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

—*The Voice of the Silence*

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THE ARYAN PATH

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

VOL. XXV JANUARY 1954 No. 1

"THUS HAVE I HEARD"—

...'tis now spring, and all the pleasures of it displeases me; every other tree blossoms, and I wither; I grow older, and not better; my strength diminished, and my load grows heavier; and yet I would fain be or do some hing; but that I cannot tell what, is no wonder in this time of my sadness.

Good news comes from the University of California. All lovers of literature will rejoice to learn that an authentic ten-volume edition of all the extant sermons of John Donne (of which the first is already published) has been planned. The editors, George R. Potter and Evelyn M. Simpson, are known scholars of the 17th century poet-preacher. Many are familiar with Donne's poems but comparatively a few, especially in India, are familiar with his sermons.

The story of Donne's great life is told by his friend and admirer Izaak Walton; it is one of the finest biographies existing in English. The critical point in Donne's life was his inner Repentance-Conversion which turned him from the "wild living and licentious wooing" of which his poems sing so graphically, to his making peace with his God "by penitential resolutions." During this period of affliction and awakening he wrote the above quoted words—those of an agonized heart. He had already had his famous mystical psychic experience in France, which must have contributed greatly to that inner conversion. This led him to the career of the preacher, mainly owing to the insight of King James.

The sermons will fill ten volumes; only a very few will read them through; but those who have tasted the wisdom and beauty in the passages selected by Logan Pearsall Smith and published by Oxford in 1919, will wish to possess this complete edition for—"a little more." We would like our readers to experience the charm of Donne's words, and those who know them already will rejoice, we feel sure, to re-read them:—

We have the book o God, the Law, written in our own hearts; we have the image of God imprinted in our own

souls; wee have the character, and seal of God stamped in us, in our baptism; and, all this is bound up in this velim, in this parchmin, in this skin of ours, and we neglect bock, and image, and character, and seal, and all for the covering.

He that purchases a Mannor, will thinke to have an exact Survey of the Land: But who thinks of taking so exact a survey of his Conscience, how that money was got, that purchased that Mannor? We call that a mans meanes, which he hath; But that is truly his meanes, what way he came by it. And yet how few are there, (when a state comes to any great proportion) that know that; that know what they have, what they are worth?

No image, but the image of God, can fit our soul; every other seal is too narrow, too shallow for it. The magistrate is sealed with the *Lion*; the *Wolf* will not fit that seal: the magistrate hath a *power* in his hand, but not *oppression*. Princes are sealed with the *Crown*; the *Mitre* will not fit that seal.

Men of inferior and laborious callings in the world are sealed with the *Crosse*; *a Rose*, or a *bunch of Grapes* will not answer that seal: ease and plentie in age must not be looked for without crosses, and labour, and industrie in youth. All men, Prince, and people; Clergie, and Magistrate, are sealed with the image of God with a conformitie to him; and worldly seals will not answer that, nor fill up that seal.

Every man is under that complicated disease, and that ridling distemper, not to be content with the most, and yet to proud of the least thing hee hath; that when he looks upon men, he dispises them, because he is some kind of Officer, and when he looks upon God, hee murmures at him, because he made him not a King.

The world is a Sea in many respects and assimilations. It is a Sea, as it is subject to stormes, and tempests; Every man (and every man is a world) feels that. And then, it is never the shallower for the calmnesse, The Sea is as deepe, there is as much water in the Sea, in a calme, as in a storme; we may be drowned in a calme and flattering fortune, in prosperity, as irrecoverably, as in a wrought Sea, in adversity; So the world is a Sea.

One of the most convenient Hieroglyphicks of God, is a Circle; and a Circle is endlesse; whom God loves, hee loves to the end: and not only to their own end, to their death, but to his end, and his end is, that he might love them still.

Light of Nature, reason, is our light.

The body of all, the substance of all is safe, as long as the soule is safe.

God gives us, not only that which is merely necessary, but that which is convenient too; He does not onely feed us, but *feed us with marrow, and with fatnesse*; he gives us our instruction in cheerfull forms, not in a sowre, and sullen, and angry, and unacceptable way, but cheerfully.

SHRAVAKA

THE PROBLEM OF FREE WILL IN SHAKESPEARE

[**Mr. Roy Walker,** the writer of this thoughtful Shakespearian study, is a man of wide interests. His pen and voice have been for years at the service of the peace and food-reform movements; he is also a biographer of Gandhiji (*Sword of Gold*) and the compiler of *The Wisdom of Gandhi*, besides being a dramatic and literary critic of distinction. Among his numerous volumes are several critical works, including studies of *Hamlet* and *Macbeth*. Mr. Walker is well known for his lectures on Shakespeare at Stratford in five successive years and in London and elsewhere for the British Council.—ED.]

To discuss the problem of free will in Shakespeare, as I have been invited to do, is to explore a philosophic concept in a poetic context. Conceptual and intuitive knowledge are of opposite orders, though each may borrow from the other. In poetry, ideas suffer "a sea-change into something rich and strange." The philosopher who is intent only on fishing them up may find that what was a flash of living silver in the depths is so poor a catch that the only thing to do with it is to throw it back again.

There are, in fact, more things in heaven and earth than are dreamed of in philosophy, and it is the poet's business to dream about them. Taking this global and indeed cosmic glimpse of things, the poet-dramatist will "divide, and burn in many places," like Ariel amazing the storm-tossed mariners. It is therefore unwise to expect him to take sides as between those venerable philosophic antagonists, determinism and free will. He finds nothing strange in the notion that the more violently they quarrel, the more artfully may they be playing up to each other.

Looking for common ground between philosopher and poet, we might expect to find the latter predisposed towards free will by the nature of his art. In an introduction to philosophy I find three excellent general observations that seem to point in this direction. The immediate experience of free will, we are reminded, is so strong that we remain unconvinced by even the most conclusive arguments for determinism. Immediate experience, we may reflect, as opposed to argumentation, is the very stuff of poetry. But on coming to the arguments we are told that those in favour of free will depend upon and presuppose a creative view of mental processes. These arguments, rather than the contrary ones, must then surely appeal to the creative artist. Finally, philosophical arguments for and against free will are valid, the philosophers assure us only on the assumption that a particular view of the universe is in its broad out-

lines true. Is not the poet's view of the universe—I have already said that it is a cosmic and not merely a terrestrial view—likely to be of a creation, of which his own creative work is in some measure the microcosm?

But the immediate experience of the creative artist is also that of endeavour to transform more or less recalcitrant material; he is aware that there are necessary limitations to his own freedom; and his universe is likely to be one in which there are comparable qualifications, beneficent or baleful, to the freedom of the individual will. The poetic dramatist, who must speak directly to an audience of his own contemporaries, is also profoundly affected by the dominant experiences and formulations of his own age, however much these may be variations on eternal themes. The experience of Western civilization, for instance, obviously exhibits a development from an apprehension of lying at the mercy of environment, of a Nature that must be wooed and propitiated, to a somewhat arrogant confidence in new power to remake the world in our image, or at any rate for our own convenience.

Thus we are not surprised to find Sir Maurice Bowra commenting on the end of *Philoctetes* that "all has happened and will happen as Fate rules." The Sophoclean protagonists are not so much masters of their fate, or even creators of the fate that ultimately masters them, as victims of enigmatic powers beyond their comprehension and control. They may choose only the way in which they will endure their destiny, suffer it ignobly or, as with Œdipus, pass through an inferno to a final transfiguration in which they are somehow reconciled to the inscrutable will of the dark gods.

In our own time, notwithstanding formidable counter-attacks by determinism on the new levels of science, psychology and materialism, a typical dramatic figure is that of M. Jean-Paul Sartre. In his plays destiny lies so much within the will of his protagonists that any action is possible to them, and even if the deed chosen is a terrible murder, remorse is meaningless. But here the ultimate bankruptcy of "free will" becomes manifest. There are no longer universal or final truths, or even inscrutable gods. Every individual choice is a blind choice, a voyage into the unknown with no stars by which to lay a course.

Shakespeare stands in the tide of time midway between Sophocles and Sartre. It is possible to find in his plays the images of both experiences, but in the whole body of his work these seem to be contained in the great counterpoise of human experience that we recognize as the Renaissance, and which is epitomized in Shakespeare as the mediæval synthesis is in Dante.

King Lear is almost a Sophoclean tragedy, notwithstanding the fact that the disasters are precipitated by a fatal flaw in the character of its protagonist. When we have

finally endured the death of the innocent Cordelia, we come away still haunted by the words of the blind Duke of Gloucester :—

As flies to wanton boys are we to th' gods—
They kill us for their sport.

Yet the same man, like the blind Œdipus at Colonnus, afterwards said :—

You ever-gentle gods, take my breath from me;
Let not my worser spirit tempt me again
To die before you please!

Gloucester in his blindness, like Lear in his madness, found new vision, a wisdom that somehow puts him beyond the reach of the worst that can befall him in this world.

As men are to the gods, one is tempted to add, so are women in a man-made world. The innocent and faithful Cordelia, and the equally virtuous Ophelia and Desdemona too are destroyed by forces about them which they do not comprehend and did not set in motion, so that to speak of free will in connection with them is but a mockery. Indeed there is only one occasion when Shakespeare actually uses the term free will, and then it is with a touch of tragic irony. In *Antony and Cleopatra*, Cæsar is indignant that his sister should have come unheralded to Rome. Octavia, anxious to excuse her husband, declares that she came thus of her own free will, to make peace between the two overlords of the world. She is at once told that Antony has deserted her for Cleopatra, ruining her mission before she can even plead her cause.

Nevertheless, one of the most urgent dilemmas in Shakespeare is forced upon the heroine of *Measure for Measure*, who is made to believe that it rests solely in her choice to save or doom her brother by her acceptance or rejection of Angelo's dishonourable terms. Even here, it may be noted, the fate of Claudio really rests with the disguised Duke who is watching all unknown to Isabella. Whatever modern standards may say, there can be no doubt that the play judges Isabella's right to overrule her personal feelings and submit to the authority of her religious principles.

Perhaps the most explicit statement of the balance of forces that sways human destiny is that given to another of Shakespeare's heroines, Helena, in *All's Well That Ends Well*, says :—

Our remedies oft in ourselves do lie,
Which we ascribe to heaven. The fated sky
Gives us free scope; only doth backward pull
Our slow designs when we ourselves are dull.

To many modern readers this may appear to be simply a paraphrase of the more succinct and familiar argument of Cassius :—

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

But Cassius is among those numerous Shakespearian characters who defy the stars; he seeks to wrest the purpose of heaven to his private will. I can think of no instance in Shakespeare where any one who does so remains alive until the end of the play. Cassius, Antony, Romeo who outstare the lightning or defy the stars, are all destroyed. Hotspur

mocks the prognostications of Glendower, but perishes in a battle from which the Welshman has kept away, warned by portents in the heavens.

