprise: Relating Ourselves to Our World.* By H. A. OVERSTREET. (Victor Gollancz Ltd., London. 332 pp. 1953. 13*s.* 6*d.*)

This book, like its predecessor, *The Mature Mind*, is a study of the ways in which we may conform to reality and grow into it and of the obstacles which prevent or delay our doing so. In Part One Dr. Overstreet is primarily concerned with what he calls "the basic psychological equipment that the individual needs for the maturing of his social self." This includes a true self-image and true images of others, an escape from the egocentric trap into relationship, a right conception and experience of authority, a creative sense of human potentiality and, above all, a ready response to life. In Part Two he turns to the tense world of today, which both reflects and exacerbates the neuroticism so prevalent in the individual, yet which is, also, in some of its aspects and particularly, he suggests, in the maturing outlook of enlightened scientists, and even in the religious field, coming closer to underlying spiritual and human values. The last chapters of the book, which deal with Communism and with anti-Communist panic in the United States, are addressed to American readers, though the psychological causes of that panic are at work less violently elsewhere. Like all contemporary psychologists Dr. Overstreet attributes all distortions or arrests in an individual's growth to family and social environment. That some of them may have deeper roots in the individual himself, he seems to overlook. Similarly his constant emphasis is on the need to go out from the self. Life at its best, he truly says, is a "tissue of life." "The wider the ramifications and connections, the richer and stronger the tissue. Thus to grow outward is to grow richly and strongly inward." But the opposite is also true and no less necessary. In his chapter on "Living on the Spiritual Frontier" he does come near to admitting this, but for him inwardness is less a deepening of the truth-seeking mind than a threat to the fellowship that grows out of doing things together. But apart from a tendency to over emphasis in this direction his book is a very wise and relevant study of the human situation today and one which most helpfully answers the crucial question, how we can encourage love and diminish hate.

HUGH I'A. FAUSSET

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*Challenge of the Unknown: Exploring the Psychic World.* By LOUIS K. ANSPACHER; Introduction by WALDEMAR KAEMPFFERT. (George Allen and Unwin, Ltd., London. 331 pp. 1952. 16*s.*)

Dr. Louis K. Anspacher was a pupil and friend of Dr. James H. Hyslop, who had a great deal to do with the shaping of the American Society for Psychical Research in its earlier years. The book is concerned with the challenge of the psychic world. Unfortunately, it wavers between the phenomenology and the philosophy of *l' inconnu*; between the attempt to silence the noisy sceptic and the attempt to satisfy the more serious student. Perhaps Dr. Anspacher's real intentions lay in the latter direction, notwithstanding the two parts of the book entitled "Techniques of Approach" and "The Present Verdict of Science on Psychic Manifestation." He seeks to establish the reality of a "subliminal faculty in man emerging in genius, poetry, plastic art, drama, music and philosophy."

The many quotations from poets and artists would have gained depth and significance if Dr. Anspacher had contested the theory, propounded by a philosopher like Hans Larsson, that poetic intuition is a "more severe application of logic" than ordinary thinking and examined the claim lodged by the Abbé Henri Bremond in his *La Poésie Pure* and *Prière et Poésie* that much "Pure Poetry" is a mystic magic allied to prayer. In a letter to the Countess Nora Wydenbruck, the poet Rainer Maria Rilke (see his

collected *Letters from Muzot*) pronounced that psychic phenomena appear disturbing or misleading only when we ascribe them to "outside" influences. "He who during poetic creation has been initiated into the incredible marvels of our own depths...must reach a point where amazement becomes a principle of his nature." To Rilke it seemed that his ordinary consciousness was but the apex of a pyramid whose base stretched beyond time and space.

It is a pity that a book like Dr. Anspacher's, aspiring to provide us with the outlines of a psychic philosophy, should confine itself to Greek and European traditions in the narrower sense and neglect Oriental mysticism, in which the conviction of states where "death is almost a laughable impossibility" is no mere conviction but the Verity of all verities. Dr. Anspacher says little or nothing about Eastern Occult traditions and even about *Ostkirche und Mystik*: the mysticism of the Eastern Church which suffuses its liturgies and sacraments. Yet the author has not failed to convey to his readers something of the wisdom of Lamartine's lines which he has quoted:

*Croire tout decouvert est une erreur profonde,*
*C'est prendre l'horizon pour les bornes du monde.*

One must not mistake the horizon for the limits of the world.

C. T. K. CHARI

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*The Brain: The Statement of Royal Mallison Eberhardt. Major, I. S. Army (Retd.).* By MICHAEL HARRISON. (Cassell and Co., Ltd., London. 287 pp. 1953. 10*s.* 6*d.*)

This is a strange but very interesting book, for it might be classified as Science Fiction in almost the wildest sense, yet it is surrounded by a thin layer of "Atoms" and philosophy. Michael Harrison, as is to be expected, has given us a magnificent piece of writing although one might wish that he had decided to present his thoughts through the medium of a more simple novel.

Why, for instance, do we need to know of the hero's wanderings into amorous adventure other than as a vehicle for the divided personality so common in a professional soldier? These experiences seem to have little place in a tale of adventure which borders upon the fantastic.

Here is a scientist who decides that atom bombs have been tried everywhere except underground. A mine shaft, with a background of haunted mystery, is chosen for the experiment, with the result that fission takes an unknown form and results in the production of a vast brain that is a projection of the personality of the chief character.

A top secret member of the "Intelligence" remembers that the atom bomb has been detonated in the air, on the ground, and under water. He is fascinated by the alarming thought that, deep in the earth, effects might be quite different. Very soon he finds himself suspected of pre-knowledge of what may happen when a superhuman brain is formed by a change of energy to matter. The result is an excursion into the realms of the International Spy with communication to earth by a thought-machine developed far beyond that of the human cerebellum. No one explains why so physical a thing as a self-nourishing brain should be wanted and synthesized for the transmission of percepted thought.

Queer? Yes, very strange, for extrasensory perception is the mildest of these results. Yet physical entity is insisted upon by the mere shape of the "mushroom." With all this to swallow it remains a fine book. Thoughtful, deeply imaginative, and even educational to those who wish to read between the lines of power politics. It is written in a simple style and is thoroughly good entertainment.

A. M. Low

*Memoirs of a Vagrant Soul, or, The Pitted Face.* By MIKHAIL NAIMY. (Philosophical Library, Inc., New York. 148 pp. 1952. $2.75)

Admirers of *The Book of Mirdad* from the same author's pen will open these *Memoirs of a Vagrant Soul* in confident expectation of a spiritual feast. They will not be disappointed. Though the scene is laid in an obscure Syrian coffee-house in lower Manhattan instead of on the mysterious mountain of the earlier work, he who pens these reflections is the same true mystic who has perhaps even gained in depth of insight and breadth of sympathy. The sympathy between him and his close friend Kahlil Gibran must have been profound indeed.

These *Memoirs* written "From Myself to Myself" are supposed to have been found after the final disappearance of the coffee-house proprietor's silent Lebanese servant, "Pitted Face," with his mercifully forgotten tragic past and his impliedly tragic end. No brief review could do justice to their profundity and pertinence. They breathe both aspiration and detachment, like the *Dhammapada's* "single word full of meaning, on hearing which one is at peace."

The silent "Pitted Face" marvels at the garrulity of men, whom nothing oppresses "so much as to be silent and meditate. How, then, do they hope to find God in themselves?"

Pacifists will find an ally in the man who "would not be tricked away" from his "fight with a stubborn enemy within by enemies without, too weak to deserve a blow, or even a word." Believers that thoughts, emotions and deeds bring their appropriate reactions will find here confirmation of their faith. And Death, in a striking dialogue with "Pitted Face," explains that he "folds and unfolds" the living, time and again, until they learn that nothing subject to change can be lasting and that the lasting cannot be subject to change.

Depth and profound suggestiveness mark even "Pitted Face's" reflections upon homely subjects, but the spirit of the writer can perhaps best be judged from what he writes of the stumbles of the Seeker of Perfection:—

> Nothing is so unpalatable to men as to see one of their own kind break out of their cages and soar away beyond their reach. And nothing gratifies them more than to see that man struck down and forced to crawl back into the cage....
>
> Where I,—the man so obscure and so insignificant,—each time I hear of a man straining after Perfection I wish I could make of my heart a carpet for his feet, and of my soul a fence for his soul. For the perfection of a single man is a surety for me and for all men of ultimate perfection.

This is a beautiful and richly rewarding book.

E. M. H.

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*Sri Krishna: the Darling of Humanity.* By A. S. P. AYYAR. (The Madras Law Journal Office, Mylapore, Madras. 451 pp. 1952. Rs. 4/- or 6s.)

The prolific pen of the author has now given us one more book, to serve as a companion volume to his *A Layman's Bhagavad-Gita.* In it he has narrated the incidents of Sri Krishna's life, culled from the *Bhagavata,* the *Mahabharata* and the *Vishnu Purana* and from folklore, together with an exposition of His teachings in a simple style, supplemented with pertinent parallel quotations. It is a good book to place in the hands of parents and educators for enabling the young and the layman to assimilate the true spirit of Hinduism.

M. G.

*Francis Younghusband: Explorer and Mystic.* By GEORGE SEAVER. (John Murray, London. 391 pp. Illustrated. 1952. 25*s*.)

The late Sir Francis Younghusband in the early years of his life as a soldier, an explorer and a political agent hardly seemed to be moving in a religious direction. He was essentially a man of action, inspired by patriotism and brought up in the Victorian belief that Britain was specially endowed by God to lead the nations to a higher life.

His daring feats of exploration in the vast and lonely regions of Asia, which brought him into close personal fellowship with men of many different religions, had the effect of feeding the smouldering spiritual fires within him. Younghusband found much of such fuel far from the centre of his own civilization, trudging through the desolate but awe-inspiring regions of Central Asia, skirting the Himalayas, marching across Tibet. He was acutely sensitive to natural beauty, even when the task in hand was to report on the extent of Russian infiltration into Afghanistan, discover a pass in the Himalayas that would be strategically useful, or to cross the thousand miles of the Gobi Desert.

The spiritual development of this great English explorer is what makes his life enduringly interesting. In this book, we see how his spiritual awareness grew and was enriched from his life of action with every enterprise and adventure which he undertook.

This account is not a critical study but a portrait, largely painted with materials left by Younghusband himself. As a thinker and religious explorer Younghusband, in his later years, was far ahead of his time and he found the expansiveness and depth of his spiritual feelings, cramped and crippled by the formalism and rigidity of the leaders of Churchianity. Both in the world of action and in the world of the spirit he knew that the key to a richer life was understanding and toleration. There is unity in diversity and, looking round the world, today we see that this key is still there, waiting to be inserted into the lock.

SUNDER KABADI

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*The Relationship between Psychology and Science.* By WILLIAM TAYLOR. (George Allen and Unwin, Ltd., London. 244 pp. 1952. 12*s*. 6*d*.)

The early decades of the century saw the attempts of mathematical physicists at bridging the gulf between metaphysics and science. Few of these attempts, however, were successful, because it is exceedingly difficult to throw a single-span bridge across the vast distance that separates the two disciplines. Prof. Taylor has made the task easier by creating a resting place midway. He proposes to span the distance between science and psychology in the first instance. This monograph is a penetrating and scholarly study of the vexed problem of the relationship between mind and matter which professional philosophers have failed to solve. The author essays a fresh solution of the problem by a bold hypothesis which links up the external or "objective" world with the internal world of experience. This link is further strengthened by the parallelism which the author seeks to establish between the three prime psychological factors of volition, intellect and emotion and the three physical forces of electricity, magnetism and mesonism (the force derived from mesons, which are intermediate in mass between electrons and atoms). The author develops his hypothesis with insight, and works out its bearings on our ethical, political and theological concepts. The book is not easy reading by any means, as it deals with the no-man's land lying between the highly specialized sciences and philosophy. But students of the special sciences as well as of metaphysics who can manage to shed their exclusiveness and apply their minds to the unusual task that the

author sets them will reap an unusually rich harvest. The vision of a hitherto hidden world of knowledge is opened up by *The Relationship between Psychology and Science.*

P. S. NAIDU

*The Feast of Unreason.* By HECTOR HAWTON. (C. A. Watts & Co., London, 236 pp. 1952. 15s.)

This book, with an arresting title, is a sustained attack on Existentialism and the author goes the whole hog in his attack. Usually a philosopher is not as absurd as his critics may paint him: and after going through Mr. Hawton's book one wonders whether he has really tried to understand the philosophy he attacks or whether he is only able to see the dark and ugly spots which effectually convict it of being absurd. The book would have gained in value if Mr. Hawton had tried to present Existentialism as fairly as he could and then proceeded to criticize it to his heart's content as a feast of unreason. It has to be admitted that Existentialism, in spite of its being a century old, has something shallow in it. No philosophy can exalt absurdity to a high status and escape itself becoming absurd. Moreover it suffers from an inner contradiction: Kierkegaard takes refuge in the concept of God, though he repudiates any rational account of it; whereas Sartre, who has received much attention as the greatest living exponent of Existentialism, is led to a total denial of God!

A system that can uphold both theistic and atheistic teachings at the same time can only be the result of confused thought, which invariably results in confused language. The surprising thing about Existentialism is that it should have so many followers at the present day. This can only be explained by the hypothesis that the present generation has lost its capacity to think and is in the grip of decadence. Mr. Hawton's book may be of some use to those who are prepared to think and rise above the frustration and *ennui* that mark so many people who look upon life as a superfluity and cannot make up their minds whether to live or to die. It would be tragic indeed if we had to say with Sartre: "...we are Jansenists because the age has made us such." Mr. Hawton's humanism is more robust as it holds out a hope that, however bad we are, we can always make ourselves better.

A. R. WADIA

*Man: The Unruly Child.* By CYRIL SCOTT. (The Aquarian Press, London. 97 pp. 1953. 4s)

This useful little book of commonsense "home truths" is not "occult" in any way. Its theme is that mankind, without realizing it, reproduces in its political, social and economic relations all the least pleasing characteristics of childhood—the worst nursery and playground behaviour, in fact: greediness, bullying, destructiveness and love of "kicking up a row"; vanity, sneaking, lying, gullibility; blind hero-worship and mimicry, competition, jealousy, cruelty and so on. The book is written in popular style, so that even those whose level of reading goes no further than that of the evening newspapers could, without difficulty, look at themselves in the mirror provided. Self-examination is at least one step towards growing up. And those who have—as Mr. Scott points out—a schoolboy aversion to deeper ideals like Brotherhood, as being "sloppy," should still be able to respond to the easy manner in which the book is written.

E. W.

*Women in the Vedic Age.* By SHAKUNTALA RAO SHASTRI. (Bharatiya Vidya Bhavan, Bombay. 172 pp. 1952. Re. 1/12)

The *Rig Veda*, though a literary monument of the hoary past, offers little material about women's position. The eighth hymn, describing the pressing of Soma juice and the gathering of the sacred grass for sacrifice, gives a glimpse of the complete harmony of married couples in their domestic life and of women who shared their husbands' burden in religious ceremonies. A hymn in the 10th *Mandala* refers to co-wives, but there is no reference to them in any other *Mandala*. This fact, as well as the language of the few references to polygamy being more akin to later Sanskrit than to the Vedic, convinces the author that polygamy cannot have been general in the early Vedic days.

Although the birth of a girl was not considered inauspicious, prayers were offered for the birth of a son. A daughter who was the only child of a family performed her father's funeral rites and became his rightful heir but was not considered eligible for marriage and the later lawgivers strictly prohibited her marrying. Woman's freedom and position in society are evident from the description of a popular festival called *Samana*, when men and women gathered and mixed freely. Usha's praise must have been composed to depict a maiden and her freedom before marriage.

There is no indication as to child marriage, which was not compulsory for a woman as testified by women *rishis*, Apala, Atriyi and others. In the Prajapatya marriage, performed by rituals, the bridegroom, taking the bride's right hand, uttered a verse: "I take thy hand for good fortune, that thou mayest attain old age with me, thy husband,...the master of a household." The bride then reigned supreme in her new home. The eldest son's wife looked after everyone in the house but no reference is made to her legal position as a wife.

The *Atharva-Vedic* period, dominated by charms and incantations, had much in common with that of the *Rig Veda*. The birth of a daughter was deprecated and prayers were offered to prevent it. Marriage was imperative for a girl and no age restriction prevailed. References to mutual love before marriage indicate the non-existence of child marriage. Husband and wife constituted one unit in society. Polygamy was then prevalent, as is indicated by hymns chanted by a wife to destroy her rival. The burning of widows had become extinct. Their remarriage was permissible.

Brahmanical texts state that a wife was indispensable at sacrifices but she was forbidden to attend an assembly. The *Maitravani Samhita* and the *Satapatha Brahamana* rank her as inferior even to a bad man. She had, however, the right of reading holy text and of being initiated before performing sacrifices. Courtesans had a good status.

Out of 150 Upanishads, only the *Chhandogya* and the *Brihadaranyaka* refer to women's being allowed to discuss the highest spiritual truths of life. Gargi's famous discussions with Yajnavalkya contained the noblest expressions uttered by a woman. Maitreyi was another remarkable woman of the period.

The *Mantra Brahmana* gives the marriage ceremonial in a more developed form.

According to the *Shrauta Sutras*, women are not entitled to perform a sacrifice. The Nanaghat Inscription, however, indicates that Naganika performed sacrifices. A Queen of the 18th century issued a grant in her own name.

The *Grihya Sutras* deal with rituals beneficial to a home.

The learned author has undoubtedly made a deep study of the Vedas and her book, which says a great deal for her erudition, should be invaluable to students of the Vedic period.

KSHAMA ROW

*The Shashtishatak Prakaran of Nemichandra Bhandari with Three Commentaries.* Edited by BHOGILAL SANDESARA, M.A., PH D. (Prachin Gurjar Granthmala, Maharaja Sayajirao Univeriity, Baroda. 223 pp. 1953. Rs. 5/-)

Written in Prakrit by Nemichandra Bhandari, a Jain *Shravaka* of Marot (Marwar—Rajasthan) who flourished in the 13th century of the Vikram Samvat era, *Shashtishatak Prakaran* is a small but useful treatise in poetry for students of religion and philosophy. Because it contains 160 *gathas* it is called *Shashtishatak*. A short Jain poetical work in Prakrit on religion or philosophy is called a *prakaran*. The *Prakaran* contains religious and ethical essays in *gathas* easy to memorize.

The main topic is *Samyaktva* (true understanding), to which humility, knowledge, discrimination and resignation lead and which, once achieved and practised, leads to the liberation of the soul from *Karmas*. With great difficulty one acquires the life of a *Manushya* (man) in which alone it is possible to acquire *Mukti*, provided one gets proper opportunities of place, time, true religion, correct mental attitude, health and direction.

The work is remarkable for containing translations, notes and commentaries on the original text by three eminent contemporary Jain scholars—two *Acharyas* and one *Upadhya*. These are in old Gujarati but in Devanāgari script, in the Jain literary fashion. The commentators are: Sri Somasundarsūri, Sri Jinsāgarsūri, and Sri Merusundar, whose learned commentaries convey the correct and full meaning. Their idea is to give, not literary enjoyment, but knowledge of the original work. The style is simple, though not devoid of literary beauty.

The work is useful for the comparative and critical study of different interpretations of the same words as also of variations in the language of the period.

Dr. B. J. Sandesara used in editing four hand-written MSS. of the original text, all preserved in the Sri Hemchandracharya Gnanmandir of Patan. The editor has included two other short compositions of Sri Nemichandra Bhandari. The glossary will be very useful for comparative study of old Gujarati and its old sister languages.

S. K. JHAVERI

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*Bridge to Islām: A Study of the Religious Forces of Islām and Christianity in the Near East.* By ERICH W. BETHMANN. (George Allen and Unwin, Ltd., London. 240 pp. 1953. 15*s*.)

This book was written by an American missionary after living some 20 years in the Middle East, and is intended primarily for the instruction of Christians who will be residing in Muslim countries. The author gives a rapid sketch of the meaning and history of Islam; then he summarizes the situation today in the various countries of the Middle East, from Egypt to Persia. The book is written in a lively and interesting style, and is based not only upon long personal experience but also upon wide and discriminating reading. It contains a very extensive bibliography.

Though the author does not conceal that his primary interest is to win converts to Christ, his argument has nothing of the intolerance and misrepresentation which characterized so much of the old missionary literature. Mr. Bethmann writes with humble sincerity, and there is little in his book to offend.

A. J. ARBERRY

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*Sri Aurobindo Came to Me.* By DILIP KUMAR ROY. (Sri Aurobindo Ashram, Pondicherry. 556 pp. 1952. Rs. 6/-)

The author calls this more a reminiscence than an autobiography—reminiscences of his discipleship to Sri Aurobindo from 1928 to 1950. While maintaining a rigid aloofness in regard to personal meetings with his numerous disciples, Sri Aurobindo nevertheless gave them individual guidance through frequent and sometimes almost daily letters. Shri Roy gives extracts from a number of letters written to him by the great *Guru* in response to his doubts and queries arising from his *sadhana* as a *yogic* aspirant. They afford vivid and authentic glimpses of the wisdom of Sri Aurobindo on some of the most vital problems of philosophy and religion. They reveal him as a man of vision and experience, the exponent of a unique synthesis of the best elements of the Indian spiritual heritage with the best values of the Humanism associated with the West today. They reveal him also as a *yogi* who was prepared to use his higher powers (*siddhis*) to assist his disciples. For example, an instance is cited of his psychic intervention having saved two people from drowning.

The work gives interesting glimpses of the Ashram that grew around Sri Aurobindo and his co-worker, usually called "the Mother." Shri Roy adds arresting and appealing vignettes of some of the other leading members of the Ashram, *e.g.*, the poet K. D. Sethna, and the late Mr. Chadwick, and a very understanding account of Sri Krishna Prem. It is a valuable addition to the growing Aurobindo literature from a direct disciple endowed with many gifts: music, poetry, philosophic insight and spiritual aspiration.

M. A. VENKATA RAO

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*A Doctor's Soliloquy.* By JOSEPH HAYYIM KRIMSKY. (Philosophical Library, New York. 116 pp. 1953. $2.75)

The author, a physician, has been a spiritually-minded student of modern science and human nature with the result that he ends his volume:—

> The cure of a sick, corrupt, decaying and disintegrating culture is lodged in the restoration and renewal, in the spiritual rehabilitation and moral regeneration of every individual soul.

This is surely true, but for its accomplishment Dr. Krimsky offers only "the practice of Ethical Religion." He sees in the similar ethics of all great religions "the binding force to tie all men together..." But alas! men have had these ethics for ages and are not yet united in a conscious, soul-saving Brotherhood!

Dr. Krimsky has also, however, intuitively recognized that a "scientific foundation for promulgated ethics" is necessary for modern man. This is what makes his book valuable and inspiring as far as it goes with the materials he has used. He glimpses the truth of what H. P. Blavatsky wrote at the close of the last century:—

> Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals...

But modern science fails him and he has to exhort men to faith and hope long before the outposts of possible knowledge are reached.

"At the entrance of "that other world" is the Scientific Religion for mankind, named Theosophy by its recorder, H. P. Blavatsky. From its simple but profound universal Principles may be won the rational answers that Dr. Krimsky seeks; especially on the immortality of the human Soul.

E. P. T.

# CORRESPONDENCE

## ELLEN HORUP

A passionate friend of India—therefore a great pacifist—has just died, at the age of 81: the well known Danish author, Ellen Horup. A gifted writer, deep thinker and ardent social worker, she ignored fear and, till the end, served Truth. Daughter of Viggo Horup, editor of the Danish paper, *Politiken*, she herself was an intense and lively journalist, in the highest sense of the word; her articles reveal the broadness of her outlook, the straightforwardness of her mind. "I've never written anything that was not meant to help those who are unjustly treated," she said. Her great friend Anker Kirkeby wrote about her when she died, revealing the manifold aspects of that rare personality and her incredibly numerous activities; young till the very end, she was never tired of helping others. A strict vegetarian, living mostly on milk and salads, she nevertheless was a reservoir of physical strength. A few years ago, she sought for our out-of-the-way home; walked several hours without finding it; came back next morning, fresh and lovely: snow-white hair, serene face, humorous smile, and dressed in an original tunic of "pashmina" embroidered in Kashmir. She insisted on going back to town on foot carrying our heavy typewriter. She needed it for an urgent article about some oppressed people, race or caste, whom she wanted to defend, though she was just staying a few days in Provence.

From 1931 to 1938 she was secretary to the "International Comity for India"; she wrote and published a monthly leaflet of news concerning India; not asking for subscribers, she sent it herself to all the Europeans interested in India and hoping for her liberation. She went twice to India, in order to "kneel at the Mahatma's feet." She had travelled round the world, she said, in order to find the man who possessed "the store of wisdom" and whose greatest aim in life was Peace. She wrote articles about him, and gave many lectures One of her finest books is *Gandhi's India*. Like all pioneers she was often misunderstood, threatened, calumniated, but she had adopted for her struggles the motto: "*Malgré-Tout*" (In spite of all). That motto became the title of her last booklet. She worked and struggled till the very end, her life having been illuminated, her convictions strengthened, her hopes and ideals fulfilled, by that meeting with the Mahatma.

Many orientalists, many friends of India, have departed lately—Alfred Foucher, Jules Bloch, Jean Buhot... Ellen Horup was not what one calls an "orientalist," but a greater friend or admirer of India cannot be found in the northern countries.

ANDREE and ADALRIK HOGMAN-KARPELES

## "INTELLIGENCE TESTS AND MORAL WORTH"

I have read with great interest Miss Elizabeth Cross's article, "Intelligence Tests and Moral Worth" and fully agree with her that intelligence tests do not measure moral worth. I would go a step further and ask whether these tests even successfully measure intelligence itself. Over 20 years ago I spoke on the subject and I venture to send a reprint of my remarks.[1]

Even after 20 years and more I see no reason to modify my views. My

[1] The address was published in the *Mysore University Magazine*, December 1929.—ED.

main criticism of intelligence tests is that they look upon human children as if they were static entities and do not appreciate the fact that children grow not merely in size but mentally. Any teacher can say how many of his pupils that appeared to be so clever at one stage in their educational career were not able to cope with more advanced studies and had to drop off, or stagnated. Conversely, students who were rather dull developed marvellously later in life. There is the case of Mr. Justice Ranade, who was looked upon as a backward child at school but turned out to be one of the finest brains that Victorian India produced and rose to great heights as a lawyer, social reformer and politician. There is the case again of the present President of the U.S.A., Mr. Eisenhower, whose school record held no promise of his wonderful later career. It is impossible to overlook the fact that children do grow in their mental capacities and what may be true of them at one stage of their growth need not be true of them later. That is why intelligence tests may tend to mar the career of many children.

I referred in my address to Professor Spearman's admission of a distinction between general and specific abilities, which left the concept of "intelligence" as obscure as ever. Also, the "fool-proof" tests devised by Ballard and Spearman palpably set a premium on quickness of response; but such quickness does not always go hand in hand with depth of thought. That is why to my knowledge many eminent persons, including thinkers of high repute, have not emerged very successfully from these so-called tests of intelligence.

I fully agree with Miss Cross that in the long run character (*i.e.*, the moral principles which actuate a man's life) is far more important than mere intellect, and a community that emphasizes mere intelligence at the expense of character can do so only at the risk of undoing itself.

A. R. WADIA

# FOUR FUNDMANTAL ASPIRATIONS

In 1952, Shri K. Balasubramania Aiyar delivered two lectures on the subject, "The Fundamental Aspirations Of Man According To Indian Thought" under the auspices of the Dewan Bahadur K. Krishnaswami Rao Lectureship Endowment. These lectures are now published in book form by the Kuppuswami Sastri Institute, Madras.

There are four "Purusharthas" or fundamental aspirations of man according to Indian thought, namely, Dharma, Artha, Kama and Moksha. Mr. Aiyar discusses each of these and their interrelationship with reference to original sources ranging from the Vedas to the Kavya literature.

Dharma is a word of protean significance but in this context it means "observance in action of truth." A true dharmist is a compassionate being guided by values (virtues) such as charity, humility and discipline. Artha means wealth, while Kama means desire. But the acquisition and enjoyment of wealth as well as the joys of life are permitted so long as they comply with the dictates of Dharma, for "devoid of Dharma they (men) become equal to animals." Hence Artha and Kama are desirable but Dharma controls them. Moksha is the kingdom of God, while Dharma is the kingdom of God on earth. Moksha means liberation from worldly shackles and from the wheel of rebirth and it results from the extinction of ignorance or Avidya. It is the supreme goal of human aspiration, the lodestar of all human efforts.

M.

# ENDS AND SAYINGS

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

Students of Theosophy must accord the warmest welcome to any move towards *rapprochement* between the followers of different religions and the promotion of human brotherhood such as that represented by the newly formed Union for the Study of the Great Religions. The initiators of this organization—who include Dr. S. Radhakrishnan and Canon C. E. Raven, lately Vice-Chancellor of Cambridge University—looking round a distracted world nearly two and a half years ago, felt that the "spiritual vacuum" left by the military, political and economic steps being taken by the various governments, could only be filled by promoting ethical, philosophic, devotional and mystical education and culture on a world-wide scale through the study of the great religions. Inter-religious understanding, they maintained, would alone lead to international peace, for religion in the true sense is a binding force.

First a statement of aims was drawn up and circulated. "The great and richly diverse cultures of East and West" were to be studied and compared, in schools, universities, theological colleges and elsewhere, in their "independence, integrity and fruitful diversity." The move gained influential and wide support from leaders and scholars in the religious and educational spheres, and from well-known public men of diverse nationalities and religions.

Later a memorandum on the constitution and work of a world-wide union for the promotion of religious education and culture was drawn up. It laid down, among other things, that the great civilizations of the past and of the present could not be understood without a proper evaluation of the ethics, philosophy and religion which lie at their core; that the mutual appreciation of East and West is essential for a harmonious and richly diversified world culture; and that the principal object of education is to promote the "virtue and wisdom that are essential alike for the peace of society and the satisfaction of man's reason."

It was shortly discovered that many notable institutions, especially universities, were at work along similar lines; and as encouraging response was forthcoming from all directions and the range of studies undertaken was getting wider and wider, distinguished scholars are being appointed to act as organizing or area secretaries for certain large areas of the world, all interlinked and mutually co-operative. A significant step is that university libraries are being enriched with collections of ethical, philosophical and religious books, and, as new material is also needed, a series is being published under the title *Ethical and Religious Classics of East and West.*

This new Union for the Study of the Great Religions will prove truly successful if it leads its votaries to look to the inspiration within and behind all religions, which, when found, will be recognized as the Wisdom of all time. We hope it will not concern itself with the academic study of creeds and dogmas which are separative.

Every Theosophist, however, must wish this movement well, for its objectives are in line with the second object of the Theosophical Movement which is to promote the study of the fundamental truths recorded in all ancient and modern religions, philosophies and sciences—and the recognition of the unanimous testimony which they give

to the existence of a common source from which they are derived. The idea of promoting the comparative study of religions is not new. Ever since H. P. Blavatsky launched her mission in 1875 there have been many efforts towards inter-religious *rapprochement* and it can truly be said that the Theosophical Movement paved the way for these. It has done much to open up the spiritual treasures of the ancient East to seekers in both the modern West and East alike.

Asked by what methods she proposed to carry out the Movement's second object, H. P. Blavatsky replied:—

To put into written form correct information upon the various ancient philosophies, traditions, and legends, and disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments. (*The Key to Theosophy*, 2nd Indian ed., p. 47)

A study of the religions of the world, if undertaken not for the sake of glorifying one's own pet creed but in the spirit of honest, brotherly and tolerant inquiry, inevitably leads to the perception that no one religion is entitled to an exclusive claim upon truth, and that there is One Universal Religion which is the original fountain from which have sprung many faiths, however polluted and adulterated these may have become later. Thus there exists a community of noble and inspiring ideas which sages and prophets have put forward in every age and in a variety of ways. In order to bring men to mutual consideration on equal terms of the fundamental verities embedded in all religions, it is necessary to break down creedal barriers. It is well in this connection to quote H. P. Blavatsky's words in *Isis Unveiled* (I. 613):—

*. . . the religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*.

The "religion of the ancients" is the Wisdom-Religion of all times, from which proceed all the great world religions like the spokes of a wheel from its hub. The farther they go from the centre of fundamental truth, the more they diverge from each other. The only permanent way in which their votaries can get together is by approaching the common centre, *i.e.*, putting aside the superstitions, rites and dogmas that have carried men away from Truth and coming together on the basic and eternal verities, which form the common denominator of unity for men and women around the world. For there can be but one absolute Truth. If it is absolute it must also be omnipresent and universal, and as such must underlie every religious and philosophical system. And each of these systems in its pristine purity teaches but a Way of Life, a Way to Brotherhood.

Theosophy has emphasized time and again that a Hindu will be a better Hindu if he studies the Koran, the Sermon on the Mount, the teachings of the Buddha, of Zoroaster and of the Jewish prophets. And so with the Christians, Jews, Muslims, Buddhists, Parsis and others. Theosophy goes much further than encouraging the comparative study of religions. It supplies the key for opening up the mines of truth that are to be found in the various world religions, without which they will ever remain incomprehensible.

The stand which Theosophy takes on the subject is made clear by H. P. Blavatsky in the following passage:—

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. (*Isis Unveiled*, II. 639)

SEPTEMBER 1953

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**Bombay, September 1953** **Vol. XXIV No. 9**

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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. XXIV SEPTEMBER 1953 No. 9

## "THUS HAVE I HEARD"—

In these days all States call themselves democratic: some are capitalistic, others are totalitarian, others still are welfare States. Consider the true meaning of Democracy: although freedom and democracy are so much talked of, no nation in the world today is truly democratic, for, in our concern for the mere political implications of the term, its inner, spiritual significance is overlooked. In a true democracy foremost thought should be given not to rights and privileges but to duties and responsibilities. Until and unless we change our basis of thinking and of acting and regard humanity as one great family and strive together for the enlightened freedom of each unit of that family, we shall continue to have counterfeit democracy.

What is it that makes democracy successful? Universal franchise, it may be said. But even in countries where universal franchise obtains, the will of the people does not prevail. And what is "the rule of the people"? No better words can be found to enshrine the ideal of true democracy than the noble words of Lincoln—"government of the people, by the people, for the people." It is easy enough to repeat these words; it is not so easy to grasp the great sentiments they enshrine.

The word democracy (derived from the Greek terms *demos*, people, and *kratos*, strength) means the strength or power of the people. It does not mean the rule of the people only in the political sense; it means the strength of the people to express their will in action—wise action. It implies that supreme power is vested in the people that compose the State.

The three factors involved in Lincoln's definition must all be present if democracy is to succeed. In so-called democratic countries there are governments *of* the people, *i.e.*, the rulers are elected by the people themselves, but the prevailing discontent and discord bear testimony to the fact that they are not governments *for* the people. Democracy has failed because only the good of a few is taken into account, without regard to the good of other peoples.

The first and foremost requisite for true democracy is self-sacrifice. In our age when the idea of One World and World Government is gaining ground, we needs must take into account the good of the whole of mankind. True democracy, therefore, begins with the concept of fraternity, and only when this idea is accepted can we talk of freedom. It is through the idea of fraternity that people rule their own State and aid others to rule theirs.

True democracy, therefore, is rooted in the idea of equal opportunity for all souls, leading to the freedom of the individual soul. The aim of any truly democratic form of government should be to give its people opportunities to receive real self-education—the State educates its citizen for the State; it should educate him for cultivating his own nobility.

Though such ideal democracy does not prevail today, in ancient times, both in the East and in the West, under great spiritually inclined rulers and statesmen, democracy was a successful institution because its spiritual basis was taken into account. The people were then happy and prosperous, for the governments were of the people, by the people and, above all, for the people in a very real sense. So, for democracy to be successful, those at the helm of affairs in a State have to be sincere men, spiritually inclined, and democrats in their own individual lives, for the power of individual example is tremendous.

What part can each individual play in building a truly democratic State? Let each one practise true democracy in the primary unit where it can be practised, *i.e.*, in the home or the family. The home has often been looked upon as a miniature State. The State and the family are so closely linked that when the institution of the family becomes degraded the fall of the State results. The family is the sphere where qualities like affection, love, harmony, reverence for elders, protection of the young and so forth have full scope for development, and this enables people to participate in building larger democracies. Besides, in the home rights and duties, privileges and responsibilities go hand in hand.

So the importance of the individual as the builder of democracy has to be recognized. Each one, in order to make the task successful, has to control his thoughts, purify his passions, uproot his prejudices and radiate forth the light of the Soul.

Confucius says that "the ancients who wished to illustrate illustrious virtue throughout the kingdom" in order to govern well their States, took as the starting point "the investigation of things" or "knowing the root."

Things being investigated, knowledge became complete.

Their knowledge being complete, their thoughts were sincere.

Their thoughts being sincere, their hearts were then rectified.

Their hearts being rectified, their persons were cultivated.

Their persons being cultivated, their families were regulated.

Their families being regulated, their States were rightly governed, the whole kingdom was made tranquil and happy.

SHRAVAKA

# THE DOCTRINE OF KARMA IN THE BIBLE

[**Shri S. K. George**, a Christian whose liberal religious attitude is familiar to our readers, here traces that essential doctrine of ancient Indian philosophy, Karma, in the Bible. He thus shows how practical is the hope he expressed in his article, published in our March issue, "Christianity in Independent India": "Christianity in an Independent India might yet find its rightful place within Indian religion, might yet become truly Indian without ceasing to be Christian."

His strictures on the self-styled "Sanatanist" are just: clinging to old ritual and form is a hindrance to genuine religion. But the indubitable need for purification of current religious practices can be understood without postulating, as Shri George does, an evolution of religion rather like the supposed evolution of man from savagery to civilization. That mighty mind, H. P. Blavatsky, showed that the gross and superstitious element infects a religious tradition, more often than not, *after* a glorious period during the mission of a great teacher. The modern dogmatist, especially the priestly dogmatist, relies, not upon the ancient source, but upon later accretions, in his resistance to reform. The progress of religions, then, is in cycles; of which only the second part begins in grossness and superstition, ascending, under the guidance of true reformers, to pure faith and ethics. The first begins with a pure teaching, which sinks into that grossness and superstition in the hands of fanatical followers and interested priests. In fact, the great teachers rarely found religions, they aim rather at making the faiths of their time once again expressions of the one primeval truth, the one Wisdom-Religion of all times and places.—ED.]

The story of every religion is interesting for the line of progress that is to be traced in each. Nothing has discredited religion more in modern thought than the refusal to recognize this line of progress, than the identification of all religions with what is gross and superstitious in the origins of them all. The "Sanatanist" or conservative in religion, who would hold on to the entirety of religious tradition, who would jealously guard the fixed deposit of the faith delivered once for all to the saints, is as much to blame for the blight that has come upon religion as the undiscriminating modern critic who would "debunk" the whole of religious insight, its loftiest flights as well as its incipient gropings after Truth, as a fruitless search after a non-existent reality. The Fundamentalist Christian, who affirms the verbal inerrancy of the Bible from cover to cover ("And the covers too," exclaimed an ecstatic believer when another was making the assertion), has done more to call in question the worth of the growing apprehension of the Eternal through Hebrew and Christian channels than the rationalist who would condemn it all as a "lost illusion." The same is true of all

religious search and realization. They make sense only when the lines of their advance and growing illumination are recognized and the mind is kept continually open to fresh insights to be won into the unspent, deep resources of Ultimate Reality.

This is most clearly seen in man's conceptions regarding the nature of the soul and human destiny. The Hebrew and Christian religious traditions are noted, not for the intellectual satisfaction they give to ultimate questions, but for their strong ethical emphasis; not so much for the explanations they give, as for the power they confer on man to withstand and overcome "the slings and arrows of outrageous fortune." The early Hebrews had very hazy notions about the destiny of the human soul after its earthly existence. They seem to have shared the early Greek view about a shadowy world of the dead in which there was no remembrance of God. "For...they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee," cried an early prophet. The only survival the early Hebrews believed in, or cared for, was the survival of the race. Hence the passionate longing for children, especially male children, to carry forward the race and to inherit the promises of God to the fathers. There was also the belief that the sins of the fathers are visited upon the children. The most sacred of their texts, the Ten Commandments, declared their God to be "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." (*Exodus*, 20: 5,6).

But this conception of racial solidarity and divine justice failed to satisfy them in the face of continued national calamities. The significance of the individual dawned late on Hebrew thinkers as it did on other primitive races. The problem of individual suffering was courageously faced by the Prophet Ezekiel in the days of Hebrew exile in Babylon in the sixth century B.C. He asserted the justice of God and declared that if the Jews of his generation were suffering the woes of captivity it was because of their own wrongdoing, not the sins of their forebears. He controverted and contradicted the current proverb in Israel: "The fathers have eaten sour grapes, and the children's teeth are set on edge." Speaking in the name of the Eternal, he declared: "Ye shall not have occasion any more to use this proverb in Israel. Behold...the soul that sinneth, it shall die." (*Ezekiel*, 18: 2-4).

Though this doctrine had its place and significance in deepening the sense of individual responsibility among the Jews, it failed to satisfy thoughtful minds exercised over the problem of unmerited individual suffering, which is a poignant fact of observation and experience. It is this problem that is dramatically

presented and grappled with in the Book of Job. Job, one of the three reputed righteous men of Jewish mythology, is the victim of dire affliction. Conscious of no wrong-doing on his own part to merit this terrible suffering, Job arraigns the justice of the Almighty in sending the same event to the righteous as to the wicked. What distresses him most is the consolation offered him by his comforters that his suffering is due to his own sins. This he vehemently repudiates, and their traditionally cheap arguments are equally condemned by the Eternal when He manifests Himself to Job in the end. But even the Eternal does not give any intellectually convincing or satisfying answer to Job's problem, although Job arrives at a profound acceptance of his lot as somehow justified in the inscrutable scheme of a Divine Providence that transcends human understanding.

In the course of his arguments Job throws out the gleam of a new hope that became increasingly clear in further Jewish thinking on the subject. This is the hope of individual survival in a future existence where the injustices of the present order will be rectified. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another..." (*Job*, 19: 25-27). It was this hope of an after-existence, a resurrection of the righteous to rewards and of the wicked to everlasting punishment, that satisfied the more devout section of the Jewish people in the days of Jesus of Nazareth. This was linked up with Jewish Messianic hopes, the Messiah being looked upon as the agent of God in working out this divine righteousness in a new order of existence that he was to inaugurate.

Jesus Christ claimed for himself this rôle of the Messiah and accepted this scheme of divine justice, though the standards of judgment that he laid down were more spiritual and ethical than the racial ideas of the Jews. He refused to be drawn into discussions regarding the causes of human suffering and its theoretical justifications. Once he was specifically confronted with a case of unmerited individual suffering. A man born blind was presented to him and he was asked: "Who did sin, this man or his parents, that he was born blind?" This question, implying that perhaps the man was expiating his own sins in a previous birth, is one of the few specific references in the Bible to the possibility of rebirth. Another such is the belief, widely held at the time of Jesus, that the Prophet Elijah would come again as the forerunner of the Messiah. Jesus did not directly answer the questions posed to him in both these contexts. He seems to have implied that John the Baptist had come in the spirit of Elijah, though this statement cannot be pressed to mean an ac-

ceptance of the belief in the rebirth of the old prophet. To the more direct question regarding the blind birth being the consequence of the individual's own sins, his answer was evasive. Jesus, like the Buddha, seems deliberately to have discouraged speculation on such matters. "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him," was his answer, and he proceeded to heal the man.

It has to be admitted that Christianity does not answer, is not primarily concerned with, questions regarding the ultimate origins of things or of the problem of evil in the world. It is fundamentally a manifestation of the power of God unto salvation, enabling its devotees, not so much to explain the riddles of life, as to grasp its nettle, to triumph over suffering and death rather than explain their mysteries. It does not, however, rule out speculation on these abiding problems of life, as is seen from the history of Christian thought, in New Testament times as well as later.

The great appeal of the doctrine of Karma lies in its emphasis on the rule of Law, of Dharma, in every realm and aspect of the Universe. This is unreservedly accepted in the best Christian thought of all times, although perverted notions of a personal God have nourished belief in a God who arbitrarily intervenes in the working of His providence. Such notions have received no greater condemnation than from St. Paul, who, writing to his disciples in Galatia, declared: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (*Galatians*, 6:7, 8)

This is the Eternal Dharma, the Law of Life, whatever its application be. All Indian thought, Hindu, Buddhist and Jain, has seen the working out of this Law in the doctrine of Karma and Transmigration, the individual soul working out the consequences of its Karma in a series of births, till it works out its own salvation through the various means of release provided by a redemptive providence. In its primary conception the doctrine regards life on earth as an unfailing process of growth and redemption, the successive births being regarded, not so much as punishments for wrongdoing, but as recurring opportunities for growth and fulfilment for souls which can and will find rest only in the Eternal Source of all life. This view is more satisfying than the prevalent, unthinking Protestant conception of the short span of a single individual existence on earth deciding the eternal destiny of an immortal soul. The Catholic doctrine of Purgatory is more in consonance with reason, though its underlying concept of life as a scheme of rewards and punishments administered and adjusted by a personal God according to the dispensations

of a divinely instituted, but none the less earthly, corporation, detracts from the sense of justice and law permeating the whole Universe.

But these are questions on which final and complete answers may be beyond the finite human mind. Christianity, like pristine Buddhism, wisely refrains from giving dogmatic answers to such speculative questions. Neither rules out human endeavours to search after and hold on to answers that conduce to the redemptive purposes of this vast Universe, which is permeated by the reign of Law in the lowest as well as the highest of its manifestations.

S. K. GEORGE

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# ACADEMIC FREEDOM

Thomas Jefferson, in stating the aims of the University of Virginia well over a century ago, put forward a noble ideal of academic freedom :—

> This institution will be based on the illimitable freedom of the human mind, for here we are not afraid to follow truth wherever it may lead, nor to tolerate error as long as reason is left free to combat it.

A plea for leaving reason free to combat error was put forward by the distinguished American scholar, Prof. Howard Mumford Jones, in his recent talk at Wellesley College on "How Much Academic Freedom?" which is published in the June *Atlantic*. He brought out that academic freedom in educational institutions in the U S.A. (as elsewhere) had sometimes been conditioned by the demand for theological or economic conformity. Those limitations had been shaken off, as far as the major institutions were concerned, with resulting invigorating of intellectual life on the campus, but today the fear of Communist ideological infiltration has resulted in new and serious threats to academic freedom. These come not only from National and State investigating committees but also from university administrators working on the simple formula: A closed mind has no place in the academic community. A Communist Party member must have a closed mind. X. is or has been a Communist Party member. Therefore X. has a closed mind and his services must be terminated.

Prof. Howard Mumford Jones, who for seven years headed the American Academy of Arts and Sciences, dissents vigorously from the idea that it is possible arbitrarily and *a priori* to "distinguish a whole class of persons whose minds are permanently closed on all subjects, and set them apart." It seems to him a mischievous principle, "laden with eventual disaster," as it must seem to any who are not caught up in the fear complex engendered by the present titanic struggle of ideologies.

Academic freedom, he irrefutably maintains, will not be nourished or protected by "exalting the morality of the state above the morality of the individual conscience" or by "assuming that all members of a party we hate are wicked and evil persons." Truly we have travelled far since Voltaire told Helvetius: "I wholly disapprove of what you say and will defend to the death your right to say it."

# THE ABORIGINES AND CHRISTIANITY

## A PLEA FOR TOLERANCE AND UNDERSTANDING

[This article by **Mr. Michael Sawtell,** a member of the Aborigines Welfare Board of New South Wales, throws a revealing light upon the havoc wrought among primitive peoples in the name of Christianizing them or civilizing them. It is topical for India, faced as she is with the problem of rehabilitating the tribal peoples within her borders while defending their traditional values against even unwitting exploitation, evangelical or other. It has a bearing also on the wider problem of harmonious relations between different racial or other groups living side by side but at disparate economic, social, religious or cultural levels.—ED.]

It is perhaps almost impossible for people living in cities, who see and hear about only the detribalized aborigines who hang around the outskirts of country towns, to realize what wonderful men our tribal aborigines are, and how difficult it is to understand their tribal laws and religion. In fact, some people go so far as even to deny that our aborigines have a religion.

I think that I must now be one of the few white men left who have been privileged to live among aborigines in their true tribal state, entirely unspoilt and not detribalized by white influences. I first grew up with aborigine boys in 1900 on the edge of the Simpson Desert, and a few years later I was a "poddy dodger" away over in the wild Obagooma country, about 30 miles inland from Yampi Sound. There I had working for me a small family of bush aborigines, who protected me from the wild *munjongs*, that is, the wild cattle-spearing and man-killing tribal aborigines. During that time I learned a great deal more, from first-hand experience, about the tribal laws, customs and religion of our aborigines.

I have been misunderstood in what I have said about our aborigines and Christianity. I have the greatest admiration for what the missionaries do in teaching the bush aborigines crafts, in educating them and in caring for them in every way, but I very much doubt the wisdom of trying to convert our aborigines to orthodox Christianity. When, moreover, the missionaries look upon the aborigines' religion as "pagan," whatever they may mean by that, they, unconsciously of course, do a great deal of harm.

A man needs to be something of a philosopher to be able to understand another man's religion. Then there is always the moral problem of just how far we should, under the cover of offering an easier way of living, interfere with the religion of our aborigines. The zealous missionaries will assert that Christianity

is the one and only true religion. The old man of the tribe will think the same about his religion, although he lacks the ability to express himself; for our tribal aborigines have no power of what we call discussion. They never argue, for their religion is purely dogmatic. The old men of the tribe appreciate what the missionaries do with their children and their other services, but they go down to the grave in sorrow when they see their sacred rock holes desecrated, the young men of the tribe not properly initiated and the young women of the tribe making unlawful marriages. The old men look upon these marriages as incestuous and they hold up their hands in horror and say, "Too wrong, too wrong." These young missionary-trained aborigines are quite safe while they are under the care of the missionaries in the stations, but let them visit the towns, and see how far their newly acquired Christianity will protect them from the vices and temptations of our "Christian" civilization.

To understand our aborigines better, we must know that they are probably the descendants of the ancient Dravidians, who came over to Australia from India many thousands of years ago, when, it is thought, Australia was connected to Asia by land. Therefore our aborigines are more Eastern than Western in their thought. Our tribal aborigines are pantheists. To them the bush is alive and innumerable voices speak to them. They would understand Shakespeare's Puck and Ariel and the glorious 19th Psalm better than most white people. The most important tenets of their religion are a belief in reincarnation and their complicated and strict, wise marriage laws. Destroy their belief in these laws and you kill the aborigines.

In every tribal hunting ground, there are sacred rock holes, where, they say, the "dream children," that is, the spirits of departed aborigines, now in the form of young children, play and sing, waiting for an opportunity to reincarnate. The pregnant women of the tribe visit these sacred places and hold *corroborees* inviting the "dream children" to enter them and thus be reincarnated through them. No tribal woman ever says that her child was born at such and such a place; she says, "My child caught me (that is, entered me) at such and such a place." By the way, a full-blooded aborigine child, when it is born, is not black but pink, and the palms of its hands and the soles of its feet are as white as yours and mine. The old people of the tribe look the child over to decide who it was in the previous life, and then its name is whispered. Our aborigines are great patriots, they are tied to their ancient tribal grounds. They always hope to die on their own hunting grounds; for then their "shade" can go back to its sacred place again; if not, they are lost souls living among hostile spirits. And now the old people of the tribe are sad, for the young pregnant

mothers, who now are Christians, no longer visit the sacred rock holes, and the "dream children" play and sing in vain for opportunities to reincarnate. I had a long confidential chat with Albert Namatjira about all this. Albert is a nominal Lutheran but he still retains many of his tribal beliefs. When I first met Albert, I said to him, "What skin are you?" Our aborigines cannot or do not say "kin." To ask a man what "skin" he is, is the proper form of tribal salutation. When you know what "skin" or totem a man belongs to, you know how to act towards him and he will also tell you, if you are a stranger, which women are taboo to you and at whom you must not look. So, when I asked Albert what "skin" he was, he knew immediately that I understood aborigines and replied, "The carpet-snake skin." That is how my life was protected in the wild Yampi Sound country nearly 50 years ago. I never looked at the *geegull* or taboo women.

Our tribal aborigines have a deep sense of reverence and awe. In the good season when game is plentiful, most of their time is taken up in sacred *corroborees*. They are never weary of preparing during the day, by painting and decorating themselves, for the long *corroborees* at night. They have a great store of legends and myths, much the same as our Old Testament, that are told to them by the old men of the tribe. I have had them told me while on watch at night with the sleeping cattle: *e.g.*, how the Magellan Cloud is an emu with its head hanging down, and how the Milky Way is a track over to a sacred rock hole.

Go to any mission station in Australia and you will see charming young full-blooded aborigine women who are thoroughly domesticated, can read and write, listen to the wireless, are interested in white women's fashions and are engaged in translating the Bible into their own dialect. On one occasion I saw some of these translating the Gospel of St. John into their dialect. Without any wish to be cynical, I asked myself if they could possibly understand the most metaphysical book in the Bible. Now, whom are these young women going to marry? The missionaries hope that they will make Christian marriages with mission boys. But they may not, for these girls have read and heard all about the delights of the towns and hope to marry white men or half-caste boys who will be able to take them into the towns. These girls are safe while they are under the protection of the missionaries, but, when they visit the towns, they see white women smoking, talking unreservedly to men, going into the hotels and drinking with them, in short, doing everything that they have been told not to do. They get the shock of their lives. It seems to them that the white woman who is not a missionary has no guiding rule of life, and it strikes them that she has more money than the missionaries. Thus these un-

sophisticated aborigine women are all too likely to fall into the hands of certain white men and thus the problem of detribalization has begun. Still, there is the law of compensation; for, even if these young women do have children in an irregular way, they will know better how to care for those half-caste children than ordinary camp women.

Here I suggest that the missionaries might allow the aborigines to retain their belief in reincarnation and suggest to them that the soul reincarnates progressively from aborigines up to white bodies. There is Scriptural authority for the belief in reincarnation, for Jesus hinted that John the Baptist was the reincarnation of Elijah and there are other references in the Bible. There is always a tendency for detribalized aborigines to seek mates of a lighter cast and, the more intelligent and the better educated they are, the more pronounced this tendency grows.

I plead for tolerance from my Christian friends and ask them to see how wonderful Nature's laws are at all stages of soul growth. I ask them to try to see the truth that there is in the black man's religion; for our aborigines in their native state have many beliefs and customs that are analogous to those of Christianity: for instance, the young man's making *corroboree* is analogous to Christian Baptism. They pray or sing for the "shades" of the dead. They also know and understand every aspect of psychology. They practise telepathy. I have seen proof of all this. They also believe in healing by the laying on of hands and I have actually taken part in this *corroboree*. With the old men, I have placed a young boy suffering from malaria on the ground and then laid my hands upon him with the old men and chanted. While we sang, one of the old men would pretend to suck out of the boy's stomach a small stone, which he had secreted in his mouth. Then he would say to the boy, "See what the Irrawally put into you and I have taken it out of you." (The Irrawally is the Evil Spirit.) The boy would then ask, "True?" and we would all shout "*Dingarra, Dingarra,*" which means "as true as true can be," and a cure would be effected. So psychology is not so modern after all.

Our aborigines are not fools. Do not think, because you see a tribal aborigine naked, dirty and all covered in ochre, that he is necessarily stupid or ignorant, for he also is in his own way a philosopher, though he cannot communicate all this to you. Tribal aborigines also are keen psychologists, for they are able to judge the character of a strange white man at a glance, but they are wise and keep their own counsel. I most humbly suggest that the Christian Church must learn not to condemn the aborigines as "heathens," but to understand them.

MICHAEL SAWTELL

# ADVICE TO A YOUNG POET

[We are publishing in two instalments, in successive issues, the illuminating and practical advice offered in this article by **Bhikshu Sangharakshita.** The several thoughtful essays from his pen which have appeared in our pages have been on religion and philosophy, but this article shows, as he himself has written, "how often the qualities of the poet are identical with those of the mystic, and how near Poetry often is to Religion." The reader will not be surprised to learn that this English Buddhist monk, who has for the last several years made India his home, is himself a poet. He is, in fact, as he has written us, "a poet who became a bhikshu, not a bhikshu who has become a poet." This article, he tells us, "arose out of some discussions with my friend Shri Sachindra Coomar Singh, a young Nepali poet," and we are sure that it will be of value to other younger brothers in the art of Poetry.—ED.]

## PART II

The qualities which the young poet should develop are not only interrelated, so that the cultivation of one leads indirectly to the cultivation of others, but they are also linked serially, so that each springs naturally into existence out of the very abundance of the quality preceding it. Observation flowers into Sensitiveness, and Sensitiveness ripens into Sympathy. The mind of the young poet is at this stage replete with vivid impressions of form and colour: his heart responds immediately to the subtlest nuances of feeling; the horizons of his soul have widened until he can begin to say, with Sir Edwin Arnold, "Forgoing self, the Universe grows 'I.'" But, before the work of poetic creation can begin, the richly diverse products of these three qualities must be mingled and fused as elements are fused in a crucible, the dross of irrelevancies purged from them by fire and the imperishable poetic essence extracted. The crucible is *Solitude*; the fire, *Reflection.*

Without some degree of solitude reflection is impossible and without prolonged reflection no great work of art was ever brought forth. The poet needs solitude as the lungs need air. By Solitude is meant not so much physical loneliness as inner isolation, for the time being at least, from all that does not directly concern the process of poetic creation. Physical withdrawal from normal human activities and interests can be included in the definition of solitude only to the extent that the latter is dependent on it. In the urbanized and industrialized societies of the present age this is with increasing frequency the case. Without withdrawing externally from the hurry and bustle of modern life the poet may not be able to find

the internal solitude necessary for the progress and perfection of his work. At the same time, the necessity of earning his livelihood—on its own level a no less urgent problem—again and again draws him back from solitude into society. In a world wherein Poetry as a profession is no longer recognized or remunerated, the young poet has to find a way of life which will enable him to provide for both the lower and higher necessities of his nature.

The religious mystic, to whom opportunities for solitude are as necessary as to the poet, can find them in the solemn hush of monastery or hermitage; but corresponding facilities are not offered by an indulgent society to the poet. Perhaps it is just as well they are not. Opportunities for sympathy are no less precious or necessary to him than opportunities for solitude and it cannot be denied that through the complex network of mutual ties and obligations woven in the course of earning a livelihood they are most easily and naturally secured. Having already refused to allow Sensitiveness to open for the young poet the portals of the ivory tower, it would be strange if we permitted Solitude to usher him through them. The kind of solution which we envisage should not be unbalanced or one-sided; it should exemplify poetically what Baron von Hügel said of the spiritual life:—

> The great rule is, *Variety up to the verge of dissipation: Recollection to the verge of emptiness*: each alternating with the other and making a rich fruitful tension.[1]

The extremes of variety and recollection, dissipation and emptiness, of which von Hügel speaks, correspond to the extremes of sympathy and solitude between which the young poet has to pursue a middle path and for both of which we have urged him to provide opportunities in his life. As circumstances will tend to force him into the first extreme, and as opportunities for solitude are in modern times the rarer of the two, we shall, however, consider the problem from one side only and, after enunciating a general rule, put forward a few more detailed suggestions with regard to the cultivation of solitude.

The general rule is negative in form, and consists in the simple reminder that the young poet should not embrace any means of earning his living which does not grant him regular periods of respite from its preoccupations. The longer and more frequent such periods, the more congenial will the employment generally be to him. Prospects of financial gain (above what is actually needed for the maintenance of himself and his dependents, if any), hopes of worldly advancement and considerations of social prestige, the poet must, no less than the contemplative, brush resolutely aside. The temptation to commercialize

[1] *Letters from Baron Friedrich von Hügel to a Niece.* Edited with an Introduction by GWENDOLEN GREENE. London, 1928, p. xxi.

his literary gifts must be no less uncompromisingly resisted. This is not to say that he should refuse to accept payment for his work; for in this field, as in any other, the labourer is worthy of his hire. But the poet should not resort for his livelihood to journalism, or to the production of novels, short stories and newspaper articles from motives predominantly commercial. Should he prostitute his talent in this way he will eventually lose even his poetic integrity He cannot divide his literary character into two separate personalities. The more money he needs, the more work he is compelled to produce; the more work he produces (beyond a certain point), the more slipshod it becomes; slipshod work results in a general lowering of standards and this, in the end, will vitiate even the quality of his poetry.

If the young poet desires an avocation which, while not unconnected with his literary interests, will nevertheless involve no degradation of his art, he perhaps cannot do better than adopt an academic career and teach languages and literature, history or some other humane subject. Otherwise, farming or bricklaying is preferable to journalism. For it should not be thought that a poet is necessarily unfit for manual labour or incapable of practical activity of any kind, or that the sensitiveness of his heart has in any degree impaired the dexterity and usefulness of his hands. The annals of Poetry are no more wanting in the names of politicians, statesmen, administrators, engravers, apothecaries, ploughmen, doctors and traders than in the names of writers and teachers.

Matthew Arnold's famous description of Shelley as a "beautiful and ineffectual angel" is applicable to no other poet of equal stature and is less than fair to Shelley himself. The popular picture of the poet as a long-haired, effeminate and incompetent creature was never more than a late-19th-century caricature of a group of minor poets and is now less true than it ever was. There is nothing in the poet's constitution to prevent him from swinging a pick or handling a shovel and such a means of livelihood may be, for some, no less conducive to the pursuit of Poetry than any other. The sole question which the young poet, as such, has to ask himself regarding any form of employment is: Does it give me opportunities for solitude? If it does, he can, as a poet, ask of it nothing more.

It should not be thought, however, that the suggestions we have offered are an infallible and universally applicable solution of the problem of solitude. The poetic temperament is rarely amenable to the rules of reason. Even though the young poet succeeds in finding work which provides him with opportunities of withdrawal from the world, of experiencing those periods of inner isolation so necessary to the progress of his art, he may find that his creative moods refuse to synchronize

with office hours or college vacations; that just when his whole being cries out to be alone, to be free to concentrate on the shaping of a poem, some trivial detail of the daily round claims his attention.