Edmund, in *King Lear*, is perhaps the best example of all, a thoroughly Sartrian character in a very un-Sartrian universe. Modern audiences, unaccustomed to hear veneration for an unseen ordering of things expressed in astrological terms that seemed natural enough to the Elizabethans, tend to sympathize with Edmund when he laughs at his father's brooding over what will follow the recent eclipses of the sun and moon. Edmund the bastard says, as soon as his father has gone:—

This is the excellent foppery of the world, that, when we are sick in fortune, often the surfeit of our own behaviour, we make guilty of our disasters, the sun, the moon and the stars.

We do not need to wait for Edmund's undoing to know that, though his father is shown as credulous in that scene and there is something manly in Edmund's self-reliance, he has also proved himself a bastard to the eternal order of things.

It is in tragedy, of course, that man's encounter with the universe is most intense. In the two most famous Shakespearian tragedies opposite attitudes of human will to the eternal powers are memorably dramatized. Both Macbeth and Lady Macbeth think to use supernatural evil for their private purposes, only to find that when the stars are hidden by the cloud of dark and the torches are snuffed on earth, the inner light goes out too like a brief candle, and life itself becomes a tale "full of sound and fury, signifying nothing"—unless it be the coming of the drama of Sartre.

Hamlet is visited by a spirit that walks:—

When yond same star that's westward from the pole
Had made his course t'illume that part of heaven
Where now it burns....

His dedication to the task thus supernaturally laid upon him is also a repudiation of all private purposes and pleasures:—

Yea, from the table of my memory
I'll wipe away all trivial fond records,
All saws of books, all forms, all pressures past,
That youth and observation copied there,
And thy commandment all alone shall live
Within the book and volume of my brain,
Unmix'd with baser matter. Yes, by heaven!

Although Hamlet must still suffer in this world, and know the doubt that the spirit he has seen may be the devil, he finally reaches a mystical acceptance in which his own will is one with that of the powers whose scourge and minister he believes himself to be:—

There's a divinity that shapes our ends,
Rough-hew them how we will.

When the challenge to fight a friendly duel with Laertes comes, cloaking the plot upon his life, Hamlet feels that his fate is upon him. His inward peace now rises to a specifically Biblical image: "... there's a special providence in the

fall of a sparrow....The readiness is all."

These are lines that resolve the philosophical opposition of free will and determinism in terms of a will correct to Heaven, a resolution that has its analogue in the wisdom traditions of the world. But it is still corruption's dream of salvation, and the poet has to endure the wrenching apart from mankind that finds tormented expression in *Timon of Athens* and *Coriolanus* before he can conjure up those miraculous reconciliations of the corrected will in the final plays. With Caliban at last under control and human love purified, Ariel is liberated and in a final sense human will has become purified into its only true freedom.

ROY WALKER

QUAKERS AND NON-CHRISTIANS

Dr. Arthur E. Morgan, eminent American educationist and author, recently presented to some major groups of the Society of Friends, as a practical step toward world peace and general good-will, the proposal that they recognize their Society, and Christianity in general, as simply one among many of the ways by which men have endeavoured to approach truth and the good life. Further, he suggests that Friends indicate readiness to accept as Members those of other faiths with ethical and spiritual standards compatible with their own. A statement he prepared for the "Lake Erie Association of Friends" (August 1953) embodies his ideas, some of the most significant of which follow:—

> If universal brotherhood in religion is to be achieved, it will not be by the process of acceptance of the Christian Church by the rest of the world, but by a more inclusive fellowship in which all religions have equality of status.
>
> ...we should see ourselves as searchers for truth and should see other peoples as also searchers for truth through other religions, then, as fellow searchers with them we could develop a sense of brotherhood and good will.
>
> Until one realizes that his deep inner feeling of certainty is not adequate evidence of certainty, he has not really begun to inquire.
>
> In every great religion there are many adherents who are seeing beyond the horizons of their particular faith. For them to find that a religious body in a so-called Christian land had a similar outlook might give them courage and a pattern of action which would lead them to take a similar course.

Dr. Morgan records that when Horace Alexander, an eminent English Quaker, asked Gandhiji whether he thought the Society of Friends might provide a meeting ground for a religious fellowship, he was answered:—

> .. only on one condition: are they prepared to recognize that it is as natural for a Hindu to grow into a Friend as it is for a Christian to grow into one?

This is indeed the test, but "opportunity for such action exists today" as Dr. Morgan observes, adding that many individuals are expressing interest in and approval of his proposal and that some groups of Friends are already acting upon it

THE SECRET DOCTRINES OF THE ANCIENT HINDUS

[**Shri H. G. Narahari, M.A., M.Litt.**, assembles here abundant and, it would seem, conclusive evidence for the ancient Indian philosophers' having had doctrines which they withheld from the profane. The writer accepts the possibility of the treasured wisdom of ancient India having disappeared. Is it not more reasonable to suppose that, as tradition has it, the records still exist, safe from Western spoliating hands to reappear in some more enlightened age? Be that as it may, Shri Narahari has amply shown the absurdity of the position that one Western writer had taken, that there were no teachings of ancient philosophers which they did not make available to all and sundry.—ED.]

It was with the utmost interest that I read, in the April 1953 number of THE ARYAN PATH (p 165), the note bearing the caption: "A Scholarly '*Ipse Dixit.*'" Plato's own words cited here are quite enough to show the untenability of the proposal that

> the whole idea [that the ancient philosophers had secret doctrines which they did not publish] had better be discarded as another legend dating from the time when superstition was taking the place of reason.

I write these lines by way of an answer to the query in that note:—

> 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?

Every serious student of ancient Indian literature is aware that the Veda, as we now have it, is by no means complete, but is rather a tiny fragment of what should have been a great collection of hymns and formulæ. This modern conjecture has the full support of tradition, which would have us understand[1] that originally there were 5 branches (*Śakhās*) of the *Ṛgveda*, 86 of the *Yajurveda*, 1,000 of the *Sāmaveda* and 9 of the *Atharvaveda*. Of these, a single text of the *Ṛgveda*, 5 of the *Yajurveda*, 3 of the *Sāmaveda* and 2 of the *Atharvaveda*, are available; and a few more are known only by name. The remaining ones are lost to us, having disappeared along with the last of the men who had memorized them. Such a calamity could have been averted if the texts had been written down. It cannot be maintained with certainty that, at the time these texts became extinct, the art of writing had not yet come into vogue. There is ample evidence to show that writing has been known in India for centuries without being used for literary

[1] *The Caranavyuha* of Saunaka. Benares, 1903), pp. 10ff.

purposes.[2] Though the oldest Indian script, Brāhmī, is found on the stone of Mesa about 890 B.C., the eldest datable inscriptions that we now have are the Edicts of Aśoka of the 3rd century B.C.

One of the very important reasons why the oral transmission of texts was preferred to the written must have been the anxiety of the teacher to keep the doctrine in the custody of the "tested and proven few." India's oldest philologist, Yāska, (seventh century B.C.) puts the idea very poetically indeed when he makes Knowledge (*Vidyā*) herself exhort her custodian, a learned Brahmin preceptor, on how best to prevent her misuse and preserve her value:—[3]

Verily Knowledge approached Brāhmana: "Protect me, I am thy treasure. Do not expound me to the scornful, nor to the crooked-minded, nor even to one who has no self-control; thus shall I grow powerful.

In order to protect thy treasure, O Brahman, expound me to him alone whom thou knowest to be pure, diligent, intelligent, observing the rules of a celibate life and bearing no enmity towards thee.

There is no doubt at all of the fact that the Itihāsas and Purāṇas are chronologically later than the Vedas; but, as tradition would have it, they are the authorized interpreters of the Vedic teaching for the benefit of those whose learning is not of the standard required for the understanding of the Veda and who would otherwise misinterpret the difficult sacred text and drag it into disrepute.

Etymologically the very word "Upaniṣad" means a "Secret Doctrine," and it is very interesting to note that within the Upaniṣads themselves there are certain portions which are secret and not meant for all and sundry. The doctrine of Reincarnation (*Saṁsāra*) appears to belong to this class of teachings as can be gathered from the *Bṛhadāraṇyaka Upaniṣad*[4] which narrates the story of King Janaka of Videha who once offered a thousand cows, richly decked in gold, to the most learned Brahmin in his Court. When all others were still hesitant what to do, Yājñavalkya asked his pupil to drive the cows to his house. Thereupon Aśvala, the Hotṛ-priest of the King, engages Yājñavalkya in a debate, only to be silenced by the latter after a time. Jāratkārava Ārtabhāga takes his turn and asks:—

Yājñavalkya, when the speech of a dead man enters into Fire, his breath into Air, his eye into the Sun, his Manas into the Moon, his ear into Space, his body into the Earth, his Ātman into Ether, the hairs of his body into herbs, the hairs of his head into trees and his blood and seed into water, where then does this man remain?

Yājñavalkya replies:—

Ārtabhāga, my dear, take my

[2] Winternitz, *History of Indian Literature*, (Calcutta, 1927), I. 31ff

[3] *Nirukta*, II. 4.

[4] Chapter III.

hand. Only we two will know of this; this cannot be decided amidst a crowd.

And the two went aside, deliberated in secret and decided that *Karma* is that which remains after the process.[5] The same Upaniṣad elsewhere[6] declares that the ceremony for achieving greatness is occult and may not be imparted to one who is neither a son nor a pupil.

In the *Chāndogya Upaniṣad*[7] the secret doctrine (*upaniṣad*) of Brahman belongs to this class, and may be taught only to the eldest son or to a worthy pupil but to none else at all. In the *Maitri Upaniṣad*[8] the same doctrine is known as *Brahmavidyā*, the most profound secret (*guhyatama*); and, in the *Śvetāśvatara*,[9] it even becomes the most profound secret in the Vedānta (*Vedānte paramaṁ guhyam*) and along with those to whom it is usually prohibited to disclose it is the man who is not tranquil (*aprašāntāya*).[10]

Even the celebrated *Bhagavadgītā*, whose teachings are meant for all in all walks of life, has certain doctrines marked out as occult or secret (*guhya*). The discipline of Knowledge (*Jñāna*) and the knowledge of the Supreme Person (*Puruṣottama*) are indeed very profound secrets (*guhyatama*); but the most profound secret of all (*sarvaguhyatama*) is the doctrine of absolute self-surrender (*Śaraṇa*), and this can be imparted unto Arjuna only because the Lord is pleased with him :—

Nay: but once more
Take My last word, My utmost meaning have!
Precious thou art to Me; right well-beloved!
Listen! I tell thee for thy comfort this.
Give Me thy heart! adore Me! serve Me! cling
In faith and love and reverence to Me!
So shalt thou come to Me! I promise true,
For thou art sweet to Me!
And let go those—
Rites and writ duties! Fly to Me alone!
Make Me thy single refuge! I will free
Thy soul from all its sins! Be of good cheer![11]

And so important is this doctrine that it should be withheld always

....from him that hath no faith,
Him that worships not, nor seeks
Wisdom's teaching when she speaks:
... from all men who mock.[12]

These passages are enough to show that the ancient Hindus did believe that it was unsafe to declare their more important doctrines to everyone and that they attached as much value to the prevention of the misuse of knowledge as to the extent of its appeal.

H. G. NARAHARI

[5] III. 2. 13.
[6] VI. 3. 12.
[7] III. 11. 5.
[8] VI. 29.
[9] VI. 22.
[10] A similar prohibition occurs in the *Muṇḍaka Upaniṣad*, III 2. 10-11.
[11] *Bhagavadgita* XVIII. 64ff., translated by Sir Edwin Arnold (London, 1899), p. 109.
[12] *Ibid.*

IS READING ABILITY ESSENTIAL?

[The question raised in this article by **Miss Elizabeth Cross**, a teacher who is given to thinking for herself, challenges established attitudes, including the common "deference for the literate," and will seem to many almost *lèse-majesté*. The value of other activities than the acquisition of reading skill does, however, as she brings out, deserve reassessment. Literacy is not properly an end in itself; it may serve the purposes of the propagandist as readily as those of the educator; and there are other ways, as India has known for centuries, in which cultural values can be handed down.—ED.]

Is reading ability essential? Essential to what? Essential to salvation, one would presume, judging by the spasmodic outcries in the Western press. Nothing is more calculated to shock and horrify any serious meeting, from the Women's Institutes to the House of Lords, than to suggest that a man may lead a good, moral and useful life without being able to read. Nearly all good citizens are of the opinion that education begins and may well end with reading, and that once a child can read he will be "all right" (whatever that may mean). "Reading is the most essential of the tool subjects" they declaim, and are all positive that reading ability will lead to higher things, that the growing child will climb from one good book to another. At the same time they make a great fuss over immoral "comics" and trashy literature, classing the influence of these with the worst products of the cinema.

Surely there is some slight conflict here. First, it is essential for the child to learn to read, then all will be well. Secondly, we discover that many children read all the wrong things, and, judging by the sales of sex and crime novels, so do their elders and betters.

As a teacher, and as a writer, I am professionally interested in this ability to read. In fact I take a somewhat sinful pride in the fact that no child has escaped from my class without being able to read a simple story happily. I have taught high-grade mental defectives to read fluently and with enjoyment. In fact I almost live and breathe the technique of teaching reading, and have myself read enough books on the art to stretch to the moon. At the same time I think the whole subject is a vastly inflated balloon about which more nonsense has been talked and written than on almost any other, save perhaps psychology! Any child who has the capacity to benefit by being able to read will learn with the minimum of help and trouble at whatever age he himself chooses. Extremely clever children will teach themselves at around four or five years of age. So-called normal children will see the point of almost any method around six.

I remember quite clearly learning

myself. I was very delicate and so often ill that I was "read to" for years, and did not go to school until the age of six. The teaching method used then was a mixture, partly phonetic, in which we built up words by sounds. I listened politely and watched the teacher, and then I quite suddenly saw the point. It was simple and I was very much obliged to her. I also sighed in sympathy with her when the slower children could not understand. From that day I began to read, and I remember no more about it, except that long words often had to be puzzled over, and I pronounced Ceylon as Kaylon, much to my father's amusement.

I am sure that children can learn easily when they are ready, but I am equally sure that some children will never be ready until they are almost adult—some not even then. I believe that this very late maturing is the reason why so many recruits learn to read and write fairly well when they enter the army. One factor is that they have developed; another is that they have every reason to *want* to learn—they feel it is their last chance, perhaps, and they want to write home, to read their letters, orders of the day and so on.

We in the schools do everything in our power to make the children *want* to learn, and in the majority of efficient schools we are successful, in the primary stages. Later, however, the slow and backward reader finds life more difficult, because in the senior schools his reading is truly a tool subject. He is reading more and more difficult material in order to learn definite subjects, and his slowness hampers him terribly. He begins to feel really inferior.

This feeling of inferiority is my main theme and it is a subject on which I feel most deeply. The whole system of English education today is lined up against the backward and poor reader. The authorities, the inspectors, the Heads, the class teachers, are all determined to turn out fluent readers. Many people's very jobs depend on it. These people, actuated by the very best motive, that of doing what they consider to be for the child's good, are determined that every child shall learn to read. By this very determination they make every poor reader feel guilty and inferior. The more insensitive adults make it clear that poor readers are lazy, stupid children. The more intelligent and kinder ones go the opposite way by rewarding every effort, by praise and encouragement to every child who makes some progress, and swallow their sighs over the backward ones. Sometimes the backward ones are left to wallow in their confusion, more often they are worked on, drilled, patiently trained, until some success is shown. In every case the result is the same—a general atmosphere throughout every school that *Reading is Important.* If you can read well you are Good and Clever and you will Do Well and go to the High School. If you can't read well,

you are Lazy, or Stupid, or both, and will end up as a Juvenile Delinquent and spend all your time in prison or at the cinema.

But, you may say, wasn't reading always considered important in the schools? Yes, but in the old-fashioned village school many other things were important too. Learning by heart took a very big place, and many a child shone by knowing his tables, by learning long hymns and extracts from the Bible. Many a child was happy reciting definitions and descriptions of geographical facts, whether he knew what he was talking about or not. He was *approved of* and that is the most important thing in the life of any child.

The child can feel if he is doing what is expected of him, whether he is told explicitly or not. Today the poor reader can feel this atmosphere of disapproval, even despair, from his well-meaning teachers, and in many cases this feeling is the true beginning of general naughtiness and delinquency. If he cannot be noticed with approval, then very often he chooses to "show off" and be a "tough guy" and to get alarmed admiration from his fellows by all kinds of daring misbehaviour.

Another reason why this emphasis on reading is more dangerous today than it was in the past is the gradual raising of the school-leaving age. In the bad old days many a strong useful boy left school at 12, even 11 (with the authorities showing a blind eye) and became a successful helper in farm or shop. It didn't matter to the shepherd whether the boy could read or not, and a country boy knew this almost from babyhood. He was a useful boy, out of school, and he just took from school what he could, in the way of learning to count and add up, maybe helping teacher with the garden carrying water and so on, and looked forward to his emancipation. Often his teacher would do his best, but not worry unduly over the illiterate respecting the boy's worth as a country worker and making sure he was obedient, honest and helpful.

Today no one can leave school until he is 15—a dreary time to be doing what you do not appreciate even in the best of schools! Many a modern school does its best with practical training, hand-work, film-making, housewifery and so on, but to the particular type of child I am considering it all seems rather unreal and his lack of reading ability too often cramps him in many another subject, even in drama or hand-work, where there may be written instructions.

The final problem which confronts the teacher of reading today is one which is too seldom admitted. That is the problem of low intelligence. The practical teacher, over the past 20 years, has had ample opportunity of observing that the general level of intelligence in general classes is getting lower. Those of us who have come back to teaching after a break notice it even more. The explanation seems simple enough: all our stupidest pupils, boys and girls,

have grown up, married and had large families of stupid children, dear little souls most of them, and lovable and valuable, but just plain stupid. Our clever boys and girls have often not married at all or, if they have, they have one child, two at the most. Take any low-grade child in any school and you are pretty sure to find that he has a fine set of brothers and sisters and some babies at home ready to come along to school and drive the teacher to distraction! Take any clever child and you find he is from a very small family. It seems to me such simple biology that I can't imagine why the Ministry of Education ignores the matter. The lower grades increase enormously, the more intellectual don't reproduce.

Now, as it appears that we, in England at any rate, are carefully breeding an unintelligent population which will find more and more difficulty in learning to read, it is high time that we abandoned this excessive dependence on reading. Modern life is not so intellectual as people like to make out. Factory work needs little intelligence and a fairly small number of clever technicians are quite sufficient to run the show. Why not admit that there is plenty of value in other activities: in general service, in moral qualities, in watching birds, in feeding animals, in art, simple music and so on? We pay lip service to all these things, but we don't really admire a child who paints a lively picture half as much as one who writes a perfect essay. We are still weighed down with deference for the literate.

After all, for hundreds of years hundreds of people could neither read nor write, but lived valuable and moral lives by other means. We need not re-enter the dark ages if we acknowledge that today, too, some people benefit truly by literacy, while others find the task beyond them. In the past the story-teller, the ballad singer, the preacher and the wandering friar passed on much knowledge and literature. Today we have the wireless, the cinema and television, all means by which the truly literate could educate and entertain those who need their help. In any case I could make a plea for the children who are not ready and cannot learn to read easily, but I am sure it is unlikely to be very successful.

ELIZABETH CROSS

AMERICANISM REVIEWED

[The present leading position of the U. S. A. in the councils of the nations makes its people's attitude and outlook matters of concern throughout the world. **Dr. V. K. Chari's** sympathetic approach in this article to the qualities and achievements of the American people as also to the problem of democracy in their country will be welcome to many in the U. S. A. as well as elsewhere who are alive to the present need of reaffirming and of implementing traditional ideals.—ED.]

"World history is more likely to be shaped by American history for the next half century than by any other element..." said Harold J. Laski in his *American Democracy*. The emergence of America as a world power is one of the most astounding events of modern history, considering the surprisingly brief preparation that went before it. America has so greatly influenced our life and thought that the speed with which it is expanding seems to be almost overwhelming us. That it will continue to shape the course of events and influence the political and economic lives of peoples in an ever-widening area seems inevitable. The development of America is therefore of as vital a concern to the rest of the world as it is to the Americans themselves, for how history is to be shaped depends on how "Americanism" itself is shaped.

It is time that we re-examined the values for which Americanism stands before we accept it or reject it with an unquestioning mind; time, too, that Americans themselves paused to look upon their own achievements and to clarify for themselves the implications of their own progress.

"Americanism" is understood to be a term for material and technological progress and for sheer physical expansion. This is accurate only in so far as the wealth and prosperity of America are responsible for her influence in the present-day world. America has no doubt conquered the world by the sheer enormousness of her production, and has become a pivotal factor in international development. But it is reassuring that "Americanism" also denotes a culture, that it signifies the character of a people who have certainly something distinctive to give to the world. American culture is a unique blend produced by the interaction of diverse forces, races, ideas and customs, modified by the impact of a new environment.

The Americans are an adventurous, pioneering people; a restless and irrepressible energy is characteristic of them. Their history and natural environment have made them an active people with Work as their worship, and have bred in them a practical attitude which values action more highly than contemplation, work more than leisure.

These qualities are extremely

valuable for the development of peace and prosperity in a democracy in which people are keenly conscious of their individual and collective responsibilities and work untiringly for their own well-being and comfort. But these very qualities when developed to excess may produce inner contradictions which will distort human society and sap the vitality of democracy.

In the history of the United States a stage of deep emotional crisis born of disillusionment has perhaps been reached. Industrialization, mass production and consequent centralization of wealth have profoundly affected American democracy. They have brought about a large-scale social transformation, leading to the diminution of the individual and producing a deep feeling of uneasiness and frustration. Amid all the immense achievements there are signs of a slow decomposition of faith. Conscientious thinkers outside and a powerful section of the intellectuals within the country may be feeling that the American promise remains unfulfilled and that the American people have belied the expectations of their forbears and founders.

What lies at the root of the present *malaise*? The development of America has been unequal and ill-balanced. Americans have made giant strides towards material expansion and prosperity without a corresponding advance toward spiritual self-integration. In their anxiety to build a prosperous world they have sacrificed the contemplative to the active values; in trying always "to do," they have lost the pleasure of Being. In their anxiety to build a New World they have for the most part eagerly and sedulously fled from everything, even the good, for which the old world stood. But it was a great American poet who sang:—

I loafe and invite my soul....