Contrariwise, he may spend weeks and months in apparently ideal surroundings and yet feel his heart as dust and his soul incapable of producing even the thinnest trickle of inspiration. The wind of Poetry, like other winds of spirit, bloweth where it listeth. Again, there are social obligations and family ties to be considered. Like the mystic, the poet has often felt them to be a hindrance and, like the mystic, he has often not hesitated to snap them when they have become too constricting. The mystic's renunciations of such obligations and ties is usually recognized and approved by society; but the poet's repudiation, being much more haphazard and unsystematic, is usually regarded as evidence of a disposition to immorality, though, as D. H. Lawrence says, "the true artist [or poet] doesn't substitute immorality for morality. On the contrary, he *always* substitutes a finer morality for a grosser." To all these problems we can offer no cut-and-dried solution. All that we can do is to reiterate the necessity of solitude and leave the young poet to make provision for it, in the light of our suggestions, as amply as he can.

Once the crucible has been prepared, the fire may be kindled beneath it. When the poet finds himself in solitude, in conditions favourable to the cultivation of inner isolation, the process of *Reflection*, of extracting the shining gold of Poetry from the drossy ore of experience, can begin. About this process we need say little. Not that it is unimportant, though. Bagehot indicates its position when he writes that one of the reasons for the rarity of great imaginative art is that "in very few cases is this capacity for musing solitude combined with that of observing mankind," and Wordsworth does likewise in his famous definition of Poetry as "emotion recollected in tranquillity." The word "musing" in the first quotation and "recollected" in the second both refer to the process which we have termed reflection. If we have less to say about this quality than the four preceding ones, it is not, therefore, because of its relative insignificance, but because of the obscurity and mysteriousness of this part of the poetic process. How, from his experience of life, from his observations, feelings and thoughts, he produces, like the musician, "not a fourth sound, but a star," is known only to the poet himself, and even he is rarely able to offer an adequate description of the process, to say nothing of giving an explanation of it which will satisfy the philosopher. His definitions and descriptions are usually figurative, and more often than not in the end themselves become poems.

It will therefore hardly be an occasion for surprise if the few words of advice which we intend to

offer the young poet on the cultivation of reflection are figurative rather than scientific in character. The fire of reflection must be kindled as often, and kept burning for as long, as possible. In one who is by vocation a poet this flame of slow, quiet musing is always present, however deeply it may be hidden under the ashes of external activities and events, and only waiting for the breeze of solitude to fan it into a blaze. This sacred fire of reflection the young poet must learn to tend as carefully as though he were a Zoroastrian priest, feeding it with the sandalwood of his thoughts, and stirring the ore of his experiences in the crucible of inner isolation until the fine gold of Poetry, separated from the dross of irrelevant circumstance, glitters at the bottom like a star.

Having offered our suggestions on the cultivation of the five predominantly emotional qualities which will enrich the content of his poetry, we shall now suggest to the young poet three predominantly intellectual acquisitions which will help give precision and definition to its form. None of these may be adequately designated by any single word; but they may be provisionally indicated by the terms Appreciation, Understanding and Technique.

The word "poet" means literally a maker and, like all other makers or craftsmen, the poet has to undergo a period of apprenticeship to those more skilled than himself in the gentle craft which he aspires to master. During this period of training he learns to know and appreciate the work of his predecessors. This *Appreciation* is not a mere spark produced by the cold collision of the flint and steel of criticism but a flame begotten on the tinder of his heart by the fiery seed of their greatness. Neither is it mere imitation. It does not, or should not, teach him the mannerisms, however magnificent, or the tricks of style, however effective, of "poets dead and gone." The chief function it has to perform is to fan into brightness the flame of his poetry with the mighty breath of inspiration which blows through their song.

Nor should it be thought that this breath can come only through the mouth of his native language. In these days of close international contact, if not always of co-operation, the poet, no less than other men, has to keep himself open to the impact of multitudinous influences. The English poet, for instance, must learn to appreciate, at least in translation, the best poetic work which has been done, not only in French, German and Italian, but also in Arabic, Persian and Chinese. No non-English poet, on the other hand, especially if he is working in one of the undeveloped minor languages of the world, can afford to neglect the unequalled riches of English poetry. Such a commerce between the languages and literatures, but especially the poetic literatures, of many times and lands will contribute to the growth of a newer

and more truly international kind of Poetry, which will embody the ideals and aspirations, not of any single race or people, but of humanity.

Though we have spoken only of Poetry, it should not be thought that we are implying any limitation of the young poet's appreciation to the progeny of his own peculiar Muse. The daughters of Clio and Euterpe must be as dear to him as the sons of Calliope and Erate. Without suggesting that every poet should attempt to follow in the footsteps of Blake and Rossetti—for mastery of two arts is more than twice as difficult as the mastery of one—it should at least be pointed out that the scope of Poetry is often considerably enlarged when the poet is familiar, not with Poetry alone, but also with the sister arts of Music and Painting as well. Poetry is a limpid mountain lake into which flow the streams of every branch of knowledge and invention. The greater the volume of such tributary waters that it receives, the deeper and fuller will its own waters become.

Among the many streams which feed the tarn of Poetry is that of Philosophy. Not that an academically adequate acquaintance with the subject is essential to a poet. But of the course of that particular channel by which they are connected he should have at least some knowledge. This channel is the Philosophy of Art or Æsthetics. Familiarity with the Philosophy of Beauty on the theoretical side will not ensure that his poetic work will be beautiful; but it will help give him an intellectual understanding of the metaphysical nature of Poetry and this *Understanding*, the second of the intellectual qualifications with which the young poet should be equipped, will strengthen the structure of his verse and, while it is incapable of making him a good poet, may be able, by sharpening his faculty of self-criticism, at least to prevent him from being a very bad one.

Not much more than this can be said of the third qualification, that of *Technique*, which consists in a working acquaintance with the details of Rhetoric and Prosody such as may be found in standard manuals on the subject. Such acquaintance may not be sufficient to set the young poet's heart on fire with the flame of inspiration; but it will at least enable him to be sure that the fuel is dry. Though the shortest, this is not necessarily the least valuable part of the advice which we have endeavoured to offer those who have apprenticed themselves to one of the most difficult and delightful of arts.

BHIKSHU SANGHARAKSHITA

# THEN—AND NOW

[**Shri J. M. Ganguli's** occasional thoughtful articles in our pages make their own contribution to the keeping alive in man of his spiritual intuitions, which has always been one of this journal's aims.—ED.]

It was a small nest, high in a tree. The branch was slender and it waved in the breeze, though I did not know that, nor had I ever thought of it.

When I first opened my eyes inside the nest I saw only a bright, slender figure bent over me, her eyes overflowing with tenderness.

I cried out in my first consciousness of a new and strange environment, but she took me up and warmed me under her covering wings. I looked around, this side and that, above and below, but she was all that I saw. The light streaming in from outside came to me reflected from her, but that outside light told me nothing about whence and how I had come there. I could remember nothing. I strained my eyes; I struggled with my limbs; I shrieked, perhaps from a sense of being encaged in an unknown place. She rocked me on her breast and in many ways diverted me from my nervous and lonely thoughts till in fatigue I went to sleep.

Such was my coming here.

* * * * *

I was getting used to my world and was feeling it. She nursed me, fed me, played with me and slept by me. My senses were awakening and my interest in my surroundings was growing; little things and trifles enchanted me. I altogether forgot the problem of my past and became merged in the present. If at times I felt lonely, she turned my thoughts away from the empty nooks and corners, away from the unspeaking, flat floors and ceilings, out into an expansive realm where, as she told me stories, I saw deities and angels, classical heroes and heroines, appearing and playing their thrilling and sparkling parts. Into such a world my vision peered, in it my imagination roamed and my thoughts dwelt. She woke me at break of day with a sublime, deeply-stirring hymn in praise of some Being, of whom I then could understand nothing, but the tune of that hymn is still in my ears. When the darkness of the night crept in she cuddled me to her breast for warmth and cheer. Out to the horizon she turned my eyes in the morning to the glow of the rising sun, and she tuned my ears to the morning songs of the birds, who were awake to receive the first rays when men were asleep and unconscious in the dark.

How vividly I recall those swiftly vanished young days when, away from the heat and roar of the world, I grew up! If I was sick she would sit day and night by me and would look so fixedly into my eyes that no disease could stand it. And she would read to me from the *Rama-*

*yana* and the *Mahabharata* and many great books of different lands and ages. When I felt restless she took me out for flights which gradually increased in radius and frequency till we started journeying through the country and saw cities, forests and dens, and travelled through winding valleys and across mountain ranges far and near. The more we wandered the more we loved to wander.

And thus I came in contact with the outside world. Thus I learnt to move shyly and weakly amidst cold things, strange beings, ununderstanding men and women. I learnt to learn; I got the impetus to stand and to work. But the deep centre of all interest was my mother, round whom my world of love and thought revolved. When I roved through villages and towns, passed through forests, climbed mountains or crossed the country, as I often did, I was never alone. She was with me at all places and at all times.

In all my journeyings forth, however, there was an ever-recurring attraction homeward. Homeward to our little nest, a dwelling as simple as could be, unpainted, undecorated, unnoticed by society, but one where the sun's glories were unobstructed, through which Nature's breath sang freely. Where two lonely, frail creatures sojourned in their passage through this world; where they looked to each other, in joy and sorrow, for inspiration and strength; where in the peacefulness of the night they talked and questioned the many why's and how's that stood rock-like behind their observations, their experiences and their comprehension of things and happenings.

Thus days, months and years rolled by. Thus it went on, and thus I thought it would ever go on. I cared not to inquire if there was a boundary to the present, or to judge if the evenness of passing time was not sloping down to a different future. Who reflects, who stops to discriminate and to ponder when the ship is sailing smoothly under the blue sky, days following nights and nights following days in chronological sequence and our hopes and fears, joys and depressions, measurements and calculations, keep us blind to events in the offing? Whom does it strike then to strain the eye toward the distant horizon to see if there is any speck of cloud gathering gloom and danger to hurl down upon us!

But one night the signal came. The earth shook; a storm blew, heralding the advent of *Kal* (Destiny) himself, who stood determined and inexorable at our little door. No wailing, no weeping, could halt his call, no argument could change even a dot in the terrible time-chart that he flung at his victim. My mother called me. What a voice that was! I shuddered. There were awful forebodings in the air. I looked up to Heaven; but I could feel that there was not the earnestness in my call that there had been

at times before. My mind was unsteady, my concentration was gone; my tongue and body quivered. For one moment at least, all my vanity and egoistic confidence were gone; for one moment my physical senses hid themselves in shame at their helplessness.

Thus it all happened. Thus the hand of the Inevitable struck and struck hard, as it sometimes does. And then the dark moments passed off through eternity, wherefrom they had emerged and whereinto they re-entered. My mother? Where was she? I closed my eyes in the chill of utter loneliness; I stretched out my hands to grasp hers, which had ever supported me. I moved in thought, as had been my instinctive habit as a child, to get into her warm lap.

But then an awakening came. The imaginary land wherein I had lived all this while, wherein I had been building nests, raising pillars of hope, weaving silken threads of love and affection, crumpled up and vanished as I opened my eyes. Tears rolled down, clearing the film from my sight, till a new light glowed in front of me which revealed little by little the chaotic vastness in which I had been foolishly drawing lines, picturing images and moulding shapes, ideas and notions. Mother? Who was my mother here where none was and none could be? My nest, my belongings, my treasures? What could they have been and what could they mean in the streakless void that was all round? My sweet pleasures, high hopes and freezing fears? How unreal they must have been! How queer the thought of them now struck me as being, in the Oneness enveloping all!

How I realized then that the personal sentiment linking my mother and me had prevented our "selves" from becoming untied, unfocused, all-sweeping souls! It is such attachment, such linking, which colours and blurs our vision, which produces the different illusions (*vikaras*), and which frustrates the inspiration that comes at times to lose and diffuse ourselves into the Common, the Wide and the Universal. It is such close concentration on the personal self which excites and gives power to the physical senses and generates longings and intoxication (*Moha*).

The warm tears continued to roll down, clearing my vision more and more and giving glimpses of a stupendous Reality. The chill of loneliness brought a momentary Realization that blew off all pain and sorrow, along with all joys and hopes.

And thus I sat up and looked out and gazed into the Beyond, into the Infinite Beyond.

I felt ever so light and free. I could fly on and across without a homeward pull, without a look back at a nest that had been but was no more. The thought that I had rested in peace and confidence in a tiny nest that could never stand a puff of wind made me laugh. That I could

have laboured to erect castles and storehouses on the crest of a volcano that could erupt any moment was amazing. Out of my senses I must have been when I was forming bonds and relationships of love and affection with images and shadows that did not exist and had never existed.

The moment of utter self-forgetfulness and effacement which came that night and brought a transient realization of the infinity of Oneness does not come and stay at my bidding; but it has unfettered my soul's power to spread out and has largely freed my feelings and sentiments from their hovering round my imaginary self. At times when I look back and reflect it seems that my mother-illusion, that had sustained me so long and so well since the opening of my tiny physical eyes, has now vanished to give an all-shaking realization which may sustain my soul better in its slow awakening and steady merging into the Absolute. And so, if I was happy with my mother then, I should be grateful to her now for shocking me by her exit into a sense of the Real. Then, as now, her whole thought and interest must have been for my good and benefit.

I am beginning to feel happy, perhaps happier than ever before. If there is little now to be drunk with or to be elated by, there is also little to cut me and to make me smart. I have seen through the meaninglessness of it all. All those things were only lights and shadows cast by my own self, hallucinations keeping me spellbound. Hardly do they excite me any more. As I sit and muse, the current of life and events passes by, rippling and waving, splashing occasional spray on me. But wait. Is a current of life and events passing by me? Is it not my own mind evolving and creating and turning and revolving its manufactures in an endless chain, in a moment of great stupefying self-forgetfulness?

When I see now someone laughing or weeping I smile a little; for I see that there is nothing behind joys and sorrows. Those who are laughing or wailing today must, like me, have built and stored and counted their treasures and embraced their loved ones in an eternal chaos, the consciousness of which comes at the moment of a great crash. I comfort the weeping one no more by weeping with him, but by asking him to rejoice over his emancipation from an enthralling attachment to an illusory Nothing. Similar had been my own case, but I emphasize my new-born experience. I too had love and affection which lifted me above the clouds at times and plunged me into dark depths at others. I too had objects which I treasured and adored, round which my vision circled. But without them now I am calm and peaceful. My narrow, bound feelings and sentiments and my short sight are spreading out free and wide, bringing in a new, far-reaching realization that demolishes differences between thing and thing and cuts through the varieties and

characteristics which generate likes and dislikes. "This is mine" or "This has been mine" no longer holds significance when I glance over the wide perspective where things are all unpossessed because they are all the same and because there is none to claim and to take. The incentive to grab and to possess no longer survives.

It is but non-understanding and eyes fixed on the ground which cause the feeling of want and the longing to acquire. When the soul spreads out, free from its bondage, it recoils from the thought of acquiring, possessing and burdening itself again. On the field of universality there is nothing to choose. When movement is unchecked, when freedom of action is not timed, there can be no impulse to stop. When the soul comes to itself it sees through everything, it possesses everything, because it forgets the old "I" that had been building and labelling different pigeon-holes in which to confine the same all-pervading air of the Eternal and the Universal. That is perhaps salvation, the *mukti* of the Soul that does not soar high into a heaven of angels or even of the great Architect, worshipped in temples and churches, but that plunges into its own fathomless depths; for nothing but its own Self, nothing but a Consciousness not perceivable by itself, now envelops it.

Such vision beyond the earth, beyond the horizon, comes at times when I look backward and forward. In such tremendous mental swings I lose hold of myself, and as an endless vista of the dissolution of everything stretches out before my far-seeing eyes a mighty stillness comes over me which takes away the incentive to what we are used to call work. What shall I do when everything is lying done before me? How shall I work when there is nothing to work with? It is all One and the Same and my gaze can fix upon nothing.

* * *

I wake up. My senses pounce upon me. I vainly try to hold on to my dream of the great emancipation. The dream perhaps was not long. Flesh and blood goad me again and bring pain, excitement and intoxication. But I have had a taste of release from this earthly bondage which that night's havoc brought before my tearful eyes. I move and jump and run and laugh and work, perhaps, as before, but that cannot keep me blind to the light that streams, even though only occasionally, through the now perforated cover on my soul.

That is where they part—"Then" and "Now." Often do I feel shaky and nervous as weakness comes again and physical cravings and old-time longings return to blow me down; but no more can they keep me in their grip long, for I have heard the call from far beyond and have seen a flash that has exposed the nothingness of this, of that and of all finite things.

J. M. GANGULI

# POINTERS TO A SHARED TRADITION

[One need not accept all **Mr. John Garway's** premises or all his illustrations to recognize the value of his fundamental thesis, that resemblances in myths and legends handed down by peoples now widely separated point to once closer ties between them. The evidence is overwhelming for the sameness of primitive religious philosophy and a once universal language of symbolism. Without claiming to exhaust the deep philosophical meaning enshrined in ancient symbols with their several keys, Mr. Garway makes some thought-provoking suggestions in the hope of making men recognize their ancient ties of race and culture.—ED.]

The great potential bond of union between East and West, and wider still, that lying in the word Aryan, badly needs recognition in order to heal some of the rancour of the day. Mankind would benefit by a return to last century's more brotherly view, when it could be written of its racial character :—

> The weight of scientific opinion would seem to be (that)...the tales which form the basis of many [Gaelic] poems are...of Eastern origin, Gaelic variants brought hence in the far-off time with the migrations of the Aryans.[1]

Today's view that Aryan stands only for cultural relationship is misleading; social science in its ultra-materialistic ways has become inhuman. At this distance in time it may not be possible to prove physical traces, but it is equally impossible to deny that they may once have existed. Just as family history customarily looks back to a single ancestor, disregarding the myriads of less conspicuous ones, so might we racially do well to copy the habit; even if it were a solitary Aryan who had brought his culture to our land, and who had handed down his traditions through a native-bred family, nevertheless it would furnish a link with others of the kind. Let attention be focused on resemblances, leaving the differences to fall into their proper perspective.

The following outline of the early race reflects many a familiar legend from many lands; but two particular sources deserve mention. One is the "language of birds," an ancient expression. In the same way that various bodies of men in modern life are known by the badges they wear —such as the Kiwis (New Zealanders), the Springboks (South Africans), the Choughs (Cornwall Light Infantry)—so among the Aryans, tribes were known by their animal emblems and sects of wise men by their birds. The philosophy of these "birds" or sages was couched in fanciful metaphor, apparently for guild secrecy; but when it is unravelled it discloses delightfully simple yet profound thought. Its recurrences in widely separated coun-

[1] Dugald Mitchell, in his Introduction to *The Book of Highland Verse*.

tries serve as pointers to the original land whence it sprang.

Here it must be remarked that the race's primitive simplicity in material life must not be confused with primitive intellect. On the contrary, these earlier Aryans were extremely advanced. There is reason for belief that the crudeness of their physical welfare was deliberate, on the analogy of:—

> Those who have cunning implements ...have cunning in their hearts....It is not that I do not know of these things; I should be ashamed to use them.[3]

The early Aryans are to be pictured as *sadhus*, though without their austerity, men of fully developed intellect but content to live life simply. No traces of material culture would be left by such a race.

Another source is Western heraldry, much of which is the survival of Celtic symbolism, the same "language of birds" in pictorial form, handed down (so it would seem) through tattoo marks, that likewise would leave no trace. Intricate devices mentioned in Celtic poetry or carved on stones, and found also in Eastern antiquity, reappear in mediæval heraldry; nor are they ignorant copies, they bear their traditional significance. The retailers of this lore seem to have been the bards and minstrels, and the Heralds before their English incorporation; it survived orally in some measure even to the 17th century.

Briefly, the Aryan race lived in the hills south of the Caspian where, as archæology has corroborated, the first known civilization existed. It stretched to the Caucasus; and such indications as the old Indian pilgrimages thither, the suggestion of one scholar that Egypt's *Book of the Dead* is practically a guide to the Caucasus, and the tradition of descent from Noah of Ararat, all point to that area as the common birthplace. There the Aryans dwelt in a commonwealth of seven nations, whose emblems form the subject of many a myth and many a custom—the Ram, the Bull, the Horse, the Lion, the Stag, the Goat and the Wolf or Hound. Each secular ruler bore his animal's name as title (like the Italian "Boar of Tuscany," or William "the Lion" of Scotland), and wore its mask and skin as insignia, the source of the creature-headed figures of Middle-Eastern antiquity and the crests of Western heraldry.

Their outstanding feature was their philosophy. All Nature they believed to be ruled by a Divine Mind, at first located by them in the Earth but later, and at a very early period, in view of the Moon's regular course and its effect on the tides and on "lunacy," regarded as in the heavens. This creed has been beautifully expressed by Virgil:—

> In the beginning, the earth, and the sky, and the spaces of night,
> Also the shining moon, and the sun titanic and bright

[3] Chuang Tze's anecdote of the Gardener, quoted from H. A. Giles's translation.

Feed on an inward life; and with all things mingled, a Mind
Moves universal matter, with Nature's frame is combined.[3]

Next, when after long observation the regularity of the Sun's course had been determined, and in view also, perhaps, of the connection between sunshine and happiness, the seat of the Divine Mind was transferred to the Sun; but the change, together with a demand for the removal of abuses, occasioned a great war between holders of the rival beliefs. This war ended in a harmonious reconciliation, characteristic of the race. Both Sun and Moon were accepted as the Heavenly Twins, with a united device fashioned of the Sun within a crescent Moon. This is found from Britain to China, on Celtic coins and as the Chinese pictograph for Light; sometimes the Sun is replaced by a Star, as in the famous Muslim emblem, assigned also to one of the Wise Men of Christianity. It stands for the Harmony of Reason, an idea common to all creeds.

Concurrently black and white—night and day, the domains of the two "lights"—were linked in a number of myths and devices, the most fascinating of which is the black and white onyx in the Jewish High-Priest's breastplate, which can be identified with the Twins and "Light." These mementos of the first Great War serve as reminders of its peaceful outcome, the principle that all differences can be reconciled through generous common sense.

In the creed of Mother Earth the wise men had been "Serpents"; but to accord with the newer concept of the Divine Mind in the heavens, they became "Birds." Under their administration flourished the Golden Age, of wisdom and of justice. They taught a magnificent philosophy of simple ideals, that ran: Happiness is the sign of a healthy mind; it should therefore be our goal; it is attained universally when mankind is guided by Reason, It behooves every man, therefore, to cultivate Reason. That has two components, Knowledge and Good Judgment, the latter being the product of an impartial (unselfish) mind.

Accordingly their teaching was formulated as eight principles:—

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|---|---|
| Perfect Reason | —the aim in life. |
| Knowledge<br>Good Judgment<br>Selflessness<br>Generous-mindedness | —the way to it. |
| Bodily Health<br>Simplicity in living | —for physical needs. |
| Determination | —to accomplish them all. |

These eight principles have passed into many lands in diverse forms; one slightly altered version is the Eightfold Aryan Path.

In their figurative terms Reason was spoken of as "Light," meaning the light of mind; and many emblems were used for it, chief among them the Sun, and the Arrow or "shaft" of light, together with a whole host of derivatives, the lan-

[3] *The Æneid*, VI, lines 725-8; Bowen's translation.

guage of poetic imaginative minds. Their philosophic theology is well described in the Greek Megasthenes' account of Indian sages :—

They hold that God is light, but not such light as we see with the eye, nor such as the sun or fire; but God is with them the Word—by which term they do not mean articulate speech, but the discourse of reason.[4]

An identical belief was held in Celtic Britain, where the Deity was spoken of as pure mental light.

Such were the principles of the early race; but, as so often happens in human nature, practice fell short of the ideal. With the discovery of copper smelting, as a ready means for making tools, weapons were forged; and a period of bitter civil strife ensued. This culminated in the geological catastrophe known as the Flood, when, according to Welsh legend, an inland sea was let loose. (As an example of racial tradition, it is enlightening to read of the building of Noah's Ark recorded as one of the three great exploits of the Island of Britain.) The aftermath of the Flood was a great dispersion of the Aryan race. At first the wandering "birds" went no further than neighbouring lands; but during the succeeding ages they spread almost to the ends of the earth, taking with them their legends about "bringing fire from heaven." Fire is still a ritual grasing Indian marriage, and was a symbol in the doctrine of Light.

Opinions will differ as to how far legends and customs denote the spread of Aryan blood, or how far merely of culture. The writer inclines to the view that the migrating sages married in the lands they reached; their philosophy was one for a happy life, not for ascetic penance. There can be no assertiveness; either wishful thinker or cynic may be right or wrong. Common sense suggests that the happier view is the better.

Mt. Meru has always been remembered as the race's old centre, Meros being but a confusion of name. Its continuance in Europe is worth notice. There were the Merovingian tribe, from whom sprang the first Frankish dynasty, founded by Clovis (*cf.* the later French Kings' hereditary style; Louis or *Lleu-ys*, "The Light-folk"). There was Moravia, (German *Mähren*) with its eagle shield; while the same name figures as Moray in Scotland, and Murray, whose coat of arms shows stars, another emblem of "Light." In Wales it was at Mureif, legend tells, that the Eagles used to gather every May-day to forecast the year's events—the good old times when Parliament met one day a year only! Likewise the name is found in Merope, King of Cos, who turned into an Eagle, and in Merope who became one of the Seven Stars. Those Seven go by diverse names, among them the Seven Kids, and sometimes seven birds of various kinds; they

[4] *Ancient India as Described by Megasthenes and Arrian.* By J. W. McCRINDLE. Chuckervertty, Chatterjee and Co., Ltd., Calcutta. Reprint of 1926, p. 121.

mark revivals of the Seven Kingdoms by emigrant peoples, and are milestones along our race's long journey through Time.

One more typical tradition to be mentioned is that of Prester John, the curious figure with a sword in his mouth appearing on the arms of Chichester diocese, and sometimes mistaken for Christ, whom a heraldic manuscript calls "one of the Magi." His proper name was said to be Ung. Legend runs that he was descended from Ogier the Dane, and that he penetrated into North India, dividing it among his followers; this amounts to the tradition that the Aryans who entered North India were Ungs, the Scandinavian term for Danes being Ings. The difference in vowel sound is immaterial. The sword in his mouth is "the sword of the Spirit, which is the word of God,"[5] the very characteristic of Indian thought noted by Megasthenes.

Such is the story told by the Language of Birds. Its field is vast; for, let it be remembered, legend has it that Solomon had been "taught the speech of birds"; an Egyptian wise man "knew what the birds of the sky...said"; a Greek sage was "acquainted with the chirpings of birds," and more than one Celtic hero after roasting a dragon's heart found he could understand the language of birds. Only modern civilization ignores it; but then, Authority would frown upon students who roasted a college don and ate his heart, even in the name of Knowledge!

In that language also is written our wise aim, the eight principles of Happiness. They are to be found in many unexpected places—in China, personified and distorted, as the Eight Immortals; in the Bible, spoken of as the Eight Beatitudes; whilst among the Celts they seem once to have existed as Eight Worthies. In them is to be found a bond not only of race but also of creed; they are the way to peace, the age-old Aryan Path.

JOHN GARWAY

[5] *Ephesians*, VI. 17.

# NEW BOOKS AND OLD

## ART AND LITERATURE

*Tibetan Religious Art.* By ANTOINETTE K. GORDON. (Columbia University Press, New York; Geoffrey Cumberlege, London. 104 pp. 93 illustrations. 1952. $10.00; 63*s.*)

This handsome book is a notable example of American scholarship, for Mrs. Gordon is familiar with the religion, the art, and even the language of Tibet. Although most readers of THE ARYAN PATH will not need her exposition of Buddhism and Yoga, they are likely to learn much from her interpretation of Lamaism or, as the Tibetans term it, The Religion. The book contains many illustrations. As the author points out, all the art of this strange land is religious, and we find here some highly complicated designs and sculptured figures. There is also a slightly pathetic photograph of the present Dalai Lama—a boy.

Mrs. Gordon tells us that religion entirely permeates Tibetan life, and that no enterprise is undertaken without consulting the Lamas. Despite her enthusiastic admiration for Lamaism, we shall probably continue to feel that it is a form of Buddhism much adulterated by belief in magic. Are not the well-known *mandalas* magical designs? Again (as in the art of ancient Mexico) a good many of the figures here reproduced are horrific and fearsome. However, the author states that these furious deities are angry only with evil-doers.

The elaborate detail, whether in paintings or in metal figures, makes this art not easy to photograph, and to appreciate some of the illustrations we need the help of a magnifying glass. To comprehend all the under-meanings we certainly need the help of Mrs. Gordon. We know from having watched oriental dancers, that there is significance in every posture, every use of the fingers, but this ritual dancing (and this religious art) will not yield up its meaning to guesswork or intuition. We must either be brought up with it or rely upon so knowledgeable a writer as Mrs. Gordon.

CLIFFORD BAX

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*The Enduring Art of Japan.* By LANGDON WARNER. (Harvard University Press, Cambridge, U.S.A.; Oxford University Press, Geoffrey Cumberlege, London. xiii+178 pp. 92 illustrations. 1952. $6.50; 42*s.*)

We may hope that it is a sign of a happier age that an American, ignoring Pearl Harbour, should give us a remarkably sensitive and enthusiastic survey of Japanese art. Incidentally Mr. Warner has also provided some interesting glimpses of Japanese history. His book contains 92 illustrations, some of them carvings in wood, some paintings of delightful temples and (as a surprise) certain landscape photographs placed side by side with brush-pictures of the same scenes. These brilliantly show that economy of line which is so characteristic of Japanese painting. Wisely, in my opinion, Mr. Warner has not included the colour-prints of Hiroshige, the "Old Man Mad About Painting," and their rivals, because to most of us these prints have always been familiar.

The author, like Lafcadio Hearn, obviously delighted in the charming aspects of Japanese civilization—and they are many indeed. Moreover, he adroitly holds our attention by indicating the events which were happening in Europe at the various times when these works of art were being produced. For instance, his first chapter deals with the art and history of Japan in the eighth century, a period when we Europeans were decidedly uncouth.

He also describes the effect of Buddhism and Shinto on the folk of that distant island.

Sometimes I think that the arts, even more than religion, have been the most civilizing influence in our quarrelsome world. They have provoked no wars, no atrocities. If we have any discrimination at all we can instantly rejoice in the craftsmanship of ancient Egypt, China, Japan or India. Indeed, their arts put us in touch with the souls of remote people and remote ages. They can make us true Citizens of the Earth.

And how delightful it is for a reviewer to find a whole-hearted enthusiast (as Mr. Warner is) and to learn much from his long stay in a land of, normally, charming people! Perhaps our planet would be more attractive if it were governed by artists, musicians and poets, for—provided that they are not mediocre egoists—they are quick to appreciate the beauty achieved by men of all races. I have never forgotten the Golden and Silver temples at Kyoto.

CLIFFORD BAX

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*Japanese Literature: An Introduction for Western Readers.* By DONALD KEENE. (Wisdom of the East Series. John Murray, London. x+114 pp. 1953. 5s.)

The latest addition to the famous Wisdom of the East Series is as fascinating as it is informative. This "Introduction for Western Readers" is a revelation to the ignorant. At the outset it is made clear that Japanese literature is no more an imitation of the Chinese, than Shakespeare's or Racine's works are imitations of classical literature. It is, incidentally, important to note "that the Japanese were writing novels of magnitude and beauty centuries before the Chinese" and that the Japanese theatre, far surpassing the Chinese, "ranks with the great dramatic achievements of the world."

Considerations of space permit only that readers be recommended, with every confidence, to make their own discoveries regarding Japanese Poetry, the Japanese Theatre, the Japanese Novel, and Western Influence. These chapters are, for the ignorant, gateways to a strange world.

Was it not Verlaine who said: "To evoke—that is the dream"? To one reader of Dr. Keene's book, it is the evocative power of Japanese poetry, Japanese art and the Japanese theatre which is of consuming interest. (It should be made obligatory for writers of "inventory" descriptions to read this book!)

> On the withered branch
> A crow has alighted
> —The end of autumn.

What could the greater detail of "Realism" (defined by Baudelaire as: "pettifogging attention to unimportant incidentals") add to that?

But Dr. Keene makes clear to us that this magic power of evocation is not restricted to Japanese poetry. He tells us that, in a Japanese painting, "the empty spaces are made to have as strong an evocative power as the carefully delineated mountains and pines." He also tells us that, in the Nō Plays, "the scenery is barely sketched, consisting usually of no more than an impressionistic rendering of the main outlines of the objects portrayed." To evoke is to invite imaginative collaboration.

Now and again, you read a book which makes you grateful to the author. This is one of them.

CLAUDE HOUGHTON

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*The Religion of An Artist.* By RABINDRANATH TAGORE. (Visva-Bharati, Calcutta 7. 27 pp. 1953. Re. 1/-)

A welcome reprint of the poet's contribution to *Contemporary Indian Philosophy*, published years ago, this brochure proclaims the artist's faith in the "ideal of that Paradise which is not the mere outcome of fancy, but the

ultimate reality in which all things dwell and move."

And to paint such a paradise is the function of Art. For, as the poet observes: "Abstract truth may belong to science and metaphysics, but the world of reality belongs to Art."

G. M.

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*The Sword from the Rock: An Investigation into the Origins of Epic Literature and the Development of the Hero.* By G. R. LEVY. (Faber & Faber, Ltd., London. 236 pp. 1953. 30s.)

Epic poetry dates from the early dawn of civilization. Always the authentic epic is a monumental relation of events, of broad human interest, no doubt, but also with pointed relevance to a particular epoch, ethos and race. Conflict is of the essence of epic, as it is of tragic, poetry—but compellingly vivid narrative here takes the place of dramatic action. With the march of human civilization, however, while the base-plank of the struggle-pattern has remained the same, there have been significant variations in the scaffolding. The history of warfare shows how ruthlessness itself has assumed varying forms. Once it was of the Tamerlane brand; in 1914-18, trench warfare and U-Boat attacks; in 1939-45, *blitzkrieg* and the atom bomb. Likewise, the history of epic poetry reveals certain sharp variations determined by the climate of thought in which particular epics came into existence. Conflict is indeed the life-breath of the epic: but conflict between whom? And conflict of what nature? In the hazy dawn of civilization, the gods were very much in men's minds and bosoms. The epics accordingly dealt with the wars among the gods themselves; with the theme of creation, destruction and fresh creation; with gods made in the image of men, playing the human game of divided aims, aggressive actions and partial realizations. Miss Levy has made a painstaking study of myth and ritual in western Asia at the end of the Bronze Age, and she has been able, after a careful examination of archæological remains in central Turkey, to infer both the interactions of the races and the chief characteristics of the epic literature produced by these ancient peoples. If *Enuma Elish* is typical of the epics of creation, the Epic of Gilgamesh, the *Ramayana* and the *Odyssey* are cited by Miss Levy as examples of the second type. Here the theme is a "Quest," a campaign, an adventure, a god-descended or god-like hero—human in form and main faculties, though nearly divine in wisdom and power—careering through difficulties of all kinds, battling successfully with sub-human monsters, and claiming the crown of success in the end. Odysseus has to outwit the Cyclops before he can be reunited with Penelope; Rama has to destroy the Rakshasas before he can rescue Sita. As for the third basic epic type, Miss Levy names the *Mahabharata* and the *Iliad* as its prototypes. In these the struggle is between man and man—and between the "genius" and the "mortal instruments" within the hero himself. These men, although visibly human, are almost godlike in their stature, in the tone and temper of their minds, and in their capacity to create by their own exertions a new heaven or a new hell about them.

In her desire to force the great epics of the world into these three basic patterns, Miss Levy oversimplifies the stories and thereby deprives them of much of their significant human appeal. Rama equals Odysseus; Arjuna-Karna equals Achilles-Hector. There is more in these epics than the equations. Yet, as an attempt to trace the origins of epic literature and the development of the epic hero from very early times, Miss Levy's thesis merits high praise, and there is a neatness and a plausibility in her conclusions which must prove helpful to the student. In an important final chapter (the Epilogue), Miss Levy traces the main lines of development of the epic in Europe—how the

epic tradition, turning westwards from Central Asia, found new variations in Southern, Northern and Western Europe.

*The Sword and the Rock* is altogether a most scholarly and stimulating work, packed with detail, encyclopædic in range, and suggestive of new avenues of inquiry.

K. R. SRINIVASA IYENGAR

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*My Best Mary: The Selected Letters of Mary Wollstonecraft Shelley*. Edited with an Introduction by MURIEL SPARK and DEREK STANFORD. (Allan Wingate, London. 240 pp. 1953. 15s.)

This selection of the letters of Mary Wollstonecraft Shelley covers the life of a much-tried woman in its main events; her flight with Shelley, their marriage, the birth and loss of children, the tragic death by drowning of her husband, and the pathetic betrayal by friends to whom as a widow she clung perhaps too closely. Loneliness ate into her heart, impairing that creative power which had once produced *Frankenstein*; but though there were offers of marriage, no one could persuade one who had been loved by Shelley to accept a lesser man. It was, aptly enough, through a Shelley, her commonplace son, that she attained at last to comparative peace of mind: when Sir Percy married Mrs. Jane St. John he brought into the family a woman who was not only intelligent, but who adored to the point of idolatry the memory of Shelley.

Miss Spark and Mr. Stanford have usefully edited these letters for the general reader, but there are some omissions. Surely the "Brown" mentioned is Charles Armitage Brown, the friend of Keats? No example of Mary's handwriting is given; an example which might serve to bring the writer near to a reader. For instance, the tragic postscript to the letter to Medwin, July 29th, 1822 (the original of which is in the Keats Memorial House, Rome), gains in intensity when it is read, as given in Bulletin 3 of the Keats House *Bulletin*, in facsimile; reflecting in its wavering script, its erasures and blotted words, a woman's grief over the supreme loss. This, I feel, would have been of more value in bringing Mary alive than the stiff, conventional and over-familiar portrait given as a frontispiece. And why is there no index of any sort, not even that bare list of names which passes for an index in these meagre days?

The preface is good and informative, though marred by slangy expressions which, while imparting a certain liveliness to the writing, will inevitably "date" in a few years. In it the editors have given a fair-minded and clear-cut picture of a woman remarkable in her own right.

DOROTHY HEWLETT

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*Carlyle: An Anthology*. By G. M. TREVELYAN, O.M. (Longmans, Green and Co., Ltd., London. 183 pp. 1953. 16s.)

Carlyle is out of fashion today. Why is this? Simply because it is the fashion, one is tempted to say, if one loathes, as I do, the contemptible business of literary *fashion*. In my youth I eagerly read all who could write. I loved them then. I love them now. (Pardon this personal and passionate note.) I never joined those who dismissed Macaulay because he was too readable and Carlyle because he was not readable enough. And I cannot join those today who denigrate Carlyle on account of his dubious "doctrines." That is only another of the many clever ways of being stupid. And it is also another way of saying that you don't care a button about art, that art means nothing to you, and that a few wretched "views" can turn you away from the majesty, the power, and the glory of an artist's achievement. Carlyle wrote *The French Revolution*. What does it matter what else he did or should not have done? He wrote *The French Revolution*. He bestowed upon it the poetry of history, the mystery of

history, the mystery of life. He saw history as the garment of God, and we, his readers, see God's foot upon the treadle of the loom. Carlyle was a great poet, a great mystic. That is to say *wonder* was for him the basis of religion. "Is anything more wonderful than another if you consider it maturely?" He wrote:—

> I have *seen* no man rise from the dead; I have seen some thousands rise from *nothing*. I have not force to fly into the sun, but I *have* force to lift my hand, which is equally strange.

Dr. Trevelyan has compiled an anthology from Carlyle's many volumes. How easy to write those words! — they *mean* that here is a great labour of love, a wonderful task of selection carried out by the best man in the world to do it—a work of imperishable value.

JOHN STEWART COLLIS

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*Eric Dickinson Anthology* (Hall the Publisher, Ltd., Oxford. 89 pp. 1952. 10*s.* 6*d.*)

This anthology is a memorial volume of Eric Dickinson's poems. At first reading his poems suggest an inspiration almost wholly literary and somewhat derivative in style. A closer examination, however, reveals the substratum of a deeply felt reality. He is disturbed by many griefs, by his own lapses, by the disappearance of "faith" and "loveliness" and by the presence of "untruth" and "the manacles of vile intolerance and greed." Even behind the vivid imagery and passionate utterances of his sonnets one senses an emotional conflict. And the tension remains unresolved except in one poem —"Laolus," a poem strongly reminiscent of Dante's *Divine Comedy*. In this poem Laolus comforts the "Stranger from the Wood of Broken Youth" (the poet himself) by saying:—

> What though they hurt thy pride and pour out scorn...
> Can they divest thee of thy soul's blue gems!
> Why need you fear them in their pigmy might,
> Their day shall be their day and not your year.

Dickinson's poetry belongs more to the Pre-Raphaelite tradition than to the modern period. He is not preoccupied with psychoanalysis or with formal experiments. Perhaps, this is why the poet was not recognized during his lifetime. Moreover he ceased to write poetry soon after his arrival in India in 1921.

Mr. Frank Howes, a close friend of Dickinson, has helped in the final selection and classification of the poems included in this volume. In his introductory essay, he gives a brief biographical sketch of his friend, but he makes one slip. He mentions that two of his Oxford poems are reprinted in this anthology; actually only one is printed.

MUMTAZ MOTIWALLA

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*Death Goes Hunting*. By CHRIS MASSIE. (Faber and Faber, London. 188 pp. 1953. 12*s.* 6*d.*)

This is a satirical novel and therefore to be judged by the canons of that literary form. Since the days of its first master, Archilochus, satire has been employed in the pursuit of two objects, namely, to arouse in the reader a consciousness of his own personal moral shortcomings or ridiculous aspects, and of those defects and limitations in humanity *en masse*. The reader must be induced to chuckle at folly, or to recoil from the disgusting elements in human behaviour. And if neither object is achieved, then the satire, as satire, fails. Above all, the satirist must amuse. And a cursory glance at the great satires confirms this. The names tumble out, one after the other: Aristophanes, Lucilius, Juvenal, Petronius, Cervantes, Molière, and so on, down to our own age and Bernard Shaw and the late lamented George Orwell. None of these can be read without amusement. All steer well away from the flogging of an idea or the humourless preaching of a sermon. For it is possible to be amused

dryly by that which also disgusts by reminding us of our frailty, folly or sheer beastliness. Perhaps the most brilliant exponent of the satirical method in modern times was Samuel Butler, who used, with a vintage-dry humour, the inverted-mirror method; with George Orwell's *Animal Farm* as a rollicking exposé of the humbug of political ideologies.

Judged by the foregoing criteria, it cannot be said of Mr. Massie's latest novel—his 13th (*absit omen!*)—that he has performed this most difficult of all literary feats. This is the story of the wandering in an after-world city rather childishly named Troy, and in spectral form about this mundane solid earth, of a hanged murderer. From the first page to the last there is not a single gleam of humour, not a single chuckle. Worse, much of it suggests a half-digested philosophy and a groping after ideas not thought out with intellectual vigour. And there are passages when one feels that this is little better than the sort of thing that is written in coloured weeklies for boys.

I sum up against Mr. Massie's effort as satirist with regret, a regret best explained by anecdote.

Some time in the 20's I was handed a typescript by an unpublished author and asked my opinion. At this distance of time I cannot be sure whether this was *Hallelujah Chorus*, or some other early novel by Mr. Massie. But I recall, very vividly, the strong impression of literary merit and originality that the book gave me, and I recall in what terms of praise I spoke of it. I mention this because one does not gladly "slam" a book by a writer of Chris Massie's quality.

I did not want to judge this book hastily and so reread parts of it. In my judgment it fails for the reasons given. Its ideas are not thoroughly worked out. If the author sees human nature and human institutions as contemptible, he does not persuade us of it, since we are bogged down by the mumbo-jumbo of a ridiculous post-mortem terrain and society, which now and then can be described only as feeble in conception, and at other times as merely slightly absurd.

As usual the publisher's "blurb" over-praises the book, which cannot with any truth be said to be "a work of intense individual accomplishment" or "a satire on our national hypocrisy." Nor is it, as the "blurb" suggests, in any sense a "thriller."

Mr. Massie should turn his back on the after life, upon spectral murderers, and return to the familiar scene; for he is a writer of great talent, though here he reminds us that now and then good writers turn out poor work. In his case this is a great pity.

GEORGE GODWIN

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*Nanalal—Poet Laureate of Modern Gujarat: A Study in Creative Interpretation.* By BALCHANDRA PARIKH. Foreword by K. M. MUNSHI. (Hind Kitabs, Ltd., Bombay. 98 pp. 1953. Rs. 3/12)

This is a short appreciative study of Shri Nanalal Dalpatram Kavi, the most famous poet of Gujarat of the last half-century. The book is meant primarily for those who do not know the Gujarati language and this study gives a proper introduction to the poet, his times, his literary work, style and, above all, his idealism. Because of its academic value, the book is sponsored by the University of Bombay.

Shri Parikh ably and aptly describes the illustrious poet from the standpoint of the "growth and evolution of his potent genius through successive stages of its poetic development." Nanalal has a style of his own, which he calls *Dolanshaili*—the "Impassioned Rhythmic style," in which he has given us famous works like *Vasantotsava, Usha, Jahangir and Nurjahan, Jaya-Jayanta, Kurukshetra*, etc. He is a majestic *Rasa-Kavi*, a romantic poet; and the author calls him a visionary of beauty and "the veritable

child" of the great Sanskrit poet Kalidasa.

The author also points to the poet's perfect, superb and æsthetic portraiture of Indian womanhood in several of his works. The poet has shown an epic vision in his final great work, *Kurukshetra*, an epic poem on the battle-field which decided the issue of the war in the *Mahabharata*—the centre of the Aryan spirit—and which symbolically decides all world conflicts. This work in 12 books is the crowning glory of Nanalal.

Shri Parikh has displayed deep study of his subject and has given English translations of some of the poet's original lyrics. But, as Shri Munshi points out in his Foreword, "a sketch of the poet's life against the background of contemporaneous literary achievements of Gujarat" would have done a great deal towards the purpose of this work.

S. K. JHAVERI

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The Viswa-Bharati Granthalaya has done good service in publishing the following translations of Rabindranath Tagore's works, made by well-known Hindi writers and very well produced. It has projected translations of the poet's complete works and the rest will be eagerly awaited.

*Fulwadi* (116 pp. Illustrated. 1951. Rs. 2/12) and *Chaturanga* (115 pp. Re. 1/8), translated by Mohanlal Bajpai; *Do Bahnen* (127 pp. 1952. Rs. 2/12) and *Mera Bachpan* (110 pp. 1950 Rs. 2/4), translated by Hazariprasad Dwivedi; and *Nati Ki Puja* (87 pp. 1951. Rs. 2/-), translated by Bhagavatiprasad Chandola.

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# THE INFLUENCE OF ISLAM

*The Legacy of Persia.* Edited by A. J. ARBERRY. (Clarendon Press, Oxford; Geoffrey Cumberlege, London. xvi + 421 pp. Illustrated. 1953. 21s.)

The Legacy Series is already very well known as an authoritative source of information respecting the civilizations of Greece, Rome, Egypt, Israel, Islam and India, and of the period of the Middle Ages. A wise choice of leading authorities, who have presented this information in a manner both scholarly and readable, and of a format attractive to the eye and easy on the hand, has built for this Series a high reputation well deserved. In the new volume on Persia the same qualities are maintained, the clear and concise text and the delightful plates being a source of pleasure and satisfaction to the reader. After a brief but apt statement as preface by Professor Arberry, the whole panorama of Persian history is spread before us and the magnificence of her cultural achievements revealed. There is a rich variety in the 13 sections offered—Persia and the Ancient World (J. H. Iliffe), Persia and Byzantium (D. Talbot Rice), Persia and the Arabs (R. Levy), Persia and India after the Conquest of Mahmūd (H. Goetz), The Islamic Art of Persia (D. Barrett), Religion (G. M. Wickens), The Persian Language (H. W. Bailey), Persian Literature (A. J. Arberry), Carpets (A. C. Edwards), Gardens (Hon. V. Sackville-West), Persian Science (C. Elgood), Persia as seen by the West (L. Lockhart), and "The Royame of Perse" (J. E. Heseltine). The most fastidious would find it difficult to quibble about so wide and generous a selection. Moreover, the book is provided with a select bibliography which, though short in itself, is the key to a thousand secrets, for most of the works cited contain in themselves further specialist bibliographies; thus, for instance, the earnest enquirer into the history of Persian science will find in *The Legacy of Islam* and the monumental *Introduction to the History of Science* by Professor Sarton (both listed) all his immediate requirements in respect of the mathematical and physical sciences, and these works

enlarge upon the section by Dr. Elgood, which for reasons of space concentrates upon specific features only. Of these features, the important Persian contribution to Islamic science is rightly stressed and defined by Dr. Elgood. Finally, there is a chronological table. This is extremely useful, for it is detailed and occupies some eight pages of the book. By its aid one may find all the significant events in the long history of Persia from the foundation of the Median Empire by Deioces to the accession of Muhammad Riza Shah. Possibly the inclusion of a map, as in *The Legacy of India*, might have increased its value still further.

To all those who love Persia, this volume will be a constant companion for many years to come. Its historical sections, competently and attractively written, show Persia's chequered story as she stood sentinel across the great caravan routes to the Farther East. We learn of her honoured place as a mother of new religions and the fountain of a higher mysticism. Her literature has always evoked a wonder and an enchantment, which are increased by the deeper understanding gained through reading this scholarly work. Finally, but not least, there are those other creations of the Persian genius—her miniatures, her carpets, her gardens—which collectively reveal fresh aspects of the national character. As the Persian wisely refrains from exposing his most intimate treasures to the vulgar gaze, only the diligent and sympathetic student can come to know him. *The Legacy of Persia* in the hands of such a student will transport him as on the wings of the *simurgh* beyond the barriers of Qāf.

H. J. J. WINTER

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*The Mysteries of Selflessness: A Philosophical Poem.* By SIR MUHAMMAD IQBAL. Translated with Introduction and Notes by ARTHUR J. ARBERRY. (Wisdom of the East Series. John Murray, Ltd., London. 92 pp. 1953. 5*s*.)

The works of the distinguished Muslim poet, Sir Muhammad Iqbal, are greatly admired by a small following in England. The present volume will be read with interest, but it raises obstacles. It advances a philosophy in verse. This is a dangerous form. Even Wordsworth could not manage it, and few are prepared to follow him upon his *Excursion*, and I fear that not many are ready to testify to the excellence of Bridges' *The Testament of Beauty*. The fact is there is little to be gained by dressing philosophy in verse: if it is read, it is for its poetry, which in this kind of thing seldom breaks in. It must be admitted that *The Mysteries of Selflessness* hardly promises well as a good subject for the Muse, and certainly there is something almost absurdly forbidding and humourless in the prose headings to the various sections—for example: "That True Solidarity Consists in Adopting a Fixed Communal Objective, and that the Objective of the Muhammadan Community is the Preservation and Propagation of Unitarianism."

But Iqbal was not only a poet. In an extremely interesting and unconventional Preface, Professor Arberry writes:—

> When the future historian proposes to analyse the causes that determined and conditioned the emergence of Pakistan, he will be bound to take into account the personality and writings of a man who is regarded by some as the creator, and by many as the principal, or a principal, advocate of the creation, of that great power.

That man, of course, is Iqbal, who was fired by a passionate belief in the Muslims as the first people on earth, and in their God as the supreme God of all. For Muslims hold to this kind of faith easier than Christians do now. But if we are wiser thereby, they are stronger.

JOHN STEWART COLLIS

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*Studies in Muslim Ethics.* By DWIGHT M. DONALDSON. (S. P. C. K., London. xi+304 pp. 1953. 27*s*. 6*d*.)

Dr. Donaldson will be remembered with affection in India for his work at the Henry Martyn School of Islamic Studies at Aligarh. Scholars will recall his book *The Shi'ite Religion*, published in 1933. In the present volume, which is dedicated to "my Muslim friends and Christian friends of Muslims," Dr. Donaldson has written the first methodical and comprehensive history of ethics in Islam. He traces the development of Muslim ethics from pre-Islamic times (to set the scene), through the *Koran* and the Traditions, the early translators and philosophers, the ascetics and mystics culminating in the great Ghazali, the Persian poets, the 19th-century revival of Muslim scholarship, and so down to the present day. The extensive bibliography most usefully appended to the account is eloquent evidence of the wide and deep study that has gone into the making of this book. The discourse is illustrated by extensive quotations in translation from Muslim authors. This valuable book, the product of a very charitable and enquiring mind, will be welcomed by all interested in the noble ethics of Islam.

A. J. ARBERRY

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*Muhammad at Mecca.* By W. MONTGOMERY WATT. (Clarendon Press, Oxford. xvi + 192 pp. 1953. 18s.)

Sir William Muir was the last British scholar to write a full-length biography of the Prophet Muhammad, and that was nearly a hundred years ago. A comparison of his celebrated book with Dr. Watt's (which is to be followed by a second volume, *Muhammad at Medina*) illustrates clearly enough the progress in Islamic research which has taken place during the interval. A certain amount of new basic material, Arabic sources not accessible to Muir, has meanwhile been published and assessed; but it is in the handling of the evidence and its interpretation that the difference is most clearly seen. Dr. Watt constructs his learned biography against a background of Meccan politics and economics; in this sense he is a true *ibn waqtihi* ("son of his time"). This side of the story is lucidly and persuasively told, and rests upon substantial documentation. But the most original quality of Dr. Watt's thesis is his open-mindedness; he accepts in full the sincerity of Muhammad, and will have nothing of his European detractors. He accepts the validity of Muhammad's prophetic consciousness, and uses in reference to the message of the *Koran* the striking term "a creative irruption," by which he indicates that he is persuaded of its fundamental originality. Though this treatise is a little too erudite to make for popular reading, it is a most important and remarkable contribution to learning; it is a book which will command the respect, and in not a few particulars the admiration, of Muslim readers. It may be heartily recommended to all students of history.

A. J. ARBERRY

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# INDIANA

*A Short Introduction to the Essentials of Living Hindu Philosophy.* By FRANS VREEDE. (Geoffrey Cumberlege, Oxford University Press, Bombay. 71 pp. 1953. Rs. 3/-)

An astonishing sympathy with the characteristic Hindu attitude to philosophy pervades Professor Vreede's little book. In his Foreword he denies the validity of religious or scientific prejudices against so-called "primitive" forms of language and behaviour that, at first sight to modern man, seem antiquated modes of human thought and being,

and reminds the reader that Hindu philosophy is philosophy in the original sense of the word; that, as love of wisdom, it implies "some kind of actual realization in everyday life."

The title of this book proves a

perfect description. Professor Vreede keeps to the essentials, leaves scholarly disputes alone, ignores all but the living core of Hindu philosophy. He enters thoroughly into the original spirit of the institutions of caste and the four *ashramas*, distinguishing it sharply and concisely from the degraded current Hindu practice. He insists that the six *darshanas* are, not "systems of philosophy" in the modern sense, but what the Sanskrit name implies: points of view.

The writing is clear and untechnical, though the original Sanskrit equivalent for every important concept is given in parentheses, in a good, workable though not intricately precise transliteration.

But above all, once again, must be commended his insistence, embodied especially in the note on "Books to Read," that the Hindu philosophy is a way of life, not merely a form for discussion. Altogether, an excellent introduction.

It is sad to think that neither the enthusiasm nor the imaginative, broad-minded understanding shown in this book for their traditional philosophy are characteristic of Hindu society as we know it today. Hindu philosophy is living, for it is immortal. Why will not people drink of its fountain of life?

L. W. S.

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*Mental Health and Hindu Psychology.* By SWAMI AKHILANANDA. (George Allen and Unwin, Ltd., London. 231 pp. 1952. 16s.)

Western psychology was utterly useless, because it was helpless in the practical fields, till the advent of Psychoanalysis and other depth psychologies. The hidden recesses of the mind —termed the unconscious and unknown to the academic psychologists—were believed to hold the secrets of all human behaviour. The new depth psychology is claimed to have proved its worth by solving many a baffling problem in the practical fields of human behaviour and human relationships. Particularly it seems to have helped in dealing with mental disorders of the more serious kind.

But there was felt to be something incomplete in the cures effected by the new methods. The conviction began to grow in the minds of serious psychologists that some important aspect of the human personality was left untouched by all the schools of psychology, individually and collectively. C. G. Jung after many years of psychotherapeutic experience confessed, in 1932:—

> Among all my patients ..there has not been one whose problem in the last resort, was not that of finding a religious outlook on life ... It is safe to say that every one of them fell ill because he had lost that which the living religions of every age had given to their followers, and none of them has been really healed who did not regain his religious outlook.

This is an astounding revelation of the inadequacy of modern psychology. The Unconscious of new psychology stands in need of being supplemented by the Super-Conscious; and it is just this Super-Conscious that Swami Akhilananda offers to western psychology. The author of this book, who is at home with Western psychology, explains, not only theoretically, but pragmatically and practically how the Super-Conscious is an integral element in all human nature, and how through the awakening of its purer potentialities, through proper "discipline," the human personality can be fully integrated; and how the tantalizing mental ailments of modern civilization may be cured.

The book is unique. It is a marvel of clarity and accuracy. Any layman can read and understand it. And which layman is there today who is not deeply and anxiously concerned with problems of social adjustment: fear, frustration, anxiety, mental conflict, tensions; and above all of Peace? Let such men read Swami Akhilanandaji's book, and they will find true peace.

P. S. NAIDU

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*Women in the Sacred Laws.* By SHAKUNTALA RAO SHASTRI. (Bharatiya Vidya Bhavan, Bombay. 193 pp. 1953. Re. 1/12)

Shrimati Shakuntala Rao has offered in this little work a timely and informative discussion of the changing position of women as in the Hindu law books from the earliest ones of Gautama and Baudhayana to the latest of Yajnyavalkya, Parasara and others. Independent chapters are given to Manu and the later commentators. As to women, beginning with full freedom and equal rights with men in the earlier ages as to marriage, divorce, property and to children, the lowering of their status the author traces to the practices of infant marriage, refusal of remarriage, *sati*, and denial of property rights. Shakuntala Rao thinks that Buddhism influenced towards the degradation of woman, as she was considered in it as a temptress. She thinks also that the sense of insecurity caused by foreign invasions, *e.g.*, of the Huns, Sakas, Scythians and later the Mahomedans, had much to do with this development. She gives many examples of inter-caste and even inter-racial marriages being approved. She concludes with a summary of the provisions of the proposed Hindu Code which appear, in the light of her study, like a restoration of the large and humane outlook of a happier age. Contemporary evidence is adduced from Kautilya and Vatsayana on woman's enjoyment of the rights of property, divorce and freedom in marriage. The teacher of the author in Oxford, Professor Thomas, has written a Foreword.

M. A. VENKATA RAO

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*The Bhagavad Gita and the Changing World.* By P. NAGARAJA RAO, M A, D.LITT. (Sri Ramakrishna Seva Samiti, Ahmedabad. 160 pp. 1953. Rs. 5/-; 7*s.* 6*d.*)

This book consists of Dr. Nagaraja Rao's university extension lectures at Calcutta, Banaras and Madras, "slightly expanded" for publication. In spite of his attempt to unify them, however, the book remains a collection.

The first four chapters are given to an account and criticism of current secularist ideologies. Marxism, Scientific Materialism and Humanism are considered and pronounced inadequate philosophies. It would have been better, however, if the author had kept his discussions of these clearly apart.

In "The Gita and the Individual" the author points out that the *Gita* allows each worshipper to follow a path suited to his constitution. In this chapter he draws much upon the chapter "Religion and Temperament" in Aldous Huxley's *The Perennial Philosophy*; but he forgets to add to his description of these different paths and his comments on the wisdom of such a teaching what Huxley does add to his:—

> The lower forms of religion, whether emotional, active or intellectual, are never to be accepted as final. True, each of them comes naturally to persons of a certain kind of constitution and temperament; but the *dharma* or duty of any given individual is not to remain complacently fixed in the imperfect religion that happens to suit him; it is rather to transcend it, not by impossibly denying the modes of thought, behaviour and feeling that are natural to him, but by making use of them, so that by means of nature he may pass beyond nature.

Dr. Nagaraja Rao seems to have found Huxley very sympathetic. On pp. 23 and 126 he quotes from *The Perennial Philosophy* without being aware, apparently, that he is quoting.

It is a pity that a book on such an exalted theme, expressing such a confident philosophical attitude, should be so poorly encased. Our author has not much feeling for words. Non-violence is called a panacea "for the *exasperated cry* of the world" (p. 128, reviewer's italics); and the travels of the Sage Narada in the three worlds are referred to as "all his globe trotting"! (p. 32) The continuity of exposition is marred by repeated dartings off from one quotation to another. There is much repetition and loosely

knit argument. The proof-correcting is remarkably bad.

The Index, prepared by Shri C. G. Viswanath of the Banaras Hindu University Library, is almost disproportionately excellent.

R. P. S.

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*Gita, Tilak ani Gandhi: Karmayoga ani Satyagraha.* By SHANKARRAO DEV, KISHORELAL MASHRUWALA, S. D. JAVADEKAR, *et al.* Marathi. (Navabharat Prakashan, Poona. 136 pp. 1952. Re. 1/-)

The Lokamanya's *Gitarahasya* and Gandhiji's *Anasaktiyoga*, two great commentaries on the *Gita*, are compared in this little book. The discussion hinges upon the teaching of the *Gita*: "He whose nature is free from egotism and whose power of discrimination is not blinded does not slay though he killeth all these people, and is not bound by the bonds of action." Tilak held this to justify actual war and slaughter by one of such qualities, when they were necessary for the protection of society. Gandhiji treated it as a statement of the liberating effect of detachment, but added that no incarnate mortal has such detachment; in fact, he claimed, on the basis of 40 years' effort to apply the teachings of the *Gita*, that detachment is not to be attained by one who does not practise truth and non-violence. The logic of the last is irresistible; for, as the late Shri Mashruwala points out, harmlessness is one of the characteristics of the divine nature, and it is not likely to be unfolded by one who does acts of violence.

The seven essays collected here discuss the question brilliantly, with constant reference to the actual sayings of "*Gita, Tilak ani Gandhi.*" But the occasional suggestion in the book that the emergence of Non-Violence is due to "progress" in our moral sensitivity since the days of the *Gita* sounds too complacent. Surely, the other suggestion, which also but less frequently appears, that it is simply the greater horrors of the consequences of modern war that are turning us away from it, is more realistic. After all, in the *Mahabharata* war, not only was no man unprotected by armour to be attacked, but no warrior was to attack one of inferior standing. How does our "blitzing" compare with that?[1]

These essays first appeared in the magazine *Navabharat*, of Poona, from October 1950 to October 1952 The prose is dignified and precise, redolent of a happier day of Marathi prose. A book well worth attentive reading and much reflection.

G. R. C.

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*Dvādaśaranayacakra of Śrīmallavādisūri.* Part I: Chapters 1-4. Edited by MUNI CATURAVIJAYAJI and LALCHAND B. GANDHI. (Gaekwad's Oriental Series No. CXVI. Oriental Institute, Baroda, for the Maharaja Sayajirao University of Baroda. vii+40+314. 1952. Rs. 12/12)

*Dvādaśāra-nayacakra* literally means a 12-spoked wheel of *Naya* and it is an important Jain philosophical work, dealing with twelve *Nayas* in as many chapters. *Naya* is the analytical one of the two forms in which the *Anekāntavāda*, or the Jain doctrine of the relativity or many-sidedness of Truth, is explained, the other form being the *Syādvāda*. A peculiarity of this work of Mallavādi, who flourished in the first half of the fifth century of the Vikram era, is that it is not available by itself but has to be restored from the fragments of the text quoted in the commentary of Siṁhasūri (first part of the 7th century of the Christian era), which is also published in the present volume. The first four chapters deal with the *Sāmānya* and *Viśeṣa*, criticisms of the Sāṅkhya doctrine of *Pradhāna* and the Buddhist idea of *Pratyakṣa*, and the *Jñānavāda* (Ch. I); the doctrines of *Asatkārya*, *Apauruṣeyatva*,

[1] For the rules of the war, see *Bhishma Parva*, Section I, verses 25-35.—G. R. C.

*Puruṣa, Niyati* and *Kāla* (Ch. II); the three qualities of *Sattva, Rajas* and *Tamas*, the problem of happiness and misery, the theory of causality (Ch. III); and the problem of God as the creator of the world (Chs. III and IV).

The lucid foreword by Shri G. H. Bhatt, the general editor, deals with the evolution of the doctrine of *Naya* and the chronology of the author and the commentator, while the Sanskrit Introduction by Pandit Gandhi culls all the biographical details in subsequent Jain works; gives an Index of authors and works cited or alluded to in the Commentary on the first four chapters and describes the two MSS. on which this edition is based. The editor and the publishers deserve great credit for bringing out this important book. They would do well to expedite the publication of the subsequent chapters of the work.

N. A. GORE

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*The Educational Philosophy of Mahatma Gandhi.* By M. S. PATEL. (Navajivan Publishing House, Ahmedabad. 288 pp. 1953. Rs. 5/8)

There is a great deal of very valuable and important matter in this book. The author is himself an enthusiastic advocate of Gandhiji's educational philosophy and has gone to great trouble to expound and elucidate it and to answer its hostile critics. Many points that are widely misunderstood are here made clear, such for example as the self-sufficiency theory, the relative importance of the individual and the community and the part to be played by manual work. There are valuable chapters also on the language problem, girls' education and the place of religion in education, as well as ones on Gandhiji's debt to his predecessors, the basic principles on which the philosophy and the scheme arising from it stand, and the working of the scheme in practice. It is of the first importance that the public in general and educationists and Government officers in particular should read all of this, mark, learn and inwardly digest it, if the prevailing ignorance and misunderstanding are to be dissipated. But unfortunately it is extremely unlikely that the book in its present form will be widely read by many of these. Being a university doctoral thesis it staggers under the usual weight of erudition required for such works. If most of the quotations could be cut out, leaving just a few of the most important from Gandhiji himself; and if some of the chapters dealing with essentially the same matter could be telescoped, the book would be reduced to less than half its present length and its readability would be increased a hundredfold. Dare one hope that author and publisher will do this?

MARGARET BARR

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*Dayaram Gidumal.* By T. L. MANGHIRMALANI. (Distributors: Navajivan Karyalaya, Ahmedabad. 46 pp. 1953. 12 As.)

This is a brief, unvarnished biographical sketch by his son-in-law of a saintly scholar and civilian of Sind, who made a deep mark on many individuals and public institutions, in spite of his ceaseless striving to reduce his personality to a zero. Dayaram Gidumal (1857-1927) was, indeed, in the words of B. M. Malabari, "a lotus of Sindh," a sage whose white robe was untarnished by the mud of materialism. Our present-day public men and civilians will do well to emulate his noble example.

A. B. C.

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*Glimpses of Truth.* By N. P. MEHTA; with a Foreword by SOPHIA WADIA. (Hind Kitabs, Ltd., Bombay. 128 pp. 1953. Rs. 4/-)

Shri Mehta has recorded his glimpses of the truth as they came to him, making no attempt at any special arrangement. The form is risky; for truth demands, to use a well-worn phrase, that we see it steadily and see it whole. Still, the book shows that Shri Mehta has dwelt long and earnestly on the right subjects; and, if we cannot accept many of his conclusions, why, it is no part of his aim to make us.

His tone is that of an intellectual confronted and undismayed by the limitations of the intellect, of one who hopes for, does not fear, the extinction of the separative personality. His objectives are the common objectives of spiritual endeavour all the world over. His psychology, on the other hand, is now and then distinctly unacceptable to the mystical tradition. For instance, from the need of being unafraid of untruth or passion, he infers that "the more you indulge in untruths, the more apparent will truth become." (p. 100)

Shri Mehta has glimpsed the end, and, on the whole, shown the necessary broadmindedness. He would benefit immensely from an attempt to organize his glimpses into a coherent vision. Many of them will have to be modified, and some discarded, in the light of the whole; but self-criticism is excellent for maturity.

The book is written fairly well, except for some echoes that might have been better as proper quotations: for instance, "Many are called, but few succeed" (p. 104). It is an ill thing for a man to trifle with the rhythms of the Bible.

G. R. C.

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*An Analysis of Resemblance.* By R. W. CHURCH. (George Allen and Unwin, Ltd., London. 136 pp. 1952. 12*s.* 6*d.*)

Mr. R. W. Church deals concisely and lucidly with a problem of great interest for logic and metaphysics. Already in the ancient speculations about being and becoming we find an awareness of the problem and in modern times Hegel himself, fully conscious of his historical lineage, gave, with his dialectic of development and becoming, a new orientation to the old problem. The experience of resemblance is of course a commonplace of everyday life but, strangely enough, even these trivialities of day-to-day routine offer problems that baffle philosophical thought. What is resemblance, after all? Can there be exact resemblance? Can there be identity in difference? Maybe we are condemned only to raise these intriguing questions without ever being able to arrive at a definite answer.

Two great metaphysicians of the West, Leibnitz and Hegel, took the initiative and we cannot proceed further without settling our accounts with what they thought. The Law of Identity has fared badly at the hands of Hegel and Bradley affords, as Mr. Church says, the classical English variant. Mr. Church essays primarily to clarify the whole situation, to distinguish between different senses in which "resemblance" is used. He finds in Russell a failure to distinguish between "resemblances that are exact and resemblances that are analogous." Ultimately he is led to the consideration of the problem of Universals.

Mr. Church has mainly confined himself to a narrow field, to the elucidation of the problem itself, and has not given much attention to the bearing of this problem on the metaphysics of personality and other issues of metaphysical interest. But he has dealt with the problem with remarkable precision and ability.

S. VAHIDUDDIN

# THE INDIAN INSTITUTE OF CULTURE

[We are publishing in two parts this essay, on a matter of topical as well as of perennial importance, which forms a chapter of a book in preparation by **Dr. Alexander F. Skutch,** a naturalist of Costa Rica. It was discussed at a specially convened meeting of the Indian Institute of Culture, Basavangudi, Bangalore, on December 4th, 1952, under the chairmanship of Shri M. A. Venkata Rao, evoking animated and thoughtful reactions from him and other participants in the discussion.—ED.]

## RELIGION AND CONSERVATION OF NATURAL RESOURCES

During the present century we have witnessed a rapidly growing awareness, first by men of special interests and then by a larger public, of the need of protecting the natural world in all its aspects. This "conservation movement" has become a mighty stream fed by multiple sources. Among the first to raise their voices in behalf of the wilderness and its denizens were those who loved the earth's unspoiled areas for the intangible values they offered—the beauty, the sense of mystery, the peace and the relaxation, the feeling of communion with forces older and more enduring than ourselves. Then there were those whose feeling of brotherhood with other forms of life was outraged by the persecution and wanton destruction of these. There were scientists who deplored the disappearance of rare animals and plants which they had never adequately investigated. There were hunters alarmed by the growing scarcity of "game." Finally, there were the agriculturists and economists who tardily realized that in the erosion and deterioration of soils, the wanton cutting of forests, the drying up of the watercourses, the pollution of rivers and the reckless exploitation of minerals the material foundations of modern civilization were being undermined and destroyed.

It has for several years been evident to those who view the problem broadly that, in spite of the diversity of motives which inspire this concern for the preservation of the natural world, the objects of this solicitude—soil, water, vegetation and animal life—are all so closely linked by multiple interactions that, unless all are preserved together, all will be lost together. Thus there has been a growing tendency for these diverse interests to join in a single comprehensive campaign to protect all those manifold aspects of the physical world which we loosely lump under the term "Nature." There is, after all, only one kind of conservation, although it has many facets.

In all this recent agitation for the conservation of Nature, religion has been almost silent. Yet it was not always so. Man's earliest religions were intimately concerned with his relation to the natural world; and Oriental religions have ever supported the cause of conservation in a manner unfamiliar to us in Western lands. If we take a broad view of the development of religious thought, we find that it has passed through two distinct stages: The earlier cults were almost without exception religions of preservation; their aim was to ensure the safety and earthly prosperity of the tribe or nation; hence they could not ignore the natural foundations upon which the community's welfare depended. Although not forgetful of the soul's needs after the body's death, this was a subordinate motive in religions of this class.

There is evidence from many parts of the world that early man felt uneasy about taking the life of any form, whether animal or plant. This deeply rooted sentiment, doubtless springing from an instinctive recognition of the

fundamental sameness of all forms of life rather than from intellectual conviction, was rationalized in various ways, giving rise to beliefs which seem absurd to our colder and more critical modern intelligence. As in all discussions of religious matters, it is necessary to distinguish sharply between intuitions which spring from the very depths of our being and our largely unsatisfactory attempts to give a generally acceptable account, in rational terms, of these pervasive sentiments.

It is also important to keep in mind that man's treatment of other living things, including other individuals of his own species, has from the first been determined by several motives which are often in sharpest conflict. On the one hand there is sympathy with them as living beings more or less akin to ourselves, having wants and feelings somewhat like our own. Opposed to this, in the case of the lower kingdoms, has been our need to use their flesh for food, their skin for clothing or other products of their bodies for manifold purposes. And opposed to this again is the fear of vengeance, of the harm which these victims of man's material necessities may wreck upon him by natural or supernormal means.

In broad terms, we may recognize a religious motive, working toward the preservation of other forms of life, and the motive of self-preservation, which often leads to their destruction. The latter is included in that which in modern terminology we call the economic motive, which embraces not only the striving to get our basic necessities but also our attempts to satisfy that exaggerated acquisitiveness into which these primary vital demands have everywhere hypertrophied.

We who call ourselves civilized often find it extremely difficult to harmonize these two motives in our lives, the religious and the economic, the altruistic feeling which leads us to seek harmony with a larger whole and the egoistic impulse which impels us to feather our own nest regardless of the consequences to others. Primitive man experienced a similar conflict, which he strove to resolve with logic less penetrating than our own, with feelings less delicate and refined. His efforts in this direction were often ineffectual, leading to beliefs which seem absurd to us, to rites which strike us as stupid, grotesque, and often highly revolting.

If we view these rites as an alien onlooker they can only fill us with scorn and contempt; but if we recall that the savage, like ourselves, is striving to harmonize elements in his life which are perhaps radically incompatible, we shall look upon them with sympathy and understanding, with pity rather than with ridicule. Moreover, it is well to remember that that complete internal harmony, logical no less than emotional, which is so precious to the sage and the saint, is not an indispensable condition of the survival of man or of other animals. A balance of opposing attitudes, the ability to shift swiftly from one emotional state to another as external circumstances demand, is all that is necessary for the maintenance of life.

Primitive man's tenderness toward other forms of life was directed toward the vegetable no less than toward the animal kingdom. In particular those noblest of vegetable forms, the giant trees, so much statelier, older and more enduring than himself, inspired him with awe, reverence and wonder. The worship of trees was widespread among the European branches of the Aryan race, and among the Germans natural woods formed the earliest sanctuaries. The intensity of the feeling inspired by trees may be inferred from the severity of the penalty prescribed by the old Germanic laws for anyone who dared to peel the bark from a living tree. The culprit's navel was cut out and nailed to the spot whence the bark had been removed, then he was driven around and around until his entrails were wound about the trunk. Thus the offender replaced with his own vital parts the bark of which he had so thoughtlessly deprived the living tree.

In this instance, as with later laws

decreed for the protection of living things other than human beings, the modern reader is likely to remark that they imply greater respect for the life of an animal or a plant than for that of a man. This is to miss the essential point. Most legal codes, down almost to modern times, decree penalties which we look upon as pitilessly harsh for misdemeanours that we now regard as venial. The severity of the punishment was determined not so much by the magnitude of the crime as by the fact that it violated a tribal taboo or outraged the ruler's decree, with all the disastrous effects that might follow from disrupting the tribe's solidarity and exposing it to supernatural evils, or from undermining royal authority. It was not that animal or plant life was valued more highly than human life, but that, as in ancient Rome, the sanctity of law and custom, upon which depended the preservation of society, was placed above any individual life.

In that vast treasure-house of information on the customs and beliefs of primitive men, Sir James Frazer's *Golden Bough*, we find numerous instances drawn from all parts of the world of the sanctity, which in cultures long dead or fast disappearing, attached to living trees. Thus, before their conversion to Christianity, the Lithuanians worshipped trees and maintained about their villages or houses holy groves, where even to break a twig would have been a sin. They believed that one who cut a bough in such a grove would through some mysterious agent of retribution lose his life or at least be maimed in limb.

In north America the Indians along the upper reaches of the Missouri River revered the great cottonwoods that grew in the river bottoms and were the most imposing trees of the region. They would not cut these trees for the logs they needed, but depended for their supply upon such trees as had fallen of themselves. The Ojebways "very seldom cut down green or living trees, from the idea that it puts them to pain, and some of their medicine-men profess to have heard the wailing of the trees under the axe." The Wanyika tribe of East Africa believed that every tree was the abode of a spirit. The coconut palm was held in special reverence, and the destruction of one of these trees was regarded as the equivalent of matricide, because the palm gives men life and nourishment, as a mother her child.

Among numerous peoples, when a tree was about to be felled because needed for timber, special ceremonies were performed at its foot for the propitiation of the indwelling spirit, lest it take revenge upon the despoilers of its abode; or apologies were offered, and expressions of regret that human need should cause the destruction of the living tree. When the Toboongkoos of Celebes were about to clear a piece of forest to make a rice field, they built a tiny house and furnished it with food, miniature clothes and some gold. Then they besought the woodland spirits to quit the area of forest destined for axe and fire and to take up their abode peacefully in the dwelling that had been made and provisioned for their accommodation.

In these and numerous other examples that have been collected by ethnologists, the attitude toward the tree ranges all the way from friendly feeling, such as might be inspired by another sentient being, to gratitude toward it as a source of benefits and worship as the body of a spirit with great power for helping or harming men. Nearly always the motive for revering and protecting the tree is religious rather than practical; only rarely, as in the case of the Wanyikas' coconut palms, is the economic aspect prominent.

The deliberate practice of conservation as we now conceive it is rarely apparent in the primitive man's treatment of trees. But, whatever the explicit motivation, the practical result is obvious. Men who hold trees in awe and reverence, who must enlist the assistance of their priest or medicine-man in order to fell them without dire

consequences to themselves, who must make elaborate preparations for the accommodation of spirits dispossessed of their natural abodes, who perform expiatory sacrifices, or who at least approach the prospective victims of their axe in an apologetic mood—such men are not likely to destroy trees wantonly or without great need.

Such religious practices and quasi-religious sentiments result in the conservation of the woodlands so important to the continued prosperity of any society, whether of primitive hunters and food-gatherers or of modern city-dwellers dependent for their food upon large-scale, mechanized agriculture supported by an elaborate technology.

As to the beliefs upon which these practices are founded, should we not respect and even honour them as representing an earnest attempt to apprehend truths to which we, in the smug materialism of our age, are too often insensitive and blind? Whatever the faults and errors of our remote ancestors, there was one at least into which they did not fall: they did not, like so many of our contemporaries, suppose that all values are human values and that no other of the multitudinous goals toward which life tends is worthy of our reverence.

The animism which led primitive men to posit spirits in vegetables operated even more strongly in the case of animals, which move, see, hear, utter sounds and eat much as ourselves. This recognition of the essential similarity, in nature and in needs, of man and other animate creatures placed a restraint upon the wanton killing of the latter. In his summary of the religious belief of the South American Indians, Alfred Métraux stated:—

> Among the spirits that tend toward a greater individualization are the supernatural protectors of the animal species usually called the "Father or Mother of such-and-such kind of game or fish." In the myths these spirits are represented as particularly large specimens of the species, and, as a rule, they may take on human form at will.... These custodians of the species freely permit the use of their protégés as food, but they do not tolerate their wanton destruction by man, and they punish severely hunters who kill more than they actually need to survive. In some cases, these guardians could be propitiated by prayer and small gifts, but the exercise of moderation and self-restraint was the best way to gain their favour. The notion of a protector of the species was strong in ancient Peru, where the supernatural custodians were identified with constellations to which prayers were addressed. Even in modern times the Indians of the Puna de Atacama believed that the wild herds of the vicugna were led by Coquena, a troll who punished men who hunted vicugna out of greediness.[1]

The modern city-dweller or farmer who, taking his high-powered gun, sallies forth to kill animals he does not need as food often imagines that he emulates his vigorous, self-sufficient ancestors of a remote epoch. He believes that he is giving free and salutary play to a deep-rooted human "instinct" which centuries of civilized life has been unable to eradicate, and that by so doing he demonstrates his essential hardihood and manliness. In equating this killing for "sport," without danger to himself and without jeopardizing his means of subsistence, to the indispensable hunting of his distant forebears, however, he does a profound injustice to the latter.

Our available evidence shows that primitive man rarely went out to the hunt in this offhand manner, for mere diversion. To him the killing of wild animals was a serious business, to be undertaken only in response to pressing vital needs and to be approached, in many instances, only after fasting or laborious ceremonial preparations which would ensure the success of the solemn venture, ward off perils from the hunter, and prevent consequences of the slaughter which might be disastrous to the clan. Doubtless in the excitement of the chase, when he pitted his strength, endurance and skill against some powerful or wily animal, the primitive hunter knew that ex-

[1] *Handbook of South American Indians*, Vol. V, pp. 565-566. (Smithsonian Institution, Washington. 1949.)

hilaration which comes from the exercise of well-practised faculties at their highest pitch. Yet the thrill that might be experienced in the heat of the chase was rarely the motive for undertaking this pursuit. The savage huntsman as a rule required more valid reasons for killing his victims.

Australia was until recently occupied by some of the most primitive races of mankind, for many of whom the kangaroo was the mainstay of life. A kangaroo hunt was not to be lightly undertaken, without due thought and adequate ritual preparation. The kangaroo men went first to a certain sacred spot which from ancient times had been the scene of this important ceremony. Upon a ledge of rock they traced with white gypsum and red ochre designs which represented the white bones and red fur of the kangaroo. Then to the accompaniment of solemn chants calling for the future increase of the kangaroos, some of the men opened their veins and let their warm blood flow over the sacred ledge with its painted symbols of the kangaroo.

Then followed the chase; and if one of the animals was killed, its flesh provided a meal shared by the whole group. Even such primitive savages are not "children of nature," thoughtless of the future. They believe that the maintenance of their means of subsistence depends upon their active endeavour, and are willing to pour out their blood to ensure a continuance of natural bounty. It is not the ineffectiveness of the means but the greatness of the intention and the soundness of the underlying thought which should in this instance arrest our attention and command our respect. A substantial proportion of man's religious practices, from the Egyptian cult of Osiris and the Brahmanical kindling of the altar fire, to the rain dances of the Arizona Indians, stems from this same pervasive belief that the maintenance of the providential order is dependent upon the ritualistic and symbolic co-operation of mankind.

"The savage," wrote Frazer, "makes it a rule to spare the life of those animals which he has no pressing motive for killing." His care to avoid the needless slaughter of other creatures had various motives, some of which appear sound to modern man, while others fail to impress him as valid.

In the case of large and dangerous animals, like the elephant, the bear, the crocodile, or the whale, there was the very real danger that some of the tribesmen would be maimed or killed by their powerful adversary. In some cases there was apprehension lest hunting should diminish the abundance of a species important to the clan as a means of subsistence, either through the natural diminution of the population by the removal of some of its members capable of reproducing, or because animals of this kind might be offended and henceforth avoid the hunters.

There was uneasiness that the dead animal's ghost or spirit might pursue and take vengeance upon the man who killed it, or that its living relatives might take up a blood feud and exact retaliation, as in similar circumstances the tribesman himself felt bound to do. There was sometimes evidence of genuine sympathy for the creature about to lose its life, or perhaps for its bereaved mother. Each of these perils and misgivings led to appropriate rites for the propitiation of the prospective victim, for the appeasement of its ghost, or for the multiplication of its kind.

ALEXANDER F. SKUTCH

*(To be continued)*

# ENDS AND SAYINGS

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

Monsieur Alain Daniélou, an authority on Indian music, lecturing on July 23rd at the Indian Institute of Culture, Basavangudi, Bangalore, brought out, with illustrations of recorded music, the variety and appeal of the religious music of the country. He mentioned the science underlying, for example, Vedic chanting, the symbolic significance of the number of notes used in each hymn, etc., remarking on the similarity of present-day Vedic chanting to that of antiquity, judging by the earliest notations available. Several other types of religious songs, mediæval and modern, were discussed and illustrated, as was also instrumental music of the temples.

The speaker referred regretfully to the lack of appreciation, in a materialistic age, of the Sanskrit songs. Their composers had transposed all emotions into hymns and, like mediæval Indian sculptures and paintings, led the consciousness to the divine. Indian classical music alone of the Indian fine arts had survived the catastrophic effect of the British advent, but he warned against the threat offered to classical music today by light music and cinema tunes. The decline of the music of the Near East had started in a similar way and today, he said, nothing remained of Turkish, Egyptian and Persian music, which was a great loss to world culture. Lest the democratization of the art lead to its destruction, Monsieur Daniélou urged a serious attempt by music societies or academies to save the classical standards.

The Chairman, Shri C. Bhaskariah, Retired Deputy Auditor-General of India, suggested that classical and light music might flourish side by side, but he warmly seconded the lecturer's appeal for the revival of Indian classical music. He drew attention also to the plight in which classical musicians had been left in free India by the ending of the former patronage of the Maharajas.

"Folk Songs from All Over the World" was the title of M. Alain Daniélou's second lecture. He classified the different types of music, cyclic, melodic, harmonic, etc., and indicated their regional distribution, illustrating with nearly 20 records the wealth and variety of folk music throughout the world. The Chairman, Rajasevaprasakta Shri Masti Venkatesa Iyengar, brought out in his closing remarks the contribution which the mutual appreciation of each other's music could make to human brotherhood.

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Unfortunately for this country, "labour" tends to suggest "level of production" and "period of unrest" —an effect, as G. D. H. Cole pointed out, of abstracting labour from the labourer. Dr. Radhakrishnan made a perfect application of the philosophical principle underlying democracy in emphasizing to the Indian Merchants' Chamber at Bombay, on Wednesday, July 29th, that a labourer's capacity for a personal life was exactly the same as anybody else's; and hence, that the point of all reform of labour conditions was to prevent environment from frustrating these capacities. Freedom is not real to people who cannot realize "their completeness and stature." And the country as a whole is not really free while masses of people continue to be so frustrated.

We talk about liberation. We mean by liberation not merely freedom from political domination, but freedom from outworn social and economic past, freedom from primitiveness and backwardness which have spread over the villages of this country.

In a country where the "educated" class is cultured none of this should have to be said; for there employers and educated people generally would by their deeds say to the labourer what was said at the very first meeting of the very first trade union formed in India in 1918:—

> There are many among you who think that we people are something big, something special, something that you are not. I want you to give up that idea. There is no difference between you and us. When the Great War of Kurukshetra took place on the battle field Lord Krishna spoke to Arjuna and said that there is nothing in the whole universe that is bereft of Him. All human beings, men and women, are divine. There is God within each one of you and that God is your only helper, the only person who will bless you, instruct you, inspire you, show the way out of darkness unto light. You are all Gods; you are all divine.
>
> For that reason I once more appeal to you to get rid of the idea that you are a kind of low people with whom we will not associate. ....We want you to realize the fundamental spiritual brotherhood of mankind. We want you to recognize that you have something in yourselves which we do not possess, and similarly we have something perhaps which you do not possess. And therefore in mutual trust and friendship we want to work.... depend upon yourselves, and work with those who recognize your equality, your partnership in humanity...

Except with such brotherliness, the true patriotism Dr. Radhakrishnan described in his speech is not possible; for it rests on a friendly concern for everyone in the community to which we belong, on enthusiasm for their undertakings, on pride in their achievements. Neither liberty nor equality will come to people who have not realized fraternity.

---

In his lecture on "Man's Ideas About the Universe," published in *Philosophy* (London), July 1953, Viscount Samuel considers some very important questions that lie in the borderland between science and philosophy.

The discovery in nuclear research of a barrier beyond which scientific certainty could not extend led some to suggest that universal causation was invalidated and chance partly ruled nature. Many philosophers, however, and some brilliant physicists, including Einstein and Max Planck, have rejected this deduction. Viscount Samuel also rejects it. And it would have been very odd for science to enthrone chance after so indignantly denying miracles in the name of natural law.

Then there is the old, old question of Ether. Viscount Samuel quotes an eminent mathematical physicist, Professor Dirac of Cambridge, as saying: "...with the new theory of electrodynamics we are rather forced to have an ether." Ether, as reinstated, will not be the old quasi-gaseous medium but a universal medium consisting of energy, rather as Sir Oliver Lodge described it to be in 1927. Viscount Samuel adds that it will have to be conceived as capable of two states—quiescent and active. These are only suggestions yet; but their approach to Eastern conceptions is recognizable. The quiescent and active states of energy are at least parallel to the (minor) periods of activity and *pralaya*. Only, in the ancient system, this single root of matter is not to be found immediately behind physical matter; there are other planes and states of substance between.

Another old question considered is the relation of Life and Mind, and Matter. He holds that neither can be reduced to the other, with which we heartily agree. But surely his radical duality will cause difficulties in explaining their interactions? The only satisfying next step would be to explain these two as aspects of such a single reality as Madame Blavatsky called SUBSTANCE-PRINCIPLE, the Mulaprakriti and Parabrahm of Vedanta.

Viscount Samuel's insistence is valuable that the present confusion of a multitude of philosophical, scientific and religious views is not all that can be achieved; a single "understanding of things as they are" and a "guidance towards things as they should be" are legitimately to be demanded from leaders of thought, though so far they have failed to provide them.

OCTOBER 1953

# THE Aryan Path

CALCUTTA
UNIVERSITY

# THE ARYAN PATH

The Aryan Path is the Noble Path of all times.

The Aryan Path stands for all that is noble in East and West alike, from the ancient times to modern days. It stands for the Ancient Way of spiritual development and growth in holiness, rooted in knowledge, and it can be walked by Brahmanas and Mlecchas, by Jews and Gentiles and by philanthropists of any political school.

**Bombay, October 1953** **Vol. XXIV No. 10**

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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"—

On the 2nd of this month of October all true devotees and disciples, many friends and admirers, will celebrate the birthday of Gandhiji. Political followers will salute the Father of the Nation, but will they recall Gandhiji's words and, not satisfied with a verbal repetition, resolve to work toward the goal he points to?

My love, therefore, of nationalism or my idea of nationalism is that my country may become free, that if need be the whole of the country may die, so that the human race may live. There is no room for race hatred there. Let that be our nationalism.

When people come into possession of political power, the interference with the freedom of the people is reduced to a minimum. In other words, a nation that runs its affairs smoothly and effectively without such state interference is truly democratic. When such a condition is absent, the form of government is democratic in name.

Gandhiji always asserted that his political work was ensouled by his religious principles. In formulating and executing our plans—economic, political or social—we all should continuously repeat his advice. Without its inspiration our India is likely to become more and more a totalitarian state. Gandhiji said:—

Self-Government means continuous effort to be independent of government control whether it is foreign government or whether it is national.

And to those who speak of Hindu Raj, or who indulge in narrow parochial and provincial notions, here is a reminder:—

It has been said that Indian *swaraj* will be the rule of the majority community, *i. e.* the Hindus. There could not be a greater mistake than that. If it were to be true, I for one would refuse to call it *swaraj* and would fight it with all the strength at my command, for to me *Hind Swaraj* is the rule of all people, is the rule of justice. Whether under that rule the ministers were Hindus or Mussalmans or Sikhs and whether legislatures were exclusively filled by the Hindus or Mussalmans or any other community, they would have to do even-handed justice.

Gandhiji's moral philosophy constitutes a most important part of his message to India and the world of the 20th century:—

I claim to have no infallible guidance or inspiration. So far as my experience goes, the claim to infallibility on the part of a human being would be untenable, seeing that inspiration too can come only to one who is free from the action of pairs of opposites, and it will be difficult to judge on a given occasion whether the claim to freedom from pairs of opposites is justified. The claim to infallibility would thus always be a most dangerous claim to make. This, however, does not leave us without any guidance whatsoever. *The sum-total of the experience of the sages of the world is available to us and would be for all time to come.*

I do not believe that an individual may gain spiritually and those who surround him suffer. I believe in *advaita*, I believe in the essential unity of man and, for that matter, of all that lives. Therefore I believe that if one man gains spiritually, the whole world gains with him, and if one man falls, the whole world falls to that extent.

Life is an aspiration. Its mission is to strive after perfection, which is self-realization. The ideal must not be lowered because of our weaknesses or imperfections. I am painfully conscious of both in me. The silent cry daily goes out to Truth to help me to remove these weaknesses and imperfections of mine. I own my fear of snakes, scorpions, lions, tigers, plague-stricken rats, and fleas, even as I must own fear of evil-looking robbers and murderers. I know that I ought not to fear any of them. But this is no intellectual feat. It is a feat of the heart. It needs more than a heart of oak to shed all fear except the fear of God.

India's national Karma has been and is being created by all her sons and daughters through their own personal Karma. The Father of the Nation has dealt with numerous aspects of the country's national Karma; but Gandhiji is more than the Father of the Nation—he is a Soul with its own enlightenment, a lover and compassionater of all human souls.

World Karma carries within itself the national Karma of every country including India. The highest duty of a true devotee of Gandhiji should be to raise himself to the plane of that feeling where love for all humanity is generated and whence its radiation will bring to birth in other hearts the recognition that the Human Family is one and indivisible.

Gandhiji practised and exemplified the instruction of the Mahayana School of the Master and followed in the footsteps of the Tathagata. Will not a few of us, at least, sincerely endeavour to copy the example of Gandhiji?—

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as Its ray in thee. Live in thy fellows as they live in It.

SHRAVAKA

# THE BUDDHIST VIEW OF NIRVANA

[The author of this article is well known to the Buddhist world because of his scholarly contribution to Buddhistic lore. Nor does he need any introduction to our readers. **Dr. B. C. Law, M.A., LL.B., Ph.D., D.Litt.**, gives in this essay a succinct but a fine exposition which is well rounded and complete, on the much misunderstood doctrine of Nirvana —ED.]

*Nirvāṇa* is the *summum bonum* of Buddhism, the ultimate of all that the Buddha taught. Both the Buddhists and the Jainas believe that it is the state of perfect beatitude. Sākyamuni preached the true law to lead his fellow creatures to *Nirvāṇa*, which means blowing out or cooling. Some have translated it as weaving. It means the extinction of lust, hatred, delusion and ignorance. It is the waning away of all evils and the elimination of the vicious and the weak in man.

It may also mean final deliverance or liberation from the fetters of worldly life. *Mokṣa* really means the attainment of the highest state of sanctification by the avoidance of pain and miseries of worldly life. *Nirvāṇa* is another name for *Mokṣa* or liberation.

On one's realizing *Nirvāṇa*, the sinful nature vanishes forever. One attains it by escaping the cycle of births and deaths. A perfected disciple (*arahat*) has reached a permanent state of peace, something absolute as opposed to the process of constant change; this state is *Nirvāṇa*. In other words it is nothing but the blowing out or extinction of craving with its three roots, passion, desire for becoming and ignorance. Some think that *Nirvāṇa* can be attained and is normally attained before the bodily death of a sage. It brings with it happiness of the highest order. It is accompanied by the consciousness of the destruction of existence and rebirth.[1] As subjectively considered *Nirvāṇa* means mental illumination conceived as light, insight, a state of happiness, cool, calm and content (*sītibhāva, nibbuti, upasama*), peace, safety and self-mastery. Objectively considered, it means truth, the highest good, a supreme personality, a regulated life and communion with the best, bringing congenial work. This characterization is based on the *Psalms of the Early Buddhist Brothers and Sisters*, which bear evidence to the deep joy and thrilling hope with which they regarded *Nirvāṇa*.

*Nirvāṇa* is immortality and the bliss of emancipation. It is nothing but the tranquil state (*santam padam*). Earnestness is the path of immortality. Those wise people who delight in earnestness and who are meditative and steady, attain *Nirvāṇa*. He who has knowledge and meditation is near unto it. A monk who delights in reflection, who looks

[1] *Digha*, I, 84.

with fear on thoughtlessness, is close upon it. One should strive after separation from the world, if he desires to win it. The Buddha calls patience the highest penance and long-suffering the highest *Nirvāṇa* (*nirvāṇaṃ paramaṃ*). Really speaking, it is the highest happiness (*paramam sukham*). If a person knows the fact that all created things perish and lead to grief and pain, that all faults are unreal, that one should be well restrained in mind, speech and body, and that one should shake off lust and desire and root out the love of self, he is sure to win *Nirvāṇa*. One who possesses strong determination, cherishes all good, takes to the refuge (*sarana*) and follows the path leading to *Nirvāṇa*, is capable of destroying all ties by slow degrees. The attributes of *Nirvāṇa* consist of the absence of passion, destruction of pride, thirst and sensual pleasures and freedom from attachment. It is the cessation of all sufferings; it is freedom from all sins and final release from the lower nature. The famous Buddhist commentator, Buddhaghosa, points out that a person obtains *Nirvāṇa* by making himself free from the wilderness of misdeeds. Some have described it as a void (*nibbānasaṃkhātāya suññatāya*). *Nirvāṇa* is so called because it is a departure from that craving which is called *vāṇa*. It is to be realized through knowledge belonging to the four paths. It is the object of those paths and their fruition. It is supramundane or transcendental. It is excellent and uncreated. It is all bliss, pure and simple, and there is no pain mixed with it, though the process of seeking after it is painful. It makes all existences leading to pain subside. It is the salvation which is eternal, unassailable and noble. It is that supreme state in which there is neither birth nor decay nor disease nor death nor contact with what is disagreeable, neither disappointment nor separation from what is agreeable.

Like the Buddhists the Jainas also hold this view.[2] *Nirvāṇa* is that state which is tranquil, final and imperishable. Just as a lamp goes out forever from the exhaustion of oil and does not depart to the earth or the sky or any of the quarters, so the saint who has reached *Nirvāṇa* does not come back to the earth. In his case salvation means the exhaustion of corrupting factors. It is tranquillity only. By extinguishing the blazing fire of passion with the water of steadfastness, the saint comes to the highest happiness, like a man descending into a cool pool in the hot weather. For him there is no such thing as agreeable or disagreeable, liking or disliking; he feels joy because of the absence of these qualities. Like one who has obtained safety after great danger or deliverance from great oppression, light in darkness or the safe shore after a tempest; or like one who has gained health after serious illness, release from great debt, escape from a chas-

[2] *Uttaradhyayana*, XXIII, 81-84.

ing enemy or plenty after scarcity, the saint comes to a supreme state of peace.

The form, figure, place, duration, etc., of *Nirvāṇa*, the realization of *Nirvāṇa* and *Nirvāṇa* itself, which is all bliss, were the puzzles that troubled the mind of the Greek King Menander. According to his teacher Nāgasena, *Nirvāṇa* is bliss unalloyed. Those who are in quest of it afflict their minds and bodies, restrain themselves in food, and in four postures, keep their senses under control and abandon their body and life. *Nirvāṇa* is untarnished by any evil disposition. It allays the thirst of craving after lusts, and the craving after worldly prosperity. It is all in blossom of purity, knowledge and emancipation. It is the support of life, for it puts an end to old age and death. It puts a stop to sufferings in all beings. It overcomes in all beings the weakness arising from hunger and all sorts of pain. He who orders his life aright realizes it by his wisdom.

Purity (*viśuddhi*) is the main ethical term to express the nature of Buddhist *Nirvāṇa*. By purity of heart one reaches *Nirvāṇa* according to the Jains.[3] From the ethical point of view to realize it is to attain the highest purity in one's own self and in one's own nature. Its realization involves a process of perfect self-examination, self-purification, self-restraint and self-culture. The process of self-alienation involves a method of seeing things as they are. The twofold ethical end of Buddhism is negative: to do away with the hindrances and to put away the fetters or destroy the sinfulness that lies deep in our nature. Purity of conduct, purity of behaviour, purity of livelihood, purity of motive, purity of morals, purity of character, purity of mind, purity of faith, purity of knowledge and insight are all included in the rough scheme of self-culture through purity. The vision of *Nirvāṇa* dawns upon consciousness and its realization is possible in a state of trance, when outwardly the man who reaches it is as good as dead. The Buddha, on the eve of his passing away, remained lost in this state of trance. In this state a plane of religious experience is reached where there is no longer any desire for this or that object of sense. This is the highest psychical state, where consciousness appears to be face to face with reality.

According to Nāgārjuna *saṃsāra* and *Nirvāṇa* are two relative ideas and hence there can be a difference but no absolute distinction between the two (*saṃsārasya ca nirvāṇasya ca nāsti kimeit viśeṣatā*). There cannot be any conception of a relation between the two even in apposition. The dependent origination in its *samudpada* (origin) aspect is *saṃsāra* and the same in its *nirodha* (extinction) aspect is *Nirvāṇa*. The Buddha sought to show that *Nirvāṇa* cannot but be the last category of thought. Intellectual universality is inadequate to comprehend the whole of

[3] *Cf. Sutrakritanga*, 1, 1, 2, 27.

reality, which is constituted not only of cognition but also of volition and feeling; to comprehend all, another category is required and it is *Nirvāṇa*. It is not an experience that one may identify oneself with it or think that either one is *nirvāṇa* or one is in *nirvāṇa* or one is from *nirvāṇa* or *nirvāṇa* is one's own.[4]

*Nirvāṇa* is of two kinds: (1) *Anupādiśeṣa Nirvāṇa* and (2) *Sapādiśeṣa Nirvāṇa*. The former means the extinguishing without any remainder of accessories (in contradistinction to extinction happening during the lifetime) and the latter means *Nirvāṇa* with a remainder of accessories. *Nirvāṇa* shows itself to be the eternal rest, eternal stillness and the great peace. In it one experiences the mighty triumph of the complete and eternal satisfaction of one's will, no longer having any will, and thereby the highest bliss. The state of *Nirvāṇa* is described as absolute freedom, inexpressible peace and the purest bliss, in contradistinction to the complete lack of liberty, the continual unrest and the endless suffering of a man. *Nirvāṇa* is also called the state of health in contradistinction to the state of sickness. A perfected person's body, sensation, perception, mentations and consciousness are entirely annihilated beyond all possibility of reappearing in future.

*Nirvāṇa* has various designations. It is called uncompounded, endless, stainless, true, subtle, very difficult to see, unimpaired, immutable, not vanishing, invisible, not subject to ramification, tranquil, undying, safe, secure, attenuation of desire, wonderful, unimpeded, not risky, undisturbed, uncreated, uncomplicated, deep, sorrowless, difficult of perception, transcendental, unsurpassed, unequalled, supreme habitat, protection, spotless, freedom from attachment and possession, ultimate refuge, imperishable, the element of the absolute, liberation, blessedness, etc.

A layman, under exceptional circumstances, may attain saintship but to keep it he must give up worldly life. It is distinctly mentioned in the questions of King Menander, put to his teacher Nāgasena, that a layman who attains supreme insight will win his way to the excellent condition of saintship. All persons who, as laymen living at home and in the enjoyment of sensual pleasure, realize in themselves the condition of peace win the supreme good, *Nirvāṇa*.

The word *Nirvāṇa* nowhere occurs in any of the Vedic or Brahmanic texts that may be definitely assigned to the pre-Buddhistic dates. An exception may be made in favour of Pāṇini's *Aṣṭadhyayi*, which accounts for the formation of the word *Nirvāṇa* by an aphoristic rule. With the Brahmanists of all ages *Nirvāṇa* is *Brahma Nirvāṇa*, whether the *Brahman* is *saguṇa* or *nirguṇa*. With the Hindu and Jaina thinkers the the problem of *Nirvāṇa* may be examined from the view-point of the

[4] *Majjhima*, I, p. 6.

*Ātman*, while with the Buddha or the Buddhist thinkers it may be considered from the view-point of *Anātman*. At the time of the rise of Buddhism the people of India had a notion that the true salvation of a man consisted in evolving into an eternal personality, exhausting all possibilities of rebirth. To be subject to birth is to be subject to decay and death. The worldly life is so ordained that there is no escape from decay and death for a person who has been brought to existence by the natural process of creation. The very possibility of such an escape is denied by the daily experience of things or events happening around at all times.[5] Even a perfected soul cannot escape it, in spite of his unrivalled and universally admitted greatness and perfection.

B. C. LAW

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# INDIA'S SOCIAL DEGRADATION

Addressing the Madras School of Social Work on August 22nd on "The Bases of Western Civilization," Shri Sri Prakasa, Governor of Madras, recommended sympathetic study by Indians of post-Renaissance European civilization and what it stood for. The trader, the warrior and the educator had all come to India; the foreign rulers had laid the chief stress on law and order but they had also left India the seeds of the Welfare State.

Shri Sri Prakasa said that the Renaissance had given an orientation to the Christian faith; the French Revolution to social life and the Industrial Revolution to economic life. He ascribed the Europeans' care for maintaining their homes neatly and well to the Greeks' love of beauty; and their attitude to law, which they made and respected, to Roman influence.

Mutual sympathy is no doubt promoted by understanding each other's antecedents. But it must be a two-way process for the best results. It is a pity that the Renaissance, liberating men's minds and turning their eyes to ancient Greece, stopped there, leaving unexplored—indeed, for long unglimpsed—the Himalayas of the Spirit further east. We cannot agree that modern Western civilization is no more materialistic than that of India today. Far as educated modern India has gone in Westernization of outlook, the spiritual roots are sound.

The organized charity of the West bears witness to a rationalized social consciousness but it is far inferior in quality and benefit to spontaneous acts of charity, justice and generosity prompted by the true heart sympathy that goes with the recognition of universal brotherhood and of the Self in each man as the Self in all. India's long degradation traces to her denial in practice of the implications of the universal unity proclaimed by her Sages and her Saints. Her regeneration will be in terms of her sons' recovering that conviction and acting accordingly.

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[5] *Digha*, II, p. 158; *cf. Mohamudgara verse* :—

*Yavaj jananam tavan-maranam*
*Tavaj janani-jathare sayanam.*

# THE INDWELLING CHRIST

[**Mr. John McKenzie,** a devout Christian, was for many years the Principal of the Wilson College at Bombay and also served the Bombay University as its Vice-Chancellor. He now lives in Edinburgh. His article blends the theological and the mystical elements and presents a point of view which will interest even non-Christian readers.—ED.]

There are not two Christs, one dwelling within and the other dwelling without. It cannot be too strongly emphasized that He who dwells in the hearts of His faithful people is the same Christ who has His place in history. We have the story in the Gospels of how He lived in Palestine 1,900 years ago. We have the records of His teaching, of His works of healing; of the lowly service which He rendered to those who were in need, above all to the outcastes of society. We learn how His message of forgiveness came home to men and women sunk in sin, and how these same sinful people had their relationships both to God and to their fellow men revolutionized. Not least impressive in the Gospel story are the contrasted ways in which people responded to Christ's love. He drew to Himself, on the one hand, love and loyalty and, on the other, hatred and opposition; and in the end, when He faced the cruel and shameful death on the Cross, hatred seemed to have triumphed.

Here in a few words is the historical Jesus, the only Jesus whom His friends and His enemies knew up to the close of His earthly ministry. Who was He? Whom did men take Him to be? There were those most deeply indebted to Him, who saw in Him the Christ, the Son of the living God. There were those who were not predisposed to welcome Him or His message, but were nevertheless involuntarily driven to expressions of wonder and admiration: the Pharisee who said, "We know that Thou art a teacher come from God"; Herod, whose guilty conscience led him to imagine that Jesus was John the Baptist returned from the dead; the thief on the cross, who in his dying hour prayed Him, "Lord, remember me when thou comest into thy kingdom"; the centurion, who, when all was over, said, "Truly, this man was the Son of God." Against all these were those to whom religion was a complex of traditional observances, men who loved the letter and hated the life-giving Spirit. In Jesus they saw the personification of what to them was above all hateful, and they would not rest till they had destroyed Him. "Away," they cried, "with such a fellow from the earth."

When His enemies had achieved their end, it seemed to His disciples to be unmitigated disaster. "We trusted," said one of them, "that it had been he which should have

redeemed Israel"; but this had proved an idle dream. Their hopes were blighted, to be revived only by His appearance to them alive. The evidence for His resurrection is to be found in the New Testament, most impressively in the 15th chapter of *I Corinthians*, where it is summarized in one of the earliest of the New Testament records to take its present form. But more significant than the detailed stories is what we know to have been the effect on the disciples of their experience of the risen Christ. These defeated and despairing men went out, filled with a new enthusiasm, to declare to the world what they had seen and heard. "God," said Simon Peter, "hath made that same Jesus, whom ye have crucified, both Lord and Christ."

All this meant a completely new relationship between themselves and Christ. Their minds began to turn back over things which He had said to them, things to which at the time they had given little attention, or which they had failed altogether to understand. These were notably the things which He had said about His coming death and resurrection, as, for example, "that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." And there were His sayings about what lay beyond. Among others, about the Holy Spirit, who would dwell in them, inspiring and teaching them.

Now these anticipations, imperfectly grasped, were being realized. Their relations with Christ had been relations between persons; for He and they were distinct personalities. They were bound to Him by ties of love, trust and hope. But let us not think of these as purely external relationships. Between ordinary finite individuals such relations involve an inner sympathy, which amounts to a real interpenetration of personalities; and we cannot fail to be aware of this in contemplating the intercourse of the disciples with their Lord during His earthly life. But with the resurrection a real change took place. The occasional appearances of their risen Lord were not the same as the daily intercourse which they had with Him "in the flesh." During the interval between the resurrection and Pentecost they knew that He was alive, and they experienced His presence and His grace; and they came to realize that He had a place in the divine order far transcending what they had previously imagined. But his appearances were occasional, and their association with Him was in consequence less continuous.

But it certainly did not mean the end of their intercourse. Indeed it meant the beginning of a fellowship deeper and richer than before. In the days of His flesh Jesus, using a very bold figure, once said, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." It was His way of characterizing the closeness of their communion with Him. They experienced this

indwelling while He was still physically present with them. They knew Him as at the same time both without and within. But when His physical presence was finally withdrawn, Christ became for them not a more and more distant memory, but an ever more vivid living presence, dwelling within them.

If this were a theological dissertation instead of an exposition of one aspect of religious life, I should find it necessary to give some consideration to the distinction between the indwelling God the indwelling Spirit, and the indwelling Christ. But from the religious point of view the distinction is not important. When Jesus before His death spoke to His disciples of the coming of the Spirit, He said, "He dwelleth with you and shall be in you." That is to say, Jesus Christ dwells with them now, and He, or His Spirit, shall be in them. Similarly St. Paul equates the indwelling Spirit with the indwelling Christ when he writes to the Romans, "ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man hath not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Prof. C. H. Dodd has said regarding this virtual identification of the experience of the indwelling Christ with that of the Spirit, that

it saved early Christian thought from falling into a non-moral, half-magical conception of the super-natural in human experience, and it brought all spiritual experience to the test of the historical revelation of God in Jesus Christ. (*Commentary on the Epistle to the Romans*, p. 124)

Again, in the same connection, Professor Dodd quotes a remark of Prof. A. E. Taylor regarding the anxiety of Marcus Aurelius lest he might become like other Emperors who began well but ended as tyrants :—

If Stoicism as a system is really answerable for his inability to rise above these fears, it is, I think, because the doctrine offers only a "god within," and no "God without" to whom one can look for grace against temptation. (*Ibid.*, p. 137)

In the teaching of the New Testament there is no danger of this, for in Jesus's own words one of the functions of the Spirit is to "teach you all things, and bring all things to your remembrance whatsoever I have said unto you." The indwelling Spirit can never be dissociated from the historical Jesus, and all spiritual experience must be brought to the test of its congruence with what we know of Him.

Further, when Christ really dwells in one, every part of his life is penetrated by His influence. St. Paul wrote to the Galatians, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." He elaborated this in writing to the Romans, showing how they were not only crucified with Christ, but how in baptism they were buried with Him, and raised up in the

likeness of His resurrection to newness of life. So he was able to say, "For me to live is Christ, and to die is gain."

I cannot attempt to explain all that sayings such as these imply. When anyone shares the experience which they represent, his life undergoes a complete transformation. St. Paul expresses this in these words: "if any man be in Christ he is a new creature." Something entirely new has come into being. It is not simply that a man has changed in this or that detail, but that his whole life is renewed. And the springs of the renewal are within. The individual is conscious of a new love and of new reserves of power. These are mediated through the living presence of one whose life is continuous with that of the Man who lived and taught and worked in Galilee and Jerusalem; who was crucified and died and rose again, and is alive for evermore; who is not only alive, but whose life is such that St. Paul makes the claim, to many incredible, that "in him dwelleth all the fulness of the Godhead bodily." So, when he speaks of himself as being in Christ, or of Christ as living in him, he is not using far-fetched figurative language to describe what is nothing more than a deep inner sympathy with one who, having once lived, is now dead. He is claiming that the whole power of God is at work in his life.

Since the days of the Apostles there have been countless men and women who have had experiences comparable to this. They have known themselves to be in the hands of One who was both infinite power and infinite love. They have known Him as the inspiration of their best thoughts, the director of their highest purposes, their strength in all times of trial and temptation. The Indwelling Christ means all this and more. And those who have so learned to know Him have learned also that they have entered on an experience which must grow and develop. If we ourselves cannot say with the assurance of St. Paul, "For me to live is Christ," we can at least understand what he means, and we can hope and pray that the fuller experience may yet be ours.

JOHN MCKENZIE

# THE KEY TO THE KNOWLEDGE OF GOD

[Complementing the preceding article on "The Indwelling Christ," this one by **Shri N. B. Parulekar** presents the Hindu view-point on the subject. If Christendom looks upon Christ as God incarnate the Hindus speak of Krishna as God. Like Christos dwelling in the heart of each human being Krishna also is the Ego seated in the hearts of all.—ED.]

The highest human aspiration has, at all times, been toward the realization of God, the ultimate Reality behind the appearance of this Universe, or at least toward the true knowledge of what and how He or It is. The earnest seekers after Truth have not given up pursuing any path that, they came to know, would lead them to the discovery. No effort has been considered to be too great for the discovery of this, the only and the highest wonder worth knowing. The paths have been various. Many, however, have avoided the more arduous ways, which involve a not easily tolerable suffering for the embodied being with his senses that have their limitations, and have attempted to stretch their finite measuring rods, the intellect and the imagination, as far as they could, to measure and ascertain the approximate size and nature of what is believed to be the Infinite. These have found joy in their mere attempt without being able to approach anywhere near the object of their quest. But many others have always been restless and content with nothing short of the surest vision of their goal

Volumes of excellent phraseology and logical arguments have been devoted by Western philosophers and metaphysicians to the quest, through the clear glass of rational reflection, of some sight of that immortal sea which brought the (human) soul hither. And, even though such seekers after the Infinite may never have any genuine sight of the object of their quest through such effort of the mere intellect, they have felt content with the thought that "such effort alone is its own justification and its own reward." The attitude of the Orientals, however, is well seen in the story cited by the late Prof. C. E. M. Joad :—

> a Chinese philosopher who, having visited England early in the 1930's in order to discover from the famous Cambridge philosopher, G. E. Moore, the nature of the world, remarked mock-regretfully at the end of his visit that he had learnt very little about the nature of the world, but a great deal of the correct use of the English language.

Can we, by arguments based on rational reflection, or by moral or æsthetic means, recognize the values which may directly reveal to us the Reality and the nature of the Divine Person behind the appearances of the universe, and can we, by these means, demonstrate the existence of

such a Person? To this question, Professor Joad has given the following answer :—

The values will be the modes of that Person's manifestation, they will be the ways in which God reveals Himself to man, the forms under which He permits Himself to be known. I do not think that by philosophy the existence of such a Person can be demonstrated. If it is a fact that He exists, the fact is, I think, to be established by methods that belong to the spheres of theology and religion.

The *Gita* gives the key to the correct path whereby the true nature of the world of appearances and also of the Supreme Divine Personality, the Ultimate Reality, God, behind it can be properly understood and known. Is it not a fact that in moments of vision it is possible for even ordinary mortals to see the face of God in ugly and evil-looking things? Of what is such a vision the result? Can God's existence be demonstrated by convincing arguments describing His nature? Or is His existence and also His presence to be experienced or felt by man? He is beyond concrete description in words. But His existence, and even His presence, can be felt by man. This feeling will be that of the identity of one's own self with the Supreme Soul. And it is by faith, undivided devotion, control or mastery over the senses, and unselfish sacrifice—in short, the attitude of renunciation—alone that man is gifted with a true knowledge of Him and His true nature and even a feeling of His presence. In other words, *Yoga* is the key to winning such true knowledge. But what is this *Yoga*? As described in the *Gita*, performing one's duty, the duty that falls to one's lot, without attachment to, that is, without worrying about, its fruit; even-mindedness in success or failure while performing it, without the sense of "I" as the doer, is *Yoga*.

Lord Krishna, the Incarnation of God or the "Personal" God, tells every human incarnation, the ordinary mortal and imperfect embodied being, through His dear but baffled Arjuna, to resort to *Yoga*, to become a *Yogin*. He says :—

Let, then, the motive for action be in the action itself, and not in the event. (II. 47)

But he who by means of Yoga is mentally devoted dismisses alike successful and unsuccessful results, being beyond them; Yoga is skill in the performance of actions. (II. 50)

The man who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same, is said to be devoted. (VI. 8)

He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee. (VI. 32)

But of all devotees he is considered by me as the most devoted who, with heart fixed on me, full of faith, worships me. (VI. 47)

He who, while living in this world and before the liberation of the soul from the body, can resist the impulse

arising from desire and anger is a devotee and blessed. (V. 23)

There is no purifier in this world to be compared with spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time (IV. 38)

By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me. (IV. 35)

The natural consequence of true knowledge is the realization of one's unity with all creation:—

O harrasser of thy foes, the sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge, O son of Pritha. (IV. 33)

The man who restraineth the senses and organs and hath faith obtaineth spiritual knowledge, and having obtained it he soon reacheth supreme tranquillity. (IV. 39)

I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. (X. 8-10)

For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment. (X. 11)

And what is the test of true knowledge?

...it is a never-ceasing love for me alone, the self being effaced, and worship paid in a solitary spot, and a want of pleasure in congregations of men; it is a resolute continuance in the study of Adhyâtma, the Superior spirit, and a meditation upon the end of the acquirement of a knowledge of truth; —this is called wisdom or spiritual knowledge; its opposite is ignorance. (XIII. 10-11)

The attitude of complete self-surrender or sacrifice, *i.e.*, *yajna* or renunciation, is thus expected to be the basis of all human activities and endeavour. For the performers of such sacrifice there is a definite assurance:—

But for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness. (IX. 22)

He who, with heart undiverted to any other object, meditates constantly and through the whole of life on me shall surely attain to me, O son of Pritha. (VIII. 14)

It is a common experience of many of us, even ordinary mortals, that when we happen to be, at times, completely engrossed in thought of Him and prayer, absolutely forgetting our cares and desires, unexpected events occur, to our surprise, whereby our difficulties get mysteriously solved and our wants are met. Thus we get proofs of the existence of the Invisible Power or Force pervading and working round about us and always at our service. At times, we are wonderstruck as to how it all happened! At times, we even have faint glimpses of His presence

near us in moments of vision. And there is no reason to disbelieve that if we continue our quest in faith and in complete self-surrender (in an attitude of renunciation), we will be able to get more vivid glimpses of the Invisible Supreme Soul by experiencing the unity or identity of our self with HIM.

If the Western metaphysicians should prefer to call this the way of superstition and to depend upon their so-called "clear glass of rational reflection," it is their own choice. The devotee's attitude is certainly not, as some may remark, a sign of weakness or of the feeling of helplessness. On the contrary, the mere belief, in faith, that our own soul is itself a spark of that Infinite and all-powerful Divine Force is a source of infinite strength and the confidence that nothing can daunt us, that no miseries and no sorrows can make us sink into dejection, that we can always be above and beyond being affected by any calamities.

Why should we, then, get more interested in merely groping in the clouds that only hide the Reality from our gaze and in this attempt become misled? Is it not a mere waste of energy and labour to get ourselves absorbed in fruitless intellectual exercises and metaphysical jugglery or dry arguments; to try to grasp, by these methods, what is impossible to be grasped by the mere intellect?

I do not know whether the term *Yoga* and its content can be correctly expressed by the English word "mysticism." But, if it can be, then the only path that is pointed out by the *Gita* is that of a mystic:—

> With thy heart place all thy works on me, prefer me to all else, exercise mental devotion continually, and think constantly of me. By so doing thou shalt by my divine favour surmount every difficulty which surroundeth thee; but if from pride thou wilt not listen to my words, thou shalt undoubtedly be lost. (XVIII. 57-58)
>
> There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place. (XVIII. 61-62)

Since the Supreme Spirit is formless and without any attributes or desires, how and why this whole visible physical universe has proceeded from Him would ever remain a mystery for the human intellect. Since the individual self is believed to be a spark of the Universal Effulgence, and, though they seem separate both are believed to be essentially one and therefore the union of both is believed to be possible, and since we are told that the identity of both is an actual fact of mystical experience in all ages and climes, how and why the bondage of *maya*, the fatally delusive physical environment with all its attributes, came in between them to separate the one from the other is beyond any satisfactory description. The in-

dividual self has to free itself from this bondage of the flesh and all its attendant passions and desires to make its union with the Supreme Self possible. The process will be an actual experience and not one in imagination or reflection, rational or otherwise. The process will consist in following and practising the Law of Sacrifice, which is believed to be the very cause of coming into existence of this universe of forms. And to follow this Law of Sacrifice means to surrender one's sense of "I" and allow His Will to work Its way so that one can experience the identity of one's soul with the Universal Soul.

This is known as *Bhakti-Yoga* or *Bhakti-Marga*, the Path of Undivided Devotion to His Supreme Power. Instances of those who have followed this course and have reached the object of their quest are not wanting. It is the course of lifting ourselves up from imperfection to perfection, from the condition of limitations to that of freedom.

N. B. PARULEKAR

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# GRADUATES AND UNEMPLOYMENT

The unemployment problem for Indian University graduates no doubt seems to those concerned a serious one. Dr. V. S. Krishna, Vice-Chancellor of the Andhra University, who delivered the Madras University Convocation Address on August 18th, referred to the unemployment problem, taking the country as a whole, as staggering. He made it plain, however, that the solution is in the graduates' own hands. Educated unemployment is an artificial problem in a country like India, where so much presses to be done. Would true patriotism choose idleness in preference to putting a shoulder to the wheel? Would it consent to help raise the national economy and the popular well-being—the standard of life and not only the standard of living—only on condition that a managerial or supervisory post was offered?

The flight of men of property, education and initiative to the cities has contributed, beyond a doubt, to the stagnation of many Indian village communities, now the subjects of promising artificial respiration projects. Who can say with assurance that the frustration of many of their offspring in gaining admission to the vocations of their choice has no connection with their privileged class having, with however understandable motives, put self before service to the village community in which they were born? At any rate, the opportunity is now offered to the privileged few to belatedly discharge the long-evaded obligation to the many. Dr. Krishna gave a commendable lead when he told the new graduates:—

> The shortage of hands, and the real opportunity for you, will be where the actual worker is, at the work-spot, on the field, in the small workshop, where real wealth is produced. Your technical skill and scientific training and artistic talents must be turned to account in actual production and not in mere supervision.

India, among other countries, needs to accelerate the growing recognition that "it is the man who determines the dignity of the occupation, not the occupation which measures the dignity of the man."

# MAU MAU AND S.S.

[Earlier this year, in our February and April issues, **Mr. Roy Bridger** considered two aspects of the problem caused by man's alienation from the land. Here he starts with two symptomatic disturbances—the Mau Mau in Kenya and the S.S. in Germany—and carries his enquiry to root causes: "Year after year, century after century, the peasant ploughs his patient furrow across the world. But the men without land are swept to and fro like seaweed wrenched from its moorings by a storm."