In the "pep" and "hustle" that are modern America the voice of the soul is largely unheeded. In the midst of the feverish competitive struggle and business rush the Americans have displayed a lack of the qualities of stability and repose. Pragmatic philosophy has in effect deified action as an end in itself and, by glorifying the struggle of life, has discredited the search for ultimate meanings and purposes. But action, or its physical expression at least, must have a stop somewhere; and our present pursuits acquire meaning only in the light of an ultimate Ideal. Action is but a preparation; it is consummated in contemplation. Even Marx held out some leisure for all as an ultimate goal of Communism. Ceaseless activity and expansion will lead the world to terrible clashes and will prove to be the enemy of peace.

Great men like Emerson and Thoreau perceived this vital danger inherent in American democracy and warned that America, in her intoxicating sense of puissance and prosperity, might drift

toward a purely materialistic civilization. Whitman warned his countrymen that without the infusion of a spiritualizing force American democracy would prove to be a colossal failure. America perhaps needs a sobering influence to counteract and mitigate her excessive dynamism. In the past, civilizations have arisen only to fall when, in reckless zeal for expansion they have lost the power of refreshing their inner lives.

India might offer America a corrective to the excesses in her character and Americans might do well to study the Indian sense of values and readjust their own values in its light. This is not to suggest that Americanism lacks inherent sustaining strength. The inspiration that can revitalize Americanism is contained within itself. What is needed is a clarification and reaffirmation of the historic American values, those which its founders and great men conceived and aspired after. That America has great potentialities for the building of human civilization is certain; but how her people will shape their destinies and fulfil themselves will depend on whether they understand Americanism as a moral and spiritual faith or as a technological principle. Whitman wrote:—

> How can I pierce the impenetrable blank of the future?
> I feel thy ominous greatness evil as well as good.

At this moment, when America is on the eve of momentous decisions and is becoming increasingly responsible for the turn of world events, it may be well for those who are shaping her course to remember and ponder the great ideals and principles of their masters, which are the underpinnings of the whole structure of American democracy. Especially they may with profit ponder the message of Walt Whitman, their greatest prophet of democracy, review their achievements in its light and possibly correct their present attitudes. There is need today, more than ever before, to proclaim and reaffirm the democratic possibilities envisaged by Whitman, for the stake for which we are striving and struggling is no less than the future and security of democracy itself.

Today America has taken upon herself the noblest of tasks, that of preserving democratic institutions. She is fighting heroically against the forces that are working to the derogation of the individual. But how far she will succeed in her difficult task will depend on how clearly she can recognize and how positively she will reaffirm the faith that democracy is something more than a political system or a form of government, that its meaning is deeper than political theorists can define, and that its object is not simply to build a prosperous world but also to liberate and preserve the individual. For the spirit of individualism is the quintessence of American democracy as conceived by Whitman and others. Whitman's faith was built upon the conviction of the intrinsic worth of every hu-

man being—"the divine pride of man in himself," as he called it. According to him, democracy was the surest safeguard and guarantee of individual values. Its ultimate purpose was to protect and cultivate the highest spiritual values found in the individual soul, to raise the spiritual level of what he called the "divine average." A democracy that contented itself with its achievements in industry and technology, with its high productivity and development, would miserably fall short of its highest fulfilment.

Democracy is a means to the forming of individuals, to inner cultivation, and is not its own excuse for being. It is valuable only in so far as it yields spiritual results. Whitman no doubt recognized the value of material welfare and economic enrichment; they were, in fact, indispensable for any inner development. But he clearly perceived the danger in disregarding this essential spiritual element in democracy and in laying an overemphasis on material values. He insisted that the foundations of democracy must always be in the spirit.

It would be tragic if, through moral confusion, man came to exalt success over wisdom and to mistake prosperity for insight. The greatest threat to the security of the democratic idea is this threatened loss of the power to evaluate truly; when man confuses means with ends and allows himself to be mastered by his tools, the machine will become a Frankenstein's monster and override him. Power and prosperity pursued to excess may completely blur our vision and blunt our sense of values. Hence the American Transcendentalists set themselves to the task of creating a new metaphysics for democracy and exploring its moral and spiritual foundations. Whitman suggested idealism as a counterpoise to "the growing excess and arrogance of realism," the modern worship of fact. He constantly reminds us that outward expansion and material aggrandizement are not the criterion of the greatness of a democracy, but the cultivation of "superior and spiritual points of view," from which human achievements can be evaluated. It is only in the light of these ideal values that our practical endeavours will become at all significant. Once men lose this sense of values, they will engage in mean pursuits.

The creating of economic values is not the highest accomplishment and human capacity is not best realized in economic endeavours. The proper ultimate object of economic organization is to furnish a secure basis for the expression of individual capacities in non-economic directions. Through a programme of material orientation we can create the conditions in which human energy can be released for the pursuit of higher values. It is the distinction of Indian culture that it has always shown deeper appreciation of the values of inwardness and depth than of those of expansion and enrichment. It has dedicated

itself to inner seeking and thinking. That is the quintessence of the faith of Whitman also.

Americanism is becoming more and more intricate in the midst of a complex civilization and the controlling of its development will become increasingly difficult. We can only hope that the American people will keep alive the high traditions of their forbears and continuously strive to approximate their present endeavours to the ideals of their great men of the past. Upon this will depend the future fulfilment of the American destiny.

V. K. CHARI

UNIVERSITY FOR UTOPIANS

In the *Saturday Review* of October 17, 1953, appears an article by Robert M. Hutchins, entitled "University for Utopians." He first recalls that the mediæval Italian universities were corporations of students wanting to learn and the French universities were corporations of teachers wanting to teach. At the height of their power, both were independent of secular or religious control. When their freedom was endangered, they would move to another town or threaten to do so.

American universities have always been different. They were and are founded by religious groups or by the state. Mr. Hutchins writes:—

> If a university is to inculcate doctrines endorsed by common opinion and to shun doctrines not so endorsed, those who seek to teach or even to express unpopular doctrines must be disposed of. Academic freedom is thus disposed of, too.

Some instances of this happening in America are given, in former times on religious grounds and today in reference to communism. Mr. Hutchins holds that the educators in the U.S.A. are largely responsible, for they are guided by financial considerations. He admits "that this is a business-civilization," though adding that one of the tasks of educational leadership is to explain to businessmen that a university must be judged by other standards, that it ought to be a centre of independent thought, that it should not necessarily conform to the majority, because: "The rule of the majority without discussion and criticism is tyranny."

Mr. Hutchins's Utopian University would encourage discussion and criticism for, in his opinion, it is through discussion that true Utopianism can be attained. Utopian professors would be members of the educational corporation, who would elect their own colleagues and determine their own programs of study and they would do this under the constant criticism, public and private, of the trustees, because self-criticism is difficult, even in Utopia! A professor would be a citizen and as such he could engage in every activity, public or private, in which other citizens might legally engage.

As a Utopian university symbolizes the aspirations of all the Utopians, it receives the support of the whole people. And America could have a Utopian university if there were enough Americans who wanted it, if the United States would revert to its own traditions, its own genius, its own spirit.

AMERICAN AND INDIAN PHILOSOPHERS

RECIPROCAL INTEREST

[**Prof. P. T. Raju, Ph.D., Sastri,** of the Andhra University, Waltair, describes in this article the impressions, gained from a recent stay in the U.S.A., of the interest of American philosophers, logicians and psychologists in the philosophies of India, as well as in the systems of logic and of psychology. His article brings out well the desirability of a better mutual acquaintance of the thinkers of East and West that the respective shortcomings of the Eastern and the Western systems may be supplied from the insight and experience of each other. There are few more hopeful indications of the growing sense of world unity than the steadily expanding interests and the readiness to pool their findings which are exhibited by many in the vanguard of thought.—ED.]

A leading philosopher in America, paraphrasing the justification offered by a bigot, centuries ago, for destroying a famous library, once remarked: "According to most Western philosophers, if Eastern philosophies say what the Western ones do, they are superfluous; and if they do not, then they are superstitious." The observation still epitomizes the general attitude of the Western towards the Indian thinkers. The observer was Prof. E. A. Burtt of Cornell University. The very fact, however, that there are men like him who feel the need of a deeper understanding of the philosophies of the East by the philosophers of the West shows that the Western interest in Indian philosophy is on the increase.

In India, unfortunately, many enthusiasts have worked themselves into the belief that Western philosophers have realized their mistakes and are therefore turning to the Indian. Once, immediately after the writer had delivered before a South Indian audience a dispassionate address on Indian philosophy today, the next speaker referred to Max Müller and Deussen and informed the audience that the whole West realized how false their own philosophy was and how true was the Indian. There was thunderous applause.

Is it only the masses and such general audiences that think or would like to think with that orator? Not a few among the academical philosophers also would follow him. This is a not uncommon criticism. Many present-day Indian philosophers tend to think that all Western philosophy is materialistic, that Indian philosophy reached the truest and greatest heights, that Western logic does not know the subtilities of Indian logic, and that Western philosophers do not know the most important of all truths, spiritual truth. The fact is that, doctrine for doctrine, materialistic or spiritual, the West has had all that we have had,

with, of course, some important differences. Western visitors and even scholars may humour us by praising our spiritual philosophies. While praising them they do not speak of their own; yet they do not mean that they have no spiritual philosophies. We should not mistake this omission for an acknowledging of their lack. We should not ignore the possibility that, just as those who point to our defects do not mention their own, those who praise us for our ancient spiritual philosophies are not unaware of their own. We should not equate Western culture as a whole with materialistic culture. It is only that Western spirituality is submerged by the terrific material progress the West has been able to make. The spiritual background of their philosophy is ignored as unimportant by some Western philosophers and even by some countries of the West, but not all the Western philosophers have forgotten it; nor are they unaware of its presence even now. Some of the best scientific philosophers have been taking an interest in spiritualistic phenomena; and if there is any truth in these, they have to be incorporated into philosophy as forms of reality.

Then, why are the Western philosophers interested in Indian philosophy? We may ask in return: Why are Indian philosophers interested in the philosophies of the West? Is it out of mere curiosity? If it is, the Western philosophers can also be curious about our philosophy. If we wish to know Western philosophy in order to prove that it is wrong, they may want to know ours for the same reason. In fact, many half-hearted studies are of this kind.

There are also a few sincere souls who thirst for spiritual experiences, which the *sadhana* or *yoga* side of Indian philosophy may help one to have. But such people are not interested in the academical side of Indian philosophy. On the contrary, there are some among them who think that all the logical and academical interpretations, including those of many Orientalists like Max Müller, are wrong. It is from among these that come the mystery-hunters and the traffickers in the supernatural. They are fairly numerous in some parts of America and encourage many so-called Indian philosophers.

Leaving aside such philosophers and their admirers, why are the academical philosophers interested in Indian philosophy? There are some who are spiritually inclined and who think that spiritual experience can be made understandable and explained scientifically; Christian religious philosophies are ultimately based on unquestioning faith, but Indian philosophies may supply the necessary clue for establishing rationally the reality of the spiritual and its relation with the non-spiritual. What these persons want is a rationally articulated metaphysics and psychological method, which we call *sadhana* or *yoga* and with the help of which spiritual truths are

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demonstrable. There seems to be a feeling among them that such demonstration can serve as a corrective to the one-sided material progress that has overwhelmed the spiritual life of the West. But what exactly this spiritual reality is and how it is to be integrated with the rationally ordered and organized material progress, they have no clear idea. The word "spiritual" itself means different things to Indian and Western thinkers. Some have jumped to some over-simplified conclusions and generalizations, because of hasty and preconceived notions of the spiritual. Others are more wary and want to know more about the East and what it means by the spiritual. Can we help them and be ourselves benefited by co-operating with them? If material progress is necessary for us also, is it not necessary to co-operate with them in the solution of problems which belong to their present but which will belong to our future? India is determined to improve herself industrially; and industrialization is bound to mean material progress and to be followed by immense social repercussions. Even apart from industrialization, our leaders, for ethical reasons, are introducing far-reaching social and economic measures. What is the final reference in all these changes and improvements? Man, of course. His condition has to be improved, if we want our country to be internally and externally strong. We do not have to break with our spiritual past, even though a new humanism is going to be our living philosophy. The humanistic outlook is stronger in Western philosophies than the spiritual. If the West needs understanding of our spiritual approach to philosophy, we need understanding of its humanistic approach. This understanding is necessary for us, not merely for political and economic considerations but also for spiritual ones; for no spiritual philosophy can be adequate if it weakens the life of the individual or the nation.

There are signs of interest in Indian psychologies also, though the interest of Western psychologists in the Indian psychologies is not yet appreciable. The problem of the Self is as old as the Upanishads; the whole Indian philosophical tradition hinges on it, though later Indian philosophers tackled the problem from the sides of logic, ethics and psychology. Modern Western psychology has tended to ignore not only Self and soul, but also mind. But there are some who feel that there is something true in the concept of the Self and that perhaps, while mind is explained away from the objective and behaviouristic view-points, its integrality can be understood from the standpoint of the Self. But they are uncertain as to how to bring the concept of the Self into relation with the latest psychological theories. They think that perhaps Indian philosophy can help them, provided its psychological doctrines are suitably presented.

That means that they have to be presented by someone acquainted with the psychological ideas of both the East and the West.

There is a warning to be sounded in this connection. Some Western philosophers are surprised to find that we can speak on Western philosophy also, while they do not speak about Indian philosophy with equal confidence, though at the same time they are not prepared to attach very much value to what we say about either. Their surprise, moreover, should not lead us to think that what we say about them is always correct and adequate. What surprises them is that we speak about them at all! Indeed, our knowledge of Western philosophy is one of the benefits of the British educational policy.

There are also some Western logicians getting interested in Indian logic. Some of them are in search of new problems and new solutions to problems which the new developments in their logic created; and they hope to find some clues in Indian logic. Again, some of their latest developments in logic, particularly those made by the followers of the Viennese circle, have tended to ignore the existential aspect of logic. Logic is an instrument to be applied to reality; but the nature of the application, these people contend, is a question of practice but not of theory. Logic is not concerned with practice; it is a science of pure form. But the preoccupation with pure form has tended to cut off logic so completely from existence that it has become a common joke to speak of these philosophers as thinking a lot about how to think but as thinking about nothing.

It has to be mentioned that the approach made to Indian logic from the highly developed formal logic of the West is placing the latter in an unfavourable light. Those who made this approach had heard Indian logic highly praised by Indians; they had expected too much and they were consequently disappointed. Some therefore came to the conclusion that the Indian is inferior to the Aristotelian and the Stoic logic. Logic is a formal discipline; and where formalization is imperfect, logic is imperfect: so they argue. Our own Indian interpreters also helped them in forming their adverse opinion. Attempts have been made to symbolize the Nyaya-Vaiseshika concepts; but the Nyaya-Vaiseshika never divorced logic from existence; the result therefore is really the formalization of the Nyaya-Vaiseshika metaphysics. It therefore amounts to the formalization of that which is without form It is just metaphysics which the modern formal logicians want to avoid. The Indian attempt is therefore an imitation of Western formal logic and its application to Nyaya-Vaiseshika metaphysics, without realizing at the same time the very important limitations.

The majority of the Western logicians are not interested in Indian logic: it is an antiquarian study,

which can only be of historical interest if of any. To all of them Professor Burtt's remark applies. Some of them may be supposed to be sympathetic. But sympathy, in this context, does not seem to have a definite meaning. It may mean pity, patronage, mere curiosity, some remote acquaintance or merely the absence of hostility. It will be some time before Indian philosophers can get into the spirit of modern formal logic and Western logicians can see something useful and important in the Indian. And it will take many years for Indian logical ideas to influence modern Western logic actively.

Up till now, it is Indian metaphysics and its spiritual outlook and motif that we have been presenting to the West, so much so that most of the Western philosophers think that Indian philosophy is welded to religion and so has to be taught, if at all, in their schools of religion. We have not tackled and systematized our own logic and have not cared to present it in a form assimilable by Western logic, though most of us are acquainted with much of the latter. It is necessary to attempt this task for our own benefit.

The fashion of interpreting Indian thought in the light of the most fashionable ideas of the West, however, has certainly to be discontinued. The period of interpreting Indian thought as axiology, evolutionism, Holism etc., should be brought to an end, so that we can get a true estimate of what our traditional philosophies are and what they lack. It is now absolutely necessary to know what our logic has been and still is. Now that we have done much in interpreting Indian thought in terms of axiology and metaphysics, we have to take up the task of interpreting Indian logic. The difference between academical and non-academical religious philosophies lies in this, that the former permits free rational enquiry into life's problems without imposing arbitrary limitations. And rational enquiry needs purification and systematization of logic. The new philosophy will be a humanism but not without logic.

Indian metaphysics interests some American philosophers not only as metaphysics but also as religious philosophy. These philosophers are religiously inclined and find material of great interest in the Vedantic and Buddhistic systems. They find some common elements in these systems and those of Augustine and Thomas Aquinas. But we have to avoid going from rational metaphysics to the misty supernatural and trying to impress upon the American philosophers the greatness of supernatural attainments which few among us possess. Otherwise, our philosophy would look like Æsop's fables, which the philosophers would reject with derision. Our metaphysics is not concerned with supernatural powers, though the yogic *sadhana* describes them. They may have a rationale, about which we can speculate. But

when we do not ourselves possess these powers, it is not safe to justify our metaphysics with the idea of such powers as cannot be demonstrated by us. Our metaphysics can be justified on other grounds.

The ruling philosophy in America is still Naturalism, generally defined by its protagonists, particularly by Dewey, as what is opposed to supernaturalism. The attention of some of the later American Naturalists is being directed to India's spiritual philosophies, because Spirit or Self is not regarded by us as a supernatural entity to be accepted on faith. Spirit is as natural as matter, in the sense that both can be understood rationally and, so, scientifically in the wider sense. What is not matter is not necessarily supernatural. The word "supernatural" has the connotation of something not amenable to rational understanding. It would be wrong to give the idea that Indian philosophy asks any one to accept such a "supernatural." American Naturalism, started as a revolt against supernaturalism, became Humanistic and is tending to be spiritual in its own way, though its conception of Spirit has not yet done sufficient justice to the inwardness of Spirit. Indian metaphysics would be helpful to those who wish to include Spirit within nature.

It may, then, be said that, on the whole, American interest in Indian philosophy is growing, though, considering the large number of universities in that country, the number of American philosophers taking an active interest in Indian thought is comparatively small. The younger generation is showing more and more enthusiasm for Indian thought and, if this enthusiasm is kept up, it will not be long before Western philosophers begin using Indian philosophical concepts and maybe some of them will soon be capable of finding fault with our interpretations. Plans have been chalked out for training young men in Indian philosophy, so that they can teach the subject with greater confidence.

We should not, however, forget the real motive behind the give and take of our philosophies. If we suppose that Western philosophers are turning to Indian philosophy because they have become conscious of the defects of their own—which I think is often untrue—should we not also think of the shortcomings of our philosophies and enquire whether Western philosophies can improve them? Or should we defend our philosophies like the fanatical followers and propagandists of religions? Here is the disadvantage of the association of philosophical systems with sectarian religions. If, for instance, Śankara's Advaita or Ramanuja's Visishtadvaita is criticized, its followers feel that their religion is being criticized and they begin to discover arguments for defending it.

Dewey's Naturalism, which is called peculiarly American, is not the only philosophy taught in the American universities. Culturally, the

loss of the European countries has been the gain of America. Many able philosophers who had left Europe have been teaching in America. So American Naturalism and Pragmatism are getting blended imperceptibly with other types of thought. We need not think of even Logical Empiricism as mere intellectual gymnastics; it is merely an extreme form which a branch of the philosophy of science has taken. And if philosophy is life's reflection on itself, then the philosophy of science is as much philosophy as the philosophy of religion; and philosophers have before them the ever-recurrent task of relating the newly discovered values of science with the other values of life. Scientific activity is as much a part of life as religious and ethical activity Logical Empiricism, therefore, is an important aspect of philosophy, whatever be the criticisms levelled against it by the rival schools.

America has even had a bit of Vedanta through its Transcendentalists, like Emerson. If the West is to build up a comprehensive philosophy of life by incorporating Eastern philosophies, we shall have to do the same by incorporating what we want from the West. We have been studying Western philosophy more than the Western philosophers have been studying ours; but we have not yet caught the humanistic and scientific spirit behind Western philosophy. Or is our philosophy all-comprehensive and perfect? If it is, we do not need anything more, and we need not study Western philosophies.

But before coming to such a conclusion, it is necessary to pause and reflect. Some may think that to say that our philosophy needs development in any aspect is unpatriotic. But one can be more useful to one's country if one knows not only where lies her strength but also her weakness. The same holds true of our philosophy. If our philosophy is lacking in something, it means that there is something lacking, undeveloped or thwarted in our culture, which could have stimulated that aspect of thought. It is important and will be advantageous to recognize such an aspect. Whether America or any other country cares for our philosophy or not is her concern. But it is our concern to know what we lack and whether we can have it from the West.

P. T. RAJU

A NAIL-PARING

[We publish here a story with a message by the Lebanese mystic, **Mikhail Naimy**, whose suggestive allegory, "The Oasis of Peace," appeared in our January 1953 issue. In this story our esteemed contributor employs a disarming technique similar to that used to good effect in his latest book, *Memoirs of a Vagrant Soul, or The Pitted Face.* The device which he uses is to introduce an element of the fantastic, even the horrible, thus reassuring the reader who is wary of sermons by leaving him free to discount—if he finds he can—the truths expressed by a protagonist of doubtful sanity.—ED.]

A village neighbour, hearing that I was going down to the city, asked me to bring her a wooden belt-buckle for her young daughter's dress. She gave me the approximate size and shape and a small piece of printed cotton with which the buckle was to be covered, advising me at the same time that there was one man only who specialized in making such buckles, and giving me his name and the street where his shop was located.