Mr. Bridger has himself followed the advice he so earnestly gives. Having been thrust into the business world, out of his native village community, he turned back to the land; and he speaks now to a feverish world from his own holding, which from a derelict state he has won back to productivity, of the peace that comes when man is restored to his original kinship with nature.—ED.]

The Kikuyu have been described as politically the most developed tribe in East Africa. They are also the most overcrowded. Their two main reserves have population densities between 1,000 and 1,500 per square mile. At the present rate of increase the population would be doubled in 40 years.

Germany, a country in which political consciousness has for long been deeply rooted, is also one with a marked interest in *lebensraum* problems. Saxony, where the proportion of urban population is higher than in most of the country, has a population density only slightly less than 1,000 per square mile. Deep in this congested interior the Nazi denunciations of Versailles fanned the smouldering feelings of oppression into volcanic activity. Again a world war raged. Millions died. There followed an irresolute period of Allied Occupation, during which several old grievances were recalled and some new ones formed. Eventually a day arrived which bore a curious resemblance to a great many days of 20 years previous: 5,000 men of the former Waffen S. S. (Hitler's *élite* troops), many wearing jack-boots, gathered to hear a one-time German general launch a bitter tirade against the Western Allies. "Who are the real war criminals?" he asked. "Those who made the Versailles Treaty." (Cheers) They had dropped bombs on non-military objectives. They were now busy making new weapons. He concluded with a condemnation of Allied treatment of S.S. war prisoners which drew shouts of "Filthy swine!" from his audience.

The first thing to note is that this outburst reveals a sad ignorance of the habits of farm livestock. No animal is less filthy than the pig, given the chance to keep clean. A pig carefully arranging its supply of bedding to the best advantage is worth seeing.

Another innocent animal victim

cf transfer of emotion was the polo pony asphyxiated when Mau Mau terrorists burned down the Nyeri Club. The hand and voice of the landless are recognizable wherever they turn up. Between the peasant with a few animals and the politically-minded mob with none there is a wide gap in which the sympathy created by a sense of mutual dependence has been lost. To the former an animal is a living creature with real feelings. The turn of a head, the flick of an ear, can convey quite a lot. On the other side of the gap all that remains is a demand for a bigger beef ration.

A high density of population is not in itself a danger sign. The two largest Channel Islands have very high figures. Jersey is about equal to Saxony in population density, while Guernsey, with 1,600 per square mile, exceeds even the Kikuyu reserve. Yet you don't hear of Guernsey terrorists asphyxiating the bourgeois Jersey cattle, or of massed demonstrators milling through the streets of St. Helier shouting "Down with the reactionaries ! Death to all foreign trash !" The reason is that both islands are models of intensive husbandry. The islanders simply have no time for the intangible emptiness, the irrelevant obsolescence, of politics.

Nor does the man who is truly rooted to his piece of land think in terms of strikes and lockouts. The threat to social values inherent in a big strike is probably a greater danger than the hold-up in production. Forty thousand African workers in the Northern Rhodesian copper mines recently came out on strike. It was a trial of strength between themselves and the management. But it didn't quite end at that. Police reinforcements were posted round the mines. Discreetly quartered in the district were detachments of the military. And thousands of miles away the striking power of the military had been increased by the addition of a device designed to explode at a temperature of 1,000,000 degrees. On the political level it would be for the grievance-nursing contingent to get together and beat that.

Only one and a quarter per cent of Rhodesia's "black north" are Europeans. They tend to turn towards the Union of South Africa and towards Pass Laws and *apartheid*, rather than towards the humane toleration of pre-Mau-Mau Kenya. "The truth is that in his inmost soul the white South African despises the African," a press correspondent concluded in a recent dispatch from Capetown. "I have one great fear in my heart," said Msimangu in *Cry, the Beloved Country*, "that one day when they turn to loving they will find we are turned to hating." South Africa, with its seemingly irreconcilable human divisions, its mounting soil erosion problems and its inhuman industrialization, is one of the unhappiest countries in the world.

That all the Africans in Kenya should turn to hating would be most

disastrous. "If we fail in Kenya we are finished in Africa," wrote Negley Farson in *Last Chance in Africa*. The Kikuyu Central Association, a representative society formed about 20 years ago, was suppressed during the war. The nationalist aspirations found expression in the Kenya African Union, led by Jomo Kenyatta, while the extremists went underground as Mau Mau.

To a certain extent the campaign to drive out the British is an unfortunate irony of timing. It is clear that the fundamental cause of unrest is land hunger, and it is also clear that until this is removed there is little hope of peaceful development. Yet within the last ten years a revolution has been taking place in the attitude of the Africans to their land which makes the political approach seem old-fashioned. The tribal system of land ownership is breaking up. Agricultural productivity, hampered in the past by a communal system of land-holding which forbade individual initiative, has been suddenly and dramatically stepped up by enclosure.

It would be as wrong to assume that all modern farming methods are inferior to those practised in some previous period of faultless husbandry as to accept the view that the changes which have taken place have been all improvements. Many previous peoples have failed to maintain themselves on the land at their disposal. The alarming present-day state of affairs—according to Jacks and Whyte (in *The Rape of the Earth*) more soil was lost to the world between 1914 and 1938 than in the whole previous history of mankind—has been occasioned largely by the use of power-driven machinery. The old systems of communal ownership of land had grave defects, and there can be little doubt that the gradually emerging idea of enclosure has been a stabilizing factor.

But enclosure not only makes better farming possible: it gives rise to a landless class who, in the absence of any alternative, look for employment in the towns, which become increasingly industrialized. The acreage enclosed is often considerably more than sufficient to support a man and his family. In North Nyanza, for instance, large-scale farms of several hundred acres are developing.

Running through the Mau Mau disturbances and the S. S. outbursts, and linking them with similar manifestations in other parts of the world, are certain fundamental issues. One is the question whether food should be grown locally and under either the control or the surveillance of the consumer, or whether it should be grown by a special class called *farmers*, the consumer neither possessing nor desiring information about the way in which his food is produced. Another is whether the guiding principle is to be individual enterprise or whether a system of paid employment is to be preferred.

The modern choice has of course been to relegate food production to

paid labourers under the direction of a class of men who had originally been self-supporting peasants but were now in the process of becoming outdoor factory overseers. Remnants of the old peasant system survived in spite of every discouragement, however, and in the teeth of an almost world-wide swing towards cash-cropping and paid employment.

It is only recently that these crucial points have been recognized. New Zealand, so long the faithful supplier of the British larder, is tackling them with a Land Settlement Bill. At home an increasing respect for the principle of self-sufficiency is tending to strengthen the status of the small family farm. Thus the present disturbances in Kenya can seriously impede the good work of improving land management if the experience of both sides cannot be pooled in an atmosphere of mutual good-will.

Year after year, century after century, the peasant ploughs his patient furrow across the world. But the men without land are swept to and fro like seaweed wrenched from its moorings by a storm. Their heads spin giddily under the pressure of a thousand fears and fancies. "Greece and Turkey would march against Bulgaria, Yugoslavia against Hungary," proclaims a current analysis of the international scene. It reads like a Phillips Oppenheim novel. Geographical grouping was serviceable enough in the days when Wessex marched against Mercia, but its usefulness as a rallying agent is now outworn. Other links between people fill the place once occupied by patriotism. Finance has for long snapped its fingers at frontiers. Intellectuals and scientific workers have formed their own international groups. Sport is making great efforts to get clear of tiresome political encumbrances. Even the United Nations, painfully steering between complexity and chaos, seems to be able to secure results only when groupings other than nations are at work. But the supremely international figure, the quiet man behind the plough, is overlooked—as yet.

The danger is that while the lives of millions of people are controlled by the ancient mechanism of bygone campaigns, Greece and Turkey probably would be forced to march against Bulgaria. The resistance movements, it is true, are growing increasingly formidable. In the anti-Communist bloc, for instance, a chronic witch-hunt is in progress, intended to root out those of its citizens who are obviously disinclined to march against a partly geographical, partly ideological, enemy.

But the ideological struggle itself is becoming out-of-date. The massing of workers against bosses presupposed an attractive share-out when at last the bosses had been overthrown. Today, thanks to the exploitative economy of the Industrial Revolution, the earth is no longer a perpetual cornucopia. The big prizes have already been won.

In the meantime the technique of destruction has made unprecedented

advances. The weapons now available to equip this anachronistic massing and marching are so complicated that keeping up to date with them is becoming one of the major occupations of mankind. "Guided Missiles Vital to Britain's Survival," runs a recent newspaper headline with a reasoning one finds difficult to follow. Turning out guided missiles is no doubt vital for anyone engaged in a missile factory, but hardly essential for the man who has gone on working in the field throughout centuries of introducing and of discarding weapons of war.

The political disturbances which are so common a feature of life today are thus not to be cured by political formulas, since they are symptoms of disorders at a much deeper level. Man removed from his land is cut off from his full nourishment. Without the responsibilities of guardianship he cannot appreciate the continuity of life. He strives desperately to find a compensatory purpose. The hunger of the body for adequate nourishment, of the soul for self-assertion—these are the unseen forces behind the malignance of the ambush, the frenzied surge of demonstrators and the fateful tramp of marching men.

ROY BRIDGER

## MONEY vs. MIND IN THE U.S.A.

In his article, "The Situation of the American Intellectual," published in that very fine magazine, *Perspective*, Mr. Lionel Trilling, a famous critic and writer, asserts that the American cultural situation has improved during the last thirty years. The situation has improved in manifold ways, but Mr. Trilling chooses to discuss one aspect in particular: "the change in relation of wealth to intellect." He tells us how intellect is growing in power and competing with wealth which, in its turn, is growing uneasy about itself.

There is now in America an ever-growing intellectual class, not that this class is necessarily made up of "intellectuals," but the number of people whose only capital is their minds is increasing. The academic career has become far more attractive to the people of all classes than it used to be. Not that this means necessarily better culture but this much is certain, says Mr. Trilling, "that art and thought are more generally and happily received and recognized than they have ever been in America."

Formerly, the American artist and intellectual looked to Europe for strength, renewal and recognition. This European influence has now ceased and this also is a good sign, for the intellectual was then "provincial" and neglected local conditions. He should now be more critically aware of American life and culture. Mr. Trilling proves, with the help of striking examples, the dearth of such awareness and criticism, and explains:—

> The kind of critical interest I am asking the literary intellectual to take in the life around him is a proper interest of the literary mind.. it is the right ground on which to approach transcendent things. More: it is the right ground for literary art to grow in ....Art, strange and sad as it may be to have to say it again, really is the criticism of life.

American literary intellectuals must respond to life, to true religion, to music and the plastic arts. A mere interest in these is not enough, they must really know them.

MUMTAZ MOTIWALLA

# A UNIVERSAL ETHIC

[**Mr. W. Nightingale Brown**, poet and essayist, presents here a plea for a universal ethic, drawn from the moral principles found in the world's scriptures, which enshrine in their noblest portions the spiritual intuitions and the moral insights of the advance guard of the human race.—ED.]

The gaunt spectre of a civilization that now leans on crutches at the cross-roads of human destiny makes it imperative that we should take stock of ourselves in order to reassess our position, and adjust our relations to the cosmic order of which we are a part.

What are the principles which men seek to preserve in support of the activities that go to make up society? The answers of different groups are varied but in general they constitute a somewhat narrow secular or orthodox conception of values. Seldom, if ever, are the moral factors given that consideration which they deserve. If by any chance they are remembered, they are cheerfully cited as an afterthought and then left to themselves.

The term "moral," unfortunately, is too often limited to the sphere of sex. And there the matter ends. It would be more intelligent to grant to morality its wider functions and so bring it into line with the largeness of life and man's infinite variety. It will be seen, I think, that the moral realm in its broadest aspect, in contradistinction to what is known as traditional religion, is of the utmost consequence not only in the rational ordering of our individual lives, but also in our international negotiations and relationships.

Society at large is drifting; it has all but lost its chart and compass. Science, too, is in danger of losing its proper objective. Yet, in winning over the intellect of the world, it claims, not without arrogance, rightful supremacy over the intuitions of men. But science cannot be left to itself; it needs, as it has never needed before, the softening hand of culture to give it that moral and spiritual direction which it so obviously requires.

But the moral point at issue is this: Is the world at large to remain satisfied with a number of diverse moral codes or theories, which, experience plainly shows, have served the selfish and narrow ends of national pride and ambition; or will the vaunted wisdom and love of the human race flower at last into the loftier radiance of a universal ethic and make it a living and permanent thing?

That is the immediate question for mankind. After 2,000 years or more of philosophical speculation, religious controversy, political palliatives, scientific experiments and educational changes, the moral and fraternal tone of the world was never so low as it is now—a plain and sombre fact, this, with which our

civilization is confronted. The late Dr. Temple fearfully once proclaimed that "the world was morally numb." Few close observers disagreed with him and those who preferred to take up a neutral attitude on the matter, while admitting that the situation might be serious, thought that it could be left to itself as being outside the main stream of international discussion.

There was, of course, nothing new in this attitude, for ethics has long been divorced from politics, and to a large extent from education and religion. But, that morality is a question of great moment must not be denied, since it determines the duration and measure of civilization and the quality of man's freedom.

In view of the misunderstanding that prevails almost everywhere concerning the intrinsic meaning and purpose of morality, it is necessary to clarify the term, since the delusion that any "moral" act must be conclusively righteous still prevails. But a question remains concerning the motive which lurks behind the action. The theologians, realizing that good works were often performed by individuals, groups or governments, ostensibly for the benefit of other persons, groups, or governments, but actually for the sole purpose of securing material advantage to the performer, saw the necessity of separating morality from religion; they knew that such "morality" was but an inverted form of selfishness. In this they were both logical and right. Nevertheless, the implications involved have been disastrous to the conscientious moral reformer. The declaration that religion and morality are not identical has been the root cause of the churches neglecting the need for a reformulation of ethics.

Another unfortunate implication is that morality, though deemed important to any scheme of sociology, has been allocated a humble place in that science; while the genuine moralist himself, though recognized as a worthy type, has been looked upon as a good fellow to be avoided as much as possible, for it was whispered here and muttered there that he was prone to be associated with all manner of heresies and schisms too rationalistic for the conventional mind.

A condition must be found and proclaimed that will once and for all time bridge the gap that separates religion from its alienated brother—a gap that has long become intolerable to people of worthy lives and spiritual aspiration. That condition, as many thinkers see it, is the presence in all moral endeavour of a living conscience plus a theistic faith in its value and purpose. Thus, morality becomes religious, as the reformer would wish it to be. If man is the measure of all things, he is also inherently moral by reason of his moral nature; he is a mathematician and a politician only by accident, and the spirit of these disturbing times tells him that there is nothing else to do but to grope for the main chance.

Among the numerous experiments in belated attempts at achieving international harmony and goodwill—the latest of which we are now witnessing with mixed hopes and fears—the supreme idea of a universal ethic proclaimed as such, is the only one that has never been seriously considered and consistently pursued by responsible leaders. It will soon have to be made a workable proposition and a living thing if mankind is to evolve and not degenerate. Atomic energy has now emerged from the darkness, and it stands waiting to reveal itself as a force primarily for evil or for good. Our question is: Will it be the Angel of Death, or the Angel of Life?

What, then, are the nature and implications of a universal ethic? How best can such an ethic be achieved? First and foremost is the truth that its nature, or essence, is permanent and immutable and cannot be manipulated in order to serve the whims, fancies, spoilt emotions and ulterior ends of reactionary persons, groups, or governments. It cannot be categorized as, say, books and professions can. It vindicates the moral purpose of the universe. Its implications spell widespread peace, human harmony, sustained collective security and true progress, dispelling all aggressive aims, dark motives and selfish nationalism. Trust, good faith and benevolent gesture are among its winsome attributes, and it laughs to scorn the political jugglery of partisan groups.

How this universal ethic is to be achieved presents no insuperable difficulties, though its development can only be gradual. Experience has proved that hurried international agreements have had a sorry outcome: the diplomats' pride and the hopes of the lawgivers have become scraps of paper. It cannot be denied that the whole problem before us bristles with those difficulties which spring from national pride and vainglory, traditions, customs, superstitions, barbarity and mythological beliefs—some of which are, perhaps, worthy of respect. But these can be morally controlled and shorn of much unwarrantable passion. No universal sense of right and wrong could function while various and opposing moral "codes" and "systems" were in operation. These "codes," etc., are invariably subjective and at the mercy of creedal, racial, geographical and climatic conditions. In point of truth, the term "moral codes," met with in literature and speech, is merely a device of language and serves ulterior ends.

During the Allied occupation of Germany and Japan, attempts have been made to "educate" the rising generation in democratic ideals. So far, so good. But democracy, whatever the extent of its virtues—and they are many—is, of course, a political system containing all the vices and virtues that the body politic is heir to. Its economics are no less materialistic than those of other political systems. You cannot di-

vorce ethics from politics and expect a lasting solution to world problems. You cannot, in fact, divorce ethics from any sphere directly associated with man and his free will. The bitter results of its exclusion are constantly before the world. Politics alone, therefore, cannot save humanity from the many dangers which threaten it. Both moral and spiritual consciousness must accompany all political and economic endeavour.

The solution to our problem is to be found in the idea of *international moral education* which preserves at all times this fundamental: that you do not *educate* a person by telling him what he *knew* not, but by making him what he *was* not. There is no other meaning of the term, and it is on such a premise that all future educators must work.

The idea of an unbridgeable gulf between East and West has done much to retard the efforts of those moral reformers who could see beyond the borders of their own country. Spiritual unity, desired so much by certain churches, has likewise suffered. The mystical East and the realistic West do, of course, present a wide divergence of temperament and outlook; but once the barriers which divide them are surmounted in a spirit of understanding, it will be revealed that the Great Books of the world—the Bible, the Apocrypha, the *Talmud*, the Vedas, the *Avesta*, the Sagas, the Eddas, and the Platonic writings—are very similar in their moral content. Much of the Sermon on the Mount is a reflex of Vedic ethics, though certain temperamental Christians cannot or will not accept this view.

There would be much to gain and nothing to lose if the educational administrators of each and every nation were to put their heads and hearts together and lay down plainly in their respective languages the ethical principles set forth in the aforementioned Books. They, like the moral law itself, are timeless. One can and should respect the various religions of the world, provided always that they do not encroach upon conscientious moral development.

The educational administrators, having found a common basis of agreement, will then proceed to formulate their respective curricula, and make their teaching legal and compulsory in all primary and higher schools, colleges and universities. That the ethics taught in the primary schools should be of an elementary and preparatory nature, is but a matter of psychology, for to present the fulness of abstract knowledge to the pre-adolescent is never successful. But it is in the higher schools and universities that objective ethics, covering all departments of knowledge, should be seriously imparted—with special reference to science, political economy and literature. Also it should be shown how much the common activities of everyday life would benefit by their being associated with the new teaching.

Europe has seen to its cost how the youth of one nation, at least, carefully schooled in a nefarious philosophy and political creed, applied that knowledge without thought or scruple. Equally successful would be the results of the training inspired by the new moral curricula. Does the adult always lose or forget what he imbibed in his youth? It seems not.

Because we fail to base our beliefs on rational premises, our actions on sound motives and our ideas on creative and moral lines—because, in brief, we lose sight of eternal verities, our convictions, so often deemed conclusive, lead us astray and we experience a sense of disillusionment. Bewildered by the fog of our own making, we resort to the line of least resistance. In this way the Oriental embraces fatalism, the Occidental plunges deeper into materialism; while the superstitious among all nations blame their stars.

> The fault, dear Brutus, is not in our stars,
> But in ourselves, that we are underlings.

Heaven knows, Europe and Asia are full of underlings who have left their souls out of account and thus lost sight of permanent values. The political thought and voting power of such people, of course, determine the type of men who are to lead them. But that which will rightly determine the quality of all political thought is moral education on international lines.

W. N. BROWN

## THE CRIME OF VIVISECTION

Air Chief Marshal Lord Dowding's speech against vivisection delivered in the House of Lords, now reproduced in the vegetarian *World Forum*, is noteworthy. Lord Dowding raises four points against vivisection: (1) The laws designed for the protection of animals against cruelty in Britain are gravely defective; (2) There is neither adequate inspection nor proper enforcement of these laws; (3) The number of experiments carried out on animals are grossly excessive and unduly repetitive; (4) The majority of these experiments are quite unpractical when it comes to applying them to human maladies. The *Medical Times* itself confesses that most of these experiments "lead us nowhere."

Downright shameful and cruel experiments are performed on rabbits, dogs, cats, monkeys, mice and guinea pigs. Puppies are starved in order to give them rickets and other diseases. Pregnant cats are mutilated and experimented upon. The callous attitude of the "true-blue vivisector" is really incredible. Lord Dowding cites the example of Dr. Cyon, a Russian physiologist, who writes in his book: "The true vivisector must approach a difficult vivisection with joyful excitement. ...The sensation of the physiologist, when from a gruesome wound, full of blood and mangled tissue, he draws forth some delicate nerve thread... has much in common with that of the sculptor."

Legislation has done and can do nothing to stop this great and growing evil. It is only with, as Lord Dowding says:

> the spread of the knowledge of the place of animals in the scheme of evolution, of man's responsibility to the animals, and of the ills which assail mankind if it neglects this responsibility

that this inhuman practice will end.

M. M.

# NEW BOOKS AND OLD

## RELIGION

### PETER AND PAUL *

"All religions are one," said William Blake in a famous and provocative aphorism. In our inmost hearts we know what he meant, and approve it. In so far as religions are religions, and not superstitions, they teach a like ideal of conduct based on a like metaphysical apprehension of the divine power that maintains the universe. Goodness, they teach, is endorsed by God: and though goodness may be hard to define, it is not hard to recognize and revere. When, by the most ruthless criticism, we have eliminated from our conception of the good all that derives from tribal custom, and reached the residue which, almost in spite of ourselves, claims our involuntary homage, we find ourselves in the presence of something which is valid for all men. *Securus judicat orbis terrarum*....That this goodness is in accord with a divine purpose, or rather that it is itself a revelation of a divine purpose, is, no doubt, a metaphysical leap in the dark. But, it seems, we cannot avoid it.

Dr. Campbell's book *Race and Religion* is an individual contribution to the religious unity of the world at the highest level—on which alone such unity is conceivable. Its aim is to vindicate the purely spiritual character of the religion taught by Jesus, and to liberate it from the imperfections of what is usually regarded as its matrix, namely Judaism. To this end he employs two lines of argument: One historical and anthropological, by which he seeks to demonstrate that the religion of Jesus had, in fact, no Jewish matrix at all. It was a doctrine anthropologically independent of Judaism, promulgated by a member of the Proto-Nordic or Indo-Aryan race. The other consists in a demonstration that the authentic tradition of Christianity was from the beginnings of the Christian Church consistently and continually recalcitrant to effort to Judaize it, and that this resistance was finally overcome only in the 13th century by one of the bloodiest persecutions in the chequered history of Christendom.

There are thus two fundamental theses to Dr. Campbell's argument. They are interconnected, but not entirely interdependent. Dr. Campbell contends that the metaphysical intuition of the goodness and therefore the universality of God is peculiar to the Aryan race. Their recognition and worship of the serene and beneficent sky-god, conceived as the father of all his human children and requiring of them truth and justice and love towards all men, and thus as generically distinct from the fierce and exclusive tribal deities of other races, is the spiritual foundation of all the high religions.

The second thesis is that this religious intuition was the racial inheritance of Jesus as a Galilean. The Galileans, Dr. Campbell argues, were an enclave of an ancient Amorite and pre-Israelite stock, which was always allergic to the tribal religion and complex ritual observance of the Jews. The religion of Jesus was a final refinement of the ancestral religion of the Aryan Amorites, and from its very beginnings was regarded as antithetic to Judaism. The struggle between them, which first culminated in the crucifixion of Jesus, was continued in the second generation, when Paul—a genuine convert from Judaism to the spiritual religion—suc-

* *Race and Religion.* By C. G. CAMPBELL. (Peter Nevill, London. 238 pp. 1953. 15*s*.)

cessfully contended against the efforts to Judaize Christianity, and to make it an exclusive national religion. This triumph of the universal religion was, however, relatively brief.

That there was violent opposition in the early Christian movement between the Church which had its headquarters in Jerusalem, and of which all the early bishops were circumcised Jews, and Paul's teaching of complete emancipation from the Jewish Law, is obvious from the traditional Christian documents; and it is clear from the character of Paul's *Epistle to the Romans* that it was addressed to a group of Judaizing Christians in Rome.

Dr. Campbell argues, very convincingly, that Paul succeeded in converting them from their Judaism and in refounding the Roman Church to accord with his own anti-legalistic and spiritual doctrine. A succession of Pauline bishops followed. But early in the second century, the legalists had again obtained control. The Church now claimed to have been founded equally by Peter, and asserted complete authority over all other Christian bodies. It promulgated the doctrine that Christianity was the direct and only legitimate descendant of Judaism.

All this is, of course, highly and bitterly controversial. It is sufficient to say that the author succeeds in making a strong case for his contention that the true line of descent from Galilean Christianity lies through Paul and his subsequent followers, of whom the most famous is Marcion. Traditionally, he is represented as the supreme heretic; but Dr. Campbell has the support of famous scholars (such as Harnack and Burkitt) for his belief that Marcion, a faithful disciple of Paul, was working simply, as his master had worked before him, to purify Christianity from its contamination by a revival of Judaistic sacerdotalism. Marcion maintained that the identification of the God of Christianity with the jealous Yahweh of the Hebrew Scriptures was shocking to the moral and religious sense; and that the Hebrew scriptures should be eliminated from the Christian Canon.

There is no doubt that this moral and spiritual contradiction is real, and that it was the cause of unspeakable barbarities in the history of the Christian Church. Persecuting Christians have always been able to appeal to the cruel commands of the jealous and vindictive tribal God. Nor was it possible to overcome the contradiction until the European spirit had been emancipated both from Catholicism and Protestantism. The Protestant conception that the Bible, containing both the Old and the New Testaments, was literally the word of God, led direct to barbarities as revolting as those which were committed by the omnipotent Catholic Church. Not until the conception that religious or spiritual authority could legitimately be expressed in secular authority was finally discredited in Europe was it possible to entertain the theory of a progressive refinement in the conception of God. This theory and the principle of toleration were developed at the same time. They were interdependent. Freedom to theorize on the development of the idea of God required toleration in which to exercise itself; and toleration required free speculation on the development of the idea of God in order to be justified.

From the Christian point of view—or at any rate from one Christian point of view—the upshot of this long and cruel struggle has been the eventual triumph of the religious intuition of Jesus over alien and barbarous elements which tyrannized over and almost strangled it. Dr. Campbell seeks to show that the true Galilean Christianity persisted under this tyranny, in unbroken succession, through Paul and Marcion, the Paulicians and Bogomils, until finally it became a widespread European movement in the shape of the Publicani or Cathari. The strength and fidelity of this movement was continually recruited from the Paulician churches in the East, that is, from parts of Asia Minor

where the Aryan stocks predominated. The movement became so powerful in the West in the 11th and 12th centuries that a crusade of extermination was set in motion against it by Pope Innocent III. The extermination of the Albigenses in the early years of the 13th century has always been regarded as one of the most indelible stains on the history of the Catholic Church. In Dr. Campbell's view it was the extirpation of the true lineal succession of spiritual Christianity by the secular powers of Judaistic orthodoxy. It was *the* tragedy of Christian history.

Dr. Campbell tells this story in a powerful narrative. I lack the knowledge to criticize his contention that the purely spiritual religion of which, in the particular case of Christianity, Jesus was the prophet, is in essentials the peculiar inheritance of the Proto-Nordic and Indo-Aryan races. I can only record that his arguments to show that the origins of the specifically Christian doctrine were Galilean and non-Jewish are, to a reader without special historical knowledge, at least plausible. He contends that the Galileans were the direct descendants of the Amorites, and that the Amorites were not, as is often supposed, a Semitic race, but an early Celtic group who migrated from the Danube basin (whither they had come in remote times from the Iranian plateau *via* the north of the Caspian Sea) to Palestine. That the Galileans were not regarded by the Jews as of the same racial stock as themselves is fairly deducible from the opprobrious name "Galilee of the Gentiles" given their country by the Jews, and from the fact that the few Jews had to be evacuated from Galilee by Simon Maccabeus. The evidence is not so strong that the Amorites were in fact Proto-Nordics; but it is sufficient to make a good *prima facie* case.

But this argument could be separated from the contention that the religion of Jesus the Galilean was, in fact, totally distinct from and irreconcilable with Judaism. This is undeniable. The continued existence of the Jews is a simple proof of it, however unpalatable it may be to Christian orthodoxy. Here the fundamental, and perhaps insoluble, question is in what sense and to what extent Jesus was a Jew. What emerges from Dr. Campbell's argument is a strong probability that the Judaism of Jesus was very superficial, and perhaps the temporary result of a forcible conversion of the Galileans. At any rate there can be no doubt that the doctrine of Jesus was incredibly revolutionary if it is to be regarded as a development of Judaism, of which it was much more the negation than the fulfilment. Equally it is hard to reconcile it with the vast theocratic development of the Catholic Church. Whether that development can fairly be described as a re-establishment of the spirit and practice of Judaism in a religion from which it had been expelled by the spiritual intuition of Paul is perhaps more doubtful. It could perhaps as plausibly be described as the infiltration of Christianity by the Cæsarism of the Roman Empire.

But these reservations do not detract from the persuasiveness and originality of Dr. Campbell's book. One does not need to be wholly convinced by it to be grateful for the many new and salutary perspectives that it opens.

JOHN MIDDLETON MURRY

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*The Life of the Bible: A Brief Account of Its Character, Authorship, Text, Translation and Influence on the Evolution of Mankind.* By ERNEST SUTHERLAND BATES; revised by CHARLES FOSTER DAVEY. (André Deutsch, London. 160 pp. 1953. 8*s.* 6*d.*)

The late Dr. Bates's *Biography of the Bible*, published in America in 1937 and here revised, includes facts possibly disturbing to time-hallowed Christian preconceptions. The omissions may impress non-Christians more; and such claims as that the Hebrew prophetic movement was "without true analogues elsewhere" and that the Book

of Psalms is "the world's most important collection of sacred poetry."

External influences on Hebrew and Christian thought seem inadequately treated and, though long-buried theological controversies are exhumed, "the mighty Origen's" challenging belief in the pre-existence of the Soul is ignored.

Nevertheless the book is well worth reading, especially the chapter on "The Great Translations" as part of a social revolution.

E. M. H.

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*Uncommon Prayers for Younger People: An Anthology*. Compiled by CECIL HUNT. (Hodder and Stoughton, Ltd., London. 114 pp. 1953. 6*s.*)

Mr. Hunt has drawn the prayers in this book from sources centuries apart. Many are from famous pens: *e.g.*, Cardinal Newman, Bishop Andrews, Mrs. Browning, Fénélon, George Herbert, St. Francis of Assisi, Blake, Coleridge and Thomas à Kempis, a quotation from whom is put at the top of each page. The God of these prayers is a personal God; but he is the loving Father of Jesus taken literally rather than the jealous tyrant of the Old Testament. Still, children *can* be taught the mystical meaning of this personification and it would give a deeper significance to many of the beautiful prayers in this book: *e.g.*, to Lord Lytton's lines:—

> There is no unbelief;
> Whoever plants a seed beneath the Sod,
> And waits to see it push away the clod,
> He trusts in God.

Let us hope that the children who use this book of pure thoughts will collect, in the blank pages provided for personal additions, the lofty spiritual thoughts of other religious traditions.

L. W. S.

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*The Thought of the Prophets*. By RABBI ISRAEL I. MATTUCK. (Ethical and Religious Classics of East and West, No. 11. George Allen and Unwin, Ltd, London. 176 pp. 1953 9*s.* 6*d.*)

This is not one more book on the Hebrew prophets, but an anthology of their teaching, annotated with sympathy and understanding by a believer. In 12 chapters Dr. Mattuck presents what the prophets of Israel taught about the meaning and purpose of human life. He accompanies skilfully chosen, full quotations from the prophetic books of the Old Testament with well-arranged, clear explanations of their significance in their own times and of their relevance for today.

The 12 chapters are: "The Nature of the Prophets," "The Authority of the Prophets," "The Conception of God," "The Moral Law," "Ethical Principles," "The Good Life," "A Just Society," "Religion and Politics," "True Religion," "God and Human Life," "The Human Problem," "The Meaning of History."

Dr. Mattuck is concerned with the message of the prophets as religious teachers whose faith in the One God of Love, Righteousness and Mercy enabled them to lay down the rule of Right Conduct in personal and national life. They felt compelled to pronounce on all problems of human life in accordance with the Divine Will, made known in the Law of God, motivated by a profound love for their own people and mankind as a whole. Their teaching, based upon their experience of the Sovereign God of the Universe, combined particularism with universalism. Their passion for a Good Life in social justice and moral purity derives from their conviction that that is what God's sovereignty over all mankind demands. This theocentric attitude is responsible not only for their denunciation of social and moral evil in their own day but likewise for their firm belief in the coming of the Kingdom of God in *this* world. Then all the nations of the earth, not only the Jews as the People Chosen to do God's Will, shall worship Him in a life of love, righteousness and peace.

Dr. Mattuck is, thus, not concerned with questions of date and authorship

nor with the psychological problem of prophecy and prophetic personality, but with the message which the Sovereign of the Universe declares through the Hebrew prophets to all men of good-will. He stresses the unity of prophetic teaching without obscuring individual diversity. In presenting the collective message of bygone religious teachers as timeless and ever relevant, he has rendered a real service and deserves thanks for giving us the "essential" prophets of Israel with such clarity and simplicity. The editors of the Series, which aims at mutual understanding on the spiritual plane, are to be congratulated on this valuable and timely addition.

ERWIN I. J. ROSENTHAL

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# MADRAS GOVERNMENT AND SANSKRIT LORE

*Deva Keralam* (*Candrakalanadi*) *of Acyuta: Critically edited with Introduction* by T. S. RANGANATHA JOSYAR. (Madras Government Oriental Series, No. XCIII., Government Oriental Manuscripts Library, Madras. xiii+359 pp. 1952. Rs. 11/4)

In spite of what can be said against astrology, it has remained in some form as a system of human belief in all nations of the world. So long as destiny remains inscrutable this system is bound to exist in spite of the efforts of rationalists to root it out. In India astrology has existed along with its sister, astronomy, for more than 2,000 years as proved by the vast mass of astrological literature which has come down to us.

This treatise on astrology is composed in Sanskrit verse. Its author, Acyuta, was from Kerala (modern Malabar). He composed the treatise in 10,000 verses, about one-fourth of which is available in this volume. The present edition is based on some MSS. available in South India. Even the portion of this work now published would be useful to astrologers and to historians of astrology and Sanskrit literature.

The publication of hitherto unknown and unpublished texts pertaining to every branch of Sanskrit learning is a distinct service to Indian scholarship. We are, therefore, highly grateful to the editor and also to the Government of Madras for including this edition in their valuable Series. The date of the work is not discussed by the editor in his Introduction. We hope he will at least fix limits for the date in a separate article. No critical edition of a text should omit the discussion of its chronology.

P. K. GODE

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*Vyākaraṇa Mahābhāṣya*, Part II (*āḥnikas* 5 to 9), of *Patañjali* with *Pradīpa* of KAIYATA and *Mahābhāṣya-Pradīpoddyotana* by ANNAMBHATTA. Edited by T. CHANDRASEKHARAN, M.A., L.T. (Government Oriental Manuscripts Library, Madras. 485 pp. 1952. Rs. 9/-)

This is Vol. 13 in the Madras Government Oriental Manuscripts Series, which is different from the Madras Government Oriental Series started in 1949. The first volume of the *Mahābhāṣya* of Patañjali on Pāṇini's *Aṣṭādhyāyī* was published as No. 7 in this Series in 1948. It contained the first four *āḥnikas* of the *Mahābhāṣya* with the commentaries of Kaiyata and Annambhaṭṭa. The editor has dealt, in an exhaustive Introduction to that first volume of the present text, with its two important commentaries, with the author and the subject-matter of the volume. The present edition is based on four MSS. and has been carefully edited by Shri Chandrasekharan, the learned Curator of the Government Oriental Manuscripts Library, Madras.

Grammar (*Vyākaraṇa*) is one of the six *Vedāṅgas* and was highly valued and closely studied in ancient and mediæval India. Unfortunately it is

not receiving its due importance in our universities and colleges at present. For any professor of Sanskrit worth the name some proficiency in grammar and a close study of the masterpieces of Sanskrit grammar is essential. For such study the publication of critical editions of important texts on grammar is absolutely necessary. We are, therefore, under a deep debt of gratitude to Shri Chandrasekharan for his labours on the volume before us and also to the Government of Madras for financing its publication.

P. K. GODE

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*Nyāyaratna.* By MANIKANTHA MISRA; with the commentary *Dyutimālikā* of NRSIMHAYAJVAN critically edited with Introductions by V. SUBRAHMANYA SASTRI and V. KRISHNAMACHARYA. (Madras Government Oriental Series, No. CIV; Government Oriental Manuscripts Library, Madras. xxxiv+120 +249+9 pp. 1953. Rs. 10/-)

The *Nyāyaratna* of Maṇikaṇṭha Miśra is a concise treatise on the Nyāya system of thought. In his elaborate English introduction V. Krishnamacharya deals with the Nyāya system and its chief features and gives us a background for understanding the *Nyāyaratna.* Maṇikaṇṭha lived in about the 12th century. The commentator, Nṛsiṁhayajvan, possibly belongs to the latter part of the 17th century. He was patronized by a king of Mysore called Cāmarāja, whom he mentions. He is very straightforward in his interpretations of the original and his commentary is an ideal one as it fulfils all requirements.

The Sanskrit introduction of 114 pages by Shri Subrahmanya Sāstri supplements and discusses some of the points in the English introduction. It will be very useful to those students of Indian logic who do not know English and hence cannot study English writings on the subject, in particular the *History of Indian Logic* by Satischandra Vidyabhusana. The Indices of quotations in the text and the commentary given at the end of the volume and the Indices of works and authors mentioned will be very helpful to students of Sanskrit literary history. No comprehensive history of Sanskrit literature can be written until the publication of the many unknown and unpublished texts and efforts made by the Government of Madras, with the collaboration of scholars who have specialized in different subjects, are highly commendable.

P. K. GODE

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*Cikitsā Tilakam of Srīnivāsa.* Edited with an Introduction by S. VENKATASUBRAMANYA SASTRI. (Madras Government Oriental Series, No. CVIII. Government Oriental Manuscripts Library, Madras. lxi+liv+308 pp. 1953. Rs. 9/4)

The publication of unpublished Sanskrit texts pertaining to all branches of Sanskrit learning is of paramount importance for a closer study of these branches. The Government of Madras is, therefore, to be heartily congratulated upon its consistent performance in bringing in quick succession several volumes of rare Sanskrit works in its Oriental Series. The present volume is a work on medicine, dealing with the principles of *Kāyacikitsā* (treatment of sickness and common ailments of the body) and illustrating the basic truths of all medicine. According to the editor, *Cikitsā Tilakam of Srīnivāsa* of Arvela lineage, looks like a revised edition of the *Aṣṭāngahṛdaya* (8th or 9th century A.D.) of Vāgbhaṭṭa. The treatment of diseases with herbs is largely advocated by Srīnivāsa. The editor has not fixed any date for this author. He only states that the *Cikitsā Tilakam* is not referred to in any other work on Āyurveda either because it was not well known or because it was written comparatively recently. The name of the author and his use of Telugu words in his texts lead the editor to conclude that he was an Āndhra or a Kannadiga. The present edition of *Cikitsā Tilakam* is based on

a single palm-leaf MS. in Telugu characters which is in the Government Oriental Manuscripts Library, Madras. We are thankful to Shri Sastri for the pains taken by him in editing this rare text and to Shri T. Chandrasekharan, the General Editor of the Madras Government Oriental Series, for publishing it expeditiously.

P. K. GODE

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*Pātañjala-Yogasūtra-Bhāṣya Vivaraṇam of Śaṅkara-Bhagavatpāda.* Critically edited with an Introduction by P. S. RAMA SASTRI and S. R. KRISHNAMURTHI SASTRI. (Madras Government Oriental Series, No. XCIV. Government Oriental Manuscripts Library, Madras. xlvi+378 pp. 1952. Rs. 12/12)

This volume is a valuable addition to the commentaries on the *Yogasūtras* of Pātañjali, the chief of the Indian *Yoga* systems of philosophy which still maintains its hold on Indian and non-Indian thinkers of today. The authorship of the present *Vivaraṇa* (commentary) is ascribed to Śaṅkara-Bhagavatpāda, *i.e.*, the great Indian philosopher known as Śri Śankarā Cārya, only in the colophons of the MSS. used by the editors. The evidence of the colophons in support of this authorship needs to be corroborated by some independent evidence.

The present *Vivaraṇa* is a commentary on an earlier commentary called the *Vyāsabhāṣya* on Pātañjali's *Sūtras*. It is characterized by a sweet lucidity and profundity in its brilliant exposition of the ideas of *Vyāsabhāṣya*. It mentions more than 10 works, such as the *Bhāgavadgītā*, the 10 *Upaniṣads*, *Manusmṛti*, *Gautamadharmasūtra*, *Pāṇinisūtra*, *Mahābhāṣya*, *Śābarabhāṣya*, *Ślokavārtika*, etc. All these being very early works, their mention does not help us in fixing the date of the *Vivaraṇa*. An explanation of the *āsanas* (postures) mentioned in the *Vyāsabhāṣya* is given in the *Vivaraṇa* (p. 226). It should be useful for those who want to study the history of the *yogi* postures (*yogāsanas*). In spite of the haphazard state of the single MS. on which the present edition is based, the editors have given us a readable text of the *Vivaraṇa*. It will no doubt be studied gratefully by all ardent students of *yoga* literature, which still needs closer study and reflection, if we desire to understand the ancient *yoga* tradition in its correct doctrinal and historical perspective.

P. K. GODE

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*Plotinus and Neoplatonism: An Introductory Study.* By PHILIPPUS VILLIERS PISTORIUS. (Bowes and Bowes, Cambridge. 175 pp. 1952. 21s.); *Plotinus: A Volume of Selections in a New English Translation.* By A. H. ARMSTRONG. (Ethical and Religious Classics of East and West. George Allen and Unwin, London. 174 pp. 1953. 10s. 6*d*.)

It is odd to think that only 60 years ago the philosophy of Plotinus and the Neoplatonists generally was dismissed by most people in this country as idle word-spinning mingled with traces of Oriental theurgy. Indeed, one remembers with what scorn Plato himself was treated at the beginning of the Victorian era by the positive mind of Macaulay in his once celebrated essay on Lord Bacon. Perhaps the turn of the tide may be reckoned from Edward Caird's *Evolution of Theology in the Greek Philosophers* (1904), though it was no doubt Dr. W. R. Inge's Gifford Lectures on Plotinus, published in 1918, that definitely restored the great Neoplatonic philosopher to his proper place among the great metaphysicians. Now we have from the University of Pretoria a careful study and criticism of the system of Plotinus by Dr. Pistorius (the new world paying tribute to the vitality of this once all but forgotten spokesman of ancient Greek culture) and, in the series "Ethical and Religious Classics of East and West," a set of admirably translated extracts from the philosopher by Prof. A. H. Armstrong, who prefaces them with a

short study of Plotinus and his system which is a little miracle of lucid exposition.

Dr. Pistorius's book is a closely-knit argument, interpreting the Plotinian system with keen acumen. Students may think that the most important feature of his commentary is his plea for what he calls a "theistic interpretation of Plotinus." He rejects the currently held view that the universe is for the philosopher "a graded triad," in which first the *Nous* or Principle of Intelligence, and then the Soul, the animating principle of the visible world, proceed from the ultimate ONE, the primordial Reality of which nothing can be predicated, as it is a mystery beyond the power of reason to penetrate. In Dr. Pistorius's interpretation these three principles, the One, the Intelligence and the Soul, are *hypostases* or aspects of the ultimate Godhead, distinguishable but not separable, like the Three Persons in one substance of the Christian Trinity. In fact his theory (if it can be sustained) brings Plotinus closely into line with the Christian religion, which in fact he rejected. But he had another serious reason for dissenting from orthodox Christianity, in that his system did not allow of "the particularized incarnation of the Logos," if by that is meant the doctrine of an exclusive and final incarnation in the historical Jesus. There are those who would say that this is today, in an age whose thought is permeated by the principle of continuous evolution, as great a stumbling-block as it was to Plotinus.

To be properly appreciated, Dr. Pistorius's argument, supported by a detailed analysis of the *Enneades*, requires a knowledge of these difficult texts as close as his own; for the more general reader Professor Armstrong's admirable Introduction is more suited. He emphasizes certain riddles about Plotinus that are unlikely ever to be solved. Though born in Egypt in A.D. 205, his actual nationality is unknown. He is known to have been a pupil, in his youth, of the enigmatic Ammonius Saccas, but what ideas he may have drawn from this ex-Christian philosopher remains obscure. He took an interest in Persian and Indian philosophy, but the cast of his thought is Greek throughout and even his doctrine of mystical union with God by intuition does not (in Dr. Pistorius's opinion) show any traces of Oriental leanings or the Hellenistic mystery religions. But we cannot share Dr. Inge's view that this "vision of the One" is a "mischievous accretion" on his thought. Plotinus is not in the line of the great Rationalists.

D. L. MURRAY

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*Only the Silent Hear.* By KENNETH WALKER. (Jonathan Cape, London. 190 pp. 1953. 12*s.* 6*d.*)

In this new volume by Dr. Walker we find a number of general essays on subjects relating to Man and Nature. The chapter headings give a good idea of the book: "The Origin of Life," "A One-Eyed View of the Universe," "The Astronomer's View of the Universe," "The Religious View of the Universe" and so on. This looks like potted or popular science and philosophy. In a sense it is that; some of his chapters give useful summaries of various theories which have been put forward concerning geology or astronomy. They can be read with profit as up-to-date information. His approach however, is not only informative. He makes his reflections in a wood, holding steadily before his eyes the marvellous phenomenon that we call Nature, and showing how scientific jargon fails hopelessly to do justice to our full experience of it and therefore our full knowledge of it. Supposing, for instance, a scientist says of a given beautiful scene, "It is all the result of accident," it should be clear that he is not explaining it away—since he is powerless to do so—but merely substituting a rather silly name for God or First Cause. Dr. Walker is alive to

this kind of nonsense and exposes some of it. Unfortunately the book is written without force or style, and sometimes he even writes down, achieving a new low point, and argues, not as an adult to adults, but as a fanciful schoolmaster to children, pretending that he is at odds with a fellow inside him or beside him called Andrew who wisely wags his finger at his wrong-headedness. And it is typical of Dr. Walker that when he writes on religious experience he fails to make his main, very important point really clear, and loses it by passing at once to speculation on another level of consciousness. Can he really *know* religious or æsthetic experience? One wonders.

JOHN STEWART COLLIS

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*The Universe of Meaning.* By SAMUEL REISS. (Philosophical Library, New York. 227 pp. 1953. $3.75)

In his previous volume on *The Rise of Words and their Meanings* the author had developed a highly interesting theory which attempted to explain the correct relation between words, viewed as language-units or symbols, and their meanings, without which they would merely be a heap of dead and inert bones. It is pointed out in the Preface that the present work is an expansion of the last chapter of the previous book, the main thesis and the conclusions of which have been presented in the form of an Appendix.

That the objective universe in which different individuals live, move and have their being can never exist independently without reference to a *Universe of Meaning*—in which alone it has to find its proper place and justification as constituting an environment, the sum-total of reactions to which is the life lived on this planet—would appear to be the main, substantial contribution made by the author to an adequate solution of the problem of the relation between Language and Meaning.

Symbol and Meaning are "polar-related" concepts. Objects have a physical as well as a semantic existence. Reality has to be understood as "physico-semantic." (pp. 200-1) The author believes that most of the paradoxes, like Russell's paradox, Richard's paradox and so forth, can be resolved by means of his theory or doctrine. The point is that *absolute objectivity* and *absolute subjectivity* would seem both to be illusory pseudo-concepts in the light of the integrational synthesis effected between symbol and meaning. It is only knowledge of the inner world of mind and meaning that would advance knowledge of the outer.

The author's attempt to correlate "symbol" with Kant's "noumenon" and "meaning" with "phenomenon" (p. 202) is bound to be of doubtful success, for the best of all possible reasons, that, whereas the approach of Kant was essentially metaphysical, the author's approach has been foundationally semantic. It is needless to add that the volume makes an excellent addition to the Philosophical Library.

R. NAGA RAJA SARMA

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*The Alexandrian Library: Glory of the Hellenic World.* By EDWARD ALEXANDER PARSONS. (Cleaver-Hume Press, Ltd., London. 468 pp. 1952. 50s.)

This is a history of the Alexandrian Library, "its rise, antiquities and destructions." The story is offered in a remarkably successful reconstruction of the cultural atmosphere of the Hellenic Renaissance.

Founded by Ptolemy Soter, the friend and general of Alexander, after the latter's death, with Demetrios of Phaleron, Athenian scholar and administrator, as inspirer and counsellor, the Museum and the Library at Alexandria functioned for centuries as the centre of higher learning for the Greco-Roman World. Demetrios and his successor collected nearly 700,000 volumes or

scrolls of papyrus and parchment and organized a band of scholars and investigators, teachers and copyists who made the entire learning of Greece available to the new and larger world after the death of Alexander.

Mr. Parsons describes the enthusiasm for libraries manifested in old Greece by famous persons like Pisistratus, Plato, Euripides, Aristotle, etc. He speaks of the patronage of founders of new royal houses at Pergamum and Antioch to men of letters and their efforts to collect large libraries. But the greatest of these efforts was that of Ptolemy in Alexandria. Demetrios early got the old Books of the Jews translated into Greek, an achievement that became so important for the history of Christianity. The new university at Alexandria soon put the old Academy and Lyceum of Athens into the shade and became the radiating centre of Hellenistic studies in the arts and the sciences. Mr. Parsons describes the great work done here in editing and cataloguing the entire available body of Greek texts. Homer, the dramatists, the elegiasts, the orators and the historians were studied and critical canons established. The author gives a fine picture of the way in which Homer focused ballads, tales and epic songs and fused them into his two noble epics. He enables us to glimpse the extent of the field covered. Manetho the Egyptian priest and historian, Berosus the Babylonian authority and writers from Tyre on Phœnician history were all included in the collections. Possibly some Indian wisdom found its way there, for Indian envoys were to be found in Alexandria, Antioch, Maga, etc., since the days of Chandragupta.

For nearly 900 years the institutions existed but their best work was done before the decline of the empire.

The narrative has the interest of a drama in cultural history. It has fine vignettes of historical interest such as the treatment of Julius Cæsar, with Cleopatra as his hostess, in Alexandria; the description of the building of Antioch and Alexandria; the grand procession in honour of the gods and the adventure of Zenobia, the heroic desert queen of Palmyra.

The work is distinguished by imagination and a sense of style and will long be read by all interested in Greco-Roman culture. But one misses references to the mystical and philosophical interests of the time.

M. A. VENKATA RAO

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*Dentistry in Ancient India.* By K. M. CHOKSEY. Foreword by Dr. N. N. BERY (The Popular Book Depot, Bombay 82 pp. 1953. Rs. 5/8)

This book is quite instructive and is likely to be of great use, especially to those interested in the history of Ayurveda. The 1st chapter is introductory, dealing with the origin of Ayurveda. The 2nd is a brief account emphasizing the greatness of the ancient universities of Taxashila, Nalanda and Vikramashila. The 3rd is a dissertation on the Ayurvedic Acharyas, Shushruta and Charaka, the former representing the school of Indian surgery and the latter of Indian medicine. Only the 4th, 5th and 6th chapters have direct bearing on dentistry, while the last deals with the causes—political, social and religious—that led to the decline of dentistry and surgery in India.

The 5th chapter entitled "Surgery, Rhinoplasty, Hemorrhage and Instruments," may be of special interest; and the illustrations of some of the surgical instruments, such as the different types of forceps, greatly add to its value. It may be surprising to many to know that rhinoplasty (surgery of the nose) was a finished art in ancient India. To cite the author:—

> The exquisite grace of a surgeon's knife in the treatment of restoring slit noses, lips or accidental injuries was well known in those old days....Even today in Europe rhinoplasty is known as the Indian plastic (Indische methode). The origin of rhinoplasty

dates back to a perlod of very early antiquity in the Vedic age.

The writer in this connection quotes the statement of Dr. Hirschberg of Berlin, who wrote that the whole plastic surgery of Europe took a new turn when these cunning devices of Indian workmen became known. The transplanting of sensible skin flaps is also an entirely Indian method.

The author has taken great pains and his work is, as Dr. N. N. Bery writes in his Foreword, certainly a "noteworthy achievement."

G. SUMATI TARANATH

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*The Dance of Atoms, and the Song of Gods.* By M. V. V. K. RANGACHARI. (Author, Kakinada. 197 pp. 1953. Rs. 3/-)

To use an expression that Shri Rangachari may resent, he is a devotee of Rationalism. "The Dance of Atoms," especially, bears witness to his almost romantic enthusiasm for scientists and their doings. Cascades of scientific facts, news and quotations run through the essay, sometimes obscuring the main argument, which is that the indeterminacy met by physicists in microphysical phenomena does not invalidate causality, and hence, offers no legitimate ground for reinstating God. This is perfectly logical; only, as Shri Rangachari himself mentions in another place, not all concepts of God oppose him to causality.

There is not space enough to examine the profusion of ideas brought forward, not always in an orderly way.

Behind all the essays is a persistent world-view which sees humanity progressing in a straight line (with statistically insignificant fluctuations, of course) from savagery to civilization; which firmly opposes science to religion, because it conceives religion as essentially a survival of the savage's ignorant cosmology; which refuses to believe that there is in the many religions any real core of universal spiritual experience; which insists that all non-rational approaches are sentimental, muddle-headed or self-deluded. One enjoys, of course, his sallies at the shams of current religious practices (though the mock-heroic is occasionally inefficient); but one cannot agree with him that these shams are all that there is in religion. And nowhere does he answer the objection that scientific method makes certain arbitrary abstractions because it is limited to the measurable, the observable and the reproducible, and hence cannot make any claim to be more "realistic" than other ways of approach to reality.

The essays appeared originally in *Reason*, of Bombay, during the years 1932-33 and 1952-53. It would be helpful if in another edition he were to reprint also his main contributions to *The Literary Guide*, to which he refers. The printing and proof-correcting are bad.

L. W. S.

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*The Play of the Infinite.* By ROHIT MEHTA. (The Theosophical Publishing House, Adyar, Madras. 304 pp. 1952. Price not indicated.)

Shri Mehta declares in his Preface that his aim in publishing this book was to place before the public, "more prominently than has been done so far," the "Mysticism of Theosophy." It is undeniable that he expounds mysticism of a sort, and even that his book contains many ideas that a student of Theosophy cannot disown; but it can hardly be called an exposition of Theosophical philosophy, *i.e.*, of the philosophy presented in *The Secret Doctrine* and *The Key to Theosophy* of H. P. Blavatsky.

The author discusses "Transcendence and Immanence." These terms cause obscurity here and there but the general argument is clear. There is an insistence on realizing that we *are* the Transcendent, here and now, which

sounds acceptable but not helpful; for Shri Mehta says that the realization is not to be attained by any effort in time. We see later that this applies only to effort at acquiring something:—

> Acquisition needs time; the giving up is sudden....To give up that which is realized as ugly, as horrid, does not require time; the giving up is so sudden that there is no gap between thinking and acting.

This is superficial. Tartars caught on the mental plane can be as distressingly adhesive as the hero of the anecdote. Surely, Shri Mehta, with his acquaintance with the concept of the "elementals," should have realized that it takes time to dislodge the tendencies we have attracted to ourselves. It is only the culmination of success after a long period of effort that seems to come suddenly.

He is right in pointing out the limitations of the mind but he too much disparages the thinking process and his positive advice is obscure and may lead to passivity.

On the whole the book is not well written. Even agreeing completely with Shri Mehta's plea in his Preface that some repetition was necessary for clarity, it is impossible not to be impatient at unnecessary and distracting repetitions.

G. R. C.

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*Soviet Civilization.* By CORLISS LAMONT. (Philosophical Library, Inc., New York. 433 pp. 1952. $5 00)

When a social scientist writes, not on Soviet politics but on Soviet culture and civilization, he deserves special attention, particularly when he does so after a study of about 20 years and two visits to the country—the U S. Passport Division's refusal of permission for a third visit in 1951 being perhaps a blessing in disguise.

There is a general impression that information regarding events behind the iron curtain is not available and that what is available is only a garbled version of what is really happening. This well-documented work by Dr. Lamont gives plenty of references which can be verified and raises the hope that the truth can always be realized if efforts are made. The strength of the author lies in the impartial survey of the progress of Soviet culture and civilization during the third of a century that has elapsed since the Russian Revolution of 1917.

Modern history has placed the French Revolution among the most remarkable performances of the human mind in overcoming oppression. The gaining of American Independence was a comparatively milder achievement though pregnant with results of world-wide importance. The Russian Revolution secured not only the destruction of imperial authority but the establishment of a new philosophy of life. A revolution that aimed to totally abolish private property as a means of production, with a planned socialist economy and a classless society, was bound to have far-reaching consequences.

Dr. Lamont's book is a timely representation of the achievements and defects of the Soviet civilization and is all the more valuable because of simplicity of style and directness of approach.

Sceptics who deny the achievements of the Soviet Union ought to recognize them in the following facts :—

(i) Throughout the Constitution [of the U.S.S.R.], the word *Socialist* and not the word *Communist* is used to describe Soviet society. (ii) Under socialism the wage return may be unequal—"From each according to his ability, to each according to his work"—and political dictatorship may be necessary. (iii) "Communism is the far-off eventual stage in which wages become more nearly equal"—"From each according to his ability, to each according to his needs." This is only possible with overflowing abundance and then there is to be a com-

plete abrogation of the dictatorship. (iv) The four Five-Year Plans since 1928 and the Fifteen-Year Agricultural plan, 1949-1965, are all directed toward "the aim of increasing the public wealth, of steadily improving the material conditions of the working people and raising their cultural level, of consolidating the independence of the U.S.S.R. and strengthening its defensive capacity." (v) "Free, universal, compulsory education extends from the age of seven through thirteen..." (vi) Full sex equality prevails in Russia: in 1951 over 383,000 women were working as engineers and technicians and over 1,000,000 in the public health system, including 191,000 qualified physicians and surgeons. (vii) Dr. Lamont thinks there is freedom of religious worship despite some local excesses against the Church authorities in earlier years. (viii) The administration of justice in the Soviet Union has been "biased and harsh towards those who are considered enemies of the socialist state; [and] the Soviet authorities, relying on an omnipresent secret police, have jailed tens of thousands of blameless individuals in their periodic purges...Soviet prisons and labour camps have frequently failed to maintain decent and healthy conditions." (ix) The Soviet population of 210 million is built up of 177 races, nationalities or tribes, speaking over 125 different languages and practising 40 different religions. Russian is the second language taught among the minorities and is the common medium for communication. (x) The philosophy of life of the Soviet Union is based on Dialectical Materialism, is anti-theological and anti-religious, and insists on the separation of Church and State and of Church and education—since all things operate according to manual law, there could be nothing for God to do even if he did exist.

The conclusion of Dr. Lamont may not be acceptable to many people, especially when he poses an answer to his own significant question:—

> Do the evils existent during the first thirty-five years of the Communist regime, especially in the realm of means, outweigh the total good achieved or reasonably to be anticipated for the near future? My answer is "No"; in a complete and true balance-sheet, the Soviet good greatly outweighs the bad.

The reviewer cannot help pointing out several danger spots. A people accustomed to a particular methodology may be happy, prosperous and culturally and socially progressive; they may have achieved these results by self-help, hard work and toil; but the absence of a sufficiently liberal democracy working in the daily life of a people removes the safeguards necessary against explosive tendencies which manifest themselves in internal differences or international tensions. The militarist ideologies of Germany and Japan, seeking world conquest for their ever-increasing population, in disregard of standards of humanity and democracy, are recent examples of the dangers of merely material progress. Similarly the overpowering religious systems like Roman Catholicism and Islam, insisting on the universality of their respective ideologies, have left a trail of fire and suffering in various parts of the world. These lessons of history cannot easily be overlooked and the estimate of a civilization, however progressive, successful and well-planned, cannot neglect the absence of democratic patterns and methods of living which may endanger internal safety, security and international peace.

Even if Soviet philosophy realizes the necessity of stopping at benevolent socialism without reaching full communism, and succeeds in showing toleration to the opposition, including capitalism as a method of progress, and in eschewing violence in international relations, real progress in the history of humanity will be realized.

P. G. SHAH

# THE INDIAN INSTITUTE OF CULTURE

[We publish here the second and last part of the essay by **Dr. Alexander F. Skutch,** which was the subject of discussion at the Indian Institute of Culture, Basavangudi, Bangalore, on December 4th, 1952. In this essay, part of a book which the Costa Rican naturalist has in preparation, he brings out the need of a religious—better, perhaps, a spiritual or an idealistic—approach to the problems of man's attitude and conduct towards the lower kingdoms.—ED.]

## RELIGION AND CONSERVATION OF NATURAL RESOURCES

### II

Many explanations have been advanced for the cult of totemism so wide spread among primitive races, and anthropologists have been unable to reach general agreement as to its significance. It is probable that part of this perplexity and confusion arises from the fact that the totem acquired different meanings, and was associated with diverse rites among different peoples. It is clear, however, that in many instances the totem was the animal or plant upon which the clan chiefly depended for food, and that the ceremonies associated with this totem were for the purpose of assuring its continued abundance.

Professor Murphy[1] has traced a most curious inversion in the relation of the clan to its totem animal. In the most primitive type of totemism, the totem represents the creature which is chiefly used for food. Although eaten freely, its death and the meal which follows are attended by certain ceremonies, designed to propitiate its spirit and to ensure the propagation of its kind; as in the rites which accompany the feasts of bear flesh among the Ainus of Japan. Such a ritual gradually increases the aura of sacredness surrounding the food animal. There also arise feelings of brotherhood toward the animal upon which the tribe subsist; eater and eaten become in a sense one in flesh and blood.