After a long and wearisome search I found the "street," which turned out to be a short, narrow, dark and filthy alley in the slum section of the city. The shop I sought was a "hole in the wall" no larger than 10′ by 12′. Its walls, from the floor to the ceiling, were lined with shelves cluttered with twine and rope and a bewildering variety of hardware, much of it old and rust-eaten. One going into the shop could not avoid brushing many of these things with his clothes, thus relieving them of a part of the thick dust reposing on them. At the end directly opposite the narrow entrance stood a small, overworked table, and behind it sat a lean, bespectacled, middle-aged man, bending over a small buckle of wood and measuring on it a scrap of cloth. At his elbow, on top of a heap of crumpled papers, lay a pair of shining scissors.

I saluted the man very warmly and discreetly. He returned my salutation without looking at me. When I explained to him my mission and gave him all the particulars, he again refused to honour me even with a side glance and, continuing the work in hand, asked carelessly and dryly, "Is your time of gold?"

"No," replied I as carelessly and dryly, "not even of tin."

"Then come back in two hours."

I went back after two and a half hours and found the man still bent over the same buckle, trimming carefully with the scissors the edges of the cloth he had pasted on it. To my question if he had finished my order, his curt and dry reply was, "Come back in two hours."

I was quite put out by the man's provoking indifference to me and by his utter carelessness of his promise and my time. I felt sorry for having said to him, though jestingly,

that my time was not even of tin. To remonstrate with him, however, would have been quite foolish on my part, since I knew of no one else who could satisfy my need. So I contented myself with a very mild protest which I followed with a gentle request not to disappoint me the second time. Without a word of apology, and without lifting his eyes from the work in front of him, he repeated in the same voice and manner what he had said a minute before, "Come back in two hours."

The two hours passed, and I went back to the man fully determined not to leave his shop except with the buckle in my hand. I had decided, in case he was to disappoint me again, to turn all my heavy artillery on him and tell him in plain words what I thought of a mean liar like him. In fact I had prepared a diatribe, each word of which was a stick of dynamite. But no sooner did I find myself within that "hole in the wall" than I heard the man say to me, 'Have you no other business to attend to than this buckle!"

"Of course," said I gruffly. "I have many, many errands; but this is the most important of all, since the buckle is not for me but for a neighbour of mine who asked me to fetch it. And I would not go back to my village without it. Please understand that."

"Since the thing is of so great importance for you, come back for it in two hours, and you shall find it ready."

I was dumbfounded with indignation, and thought the moment opportune for touching off the dynamite I had prepared for the occasion. But somehow it failed to ignite. My memory was suddenly entirely blank of all the invectives I had stored away in it just for that moment; while my tongue refused to utter anything more explosive than "Please, my friend, do not disappoint me this time; for my village is away up in the mountains, and the road is rough and dangerous, and I must be back there before the sun is down. Do appreciate my position."

When the two hours were spent, I again hurried back to that "hole in the wall" which I had begun to detest, even to dread. I found the man in almost the same pose, but instead of trimming the buckle he was trimming his finger-nails with the scissors. Before him on the table was spread a newspaper on one end of which rested a small, brownish cardboard box. Contrary to what I had been expecting, the man received me with a broad smile, and pointing to a chair opposite his, said to me most gently and open-heartedly, "Sit down, please. I shall finish the buckle for you immediately after I finish trimming my nails. Don't you wish to trim yours? I'll give you good scissors."

For the first time he lifted at me his small, round and greenish eyes in which I glimpsed a lustre very much like that of an eyeball bathed in tears. But the man was not

weeping; he was smiling, and the strange smile slowly spread over his long, sallow face, giving it an expression unlike anything I had ever seen in my life. The smile intrigued and puzzled me, and no longer did I know what to think of the man and what to say to him. I felt that the indignation he had aroused in me before was slowly turning into something akin to admiration. For the man spoke and acted without any affectation, and with no feeling of having committed any wrong against me by outraging my sense of the proper and the correct. Therefore I met his queer offer of the scissors for clipping my nails with the words, "Thank you, friend. My nails are not in need of trimming. My only need at the moment is to be on my way home. I wish you would finish the buckle for me and let me go."

"I wish you would clip your nails first, and then go."

"But I told you that my nails are in no need of clipping. In fact I took care of them yesterday."

"You may have taken care of the nails on your fingers; but your other nails, it seems to me, you pay little attention to."

"What other nails do you mean?"

"I mean the eye, the mind and the heart nails."

Abashed by his remark, I began to think that the man was muddled in the head, and so I made no retort in the hope that my silence would cut the conversation short and induce the man, once done with his nails, to turn to my buckle. But my silence seemed to have the reverse effect on him, for after a short pause he went on, "A wolf does not clip his claws; for they help him to defend himself and to fill his belly; they are essential weapons for his life. Whereas a man clips his nails, for they are to him a hindrance, an annoyance, and he has other, more effective weapons for defending himself and for procuring his food. A wolf, when famished and with no other food in sight, feels no scruples about killing and devouring a fellow wolf. His ferocity is a matter of pride rather than shame for him. A man is ashamed of being ferocious, and would not devour a fellow man. Should he murder a fellow man, and should his own conscience not rebuke him, the conscience of the men and women about him would. All of which means that ferocity, blood thirst, gluttony, hate, anger, vengefulness and the like are nails, or claws, which, if becoming to the beast, are not at all becoming to man. Therefore must they be clipped by all who wish to be deserving of the honourable title of Men, and who would live in peace with their fellow men. Don't you agree with me?"

The man spoke with his eyes on his nails and on the scissors in his hand. Each time a nail-paring fell on the newspaper in front of him, he would pick it up carefully and put it in the box at his elbow. Not only was I fascinated by his movements; I was also astonished to hear such words from such a man in

such a shop. He made me almost forget the thing which had brought me to him out of my mountain retreat. At the thought of the buckle I looked at my watch and jumped up to my feet as one suddenly stung; the day was well-nigh spent.

"One more minute, my friend," said the man slowly and firmly, motioning me to sit down again. "Don't be impatient. Impatience, too, is a nail which should be clipped. Believe me. There is nothing in the world worth being impatient about. The whole world is not worth a nail-paring; whereas a nail-paring may sometimes be worth a whole world."

To which I replied in anguish and despondence, "But the buckle which you have been promising to make for me since early morning and have failed to make, is now of more value to me than all the worlds and all the nail-parings. Won't you be good enough to finish it for me as quickly as you can?"

"How very impatient you are! Here it is. Take it. It was finished ten minutes after you gave me the order."

"And you had the heart to keep me shuttling for it all day? How cruel of you! What was your purpose?"

"I wished to test your metal." The broad, innocent smile with which the last remark was made totally disarmed me. Instead of upbraiding him further I found myself saying rather lukewarmly and naïvely:

"Test my metal? But what have you to do with me—a mere stranger, a bird of passage in your life?"

"Sufficient for me to meet you once in order to know that I have met you times without number in the past, and shall meet you times without number in the future. One is the road we all travel; and road-companions are responsible the one for the other."

"Do you test all your customers in the same way?"

"Not every customer is a man, nor is every man worthy of being tested."

"In my judgment it would be far more fitting for you, and far more worthy of your talents, to leave this stuffy hole and go out into the wide world to teach men and women how to clip their nails, the seen of them and the unseen. Don't you think so?"

"Yes, if only I had perfected the art of nail-clipping. But I am yet an apprentice; and an apprentice should not pose as a master."

"I have been observing how painstakingly you pick up each nail-paring and put it in that cardboard box. Should I take that as an excess of zeal for cleanliness on your part, or have you another purpose in mind?"

The question was asked very simply and without the slightest ulterior thought; but the effect of it on the man was amazing. Instantly he raised his head and fixed me with two unflinching eyes. Then, clearing his throat as would a singer before

starting to sing, or an orator before speaking, he went on to say quite ponderously, "With me nail-clipping is an act of devotion. Each time I clip my visible nails I clip with them my invisible ones, which are my sins. Each paring is a witness to some sin of commission or omission I have perpetrated. And let me tell you, friend, that sins grow like nails and, if left unclipped, are likely to tear our own skin and to strangle us in the end. Therefore am I so careful in preserving the slightest bit of a paring of my nails. I have it in my will that this box be put with me in the coffin, that I may face my Judge at the Last Day with all my sins as witnesses against me. My advice to you—and I give it freely and wholeheartedly—is to do likewise."

On hearing that from the man, my initial doubt of his sanity became almost a conviction. So I said to him mockingly, "It is very precious advice, indeed; and I shall surely go by it from now on. But will you tell me who passed it on to you before it became possible for you to pass it on to me? Or was the invention your own?"

"It was my father—bless his memory!—who was the first to discover the potency of this practice. From him I inherited it. So great was his faith in it that he died on the gallows for the sake of a nail-paring. Did I not say before that a nail-paring may sometimes be of more worth than the whole world?"

I shook my head and said:

"Excuse me, friend; but I can hardly believe that a mere nail-paring would lead to the gallows."

"Believe it; for stranger things happen in this strange world. My father was an excellent carpenter and an exceedingly pious man. He used, as I already told you, to collect his nail-parings as I am collecting mine. His neighbours became aware of the fact and began to mock him behind his back. One day there came to his workshop a bevy of mischievous children and found him in the devotional act of paring his nails. A paring flew off and fell in front of one of the children who picked it up and ran out as fast as his feet could carry him. Father, grasping an adz by his side, ran after the boy shouting, 'Stop, or I'll kill you with this adz!' The boy did not stop. So my father threw the adz at him and happened to hit him on the head and kill him on the instant. The judges and the people in general could hardly believe that a righteous man like my father would commit such an outrage for the sake of a nail-paring. But the rope of the gallows believed it, and tightly embraced my father's neck until he suffocated."

Having delivered himself of so much, the man stopped talking; whether because he had no more to say, or because of the sad memories the sad end of his father must have evoked in him—I could not tell. But I seized his silence as an excellent opportunity for taking my leave. So I rose to my feet, laid a

piece of money on the table, twice the amount required, and putting forth my hand, started to thank the man profusely for the beautiful buckle, as well as for his rare sermon and valuable advice. He took my hand in his and squeezed it so hard that I almost cried for mercy. Then, staring at me long and hard, he suddenly broke out in impeccable English, the conversation up till then having been carried on in Arabic, "Are you strong?"

The question was put so suddenly and with so tremendous an emphasis that I hardly knew how to take it and with what words to meet it. To extricate myself in the quickest and easiest way possible, I simply shrugged my shoulders and pointed to my frail body as if to say, "How can a man of my size and build be so strong?"

Whereupon he grabbed me by the shoulders, and shaking me violently, blared out, "I don't mean the strength of bone and brawn. That is for the bear, the buffalo and the elephant. I mean the other strength —the strength to control yourself. Are you your own master? If you are not, would you be mastered by a trifle such as you came to seek of me today? To master oneself—one's appetites, emotions, thoughts and passions—that is strength, my friend. Every other strength is but a nail to be clipped."