The notion that a sacred bond exists between the victim of the sacrificial meal and those who partake of its flesh is wide spread among mankind and is echoed in the symbolism of the Eucharist. Thus there comes a time when the animal which once formed the habitual diet of a clan can be eaten only on certain solemn occasions attended by elaborate ritual; as in the yearly meal of buffalo flesh among the Todas of southern India, who otherwise abstain from eating this animal so important in their pastoral economy. Finally, the animal becomes too sacred ever to be eaten, like the cow among the Hindus.

It is obvious that when the animal which was once the chief support of life becomes too sacred to be eaten, the people among whom this occurs must have discovered alternative means of subsistence; otherwise they would starve. The chief factor operative in this change of attitude toward animal life was the domestication of plants and the development of an adequate agriculture. It was earlier mentioned that primitive man often felt uneasy about taking life, especially that of certain animals and of trees, yet was constrained by life's cruel predicament to kill in order to remain alive; and that this conflict of motives led in many instances to behaviour which has all the marks of an unsatisfactory compromise.

With the development of agriculture the necessity for such compromise diminished or ceased. Man could at

[1] JOHN MURPHY, *The Origins and History of Religions* (1949).

least refrain from taking the life of inoffensive animals, yet continue to live. This occurred in some of the most ancient civilizations, especially in the "Fertile Crescent" stretching from the Mediterranean to China, with momentous consequences for the cause of conservation.

As usual when two conflicting motives which had been held together by force of circumstances are made independent of each other by altered conditions, it was uncertain which would become dominant to the virtual exclusion of the other. It was possible for the development of agriculture to have quite different consequences. When men no longer depended upon wild animals as their primary support, they were free to adopt a more casual attitude toward them. The religious restraints upon their slaughter, the rites intended to assure their multiplication and continued abundance, died away. Religion, which in its earlier stages was never indifferent to the primary vital needs of mankind, now had its eyes turned in other directions—to fertility cults to ensure the vernal awakening of the vegetation and the continued productivity of the grainfields, and finally to the salvation of man's immortal soul.

With his waxing economic competence, his greater power, his growing luxury in raiment, house and food, with his increasing distance from wild Nature, with the soaring range and widening scope of his intellect, man began to feel far superior to other forms of life with which he had earlier felt almost on a footing of equality. There grew up, among Hellenic philosophers no less than among Hebrew prophets, a teleologic view of the world which held that all other forms of life had been expressly created for the service of mankind. Indeed, Aristotle went beyond this and proclaimed that "inferior" races of man had been created to serve their betters.

Since Greek philosophy and Hebrew theology have dominated all subsequent thought in the Western world, this is the attitude which has remained with us through all our changes in cosmic outlook and coloured all our views. With religion finally devoting itself almost exclusively to man's welfare in another world, with philosophy all but submerged in problems of epistemology or the validity of knowledge, the economic motive has controlled man's relations with other forms of life with little restraint from either.

It often happens that too intensive cultivation of a single motive defeats its own purpose. It is at last becoming apparent to thoughtful men that in giving free rein to the economic motive in our relations with the natural world, with none of the restraints and controls that religion once imposed, we have come within an ace of killing the goose that lays the golden egg. Of course, a far-sighted application of the economic motive in dealing with Nature might have had different results; but we are rarely far-seeing when we are greedy.

Men have as a rule cultivated longer thoughts under the influence of religious feeling than under that of acquisitive instincts. Paradoxically, those peoples who, after they became proficient in agriculture, allowed stronger weight to the religious motive in their dealings with other forms of life, chose also the way which was soundest from the point of view of a far-seeing economy. Although with different incentives, they advanced the cause of conservation centuries before the West gave much thought to this pressing need.

Of all the religions which have survived into modern times, Jainism and Buddhism have most consistently taught the sacredness of all living things. Some sects of Hinduism are almost equally insistent upon the sanctity of all forms of life. Thus the duties enjoined in the ancient Hindu *Brahmanas* include: (1) those to the gods, (2) those to seers, (3) those to the ancestors, (4) those to men, and (5) those to the lower creation. No devout man could touch his daily meal

without offering parts of it to gods, fathers, men and animals, and saying his daily prayers [2]

The great prophets of the Jains and the Buddhists, Mahavira and Gautama, were contemporaries in northern India in the sixth century before Christ. So stringent are the Jain laws against taking the life of even the least creature that it is scarcely possible for a devout Jain to practise agriculture, which inevitably involves the destruction of many living things in plowing, in harvesting and in protecting the growing crops from weeds and predatory creatures of many sorts. Jains, therefore, are perforce professional men, merchants and bankers. It is difficult to conceive of a whole nation of Jains, devoid of agriculture; and apparently this is one of the reasons why Jainism has remained a small sect confined to the land of its birth.[3]

Less extreme than Jainism in its views upon animal life, Buddhism has exercised far wider influence upon men's thoughts and conduct. The Buddhist faith had only a small following until, about 261 B.C., it was embraced by Asoka. With Asoka's conversion Buddhism became the court religion of a great empire, although other faiths were not only tolerated but even supported by the Emperor.

One of the first effects of the Buddhist teaching was to cause Asoka to put a total stop to the wars of conquest which during three generations had given the Mauryas dominion over a vast territory extending from southern India to the Hindu Kush mountains. This was the immense field in which Asoka strove to make effective some of the more concrete consequences of the Buddhist doctrines.

Asoka's decrees were carved in stone on magnificent pillars set up in the more central districts of his domains, or, in more remote regions, cut into great boulders and the exposed faces of outcropping rocks. The imperial order known to antiquarians as Pillar Edict V, is, for the student of the history of the conservation of natural resources, a document of exceptional interest. It contains one of the most comprehensive lists of protected animals ever issued by any government, ancient or modern. While the United States and other modern countries have mentioned by name a larger number of bird species that are to be exempt from slaughter, the range of animals given such protection is far more restricted.

Asoka prohibited the killing of parrots, starlings, geese, doves and other birds; of bats, tortoises, river skates, boneless fish and queen ants; of porcupines, tree-squirrels, *barasingha* stags, rhinoceros and all four-footed animals which are neither eaten nor otherwise utilized. For the kinds of fish whose capture and eating were permitted, closed seasons were established; on certain specified days fish could be neither caught nor sold. And on these same days the destruction of animals of any kind in elephant forests and fish ponds was strictly prohibited.

Forests were not to be set on fire either wantonly or for the destruction of life; and the chaff from the threshing-floors could not be burned because of the small living creatures which lurked in it. Ewes, sows and female goats were exempted from slaughter so long as they were with young or in milk, as well as their offspring up to six months of age.[4] Likewise restrictions were set upon the castration and branding of domestic animals.

The purpose of Asoka's comprehensive laws was not, as with modern legislation of a similar nature, to preserve forests as sources of lumber and protectors of watersheds, or to ensure an abundance of game to be hunted at appropriate seasons.

[2] S. RADHAKRISHNAN, *Indian Philosophy*, Vol. I, p 131. (1923).

[3] On Jain practices, see E. PAULINE QUIGLY, "The Preservation of Animal Life in India." THE ARYAN PATH, Vol. 22, pp. 531-536. December 1951.

[4] VINCENT A. SMITH, *Asoka*, pp. 87-8. (2nd edition, 1909)

The practical results of many of the measures contained in Asoka's edicts would be difficult to distinguish from those of modern conservation laws whose motivation is economic. We lack information as to the strictness of their enforcement; but from all we know of Asoka's conscientious personal attention to the details of government and the efficiency of his administration, we may infer that it compared favourably with the best present-day enforcement of similar measures.

After the passing of the able Maurya dynasty, Buddhism declined and at length died away in the country where it had been born. In the Middle Ages India was overrun by Moslem invaders whose attitude toward Nature was quite different from that of Hinduism and its derivative religions. It is of interest, however, to observe the influence of religious belief on the conservation policies of the Mogul Emperor Akbar, the greatest of the Mohammedan rulers of India. Intensely interested in religious and philosophical questions, this remarkable man, unable to read or write, invited to his court a succession of learned doctors of the most diverse faiths, who might expound their views to him. According to V. A. Smith,[5] the Emperor was for a period greatly influenced by the doctrines of the Jain teacher Hiravijaya, who from 1582 to 1584 resided at the imperial court, and is credited by his co-religionists with having converted the great Mogul to the faith of Mahavira. Although Akbar was in his youth (as also at a later period) an enthusiastic devotee of the chase, while under Jain influence he renounced his much-loved hunting and restricted his practice of fishing. He ordered the release of prisoners and caged birds, and later prohibited the slaughter of animals during periods amounting collectively to half of the year. He himself abstained almost wholly from eating flesh. The edicts which, under the influence of Jainism, Akbar issued for the protection of animal life resemble in many respects those which Asoka, almost 2,000 years earlier, had decreed.

The effect over a long period of years of a people's attitude toward Nature depends upon many factors, important among which are the consistency in time and space with which the dominant concepts are honoured; the understanding of natural cycles or of ecology, by which the desire to protect the natural world is supported; and, above all, the pressure which the human population exerts upon the natural environment that surrounds and sustains it.

India was too long dominated by aliens whose religions took a very different attitude toward living beings, was too long torn by internal dissensions, to allow us to form a picture of how the concepts of Hinduism, if consistently applied, might have affected the conservation of her natural resources. Certainly she has not cherished her forests, her waters and the multitudinous life which they support as well as our most advanced notions on conservation would have counselled. But we may ask ourselves what the present picture might have been had this ancient, densely populated country adopted a millennium ago the policy of unrestricted exploitation of nature which has been characteristic of the West.

The most illuminating report upon man's relations with Nature in modern India which has come to my attention is John Lockwood Kipling's *Beast and Man in India*, published toward the end of the last century. It reveals among the people an attitude highly favourable to the survival of free animals of all sorts, along with amazing tolerance of their depredations upon grain fields, orchards, and even merchandise in shops. At the same time, there was among the lower classes a lamentable lack of kindness and consideration for domestic animals.

At this point it might be well to remind ourselves that the conservation

[5] *Akbar, the Great Mogul*, pp. 166-168. (2nd edition. 1919)

of natural resources and kindness to animals are distinct although not unrelated subjects. The first regards the preservation of species, the second the happiness of individuals. Concern for the multiplication of a species is not incompatible with the persecution of individuals of this species; indeed, men often desire that animals should propagate so that they may persecute and destroy them.

Certain primitive rites which reveal praiseworthy awareness of the necessity of conserving the kinds of animals which support the tribal economy involve shockingly cruel treatment of representatives of these species. And much of the modern clamour for conservation is inspired by no higher motive than the desire to have a liberal supply of victims for blood sports. The practice of conservation reveals in primitive tribes a degree of foresight often lacking in more advanced cultures; but kindness to other beings, whether of our own kind or of distinct species, springs from imaginative sympathy and other noble qualities of spirit which usually are poorly developed in barbarous races.

In outlying Burma, Buddhism fared better than in India. The interior of the country remained relatively free of European influences until the British invasion of Upper Burma in the 1880's. H. Fielding Hall, an Englishman who resided in the country during the early days of the British occupation and wrote a delightful book[6] on his observations, attested the tenderness and respect which the Burmese felt for all classes of living things, their reluctance to destroy the fauna or the great trees which they believed to be the abodes of tutelary spirits. Their attitude was in part determined by old animistic beliefs far older than Buddhism but which had been found not incompatible with adherence to Buddhist doctrines. In appraising this point of view, we may ask ourselves whether animism diverges farther in one direction from the elusive truth than our own prevalent materialism does in the other. But, however we may assess the beliefs which lead men to treat with some degree of sympathy and restraint the living world about them, the practical results are those which scientists of late have been loudly proclaiming to be essential to our continued survival.

From another Buddhist country, Tibet, we have the evidence of a recent visitor, an ornithologist,[7] who wrote:—

> Shooting in Lhasa is forbidden and so it was quite impossible to make a collection.... One of the most delightful attributes of the birds of Lhasa is their amazing tameness. Even migrants, such as the various species of duck, seem to realize that they are inviolate in the neighbourhood of the Holy City. Brahminy Duck breed regularly in holes in the basement of the Dalai Lama's palace, and on a winter's morning I have seen flocks of Barheaded Geese waddle across the road within a dozen yards of my pony, and barely condescend to notice me.

When we recall the annual clamour in North America by those who wish to amuse themselves by shooting more and more of the diminishing wild fowl which conservation agencies are vainly striving to maintain in adequate numbers, it is refreshing to know that there are, or have been until quite recently, parts of the world where free creatures are preserved by the inner feeling of the people rather than by wardens appointed by law to restrain hordes of men impatient to kill.

The wanton, reckless slaughter which in North America led to the irreparable destruction of whole species of living beings once abundant and to the reduction of others almost to the point of extinction resulted from a lack of religious feeling, from the failure of the dominant Western faiths to give that comprehensive guidance along life's perplexing path which it has been

[6] *The Soul of a People.* (1898)

[7] F. LUDLOW, "The Birds of Lhasa." (*Ibis*, Vol. 92, pp. 34-36. 1950.) For additional recent testimony on the respect for animal life in a Buddhist country (Indo-China) see NORMAN LEWIS, *A Dragon Apparent, passim*, but especially Chapter XVII, "Laos."

from its inception the mission of religion to provide. It is within the province of science to show us the best way of conserving the natural world, as likewise the most effective means of destroying it to the last vestige; but which of these two is the better choice in terms of ultimate values it is incapable of deciding for us, because these values elude its grasp.

The competence of science is avowedly limited to the phenomenal world, yet beyond this there is a transcendent realm into which our being extends, and which we must take into account in ordering our lives. Religion and philosophy, although they attain to no empirical knowledge of this realm, yet strive to infer its character from indications which science cannot evaluate. Whereas science offers us concrete information within a sphere that is admittedly incomplete, religion attempts to orient our lives with relation to a vaster whole of which its knowledge can at best be vague. Yet we do better when we strive to guide our lives with reference to this whole, however imperfectly we understand it, than when we dogmatically affirm the non-existence of that which physical vision fails to reveal to us.

Throughout by far the greater part of mankind's history, religion has endeavoured to bring harmony, unity and purpose into human life within the framework of the best factual information and the most respected metaphysical doctrines available to it at the time and place. This has been true not only of tribal animistic faiths but of great world religions, including Christianity in western Europe at least until the end of the Mediæval period. Perhaps none of the highly systematized religions has been able to do equal justice to all the trends implicit in the more diffuse and plastic animisms and polytheisms which preceded them.

Those religions which look to the Old Testament as their point of origin have attempted the difficult task of preserving a more or less strict monotheism, although animism and polytheism are apparently more spontaneous forms of human thought, and men tend to revert to them whenever dogma, education and discipline are relaxed. Perhaps because of this central preoccupation with a jealous personal Deity, Judaism, Christianity and Mohammedanism have been less sensitive to man's relationship to the living world around him than that other great family of religions whose roots go back to the Vedas and the Upanishads. Yet, until the Reformation, the Catholic Church did essay to provide guidance for men not only on the straight and narrow path to heaven, but also in all those economic and civil dealings which engaged them along the way. The guidance was not always perfect, because the men who gave it were not always as wise and as good as they might have been; yet it offered a steadying hand in a barbarous age, and led Europe a long march along the road to civilization.

With the great expansion in men's outlook at the Renaissance, the Church was faced with a difficult alternative. Human knowledge was fast becoming too vast and too complex to be mastered by one mind; and the ecclesiastic could not, like his precursor, the tribal magician or *shaman*, know as much as all those who looked to him for counsel—and possibly a little more. The Church had either to relinquish its claim to complete and infallible knowledge, or to relax its effort to provide comprehensive guidance for mankind along the difficult road of life.

If organized Christianity had been more responsive to men's changing concepts of the nature and history of the physical world, more ready to admit the superior competence of science in interpreting this world and to enlist scientific skill in dealing with particular problems within its total doctrinal frame, it might have continued to give comprehensive direction to the lives of its adherents. But it chose what has proved for Western civilization the worse course. Perhaps because it was too deeply committed to

its cosmologic dogmas to abandon or alter them, it stuck stubbornly to ancient views which had become untenable in the light of expanding knowledge, and missed its opportunity to grow so that it might infuse with the softening and ennobling breath of religion all the increasing complexities of modern life.

Professor Tawney[1] has shown in detail how, in the sphere of business and economics, Christianity in its several branches has since the Reformation relaxed its efforts to place restraints upon that greed which both Eastern and Western religions have declared to be one of the deadly sins and to mitigate man's treatment of his fellow men.

In another great human enterprise which is becoming increasingly important, man's attempt to cultivate reciprocally favourable relations with the natural environment that sustains him, Western religions appear to be failing to give that support and guidance which, from a consideration of the whole history of religion, we might expect of them. Neither science, which addresses itself to the intellect without attempting to enlist the emotions, nor civil law, which compels where it cannot persuade, can ever become satisfactory substitutes for religion, which at its highest employs neither threats nor coercion to influence conduct, but offers to men the compelling ideal of a life regulated in all its details by the unifying force of a central, dominant aspiration.

ALEXANDER F. SKUTCH

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# "NON-ACQUISITIVE SOCIETIES"

The political sins of totalitarians have caused a peculiar reaction in the democratic countries: any criticism of their preoccupation with getting and spending is resented. *Manas* (Los Angeles), August 19th, under the heading "Non-Acquisitive Societies," boldly and clearly says something that needs to be said: that, in the broadest perspective, Capitalism, Socialism and Communism are to be classed together as *acquisitive* societies which suppose "that the major values in life are secured through the acquisition of goods." For contrast, the article refers to Justus M. van der Kroef's description in the May *Scientific Monthly* of Indonesian tribal trade. The tribes hold that in the universe there are "two antithetical forces, which confront but also constantly merge and supplement each other in a higher sacred unity." Trade for them is a symbol, a deliberate human emulation of this divine interchange. While they continue to hold this conception, their economic system is firmly integrated into a comprehensive view of the universe.

From the French Revolution to the present, says the article in *Manas*, civilized nations have generally separated human productive activity, both in theory and in practice, from any larger view of life. The article suggests that what we need to reconstruct our way of life is to find ourselves, not to find God.

Perhaps the heavy duty laid upon this age is the rediscovery of man, without the aid of either gods or allegories. Then, conceivably, new epics will be written to take the place of the old.

[1] R. H. TAWNEY, *Religion and the Rise of Capitalism*. (1926)

# ENDS AND SAYINGS

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

Shri B. G. Kher, India's High Commissioner at London, has raised the good name of his country by his efficiency and especially by the charm and purity of his personality. He has been aiding the good work of many a British organization serving the cause of human brotherhood, as he did when he opened an exhibition of the British Empire Leprosy Relief Association on August 22nd.

Father Damien, though generally forgotten, yet left an example fit to inspire a race of heroes. Those devoted workers who spend their years, either through daily ministering or through research, in the service of perhaps the most unfortunate of the human race, the lepers, are following it nobly. Shri B. G. Kher reminded us of a sadly neglected duty when he pointed out that the lepers, so deserving of pity and compassion, usually arouse only "fear and disgust"—so physically grounded are our responses to human beings.

He spoke also of the gratitude due to such men as Sir Leonard Rogers, father of the Indian Council of the British Empire Leprosy Relief Association (which continues its work under the name of Hind Kusht Nivaran Sangh), Drs. Muir, Lowe and Khanolkar, and the many missionaries who have given themselves to the service of these afflicted ones; and to associations like the British Empire Leprosy Relief Association.

We might take this opportunity to draw our readers' attention to the story of outstanding merit by A. T. W. Simeons, *The Mask of a Lion*; it *is* "a beautiful novel of affliction and rebirth" about a Hindu leper.

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The many-sided activities of Arthur E. Morgan are recognized by an appreciative public in his own country; and he won many hearts in India, during his short stay, when he laboured on the University Commission under the presidency of Dr. S. Radhakrishnan. Among those activities his splendid labour at Antioch College is outstanding and its beneficent influence is far-reaching. The Administration of Antioch College gave Dr. Morgan a lunch on his 75th birthday, at which 400 of his friends were present. On that occasion he gave a short talk and he was good enough to remember us and to send us a copy of it.

"At seventy-five are there any residual convictions which it seems worth while to transmit?" This question is the theme of his thought-provoking address. He is convinced that men must develop an overall view of life, an overall pattern of action. It is difficult to achieve such patterns for they are complex. They are the work not only of many men but also usually of centuries of time. The achieving of such a way of life is a co-operative undertaking. Nearly all the great life patterns of today are ancient in origin.

They are mostly the fruit of deductive thinking, that is, thinking based on abstract intuitions or assumptions, rather than on disciplined observation or experience.

Unfortunately, these cultural patterns are deeply intolerant of each other. Each induces among its followers an uncritical and emotional loyalty to inherited views of life. They have a tendency to atrophy in their followers the natural appetite for inquiry. This intolerance is causing tensions among men. Yet the world is craving new outlooks and new patterns of life. As men become one people, the old

inherited patterns of life become inadequate.

The process by which the new patterns will emerge must include

> the conscious effort to free oneself from emotional loyalty to traditional or conventional values, to reduce a problem to its simplest elements, to use as data the whole of the contents of the cultural traditions of the world, as well as all other significant sources of information and judgment, and then from those elements to create the best possible designs, with rigorous, objective appraisal of the process.

His closing touch is inspiring:—

> In order to make my small contribution to this great process I must have freedom; freedom from the past in religion, philosophy and political dogmas, yes; but no less, freedom from coercion by animal impulse and from acquired appetites which, while they have their way, are as corruptive of clear purpose as is false philosophy. Thinking and living interact. Thinking without living what one thinks loses its vitality. Many a philosopher tries to think by a new pattern while he lives softly by an old one.

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Dr. M. V. Govindaswamy, Superintendent of the Mental Hospital, Bangalore, lectured at the Indian Institute of Culture in that city on August 20th and 22nd on Edgar Allan Poe, whose writings, he said, afforded case records of immense value to the psychiatrist. Dr. Ralph Purcell, American Vice-Consul, presided at the first lecture; Prof. A. N. Moorthy Rao, at the second.

In the first lecture Dr. Govindaswamy dealt primarily with biographical and literary factors. In the second he applied psychiatric theories to Poe's heredity, environment, life history, eccentricities and suspected abnormalities, to account for the direction in which his undeniable genius developed.

Dr. Govindaswamy credited Poe with having freed American literature from English leading-strings, both through his pioneering in the detective novel, in tales of phantasy and of horror and other *genres*, and through his critical writings. An analogy can be conceded between Poe and Coleridge, both of whom were opium addicts and who both masterfully depicted dread, but hardly between Poe and Baudelaire. The latter admired Poe's morbid writing; but their lives, despite outward resemblances, were in sharp contrast. No excesses are ascribed to Poe, beyond his unfortunate addiction to alcohol and drugs, and he fought alcoholism bravely and for long successfully.

Admittedly Poe's concern for altruism and social problems was slight, but there is redeeming evidence for his unfailing gentleness towards his girl wife and her mother. The psychiatric clues may help to explain Poe's hatred of his foster-father, his idealization of womanhood, even the morbidity of much of his writing. They leave unsolved, however, Poe's sustained brilliance, despite his handicaps, as well as his struggles towards higher things and a nobler life.

No evaluation of Poe is complete that leaves out his dominant passion for Beauty; and he claimed "as deep a reverence for the True as ever inspired the bosom of man." It should be mentioned also that in *Eureka*, a long philosophical treatise worked out in deep communion with Nature, near the end of his 40 years, he showed a rare intuitive insight that brings him close at many points to ancient Eastern thought.

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NOVEMBER 1953

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**Bombay, November 1953** **Vol. XXIV No. 11**

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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"—

In every organized religion the most striking phenomenon is the gap in the life of its votaries, between their beliefs and their deeds. Every Christian admits Jesus to be his Saviour but how many endeavour to follow the Way taught in the Sermon on the Mount? Would there be rivalry and competition if all Christians tried to overcome their covetousness for money on the economic plane or for prestige and prominence on the social, or their pride and possessiveness on the political and national? Similarly, every Hindu believes in the immanence of Deity and the solidarity of man. But how many act up to the great teaching that the Mleccha has the Light of Krishna within him? Would there be the degrading practice of untouchability if all Hindus understood and applied the truth of the Upanishad that the same Self shines in all, albeit It does not shine forth equally in all? And that even they in whom the shining forth is meagre yet carry the Light of all lights and therefore are deserving of respect and affection.

The most vital need of humanity today is to seek the way of return to Religion. The foundation of the Temple of Religion is the brotherhood of all, the service of all. The priest repeats the teachings, quoting what he calls, his Holy Writ; but in his personal interpretation he murders the doctrine by disregarding its principle of universality. This priestly way cannot be accepted by the man of real Faith who intuitively feels Divine Presence in all space, Divine Motion in all evolution, Divine Intelligence operating everywhere, God being omniscient. This forces him to conclude that true Religion is different from that religion which the Mandir, the Synagogue, the Church and the Masjid represent.

Religious creeds beget sectarian charities, sectarian educational and social institutions, leading to sectarian exclusiveness, rivalry and hatred. The extent of evil which creedal dogmatic religions perpetrate is not fully recognized. Very little

thought is paid to religious sectarianism as an enemy to secular humanism. False loyalties are more potent for evil than rank disloyalties.

But whence sectarianism and false loyalties? From man himself; his personal feelings usurp, in priestly fashion, the control of his mind. This results in irreligious tendencies —creedalism in belief, unbrotherliness in social behaviour, nationalistic patriotism inimical to internationalism. The *Gita* recommends the rendering of universal service joined to inquiry and search and humility, for then only will the Sages communicate the truth "knowing which thou shalt never again fall into error."

Intellectually it is not very difficult to perceive that Deity is immanent and human solidarity is a fact. Also, it is not hard for the mind to recognize the truth that the One shines in the many and that therefore there are order, rhythm and law in the diversity and manifoldness not only in the human kingdom but in the whole of nature. But such mental perception is not sufficient for the Inner Life. We have to learn to *feel* the reality of that perception. If mental recognition alone does not suffice, feelings not vitalized and energized, enlivened and enlightened by the higher mind also fail.

The outstanding practical questions for the leading of the life of true religion are—(1) how shall I extricate my mind from its thraldom to personal feelings? (2) How shall I train the mind to elevate my feelings to manifest divine virtues in human personality?

The mind must be freed from personal feelings, especially of pride and self-regard. This freedom requires the process of transmutation; not killing out of feelings but transmuting them. The mind flourishes in the world by the force of passion —the personal mind is the passionate mind; it must seek and secure the Light of the Soul, the Dispassionate Thinker. That higher mind brings to the transmuted personality the supernal power of the Paramitas, the Divine Virtues. The person acquires the power to *feel* divinely or spiritually by the activating of devotion which has been latent.

To learn to feel as we learn to think, rightly and righteously, is a duty each person owes to his own soul. We must avoid the way of becoming feeling-less and also avoid falling prey to the lower type of devotion or *bhakti*, so common among the emotion-fraught minds of the religiously inclined.

For one who really desires to practise the dual truth of brotherhood and service, the following instruction of Mahayana Buddhism will prove most useful both for mind and for heart:

Live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

Thou shalt not let thy senses make a playground of thy mind.

Thou shalt not separate thy being from BEING and the rest, but merge the Ocean in the drop, the drop within the Ocean.

So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

SHRAVAKA

# WORLD COMMUNITY AND THE HIGHER MORALITY

[This essay by **Dr. John E. Owen** has some practical suggestions about the religion and citizenship of the fast emerging One World and the place of youth in the task to be undertaken.—Ed.]

Throughout man's historical evolution the thinking, obligations, and loyalties of most individuals have been restricted solely to their own immediate group.

In classical antiquity certain rights were recognized as belonging to all citizens, and although comparatively few in any population enjoyed this status, the citizenship principle was an important advance in man's development. Largely through the teachings of far-sighted humanitarian and religious prophets, there later arose the faint glimmerings of the concept of universal human rights which is the foundation of modern democracy.

It was only very slowly that such ideas asserted themselves, for the inertia of narrow loyalties and the laws and customs in which they were embodied were very strong. But in time the higher insights of the ethically enlightened became incorporated into the legal codes and customary expectations of their society and what was once regarded as visionary and dangerously idealistic became placidly accepted as normal, while, in the meantime, denunciations were still being directed at the successive prophets who continued to plead for a more just and humane social order. The evolution of law, religion, statecraft and other phases of human culture can be interpreted, on a long historical view, in terms of man's gradual climb. It has not represented an uninterrupted straight-line course but rather a winding curve with many cultural setbacks, totalitarian retrogressions and reversions to barbarism. But human history does show a general moral advance: concepts of basic rights have evolved, these rights have been extended to ever wider sections of mankind, human knowledge has grown immeasurably and has become more generally accessible, the level of world economic well-being has, in comparison with the past, shown a steady rise; and man's concept of his destiny, his responsibilities and his own ideal potentialities has been enlarged and ennobled.

Yet at every stage in man's social and moral development history shows there have been those whose minds were closed to the possibility or the desirability of future change, or to any need for wider sympathies and obligations than those conventionally current in their immediate society. But enlightened minds in nearly all ages have attested to the

truth of Goethe's view that humanity is the ultimate group. The highest philosophical and religious ethic is always humanity-wide in its application. Moral ideals, by their very nature, have to be universal or they cease to be ideals. The most advanced ethical principles as revealed in the teachings of the great thinkers of both Orient and Occident are grounded in the essential unity of all peoples, the common claims of humanity, rather than being rooted in racial, class, or nationalistic distinctions.

At its present level of development mankind is patently far from approximating such an ideal. Nevertheless, the recognition of what such an ideal involves, together with the growing sense of its possibility, does seem to be becoming a part of the thinking of people today in various parts of the world.

What are the ingredients of such a higher ethic as will be needed to create and to sustain one united world? The essential quality of such an ethic would lie in its universality. It would transcend a selfish nationalism and would embrace the level of commonalty or world-community.[1] "Only that which is universal, in obliging us to concern ourselves with all beings, brings us truly into relationship with the Universe and the will which manifests itself in it," declares Dr. Albert Schweitzer.[2] Universality is not something vague or nebulous. In the second half of the 20th century it has become not merely a moral ideal but a practical necessity. Aviation has rendered the modern world a group of neighbourhoods and human tensions anywhere have global repercussions. This is a new condition but its demands have been anticipated for centuries in democratic and religious ideology.

A universal ethic, while allowing for the creative rôle of cultural and national differences, would involve a recognition of the elemental rights of all peoples everywhere. It would engender in men a realization that they have far more in common with all other human beings than they had hitherto been aware, and that the fundamental elements they share in common are more important than the differences that separate them.

A high morality would insist upon the fulfilling of the basic needs of all human beings and the exercise of their fundamental human rights. Physical needs are common to all men yet, despite the achievements of modern science, half the world is hungry every night. No ethic can be said to be either realistic or mature that does not recognize and demand the fulfilling of mankind's physical need for food, clothing, shelter and health. If such needs were more universally met the qualities of the spirit would have room

[1] This concept is elaborated by Dr. RADHAKAMAL MUKERJEE in his new work, *The Dynamics of Morals, A Socio-psychological Theory of Ethics*, 1951.

[2] ALBERT SCHWEITZER, "The Problem of Ethics for Twentieth Century Man," *The Saturday Review*, June 13, 1953, p. 48.

to develop. For man has psychological needs which transcend the physical, though they presuppose a certain irreducible minimum of physical well-being. A sense of psychological security must be engendered in men if their irrational hatreds and frustrations are to be overcome. No social system that fails to promote the sense of belonging, of fulfillment of talents in a satisfying life and work, of sharing in creative and useful tasks, can long endure. For a prime psychological necessity of individuals is that of feeling needed and wanted. Yet the affluent often appear to be as devoid of this security as do the dispossessed.

Militarism, imperialism, racialism and extreme individualism are all expressions of the urge to *get*, whether the object of acquisition be wealth and power or prestige and ego-satisfaction. They represent the undeveloped levels of the human heart and mind in which an underlying sense of psychological insecurity plays its part. The unwillingness of any group of individuals to grant to all men those rights upon which it insists for itself is a symptom of this inner insecurity. Hatred or fear of other races and nationalities is often a case of misplaced aggression. Feeling fearful or frustrated, men turn their thwarted impulses against other groups or against the ethical idealists whose humanitarian aspirations they regard as a threat to the advantages they now enjoy. An underlying sense of security, based not merely upon economic sufficiency but also upon belief in the power of cosmic forces, could go far toward eradicating the irrational ego-drives, compulsions, and frustrated urges that involve a perversion of the will-to-live into the will-to-power.

A higher morality would eventuate in a human culture that so fulfilled the psychic urges of its participants as to lessen their felt need for hatred of other national groups and their different ways. For the mature self does not fall prey to the primitive tendency to associate itself with the comforting symbols of its group affiliations. It is the undeveloped ego that has to identify itself exclusively with its race or nationality, regarding any criticism of these as a criticism of itself. The tendency to place one's own group at the centre of one's loyalties as the sole arbiter of right and wrong is similar evidence of an undeveloped moral sense. The ultimate values of a high morality look beyond these narrow national limits. "*Those values are supreme,*" says a modern sociologist, "*which are positively important to all mankind.*"[3]

An ethic adequate for the demands of a united world would be grounded upon genuine respect for the diverse ways of its component societies, and would instill into the members of different cultures a recognition of their mutual destiny

[3] FLORIAN ZNANIECKI, "Should Sociologists be also Philosophers of Values?" *Sociology and Social Research*, November-December, 1952, p. 82.

and commerce humanity. While granting a place for justifiable pride in the specific achievements and contributions of particular groupings, it would hold no brief for the attitude of mind that sees no value in any other culture than its own. It would respect the customs and aspirations of all men, for it would be supported by a quality of spiritual faith that was not bound by purely local or provincial conceptions.

Notwithstanding the numerous forms that man's religion has assumed and the diverse practices and codes it has sponsored, it is, in its universal essence, "a passion for righteousness, and for the spread of righteousness, conceived as a cosmic demand."[4] A world faith would instill, not doctrines or dogmas, but rather what Dr. Schweitzer has called the "reverence for life."

An enlightened ethic would need the support of a world faith free from exclusiveness, including an affirmation of the value of all life, not given to identifying itself with local peculiarities but with absolute reality. Indeed:—

Religion contains the release from all localism, and from all historical accidents. It crosses every boundary between man and man, and between the earliest man and the latest in time. It is the farthest reach of universality of which the race is capable.[5]

World unity would make many demands on religion as it manifests itself in several parts of the world today. It would, for example, necessitate the giving up of the ethnocentric idea of "the one true faith" to which all too many adherents of different ideologies still cling. The concept of absolute sovereignty is no more valid in the realm of religion than in the realm of politics. Religion on its more highly developed levels involves, not a claim to possess absolute truth, but rather a concern for a quality of life that relates men to a cosmic force beyond themselves. The great faiths, it is now recognized, have many essentials in common and the spiritual reality they seek to convey is larger and deeper than any one particular view can conceive. In a world religion, old symbols would be redefined in such a way as to be reconciled with those of other faiths and their hitherto hidden identities of meaning would be revealed. Similarly, a world faith, the product of the great living religions, would stress the concept of man's power to evolve to higher spiritual levels. It would transcend the view that doctrines are unchangeable, that a profession of faith is good once and for all and that religion is essentially a matter of belief, of holding to a creed. For the virtues of any high religion are always demanding virtues. They involve the relinquishing of any claim to exclusive spiritual truth and the development of tolerance and understanding.

[4] William Ernest Hocking, *Living Religions and a World Faith*, 1940, p. 26.
[5] *Ibid*, p. 35.

They call for an active and sensitive conscience and for the striving after spiritual renewal on the part of every individual being.[6]

It would be a truism to state that such an ideal can only be slowly evolved. The great intellectual and spiritual leaders of the past were far in advance of the average mind of the present. Religious truths only gradually permeate through society, yet the human past does show that higher insights do eventually become incorporated into the moral level of succeeding ages.

Similarly, a united world involves the demand for an education for world citizenship. In the space of this article it is only possible to give a brief outline of some of the facets of this type of education. It would be moral education in the widest sense, imbuing tolerance and sympathy for the values of the world's diverse cultures, and everywhere bringing youth into direct contact with students from other areas. The intercultural institutes and international summer schools now being held all over the free world anticipate this newer education for world living, as they are conscious efforts to build up a mutual exchange of knowledge and understanding.[7] The university today represents one of the hopes of the world; its values and ideals cross national boundaries. It points to creative possibilities of cultural co-operation that are at present beyond the ability of many persons even to conceive. Its bringing together of international view-points, contributions and thought-systems, augurs well for the future. Education for world living repudiates the superstitious notion that there need be any barriers to the achievements of man's mind. It rejects the limits erected in less free eras by the fearful and the culturally enslaved. It works to eliminate the collective symbols that different groups entertain regarding themselves and others, symbols which perpetuate selfish attachments and block the vision of world community.

"World-mindedness" and the ethical level of attitude that it involves will not be the product of any one force. It is more likely to be the result of many factors: technological advance, rising living standards, more widespread international education and the breaking down of religious exclusiveness and ideas of national and cultural superiority.

If the present world crisis can be transcended there is ultimate ground for hope. For our civilization is only a recent arrival on the earth and its future advances can but be dreamed of as yet. The trend of human evolution to date has been toward the elimination of narrow group barriers and the rise of wider associations and attachments. The emergence in the last few years of

[6] LEWIS MUMFORD, *The Condition of Man*, 1944, and *The Conduct of Life*, 1951.

[7] RALPH E. PICKETT, "Education at Transnational Level," *The Journal of Educational Sociology*, Vol. 26, December, 1952, pp. 146-148.

such organizations of world reconstruction as Unesco, WHO, and FAO give cause for hope. Humanity *is* moving toward one world, whether it wills it so or not.

The principle of allegiance to the good of the world as a whole, in preference to the nationalism by which men think only of their own country, is now generally accepted both in the Charter of U.N. and the practice of the more enlightened governments. To be a nationalist is to be a confessed sinner.

So says Dr. Gilbert Murray, who sees as significant achievements the post-war work of technical aid, the refugee service and the outpouring of spontaneous help to the suffering of the world.[8]

The community of belief among scholars and thinkers is another sign of a united world in the making. In discussing a recent series of philosophical essays by thinkers of both the Orient and the West, Dr. Robert Bierstedt legitimately maintains that :—

We can take comfort, and hope, from the fact that they understand each other even when they disagree. We can note with reassurance that their controversies do not divide them on Eastern and Western lines. There is music in the hemispheres.[9]

Finally, a united world requires as an essential prerequisite the *belief* that such a world is possible. "The moral tetanus due to the rooted suspicion of human nature. . .that the ideal is a *mere ideal*, an eternal Platonism, has to be broken. To break that palsy would be to release for action the torrent of the pent-up idealism of mankind. . ."

Historians of ideas may look back to the middle years of the 20th century as a signal epoch in man's development. For, despite world conflict, among civilized and far-seeing men today the belief is widely current that an eventual world community is being born, though they may not expect its full fruition in their own lifetimes. But the reality of the *belief in its eventual possibility* embodies seeds of hope for the future.

JOHN E. OWEN

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One can neither weigh nor measure the evil that false religion has caused and is still causing. Religion is the establishment of the relation that exists between man, God, and the universe, and the definition of man's mission that results from it. How miserable our lives would be if this relation and this definition were false.

—LEO TOLSTOY

[8] GILBERT MURRAY, "Hellene and Barbarian," (BBC talk), *The Listener*, May 21, 1953, p. 838.

[9] ROBERT BIERSTEDT, "Sarvepalli Radhakrishnan, Preacher of the Unified Mind," *The Saturday Review*, June 27, 1953, p. 13.

# EVA GORE-BOOTH

[**Mr. R. M. Fox** has contributed to our pages many biographical sketches of political and labour leaders of his native Ireland, bringing to life for our readers many who had formerly been only familiar names. In this article he presents his countrywoman, Eva Gore-Booth, a fine and sensitive soul, best known for the wistful charm of her poetry but who deserves to be remembered also for the humanitarian spirit that kept her active in public causes uncongenial to poets of the Ivory Tower.—ED.]

One of the poets of the Celtic Twilight period whose work has been neglected in recent years is Eva Gore-Booth, daughter of Sir Henry Gore-Booth and sister of Constance, better known in Irish history as the Countess Markievicz. In quantity as well as quality Eva Gore-Booth's work entitles her to a distinguished place, for she has written 10 books of poetry, a prose play, *The Sword of Justice*, and three books of essays. Her life spanned the period between May 22nd, 1870, and June 30th, 1926. She died in London.

She left Ireland in her early twenties, travelling first in the West Indies and America with her father and then—in 1897—settling in Manchester, where she was active in many progressive causes, particularly those concerned with the economic, cultural and political advancement of women. Perhaps her life and interests in Britain helped to detach her from that group whose names are usually associated with the Celtic Literary Revival. But the leaders of that movement fully accepted her as one of themselves, as indeed her work demonstrated.

In the years when the landowners and aristocrats in Ireland were not noted for their sympathy with the people, the Gore-Booths always had a reputation for it. The Secretary of a Relief Committee in Sligo wrote:—

> In 1879-1880 we had a famine in Ireland, and Relief Committees in every parish... Her father, Sir Henry Gore-Booth, kept an open store of food at Lissadell, giving out meal, etc. to the starving poor, free to all, at his own cost, and I believe all the members of his family assisted in doing so.

At this time Eva would have been 9 or 10 and always the formative influences of those early years stayed with her, evident in her poetry no less than in her social activities. Another lasting influence was the beauty of the Sligo mountains and the haunting memory of the sea at Lissadell.

As long ago as 1897 Eva Gore-Booth published her first book of poems and W. B. Yeats greeted it enthusiastically, saying: "I think it is full of poetic feeling and has great promise. 'Weariness' is really most imaginative and is, I think... in the mood in which you are most yourself. The last four lines are really magical."

The closing verse of this poem reads:—

For silence is the song sublime,
And every voice at last must cease,
And all the world at evening time
Floats downward through the gates of peace,
Beyond the gloom of shadowy caves
Where water washes on the stones,
And breaks with quiet, foamless waves
The night's persistent monotones:
The stars are what the flowers seem,
And where the sea of thought is deep,
The moonlight glitters like a dream,
On weary waters gone to sleep.

Here is the authentic note of the Celtic Twilight period, the mood of shadowy splendour which Irish poets of the period expressed to the delight of the reading world. Eva Gore-Booth received much praise for her delicate, sensitive verses, rated by a leading English critic as second only to the work of one writer of the Celtic Revival. In 1904 she published the volume *Unseen Kings*, including a play on the death of Cuchulain.

About this last A. E. wrote to her: "I congratulate you on your *Cuchulain*. I think it is very beautiful and full of mystery. I always thought your imagination would incarnate finally in its best form in Irish subjects....I think your work would do admirably for the Red Branch Cycle performances we hope to have in the autumn here....I feel you belong to the spiritual clan of new Irish people, some of whom write and more do not, but all know that *Tir na nog* is no dream and that inwardly we are inhabitants of it and breathe a common air."

Later this play was performed at the Abbey Theatre by a company which Count Markievicz and his wife had founded.

Among her early poems I have found one, "Clouds," which shows how she was drawn to the idea of militant struggle in the cause of Irish independence. She writes:—

See, amid the shadows where dead Ireland lies,
Justice stands, the future flashes from her eyes:
After thy new birth of travail and of pain,
Rise, she says, dead nation, live and hope again.

Nay, not dead but sleeping; surely she shall wake,
In her mighty hands her life and honour take,
Drink the wine of courage, break the bread of life,
Bear the sword of Freedom foremost in the strife.

A slim book of verse with a primrose-coloured cover was published in Dublin in 1918. She called it *Broken Glory*. Printed on the cover are the significant words "Passed by Censor." This refers to the military censorship of those troubled times. Here are the lines on "Easter Week":—

Grief for the noble dead,
Of one who did not share their strife,
And mourned that any blood was shed,
Yet felt the broken glory of their state
Their strange heroic questioning of Fate
Ribbon with gold the rags of this our life.

A number of poems are written to her sister. One "To Constance—In Prison" succeeds in recapturing the glory of Lissadell where they had spent their childhood. The closing verse reads:—

Yours is that inner Ireland beyond green fields and brown
Where waves break dawn-enchanted on the haunted Rosses shore.

And clouds above Ben Bulben fling their coloured shadows down
Whilst little rivers shine and sink in wet sands at Crushmor.

In "The Triumph of Maeve" those early memories of Sligo rise again. She wrote these lines on her return after a visit to Sligo.

The foamless waves are falling soft on the sands of Lissadell
And the world is wrapped in quiet and a floating dream of gray;
But the wild winds of the twilight blow straight from the haunted hill
And the stars come out of the darkness and shine over Knocknarea—
I have seen Maeve of the Battles wandering over the hill.

Her "Little Waves of Breffny" has long ago achieved recognition as one of the finest Irish lyrics:—

The great waves of the Atlantic sweep storming on their way,
Shining green and silver with the hidden herring shoal;
But the little waves of Breffny have drenched my heart in spray,
And the little waves of Breffny go stumbling through my soul.

Although Eva Gore-Booth was delicate from childhood she was not content to devote her life to poetry alone. She had an eager sympathy for the poor and the suffering. At 22, when she went to Manchester, she interested herself at once in the organization of trade unions for women and also in the movement for woman's suffrage. She acted as Secretary to the Manchester and Salford Women's Trade Union Council. She edited a paper, *The Women's Labour News*, and did much public work, largely foreign to her temperament, because she felt it was necessary. In one verse she left a record of a public meeting at which she spoke. She called this "The Street Orator":—

At Clitheroe from the Market Square
I saw rose-lit the mountains gleam
I stood before the people there
And spake as in a dream.

This reads like one of those gatherings at which the poet William Morris used to speak. But her work was practical for all her dreaming. Besides the activities already mentioned, she helped to run a reading circle and founded a dramatic group. Later, in London, she was active in social causes but still she poured out poems, verse plays and essays distinguished for beauty, grace and that eager giving of her personality which was a leading characteristic of her work.

Eva Gore-Booth was a true mystic always seeking to find and express the Inner Light behind the appearance of things She was a confirmed pacifist and believed in the sword of the spirit. As she put it in her play, *The Sword of Justice*, "A sword alone is an uncertain weapon." I met her first early in the First World War, when she was speaking at a peace meeting in London. It was held in a small hall and I acted as her chairman. It was a stormy time but she had a peaceful tranquillity of spirit. I remember that she read her speech, but it was framed in such sensitive clear-cut words that there was none of the dulness usually associated with a written speech.

"I, am," she began cheerfully, "one of those quite hopeless people

who do not believe in fighting under any circumstances."

Although she was such a fighting pacifist it was her fate to be introduced always as the sister of the Countess Markievicz who had fought so valiantly in the Easter Rising. She told me so ruefully but with a smile, after I had mentioned this interesting fact to the audience. But actually the coupling of Eva Gore-Booth with her militant sister was not so incongruous as might appear. They were both united in their sympathy with suffering and their love of freedom. Though their methods differed they were working for the same end.

Always there was the greatest understanding between these sisters —one a warrior, the other a pacifist. *The Death of Fionavar*, Eva's poetic play, was decorated by Constance Markievicz with drawings of wild, proud horses. Those streaming manes and tossing heads expressed as much the mood of the poet as of the artist. This play is dedicated to "The Many who died for Freedom and the One (Francis Sheehy Skeffington) who died for Peace."

Eva Gore-Booth was careless of fame and money. Her poems were given to obscure little journals standing for causes in which she believed. And yet some of the finest poets among her contemporaries in Ireland and in Britain gave generous recognition to her work. It was a time of unfolding and blossoming in the arts and this does not go with any petty, grudging spirit. After her death a complete edition of her poems was published by Longmans, Green and Company in 1929.

I saw her for the last time a few months before her death at her home in Hampstead. She had been very ill and was paler than usual. Her pale gold hair was loosely coiled and her blue eyes were filled as ever with eager interest. She was seated by a table piled with books and a reading lamp was at her elbow. She was wearing a blue velvet jacket and the brown rug over her knees kept slipping down as she talked with animation. She was as fragile as an arum lily. She spoke of plays and books, of the state of Europe, of the industrial depression which England was facing and of her hopes for Ireland. The only thing she refused to discuss was her illness.

The spirit of poetry has changed greatly from that Celtic Twilight splendour and the tranquil mystical beauty which she expressed in her work. But that work and her spirit remain to us a possession as real as the great shoulder of Ben Bulben standing out of the Irish mists or the foamless waves which still fall on the sands of Lissadell.

R. M. Fox

# ZEN BUDDHISM

[**Dr. Daisetz Teitaro Suzuki,** the world-known authority on Mahayana Buddhism, delivered on June 19th a lecture which we publish here in somewhat condensed form, speaking under the auspices of the Branch of the Indian Institute of Culture of Basavangudi, Bangalore, which was recently opened at 62, Queen's Gardens, London, W. 2.

An article from the pen of this distinguished Buddhologist appeared in our pages in January 1936, under the title: "The Message of Bodhidharma: Founder of Zen Buddhism." He has published many books and studies in his chosen field. Dr. Suzuki's late wife, Mrs. Beatrice Lane Suzuki, who shared his scholarly interest in Buddhism and was Joint Editor with him of the *Eastern Buddhist*, was also an honoured contributor to our early volumes.—ED.]

"Zen" is an abbreviation of *Za-zen*, which is Japanese; the Chinese original is *Ch'an* which is the translation of the Sanskrit term *Dhyana*; in Pali it is *Janna*. Chinese scholars do not like to use the original Sanskrit terms; they prefer every Sanskrit term to be translated into Chinese. When they find the Chinese equivalent of the original Sanskrit, then they try to blend the Chinese with the Sanskrit; a kind of hybrid is created in that way. To the Chinese mind these hybrid terms are very expressive and long usage has established words in that hybrid terminology as technical terms.

Now the terms *Ch'an* and *Za-zen* have been dropped and "Zen" alone is used. That means *Janna*, which, in its original sense, means "meditation"; not exactly meditation as used in the West although something very similar to it. So *Janna* we may take to mean meditation, contemplation, tranquillization or concentration; such terms nearly express the original meaning of *Janna*, but not exactly. But the way in which Zen Buddhism uses the term "Zen" is quite different from its original meaning. This has to be emphasized at the outset.

Zen developed in China in the 8th century. It is traditionally ascribed to Bodhidharma, known as Tamo in China and Daruma in Japan. Bodhidharma came to China from India in the 6th century but what he taught was not exactly what came to be known as Zen. Zen really developed about 150 or 200 years after Bodhidharma came.

The real founder of Zen in China is known as Hui Neng, Wei Lang, or Yeno. What distinguished Hui Neng from his predecessors and from the rest of the Chinese Buddhist teachers is this, which really constitutes the essence of Zen teaching:

Enlightenment is an experience which Buddha had and through which he was able to teach Buddhism. Buddhism really means "the Doctrine of Enlightenment." *Prajna*

is used quite frequently as synonymous with enlightenment.

In China, previous to Yeno, it had been thought that this enlightenment could be attained only after one had practised *Janna*, and attained proficiency in meditation. Yeno maintained that *Prajna* and *Janna* should go together; neither alone would do. These two are considered most essential in the study of Buddhism.

There are three forms of discipline in the observance of Buddhism: (1) moral precepts, *i.e.*, non-stealing, etc.; (2) *Janna* or Zen; and (3) *Prajna*. Leaving aside the first, let us begin with Zen or *Janna* and *Prajna*. Yeno said that *Janna* is *Prajna* and *Prajna* is *Janna*. Those two are not to be separated; one does not begin with *Janna* and then obtain *Prajna*. Where there is *Prajna* there is *Janna*, and *vice versa*. When one is attained the other comes with it; no separation between them is possible. This was his original teaching.

So when we say "Zen Buddhism," this "Zen" is used in a somewhat different sense from the ordinary one. Usually "Zen" is meditation, concentration or contemplation but in Zen Buddhism "Zen" is used not in that sense but as synonymous with *Prajna*. To understand Zen Buddhism, therefore, it is necessary to know that *Dhyana* is not something different from *Prajna* and that *Prajna* is not something obtained after Zen is obtained. When we practise *Janna*, that is the very moment that *Prajna* unfolds itself. This was the original teaching of Yeno and it was the beginning of Zen Buddhism.

One day a Chinese Government Officer who was also a poet and a painter called on the immediate disciple of Yeno and asked:—"What is this one way; what is the teaching of your school which denies the distinction between "Zen" and "*Prajna*"? The disciple of Yeno replied: "Zen is where you are talking; you ask a question and Zen is there. It is not that one comes before the other; they are simultaneous. When you talk to me there is Zen; there is *Prajna*; they are not different."

To express this in a more modern way: while we are doing, thinking and feeling, there is this identity of Zen and *Prajna*. This spatial intuitive knowledge is not to be developed after the practice of Zen. *Prajna* is where Zen is.

*Prajna* is another difficult term to translate into English. We generally use "Transcendental Wisdom" or "Intuitive Knowledge" to express *Prajna*. The Chinese, in spite of their dislike for foreign languages, used a term which is the Chinese translation of *Prajna*. *Prajna* is something which our discursive knowledge cannot attain. It belongs to a different category from mere knowledge. Buddhists emphasize this distinction very much; they say, not knowing, but knowing and seeing; these two must come together.

To know there must be two—subject and object.

Now, seeing is not just knowing about something; seeing is directly seeing it. Knowing and seeing are generally coupled in Buddhist teaching; knowing is not enough; seeing must come with knowing. In the West you distinguish between knowing and seeing. Knowing is philosophical, knowing about; and seeing is seeing directly, personally, *i.e.*, by personal experience. Knowing always requires a mediator but seeing is direct, yet in seeing we do not generally see things directly. When we think we see something, that seeing is not real from the Zen point of view. When you see a flower, for example, not only must you see it but the flower must see you also; otherwise there is no real seeing. Seeing is really my seeing the flower and the flower seeing me. When this seeing is mutual there is real seeing.

Certain scholars say that when we think we see the flower, we put our feelings into the flower. My thinking or seeing or your thinking or seeing is put into the flower and the flower is given life. But, to the Zen way of thinking, there is no transference of my imagination into the flower. The flower itself is living and, as a living thing, sees me. So my seeing is also the flower seeing. When this takes place there is real seeing. When this end is achieved, *i.e.*, when my seeing becomes the flower seeing, then there is real communication or real identification of the flower with myself, of subject with object. When this mutual identification takes place, the flower is myself and I am the flower.

A Chinese scholar once asked a Zen Master: "One of the earlier Buddhist philosophers said: 'Heaven and earth are of the same source; 10,000 things and I are one.'" He added: "Is this not a wonderful saying?". The Master looked at a flower in the courtyard and said: "Men of the world see this flower as in a dream," meaning that their seeing is not real seeing, which implies that for real seeing it is necessary for me to see the flower and for the flower to see me. When this is mutual and identification takes place, then there is real seeing. Then we experience what the Buddhist scholar stated in the passage just quoted: "Heaven and earth are of the same source; 10,000 things and I are one."

But this is mere abstract talk and so long as we are dealing with abstractions there is no actual experience. The Zen Master pointed out this fact to his disciple; "Instead of talking about abstractions or quoting what others have said, do look at this flower which is now becoming and identify yourself with it, not as if you are in a dream, but see in actual reality the flower itself. Then you see that the whole universe is nothing but the expression of one's own mind."

Before I left Japan I read in an English journal an interesting article by a Russian whose idea was this:

"The objective world can exist only in my subjectivity; the objective world does not really exist until it is experienced by this subjectivity or myself." That is something like Berkeley's Idealism. One day this Russian was riding his bicycle and he collided with a lorry; the driver was very angry but the Russian kept on saying: "The world is nothing but my subjectivity." On another occasion when he was thinking in the ordinary way, there was no collision but something else happened and he was awakened to this truth: "There is nothing but my subjectivity." When he experienced this, he had quite an illumination and he said to a friend, "Everything is in everything else." That means that all things are the same but he did not say that; he said: "Everything, each individual object, is in each other individual object. So this world of multitudes is not denied, as each thing is in every other one." This is most significant. When he expressed this to his friend, the friend could not understand but later he attained the same experience. This is *Prajna*; this is transcendental wisdom, and when this intuition is attained, we have Zen. Zen is no other than this intuitive knowledge.

I must say more about this intuitive knowledge, or direct seeing. For example, if we touch fire the finger is burned; I feel intuitively that fire is dangerous without having to reason about it. When people talk about intuition it is connected with individual objects. There is someone who has an intuition and something in regard to which he has it. There is nothing between subject and object. These intuitions may take place immediately, *i.e.*, without any intermediary; nevertheless there are subject and object, though their relationship is immediate instead of being through an intermediate agent. This kind of intuition we talk very much about but the intuition that Zen talks about is identification-seeing. That is, when I see the flower and the flower sees me, this kind of intuition or mutual identification is not individual seeing; it is not individual intuition. "I see the flower and the flower sees me" means that the flower ceases to be a flower. I cease to be myself. Instead there is unification. The flower vanishes into something higher than a flower and I vanish into that something higher than any individual object.

Now when this levelling up takes place, this being absorbed into something higher than each relative being, it does not mean merely being absorbed; there is intuition, awakening, there is something that acknowledges itself to be itself, not annihilation or mere absorption into the void. This "annihilation" is accompanied by intuition and that is the most important point. When this takes place there is real seeing of the flower. Therefore we can say that this—my seeing the flower and the flower seeing me—takes place on a plane higher than that where the

flower is seen as an individual flower and I am seen as an individual being. When there is absorption of the individual into something higher, there is intuition. This is most important. This is in accordance with the original teaching of Wei Lang. *Prajna* is *Janna*.

Earlier teachers than Yeno had stated that when *Janna* was practised all things vanished and there was nothing left. By this it was meant that no individual thing was left; but there is something which is not an individual object; there is a perception of something and this perception is intuition. This intuition is *Prajna* or enlightenment and Yeno most strongly emphasized this.

Now it may not be quite clear what Zen is driving at. I have a book here which contains all the Zen sayings, starting with those of Bodhidharma. Bodhidharma may be a fictitious individual but that does not matter; Yeno is historical. From him down to the early part of the Sung Dynasty, about 900 years ago, this book contains all those Chinese sayings called *Mondo*. The mind revolves, *i.e.*, works, operates as it faces 10,000 situations. When I see this lamp I see it illuminated; when I touch this table, it is hard; so my mind moves along; when I am struck, I feel. The mind moves in this way from one sense to another just as things come along. This moving of the mind is most subtle, obscure and mysterious.

When this table is struck I feel, but who is it that feels? What is it that feels? When you try to get that person or mind or soul or spirit out here and see it, you cannot. There is something you would like to get out of yourself but you cannot; soul or spirit moves on all the time and this moving on is subtle. When it is working in such a subtle way, when it is going on, you can get hold of that something which cannot be taken hold of. Then you have it. When you have that, then there is real wisdom or *Prajna*. When you have this *Prajna*, then you are entirely free from all sorrows, afflictions and all other things.

Now when I speak of being free from desires, tensions, fears, etc., you may think that the understanding of Zen will turn you into a piece of wood, insensitive, indifferent; but I do not say this. When I strike the table it feels pain as much as I would You may say, "This is insane; it is not so." Everything is filled with sense, mind, heart. So when Buddha says to be free from desires and afflictions, this does not mean to become like a piece of wood; it means to make a piece of wood turn into a sensitive being. In a Chinese Zen monastery they have a heavy stick made of one piece of wood which they strike with a hammer and it is very sensitive. When a monk struck this, the Master said: "I have a pain." That is not exaggerated; it really takes place. When they see a worm on the ground Buddhists try to avoid stepping on it. You may say that you cannot

move an inch because something would be trodden on and die. True, you cannot move if you pursue this practice in its relative sense. But actually, when you have this intuitive understanding of things, you are like St. Francis of Assisi when he talked about "Our Brother Sun" and "Sister Moon" and befriended wolves and birds; he took everything as his own brother. His feeling was moving along the same lines, so there is no difference between the Christian and the Buddhist experience of final reality.

When Zen people talk about not having any feeling whatever, that does not mean no feeling on the relative plane, but no feeling based on selfish interests. To have no pain, no desires, does not mean to become cold ashes; it means to have no feeling in connection with selfish ideas. So long as we are individuals, we cannot but be selfish to some extent but this selfishness is not separate from that which is more than self. When self stays as self and does not expand to something higher than itself, that is the relative self. But when self finds itself enveloped, a component in something which is much wider and deeper, then it is not merely the relative self. When that kind of self is realized, enlightenment takes place. Zen Buddhism tries to make us attain that end.

Most Christians think that Christ was historically born at a certain place and time but, according to Eckhart, the great German philosopher of the 13th century, Christ is born in every one of us. When that is so, the relative self dies to itself and that relative self becomes empty. When the experience of uniformity, sameness and sensitivity takes place in our soul, it is then that Christ is born there. So every impediment or faulty particle of that which we call ourselves ought to be purged and the self ought to become really empty.

This is quite different from the ordinary Christian way of understanding the birth of Christ but Eckhart had no knowledge whatever of Buddhism and Buddha had no knowledge of him, yet their teachings coincide perfectly. When I read Eckhart, I seem to be reading a Buddhist text with but a different terminology; so far as inner comprehension is concerned, they are the same. This comprehension corresponds to intuition. Prehension is only grasping and touch is, I suppose, the most primitive sense, but this gives the purest feeling of identity; so prehension, taking hold of by the hand, is necessary. Sight is the most intellectual sense and hearing is next but there is a great distance between them and their object; whereas with touch there is an immediate coming together. We must experience that. It is the same as intuition, not just relative intuition but collective or total intuition. When this takes place there is real understanding of reality and the experience of enlightenment. This is what constitutes the teaching of Zen as first taught by Yeno, Hui Neng or Wei Lang in the 8th century.

D. T. SUZUKI

# REINCARNATION

## "THE WHEEL IS COME FULL CIRCLE"

[**Mr. Charles J. Seymour,** the author of several books on psychical phenomena and related subjects as well as a writer on economics and commercial law, writes of the growing interest in the West in the doctrine of rebirth. Reincarnation has been well called "the lost chord of Christianity," strange as it has come to seem to a theology so largely cut off from its roots. This "doctrine of hope," with its twin teaching, Karma, the "doctrine of responsibility," was taught by Jesus as well as by other spiritual teachers. Together, they are deemed by many to afford the soundest basis for right ethics, a self-compelling basis such as neither the lure of a hypothetical heaven nor the fear of a melodramatic hell—least of all a facile expediency of the moment—can provide.—ED.]

A short time ago an English Sunday paper carried out a "Gallup Poll" or mass enquiry among its readers on the subject of reincarnation. The result as announced by the editor was remarkable: that as high a ratio as one in eight of the persons who took part "declared for some form of rebirth." Even some five per cent of the professed adherents of various denominations of the Christian faith who sent replies were said to have subscribed to the belief (in "some form" or other). Can it be that the doctrine, after a long period of eclipse in the Western world, is approaching something in the nature of a renaissance there?

I believe this is indeed happening, for there are other evidences of a marked revival of interest in the question. For example, and this is important, it is not uncommon nowadays to come across references to it in various "lay" publications of the thoughtful type to which, apparently, it was formerly taboo. In these cases mention is sometimes made not only of the fact that a growing number of contemporary writers who are, or were, generally regarded as "apostles of this world" (such as Aldous Huxley) now accept reincarnation, or touch upon it in their works (Shaw, Wells and others), but also that a considerable body of outstanding Western philosophers, dramatists, essayists, poets and other literary figures of the past have referred to, and in some cases endorsed, the doctrine.

What is the explanation of this present-day accumulating interest in the subject, which is, I feel, indubitable? A brief historical survey may help to bring it to light.

The doctrine of reincarnation is ancient and was known in the East. Slowly it spread throughout the world, and we know that in course of time Pythagoras taught it, and Plato also, in the last book of the

*Republic* (and, as pointed out by the Indian Institute of Culture last year, he further implied a former existence also in the *Meno*, the *Phædrus* and the *Phædo*); Virgil also appears to have taken it for granted.

Then in the New Testament there is the significant statement by Jesus (*Matt.* 17: 12): "But I say unto you, That Elias is come already, and they knew him not..."—whereupon, it is stated, the disciples understood that Jesus spoke to them of John the Baptist.

May not this be taken as evidence of a fairly general knowledge and acceptance of reincarnation as a doctrine in Jesus' time? Statements by some of the early Christian Fathers point to this having been so. Plotinus, the Neoplatonist, much of whose teaching has passed into Christian philosophy, wrote:—

> It is a *universally admitted belief* that the soul commits sins, expiates them, undergoes punishment in the invisible world, and passes into new bodies.

And he makes frequent reference to reincarnation in the *Enneads*, actually using the words "former life" and "successive existences." Origen and St. Clement, both Christian Fathers, also imply a former existence (the first in *De Principiis* and *Contra Celsum* and the latter in his *Exhortations to the Pagans*).

Then we pass to a time when the doctrine came to be "officially" condemned—by the Second Council of Constantinople, which in 553 A D. issued the pronunciamento:—

> Whoever shall support the mythical doctrine of the pre-existence of the soul and the consequent wonderful opinion of its return, let him be anathema.

Other similar *ex cathedra* utterances followed in the succeeding centuries, and so a new orientation in this matter was thrust upon the Western world, and reincarnation became, perforce (for he would be a bold spirit who in those days should dare to challenge the ecclesiastical *ipse dixit*), a heretical doctrine.

It would seem probable, however, that even without these threats of excommunication the idea of reincarnation would not have persisted in Europe much longer, for the trend of development of human consciousness up to and after the Middle Ages would, one feels, have turned men's minds from the thought in any case. As men came to give more and more attention to the external world, it was inevitable that there should be some forsaking of the inner life; and so they increasingly lost touch with the ancient psychic faculties and with spiritual realities. Later, the growth of physical science which the discoveries and dissertations of Galileo, Kepler and others made possible, widened the breach.

In those terms, I think, may the disappearance of (or, shall we say, the comparative indifference to) the idea of reincarnation in the West for many centuries, be explained. Man's powers of insight and intuition had gradually withered: forget-

fulness of the ancient teaching as to reincarnation was but one of the signs of his increasing materialism.

Men's thoughts are returning to the doctrine in these days because, it seems, "the wheel is come" almost "full circle." The old scientific materialism, based on the concept of the universe as a "fortuitous concourse of atoms" and of "the world as a vast machine," which for so long diverted man from contemplation and evaluation of his inner life, has been discredited—and by Science itself: the previous "tangible ultimates" of the world have disappeared in favour of electrical charges and "point events."

Bereft, now, of the "certainties" of materialistic science, men are seeking a new basis for their thoughts about the universe—and also, it follows necessarily, about themselves. The more we find out about the "mechanism" of the universe, the more we are compelled to try to "get behind" the phenomena, and so the tendency is to infer the operation of mind, consciousness, thought, spirit—however the practical man may choose to term the substratum. Even the scientists themselves, for the necessary purposes of their studies, are being forced to consider philosophical implications which once they not only *could*, but found it useful to, ignore.

So, as our bodies and brains are part of the world's phenomena, we needs must give increasing attention to ourselves, and as we do so more and more we understand that the phenomenal man cannot be an ultimate, for self-analysis reveals in oneself a succession of psychic, mental and emotional states which arise out of, and are only valid for, the conditions under which one functions in the world—that is to say, one's environment. One sees that these states or phases are transient, so that the "I" of yesterday is not the "I" of today.

As Christopher Isherwood puts it, man

> is a constellation of desires and impulses. He reflects his environment. He repeats what he has been taught. He mimics the social behaviour of his community....He is changing all the time. He has no essential reality.

More and more is the man in the street coming to understand that such a flux of consciousness cannot be an abiding reality, but that it is real only in relation to the circumstances and events which give rise to it: and he senses that the flux may cease, for him, when the organism (his body) with which it is associated disintegrates. Yet he cannot remain content with this. His deepest intuitions assure him that there *is* in himself a reality. Then what reality? His thought will at last, if properly pursued, bring him to the stage where he feels that his reality must be some centre or point of consciousness which is the witness of these fluctuations. And, as we have seen, Science now has no argument, only some ingrained, inherited prejudices, to offer against such an idea.

As the man looks around and sees that men in general plainly *do* identify themselves with their "constellations," their phases, he asks: "What then, when the physical organism with which these phases are associated disappears, at death? Surely, the witness, the ultimate, remains? And surely, if a 'witness' has not been able to understand clearly these things concerning itself during its sojourn on earth it will need to return to life on earth to acquire the knowledge? Surely the witness could not be satisfied to remain away from the world in a state of ignorance? He will be impelled to return, if necessary again and again, until he *sees*."

I have seen, in many everyday contacts, a gradual trend among people towards that view-point.

To sum up, then, the idea of reincarnation arose in the first place through the close observation of, and thought about, men as they manifest in the world by successive generations of thinkers in ancient India, the first philosopher-scientists. It seems to have been a "universally admitted belief" (Plotinus) for a considerable period; it was then rejected by the Council of Constantinople; and then neglected because increasing preoccupation with external matters left man with little time for metaphysical speculation. And it is now, at long last, being represented to men's minds because sufficient knowledge of the external world has been acquired to show that the previously held notions as to life and the nature of the universe can no longer be maintained.

What is the next step?

It seems to me that the foregoing brief analysis points almost certainly to one thing. It seems to indicate that the conditions are now such as to prepare the way for a spiritual revival. Perhaps one may be beginning already, in the "underground areas" of men's minds.

Perhaps we should now be receiving more evidence of a reawakening were it not for two things. One of these things is that there is not at the moment a sufficient number of true spiritual *leaders* in the world—only, for the most part, "leaders" of the kind who exhort us to return to beliefs and creeds which have become lifeless because their propounders are only able to express mechanically the letter thereof and are devoid of inspiration. The other obstacle to a reawakening is the clamp that has been fastened upon men's minds by the latter-day world ideologies, tempting us to hope that, after all, happiness and serenity may be attained on earth by purely political means—or, inversely (according to which side you are on), that the millennium will come if only some particular ideology can be rooted out and crushed.

These last two hopes are, as they stand, illusory.

The need to which I have referred—for the arising of spiritual leaders of real power—may even now be in course of being answered. It may be that spiritual growth is proceeding apace in some of the centres of suffering in the world.

CHARLES J. SEYMOUR

# FLORA TRISTAN: A PRECURSOR

[**Madame Andree Karpeles-Hogman** is the joint sponsor with her husband, Monsieur C. A. Högman, of Publications Chitra, Mouans-Sartoux, France, known especially to Indian readers for its *Feuilles de l'Inde* series of translations of Indian writings into French. She introduces here to English readers a little known, early 19th-century thinker on labour and social problems, Flora Tristan, whom two biographers have recently helped to rescue from an undeserved oblivion. It is no doubt inevitable that the names and achievements of most, whose ideas have been woven into the multi-coloured fabric of human thought, should be forgotten by the posterity whom they have indirectly served. But posterity is to be congratulated that a character so brave and so humane as was this high-minded and socially sensitive woman is being brought so vividly to life upon the printed page. Having been almost killed by a brutal husband must surely be unique among incentives to the penning of a petition for the abolition of the death penalty! In her labours for social amelioration and for the peaceful resolution of conflicts between the classes, Flora Tristan painted on a different canvas from that of her grandson, Paul Gauguin, but she perhaps deserved no less than he the designation of genius which she was, indeed, accorded by the philosopher Proudhon.—ED.]

The names of Florence Nightingale and of Josephine Butler are universally known and respected. Why is the name of Flora Tristan nearly forgotten, even in France where she struggled for the unity and welfare of the working classes? In connection with the centenary of the Revolution of 1848, we dug out from under the ashes, where it still glowed in silence, her name, which none should ignore who believe in peace, internationalism and progress. Her grandson, the painter, Paul Gauguin, wrote in his Souvenirs entitled *Avant et Après*:—

My grandmother was a queer creature, Proudhon, the philosopher, said she was a genius. I rely on his judgment, not knowing anything about her myself.

She had invented all sorts of Socialist arrangements, among others, the workmen's Union, and, in the graveyard at Bordeaux, the workmen erected a monument at her tomb.

In 1948, a book came out with her biography and with selected pages from her writings: *Flora Tristan*, by Lucien Scheler (La Bibliothèque Française, Paris). But the important volume by Jules Puech (the well-known historian of French Socialism, the biographer of Proudhon, etc.,) is a treasure-house, full of revelations. It is out of print, alas! Discovering the life of that exceptional woman, one feels truly ashamed to have ignored her extraordinary life, her endless struggles, her ideas worthy of a forerunner. One feels, at the same time, grateful

to Jules Puech, who has devoted long years of his life to studying her out-of-print books, her unpublished diary and to the search for documents stored by the descendants of those who were her disciples. In a lecture given at a recent meeting of the association called La Paix par le Droit, the historian and, one might say, the "lover" of Flora Tristan exclaimed:—

Flora Tristan! I should like to tell you the whole story of that woman with whom I have spent 16 years of my life!...She had been dead since 1844, until I first began to study her romantic life and her remarkable ideas; she summed these up in a kind of new gospel: *L'Union Ouvrière*, hoping to spread them all over the world.

With that aim in view, Flora visited all the large towns of France, no easy task in those days for the refined, delicate and beautiful young woman that she was! She organized meetings, wrote pamphlets. Persecuted by the police, misunderstood by the bourgeoisie, adored by the people, she died exhausted in the arms of her faithful disciples, Monsieur and Madame Lemonnier, the latter of whom was the pioneer in starting professional schools for women in France. Long before Karl Marx, Flora Tristan had studied the conflicts between different castes and classes.

Her original solution was, instead of using those struggles as reasons and excuses for more conflicts, to try to find means to put an end to them. She followed the path indicated by Buddha: the golden middle way, saying: Fighting only gives birth to more fighting; solidarity and union, discovered and understood, are the only final solutions.

Flora Tristan was born in Paris in 1803; her mother was French, her father, a nobleman of Peru. Circumstances prevented them from getting legally married; thus Flora learned what it was to be considered a "pariah," she never forgot it it helped her later to understand and to help other pariahs. Also—a circumstance unusual for a girl of her kind in those days—she had to earn her living, which she did by painting bottle-labels for perfume shops.

She married a man who did not understand her and treated her with brutality. The Restoration having suppressed divorce, she learned what domestic slavery was like, and, as she always wished her own sufferings to blossom into some good for humanity, she wrote a pamphlet, a "Petition for re-establishing divorce." But after her husband had once very nearly killed her, she wrote a "Petition for abolishing the death sentence."

In order to support her two children herself, she became a lady's-maid in London. A remarkable book, *Ramblings in London*, dates from that period. In a masterly way, she describes what she calls "the monster city" in all its different aspects; with wit and accuracy she studies the English character, the hard life of the workmen in the factories, the terrible misery in the

Irish quarters. "The critics were taken aback by that book," says Jules Puech ; they had never thought a woman could study social economy so scientifically. Flora Tristan deserves the gratitude of the English people for having revealed the hidden misery of their capital.

In order to meet the family of her father, Flora pluckily started for Peru on a sailing vessel on which she was the only woman. A powerful book, *The Wanderings of a Pariah*, was the result of that brave trip. The writer kept back nothing of what she saw there that aroused her indignation : the cruelties of war and revolution, the slavery on the sugar plantations, the hardness of the fishermen's life. She visited the Negro women in a prison ; they had let their babies die of hunger. She writes : "Their expressive eyes seem to tell me : 'They could never have become free as you are ; we prefer them dead, to having them alive and slaves.'" The book was publicly burned in the capital of Peru.

The only novel by Flora Tristan is *Méphis* : its theme is that woman must not continue to play a passive rôle of abnegation and obedience ; she has a mission : to inspire men to great deeds. Marriage must be transformed ; society changed. Woman reflects "the Divine Light" in a high degree ; she possesses intuition : that voice of God that vibrates in us.

As an artist, as a writer, says Jules Puech, there was not a single instant in Flora Tristan's life when she did not think that her intellectual creations had to serve the secret scheme of God.

It is hoped that this too short account of a noble life and a passionately interesting book may induce some one in India to translate parts of it ; the ideals of Flora Tristan are familiar to those born in the land of Ashoka, Ramakrishna, Gandhi and Tagore. But the circumstances, coincidences and surroundings amongst which her life of apostleship unrolled, have a picturesque, witty, unusual side which adds to the fascination of her story ; they appeal, not only to those interested in social matters, but to everybody, cultured or not, who desires acquaintance with a powerful and charming woman, an ornament to humankind.

ANDREE KARPELES-HOGMAN

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Truth is the object of knowledge, and the knowledge of Truth is the highest good for the human soul, being the fulfilment of the capacity for knowledge which is its peculiar endowment. Particular truths can delight the soul, but only the universal Truth can satisfy it.

—BERNARD OF CLAIRVAUX

# THE PROCESS OF SPIRITUAL EVOLUTION

[ **Mrs. Esme Wynne-Tyson,** whose thoughtful article we publish here, is a well-known writer of fiction, in some of which she collaborated with the late J. D. Beresford, and of such serious non-fiction as *Prelude to Peace,* which educationists have praised, and *The Unity of Being.*—ED.]

Whenever the need for improving the human species, responsible for the present state of the world, is pointed out as being the sole radical means of improvement, the objection is invariably made that you cannot change human nature.

This objection, always pronounced with assurance and apparently backed by irrefutable historical evidence, usually finds acceptance as the last word, after a nervous mental glance in the direction of the worst elements of human character: its violence, finding modern expression in atomic warfare and napalm bombs; its animality and sexual crimes, its lusts, its greed, its unreliability. All these, after years of preaching the Christian and Buddhist gospels of compassion and love!

It certainly seems that to be realistic we must admit that human nature has not changed, except for the worse, and that we must therefore give up hope and adopt the hypothesis of materialism, which at any rate will ensure that external things such as economic and political measures will be put, if not right, at least on a better and fairer basis than they have been hitherto.

But we forget that our glance at human nature has been partial, focused solely on its failings. It is not all bad. If it were, mankind would have to be regarded as a failure of evolution fit only to be flung on the scrap heap by that impersonal force that seems always to be aiming at the perfect model. Human nature is, rather, a perplexing mixture of good and evil. And therefore the words "You cannot change human nature" suggest a confusion of thought as to what is required, and convey the impression that some impossible miracle is necessary, a sudden transformation of one species into another.

But, in fact, in the whole round of manifestation nothing ever happens like that. The rose-potential is in the bud, but it is not seen until the elements have done their slow work of unfoldment. The gold dredged from the river bed seems to be so mixed with dross that only the expert can recognize the precious metal and visualize it in its purified state.

It is the same with the essential nature of man. He does not have to change miraculously into something that he is not. He already has those elements within, which when cultivated and expressed will make him seem to be a totally new creature. It is not a question of creat-

ing a new species, but of separating the gold from the dross.

Looked at objectively, with the mind rather than the heart, the evil in human nature undoubtedly seems more apparent than the good. Yet a more sympathetic inspection reveals in every human being at least the seeds and sproutings of such qualities as compassion, intelligence, co-operation and love of the good.

The process of evolution, therefore, the true and obvious way of changing human nature, is not to crush it but to cultivate the good and eliminate the evil, precisely as a gardener treats his flowerbeds. It is a process that can only be performed by the individual, but it *can* be performed. It is not an idealistic theory; it is practical common sense. If we do not want weeds in the world, we must eliminate them from our own gardens. If we want flowers we must cultivate them.

The biblical exhortation to "magnify the Lord" conveys precisely this idea. In magnifying the good in our characters, lives and actions, and resisting, minimizing and finally noughting—as the mystics have put it—the baser elements, mankind can arrive, at what? A new type of manhood certainly; but not at something inconceivable, something which we cannot entirely believe in since we have never seen it, but something which human eyes have already looked upon, and pens have written about—men of the stature of Gautama and Jesus who, whatever we may call them—saviours or *avatars*—whatever we may think about them, are actually the next phase in human evolution, and stand in the same relation to the ordinary man as, say, Bernard Shaw or Leonardo da Vinci stood in relation to an Australian aborigine—with this difference, that Gautama and Jesus left their rules and their example to a humanity sufficiently evolved to profit by these, *if they chose* to do so.

The tragedy is that they have not so chosen, and have preferred to worship rather than to emulate. For can there be any reasonable shadow of a doubt that a world peopled by men of the nature and stature of these two great teachers would be a kingdom of heaven compared with the world as it is today? A kingdom where Love was and violence was not. A kingdom where goodwill and the power of the good were continually expressed by its single-minded inhabitants. A kingdom in which men were self-governed, or governed by their own perfected root-natures. A kingdom, therefore, from which all mankind's present problems would have disappeared since the causes of those problems —violence, greed, hate, lust, in the hearts of men—would have been eliminated by the patient process of magnifying the good, the true and the beautiful.

Humanity's peril lies in the fact that the majority of men are at present thus self-deluded and that the still, small voice of Truth can so rarely make itself heard above the clamour and scream of the machines

that symbolize the god-concepts of the materialists.

These symbols which meet the eyes wherever they turn, continually suggest—until a state of hypnosis is induced—that they are concrete evidences of progress, the sole means whereby mankind can evolve, to ever greater mechanical and scientific power.

But it is these machines alone that will evolve and mechanized man will remain inwardly as he is at present, a puzzled, tormented admixture of good and evil, never knowing himself, never achieving integration, until he is crushed by the monsters of mechanism that he has created in a vain endeavour thereby to become a greater, freer and more powerful species.

Machines and scientific methods of destruction are the modern Molochs to which mesmerized mankind bows and becomes enslaved. Only by removing the attention from these false guides to progress, freedom and power and turning it inward to the soul of man, can we ever know and follow the process of spiritual evolution.

Once turned in the right direction we become aware that our task is not so overwhelming as we may at first have believed. For we come to see that evolution is merely the term we use to explain progress from one point to another. It is a wholly three-dimensional term. Four-dimensionally, it is a false theory. For in consciousness both points already exist. The aim is already attained. It is in consciousness that everything happens, and there the perfect man which is our goal, seen now as Krishna, now as Buddha, now as Jesus Christ, eternally lives, moves and has his being. By means of this spiritual concept we know how we must think and how we must act, in order to attain to the next stage of evolution and to be that perfect man.

The true process of evolution is, therefore, less a painful and difficult extermination of evil than a persistent holding in thought of the ideal perfection and living up to it to our utmost capacity; a concentration on the good, the true and the beautiful until it becomes for us the one Reality.

For, as Basil Wilberforce wrote:

> It is an ordinarily recognized fact of our common humanity that strong thinking in a particular direction, concentration of mind upon one line of things, shuts out other sensations, and when habitual causes them so wither and die.

This, then, is the means of "changing human nature" or freeing the higher nature of man from the nescience and animalism which hamper him. It is the method of all the masters. Plato reminded us, in his *Republic*, that the ideal citizen, or evolved man, will found his city within himself, without being concerned as to whether it exists geographically or not, for "his conduct will be the expression of the laws of that city alone." And he who elects to be ruled solely by the Law of the Good has discovered the secret of the process of spiritual evolution.

ESME WYNNE-TYSON

# NEW BOOKS AND OLD

## SOIL AND CHEMICAL FERTILIZERS

### THE WORK OF A GENIUS *

I met the late Sir Albert Howard only once. I was on holiday at Antibes; but I had with me the typescript of a short account I had written of the application of his methods to a small neglected Lincolnshire farm. I had written asking him to be so kind as to go over my material before I proceeded to publication. This he agreed to do, and on a golden summer morning, with a prospect of silver-green vineyards spread out before us, Sir Albert "vetted" my material. My book was to have been entitled *The Surfleet Experiment* The war came, and so it was published under another title—*The Land Our Larder*, with the subtitle: *The Story of the Surfleet Experiment and its Significance in War.*

This personal preamble may be forgiven, since it was the dramatic changes wrought by the application of the Indore Composting system, as advocated by Sir Albert, which had convinced me that in the organic approach this far-sighted scientist had opened up vast new potentialities of soil fecundity, and so increased the chances of man's escape from endemic hunger and malnutrition.

The present book gives a full account of the work done by Howard during his Indian years as Imperial Economic Botanist to the Government of India at Pusa, Quetta and, most important, in that remarkable Plant Institute he himself laid out and designed at Indore.

Without pretending to any scientific knowledge of Botany, perhaps the reader will permit me to state in simple terms the central thesis of Howard's approach to the problem of plant health.

Howard held that the study of plant life under laboratory conditions was essentially artificial, since the plant has to be considered in relation to its environment, the soil. Thus, plant, plus soil, and both under conditions related to the ultimate object of more and better food, seemed to him the indispensable materials and conditions for scientific work undertaken to secure practical agricultural results.

The theory behind the methods developed and propagated by Howard is, actually, as ancient as the plough itself. It is, that what is lent by the soil to man must be returned to it by him.

Modern research work, mostly done under laboratory conditions, falls, roughly, into four parts: soil analysis; artificial manuring; chemical spraying; maximum mechanization.

Howard stressed the organic character of the soil, and challenged orthodox methods of soil analysis confined to chemistry. He turned from the laboratory to consider the manure heap.

In *The Waste Products of Agriculture* he wrote :—

> In Roman times the management of the manure heap had already reached an advanced stage In 40 B C. Varro drew attention to the great importance of the complete decay of manure before it was applied to the land. To bring this about, the manure heap, during the period of storing, had to be kept moist. In A D. 90 Columella emphasized the importance of constructing the pits (in which the farm manure was to be stored) in such a manner that drying out was impossible. He mentioned the need of turning this material in summer to facilitate decay....

It was the scientific application of this traditional method of maintaining soil fertility that Howard applied at

* *Sir Albert Howard in India.* By LOUISE E. HOWARD. (Faber and Faber, Ltd., London. 272 pp. 1953. 21s.)

the Institute of Plant Industry in Indore, until, as he wrote, "that station stood out like an oasis from the surrounding country."

Between 1924 and 1930 the Indore process of utilizing the organic residue of the soil was thoroughly worked out. And it is interesting to note the fact that the final technique represents a development of immemorial Chinese practice.

"The Chinese," wrote Howard,

were the first to grasp and act upon the master idea that the growth of a crop involves two separate processes. First, the preparation of humus from vegetable, animal and human wastes, which must be done outside the field, and, secondly, the growing of the crop.

What is implied here? Is it not the simple proposition that the maintenance of soil fertility is the first condition of any permanent system of agriculture?

In Nature, two processes are perpetually operative: (1) the process of the building up of the living tissue in animal and plant; (2) the process of their decline, decay, death and disintegration. It is an eternal cycle, majestic and awe inspiring, not of opposities, but of complementary and interdependent processes. It is an eternal cycle symbolized by the prayer wheel of the Buddhist temple, and the conception of the Wheel of Life, *sans* beginning, *sans* end. For death is not the negation of life, but the completion of one half of a process necessary for the other.

Howard's Indore Composting System is, actually, the synthesis of mould, or compost—the processes eternally in operation upon the forest floor, and, in lesser extent, in the garden refuse heap, which are by this system greatly accelerated.

Howard's genius lay in his powers of observation and in his capacity to make wide, sweeping syntheses. He saw much of modern research, as his biographer tells us, as getting to know more and more about less and less. He left the laboratory and looked about him. He saw that plant and soil can never be studied with profit, save in association. He saw, too, the trap set by one science when it isolates itself from others. A chemical analysis of the soil may tell all that is to be told of its chemistry; but the soil is more than a combination of chemicals: it has a living population of invisible inhabitants. It is these that work to render available to the hairs of the plant roots the chemicals necessary for growth and health. "Soil fertility," wrote Howard, "is ultimately the foundation of quality and disease-resistance in crops, in the animals which consume these crops, and the human beings which feed on both."

Why, in the face of concrete results of a remarkable kind, not only in India, but in Australia, New Zealand, the United States, Europe and Britain, did Howard encounter so much opposition from orthodox research scientists?

Personally, I have found it hard to understand why. Maybe, in some part, it was due to the personality of Howard himself. He was a man impatient of fools. He was forthright. He did not mince words. He charged at his enemy, as it were, head down. This made him enemies.

Not only that. He propounded a theory of soil fertility and plant health that put in peril vast vested interests—in particular, those of the insecticide industry, a very large one. For Howard had no faith in that approach to the problem of plant disease, as he had no faith in monoculture.

What, then, is the case against the widespread use of chemical fertilizers, from the Indore Composting System view-point? It may be stated briefly. The micro-organisms in the soil live upon organic matter and engender soil solutions and colloids that are absorbed by the plant roots. These can receive from the soil only that which has been dissolved. The major part of the case against chemical fertilizers is that they are detrimental to these indispensable micro-organisms.

It has been said that the humus introduces diseases into the soil. Well, Howard told me that after 40 years of experience, he had never seen a single case where disease had followed on the manufacture of humus.

Lady Howard has written a good biography of her late husband. From her pages emerges the portrait of a fine scientist and of a noble man. Her task was difficult, since, aside from a good mind, she had no scientific qualification for her task, undertaken, one imagines, as an act of love.

India has, indeed, cause to bless the name of Howard, for his work lives on after him in every ear of Pusa wheat that is what it is because of him.

If Lady Howard's account of her husband's work, and of that of her sister Gabrielle, done in association with him, arouses in the reader an interest in this subject, then she will have done rather more than write a biography; she will have helped to propagate ideas of supreme value in a world moving recklessly towards ultimate famine conditions.

GEORGE GODWIN

## LITERATURE

*The Vermilion Boat.* By SUDHIN N. GHOSE. With Illustrations by SHRIMATI ARNAKALI E. CARLILE (Michael Joseph, London. 302 pp. 1953. 18s.)

*The Vermilion Boat* by Dr. Sudhin N. Ghose carries a rare cargo of charm but is not an easy book for a Western reader to review with justice, because, naturally, the author lacks the Western outlook on ideas and situations which the Western mind takes with painful seriousness. Let there be no misunderstanding; the reviewer at least delights in his gentle mockery of Marxian dreariness and the disease of Nationalism, but it takes a chapter or two to become adjusted to his point of view.

The book continues the life-story delightfully begun in *And Gazelles Leaping* and *The Cradle of the Clouds*, taking the young narrator to Calcutta as a student and into his first encounter with love in the person of the aggressively chaste Roma; aggressiveness is necessary, perhaps, in a country where the joys and miseries of sex are accepted so frankly.

The style is leisurely, and ornate as the course of some broad river laden with dropped flower petals and scented leaves, and the life described carries on this impression because it springs from roots and tradition. But Dr. Ghose projects his story in jerky flash-backs which interrupt it at the most exciting moments. Did some well-meaning ass advise him to construct his book like a fashionable film? If he gives us another volume—and may there be many—do let him ignore such advice.

There are no asses aboard *The Vermilion Boat* except Chumchiké Adhikari the Communist, but there are other animals, drawn with that same fascinating difference of outlook, not as if they were lower creatures to be exploited and sentimentalized, but as our fallen brothers, our responsibility and our charge. Anyone who has looked into the eyes of fish or monkey, and longed to communicate, will enjoy the portrait of Sisi-Magar, the "incredibly ugly but infinitely lovable porpoise" who in the last confused dream-sequence guides the writer home.

Charming as it is, with its white-line drawings on black backgrounds by Shrimati Arnakali E. Carlile, the book's true value lies in its power to show us of the West another way of looking at life; to open a door into a gentler reality.

STELLA GIBBONS

*The Philosophy of Shakespeare.* By K., J. SPALDING. (George Ronald, Oxford. 191 pp. 1953. 12s. 6d.)

To apply the term "philosopher" to such a towering genius of poetic drama as William Shakespeare is perhaps to confine him too narrowly, pin him down to earth; to attribute to him, in John Keats's words, said of Wordsworth, "poetry that has a palpable design on us." What Keats, who understood Shakespeare so well, calls his "negative capability," a power of penetrating the essence of things, of gauging men's hearts and men's minds, without moral judgment or analysis, is perhaps of greater importance in his art. Nevertheless, in isolating certain aspects of Shakespeare's thought, Mr. Spalding brings a measure of clarity, of value both to the student and to those who like and profit by neat labels and tidy classifications. After all the universality of Shakespeare must include an appeal to the more severely ordered mind.

Mr. Spalding ranges over the plays and lyric verse with a sureness of touch which denotes a long and devoted acquaintance with his subject: it is not now easy in the close and fertile field of Shakespeare scholarship to devise a fresh approach. The very richness and luxuriance, too, of the Shakespeare world makes it a space to wander in at will. A nature lover finds description as apt, as exact as anything in Wordsworth, and with more illumination; the sociologist, aspects of human behaviour as strange and revealing as any case book; the student of politics, a fruitful study and many pointers to phenomena in our own modern disturbed world; and the philosopher, a key to the riddle of the existence of evil. These are the aspects of Shakespeare's genius dealt with in detail, with apt and copious quotations, by Mr. Spalding under such chapter-headings as "Social Man," "The Statesman" (by far the longest section), "Individual Man," "Man's Salvation" and "The Last Question."

Though one would dearly like to know, with John Keats, "in which position Shakespeare sat when he began 'To be or not to be,'" it is perhaps only fitting that we have so little biographical detail, know so little of his life here on earth: he is to us, by his very remoteness,

> ....the northern star,
> Of whose true-fix'd and resting quality
> There is no fellow in the firmament.

He looks down on us serene, all-seeing, godlike in his comprehension. Again in the words of Keats, "he has left nothing to say about nothing or anything."

DOROTHY HEWLETT

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*The Anatomy of Poetry.* By MARJORIE BOULTON. With a Foreword by L. A. G. STRONG. (Routledge and Kegan Paul, Ltd., London. xiii+189 pp. 1953. 10*s.* 6*d.*)

This is a propaganda book for poetry, eminently brisk and healthy, but rather in the tone of an enthusiastic teacher to her pupils. It is an attempt to brush away the cobwebs of the text-books and spring-clean the poetry room. All is hygienic and sensible—a half-way house between the technical terms section of the text-book, and the subtler complexities of analytic criticism. In spite of all this, one remains suspicious of the good intentions, and there is something of a missionary air about the book which irritates. What invites the suspicion that this is just another text-book is the fact that the writer professes "to help the examination candidate without killing poetry by an excess of formalism." Is she concerned with English examinations or English poetry? If the former, she might be better employed in giving her students the kind of arid paraphrase test she so rightly deplores; if the latter, I feel she should not have written a book so full of her own interpretations, intuitions and responses. This kind of thing can only be justified when it is part of an attempt to evaluate new work such as Dr. Leavis's pioneer work on the poetry of Mr. T. S Eliot in *New Bearings*. Tradition must be absorbed, taste acquired according to this absorption.

Miss Boulton divides her subject under various chapter headings such as "Rhythm," "Phonetic Form," "Repetition," and examples are treated under these headings. This I believe to be critical malpractice. In a poem, any aspect must be considered in its relation to every other aspect. Its rhythm, for instance, may be dictated by its meaning, or may itself be its meaning. The context of any remark on one aspect of a poem must surely be every other aspect of it.

This emphasis on unrelated facets of the subject reduces the work to guide-book status. But there is no universal recipe for happiness, and none in book form for "teaching" poetry. All that the good teacher can do is open the doors to his *protégés* as they arrive. They cannot be urged through. The bad teachers should, of course, stop teaching.

JACK BEVAN

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*Sāhityavimarśa*. (An original treatise on literary criticism). By APPALA SOMESVARA SARMA, P.O L. (S. V. Oriental Institute Studies, No. 4. Tirupati Devasthanams, Tirupati. x+88 pp. 1951. Rs. 2/-)

Modern treatises on literary criticism in Sanskrit are rare. We, therefore, welcome heartily this original one on literary criticism from the pen of an able Sanskrit scholar deeply conversant with the varied literature on Sanskrit literary criticism. In the three chapters of the treatise the author deals with the nature of *Sāhitya*, the soul of poetry, the definition of poetry, the development of literary criticism and allied subjects, in a spirit of inquiry and criticism. This epitome of Sanskrit *Sāhitya* literature and its evaluation by the author in lucid Sanskrit should be very useful to our university students who desire to specialize in the complicated subject of Sanskrit poetics, on the history of which MM. Dr. P. V. Kane has recently brought out an authoritative volume in English.

P. K. GODE

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*English Literature and the Hebrew Renaissance*. By MAURICE FARBRIDGE. (Luzac and Company, Ltd., London. 160 pp. 1953. 18*s*)

It has been a great pleasure to read Professor Farbridge's book, and it is doubtful whether anyone is better qualified and equipped than he for the task which he has undertaken in writing it.

While it is clear that our author obeys his own dictum and brings to the study of books a large charity, he at the same time makes it clear that the hall-mark of good literature, as apart from the immense number of publications whose sole and perfectly legitimate object is to amuse and entertain, is its essentially social and spiritual aspect. One is almost tempted to define it as a certain mystical quality, were it not that to so many people nowadays this word seems to have acquired unfortunate connotations.

Call it, however, what you will, herein assuredly lies the link between Israel and the West, and, probably more particularly, between Israel and the English-speaking peoples, for they share in the Sacred Scriptures a common heritage, and great though the debt may be that is owed to the painstaking scholars who produced the LXX and the Vulgate, we in the Commonwealth and the United States owe an even greater debt to the often much maligned translators of the Authorized Version. Nor can there be any doubt that the publication of the *Zohar* had a very great effect, not merely on Jewish thought, but upon Western religious and philosophical thought in general; and it is indeed unfortunate that the only English translation should be so lamentably incomplete.

Mindful, therefore, of all that we owe to a people who have, despite oppression, persecution and dispersion, preserved for us so much of the wisdom and culture of the past; and have handed on with such surprising accuracy those traditions which, until

the second century of our era were entirely oral—although based on the Torah—we can but welcome as an important contribution to modern culture the Hebrew Renaissance of today.

E. J. LANGFORD GARSTIN

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*The Perennial Fount.* By NANALAL; translated by BALCHANDRA PARIKH. (Hind Kitabs, Ltd., Bombay. 82 pp. 1953. Rs. 3/8)

This collection comprises translations of 23 of the Gujarati songs and lyrics of Kaviyar Nanalal—the greatest poet of modern Gujarati. The music of his words and the lilting rhythm of his tuneful songs have rarely been surpassed by any other Gujarati poet. It was time, therefore, that the work of this great poet should be brought out in English and made available to all. The attempt of Shri Balchandra Parikh, the translator of these lyrics, is welcome.

But poetry generally—and that of poets like Nanalal particularly, where the music of words and beauty of meaning are so intertwined that when one is changed the appeal of the other is lessened—rarely lends itself to suitable translation into a completely foreign medium. Reading these translations through, one finds that unfortunately the translator has not been able to overcome this initial, inevitable, difficulty.

Nanalal was fond of words—their music was nectar to his ears. A torrent of words poured from his pen, sometimes in spite of himself. Though at his best he was their master and then the result was great poetry indeed, he left a lesson for students of his poetry: to be aware of the power of words and afraid of surrendering to it. Unfortunately, the translator has not learnt this lesson from the master and his flow of words is uncontrolled.

These verses are not word-for-word translations. Such would be well-nigh impossible. But there should be a limit to the liberties taken when one is dealing with the work of a recognized genius. At least his meaning should not be changed or distorted and additions and omissions should be entirely ruled out, even when the translator thinks that by making them he is enhancing the beauty or appeal of the original. Shri Parikh has done this a number of times. For example, he has translated two famous lines of the poet thus:—

O children, athirst for love!
Forget not love's eternal seal;
It was with the impact of a sacred urge
That our Lord set bounds to the vast ocean of Love....

The last two lines of this translation are definitely not expressing what Nanalal meant. The meaning of the original Gujarati verse is: God has surrounded the ocean of Love (*Rasa*) with banks of *Punya* (merit). Do not forget therefore, the ways of *Rasa*. It is unnecessary to give more examples. There are too many of them in this small book to escape the eyes of a person who can read the original.

In spite of all this, Shri Parikh's effort to make the work of Nanalal available to those who do not know Gujarati is most welcome. The selection contains some of the best and best-known poems of Nanalal.

I wish more people would make such an effort as this and make Gujarati literature available to interested people everywhere.

GULABDAS BROKER

# WAR AND PEACE

*Kenya : The Land of Conflict.* By JOMO KENYATTA. (The India Africa Council, 9 School Lane, New Delhi. 28 pp. 1953. Re. 1/- or 1s.6*d*.)

If internal evidence ever meant anything, the author of this pamphlet cannot be a rabid, murdering revolutionary. The pamphlet is the work of an intelligent, mature, *cultured* mind. In it Africans are not whitewashed; they are pictured from intimate knowledge, and as a very interesting and lovable people. The Kikuyu tribesmen who first saw Europeans pitied the sufferings which they supposed the Europeans had undergone when their natural skins had been peeled off by some strange disease!

Mr. Kenyatta furnishes a historical background to the present disturbances in Kenya, beginning with the pre-European tribal life and the blood brotherhood compacted by Captain Lugard in 1890, and bringing the tale of broken promises and racial insolence up to the date of writing.

The main grievance of the Kikuyu is land. They are essentially an agricultural and pastoral people who cannot live without land. Yet the best land in Kenya has been reserved for Europeans, tribal land alienated in various ways and people moved forcibly from one place to another. They are forbidden to grow certain profitable cash-crops like coffee. The labour needed on European farms is secured by spoiling alternatives, not by offering attractions. Finally, there has been brought into force conscription for work on settlers' farms at a minimum wage of 8s. to 10s. a month.

The pamphlet is well documented and supplied with figures. It is written simply, with restraint and occasional ironic humour; and leaves us with the conviction, in Leonard Woolf's words, that

> to say that the Kenya Government during those years has administered the country in the interests of the African people or treated their prosperity and progress as a "sacred trust" would be a hypocritical lie. (p. 25)

Africans demand justice in the restoration of their land, to which their heart-strings are tied; in the removal of the *Kipandi*, the registration certificate is a badge of serfdom; and in freedom to share in the government of the country. Mr. Kenyatta insists that they do not want justice to come through a bloody insurrection.

R. P. S.

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*Essay in Politics.* By SCOTT BUCHANAN. (Philosophical Library, New York. xiii+236 pp. 1953. $3 75)

Mr. Scott Buchanan seeks in this thoughtful book an answer to the problem of harnessing the spiritual energy which "this flyer of kites thinks he has detected...in the clouds of the storm." He suggests that it is the institution of the Roman family which has given corporate form to our common life. The very confidence in contracts, he writes, is fortified by faith in all citizens being "members of one body." The political republic, "which now in principle includes the whole world," has as the essence of its vision the recognition that all men must have equal rights under the law as they have equal responsibilities in connection with the making, continuation and improvement of the law.

The civil rights and liberties which a democracy should ensure seem to him, however, to be threatened by the fact that much of the power of the political republic has been distributed to the corporations, without adequate provision for popular participation in their working. The result is a "guerrilla civil war" between the political republic and the "shadowy federation of corporation" which he calls the commercial republic. Seeking the "necessary and trusted conditions for the exercise of concerted human will," he concludes that

the political republic might well discharge its responsibility for the general welfare by recognizing and confirming the formal ties of republican government in those corporations which do the business of the commercial republic.

Mr. Buchanan would even legitimate cartels, bringing them into the open and insisting on public treaties between their component corporations which have conspired to set up quasi-federal relations between themselves as an alternative to mutual destruction. In fact, territorial nationalism proving a difficult basis for combination, Mr. Buchanan makes the revolutionary suggestion that incorporated trading companies, making cartel treaties, might conceivably become the United States of the World. Some of the American colonies having been incorporated trading companies, furnished the basis for the suggestion.

One of the author's most valuable contributions is his insistence on "consent" and on the power of veto as the safeguard against what de Toqueville called "the tyranny of the majority." "The witch-hunt is incitement to revolution." Despite "the complicated intractability of human nature," and however vexatious the delays imposed by the veto, he insists on the safeguarding of the right to dissent, as the only assurance that persuasion will take the place of force. "Even an individual has the right and may on occasion have the duty to hold to a vital dissent." Citing the example of Gandhiji, Mr. Buchanan says that "the truly political man recognizes his responsibility for the injustice that he consents to."

The health and effectiveness of consent demands a continual patient formal recognition of dissent....Without consent between nations, world wars; with consent and veto powers, the United Nations and the process of building world government.

Mr. Buchanan's citing of Russian precedents for dealing with the institutional problems of science and technology, as well as with economic matters, will hardly strengthen his case with some of his compatriots, but he has some original and constructive suggestions which deserve consideration by every serious reader.

E. M. H.

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*Removing the Causes of War.* Swarthmore Lecture 1953. By KATHLEEN LONSDALE, D Sc., F R.S. (George Allen and Unwin, Ltd., London. ix+76 pp. 1953. Cloth 5*s.*; Paper 3*s.* 6*d*.)

For 300 years Quakers have rejected armed might as a means to security; and this "peace testimony," rooted though it is in the Christian faith, has been given by recent history the backing of reason.

To a Tolstoi, to a Gandhi, to Kathleen Lonsdale and the Quakers in general, peace is not the inertia between wars; it is rather a discipline; a creative act, a way of life.

We have to begin at the centre, to control ourselves and our tempers, to live peaceably with our immediate companions "To be ourselves that which others ought to be is more important than to make them so."

But Kathleen Lonsdale is too much awake to the omnipresent threat of immediate war to imagine that self-discipline and magnanimity in our relations with others are enough to save the world. There must be, as well, active attempts at reconciliation and creative essays in peacemaking; and she cites the many ways in which something concrete in these respects can be done—through "detachment from material success" and a concern to level the standard of the *haves* and the *have-nots*; through the encouragement of enlightened policies in governments and the United Nations; through service in rural development schemes such as Friends are at present undertaking at Barpali in Orissa and at Rasulia in Madhya Pradesh; through participation in the work camps movement and in international seminars which bring together students of different nations; through active goodwill towards such a pioneer as Vinoba Bhave in India; and through the breaking down of racial tensions in Africa.

But Kathleen Lonsdale not only diagnoses the disease and prescribes the remedy, she shows how each of us may play his part in effecting a cure. Those who think of Pacifism as something negative, a hobby-horse for street-corner orators, should read this little book. It will make them think again—and think over and over again.

J. P. HOGAN

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*There Shall Be Peace.* An anthology selected by N GANGULEE; Preface by VERA BRITTAIN (Hind Kitabs, Ltd., Bombay. 208 pp. 1953. Rs. 3/12)

The spirit of this collection of fine quotations from over 50 eminent thinkers of East and West is summed up by one on the dedication page from the American philosopher, William E. Channing (1780-1842):—

> The age needs nothing more than peacemakers, men of serene, commanding virtue, to preach in life and word the gospel of human brotherhood.

Vera Brittain's Preface outlines the incredible vicissitudes of workers for Peace in this century, advising, nevertheless, that the "root cause of war" be persistently tackled—and Dr. Gangulee's title page aptly quotes Lao Tze:—

> The more weapons of violence, the more misery to mankind.
>
> The triumph of violence ends in a ceremony of mourning.

E. P. T.

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*Dehumanization in Modern Society: Its Roots and Dangers.* A lecture by RENE FULOP-MILLER. Introduction by RICHARD B. GREGG. (Navajivan Publishing House, Ahmedabad. 28 pp. 1953. *As.* 7)

This thought-provoking essay traces, from the 17th century, the loss from Western society of human individual dignity and value. Fulop-Miller indicates clearly the dehumanizing process from Descartes's "abstractions"; Darwin's mechanistic theories; Huxley's human "automata"; modern democratic and socialistic ideologies minus human, ethical values on to psychological behaviourism. He finds its expression in the "average man" of statistics and institutions; industrial "workers"; the machine and capital; superior and inferior "peoples," and in modern art's distortion of man. He sees also, however, signs of a "New Dawn of Humanization" in the recent insights of front-rank scientific, philosophical and other thinkers who are proclaiming the unique value and wholeness of individuals and

> the reality of intellectual and spiritual values ...in complete accord with the wisdom and teachings of all great religious leaders and sages throughout the centuries.

E. P. T.

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*Pilgrimage to Badri and Kailas.* By SRI SWAMI SIVANANDA. (Yoga-Vedanta Forest University, Sivanandanagar, Ananda Kutir P O, Rishikesh. 124 pp. Illustrated. 1953. Re. 1/-)

The possibility of elevating influences radiating from centres of spiritual force is supported analogically by broadcasting, as is that of reception being conditioned by devotion ("tuning in"). And what shrines more quickening to aspiration than the several here described, magnificently set and hallowed by the reverence of ages? This practical "Pilgrim's Guidebook with a Spiritual Message" may remind even the reader with some mental reservations of the inner pilgrimage, incumbent upon all, to the Himalayas of the Spirit.

E. M. H.

*The Works of George Berkeley, Bishop of Cloyne.* Vols. V and VI. Edited by T. S. JESSOP, O B.E., M C., B.LITT. (Thomas Nelson and Sons, Ltd., London. 235 and 255 pp. 1953. 30*s.* each)

The promise of excellent editing held out in the first volume has been abundantly fulfilled in the succeeding volumes.

Volume 5 is mainly devoted to *Siris*, an interesting mixture of medicine and philosophy. It is certainly odd that the learned philosopher should have set himself up as an authority on the virtues of tar-water as a panacea for smallpox and all the ills of life. His defence was: "...I live in a remote corner, among poor neighbours, who for want of a regular physician have often recourse to me...." He goes a step further when he writes: "If physicians think they have a right to treat of religious matters, I think I have an equal right to treat of medicine." In public estimation, he became famous as the champion of tar-water. Horace Walpole records facetiously how a man inquired of an apothecary whether he was selling tar-water, and the apothecary with an offended air replied: "Tar-water! Why, I sell nothing else." Adam Smith as an undergraduate at Oxford bore witness to his having been cured of scurvy and shaking in the head by tar-water. Berkeley did not escape a torrent of abuse as a quack, but he was a match for his critics and defended himself in verse as well:—

> To drink or not to drink! that is the doubt....
> *Britons, drink on! ..*
> And *who drinks tar-water will drink it again.*
> Hail vulgar juice of never fading pine!
> Cheap as thou art, thy virtues are divine.

Let it be said to his credit that his enthusiasm has stood the test of time, for even today tar is a good cure for eczema and tar-water is still in use under the more scientific name of *pix liquida*.

But the fame of *Siris* rests ultimately on its philosophic thesis. It softens the denial of matter as originally propounded in his *Principles of Human Knowledge*, and certainly presents his philosophy in a fine literary style. Professor Jessop doubts whether Berkeley can be said to have unambiguously accepted a Platonic world of abiding Forms, though he admits that *Siris* leans towards Neo-Platonism.

Volume 6 is described by the Editor as a miscellany, but there is a continuity of thought, as the essays found in this volume are all political in character. In his "Passive Obedience" he argues against the Whig doctrine of conditional obedience made fashionable by Locke. If his argument went against the current of his day, it speaks well of his moral courage to be in the right with two or three. "The Quarterist" deals with economic questions like the project of a national bank. "Advice to the Tories who Have Taken the Oaths" and "An Essay towards Preventing the Ruin of Great Britain" bring out his patriotism. The latter essay was inspired by the mounting national debt and particularly by the South Sea Bubble. He almost fell into a despairing mood, but the essay ends on a more hopeful key in a fine literary peroration, in which he contrasts the old solid virtues of Englishmen with Epicurean notions making them venal and corrupt, and occasioning their final ruin. It could be summarized in his own maxim on patriotism: "Where the heart is right there is true patriotism."

So we see Berkeley the empiricist-idealist flowering into a physician as well as a political teacher: a rich, many-sided personality.

A. R. WADIA

*Your Child at School.* By G. F. LAMB. (Thrift Books. C. A. WATTS and Co., Ltd., London. 92 pp. 1953. 1*s.* 6*d.*)

This is an extremely practical book, balanced, good-humoured and informative. The information relates to English and Scottish schools only, but among the problems raised and discussed (Mr. Lamb rarely goes further than setting out what is to be said on both sides and leaving you to decide, with only an unobtrusive hint of his own opinion) are essential ones: *e g.*, "Why go to School?" (the heading of Chap. 1) and the problem of method; and many "Vexed Questions" (Chap. 5): *e g.*, corporal punishment, co-education, religious education, sex-teaching and examinations.

Throughout the book runs an insistence that we have to deal with particular children, not the average child, and hence, that we must always place the "personal touch" above administrative convenience. A Head who does not teach and know the children is flatly called a factory manager.

On one point only do I sharply disagree with him: the use of corporal punishment. He deprecates the need but does admit it in extreme cases. My view (stated somewhat in the late Harold Laski's manner) is: corporal punishment is either pernicious or ineffective. Ineffective because, though it often produces the right behaviour, it is from the wrong motive; the pupil yields to force, not a sense of right. If a pupil cannot be adjusted to the atmosphere of the class by any other means (and it is a very patient teacher that can honestly say he has tried every other means) let us admit that our teacher-student relationship has failed and send the pupil away.

This does not, of course, prevent one from heartily agreeing with Mr. Lamb's advice to parents not to fuss over a child who has been unjustly punished. Injustice is morally bad for the perpetrator, not for the victim that can endure it without self-pity though seeing it as an injustice.

A very readable and valuable book.

L. W. S.

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*Tragedy Is Not Enough.* By KARL JASPERS. Translated by HARALD A. T. REICHE, HARRY T. MOORE and KARL W. DEUTSCH. (Victor Gollancz, Ltd., London. 123 pp. 1953. 8*s.* 6*d.*)

Karl Jaspers' books are almost unknown in this country, and his chief philosophical work on truth (*Von der Wahrheit*) has not yet been translated into English. Yet he is worthy of a much wider recognition outside Germany than he has yet received, for he is that rare person in an age of specialism, a man with a very wide range of vision, a philosopher, a psychologist and a man of letters. For this reason alone the appearance of this small book of his in the English language is to be welcomed. Jaspers is a fearless writer, ready to face the truth however uncomfortable it turns out to be. He showed this capacity while living in Germany during the late war after he had expressed his disapproval of the Nazi regime. He displays it now in this book. "Tragedy," Karl Deutsch writes in his Introduction, "occurs wherever awareness exceeds power; and particularly where awareness of a major need exceeds the power to satisfy it." Our awareness of our needs is continually becoming greater than our capacity to satisfy those needs and, this being so, tragedy is always with us. How, then, are we to deal with the problem? Jaspers is merciless in exposing fraudulent philosophical methods of balking the issue. Man errs, he says, if he evades the realization "that his existence here is necessarily tragic...or if he embraces the tragic for his own exultation." He should regard it rather as the gateway through which he must pass to a realization of a release "in the beyond." It is impossible to condense the ideas expressed by this fine thinker on the subject of Tragedy within the compass of a short review. The book should be bought or borrowed and read.

KENNETH WALKER

*Religion, Philosophy and Psychical Research.* By C. D. BROAD (Routledge and Kegan Paul, Ltd., London. 308 pp. 1953. 25*s.*)

*The Times Literary Supplement* said not long ago that Broad's *parerga* and *paralipomena* are well worth gathering together. To some who have greatly esteemed Broad as a critical philosopher, few things have looked more like *parerga* for the Knightbridge Professor of Moral Philosophy at Cambridge University than Broad's papers and addresses on psychical research.

He has not been the only outstanding British philosopher who has invited the attention of his *confrères* to the challenge of *psi*. Henry Sidgwick, F. C. S. Schiller, J. S. Mackenzie and H. H. Price have made it plain how moral philosophers, pragmatists or "humanists," idealists and realists can find common ground here.

Broad's papers on psychical research included in this volume have been reprinted from *Philosophy* and the *Proceedings of the British S. P. R.* The paper on the relevance of psychical research to philosophy stresses the extreme difficulty of reconciling certain commonly accepted "basic limiting principles" regarding cognition and causation with "paranormal" phenomena. Professor Broad's Presidential Address to the S P R. is an acute analysis of the implications of telepathic interaction and telepathic cognition.

The paper on Dunne's theory of time is a careful restatement of Dunne's own position. One wonders, though, whether Broad's emphasis on the *number* of time-dimensions is altogether justified. Perhaps Dunne demanded for time something like the generalization of metric geometry to the Euclidean space, the infinitely many-dimensional Hilbert space, complex Hilbert space, etc.

Broad's paper on Kant and psychical research shows in fine detail how the philosopher of Königsberg wrote his *Träume eines Geistersehers* when his sceptical tendencies were vying with his idealistic ones.

Broad's treatment of psychical research and religion is severely critical; yet he is always fair-minded. Of Hodgson's "exposure" of Madame Blavatsky, he says that "one could have wished that he had not to rely so much on the revelations of two discharged employees of Madame Blavatsky who had quarrelled with her and were busily engaged in biting the hand which had not ungenerously fed them."

Broad frankly admits that he has had no mystical or religious experiences worth speaking about, but adds that the view that the whole religious experience of mankind is a gigantic system of pure delusion is far-fetched. He makes out that psychical research is the only gift that modern science has to offer religion; but it is a considerable one. Surely he has taught us that to demand more from experimental science is to look the gift horse in the mouth! Two of Broad's essays on politics are included in the collection. The competence of this addition to the International Library of Psychology, Philosophy and Scientific Method can scarcely be doubted.

C. T. K. CHARI

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*Yuga-Vibhuti Swami Shivananda.* By AKHIL VINAY. Hindi. (Yoga Vedanta Arenya Vishva-Vidyalaya, Rishikesh. 311 pp. 1953. Rs. 3/-)

Swami Shivananda has been propagating the teachings of Vedanta, both in English and in some of the principal Indian languages, for over a quarter of a century. He has thus influenced a large number of people in the direction of cultivating an aspiration to an *active* spiritual life. The present book is a biography of Swamiji written by one of his devotees, and contains a selection of his letters to seekers.

M. G.

# THE INDIAN INSTITUTE OF CULTURE

[**Dr. Bahadur Chand Chhabra,** till very recently the Epigraphist to the Government of India, now the Deputy Director General of Archæology, read the following very interesting paper at the Indian Institute of Culture on July 16th, 1953. The facts he puts forward not only instruct but will inspire. The rising cycle of the spiral of human evolution is bringing to India the opportunity of once again transplanting her living culture in distant lands. What has been, will surely be, provided of course that present-day India regains her supremacy in the weapons of right thought, right morals, right behaviour.—ED.]

## EASTWARD EXPANSION OF ARYAN CULTURE

Once upon a time, a competition was held between two artisans. Both of them were expert in the art of fresco painting. Each was to paint a scene on a panel in the wall opposite the other. A temporary screen was set up between the two, so that they could not see each other's work in the process. One of the two artists painted a superb picture, with lively details of foliage, flowers, birds and so on, using bright colours. The other artist seemingly wasted his time; for he did nothing except polish his panel all along. The appointed day came, and yet his panel was without a painted scene, though by constant rubbing it had acquired the gloss and lustre of a mirror. And lo! as soon as the screen was removed, the finished picture on the opposite panel reflected itself so beautifully in the empty panel that the prize had to go to the artist who had painted no picture at all. The shadow appeared more enchanting!

> It was the same story,
> But with added glory.
> There is another India,
> Lying outside India.
> One has to see her
> In order to believe her.

In the present instance, it is a case of recognizing rather than seeing. We have forgotten her, so much so that we really need a reintroduction. Hardly ten years ago, Prof. George Coedès, a French savant, who is a great authority on the cultural history of Further India, remarked:—

> It is a curious thing that India proper has forgotten that her culture spread towards the east and south-east over territories as vast as herself. The Indian scholars have, until very recently, been quite ignorant of it. And it became necessary that a small group of them, having learned French and Dutch, should study under professors of the Universities of Paris and Leyden, to discover, in our work and in that of our Dutch and Javanese colleagues, the history of what they now call, with legitimate pride, GREATER INDIA.[1]

This defines, in a way, the scope of my lecture, and explains the title: "Eastward Expansion of Aryan Culture." It need hardly be pointed out that this title is capable of a much wider interpretation, inasmuch as it may apply equally well to the eastward movement of the Aryan people from somewhere in Asia Minor, as many scholars would have it, their appearance in North India as Vedic Aryans, and their further thrust into the south-east, along the river Ganges. We shall soon revert to this movement.

Returning to the remarks of Professor Coedès just quoted, I should like to add that they hold good even to this day, to a large extent. The small group alluded to by him, to strike a personal note, includes myself also, though I am ashamed to confess that I have not since pursued the subject so zealously as I ought to have done. We Indians are no doubt beholden to the Dutch, French and Indonesian pioneers in antiquarian research concerning Greater India. Following them, and drawing mainly upon the results of

[1] The original is in French. G Coedes, *Histoire Ancienne des Etats Hindouises d'Extreme-Orient*, Hanoi, 1944, Introduction, p. iii; reissued as *Les Etats Hindouises d'Indochine et d'Indonesie* (*Historie du Monde*, publiee sous la direction de M. E. Cavaignac, Tome VIII[2], Paris, 1948) Introduction, p. 4: "*Chose curieuse*," etc.

their labours, certain Indian scholars, notable of whom are Dr. R. C. Majumdar and Prof. K. A. Nilakanta Sastri, have done much work to enlighten the Indian public on the subject through the medium of English. Similar contributions by some English scholars are also available now. And I know of a few works on the subject in Hindi as well. The field is, however, so vast that much still remains to be done.

Let me now present to you just a conspectus of the whole picture; for it is not possible to go into any details in a lecture like this. It would perhaps be best to split the subject into sections such as:

I Territories Comprising Greater India.
II Earliest Waves of Aryan Culture in Greater India.
III Nature of Aryan Culture in Greater India.
IV Duration of Aryan Culture in Greater India.
V How was Greater India a Replica of India Proper?
VI In What Way Had the Replica an Added Glory?

We shall deal with these sections one by one.

*Territories Comprising Greater India.* We have seen from the remarks of Professor Coedès how the term "Greater India" has come to mean those territories of the Far East whose ancient history was linked with India by cultural ties. Broadly speaking, these territories are: Burma, Thailand, Cambodia, Annam, (excluding its northern part), the Malay Peninsula and Malay Archipelago, notably the Islands of Sumatra, Java, Bali, Borneo and Celebes. We know them also by their Sanskrit names. Thus, Burma was known as Suvarṇabhūmi. Thailand, till recently called Siam, was anciently a part of Cambodia which name is a contraction of the original name Kambuja or Kambujadeśa. The Sanskrit name for Annam is Champā. The Malay Peninsula and Malay Archipelago are together denoted by the term Suvarṇadvīpa, though each land and island must have had its own proper name also, as Yavadvīpa for Java. It may be specially noted that Suvarṇabhūmi is not to be confused with Suvarṇadvīpa.

The total area of these lands and islands may even exceed that of India proper. It has been remarked that but for the spread of Aryan culture in these territories, many of them might not have anything to present by way of ancient history, as is obviously the case with those regions in the Pacific Ocean that did not come into contact with Aryan culture, like New Guinea and Australia, for instance.

*Earliest Waves of Aryan Culture in Greater India.* The phenomenon of the spread of Aryan culture in these territories, which politically fall within the orbit of Chinese influence, is described as something unique and marvellous in the world's history. The question naturally arises, how did all this come to pass. Who were the people who carried this culture? What were their means of communication? What was the inducement for them to undertake such long and hazardous journeys and voyages? And in what manner did they spread their culture among these people, alien to them? Exact answers to such questions have not yet been found, but various theories and suppositions have been advanced. In the later stages we are on the surest ground, as archæology and epigraphy, supplemented by Chinese annals, come to our assistance.

It is fairly certain that this Aryanization was a long and steady process, extending over centuries, though there were periods of sudden efflorescence. Its beginnings are, however, hidden far in the hoary past. The possibility of the great sweeping wave of the Aryan people from Asia Minor, referred to above, extending to the trans-Gangetic countries, like Burma, Thailand, Cambodia and so on, is not altogether precluded. According to another theory, some groups of the Dravidian

people, after their defeat at the hands of the Vedic Aryan, or quite independently of such an event, penetrated to the regions of what we now call Greater India. Some antiquities of the prehistoric period found at various places in Greater India are said to point to affinities between the Dravidians of India and the various original races of Greater India. These, however, do not lead to any definite conclusion. Similarly, references in Valmīki's *Rāmayaṇa* to Java, etc., and the Burmese tradition connecting the earliest royal houses of Burma with the Kshatriyas of Kosala in India have not proved of any material help.