Saying that, the man struck the table with his fist so violently that everything on it was made to jump, including the box with the nail parings which fell to the floor and spilled all its contents. When he saw the result of his excessive zeal, the man stood transfixed for a moment, his eyes glassy and wide open, his whole body shaking, and his face becoming deathly pale. Then he scrambled from behind the table and started looking nervously and excitedly for the spilled nail-parings, collecting them religiously one by one. It was a rare occasion for me to sneak out in a hurry, and I seized it without delay. Even when several paces away from the shop, I could still hear the man's trembling voice repeating, "Ah, great, very great is my sin...."

MIKHAIL NAIMY

NEW BOOKS AND OLD

THE PHILOSOPHY OF SARVEPALLI RADHAKRISHNAN *

This volume, the seventh in the series, is an important addition. It shows that the Library of Living Philosophers is not a library of living *Western* philosophers. It honours not merely an Eastern philosopher but the ancient idealistic tradition, now on the decline in Europe and America; for Dr. Radhakrishnan is a great representative of that living tradition. The volume discusses very meaningful and relevant issues of practical concern to all of us: the attitude of the Semitic religions on the one hand and of Hinduism and Buddhism on the other; the spiritual basis of democracy in Eastern religions and its scientific basis in Western thought; freedom and social order; ideological differences; international understanding and world peace. The book conveys the message of a "Spiritual Religion."

The significance of Dr. Radhakrishnan's works to contemporary thought is twofold. First: the national aspiration, which found expression in Gandhi and Tagore, comes to an intellectual awareness of its philosophical heritage in Radhakrishnan's *Indian Philosophy*. As Shri M. N. Roy puts it: "The credit for raising the politically motivated religious and cultural revivalism to the level of academic philosophy belongs to Radhakrishnan." Dr. Radhakrishnan is not another commentator writing in English on our philosophical texts and offering us another variant of Vedantism. His research has showed that the fundamental truths of the Vedanta are not confined to time and place; nor are they "cultural" traits. He says:—

> In my writings my main contention has been to make out that there is one perennial and universal philosophy which is found in all lands and cultures, in the seers of the *Upanishads* and the Buddha, Plato and Plotinus, in Hillel and Philo, Jesus and Paul and the mediæval mystics of Islam. It is this spirit which builds continents and unites the ages that can save us from the meaninglessness of the present situation and not any local variant of it which we find in the Indian tradition. It is absurd to speak of any Indian monopolies of philosophic wisdom.

How desirable it would be if this audacious frankness were discernible in the writings of philosophers on Comparative Religion!

The volume opens with an essay by Radhakrishnan on: "The Religion of the Spirit and the World's Need: Fragments of a Confession." It is an intellectual autobiography. There is in it vision and inspiration. In this essay, among other things, Dr. Radhakrishnan distinguishes between Religion and religions and pleads for the re-discovery of the basis of civilization in spiritual values and the unity of human nature. The hope for the transformation of man is through "Religion" and not through "religions." Dr. Radhakrishnan says:—

> The mandate of religion is that man must make the change in his own nature in order to let the divine in him manifest itself. It speaks of the death of man as we know him with all his worldly desires and the emergence of the new man. This is the teaching not only of the Upanishads and Buddhism but also of the Greek mysteries and Platonism, of the Gospels and the school of Gnosticism....
>
> There are no fundamental differences among the peoples of the world. They have all the deep human feelings, the craving for justice above all class interests, horror of

* *The Philosophy of Sarvepalli Radhakrishnan.* Edited by PAUL ARTHUR SCHILPP. (The Library of Living Philosophers. Tudor Publishing Co., Cambridge University Press, London. New York, 883 pp. 1953. 63s.)

bloodshed and violence. They are working for a religion which teaches the possibility and the necessity of man's union with himself, with nature, with his fellow men, and with the eternal spirit of which the visible universe is but a manifestation and upholds the emergence of a complete consciousness as the destiny of man. Our historical religions will have to transform themselves into the universal faith or they will fade away. This prospect may appear strange and unwelcome to some, but it has a truth and beauty of its own. It is working in the minds of men and will soon be a realized fact. Human unity depends not on past origins but on future goal and direction, on what we are becoming and whither we are tending. Compared with the civilization that is now spreading over the earth's surface, thanks to science and technology, the previous civilizations were restricted in scope and resources Scientists claim that organic life originated on this planet some 1,200 million years ago, but man has come into existence on earth during the last half million years His civilization has been here only for the last 10,000 years. Man is yet in his infancy and has a long period ahead of him on this planet. He will work out a higher integration and produce world-minded men and women.

The eternal religion, outlined in these pages, is not irrational or unscientific, is not escapist or a-social. Its acceptance will solve many of our desperate problems and will bring peace to men of good will.

This is the personal philosophy which by different paths I have attained, a philosophy which has served me in the severest tests, in sickness and in health, in triumph and in defeat. It may not be given to us to see that faith prevails; but it is given to us to strive that it should.

There are 23 critical essays, 14 by foreign scholars and 9 by Indians, analyzing and discussing Dr. Radhakrishnan's philosophy. The essays are stimulating reading and reveal the wide influence of Radhakrishnan's writings. It is impossible to state in a review the difficulties and objections which Radhakrishnan's critics raise but he does reply to them and the reader will find his answers illuminating.

The editor of this series told me that he was present at a lecture of Dr. Radhakrishnan's at the University of Chicago. At the end of the lecture, he went up to Radhakrishnan and proposed to have a volume on him in the series. Dr. Radhakrishnan replied: "No, I don't belong there." His modesty seemed to continue to be unyielding. We must, therefore, rejoice that Prof. Paul Arthur Schilpp was able to prevail upon Dr. Radhakrishnan (who was described to me by the President of an American Foundation as a "strong" man!) and congratulate him on the production of this volume.

N. A. NIKAM

Science and the Social Order. By BERNARD BARBER. (George Allen and Unwin, Ltd. London. 288 pp. 1953. 20s.)

Science is often regarded as something special, something which only scientists, a supposed special race, do. The same attitude is extended towards "the poet." Yet practically everyone is a poet: the man who is given that name is only a person a little less dreamy, a little less doped, a little more awake than the others. A scientist is only a person more interested in the study of nature than others, more anxious to be accurate, more devoted, more true, more rational.

This is really the starting point of Mr. Barber's book:—

...this is the essential point from which our whole investigation starts; that the germ of science in human society lies in man's aboriginal and unceasing attempt to understand and control the world in which he lives by the use of his rational thought and activity.

And he cites Professor Percy Bridgman, the Nobel prize physicist, as declaring: "I like to say there is no scientific method as such, but rather only the free and utmost use of intelligence."

Mr. Barber, in recognizing the universality of human rationality, has set himself to examine its characteristics closely and to show its connection with science—especially social science. The scheme of his book falls into a discussion as to the nature of science, its historical development, its place

and control in society, its organization (especially in America) and, of course, its future or "prospects." In short, it is an American *treatise* of the usual thorough-going and painstaking sort. It helps to clarify our thinking and to bring us nearer the day when, in the words of Mr. Barber, "social science comes of age with its sisters, the natural sciences."

JOHN STEWART COLLIS

Juvenile Delinquency: A Short Text-book on the Medical Aspects of Juvenile Delinquency. By J. D. W. PEARCE. (Cassell and Co., Ltd., London. x + 395 pp. 1952. 25*s*.)

In the brief introductory chapter giving the historical background to his subject Dr. Pearce tells us, "Juvenile Delinquency may be defined quite simply as anti-social conduct in the young and the youthful."

His work is described as "A Short Text-book on the Medical Aspects of Juvenile Delinquency" and is addressed to those people whose work among children calls for a wider knowledge of the various aspects of the problem: magistrates, medical men, probation officers, social workers, teachers, and the like. They, and indeed any intelligent person interested in the welfare of children, will find much, including the medico-legal information, that is both helpful and stimulating in Dr. Pearce's book, though he himself, throughout, urges the need for a cautious and critical approach to the vast subject, about which, in spite of the rapid increase of knowledge made during the last half-century, much yet remains to be discovered.

It is surely a pity that such an important subject should be drawing more and more into service the increasingly lavish jargon of the technical experts. By doing so it erects barriers which intimidate and alarm ignorant parents, who in consequence are most reluctant to take their problem children to the Child Guidance Clinics, and in numerous cases boys and girls who might have been helped at an earlier stage, only reach the psychiatrist through first appearing at the Juvenile Courts.

Dr. Pearce, whose own experience with difficult children is considerable, has much to say on the subject of classification; he divides his cases into nine different groups, including among them: instability of temperament, environmental influences, organic disease, anxiety and unhappiness, moral and intellectual defects. He describes his final section: "Delinquent Character Resulting from Other Non-classifiable Causes." Each group gets its own chapter which is documented vividly by notes from actual case-histories. His final group chapter well illustrates the author's own care and caution; believing in team work, he is firmly against too hasty diagnosis, but of course psychiatry is a rapidly widening field of practice and discovery, and much new information is coming forward so that eventually the patient whose case cannot be accurately classified will be rare indeed.

Dr. Pearce's view-point is both moderate and humane, he writes of the various kinds of treatment lucidly, and has included a thoughtful chapter on the prevention of delinquency.

While his book is largely devoted to what is taking place in England, he makes reference to the theories and writings of various American and other European psychiatrists, for, as he points out, by learning what other people are doing "one is kept vigilantly critical of one's own theories and beliefs." It is to be regretted that his wide critical survey of the literature on the subject includes no mention of *Ask the Children* by the Honorary Adviser to the Government of Madras in Child Psychology, Dr. Ford Thomson, whose brilliant work on behalf of children in trouble led to such sweeping reforms in the Certified Schools of South India.

JOHN HAMPSON SIMPSON

Eclipse of God. Studies in the Relation between Religion and Philosophy. By MARTIN BUBER. (Victor Gollancz, Ltd., London. 192 pp. 1953. 15*s.*)

Like all books which attempt to define the nature of God, these studies on the relation between religion and philosophy are difficult for the ordinary reader.

Neither Buber nor his translators have made them easier, for with the characteristic literary laziness of philosophers, they use obscure words rather than accept the discipline of achieving lucidity. Philosophy cannot perhaps avoid such portentous terms as "anti-anthropomorphic" but it could surely find comprehensible alternatives for "conceptual formulation," "actualized," "apodictically," "eternalization," and "contextual situations." A pseudo-philosopher trying to impress his readers could hardly achieve clumsier examples of the type of writing which the late Sir Arthur Quiller-Couch called "jargon."

Having brought himself to endure these periodic verbal massacres, the specialist will find much to reward him in Buber's thesis that "Eclipse of the light of heaven, eclipse of God... is the character of the historic hour through which the world is passing." The followers of Gandhi, like the disciples of Buddha will also agree that "one misses everything when one insists on discovering within earthly thought the power that unveils the mystery." Whatever the expedients by which men seek to exclude Him from reality, God still lives in the light of His eternity. It is not God who is slain, but we, the slayers, who remain in darkness.

Buber develops his theme in chapters on the relationship between "Religion and Reality," as well as "Religion and Philosophy"; on the "Love of God and the Idea of Deity"; on "Religion and Modern Thinking"; "Religion and Ethics." For him the progress of every historical religion is a conflict between the religious element and "the non-religious elements which invade it from all sides—metaphysic, gnosis, magic, politics, etc." All religious reality begins with what Biblical religion calls the "fear of God."