It is surmised that there was wave after wave of people going from various parts of India proper to various parts of Greater India. When, in the third century B.C., Aśoka sent missionaries outside India for the propagation of the Buddhist teachings, two monks, Soṇa and Uttara, were sent also to Suvarṇabhūmi, *i.e.*, Burma. This is an indication that at that early date within the historic period, some communication between India and Greater India did exist. From the side of Greater India, the earliest concrete evidence of such a connection is afforded by a bronze statue of the Buddha, of the school of Amarāvatī, discovered at a neolithic site on the west coast of the island of Celebes. This would mean that Indians from the east coast of India had already by the third century of the Christian era penetrated so far into Greater India as Celebes. Conversely, certain Andhra coins, discovered in the region round Amarāvatī in India, show the device of a two-masted ship. This again proves the maritime activities of Indians during the early centuries of the Christian era. A significant addition to this numismatic evidence has recently been made in the shape of a Buddhist stone inscription of about the second or third century, which, eight years ago, I happened to discover at the old site of Ghaṇṭasāla (ancient Kaṇṭakasola), on the Coromandel coast, in the Krishna District. This site is allied to Amarāvatī. The inscription is a donative tablet, in the Prakrit language and Brāhmī characters, recording a charity by an *upāsikā*, a female lay worshipper, named Siddhārthamitrā, who is described as the wife of a *mahānāvika*, named Śivaka.[2] For our purpose, the term *mahānāvika*, denoting the rank and profession of Śivaka, is most significant. It means "sea-captain" or "master-mariner." Kaṇṭakasola, it may be pointed out, was a seaport in olden days. Ptolemy mentions it (VII, 1, 15), as the emporium of Kantakossyla, immediately beyond the mouths of Maisōlos, *i e.*, the river Kṛishṇā. It may be recalled that the father of Kaṇṇaki, the heroine of the Tamil classic *Śilappadikāram*, assigned to about the second century, is also described as a *mahānāvika* (Tamil: *mānāikan*), *i.e.*, a sea-captain. These references conclusively prove that people from South India in those early days used to go on sea voyages.

I am tempted to cite another instance of a Buddhist *mahānāvika*. His name was Buddhagupta and he came from Raktamṛittīkā, identified with Rāṅgāmāṭī in Bengal. His inscription was found in Province Wellesley in the Malay Peninsula. The inscription is of a religious character and invokes blessings for a successful voyage (*siddhayātrāḥ santu*). It is in Sanskrit and in the Pallava-Grantha characters of about the fifth century. This is about the time of which we have found quite a number of stone inscriptions from Champā, Java, Borneo and other parts of Greater India. All these go to show a brisk intercourse between India and those far-off lands and islands during the early centuries of the Christian era.

As to what induced these Indians to embark upon such risky voyages, it is again supposed that they did so chiefly in quest of gold. When Roman gold ceased to flow into India, the Indian traders turned to the east. Traders

[2] Since published by J. Ph Vogel in the *Epigraphia Indica*, Vol. XXVII, p 4, inscription *E*.

were thus perhaps the first adventurers to go to Greater India. Subsequently scholars and priests must also have accompanied such guilds of seafaring merchants, many of whom possibly chose to stay on in those foreign places. Glimpses of such a state of affairs are afforded by epigraphical data. Sanskrit inscriptions of King Mūlavarman, discovered in Kutei on the east coast of Borneo, dating from the beginning of the fifth century, for instance, speak of *viprair-ih-āgataiḥ*, "by the Brāhmans who have come here."[3] Such were the beginnings of social contacts and shows how the indigenous folk were attracted to the Indian immigrants.

*Nature of Aryan Culture in Greater India.* It is perhaps enough to say that what was found in India was also found in the contemporary Greater India, so far as culture in its broadest sense is concerned. But the Jain religion, though flourishing throughout and still very much alive in India, is, curiously enough, not known to have at any time stepped outside of India. As in India proper so also in Greater India, religion played a very great part both in the people's life and at the courts of kings. Members of the priestly caste enjoyed supreme honour everywhere.

Although ever since the time of Aśoka, that is to say from the middle of the third century B.C., Buddhism had been spreading far and wide outside of India, yet according to epigraphical evidence it was Brahmanism that was first to reach the territories of Greater India. Brahmanism expressed itself in three main forms: Śaivism, Vaishṇavism and the cult of Agastya. The worship of Śiva in the form of the *liṅga* grew as popular there as it was in India. The earliest Śiva temple was built in Champā, and it was called Bhadreśvara after the name of its builder, King Bhadravarman, according to a Sanskrit inscription of the fourth century found there. Another called Vaprakeśvara was in Borneo, as is known from the inscriptions of King Mūlavarman referred to above. A long *praśasti* engraved on stone at Chángal in Central Java, bearing a date in the Śaka era, corresponding to 732 A.D., records the erection of a Śiva temple there. Statues of Durgā, Skanda, Gaṇeśa and other deities who share popular adoration with Śiva are also found.

Worship of Vishṇu was also very much in evidence, first in the form of his footprints and later also in human form, riding on his vehicle Garuḍa. The temple complex at Angkor in Cambodia is a marvel of architecture and sculpture for the whole world.

The cult of Agastya found a most congenial home in Greater India, especially in Java. His popularity in South India is well known, but his worship in Java was far more widespread.

Buddhism may have penetrated into Greater India about the same time as Brahmanism, if not earlier, but no epigraph attesting to this has so far come to light. The period of which we possess some definite information regarding the existence of Buddhism in these eastern regions begins from the fifth century. Later on Buddhism grew rapidly and overshadowed Brahmanism. In the Śailendra monarchs Buddhism found the most zealous devotees. The world-famous *stūpa* complex of Borobudur in Java, a worthy rival of the Angkor temple complex in Cambodia, was built by these Śailendras.

The greatest and the most abiding gift given by India to Greater India is perhaps the Sanskrit language, which originally served as the vehicle of Aryan culture, but later permeated the hundreds of indigenous languages and dialects of those regions, greatly influencing them and increasing their vocabularies, a phenomenon with which we are so familiar in India, where Sanskrit has played a similar rôle. A parallel of this gift was the gift of

[3] See J. Ph. Vogel's article on the *Yupa* Inscriptions of King Mulavarman, *Bijdragen tot de Taal-Land-en Volkenkunde van Nederlandsch-Indie*, deel 74 (1918), p. 214.

the Brāhmī script which is the mother of all the modern scripts of Greater India, as it is of all the modern scripts in India proper, too. Dr. J. Gonda, a Dutch Indologist, Professor of Sanskrit and Indonesian Linguistics at the University of Utrecht in Holland, has laid the world of Indologists under a debt of gratitude by his comprehensive treatise on the subject, in English, entitled *Sanskrit in Indonesia*, published only last year at Nagpur in India.

The ancient literature of Greater India, especially of Java and Bali, is very vast. It contains original Sanskrit texts and adaptations of the *Mahābhārata*, the *Rāmāyaṇa*, the *Purāṇas*, and various Sanskrit poetical compositions of India. The best exposition of the Bharatanāṭya is perhaps still to be found in Java. In short, everything that we have inherited from the Aryan culture here in India is found in some form or other in Greater India too.

*Duration of Aryan Culture in Greater India.* There is a parallel between India and Greater India, so far as the setback received by Aryan culture is concerned. The introduction of Islam by the Arab invaders, that of Christianity by the Portugese, the Dutch and the French, and the exploitation practised by all these in succession, are some of the common features.

Aryan culture flourished in Greater India from about the second century to the beginning of the 16th, by which time Islam had established itself firmly in many parts, with the notable exception of the small island of Bali, where Aryan culture still persists.

*How Was Greater India a Replica of India Proper?* This question is perhaps best answered by saying that the two regions, so distant from each other, were living an identical life, quite independent of each other. There was no question of political dependence or allegiance on either side. The social customs, the laws, the religious practices, the amusements, all had common bases. There was variety in outward forms and style, but the springs of inspiration were identical. Freedom was the watchword, and friendship the strongest bond.

*In What Way Had the Replica an Added Glory?* The added glory of the Aryan culture of Greater India consisted in the spirit in which it absorbed the best of culture and religion as they came in successive waves. In India proper, Brahmanism was opposed to Buddhism, but this rivalry or animosity was absent in Greater India. There were combined shrines dedicated to Śiva and the Buddha, called Śiva-Buddhālayas. India proper has no such thing to her credit. Again, in the sphere of religious art, the zeal of Greater India has, in some cases at least, outshone that of India proper. To quote Professor Sylvain Levi, another famous French Indologist, India

> has produced her unsurpassed masterpieces only by the action of the foreigner or in a foreign land....In architecture, it is in remote Cambodia and Java that the two marvellous results of the Indian genius, Angkor and Borobudur, must be sought.[4]

In this sketchy picture, I have naturally omitted many events of great importance. But if it has succeeded in exciting some interest in the subject, my object has been achieved.

What stands out in bold relief in the whole picture is the fact that the spread of Aryan culture in the lands and islands of the Far East is characterized as a purely cultural conquest by peaceful penetration. There was no attempt at a military conquest or annexation in the name of a state or government. It was a case of free peoples giving and accepting free gifts.

Let me close this discourse with some apt quotations from the editorial of *The Times* of London, of so recent a date as June 27, 1953, reproduced in *The Mail* of Madras, of June 29, 1953. Commenting on what it calls Indian Leadership of South-East Asia, *The Times* says:—

[4] Quoted by Coedes, *op. cit.*, Hanoi, p. 330; Paris, p. 423.

Sri Nehru has sometimes been accused of aiming at the leadership of South-East Asia. He has always disclaimed any such ambition. Yet simple observation shows that this leadership, however unsought it may be by Indians themselves, is now a factor to be reckoned with in international affairs.

Seeking historical reasons behind all this, *The Times* says:—

> These countries turned to India for counsel and even guidance, all the more readily, because there was little in the long story of their ancient cultural and commercial connexion with India which was offensive to their national pride or to their determination to preserve their political independence. The Indian colonists, missionaries, scholars, and traders who for centuries carried the light of Indian learning to the remotest corners of South-East Asia were not conquerors. They followed only the ways of peace. Yet their work has endured to the present time, and its effects may stretch far into the future.

May the prediction of *The Times* come true!

B. CH. CHHABRA

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# A VOLUME OF POETRY

The *Collected Poems* of Miss Stella Gibbons (Longmans, Green and Co., 1950) have been brought out in a beautifully bound *de luxe* edition by the Collector's Book Club, London. The author, whose novel, *Cold Comfort Farm*, won her the coveted Femina Vie Heureuse Prize in 1933, reveals in these pages a different side of her character from that which has won her fame as a satirist. True, the ' sword of angry laughter" has not been sheathed, but other poems offer healing for the hurt inflicted in a deep, understanding sympathy with the pain of ugliness and loneliness, the rebellion against apparently innocent suffering which Miss Gibbons years ago confessed to having found a stumbling-block to faith. The social conscience speaks in some; others are full of quaint conceits.

As the title indicates many of these poems have appeared before. Two of the most memorable, "The Legend of the Mountain Beast" and "The Lowland Venus," gave their names to previous collections. "The Little Boys" and "Lullaby for a Baby Toad" are delightful; "The Dance" quickens the pulse.

Many of these poems recall Miss Gibbons's description of herself in the May 1938 *Aryan Path* as a "confirmed God-struggler." The shadow of mortality falls across many a page, but ever and again the heart rebels against the reason's counsel of negation. One senses the writer's regret that reason has the last word in "A Dialogue." Happily, in the last two poems, "Swallows of Ruhelegen" and "Fairford Church," she lays firm hold on the hem of the garment of faith in recognizing that the tide of living "flows on in glory" and that "the Spirit is nigh."

E. M. H.

# ENDS AND SAYINGS

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

Why should a work of art if obsessed with sordidness be held to be more "realistic" than one showing life's noble side? The best of such writing may be medicinal in small doses but it affords a daily diet only for perversity. Mr. Van Wyck Brooks, eminent critic and literary historian, makes his case against this misconception with force and eloquence in his brochure, *Writers and the Future*, part of a forthcoming book. (The Spiral Press, New York.) In it he calls on writers instead "to celebrate the grandeur of humanity," to see man not only as one whom "things are done to," but also as one who does things to his environment. The "augmenters" of human life are

those who retrieve our confidence in man and in man's latent capacities and creative powers, appealing to his honour and good faith while relying upon his possession of these, an attitude that has worked wonders in education.

He would have more reading of the writers who practise "the art of cure," for which, according to Ezra Pound, the "cult of beauty" stands and less of the "diagnostic writers" who serve the reigning "cult of ugliness."

He criticizes recent writing for its preoccupation with suffering; its blurring of moral distinctions and its "tight-lipped silence" on "the feelings that make us men."

In short, let us put an end to the "cult of callousness," as Lewis Mumford calls it,—the insensitive, brutal,—that cult of immaturity, good for blustering boys alone, which is really based on nothing but the fear of life.

---

The centenary of an ill-omened piece of legislation falls this year, that of England's Compulsory Vaccination Act, which, after a long struggle, was repealed only in 1946. The experience of England, brought into focus in the publications of its National Anti-Vaccination League, needs to be studied by the municipalities, states and nations which still pin their faith to this hardy medical fetish which has been discredited by its record.

Only unfamiliarity with the facts or wilful blindness can account for the ignoring of the many fatalities, especially among children, which have resulted from vaccination; of its failure to guarantee immunity from smallpox, so spectacularly proved in the British army in Mesopotamia during the first world war; of the cruelty to calves involved in preparing vaccine; of the unwisdom of poisoning the human blood stream with diseased animal matter; and of the demonstrated fact that smallpox can be virtually eliminated by raising sanitation, nutrition and housing standards.

Whereas Australia, with its high standard of living, has demonstrated the possibility of control of smallpox without mass vaccination, Mexico has found even compulsory vaccination ineffective in preventing a high mortality rate from smallpox. Indian officials should ponder over the account, in the Public Health Commissioner's Report for 1936, of the terrible smallpox epidemic of that year, in which Calcutta, where vaccination had been compulsory for decades, showed an outstandingly high mortality from the disease. How long shall victims continue to be sacrificed to this modern Moloch, when open-minded examination of the record would show the practice to be as ineffective and unnecessary as it is dangerous?

---

Shri C. Rajagopalachari, Chief Minister of Madras State, inaugurating at Madras on September 13th the All-India Conference sponsored by the

Indian Committee for Cultural Freedom, offered the slogan of self-control to solve the conflict of ideologies. India stood traditionally neither for unrestricted liberty nor for all-round State regulation, but for self-restraint which neither offered free play to individual ambitions nor involved all-round State regulation. He described self-restraint, control from within, as the characteristic fundamental of Indian thought, not only to be found in the *Bhagavad-Gita* and the *Iśo Vasya Upanishad*, from which he quoted, but also emphasized in recent days by Gandhiji, "with the whole force of a political revolution behind it."

While admitting that the truth is not entirely disclosed to man, he insisted on unqualified respect for what we believe for the time being to be the truth, and he equated truth with moral values, from the restraints of which none could be free. Vigorously as he repudiated the Totalitarian definition of truth as whatever the ruling party agreed to be good for the people, he recognized that State regulation, which held the possibilities of tyranny, had begun as "a protest against the anarchy created by indiscriminate individual freedom and the greed and competition that resulted from it."

He advocated, therefore, that instead of making "freedom," which might deteriorate into licence, "the banner of our struggle against Communism," we should set up as our battle standard the restraint of our activities based on moral values.

If the free countries would not only disavow the pragmatic attitude towards moral values but go on to take self-control as their slogan in all sincerity, they would not only be able to show a united front and enlist the support of countries now holding aloof from both ideologies; they would also, as the speaker pointed out, save the world from the threat of anarchy as well as from "the slavery of totalitarianism."

---

After eight years of work (1944-52) the Poona Philosophy Union has published an extremely condensed report of its proceedings. Its object is the worthy one of encouraging and sustaining among the public a love of philosophical discussion of fundamental questions. Accordingly, it has taken for its province not only philosophy in a strict, academic sense but also "the fundamental principles of any systematic study or any important province of experience."

The 60 lectures and papers given before the Union so far were contributed by visitors from outside as well as some of the many brilliant scholars of Poona. One might make a friendly suggestion that a little more attention could perhaps be given to Indian philosophy. The Union has, however, to some extent drawn upon vernacular learning and tradition by welcoming talks in Marathi and Hindi when speakers had studied most in those languages.

We hope that the Union's intention to keep detailed minutes of its future meetings and thus give us a fairly full report of its interesting discussions will be realized.

---

Navajivan Publishing House, Ahmedabad, has brought out a small book, *A Vision of Future India* (69 pp. Re. 1/-), which contains the late Shri Mashruwala's exposition of the Sarvodaya ideal in land reform and its implications with regard to the Five Year Plan. Two essential principles stand out from a very complex and detailed discussion: that the India of the future must have a thoroughly decentralized system, in which political powers will fundamentally reside in the smallest autonomous units and only a necessary few will be delegated to the provincial and central governments; and that the attitude toward property must be that of trusteeship. Both these are profound principles.

DECEMBER 1953

# THE Aryan Path

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**"Aryasangha," Malabar Hill, Bombay 6, India.**
**62, Queen's Gardens, London, W. 2.**

# 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"—

Hunger is the worst of diseases; personal existence the worst of suffering. To him who has known this truly, Nirvana is the highest bliss.

Health is the greatest of gifts; contentment is the greatest of wealth; trust is the best of relationships. Nirvana is the highest happiness.

*—The Dhammapada* (Verses 203-204)

India has been ailing with the disease of hunger for long decades; the poverty of our villages has compelled millions to adapt themselves to labouring on empty stomachs. Today the whole world is facing the problem of shortage of food.

Numerous plans are being made to fight the oncoming of "the worst of diseases." In the eyes of some a too large population is the cause and the remedy of family planning is suggested. This is bound to prove futile. Others hope that industrialization will increase the production of food; but citizens of highly industrialized countries like Great Britain are continuing to tighten their belts while "grow more food" campaigns are a suggested remedy. In the U.S.A. there is plenty of food, and also the shops are full of luxury goods, but all the striking prosperity of that country has not brought to its citizens "the greatest of gifts" and "the greatest of wealth" which the Buddha names as "health" and "contentment."

Could it not be that our modern planners—social reformers, industrialists, economists and politicians—are looking in the wrong direction for the real roots of the world-wide disease? In the above quoted verses, the greatest of philosophers and of philanthropists links hunger with our routine of personal living. He not only names hunger as the worst of diseases but also our ordinary modes of sensuous living as the worst of suffering. On the positive side he names health as the greatest of gifts in the cornucopia of Mother Nature.

Gotama Buddha is a master psychologist. He has presented to us an analysis of the constitution of man—the functions of the senses

and the organs of the body, the cravings of the flesh, the desires of the mind, the aspirations of the Soul. He has described the nature of the war among the members of man's constitution—bodily, psychic, noetic and purely spiritual. He has offered remedies which must appeal to the reason of any dispassionate thinker as offering a cogent and convincing synthesis. One such prescription is implicit in the *Dhammapada* verses quoted at the beginning of this article.

Hunger and health are defined respectively as " the worst of diseases " and " the greatest of gifts." Money, almost universally worshipped as the one power which can bestow on personal existence health and happiness, prosperity and plenty, is not so regarded by the Prince who gave up his kingdom to gain the Light of Wisdom and the Peace of Contentment. Not existence, but personal, *i.e.*, separative, selfish existence is productive of the worst of suffering. Insight into this truth leads one to evaluate properly the nature and attainment of true and lasting happiness. Man is born alone and also dies alone, but he does not and cannot live alone. In all directions he has relationships, not only with his fellow men, but also with the whole of Nature. Trust is named as the power which creates kinship, friendship, brotherliness and unity. In the ordinary world of today not trust but doubt—consideration of self-interest, cautious reckoning that others do not take us in—forms the basis of personal existence. And so we have the present situation and the pressing problems of Hunger and Health.

But the Great Teacher who showed the Way to the supreme Light and Peace indicates that bodily hunger is only one kind of hunger, the lowest, and is but a reflection of inner hungers. Bodily hunger unsatisfied not only results in weakness of the body but also brings on ailments and so it is pointed to as the worst of diseases. Thought hunger is created by unsatisfied or badly and wrongly satisfied inner hunger of man's psychic nature. The uncared-for mind, enveloping itself in ignorance and illusion, falls prey to the hunger of the animal man who exploits that mind till it becomes deluded and then suffering and sorrow crush the whole man. The psychic hunger of man is even less understood; we do not know how to nourish the hungry body; much less do we know how to nourish our psychic nature. The psychic nature suffers, in its turn, because our minds are badly fed, wrongly nourished. Only our spiritual soul can nourish our minds correctly; a properly nourished mind can cope with our psychic hunger.

This knowledge would make the whole man healthy, truly wealthy because of the contentment born of understanding. Hungry men need the food of Soul-Wisdom more than they need rice and wheat and corn. Given true knowledge a man becomes strong in body, trustful in character, wise in mind. Following the teaching of the Buddha he becomes integrated, whole, truly healthy.

Should not our leaders and planners, if not all over the world then at least in India, on whose soil this Tree of Enlightenment grew, take heed and examine the philosophical and psychological propositions of this Elder Brother?

SHRAVAKA

# NICOLAI HARTMANN'S CONTRIBUTION TO MORAL PHILOSOPHY

[**Shri M. A. Venkata Rao, M.A.**, formerly on the teaching staff of the University of Mysore, deals here with the modern philosophy of moral values worked out by Nicolai Hartmann on the basis of wide reading and deep thought. The three volumes of his *Ethics*, published in German in 1926 and in English translation by Dr. Stanton Coit in 1932, deal with "Moral Phenomena," "Moral Values" and "Moral Freedom."—ED.]

Although Immanuel Kant was regarded as a destroyer of traditional religion, the core of his thought consisted in an impressive reassertion of the universal note in human morality. Hegelian thought took the lead in the reconstruction of man's transcendental hope and destiny. But its triumph was short-lived in the face of the inner forces of the time on a spiritual basis, which found a more congenial voice in Nietzsche. The urge to domination pervading the European world expressed itself in his doctrine of the Will to Power, which reversed the entire culture of Christendom and called for a transvaluation of values. The higher thought of the European and American world since then may be characterized as a series of resolute attempts to recover a rational basis for the absolute and universal values in the pursuit of which man has always found final satisfaction. Two world wars in a single generation have accentuated the need for a fresh synthesis and a reorientation.

The *Ethics* of Nicolai Hartmann is an important contribution to this essential task of the age, that of recovering a purer and more spiritual sense of values. Hartmann came of a Protestant, German stock of Latvia and served in the war of 1914 as a lieutenant on the Eastern front. The conflict stimulated thought on the foundations of moral values in this academic soldier who carried a copy of Aristotle's *Nicomachean Ethics* and of Nietzsche's *Will to Power* in the trenches.

The direction of his thought is indicated in his work on the theory of knowledge, published in 1921. His *Ethics* took final shape at Marburg (where he was a professor before moving to the University of Berlin) and was published in 1926. The English translation, by Dr. Stanton Coit, appeared in 1932. The accession of Hitler to power in 1933 put an end to the free development of universalist philosophy in Germany till after the second world war. The threat of yet another world conflagration enhances the urgency of such a work as that of Hartmann. For in the end higher values will acquire power over conduct only if they succeed in speaking the language of reason.

Total and decisive conflicts be-

tween large bodies of men, such as the wars of our generation (or that of the ancient world, depicted in the *Mahabharata*), elicit a deeper awareness of both the depravity and the essential greatness of man. In Hartmann the experience occasioned one of the profoundest efforts of moral philosophy, illuminating an unusually sensitive and comprehensive consciousness of moral values. In his *Ethics* Hartmann offers a fresh survey of the essential values embodied in the moral consciousness of Europe from the days of Greek thought. The classic discussion of the virtues in Aristotle's *Ethics* together with the trenchant demand of Nietzsche for a transvaluation of values inspired him to make a new effort to bring into clear consciousness the fundamental values of European culture, which has been a synthesis of Greco-Roman and Christian ethics.

The Platonic theory of the cardinal virtues of Justice, Wisdom, Courage and Temperance, together with Aristotle's account of the moral virtues, is restated with extraordinary delicacy and insight. The fundamental notes of the Greek ideal, reflecting the Greek view of life, dominated by beauty and harmony, rationality and balance, sound again in Hartmann's pages. Justice is depicted at its most elementary level of equal treatment as well as in its higher reaches of social solidarity. The discussion is remarkably close to the Indian insights regarding *dharma*. It operates through law and custom as the objective order regulating the entire moral relationships of a people. Wisdom is interpreted as the primary direction of the soul towards moral values, a *sapientia* or *sophia*, a moral institution forming the valuational sense of the individual, his ethical divination. Aristotle's theory of the golden mean receives a new interpretation. Virtue is not a simple mean between two extremes as Aristotle thought but a mean in a parallelogram of forces in the two dimensions of value and disvalue.

Far from agreeing with Nietzsche that Christian ethics are the morality of slaves, arising from their weak resentment, Hartmann brings out the permanent values of the Christian ethos in a series of penetrating analyses of brotherly love, trust and trustfulness, uprightness, faith, modesty, humility. He sets out the inherent value of love of one's neighbour, freeing it both from the context of theism and from the misconception of it as pity, which led to Nietzsche's criticism. Hartmann envisages this value against the older Stoic background of cosmic sympathy and even mentions the Vedanta, along with Neo-Platonism, as the philosophy of the One. In essence, neighbourly love is the experience of the breakdown of the separation between self and not-self, the primal sense of the worth of the other person, the first level and act of self-transcendence, the first step in moral education. In contrast to justice, which tends to get embodied

in the national ethos, it is essentially universal, transcending the boundaries of nation, sect or State. Together with this appreciation of neighbourly love, Hartmann's account of the educative power of faith and trust and their evocation of human solidarity is a contribution towards an appreciation of the universal values of the Christian ethos, independent of dogma.

To this heritage of ethical values coming from the Greco-Roman and Christian ethos, Hartmann adds a special new group as the crystallization of modern experience and aspiration. They are radiant virtue, love of the remote, personality and personal love. In Hartmann's illuminating treatment of these emergent values of the modern spirit, we have his answer to Nietzsche. Hartmann offers in these values the creative transvaluation of values demanded by Nietzsche. The extravagance and falsification of Nietzsche disappear; the elements of truth stand out in an appealing form.

In love of the remote we have the Platonic Eros reinterpreted as the creative spirit in the moral consciousness, the capacity to divine new values, the perpetual openness to value, the perpetual readiness to seek the new and adventurous, the power of creating far-reaching ideals and of being determined by them, supported by the inner voice, though there be little support for it in the external world of society and ruling ideas. To an *élite* of such qualities is entrusted the responsibility of progress in all directions, religious, political and ethical. The dream of perfect humanity comes to man in this yearning for the remote ideal and shapes itself in prophecy and poetry.

But this is not necessarily contrary to values like neighbourly love as Nietzsche mistakenly thought. Radiant virtue supplements this note of distant aspiration and concentration on the possibilities of the future. It calls attention to life as it is lived. Life is compact with value and people serve by the very manner of their living, spending themselves freely in their absorption in the values of the moment and of their immediate environment. They impart to life a spiritual value. They need not be heroic. In their presence all hearts are opened. In communion with them life seems to find its mysterious fulfilment. They serve by being what they are. In this light Socrates acquires a new meaning as the greatest imparter of spiritual good in his time. Radiant virtue points to the value of realization or fulfilment and is the living proof that the Ideal is possible.

Personality as a value is the characteristic note of the modern spirit and Hartmann brings out its importance in the scale of values. Personality is thought of by him not as the mere *persona* or the rôle in life played by a soul but as the carrier of value. Personality connotes preferential trends of valuation, a complexity and a physiog-

nomy peculiar to the individual. It has a unique value as giving embodiment to universal values in its life. There is a cosmic meaning in the singleness of the carrier of value which constitutes its individuality. Every personality is unique and irreplaceable. Hartmann reinterprets Kant's categorical imperative to include the specific situation: So act that the maxim of thy action can become the law to all in similar situations. And, since situations may never recur exactly in the same sense to others, the duty demanded might never be the same for all. The precept is the same as in the *Gita*. The moral action has to satisfy both the universal and the specific values inherent in the situation.

The value of personal love as depicted by Hartmann completes the notes of the modern spirit. Its depth of communion, its transport of the soul beyond happiness and unhappiness, its sense of the eternal in time, its sense of final value and fulfilment, these are brought out in delicate, sensitive yet strong terms, unparalleled in philosophical works.

Moral values commonly appear under the forms of virtue, duty or happiness, the right or the good, law or conscience. But Hartmann offers a new picture of fundamental moral values with the four dimensions of goodness, nobility, richness of experience and purity. It is clear that this fourfold scheme is the result of his synthesis of the three strands of European ethics, Greek, Christian and modern. Plato, Christ and Nietzsche are harmonized in this fourfold classification of the chief categories of moral value. To the old values of harmony and purity, faith and goodness, he adds nobility or aspiration to excellence and progress.

As an introduction to the discussion of the major values, Hartmann offers a running survey of life, consciousness, activity, suffering, strength, freedom, foresight and purposive efficacy as valuational foundations in the subject; and of existence, situation, power and happiness as goods-values or situational values.

How are these values and others discovered and what is their sanction? In answering this question Hartmann develops his philosophy of moral values. Values are discovered, not by reason but by the moral sense that each of us has, reason can only bring them to full consciousness and render them consistent and clear. It cannot create them. Man is endowed with moral insight. Life as lived elicits moral responses to its situations. Every society develops its own structure of values, its own code of rights and duties. The patterns of values evolved by different historical societies form the data for the philosopher of moral values. The moral sense is closer to emotion than to ratiocination but it is not mere emotion. It is a kind of intuition, which, confronted by the moral situation, reveals the value to be incorporated.

But this "intuition" of Hartmann is not subjective in character. For the content of intuition, namely the value revealed, is objective in essence. Values belong to the realm of essence. They are not made what they are by man's valuation of them. Man recognizes their value as independent of his valuation. Hartmann deliberately sets himself to correcting the subjectivism of Kant. Not knowing where to house the universality and necessity or *a priori* character of moral values, Kant had referred them to the subject. This way had led to relativism and subjectivism with their logical outcome of moral nihilism. Nietzsche too had lost the value of his discovery in the nihilism that was the inevitable consequence of his relativism.

Hartmann wishes to avoid these fatal consequences. He aligns himself with the phenomenalism of Meinong and Husserl, who reacted against the subjectivism of Hegelian idealism. In his theory, values subsist in a realm of essences not created by man, in a world of their own, like mathematical truths. But to the objection that mathematical truths are universally valid, whereas values are notoriously relative to persons, places and times, Hartmann develops the answer that moral education and maturity will tend to eliminate much of the diversity in moral valuation.

He considers that all attempts at the derivation of all values from a single supreme value are premature and destined to disappointment. His work is a preliminary analysis and survey of the values that have so far emerged into the moral consciousness. The interrelations between them, too, are a matter not of logical inference but of revelation by the moral intuition.

Opposition, complementary relation and gradation or stratification are characteristic of the values in their relation to one another in the course of man's effort to incorporate them in life. Hartmann's ethics are distinguished by the novel and stimulating way in which values are revealed in conflict. Activity and inertia, grade and range, harmony and conflict, simplicity and complexity, tend to oppose each other, bringing out special values in their opposition. Universality and singularity tend to conflict. The individual and social values come into conflict. Most crises in the life of man and society are brought about by the conflict of value with value. In depicting the various types of such values, Hartmann brings out the inferiority of the social unit—party, nation or State—to the individual. The community has no value higher than the individual. Where the individual sacrifices himself to the State, his moral act of self-sacrifice is higher than the life of the State. The ground is thus cut away from under the feet of the modern totalitarians, Fascist or Communist.

Values fall into the categories of higher and lower. The higher are

built on the lower and use them as bricks in their new structure. But Hartmann points out that the lower values are greater in strength although not in rank: food and home are lower values but stronger than State and culture, for they make these possible. Nobility is higher but neighbourly love is stronger. Not to see this was Nietzsche's mistake. This part of Hartmann's theory of the gradation of values is a special contribution that throws much light on the conflict of values.

Values are not made by man, but their realization in man's life and being brings him fulfilment. How is this possible? Hartmann stops short at ethical realism and wishes to keep metaphysics and religion at arm's length. He keeps out God, to save man's freedom. His thought is charged with ethical mysticism. But a full development of his thought must lead to a full metaphysical idealism, offering a natural home to values in the nature of the Supreme Spirit.

M. A. VENKATA RAO

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# THE BEGGAR PROBLEM

Mr. P. Kodanda Rao in a press release dated 8th October has put forward his views on the increasing problem of beggary in India. Although prohibited by law, some condone begging because they confuse it with poverty, others because of old religious ordinances. But it is increasingly realized that it is a social evil like other social evils condemned by the penal code.

Granting, he says, the need for penalties, shall only small fines be imposed, or, if fines are made more substantial shall jailing follow their non-payment? Some suggest Beggar Homes as alternatives to jails. But, says Kodanda Rao, compulsory detention is imprisonment, whatever place it be in; there is no need to create extra accommodation with its consequent maintenance charges. Beggars value their freedom like all others and many can pay large fines to avoid detention.

Summing up Mr. Kodanda Rao states that while poverty is a misfortune requiring relief, beggary is a social offence and that the only effective way to discourage it is imprisonment. The genuinely poor and disabled can apply for the municipal aid available. Beggars will not, as some fear, overcrowd the jails as it is calculated that 80% of them are able-bodied and will prefer their freedom. He concludes: "Begging is no solution for poverty and unemployment."

# PURITANS AND QUAKERS AND THEIR ATTITUDE TO MUSIC

[**Miss Irene Gass** has assembled in this article much interesting material on the attitude to music of two Christian groups, some of it corrective to popular impressions. Like every force in nature, sound, according to its harmonious rhythm or its strident quality, may produce a good or a harmful effect. The idea that music of certain types is better abjured by spiritual aspirants dates back to ancient India. There are kinds of music that produce frenzy, there are others which promote religious aspiration and music has been well described as "the most divine and *spiritual* of arts."—ED.]

"The Puritans killed music in England." How often has that statement been made! And who, exactly, were the Puritans? A dictionary definition describes a Puritan as follows:—

A member of that party of English Protestants who regarded the reformation of the church under Elizabeth as incomplete, and called for its further "purification" from unscriptural and corrupt forms and ceremonies retained from the unreformed church; subsequently the name was often applied to those who separated from the Established Church on points of ritual, polity, or doctrine.

As a political party the Puritans were in power during the Commonwealth period (1649-1660).

A rigid adherence to rather narrow religious views, or to an austere way of life, will still earn for the "adherent" the name of Puritan.

Keeping to the dictionary definition quoted above, let us examine the statement that the Puritans "killed" music in England.

If it is a true one, how strange that the years almost immediately following the Commonwealth period should have coincided with so outstanding a career as that of the genius Henry Purcell! Surely, if music had been silenced for 11 years, it would have taken a considerable time to build up again the habit of listening and appreciating; and the receptive audiences which delighted in Purcell's music would have been lacking. Yet his fantasies for strings, written when he was 21, started people playing again in consort on a chestful of viols; and his compositions, both before and after that time, were so varied as to appeal to each section of the musical public —the opera *Dido and Æneas*, the incidental music and songs for plays, the odes and songs of welcome to Royalty, the catches, sonatas for two violins and continuo, to mention only a part of Purcell's output in his all-too-short life of 36 years.

Again, assuming the charge to be a true one, how strange also that the Commonwealth years should have produced such a spate of publications of secular music: so that Play-

ford's *Dancing Master*, published in 1650, went into three editions during those years, each time with extra material, while rounds and catches, collections of "lessons" for the lute and the viol, tunes for that still new instrument, the violin, and books which dealt with the theory of music, appeared in great numbers.

Does this look as if the Puritans were as ready to "squash" music as they have often been represented as being? Definitely not.

The operative word, however, is *secular*. Spoken plays for the stage were banned by the Puritans, and this profusion of secular music helped to fill the gap caused by the closing of the theatres. The truth is that they did not object to music as such, but only to the use of elaborate music, professional choirs and organs, in the church service.

Probably Oliver Cromwell himself would not have minded an organ in church, if it had been used merely to accompany the singing of hymns; and it may have been that some of his followers, sent out to "put down" artificial music in the churches of the country, exceeded his instructions in their zeal.

It may surprise some of our readers to learn that Cromwell was very fond of music. Guests at his table dined to the accompaniment of sweet sounds; and he often listened to the organ at Hampton Court, played in the palace by Hingston, who taught his daughters, and who received the then large salary of £100 per annum.

One of his biographers says of him that "he loved a good voice and instrumental music as well"; and he tells the story of a senior student who was expelled from Christ Church, but whom Cromwell had restored to his studentship, in return for the pleasure he had received from the student's singing.

From a newsletter of the time we learn that when one of his daughters was married he entertained the guests with a large orchestra; and when another was married he himself took part in a vocal duet. (One is tempted to wonder if he was a tenor or a bass—or perhaps a mellow baritone? His speaking voice, by the way, was reputed to be harsh.)

Other prominent Puritans who were fond of music were the poet, John Milton, and John Bunyan, the one-time tinker and Baptist minister.

Milton was the son of a composer who contributed to that famous collection of madrigals, *The Triumphs of Oriana* (dated 1601 by the printer, Thomas East, though not actually published until after the death of the Queen on the 24th of March, 1603), in which each of the 26 composers wrote what music he pleased —the words of the collection, which were the work of different poets, being closely connected with the refrain with which each poem ended:

> Thus sang the shepherds and nymphs of Diana:
> Long live fair Oriana.

Milton, singer, cellist, organist, shows his fondness for music in his own writings. Here is an extract

from the poem "At a Solemn Musick," which begins:—

Blest pair of *Sirens*, pledges of Heav'ns joy,
Sphear-born harmonious Sisters, Voice, and Vers!....
Touch their immortal Harps of golden wires,
With those just Spirits that wear victorious Palms,
Hymns devout and holy Psalms
Singing everlastingly;....

and another from the poem "To Mr. Lawrence":—

What neat repast shall feast us, light and choice,
Of Attic tast, with Wine, whence we may rise
To hear the Lute well toucht, or artfull voice
Warble immortal Notes and *Tuskan* Ayre?
He who of those delights can judge, and spare
To interpose them oft, is not unwise.

In *The Pilgrim's Progress*, John Bunyan writes:—

Now when *Feeble-mind* and *Ready-to-halt* saw that it was the Head of Giant *Despair* indeed, they were very jocund and merry. Now *Christiana*, if need was, could play upon the Vial, and her Daughter *Mercy* upon the Lute; so since they were so merry disposed, she played them a Lesson, and *Ready-to-halt* would dance.

Such a passage would seem to indicate that the author had considerable interest in music.

Moreover, when in gaol, Bunyan was wont to play upon a flute of his own making. In his young days he helped his father in the mending of pots and kettles, and he himself afterwards became a tinker. Was it his skill in "tinkering" that led him to make the metal violin bearing his name?

Yet, strange to relate, with all Bunyan's love of music, in his own lifetime there was no singing in the church of which he was at one time a minister.

In the Baptist community some churches approved, and others disapproved, of singing in the church service. Were the objectors afraid that singing was only the thin edge of the wedge, and that instrumental music would follow—a thing apparently to be avoided at all costs?

The Commonwealth Puritans had never disallowed the Masque, that combination of music (vocal and instrumental), poetry, dancing, acting, with extravagant scenic effects, invariably performed in the houses of the rich; though there were no doubt extremists who thought of it as a "pagan" kind of entertainment.

Cromwell refrained from interfering with it, perhaps because he had the good sense to realize that private entertainments were outside his province; but also because the Masque could be—and often was—the medium for the expression of high-minded sentiments; and as a form of art it was well enough liked by the Puritans as a whole. For the most part they recognized that the classical subjects could not give offence to any reasonable mind. Indeed, *Comus*, from a literary point of view the greatest Masque ever written, though not a typical example, was by a Puritan—Milton.

The music for *Comus* was by Henry Lawes, Milton's friend, who is praised by Milton in a sonnet for his "worth and skill," for being the first that

> ....taught our English Musick how to span
> Words with just note and accent...

and for honouring poetry.

In the poem, Milton, using the name Thyrsis (the shepherd) for Lawes, praises the skill of the musician:—

> *Thyrsis*? Whose artful strains have oft delaid
> The hudling brook to hear his madrigal,
> And sweeten'd every muskrose of the dale....

So far nothing has been said about the Puritans in America. The Pilgrim Fathers who sailed for that land in 1620 and others who followed later, do not seem, according to report, to have "gone in" for music to any extent. But this need not mean that they disapproved of it—their time-table alone would surely have hindered them from any such things as practising on an instrument: consider that the men were under the necessity of wresting a living for their families from virgin soil, building their own houses, and equipping themselves to stand up to possible attacks from Red Indians.

Such a mode of life would have left very little spare time, even supposing that musical instruments were available. It is hardly likely that the *Mayflower*, or any similar ship of the time, would have had space for anything but the barest necessities, ruling out such "luxuries" as lutes and viols. But with so little positive knowledge at command it is useless to dilate on the matter.

The Pilgrim Fathers themselves were Brownists (Independents or Congregationalists), followers of Robert Browne, who held the same views about the unsuitability of music in the church as most Puritans: but he played well upon the lute, and gave music lessons to his family.

The Puritans themselves had begun as reformers inside the Church of England, and would have remained within its shelter had circumstances not forced them to leave it. The earliest of the 18th-century evangelists, the Wesleyans, were driven to take a similar course.

The founders of Methodism, John and Charles Wesley, had no dislike of music, even of the elaborate church kind. Charles Wesley, the famous hymn writer, had two sons possessed of great musical talent, and he fostered the love of music in them both.

A musical incident links the families of Wesley and Cromwell, for Mrs. Oliver Cromwell, wife of the last male descendant of the celebrated Protector, who had been disturbed in mind by some adverse criticisms of her daughter's musical activities, received a calming letter upon the subject from Charles Wesley (Sr.):—

If Miss Cromwell should prove by-and-by one of the first players of England it will not hinder her shining

among the Harpers above, with the Sweet Singer of Israel, and thousands of the best men of all ages.

The letter admits that "all Quakers and some Dissenters" have an aversion to music.

On the part of the Quakers this aversion was a matter of tradition. "Quakers" was an early nickname for the Society of Friends founded about the middle of the 17th century by George Fox (1624-1691). They were very strict in their views about amusements and the arts: yet even within their own body strange anomalies were to be met with—no doubt accounted for by the fact that there were both "plain" and "wide" Quakers. The celebrated Elizabeth Fry came from a "wide" family, for she and her sisters joined in music and dancing, and dressed in gay colours. But in the latter part of her life, when she had become a "plain" Quaker, Elizabeth could not reconcile it with her conception of seemly behaviour, in one of her sect, to return the courtsey of Queen Charlotte. (Paradoxically, her husband, though born "plain," loved music, and was an excellent musician.)

George Fox refused to remove his hat, no matter what company he was in, addressed everybody as "thee" and "thou," and would never take an oath. He wore drab-coloured clothing devoid of ornaments, and never paid a compliment.

Being both a social and a religious reformer, he often saw the inside of a prison cell.

The Quaker opposition to music, which continued till fairly recent times, was fierce and determined. In his journal for 1649 George Fox wrote: "I was moved to cry out against all kinds of music"; and in the same journal he writes that he made a practice of attending the fairs in the land, in order that he might preach there in the same strain. (At fairs there were frequent performances of music and drama, and sometimes a combination of the two in a kind of opera.)

Nearly 200 years later, in 1846, the "Yearly Meeting and Epistle of the Friends in Great Britain" speaks of the "acquisition and practice of music as unfavorable to the health of the soul" and as leading to "unprofitable and even pernicious associations, and in some instances to a general indulgence in the vain amusements of the world": which attitude, to us of a later generation, seems somewhat excessive.

There was a little singing in some of the "Meetings" in George Fox's day; but for two centuries after that time the Friends seem to have done without music in their worship, with the exception of the singing of the metrical psalms. Possibly it was one (or more) of these that Fox had sung in prison on the occasion when the gaoler brought a little fiddle and played on it, thinking to annoy him.

But while he played I was moved in the everlasting power of God to sing: and my voice drowned the noise of the fiddler and made the fiddler sigh

and give over fiddling, and pass away in shame.

But whereas a believer, or a company of believers, might express emotions in holy song, a mixed congregation was another matter. Barclay's *Apology* (1678) speaks of the singing of psalms "as a part of God's worship and very sweet and refreshing" but opposes it except under the conditions mentioned above, for "all manner of wicked people might take upon themselves to personate the experiences and condition of the blessed David...."

As the 18th century wore on, the Quakers grew in number, and their rules became more and more strict. With the most austere members of the community, to the injunction "no gambling, no dancing, no hunting" was added another: "No joking, no light conversation, very little talking: and no music of any sort."

This unsympathetic attitude to music on the part of the Friends persisted for a long time, but began to relax about 1870; and may now be said, for all practical purposes, to have disappeared. Speaking generally, they have come to realize the value of music, and use it in different ways; and one of these is as an aid to worship.

IRENE GASS

## LANGUAGE AND CULTURE

"Some Problems in Indian Culture" were discussed at the London Branch of the Indian Institute of Culture on September 25th, when Mr. Cedric Dover spoke on the subject under the chairmanship of Shri Raghavan N. Iyer. Mr. Dover defined culture as the total social heritage which enabled a man to live in his society, something self-contained and self-developing. Applying this criterion to Europe, he found there a dramatic disintegration of values, "an unedifying agnosticism." He found, on the contrary, in the many Asian cultures, a considerable degree still of stability and unity. The problem of Asia was that of maintaining its cultural integrity while proceeding with industrialization. The very growing interest of the West in Asian culture, he suggested, might introduce disturbing influences.

He made the important point of the need for deeper understanding of what lay behind the various arts and ways of living of other peoples. Mere acquaintance with alien cultures often led to ridicule rather than to tolerance and appreciation, for the outer expressions in arts and customs tended to conceal rather than to reveal the degrees of maturity of thought which underlay them.

The ensuing discussion turned in part on Mr. Dover's favouring full scope for the development of the regional languages and cultures in India as a prerequisite to the evolving of an authentic and acceptable national language. He maintained that any language could be adapted to the cultural needs of those who spoke it, even in technical terminology. Advance in science and industrialization should be a natural development in the East, if the mistakes made elsewhere were to be avoided.

That the borrowing of scientific terminology is not, however, a one-way process was indicated by Dr. Sunderlal Hora, President-Elect of the Indian Science Congress, when he mentioned the general acceptance by zoologists of old Sanskrit names descriptive of certain fishes of the ancient world.

# MALAYA'S CULTURAL DEBT TO INDIA

[Men have marvelled at the diverse cultural streams that India has received and made her own; not enough has yet been said about those which flowed out from her, in earlier days, to nourish the civilizations of other lands. **Mr. S. Durai Raja Singham,** who gave some interesting facts about Malayan place names in our July issue, here traces one such outflowing stream. Mr. Raja Singham, a Malayan-born Ceylonese teacher, is the author of several books, one of which bears the title of this article.—ED ]

Perhaps no other country has in its cultural background so varied a confluence of civilizations as Malaya. As it lies by the Straits of Malacca, from time immemorial the meeting point of the busiest trade routes of the world, many a trading or colonizing nation has carried its culture to the shores of this peninsula, leaving its more or less permanent mark. Chinese, Indians, Japanese, Arabs, Burmese, Jews, Siamese and Javanese and other Indonesian races have created on this land's end of the continent of Asia a synthesis of Asian civilization such as can be witnessed nowhere else. Behind this synthesis is the heritage of life and culture from far-flung lands affecting art, music, literature, thought, religion, social systems, government and the fabric of life itself.

An important cementing factor in this Malayan mixture has been the fact that one country—India—has had the oldest and most extensive influence in the shaping of this country's story. In the late Dr. Ananda K. Coomaraswamy's words, "In Asia all roads lead to India." For well over a thousand years before the arrival of Islam in the Malay Archipelago, the Hindu-Buddhistic civilization held sway in the Malay Peninsula. And even the arrival of Islam has not materially altered the Indian substratum in Malay life—only a thin veneer of Arab influence covers that heritage.

This Indian influence in the Malay Peninsula is part of a great cultural expansion that started from India and swept every shore of the Indian Ocean, leaving its traces for all time. The history of this expansion has attracted the attention of scholars and historians throughout the world.

The first impact of this expansion, we may reasonably assume, was on the Malay Peninsula and Archipelago just across the Bay of Bengal from India. And that impact resulted not merely in the spread of cultural influences, but in the actual blood fusion of race and race. India, Malaya and the islands of South-East Asia (variously called Indonesia, Malaysia, etc.) show traces of racial relationship that must date back to the prehistoric past, and cultural affinities have in historic times become increasingly evident.

That South Indians were in touch with Malaya thousands of years ago is in keeping with the tradition that the Tamils of Southern India were the leading seamen of the East at the beginning of the Christian era and before. Trade was the prize that drew these sailors from their native shores and in time the Malay Peninsula became the bridge across which Asian humanity, migrating from the Indian mainland, moved across the islands of the Asian archipelago.

The earliest date of this migration is fixed by some scholars as 1000 B.C. This wave of a new humanity brought with it into these lands a new civilization and a new pattern of life, more highly organized and cultivated than the ones that had prevailed there. The arts of painting, literature, architecture, sculpture and the dance were practically Indian immigrants, who came from every walk of life. The ancient colonial kingdoms of Malaya like Lankasuka in the North, Ganganagara in the West and Indrapura in the East, Sri Vijaya in Sumatra, Tharmanagara in Java, Funan, Chen-la and Champa in Indo-China, were all founded by Indians. By the eighth century, the Empire of Śrī Vijaya had become dominant on sea and land throughout Malaysia. At the height of its power it included Malaya, Ceylon, Sumatra, part of Java, Borneo and Celebes.

About the first century after Christ, Indian traders from the Coromandel coast began to arrive in the Peninsula. Many of these Indians, including skilled craftsmen —architects, weavers and workers in metal, etc.—settled here. They introduced Indian customs, including rule by Rajas in place of, or side by side with, the old simple Proto-Malay patriarchal or matriarchal tribal organization. They disseminated both the Hinayana Buddhism of the Southern school and the Mahayana Buddhism of the Northern. Indian economic as well as cultural dominance lasted here from the early Christian era up to about the 15th century when the arrival of Islam first weakened and then destroyed it.

The Indian material power continued then, till there came the impact of newer powers—Islam from the Middle East and Western commerce from Europe—which turned the course of history. When the decline of the extensive Indian influence in Malaya set in, Indians were still well established in Malacca, carrying on a flourishing trade at the port and possibly with the mainland.

Rightly has Jawaharlal Nehru said: "The Malays in a long sense are our cousins." For even since their acceptance of Islam the Malays have been surrounded, from the cradle to the grave by survivals of Hindu culture—its classical literature, the dance, music and folk traditions. The popular pantheon of Malay folklore throughout Malaya and the Malay Archipelago is still Hindu in colouring. In this pan-

theon the greater gods are Hindu; the lesser gods, Malay. The Malayan cosmology is also Hindu. The shadow play which has popularized the Indian epics is still the most popular form of entertainment in rural Malaya. The story of Rama, or *Cherita Sri Rama* as it is called in Malaya, and the story of *Pandava Lima* from the *Mahabharata* are the favourite themes of the Malay shadow play (*Wayang Kulit*). These versions of the Hindu epics thrown on the screen make palpable India's impression on Malaya's life. The stories wield a great influence on the traditional life of the Malay. They have taken such a firm hold on their popular imagination that they furnish also most of the motifs of their arts and crafts.

While the political contact and the religious heritage are significant in the history of Indian influence on Malaya, the influence of the Indian languages on the Malay language is very obvious. The latter, which is the *lingua franca* for the various races that inhabit the Peninsula, is full of Tamil, Hindusthani and Sanskrit as well as Arabic words, many of them in current use. The words *ras* (reins), *roti* (bread), *tan* (stable), and *jori* (buggy) are from Hindusthani. Tamil has been the language of the commercial class of Muslims. One Tamil word in Malay is *kappal* for ship—an object which has long been inseparable from the life and prosperity of the Malay. Other Tamil words in Malay are: *maligai* (tower), *katil* (bed), *kedei* (shop), *tirai* (curtain), *kolam* (pond), *mempelai* (bridegroom), *tandil* (overseer), *kuli* (hired labour), *kari* (sauce), *malai* (a garland), *mempelam* (mango), etc.

Before the advent of Islam, the Malays borrowed from Sanskrit many religious and ethical terms to express ideas, astronomical and agricultural words, and legal, military, and court terms, together with words for metals, etc. The Malays are indebted to Sanskrit for words describing the body and its parts such as: *rupa* (form) and *pada* (foot). The terms for family members and relationships are also often from Sanskrit, *e.g.*, *istri* (*stri*—wife or woman); *swami* (*svamin*—husband); *sudara* (*sahodara*—brother); *bangsa* (*vamsha*—race); and *kulawarga* (*kula* or *varga*, for family or class.) The Malay names for many birds and animals, *e.g.*, *angsa* (crow); *singha* (lion) and *gaja* (elephant) are similar to the Sanskrit ones. Birds and reptiles belonging to Hindu mythology have their place in Malay folklore, as for instance, *Garuda*, the eagle of Vishnu. If the sun is suddenly overcast the Perak Malay will say "*Gerda* is spreading out his wings to dry." Many religious words used in Malay and in Sanskrit are identical or similar, for example, *guru* (*guru*); *tapa* (*tapas*); *suvarga* (*svarga*); *naraka* (*naraka*); *puji* (*puja*); *bakti* (*bhakti*); *mantra* (*mantra*); *biku* (*bhikshu*—a religious mendicant); *Bisnu* (*Vishnu*) and *sastara* (*sastra*).

Sanskrit terms are seen also in names and titles. The Sanskrit honorific "Sri" is added to the titles of Malay chiefs. One Malay member of the Perak royalty was known as the Raja Chulan. When the Javanese Kingdom of Majapahit conquered several Malayan States, Malacca was ruled by a Hindu chief who bore the Indian title of *Parameśara* (Lord of Lords).

In Malay literature and mythology the Indian element predominates. The stories of the Pandavas, of Rama and Sita and of Hanuman are known to Malay children. Sir Richard Winstedt in his paper on the folk tales of Indonesia and Indo-China has pointed out several parallels between Indian and Malay folk tales. A close study of the *Hitopadesha* and the *Panchatantra* along with certain Malay folk tales like *Mat Jenin*, *Si Lunchai*, *Pa Belalang* and *Musang Berjanggut*, will give the reader some striking parallels.

It is interesting to find the Malay still paying homage to Shiva as Nataraja, lord of dancers and king of actors, though today he is quite unaware of the name and rôle of the Hindu god whose theatre is the world.

In ancient Malay literature, however, one finds several references to Shiva. The great god Shiva is considered the *Betara Guru* or the Supreme Teacher; the Goddess Kali survives as an evil spirit of the forest; while Sri is invoked at the harvest festivals. According to Malay legends the three Hindu divinities, Brahma, Vishnu and Rudra, together with Kala and Sri preside over the five divisions of time. W. W. Skeat pointed out in his *Malay Magic* the curious Malay custom by which the lunar month is divided into parts called *Rejangs*. According to Newbold, "the twenty-eight *Rejangs* resemble the *Nacshatras* or lunar mansions of the Hindus."

Indian culture has thus filtered through the ages into many phases of Malay life Its traces survive not only in language and ritual but even in archæological remains, meagre and scattered though these are. The oldest Buddha image from Malaya is a bronze one 8½ inches high, excavated in Kedah by Mrs. Quaritch Wales; it is one of the most important archæological finds from that State. Another interesting find of hers farther south on an old course of the Muda River in Province Wellesley was the remains of a 5th-century *stupa*. The site is believed to be the one where, a hundred years ago, Col. James Low found the 5th-century Buddhagupta Mahanavika inscription, now in the Calcutta Museum.

"A jewel of mediæval Oriental art"—so the late Dutch archæologist, Dr. van Stein Callenfels, called the magnificent bronze statue dredged up near Ipoh in 1931. Dr. Callenfels thought that it belonged to the period around 740 A.D., when a Sailendia ruler of Sri Vijaya had extended his influence over northern Malaya. During the Mala-

yan campaign in the World War II that Buddha statue was looted and only the lower half of the body has been recovered. At the same time, in Pengkalan near Ipoh, was found a bronze lotus pedestal on which a half-reclining figure must have rested. An eight-armed bronze standing figure, 31 inches high, which analysis showed to be of almost pure copper, represents a Mahayanist Avalokitesvara, according to Mrs. Quaritch Wales. It was dredged up in a tin mine at Bidor and is unmistakably South Indian in appearance. It was looted from the Perak Museum, Taiping, but was recovered intact from a mine-hole; when I last saw it, after the Japanese occupation, it was at Taiping. These Buddhist finds throw light on early Indian colonization. The earlier Dong-son bronze culture of Klang and the Tembeling River belongs still to pre-history so far as historical records go. "India was," as Sir Roland Braddell says in *The Lights of Singapore*, "the first historic civilizer of the Malay Peninsula." It is therefore not surprising that India's relations with Malaya are so deeply rooted in the fruitful soil of cultural affinities.

S. DURAI RAJA SINGHAM

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# LONELY VOICES

*Manas* for November 11th has a leading article, "Salvation Redefined," which explains the need for the reinterpretation of the Eternal Verities to suit the conditions prevalent at any particular time. "To keep on being eternal, a truth must continue to exist on earth as well as in heaven, and this means, so far as we can see, that a continual reinterpretation or re-embodiment of that truth is necessary." It traces the various cultural stages in the process which leads to the practical rejection of the *idea* of truth and calls for a fresh interpretation or re-embodiment of the fundamental truths. The first stage is that of hypocrisy. Then follows the rejection of traditional truths. Finally, a state of utter confusion ensues in which every degree of acceptance or rejection mingles with all the notes of hypocrisy. It is at this stage that lonely voices arise calling men to reflection and making possible the re-embodiment of the Eternal Verities. In our time we have heard such voices in the utterances of Gandhi, Albert Schweitzer, Ignazio Silone, Carlo Levi and Dwight Macdonald.

'Of all these, Gandhi probably used the most universal language, and gained the greatest recognition. An interesting thing about Gandhi's movement has been the semi-sincere respect it won throughout the world. The idea of absolute rejection of war touches a chord of appreciation in all but the hardest of hearts. Underneath the layers of suspicion, compromise and cynical feelings about "idealism," there lies in all men a core of hope that some day the world will learn to live at peace. Men honour that hope when it manifests more strongly in other men, in much the same way that they honour the memory of Christ, since they are unable to abandon these profound longings of the heart. On the other hand, the respect which the Gandhi movement gained was largely emotional, often seeming to be little more than some kind of genuflection to an ideal regarded as impossible of attainment. And meanwhile, an inner recognition of this moral ambivalence adds to the total repugnance of the situation.'

# MAURICE MAETERLINCK

## A MODERN MYSTIC

[ **Mr. William Nightingale Brown, F.Ph.S. ( Eng. ), F.R.S.A.,** discusses in this article the mystical element which was so strong in the famous Belgian writer, the late Count Maurice Maeterlinck, who won the Nobel Prize for Literature and who, at the time of his death in May 1949, was International President of the world-wide P. E. N. Association of writers and editors.—ED. ]

Count Maurice Maeterlinck, who died a few years ago in the South of France after a long period of exile in America, was personally known to me. His name, of course, is well known; but his teaching as a philosopher and a mystic has not received, in recent years, the attention which it deserves.

Maeterlinck has often been compared with Shakespeare, Carlyle, Ibsen and even Bernard Shaw. He was certainly an artist-philosopher, but he comes nearest to Emerson, I think, by reason of his firm grasp of the heart of things, though he surpasses Emerson in depth of vision. Maeterlinck's ideas are more than transformative; for they stand on the borderline of the creative. His language exhales the charm of poetry. It is inspired and communicates itself in quietness and with a smoothness that almost defies analysis. His great message stamps him for ever as a philosopher of mysticism and an æsthetician.

Maeterlinck realized above all things that the dead do not die. They are not to be found in our cemeteries, but in the hearts and habits of us all This is, to him, the happiest of all mystical thoughts. Thus mysticism, ignored by the practical world, is in the end our sole recourse and its truth claims a strange privilege.

While life demands that we should get things done, Maeterlinck implores us not to lose sight of that state of Being which brings us into touch and in tune with the Infinite. The realm of Silence attracts him beyond measure. In it he sees a more communicable element than is to be found in articulate speech.

Silence and Secrecy co-ordinate themselves in Maeterlinck's view. The humble bee, of which he knew so much, cannot labour except in darkness; thought cannot work except in silence; while virtue must court secrecy in order to find its power.

It seems that only when life within is sluggish do we rise to speak. No sooner do we speak than some invisible force warns us that the Divine Gates are closing against us.

Accordingly, to Maeterlinck there is a silence of music and a silence of love. The silence of love is more to be desired than the words of love, for a glance of deepest devotion

speaks more loudly than words. And Maeterlinck strikes a Carlylian note when he affirms that the great, silent men are scattered here and there, meditating each in his own department of thought and activity —silently working, silently thinking. Their names are not always to be found in the newspapers, and, if by chance they do appear, no loud glaring headlines introduce them, as if they must appear in humbleness and apparent secrecy.

When we delve deeper into the great mystic's mind and analyze his thoughts, we become more optimistic about the future of man's spiritual nature. He gives us hope when he avers that there are recorded periods when the soul, in obedience and response to unknown laws, won an ascendancy in men—rose to the surface of humanity—and gave the clearest evidence of its existence and its wondrous power.

There is nothing like the soul for surprises says Maeterlinck, since its eternal nature reveals itself in many diverse and unforeseen ways. When humanity, for instance, is struggling from beneath the crushing onslaught of evil, a spiritual and secret influence is abroad, operating through laws unknown to us, to soothe, to comfort and to uplift, and at last to save. The sternest known laws of Nature, together with inscrutable circumstance, must eventually yield before the omnipotence of the mysterious ALL.

Maeterlinck sees untold wonders in the soul, and he leads us into bygone days to prove that, while the soul may at times have been forced into obscurity by the unwisdom of man, it could only slumber for a time and afterwards was bound to re-awaken in silence and in certainty.

Maeterlinck's morality, like everything else that came within the scrutiny of his inspired pen, was mystical and transcendent. No ordinary, everyday morality for him, for he knew no less than some of us know that what passes for morality is often an inverted form of greed and selfishness. How many times did he witness good acts done for mere gain! He had, therefore, to search more widely and more deeply into the real meaning of this glibly used term; and he found morality to be an essential part of the divine purpose of the universe.

Maeterlinck discovered during his habitual meditations that our moral conceptions seemed mutable, liable to change, and advanced with what he called "timid steps" towards loftier regions that at first appeared somewhat obscure. Yet the signs of growth were there, and he had been forced to approach the moral realm in that way.

He wonders what might happen if the soul were suddenly to take visible and naked shape, still laden with her most secret thoughts and feelings and dragging behind her the mysterious, inexplicable deeds of her past life. Would she be ashamed of anything? Would she, a bashful maiden, endeavour to hide her numberless sins of the flesh? He

avers that the visible and naked soul would know nothing of them because those sins had never touched her. They were committed countless leagues from her spotless throne; she was living her life where the Light fell on her; and it was that life and not the present visible life that she could recall.

Such a revelation concerning the soul and the deed is profound and inspiring. Very few writers, if any, have approached morality from that angle, but the more we learn of it from Maeterlinck, the more we realize the spiritual background of the concept.

His remarks concerning the Deeper Life tend to create a feeling of stability. Despite the grim realities of existence we have, he thinks, an aptitude for a higher life. Men, he suggests, are to be distinguished from one another by the communication each has with the Infinite; and it lies within the power of all sentient beings to increase these communications. He believes there is a day in the life of every man when the heavens open of their own accord. It is at this moment that his true spiritual personality begins. Our real birth, in fact, is not our physical birth, but dated from the time of our first realizing that there is something grave and unexpected in life. The moment we become aware of the Sublime and its surrounding influence we realize that it transcends all other realms. This Sublime knows no rules, no artifice, no device. This, thinks Maeterlinck, is amply proved by the immortal works of the artists, the poets and the musicians, the highest of whom become seers.

In the Deeper Life no one, of course, is ever alone, because such a life is a wonderful vibration of friendly influences that come from Truth, Beauty and Goodness. He proves that it gives to mankind real strength, increased only in those who acquire the state of resting on the great Altitudes where life absorbs the soul. It also gives us the power to approach men and things with the *inner* eye, the *inner* ear and their particular and exclusive understanding—in short, with the only discernment that counts in the long run—the inner vision.

Maeterlinck's revelation of the Inner Beauty corresponds with the nature of the Inner Life. The Beautiful, to his vision, is a condition or realm that depends for its efficacy not on its spectacular quality but on the soul. Maeterlinck sees beauty as the unique aliment of the soul; it is the soul's chief nourishment and, of course, wholly spiritual.

Swedenborg called the soul "the Unique Angel"; and Maeterlinck, in accepting the definition, said that

> each day will reveal to us a new beauty in that mysterious angel; and we shall walk together in a goodness that shall ever become more and more living, loftier and loftier. Any other beauty is lifeless and made up of the past alone.

W. N. BROWN

# LIFE EVERLASTING

## SOME LITERARY DEPICTIONS

[ **Prof. C. P. K. Tharagan** of the Government Training College, Calicut, here marshals the evidence of a fiction writer and dramatist against the desirability of bodily immortality, aside from the more obvious fact of its impossibility. May it not be that later Western writers have been misled by the literal acceptance of the jargon of the alchemists? Their "Elixir of Life" may demand as mystical an interpretation as that of their "Philosopher's Stone," which can be understood as symbolizing the transmutation of the base metal of man's animal nature into the gold of the Divine. The evidence adduced by Professor Tharagan leaves unchallenged the intimations of the immortality of the human soul or spirit, intimations which have come alike to poet and to saint and which the intuition of even ordinary men confirms. That there is that in man which survives bodily death is an innate idea which sophistry and scepticism are impotent to banish.—ED. ]

I

We know that the West has for centuries been engaged in trying, independently of the East, to find the secret of perpetual life. The "ancient magic" of Alchemy professed to lead its votaries to the Philosopher's Stone and the Elixir of Life. The Stone was designed most unphilosophically to convert baser metals into gold and the Elixir to perpetuate life. Ben Jonson's play, *The Alchemist*, conveys to us something of the fire and fervour, the monomaniacal devotion, that these twin pursuits inspired in ardent, imaginative minds during the Renaissance. No wonder: the Stone and the Drug represent for all time the very Everest of ambition and aspiration. Dr. Faustus, the hero of another famous Renaissance play, was a disappointed alchemist; and so he sold himself to the Devil for the sake of what Alchemy was to have procured for him: vast power and knowledge and a prodigiously long life.

The rosy splendour of the dawn fades into the light of common day. The emotional exuberance and fine frenzy of the Renaissance gave place to "the chill metaphysics" of the next century, which in its turn yielded to "the age of prose and reason." Scepticism and disillusionment became the order of the day. Men doubted the very existence of an *elixir vitæ*, despaired of ever being able to discover it even if it existed, and then challenged the assumption that its discovery would result in the contentment and happiness of mankind. Swift, one of the greatest writers of the age and the clearest and the most thoroughgoing of pessimists, set about exposing systematically the vain pretensions

of "that animal called man" in *Gulliver's Travels.*

Swift deals with man as Peer Gynt, the hero of Ibsen's play, does with the famous onion which in his inspired madness he identifies with his own self and proceeds to peel in order to discover its core. He strips off one layer after another of man's pride, vanity, hypocrisy, cowardice, cruelty, greed, lust, meanness and bestiality until at length nothing remains but sheer insignificance and futility. Peer Gynt exclaims when he throws the last peel away: "There is nothing inside after all!" Swift flings at the last vestiges of humanity the contemptuous epithet "Yahoo!" There still remain life, and this ridiculous creature's pretensions to everlasting life. Swift proceeds next to pillory this presumption in his portrait of the "hideous immortals" called "Struldbrugs":—

...they had not only all the follies and infirmities of other old men, but many more which arose from the dreadful prospect of never dying. They were not only opinionative, peevish, covetous, morose, vain, talkative, but uncapable of friendship, and dead to all natural affection....Envy and impotent desires are their prevailing passions....

They were the most mortifying sight I ever beheld, and the women more horrible than the men. Besides the usual deformities in extreme old age, they acquired an additional ghastliness in proportion to their number of years, which is not to be described....

"The most melancholy satire in the whole of this dreadful book," comments Thackeray, the romantic sentimentalist of the Victorian 19th century. The spectacle of mortal creatures enjoying immortality was so sickening that Gulliver declares: "I...thought no tyrant could invent a death into which I would not run with pleasure from such a life."

II

The steady and clear daylight of 18th-century common sense waned and once again in the twilight of reason there was the rosy splendour of the revival of romance and emotionalism. Was it the sunset of European culture or another sunrise, a second Renaissance more brilliant than the first? Who knows? Interest in life and its perpetuation revived a thousandfold. Alchemy had given birth to chemistry and the latter, in alliance with biology, produced biochemistry. Through this science men's minds began to grope hopefully for the secret of longevity. Instead of vainly pursuing the *ignis fatuus* of an Elixir, they experimented with known herbs and minerals, drugs and foods of all kinds that might preserve youth and prolong life. Shaw in *Back to Methuselah* has poked fun at these laborious researches of the modern medicine man. "What is your elixir, Dr. Barnabas? Lemons? Sour milk? Or what is the latest?" asks Lubin in "The Gospel of the Brothers Barnabas"; again, Lubin's descendant Burge-Lubin in "The

Thing Happens" asks: "But how do you do it? Is it lemons? Is it soya beans? Is it—"

Among Wells's Utopian novels, *A Modern Utopia*, *Men Like Gods* and *When the Sleeper Wakes* have received far greater attention than *The Dream*, which in several ways is the best of them all. It gives an admirably lucid and succinct statement of the theme of a general amelioration of man's lot in a not distant Utopian future. Unlike the hideous immortals in Swift's "melancholy satire" the citizens of this "Dream" world are exceedingly attractive. They have found the secret of eternal youth as well as of eternal life. They eat and drink with relish and appetite. They are not only capable of friendship and love but spend most of their long lives in making love and cultivating friendship. It is true that they do not derive much pleasure or profit from reading or conversation, for they are all equally well informed on every subject and are stimulated neither by curiosity nor by restlessness. Their conversation is mostly small talk, and the prelude to love-making. But they have all the knowledge and power that they require. They are free from all passions that are base and degrading, all conflicts between desire and will, self-interest and duty. Individual lives are well organized and social relations perfectly harmonious. Repressions and complexes are unknown; all kinds of inhibitions, anxieties and frustrations have ceased to worry human hearts. Each life is blessed with a sense of well-being and fulfilment.

In a word, they are men like gods, and we do not wonder at their perfection but only at the inscrutable reason for their continued sojourn on this imperfect and uncelestial earth. Their serious working-time is confined to a negligible fraction of their long lives. They have to "enjoy" the rest of their lives as much as they can. Eating and drinking, love-making and friendship, the planning and carrying out of picnics in idyllic surroundings, the contemplation of the beauty of Nature and, of course, that of each other, are some of the delights depicted. These pleasures might serve to fill up the whole lifetime of a normal human being. Some of them are so hard to obtain on reasonable terms in our terribly maladjusted society that they will even be regarded as the *summum bonum* of human existence by the pleasure-starved average citizen of the present time. But when they become as freely available as air and water and a man's lifetime consists of three or four centuries, we doubt whether they will continue to be pleasurable. A monotonous round of pleasure day after day and year after year for such long periods is bound to cause weariness and boredom, humanly speaking. We do not know how gods with their divine capacity for everything, including boredom, may react to the situation.

III

The most magrificent sneer at all such Utopian nonsense is Aldous Huxley's glorious parody, *Brave New World.*

It depicts the grandest of glamorous and glowing Utopias to date. The inhabitants of this wonderland have solved every serious problem of life and they have now nothing to do but to enjoy themselves. They have such wonderfully "pneumatic" bodies that the pleasures of physical contact alone provide inexhaustible delight Then there are the pleasures of eating and drinking —what Ruskin calls "munching and sparkling." Other sensualities, too, are not lacking. They are cloyed with so much pleasure that they long for pain for a change and grow tired of a life which has nothing but pleasures to offer. Suicide and murder become very popular in the best and most fashionable circles of this pleasure-ridden world.

In classical mythology there is a curious anticipation of the "Struldbrugs" in the myth concerning the immortality of Tithonus. Eos, the goddess of Dawn, chooses him to be her lover and prays Zeus to give him eternal life. Her prayer is granted and then Tithonus discovers to his horror that without eternal youth and beauty (which Eos had forgotten to ask for him) eternal life is an eternal curse. This theme is handled in one of Tennyson's early lyrics, where Tithonus laments thus :—

The woods decay, the woods decay and fall,
The vapours weep their burthen to the ground,
Man comes and tills the field and lies beneath,
And after many a summer dies the swan.
Me only cruel immortality
Consumes....

The fourth line suggested to Aldous Huxley the happy title of his satirical extravaganza, *After Many a Summer.* The hero of the story is an 18th-century Marquis who has for many years sought the secret of longevity. After many experiments upon long-lived creatures, like the swan, the tortoise, etc. (he overlooks the legendary claims of the common crow, enshrined also in a verse of Shakespeare's obscure metaphysical poem, "The Phœnix and the Turtle") he discovers the secret at length in the intestines of the carp, a wonderfully long-lived fish. Having stocked several fishponds with carp, he regularly takes doses of the wonder-working substance. He passes his first century with unimpaired faculties and vigour, but the numerous partners he takes to satisfy his ruling passion for sensual indulgence keep dropping out of his life through death and age.

In the middle of the second century he notices his appearance changing and his face acquiring an expression unmistakably simian. With the little mind left, he takes measures for his future safety: constructs an underground dwelling, with fishponds stocked with enough carp to last some centuries, and sets

fire to his baronial castle in order that he may be supposed to have perished in its ruins, which would also cover his subterranean retreat. To it he retires with his last paramour, the kitchenmaid, and they live on, apparently provided with all they could desire. Yet the flouted laws of Nature take their revenge: the unused mental faculties and physical powers atrophy until the two are reduced to creatures fit only to satisfy the wretched desires that they had desired to indulge eternally.

And then, mercifully, the underground chamber is broken open and the discoverers shoot the two apelike creatures in their foul dwelling. Thus ends the nightmare of their "everlasting life," though, unlike Tithonus in the classical myth, they had seemed to carry unending youth into it.

IV

It was not necessary for Paul Brunton to search in "Secret India" for the clue to everlasting life. Indian philosophy has never made a secret of it. In the *Yogavāsiṣṭha* there is a parable on longevity of which the central character is a crow named Bhūśunda. Thus Oriental mythology agrees with mediæval Europe in attributing to this bird an extraordinary longevity. Shakespeare's "treble-dated crow" looks silly by comparison with the virtually immortal Bhūśunda, who has survived the destruction and creation of hundreds of universes such as ours. He informs Vasiṣṭha when the latter meets him that it is the eighth time that Vasiṣṭha has appeared in the world and that his seven previous births, forgotten by him, the crow can remember!

Vasiṣṭha asks him: "O King of Birds, how is it that death has not overtaken your body though you sojourn in this material universe and participate in worldly activities?"

Bhūśunda answers, in effect, that death will not harass him whose mind is free from the bondage of worldly attachment by the string of bright-coloured beads which are desire, anger and lust; from sorrows that corrode faith in one's Soul and wear away the body's vitality. Death will not torment him whose inner life is not consumed by raging desires like angry serpents with distended hoods encircling the tree of the body's vitality. He who escapes the fangs of the cobra of greed, whose discrimination is not dried up by the heat of anger, and whose heart is not crushed and pounded in the whirling mill of lust, will not suffer from death. He who rests his mind constantly in the abode of the most Holy, the One, and the Pure, will not be overcome by death.

There is no comfort in all this, one fears, for the modern aspirant to everlasting life. He desires to prolong his life for the sake of precisely those colourful and exciting emotions which he is asked to eschew in order to prolong it. Who would care to buy longevity at such a price? Moreover, having bought it, the problem of what to do with it will again rear its head.

C. P. K. THARAGAN

# NEW BOOKS AND OLD

*Private World of Pain.* By GRACE STUART. With an Appendix by JOHN MALINS. (George Allen and Unwin, Ltd., London. 191 pp. 1953. 10s. 6*d*.)

This is an original book in that it owes little to other works and is almost entirely the expression of the author's own personal experience. She writes of her cage of pain, from which she eventually managed to escape, thanks to her courage and cleverness and to cortisone. At the age of 20 she was informed by a medical man who had spent three weeks in making his diagnosis, but who spared only three minutes to break his news to his patient, that she would never be able to work again. She was suffering from rheumatoid arthritis, a painful disease for which there was no real cure.

The first part of her book gives an excellent account of the psychological as well as the physical difficulties of the invalid suffering from disabilities that are plainly visible to the world. A certain rôle is forced upon the sufferer, and she is never for long allowed to forget that she is not as others are. Undiscerning people commiserate with her in public, shout their sympathy across the table and tacitly assume that she has long ago become accustomed to *not* engaging in activities which actually she still longs to engage in.

But in her heart the author never really accepted the rôle that fate and her acquaintances were assigning to her. With the help of cortisone procured for her by friends in America, she succeeded in escaping from her private world of pain. In order to do so she first had to overcome the psychological changes which had occurred in her as the result of her invalidism. She had, as it were, to "produce" herself in an entirely new rôle. It is this part of her book that is particularly interesting, this forcible turning of what had been a failure story into a success story. Nor was this all the author had to do. Cortisone alleviates, but does not cure. Good philosophies had therefore to be acquired for living with chronic arthritis, for living with improvement of arthritis and for living with its worsening. But it was all immensely worth while, and all these difficulties were eventually overcome. Yes, the author has written an original book, a book of great psychological insight, and a book well worth reading.

KENNETH WALKER

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*Anatomy of Man and God.* By SHRI KUMARASWAMIJI. (V. R. Koppal, Navakalyanamath, Ehusapeti, Dharwar. 205 pp. 1953. Rs. 3/8)

This book is worth reading, because of the reasoned, philosophical explanations it offers as well as because of its occasional vague, undefined terms and the indefiniteness of its implications and conclusions At crucial and vital points it leaves one "in the air." But this induces further valuable questioning and search in the mind of the reader, for the writer is obviously sincere as far as he goes. He well illustrates what are some of the possible outposts of thought for an Indian student of both Eastern and Western culture.

It is a pity that this book was not better proof-read and printed.

E. P. T.

*Modern Science and Modern Man.* By JAMES B. CONANT. (Columbia University Press, New York; Geoffrey Cumberlege, London. 111 pp. 1953. 14*s.* 6*d.*)

Within the span of half a century science has given us the jet plane, the Diesel engine, the electronic brain, penicillin, T.V., 3-D films, atomic power and the H-Bomb, to name a few of the new wonders.

To an extent never before known man is influenced in beliefs and outlook by the impact of modern science on everyday affairs. Possession of the latest and most devastating war weapons by great Powers has keyed world political tension to its highest pitch. Scientists are no longer unknown men. Their relationship to governments and society in general has completely changed. They have become a vital factor in world affairs. They are courted, guarded, even kidnapped, so that their brains may be used to devise more and more terrible methods of blowing the human race to smithereens.

The author of this book, Dr. James Conant, exemplifies the new scientist-politician. He is an American whose early record as an organic chemist took him eventually to the Presidency of Harvard University. His signal achievements in educational and scientific fields in the United States are well known. The latest advance in a notable career was his nomination in January this year to the post of U.S. Commissioner in Germany.

This work is a series of four lectures given in 1952. The subject, outcome of a request by President Eisenhower, is the significance of recent developments in physical science to modern man.

Despite his official position Dr. Conant protests against the secrecy now surrounding work in nuclear physics, due to the interference of governments. "Science and secrecy," he says, "are fundamentally antithetic propositions."

He produces no scientific formulæ for solving the problems of life and death but he does suggest that science should help us to attain at least a working blue-print for everyday use and he believes that today there is an "atmosphere" created by scientific developments which may at least encourage those "who believe that man is not merely a social animal."

Summing up, Dr. Conant recognizes how great is our human ignorance. Yet he believes that there is no limit to what he calls the "empire of the mind."

A. M. Low

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*What Can I Know?* By HERRYMON MAURER. (Harper and Brothers, New York. 253 pp. 1953. $3 50)

"He who says he knows, knows not, and he who knows he knows not, knows" says the *Kena Upanishad.* Mr. Maurer, humbly taking the second position, reveals his wisdom. And the subtitle of his book, *The Prophetic Answer*, indicates that he has been slaking his thirst for truth with living waters drawn by those seers of all times and of all climes whose direct experiences of reality entitle them to point the way to others. Their wisdom is distilled for us throughout the book. Mr. Maurer is a Quaker; he wrote of Gandhi in *Great Soul* and he places him high among the prophets as a fact-finder. He wants us to face the facts and to stop rationalizing and theorizing about how we think they ought to be rearranged. He has interesting chapters on "Theorizing the Universe" and "Robots and Intellectuals," in which he shows that the communistic theory itself is but the apotheosis of our fact-avoiding civilization. The real evil, he asserts, is "the progressive and systematic pursuit of the unreal" due to self-centredness and self-projection.

J. M.

*Friends for 300 Years: Beliefs and Practice of the Society of Friends since George Fox Started the Quaker Movement.* By HOWARD BRINTON. (George Allen and Unwin, Ltd., London. xv+206 pp. 1953. 15s.); *Quakers and Education: As Seen in Their Schools in England.* By W. A. CAMPBELL STEWART. (Epworth Press, London. 310 pp. 1953. 30s.)

The Society of Friends in the 17th century believed it was recovering the religion of the primitive Church. In one respect it was right. As Mr. Brinton shows in this admirable survey of Quaker teaching, enriched by numerous quotations from the records of three centuries, the Society did recover the early Christian synthesis of mystical union and practical activity; and, despite leanings towards quietism (in the 18th century) and humanitarianism (in the 20th), has preserved it with unique success. "In Quakerism there are two complementary movements, withdrawal to an inward Source of Truth and return to action in the world. The first is Greek in its religious emphasis, the second, Hebrew."

As Mr. Brinton admits, however, the Society lacked certain other Hebrew and Greek elements, notably historical inspiration and artistic sense. Its activity has always been reformatory rather than revolutionary, ethical rather than creative. It lacked also the theological enthusiasm of the primitive Church. Indeed in their reaction against the "notionist" to which this gave rise in Catholicism and Protestantism, Quakers have often risked forgetting that "faith in the Inner Light" (to quote Mr. Stewart) "means a different doctrine, not an absence of doctrine." Their thought has tended to vagueness. Mr. Brinton's clear, simple, authoritative exposition of both the basic tenets and the tradition of Quakerism supplies a valuable corrective. It will be read with pleasure and profit by Friends and non-Friends alike.

Mr. Stewart's intensive research in one particular field of Quaker activity, the educational, reveals the same points of Quaker strength and weakness. Implicit in the doctrine of the Inner Light are practically all the valuable principles of modern pedagogy—equal opportunities for boys and girls, discipline and curriculum directed less to curbing the selfish than to stimulating the unselfish propensities, children's participation in the government of the school community—and Quakers, he shows, have been prompt to recognize and apply these principles. Yet, "Friends have seldom led ideas in education, but have usually followed significant leads" A clearer grasp of their own distinctive doctrine would have excluded many puritanical perversions. Even today, despite a splendid tradition of science and crafts teaching, they have not made wholly their own Penn's vision of "an educational synthesis of manual and intellectual work"—a synthesis which is, perhaps, the paramount need of modern England and America. Hard, systematic thought, allied to their proverbial courage and probity, might make the Society of Friends an even more powerful force for good than it has been for the last three centuries.

F. A. LEA

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*New Education in the Making in Pakistan: Its Ideology and Basic Problems.* By FAZLUR RAHMAN. (Cassell and Co., Ltd., London. iv+166 pp. 1953. 15s.)

These lectures and addresses by the former Minister of Education show us the immense task with which Pakistan is faced, also the high ideals which sustain her in her struggle to combat the illiteracy of 85% of the population. The aims and ideals are those of leaders who plan to build a superior Islamic country, giving universal brotherhood, tolerance and social justice to its inhabitants of all creeds, free from the

faults of both Communism and Capitalism.

The founding of Pakistan was attended by immense difficulties and tragic events, and these have profoundly affected education. There was, for a start, the terrible refugee problem. Many families were housed in school buildings, and so added to the serious shortage of accommodation. There was, too, the great lack of teachers and university professors, as well as a lack of quality. The author says truly, "...everything depends upon the calibre of the teacher..." but continues to give very frank criticism of many teachers working in Pakistan today. This problem is to be partly overcome by the employment of foreign teachers for a short time.

In addition to the problems of the syllabus, the provision of buildings, teachers, books and scientific equipment, which are common to all countries. Pakistan has the added ones of many languages and scripts. All these problems are being faced with courage and idealism, and with a determination that the final scheme of education shall be an enlightened one, true to the highest concepts of Islam. The author rightly criticizes some old methods, particularly the senseless copying of Western school ways, including the Examination System. Yet, at the same time, he seems to have swallowed whole many Western beliefs.

It would be a pity if Pakistan were to give an exaggerated value to schools, colleges and such institutions, as if they alone could give education. Let them not forget the home, the village traditions, folklore, the dance, the good craftsman and his apprentice—especially the influence of the good citizen. Education must go on always and in all places. Do not let us find the children of Pakistan being herded, regardless of their true needs and capacities, into great machine-like schools such as are the pride of London!

But let us thank the learned author for a most helpful survey, containing many useful facts and figures and made more useful still by an excellent index.

ELIZABETH CROSS

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*Alice in Bibleland.* By GEORGE WILLS. (Philosophical Library, New York. 54 pp. 1953. $2.75)

Alice is introduced to us as a 13-year-old of enquiring mind, who, having been told by her pastor to read the *Bible* from cover to cover, does so with devastating results. The book is in dialogue form, consisting of seven conversations, and Alice soon pricks her grandmother's illusions about the hereafter and prayer and makes the pastor so mad over a few little discrepancies in the Genesis story that he has to run off to another appointment. Cousin Peter, a divinity student, acts as a conciliatory mentor but succumbs to Alice's logic. He recommends that only the ennobling passages be retained and the trash eliminated.

Some years ago the cry was that the *Bible* should be read as literature, thus allowing for some much needed re-editing and elimination of obscene passages. But the dead-letter texts have long ago been thoroughly dissected; what is needed is a reinterpretation based on knowledge of their inner meaning and this applies as much to Eastern as to Western scriptures.

But the courage to admit that the *Bible* is not infallible is yet lacking in the church, as Alice finds out to her cost when the girls in her school begin to treat her as a leper just because the pastor has told them she has wicked thoughts.

J. M.

*The Devils of Loudun.* By ALDOUS HUXLEY. (Chatto and Windus, London. 376 pp. 1952. 18s.) Received by courtesy of the National Book League.

Time has dealt gently with Loudun. In this small French market town the days slip peacefully by and there is no visible sign to indicate to the casual traveller that here were played out those amazing scenes that drew the curious from far and wide.

No modern censor would pass as fit for public performance the drama that for many months, more than 300 years ago, was almost daily enacted within the walls of the Ursuline Convent of Loudun.

Here a young, well-born Prioress and her 16 nuns were "possessed" by devils. Here, the Jesuit Joseph Surin, while vainly trying to exorcise them, became himself a victim and lost his "reason," and here, at the culmination of a wild witch-hunt, a local parish priest, the arrogant and fascinating rake Urbain Grandier, was burned to death in the square before a howling mob of many thousands for alleged complicity in the "witchment."

Briefly, frustrated sex was the key to the whole affair. The Prioress, consumed by passion for Grandier and enraged by his refusal to become Director of the Convent, allowed her reason to be completely dominated by her sexual desires and her determination to be revenged on the man she considered had slighted her. She became hysterical, fell to the ground in the throes of strange manifestations. Her hysteria infected the rest of her little flock. The nuns threw off restraint. They behaved like animals, neighed like horses, ate like pigs, foamed at the mouth and attempted to embrace the monks who were trying to exorcise them. News of these "possessions" reached the outside world and Loudun became a centre of attraction not only for the rest of France but even for some beyond her boundaries.

It is a sordid enough tale that Mr. Huxley has unearthed from many ancient documents and eye-witness accounts. He has spared us no details of the miseries of these tormented women in all their beastliness. But in spite of his skill as a story-teller and in spite of his challenging ideas he has not solved the riddle—after 300 years the best that psychiatrists can offer is that the nuns were "victims of their own obsessions."

With this Mr. Huxley seems to agree. There is no scientific mystery about the devils of Loudun. We have seen the same crowd intoxication and herd poison in Nazi Germany and other dictator-run countries and there are dozens of well-attested cases where a normal person has, so to speak, been "possessed" by some entirely different personality, often a debased character.

When restraint and self-control are discarded the human being no longer hides desires and thoughts normally kept in abeyance. Frustrated sex desires, long denied, were the undoing of the nuns of Loudun. A sad, sickening story, that had better been left buried under the dust of centuries.

A. M. L.

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*How to know God: The Yoga Aphorisms of Patanjali.* Translated with a New Commentary by SWAMI PRABHAVANANDA and CHRISTOPHER ISHERWOOD. (Harper and Brothers, New York. 224 pp. 1953. $2.50)

The authors have made a translation free from technicalities, with a clear and practical commentary for the benefit of the practitioner. It is written for the sincere student who wants to gain control of himself and not for the selfish seeker after *yogic* powers. But we do not agree that the *Ishwara* can be best equated with "God the Father" of Christian theology, on whose grace we are dependent. This concession to the personal-god idea obscures that great fact of the *Atman* within being none other than the *Brahman*.

J. M.

*Related Multiplicity*. By B. K. MALLIK, M.A. (Hall the Publisher, Ltd., Oxford. 258 pp. 1952. 30s.)

This is indeed a remarkable book. Together with the author's earlier work, *The Real and the Negative*, it purports to supply a new logic and a new metaphysic which will get rid of the age-old conflict between human knowledge and practice. The style cannot be described as heavy or defectively abstract but the content is so different from what one is accustomed to in works on logic and philosophy and the author so honestly takes himself to be a Messiah with a new message that the reader must needs stumble now and then.

The propositions constitute an almost constant refrain of the author's arguments. It may, however, be frankly confessed that nowhere in the volume have they been quite clearly stated, or what is to be inferred from them brought out. The book abounds in cross-references to the history of philosophy, both Eastern and Western, but these are no more illuminating or understandable than the main abstract and aphoristic argument.

The common student of philosophy trying to make out what is meant by all this forceful but airy exposition may perhaps safely take the following to be its purport and gist: In our conception of the real we must leave behind the abstractions of positive and negative, or being and non-being, and realize that together alone can they constitute the real. In particular the "non-being" or the negative which has been traditionally looked down upon and relegated to a minor place in the scheme of things needs to be fully understood and given equal status with its opposite the supposed pure being or the positive.

This is a fruitful idea both theoretically and practically, for, in all fields of experience, it has to be admitted that the obviously positive and the conventional have so obsessed us that we have mistaken for the whole what was at the most only a part. The wicked, the ugly and the untrue have been neglected and avoided; as a result our notions of the beautiful, the virtuous and the true have themselves remained abstract and unconvincing. Unless we learn to face facts and experience in all their aspects—the less attractive and the negative as well as the more attractive and the positive ones—we shall never master the secret of existence. This is a valuable lesson, one which can never be over-emphasized, although one wishes that it were more intelligibly expounded. One must, however, maintain that this is by no means the first time that this message has been given to mankind. Indeed, all great thinkers have at all times stood for such a concrete approach to experience. This formulation, combined with the author's statement that Reality is not homogeneous but must appear in a dual form—as the Absolute and the Relative—indicate his emphasis on a concrete rather than an abstract approach, and that he is aware that for speculative leaps into the Absolute we need the concrete, the Relative as the spring-board—the solid earth from which we may look at the atmosphere spread both above and below!

P. R. DAMLE

*Philosophy and the Ideological Conflict.* By CHARLES S. SEELY. (Philosophical Library, New York. 319 pp. 1953. $5 00)

The subtitle announces that this book is an analysis of Idealism and Materialism and the influence of these philosophies on the world struggle between Capitalism and Socialism. The work is a version of Marxian doctrine brought up to date, putting the ideas of class-war and violence into the background. The manner of treatment would be better indicated if the word philosophy were omitted from the title. For here is no philosophy in any genuine sense. The communist ideology with its materialist orientation is presented in a wholehearted manner and in a tone of absolute conviction. Materialism is held to be the only philosophy that supports progress. All idealism throughout the ages is represented as an ally of religion in the mission of supporting the rule of the rich over the poor. And religion is held to be only a supernaturalism used by the clergy as a part of the ruling class to protect their privileges and to divert the poor from demanding their rights.

The values of economic security, free medical care, education for all and world peace are supposed to be attainable only by socialism. Violence for the achievement of this goal will be necessary only if the people are not sufficiently educated. And it is assumed that there is no alternative to complete socialization of economy. The shortcomings of the great Russian experiment in the matter of liberty and the higher life of art and culture are explained away as due to special temporary circumstances such as the opposition of capitalist powers.

The discussion is valuable only as an indication of the sort of pseudo-philosophy, better called ideology, that fills the minds of pro-Communist groups as a kind of all-satisfying dogma. The champions of idealism, philosophy and the spiritual view of life will be enabled by this volume to size up the opposing intellectual forces they are up against today everywhere.

M. A. VENKATA RAO

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*The Soviet Impact on Society.* By DAGOBERT D. RUNES. (Philosophical Library, New York. 198 pp. 1953 $3 75)

It is not unusual nowadays for a publisher to find an author to write on some topic of current importance within a year, if not six months. The Soviet impact on society has certainly been a topic of absorbing interest for over 30 years, and so it is all the more surprising that this book written 15 years ago, could find no publisher till the Philosophical Library of New York sponsored it. It has now been published exactly as it was written 15 years ago. "Not a sentence has been added to the text, nor has any part been withdrawn," says the author with pride, so confident is he of his facts and views. The chapter on Soviet Imperialism in China is quite out of date, but the author may well claim credit for having foretold the trend of events, though it is open to question whether he would still write admiringly of Chiang Kai-shek. Mao-Tse-Tung receives but a passing notice, though even 15 years ago the author was awake to his military leadership.

Mr. Harry Elmer Barnes has written a very thoughtful Foreword, which, written in 1953, is more up to date in its diagnosis of the world disease of the cold war, for which Truman and Churchill are held to be even more responsible than Stalin. Mr. Barnes looks upon the book as "a handy bible for anti-communists." And so it veritably is in its attack on the life and career of Karl Marx, for he is held up as a bourgeois himself, living on unearned income, perpetually sponging on friends like Engels, exploiting the labour of his wife and mother and developing a philosophy fundamentally inconsistent with facts. The book, in its thoroughgoing attack on Stalin and his Russia,

tempts one at times to say: "The lady doth protest too much methinks." He does not give any recognition to the good that Communism has done, though he is very effective in exposing Russia and her polity as built up on sheer brute force. There is so much sneaking admiration in India for Russia that it would be worth while holding the mirror up to it. The book should find a place in every college library and it would be well if our half-baked communists realized that the Russian worker is not so well paid as his English or American counterpart, that Russia is not so classless as its advocates pretend, and that under Communism humanity has to pay a heavy price in the loss of freedom in every sphere of life. A generation ago Maurice Hindus wrote a devastating book on Russia under the title: *Humanity Uprooted.* Dr. Runes has supplied a good commentary on that earlier book.

A. R. WADIA

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*The Uprooted: From the Old World to the New.* By OSCAR HANDLIN. (C. A. Watts and Co., Ltd, London. 310 pp. 1953. 15s.)

This book gives a most moving description of the race alchemy by which mankind evolves. The "uprooted" of whom Oscar Handlin, Associate Professor of History at Harvard, writes, are the 35 million emigrants, mainly of peasant stock, who left the European regions for the U. S. A. during the century from 1820 onwards. Yet the displaced and homeless of our time will recognize the portrait of all who have suffered the pangs of "alienation." His own immigrant heredity has helped him to make articulate, in a scholarly, compassionate analysis, the sorrows and value of such uprooting—disintegration of family life; loss of dependence on the village group, with its traditional order and customs; the painful transitional stages; the mutual adjustments between immigrants and environment; the clash of cultures, religions and customs; and the gradual amalgamation of later generations to form a new racial type.

But the answer of hope is there. Without uprooting there can be no growth. The constricting moulds of tradition must be broken to achieve a larger measure of individual responsibility. If men do not grow of themselves "the slow glacial shift of economic and social forces" casts them loose from the age-old setting to which they cling, and liberation then comes under the guise of painful separation. Mind-awakening brings greater anguishes and many errors, through the painful "need for conscious weighing of alternatives" instead of "simple conformity to an habitual pattern," but it also brings greater powers, greater flexibility.

The great lesson is that, while men may build new nests, new securities, they must never forget the value of flight. Through flight man discovers himself as an individual apart from place and station. He finds the invigoration of unexpected demands upon the imagination, upon all human capacities. Any new resting-place should be, not a prison, but a platform from which to ascend more comprehendingly towards a greater dignity and meaning to life. The present age does mark, as H. P. Blavatsky wrote, the stage when mankind has outgrown mere unquestioning obedience to codes of traditional law. The criterion of judgment and conscience is with the individual himself.

This is a book to possess.

W. E. W.

*Religion in 20th Century America.* By HERBERT WALLACE SCHNEIDER. (Harvard University Press, Cambridge, Mass.; Geoffrey Cumberlege, London. x + 244 pp. Illustrated. 1952. $4.25; 27*s.* 6*d.*)

Professor Schneider describes his book very modestly as "reminiscence."

> There is still a rapidly diminishing generation of Americans who can remember what religion was like at the beginning of the century, and who can compare religion then and now, not in terms of the literary remains and records to which historians usually resort, but in terms of events and ideas that are now familiar but were then strange and of events and ideas now strange that formerly were familiar.

Fifty years ago churches in America were real centres of community life, each serving a small local community. In those days religion played a much greater part in the lives of men than it does now. The coming of the motor-car, radio, television and other inventions has altered the religious picture. The Churches are now much "bigger, better and fewer," a member gives less time to his church activities, and Sunday has lost a great deal of its religious character and instead become merely a day of secular rest and recreation.

The increased secularization of life in recent years has forced the various religions to come together in a battle against secularism. But you cannot increase religious consciousness without at the same time increasing sectarianism. The sense of division between the various denominations and religions is keener today than before, though in the case of the Protestant churches there have been a few "mergers." Again, the battle against secularism becomes difficult to reconcile with the exclusive claims of Christianity, Protestant as well as Catholic, to be the only true religion. But logical difficulty has not in fact come in the way of a united front against secularism.

In the last 50 years free thinkers have been less hostile to organized religion, and such hostility, when expressed, gets less of a hearing. The churches have become æsthetically more attractive, the music is of a higher quality, and the clergy are better trained for their profession. Religion has *not* declined in America—not more than 10% of the population acknowledge no religious affiliation whatever.

One of the major changes that have occurred in the last half-century is the return of religion to this world and its problems. Gone are the days when religion meant a withdrawal from the profane world and its profaner preoccupations. Religious men in America today are deeply interested in social problems such as race relations, pacifism, temperance, etc. In the field of worship, too, there have been important changes. Fifty years ago, there was a great prejudice against worship and its pomp, no doubt due to the strong Puritan influence. The Catholic and the Greek Orthodox Churches did not, however, share this attitude to worship. Today there is an emphasis on public worship and an attempt to make it as attractive as possible.

In the study of religion there have been changes since William James wrote his celebrated *Varieties of Religious Experience.* The attention has shifted from the study of "religious consciousness" to the study of religious behaviour or conduct, which in turn has opened the door to disciplines such as anthropology, sociology and psychiatry. This has resulted in the study of "persons," not in isolation, but in their habitat, in their historical and social relations to one another and to their heritage. "Religion is, of course, personal, but persons are social creatures, and God is both in human history and above any particular movement."

Professor Schneider has produced a very competent and interesting book, which should be of value to all students of comparative religion in general, and to students of American religious history in particular.

M. N. SRINIVAS

*Doctor Heals by Faith.* By CHRISTOPHER WOODARD. (Max Parrish and Co., Ltd., London. 171 pp. 12s. 6d.)

A Harley Street physician who believes in a Creator "quite capable of changing" the laws of science "when the power of prayer and faith allows it" must expect believers in a universe of law to seek another explanation than his for the "supernatural cures" that he reports. His test of a healer's genuineness is "that he or she specifically Heals in the name of Jesus Christ." The healer is "a channel of Christ's Healing Power," though Jesus told his patient, "Thy faith hath made thee whole." And what of non-Christian countries where other holy names equally effectively strengthen faith?

The author himself mentions factors which, investigated, might yield the clue to understanding the seeming "miracles" described. Thus he refers to "human magnetism" and even to "some form of energy" passing into the patient whose hands are held by the healer or a relative. He mentions also other instances of "the laying on of hands," such as touching the part affected, but, curiously, mesmerism, which seems so obviously to have been practised, is never named.

He states several sound principles, the unfortunate physical results of inner tension, the importance of a peaceful and harmonious atmosphere, and therefore the desirability of cultivating quietness of mind. His technique, however, suffers apparently from the serious defect common to most metaphysical healing systems: that of interfering, with however disinterested an intention, with the free mental action of the patient. The instance in which by "positive thinking" and by suggestion he and others at his instigation "willed" a particular contestant in a cycling race to win holds a definite warning—that such a power is dangerous in proportion to its potency and that it can, in unscrupulous hands, become an instrument of exploitation and injustice.

E. M. H.

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*New World Writing: Third Mentor Selection.* (The New American Library of World Literature, Inc., New York. 360 pp. 1953. 50 cents)

Like the earlier volumes, this gives a not unrepresentative cross section of current world literature. There is abundant variety—poetry, drama, fiction, criticism—and quality is rarely sacrificed to it. There is the right mixture of familiar and unfamiliar signatures: Dylan Thomas, Ignazio Silone, Edith and Sacheverell Sitwell being among the former, and, naturally enough, American writers form the largest group.

The Poetry Section, headed by two of Edith Sitwell's powerfully articulate poems; the verse drama: "The Visionary Farms" by Richard Eberhart, and scattered verses like B. Rajan's Valmiki-inspired "None Shall Escape," give sufficient intensity to the book. For poetry is the soul of literature and any mass of writing is like so much inert matter unless touched by the soul of poetry and kindled into a living flame.

Creative fiction has here its due place, too One of the most moving stories is José Suárez Carreño's "Evening in Madrid," the Carmen of this story recalling Sonia in Dostoevsky's *Crime and Punishment*—staler, less tragic, but not less human. Another interesting story is "Bereavement" by Gene Baro. It might be described as: the Indian Summer of a university professor.

Margaret Mead's "Sex and Censorship in Contemporary Society," Hamdi Bey's "The Indian Intelligentsia and the Western World" and Albert J. Guerard's "The Ivory Tower and the Dust Bowl" are among the serious contributions and they serve to stimulate discussion on the rôle of literature in the modern world. How shall we control the dissemination of pornographic literature? Is renascent

India going to achieve an integral relation with Western Culture, or relapse into anæmic revivalism, or go the Moscow way of soulless conformity? Does the serious modern writer care enough for freedom—does he understand clearly enough what freedom is, or does he realize what it will be like when freedom is lost—to resist the movements to suppress it? These are urgent issues: and to have stimulated discussion on them is to have done no mean service to culture and freedom.

K. R. SRINIVASA IYENGAR

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*Studies in the Meaning of Christianity.* Edited by LULIE A. SHAW. (Friends Home Service Committee, London, 71 pp. 1953. 2s. 6d.)

The spirit in which these nine studies, dealing with such subjects as "The Nature of Religious Experience," "The Christian Understanding of Man," "The Value and Use of the Bible" and "The Christian Community," have been prepared is the commendable desire "to encourage a deepening of spiritual growth rather than to provide an intellectual *tour de force.*" Therefore, this brochure, marked by characteristic Quaker self-analysis, affords valuable clues for following further the trail blazed by the vision of the Cross. Every earnest Christian should find this symposium creatively stimulating.

G. M.

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*Buddhism and Zen.* Compiled, edited and translated by NYOGEN SENZAKI and RUTH STROUT MCCANDLESS. (Philosophica Library, New York. 91 pp. 1953. $3 75)

Dr. D. T. Suzuki, the best-known writer in English on Zen Buddhism, is reported to have said recently in London that those who wish to understand Zen should begin by burning all books on the subject, his own included. The book under review might escape this fate by pleading that it was a book only in form. In substance it is a collection of practical instructions such as Zen Masters give their pupils and therefore has about it an air of attractive informality.

A short Introduction gives a simple account of the place of Zen in the history of Buddhism. Then follow answers to Ten Questions about Buddhism most frequently asked by Westerners, and some practical and helpful "Notes on Meditation" for the beginner. The greater part of the book is occupied by a translation of and commentary on, the glorious *Song of Enlightenment* written by Yoka-daishi in the eighth century A.D. There is also a translation of some notes written by the disciples of Bodhidharma, who "brought" Zen to China. Lost for centuries, these notes were rediscovered during the excavation of some caves in China two decades ago, and are here presented in English for the first time. A Glossary, Suggested Reading and an Index add to the value of this compilation. Modestly described as "written primarily for those who have no previous contact with the subject," it is in fact far more than that. It is not merely a book *about* Zen, but a book *of* Zen. As such it cannot fail to open for even casual readers a new dimension of consciousness—Enlightenment, which is the essence of Zen even as it is the essence of every form of Buddhism.

BHIKSHU SANGHARAKSHITA

*The Philosophy of Mahatma Gandhi.* By DHIRENDRA MOHAN DATTA. (The University of Wisconsin Press, Madison. Wis, U.S.A. 154 pp. 1953. $2.50)

In spite of its diminutive size (or perhaps partly because of it) this book is a valuable addition to the steadily rising stream of Gandhian literature. Its aim, as described by the author in his Preface, is

> piecing together his [Gandhiji's] scattered philosophical ideas and reducing them to a system, judging also which of them could be traced back to ancient sources and which of them were his own.

Though the author is himself a philosopher and the work that led to the writing of the book was done under the auspices of two American universities, this is no dry-as-dust academic treatise but will be intelligible to any educated reader of East or West. It is not overloaded with quotations, and the ones included are exclusively from the writings of Gandhiji himself and are both brief and apt.

As Gandhiji was not in any sense a professional philosopher it is not surprising that Professor Datta fails to pigeonhole his philosophy under any particular system. What he does do is to show which parts stem from the early influence of a Vaishnavite home, which from his later studies of Indian philosophy and of Western writers such as Tolstoy and Ruskin, and which were his own. His final conclusion is what any one versed in Gandhi's life and writings would expect, namely, that:—

> The consensus of contemporary thought has placed Gandhi among the greatest men of all times, not because he was the originator of any new principle, but because he demonstrated in practical politics the applicability of the moral ideas of the great world teachers of the past.

But the careful analysis that leads to this conclusion is something which no one but a competent philosopher could have made, and we owe a debt of gratitude to Professor Datta for making it.

MARGARET BARR

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*Mahabharata ane Uttaradhyayana Sutra.* (Gujarati) By UPENDRARAY JAYCHANDBHAI SANDESARA. (Dr. Bhogilal Jaychandbhai Sandesara, Baroda. xiv+95 pp. 1953 Re 1/2)

In this short comparative study of the *Mahabharata* of Maharshi Vedvyas and *Uttaradhyayana Sutra*, the last sermon of the Jain Tirthankara Sri Mahavir Swami, the author quotes appropriate *gāthās* to show the fundamental unity of teaching found in the two great books without going into the philosophical aspect of each faith. The booklet also contains certain similar thoughts found in Buddhist literature.

Though this practice found in Jainism can hardly be found everywhere, similar precepts and thoughts may be uncovered. Today, when there is a movement towards unity in all aspects of life, if the permanent, healthy elements found in the old philosophies are seen in their fundamental similarity of aim and purpose, many frictions of present-day life could be lessened and might not again arise. The new society would be more useful, active, sound and steady for being in constant touch with the widely spread religious elements. This small book furnishes a background and prepares for such a development.

The book offers similar ideas from two great works on subjects like death, *brahman* and *shraman*, *yagna*, ablutions, action, *janakraj*, *jivkaya*, self-conquest, and *léshya* (*varna*). Moreover, it puts forward the ever noble injunction to "uplift the soul by the soul and not to let the soul be lowered, because the soul is the friend as well as the foe of the soul, according to the manner in which it acts."

S. K. JHAVERI

*The Early Brahmanical System of Gotra and Pravara: A Translation of the Gotra-Pravara-Mañjarī of Puruṣottama-Paṇḍita.* With an Introduction by JOHN BROUGH, M A., D LITT. (Cambridge University Press, Cambridge. xviii+228 pp. 1953. 45s.)

All critical students of the problems connected with the clan system of the Vedic Brahmans will welcome with delight this volume by Dr. Brough which contains a translation of the *Gotra-pravara-mañjarī*, a treatise on the organization of ancient Brahmanical society in exogamous clans (*gotras*) by Puruṣottama Paṇḍita (probably earlier than 12th century) and a very scholarly critical Introduction, which discusses the *gotra-pravara* system and its sources. The object of this volume is to investigate the most important problems related with it and to present the textual evidence for the details of the system at the end of the Vedic period. The volume is of inestimable value to students of anthropology and sociology. In his Preface Dr. Brough examines the theory of Prof. D. D. Kusambi that the Vedic Brahmans were to a large extent recruited from the priestly class of the conquered pre-Aryan population. For a complete history of the *gotra* system, which is still a desideratum, a close study of the inscriptional date about the *gotras* and *pravaras* and a survey of the *gotras* of Brahmans current at present are essential. We feel confident that Dr. Brough will produce in the near future an authoritative and comprehensive volume on the history of the *gotra* system.

No critical studies about the history of the *gotra* system can have any appeal to some of our so-called social reformers who regard all *gotras* as fabulous; but to those of our countrymen who believe in our ancient Indian heritage and its age-old history, such studies as Dr. Brough's will not fail to appeal. It gives a correct historical background to the present-day *gotra* system, one of the important springs of Hindu sociology for thousands of years. In the study of this history of different castes in India the reviewer has often felt the need of a dictionary of surnames and *gotras*, preferably compiled on historical principles. If Dr. Brough ever thinks of preparing a dictionary of *gotras* for his own use, it would greatly facilitate the preparation of a dictionary of surnames of the type indicated above. Already some authors have published the *Gotravalis* of different Brahman groups in Maharashtra, but they need to be verified by scholars undertaking a field survey of these *gotras* on strictly scientific lines.

P. K. GODE

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*Selected Prose.* By T. S. ELIOT. Edited by JOHN HAYWARD. (Penguin Books, Ltd, London. 250 pp. 1953. 2s.) Received through the courtesy of the British Council.

The Penguins have brought the classics of all times to the book shelves of even the impecunious: and they have struck a surer blow for culture and enlightenment than could a score of mediocre universities. Mr. T. S. Eliot is not now what he was in the 20's: an *enfant terrible* posing audacious questions. He has mellowed, and this can be seen by comparing some of the earlier of his pieces with the recent lecture-essay, "Poetry and Drama" (1950). On the other hand, the early *Tradition and Individual Talent* (1919) started a revolution in criticism comparable to *Prufrock* in poetry. Mr. Eliot can be pontifical and he can be absurd; at times one feels with the late Mr. Robert Lynd that in Eliot's criticism one gets neither light nor delight. Yet he remains the major literary force of our time and *Selected Prose* helps us to come to grips with this learned, subtly wise and versatile writer. The editor, Mr. John Hayward, has contributed a judicious Introduction to the volume.

K. R. SRINIVASA IYENGAR

*The Other Mind: A Study of Dance and Life in South India.* By BERYL DE ZOETE. (Victor Gollancz, Ltd., London. 256 pp. Illustrated. 1953. 52*s.* 6*d.*) Received through the courtesy of the British Council and reviewed orally by the N. S. N. Sastry at a Meeting of The Indian Institute of Culture, Basavangudi, Bangalore, on 24th September, 1953.

The book deals with psychology as revealed through art expressions, especially of South India. The first impression received from the title is that this is a book dealing with some psychological factor other than our own mind. But this is dispelled by the fine cover illustration of Shanta in a lance pose.

In Bali, the dust cover tells us that the ecstasy into which the dancer's own movements sweep him is called "the other mind." The author, however, is understood to have expressed doubt of the correctness of this definition, preferring that the title be understood as referring to "the modification of the actor or dancer's personality when he assumes a dramatic rôle." The appropriateness of the title may, however, be questioned. The book is not only about dancing; it gives many glimpses of South Indian life.

Two types of Indian dances: *Kathakali* and *Bharata Natyam* are chiefly dealt with, though there are also descriptions of trance and devil dances amongst the lower classes. The author deals with magical beliefs and cults which have inspired dances, building up a descriptive background of mediæval courts and life.

The book is a compendium of cultural and social anthropology as well as of South Indian dancing. The author says it is an anthology and that it omits far more than it includes. I am afraid it omits some very pertinent factors.

Many of the 128 illustrations bear no relationship, or only a remote one, to the subject. As far as the dance is concerned, Chapter 1: "Hindu Principles of Dramatic Art and Music"; Chapter 2: "*Abhinaya*"; Chapters 7, 8 and 9: "*Kathakali*"; and Chapters 13 and 14: "*Bharata Natyam*," are specially noteworthy. The other chapters, which include the author's notes on her tour, though sometimes irrelevant, make interesting reading. The introduction can be specially commended. The author feels that dancing in India is still a magic art (pp. 16-17). This is a sweeping remark, since in India today dancing of the classical type has become essentially an art yielding æsthetic pleasure. India has always danced, through the centuries, and the dance that we find today is the evolutionary product of long series of experiences and of expressions of belief and behaviour, through the medium of the dance

Chapter 1 appropriately begins with the principles of dramatic and musical art. A detailed description of movements is given. The concepts of *Bhava* and *Rasa* are very briefly alluded to. A more detailed description of these essential concepts would have been a fitting introduction to the subject.

Pardonable irrelevancies are throughout woven into the fabric, *e.g.*, pp 121, 127, etc. Chapter 3 deals with the story of *Silappadikaram* and does it well. The book is presumably written for the Western public and the author seems to think a knowledge of important works like the *Mahabharata*, the *Ramayana* and other *Puranas* indispensable to the reader's appreciation of Indian dancing, since it has grown out of religion. The description of certain beliefs in magic, etc., can be similarly explained.

A detailed description is given of the training, make-up, stage-craft, etc., connected with *Kathakali* dancing. The author here, as elsewhere, has struck the right note in saying that to a large extent the dance remains associated with the people's religious and other cultural beliefs. The most important characteristic of the *Kathakali* dance is its æsthetic quality. It is a pure

dance of a high type. The make-up precludes in most cases the possibility of any talking.

Tortuous wading through irrelevancies is necessary to arrive at the gold nugget, which is the dance description and criticism. But this seems worth while. In Chapter 12, dealing with *Bharata Natyam*, the vogue of *Devadasis* from mediæval times is described. The author modestly refrains from going into the sociological sources of the institution. She is mainly concerned with the *Devadasis'* contribution to the art of dancing. She gives a splendid account of *Nritta*, *Nritya*, *Abhinaya* and *Mudra*. *Nritta* is pure dance, while *Nritya* is interpretative. It would have been worth while to give more of a description of *Abhinaya Sastra*. There are of course references to *Bharata Natya Sastra* and *Abhinaya-manidarpana*.

For appreciating *Bharata Natyam* a certain amount of initiation has been held to be necessary. *Bharata Natyam* is compared to an architectural structure. In the author's words, it consists of the portal (*alarippu*); *jetiswaram*, an exhibition of abstract bodily prowess with a fair taste of expressive mime; the purely lyrical *shabda* and the finely chiselled *varna* with its wonderful alternation of expressive mime and thrilling cadences; and, last, the varied erotic lyrics leading up to the *thillana*, in which the rhythmic threads are bound together in an extraordinary blaze of colour. Finally, as *coda*, the splendidly sculptural *Nattanamadinar* or the almost static *sloka* portrayed entirely by *mudras* and a few delicate poses of the body.

In the next two chapters, the author gives her impressions of Balasaraswati and Shanta as exponents of Indian dancing Unstinted praise, as was to be expected, is given to Balasaraswati, especially for her *abhinaya*. She says: "Her economy of movement in body and facial expression was most astonishing." On p. 185 there is a beautiful description of a performance given by Balasaraswati. The author says of one passage rendered by her :—

> The emotion.. the changing moods, the expression of wonder and awe, are indescribable. The whole was almost whispered, very intimate, and the dancer's eyes were upturned in an ecstasy of contemplation.

The human and the divine are inseparably interwoven in this dance, as in all the art of India.

Shanta is held up as an unrivalled exponent of *Mohini-Attam* which stands between *Kathakali* and *Bharata Natyam*.

Chapter 15 records the author's impressions of other dancers and of schools of dancing.

It would repay any lover of Indian art, not lovers of the dance alone, to go through this fascinating book. It is an account of experience and hence the reader will have to fortify himself to struggle through some chaotic irrelevances before reaching the holy of holies. But one can confidently say that the journey is worth while. One may feel that the author lacks that intimate relationship with the Indian dance traditions which is so desirable a qualification for writing a critical book about Indian dancing, but the obvious excuse is that she is giving expression to her own experiences. She has, moreover, disarmed adverse criticism by her modest statement, since the book was published, that

> *The Other Mind*, far from pretending to be the "last word" humbly claims to be almost the first word, written without pretensions, but with a certain perception about dancing in the great continent of India. . It is only a poet's attempt to write a few notes on Indian Dancing. And of course it is not meant for learned people of whatever nation.

N. S. N. SASTRY

# ENDS AND SAYINGS

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

The International News Service asked three English Nobel Peace Prize winners how to achieve peace today (*The Bombay Chronicle*, 11th November, 1953)

Sir Norman Angell, a well-known author on world problems, takes a political point of view. He sees a danger in Communism "using Russo-Chinese power as its instrument." These countries can be kept from war, he thinks, "by proving through our strength that we cannot be defeated." But strength depends on unity and this has not even been achieved between Britain and the United States. Germany, he adds, must be strong too; she is the arbiter of the fate of Europe. If "her industrial power becomes the instrument of a Russo-Chinese combination, then the west can no longer be defended."

Lord Boyd Orr considers the problem chiefly from the economic angle; he thinks that the increase of armaments will not lead to peace. A better road was indicated by Sir Winston Churchill when he suggested a conference of the great powers who could, as Lord Boyd Orr hopes, make use of the U. N. specialized agencies to change from war to peace industries. The restrictions on trade with Russia and China should be reduced, he thinks.

Viscount Cecil, a distinguished lawyer whose work with the League of Nations was a great contribution, approaches the problem from the humanitarian side. He appeals to universal ideals such as peace, happiness, truth, justice, religion and piety. The growth of materialism and the decay of individual responsibility, he believes, have to be arrested in order to save civilization.

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Shri Vinoba's *bhoodan-yajna* has been hailed as a splendid solution to the vexing problem of landless farmers and non-cultivating landlords. But its merits flow from an underlying spiritual philosophy of which Shri Vinoba gave a brief account at the Mandar Vidyapith in Bihar, published since in *Harijan*, November 7th. If *bhoodan-yajna* succeeds in achieving transfer of land without inflaming class hatreds, this spiritual philosophy, if generally accepted, would make possible the reconciliation of liberty, equality and fraternity.

Shri Vinoba points out two fundamental applications of the principle of the spiritual unity of all beings. First, men are to be valued as men not as instruments of production and, therefore, each man's best should be rewarded equally with physical amenities. Second, land or wealth is not really owned but held in trust, and if so held would conduce to the best interests of all. These ideas, he says, will bring about fullness of opportunity for all; self-dependence in the villages and a wholesome decentralization of the economic structure. These are wise ideas and offer a method by which men could make the solution of economic and social problems a means to the solution of the great problem of life, which is: How can we make it an expression of man's inherent divinity?

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In *Shakespeare Quarterly* (July 1953) Mr. Paul N. Siegel gives his view on the significance of the title of "Measure for Measure." One critic quoted by him considers this title ironic. According to him, it means "Justice for Justice"; but Angelo, the chief culprit of the comedy, who himself punished others severely, is forgiven

his crime. Another critic thinks that the title in "recalling the words of the Sermon on the Mount, not only sets off Christian mercy against retaliation in kind but against the clemency that contents itself with taking into account the circumstances of the case." Mr. Siegel, however, believes that Shakespeare did not intend to solve any theological problem, that his problem was how "to make the audience feel that dramatic justice has been achieved and yet that Christian mercy, contrasting with the conduct of Angelo, has been shown?"

"Measure for Measure" refers not only to Angelo's way of dispensing justice, in precise proportion, and to the Christian idea of forgiveness, "it refers also to the retribution, ironically and sometimes humorously appropriate, which is visited upon each of the misdoers even though mercy is granted to him."

Angelo is treated exactly as he deserves. He who has been false, is cheated in his turn. When his crime is discovered, he begs to be put to death. But the Duke orders him to marry the woman he has wronged so that he may repair. The other sinners too are punished, not according to the severe laws of the Renaissance, but in a logical way, satisfying to the sense of justice of the audience. There is no capital punishment and therefore there remains for each of the criminals the possibility to mend his ways.

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*Arts and Letters*, the Journal of the Royal India, Pakistan and Ceylon Society, is doing a valuable work in interpretation. Its first issue for 1953 has illustrations of Indian art and architecture which are as fully informative as the scholarly articles that discuss them. We must mention especially Dr. Vogel's study of "The Goose (Sanskrit, *Hamsa*) in Indian Literature and Art." He combines the evidence of naturalists with depictions in Indian art in support of his view that the *hamsa* was simply the goose, not the more poetic swan. The evidence is certainly worthy of respect; yet in the Indian folk tradition the *rajahamsa* has always been different from the common goose. This is an interesting matter, since the *hamsa* is a favourite in Sanskrit literature, and other contributions on the subject should be welcome.

The issue also contains a report of the celebrations of the 15th death anniversary of one of the finest poets modern India has produced, Mohammed Iqbal, whose singing about the Islamic social ideal gave his fellow Muslims broader and deeper views of their own culture than were common before him, and gave non-Muslims an idea of what Islam, at its purest, means.

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The second issue of *The Bihar Theatre*, the Bulletin of the Bihar Academy of Music, Dance and Drama, suggests the first stirrings of an important cultural endeavour. The number contains a brief report of the Academy's activities since January 1953, which include the beginning of an open-air State Theatre in Patna. An interesting interview between Mr. Robert Newton, the well-known British stage and film actor and Shri J. C. Mathur, editor of *The Bihar Theatre*, consists largely of a discussion on the position of the State Theatre. Mr. Newton's informally worded opinion is:—

> If it is an organization of officials who are going to instigate a sort of culture, well, then I don't think it's very good. But if the State were to collect together a set of people as individuals or representatives of societies who would undertake this work and are given as much freedom as possible, then it is a good thing.

It is good to see that the Academy is paying attention both to folk music and dance and the cultivated forms of these arts; also to see that it is encouraging the production of English plays as well as those in Indian languages.

We wish the Academy and its Bulletin years of distinguished service to Indian culture.

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