In criticizing the modern form of philosophic arrogance which seeks to embody the divine within the human, Buber includes descriptive vignettes of such recent or contemporary thinkers as Whitehead; Hermann Cohen (the last of Kant's greater disciples); Nietzsche, who proclaimed that "God was dead"; Sartre and Heidegger, the Existentialists who differed radically in their attitude towards religion; and Jung, the leading psychologist of our day, who recognized a "reciprocal and indispensable relation between man and God," and saw God, not as dead, but still to come.

The omnipotent selfhood of the hour, Buber concludes, can acknowledge "neither God nor any genuine absolute which manifests itself to men as of non-human origin." He finds hope in the historic certainty of a new epoch, to be determined by forces still invisible, wherein the divine light, which can be eclipsed but never extinguished, will shine forth clearly for a re-born and responsive generation of men.

VERA BRITTAIN

Sense-Perception and Matter: A Critical Analysis of C. D. Broad's Theory of Perception. By MARTIN LEAN (The International Library of Psychology, Philosophy and Scientific Method. Routledge and Kegan Paul, Ltd., London. ix + 217 pp. 1953. 21*s.*)

This is not a book for the ordinary reader. By this I mean that a passing interest in philosophy is not likely to be intensified by an attempt to study Martin Lean's essay, for except for those who understand the jargon of the modern philosopher, this work will be almost un-understandable.

Briefly, the author has set out to analyze the idea of "sense-data" being used to explain perception as exemplified in the writings of Prof. C. D. Broad, an eminent 20th-century philosopher. Broad, in company with other famous philosophers such as Russell, Hume, Moore, Locke and Berkeley, holds the view that in regard to such physical objects as, say, a human hand, a pen or sheet of paper we are not only unable to state with any certainty that they actually exist, but if they do exist they are quite different from what we think they are. This philosophy is called sense-datum analysis.

Martin Lean believes that the difficulty of accepting this "sense-datum" approach could be avoided by careful attention to logical ordinary language. This may well be, but the trouble is that his own explanations and criticisms are far above the head of the general reader.

The work is divided into six chapters. In the first Dr. Broad's statement of the problem is discussed. In Chapter II Lean criticizes Broad's theory that the common forms of expression now merely represent the simple analyses made by our prehistoric ancestors. Chapter III deals with 'The 'External' Reference' of Perception"; Chapter IV: "The 'Logical Question' and the Alternative Theories"; V: "The 'Causal Question,'" and VI: "The Sensum Theory." The work is one of over 130 volumes published in The International Library of Psychology, Philosophy and Scientific Method.

When philosophers fall out it is hard indeed for laymen to give a balanced judgment, but the author has made a valiant attempt to explain just how "the sense-datum" approach, "far from being epistemologically neutral, separates perceiver and 'external world' from the start by a logically impenetrable veil."

A. M. Low

Religion and the Modern Mind. By W. T. STACE. (Macmillan and Co., Ltd., London. vii+301 pp. 1953. 21s.)

The title is significant, for although Professor Stace does in one place say that the conflict of modern culture is between science and religion, yet the intention and conclusion of his book is that the conflict is between religion and an attitude of mind which in none of its positions is in logical dependence on any discovery of science. In the first part of the book a notable contribution has been made to uncovering the psychological causes which have brought this conflict into being.

The basic assumption of the thinking of modern man is that a mechanical explanation of the universe excludes the possibility of a teleological explanation. This is a negative and confused assumption. From it modern man has taken two decisive steps: he has reduced values to a matter of taste or expediency and has affirmed that no value judgment can be a statement, true or false, about any thing, that it is only a statement about the individual who makes it. This is not a scientific discovery; it is a nihilistic attachment to the objective world. So man has placed himself, to no purpose, in a purposeless universe and has made himself sick with anxiety and despair.

It is not the intention of Professor Stace to halt at the exposure of this darkness of the mind and of the development of the irrational ties with the scientific revolution of the 17th century which has led to it. His intention is to affirm, upon the testimony of the great mystics of all ages, that there is a way out of this darkness, an experience of wholeness possible, and a destination available to man. "The natural order and the eternal order intersect in the mystic experience.... Man is an inhabitant of both worlds and in the mystical vision he can have direct experience of the eternal order."

In this book the foundations of scepticism are systematically undermined.

E. F. F. HILL

Horace's Complete Works. Introduction by DR. JOHN MARSHALL. Everyman's Library, No. 515, Classical. (J. M. Dent and Sons Ltd., London. xxxii+262 pp. First published in this edition 1911, last reprinted 1953. 6s.)

Kipling's schoolboy, when told by his master that Horace was "utterly untranslatable" felt it a gross injustice that in those circumstances *he* should be asked to translate him. Others, however, have braved the impossibility, and this Everyman reprint of the whole of the poet's works in English proves that the attempt meets a real need. In this volume Odes and Epodes are by Dr. John Marshall, whose version dates from 1903, the Satires and Epistles are in the prose of the 18th-century Christopher Smart, and the "Art of Poetry" by the Earl of Roscommon.

Since it is the Odes that matter to the modern reader it may be said at once that Dr. Marshall's version has great merits; it is in simple language and easy rhythm. What it fails to retain (and one may doubt if any translation could) is the majesty of the Latin, which even in these short songs, many of them on light-hearted subjects, has always the splendour of Rome's golden days. Horace, the friend of Maecenas and Virgil, stood close to the imperial court of Augustus, and reflected as much as Virgil the grandeur of the only empire in history that has been loved by its subject races and despairingly regretted after its passing.

Another sign that these poems are the product of an imperial age is the note of religious scepticism due to the flooding of Rome, the world capital, by the varied faiths and mythologies of the many races it ruled, a fact which leads Dr. Marshall in his Introduction to draw an analogy with the British Empire at the date when he made his translation. Certainly Horace has no sympathy with Oriental faiths or with Occultism: "...seek not to know what Heaven hath hid....Tempt not Chaldean horoscopes!" is his famous advice to Leuconoé; and when he describes himself as "spare and infrequent pietist" (not a very good rendering of *parcus deorum cultor at infrequens*) it is hard to take very seriously his story that he has been converted to religion by a thunder-clap out of a clear sky!

No, Horace is the perfect man of the world, but with a most sincere admiration for all the natural virtues, patriotism, courage, civic integrity, the sturdy life of farm and field. No wonder his works have been a rosary of maxims for posterity, and to none has his philosophy been more congenial than to the English race. "I shall not wholly die" he said modestly, and Time has vindicated him.

D. L. MURRAY

The Pilgrim Church: An Account of the First Five Years in the Life of the Church of South India By A. MARCUS WARD. (Epworth Press, London. 216 pp. 1953. 10s. 6d.)

As Mahatma Gandhi so often emphasized, a major obstacle in the way of the work of Christ in India has been the divisions between the various branches of the Christian Church. What is an intelligent Hindu or Moslem to think of an organization working in the name of one Lord and Master which is divided into 72, or is it 272, separate sects and denominations, each of which regards itself as possessing sovereign rights and insight in relation to Christian truth and action and a large number of which, officially at any rate, regard the rest as teaching and practising grievous errors, if not worse? All honour then to the courageous men and women who have started the movement towards reunion of the Christian Churches—thus setting an example to the whole world—in southern India. This record of the first five years of the new United Church shows on the one hand the fundamentally divisive nature of ancient rites and creeds, not genuinely naturalized—or should we not say,

naturalizable—to the Indian soil; and on the other hand the gradual spreading of the spirit of good-will and fellowship, without which any outward reunion would prove to be merely a hindrance and a peril. In the past, as *The Pilgrim Church* points out, the tendency has been for the foreign missionary to make everything, including the mistakes, on behalf of the Indian Christian: and thereby to perpetuate divisions. Now, however, we have a new community in which leadership is effectually in Indian hands and in which the will to bind up the wounds of Christ—for this is what is really meant by re-union—is becoming paramount. "No Church can be led by the Holy Spirit which insists on standing still." "Our differences need not divide us: given tolerance and affection, they will breed wideness of spirit and a creative variety" These are great principles. So is the conviction, bred by a study of this book, that the way of federation and of federation-in-action through the joint tackling of great tasks is to be chosen rather than the way of integration

J. S. HOYLAND

The Art of Primitive Peoples. By J. T. HOOPER and C. A. BURLAND. (The Fountain Press, London. 168 pp. 116 photographs of specimens from the Hooper collection by R. H. BOMBACK. 1953. 42*s.*)

"Whatever else he may be the artist is a man of truth and cannot help striving to tell the rest of the world what he believes." Mr. Burland's view is an excellent one on which to base a study of primitive art. We cannot look at the wood carvings of the Congo or the ancestral masks of New Guinea without being aware of the sincerity of their creators. There is no question of pandering to a fashionable market, of being abstract to avoid a photographic likeness, or of attempting an exact copy of nature. The primitive artist simply sets out to express what he feels in forms of great subtlety and beauty.

Armchair ethnologists, as perforce most readers are, will be grateful to the authors of this book for presenting in so readable a style a survey of the visual and functional arts of primitive peoples. Mr. Hooper has contributed a Foreword and a descriptive account of the 116 photographs of *objets d'art* in his private collection. These fine illustrations enable us to enjoy and admire the work of primitive artists of Polynesia, Melanesia, Arctic America and Negro Africa.

Mr. Burland's part in the book has been to reveal primitive art in a language that will render it fascinating to the ordinary reader. He contends that the primitives are not our intellectual inferiors. He does not hold the often quoted "scientific" view that the wheel created the superior race of the civilized. He cannot feel that a few clumsy carriages and tread-mill cranes explain the genius of Bacon, Shakespeare, Campion and Raleigh, and delightfully points out how the witty and charming American Indian girl, Princess Pocahontas, had no difficulty in fitting into Jacobean society in England.

Very rightly, he emphasizes the similarities of approach by artists throughout the world. The artist who designs a Polynesian canoe paddle, or hews out a Haida Indian wooden ceremonial ladle, or carves a bizarre Bundu Juju mask, is a man with family and friends, experiencing intimate relationships and emotions similar to those of all mankind. The strangeness lies only in the outward trappings of life.

Few will disagree with his conclusion that a wider study of Man is an urgent necessity at this point in history. All will find something to entertain or enlighten them in this book. The plates of the Hooper Collection alone are a voyage of discovery into an enthralling primitive world.

DENNIS GRAY STOLL

The Ancient Secret: In Search of the Holy Grail. By FLAVIA ANDERSON. (Victor Gollancz, Ltd., London. 288 pp. Illustrated 1953. 25*s.*)

No one who reads this book will doubt the extent of Lady Flavia's reading, but whether her suggestion that the Holy Grail is identical with the Urim of Moses will command assent is another matter.

To attempt here a critical analysis of this work is manifestly impossible, but at least we can consider briefly those parts bearing directly upon the Urim and Thummim. On page 70 is an illustration taken from a book by Raphael, entitled *The Astrologer of the 19th Century.* This sketch, it is claimed, was copied from an ancient German manuscript, and is said to represent a crystal named "Thummim or Urim." Even assuming the existence of the alleged German manuscript, which appears otherwise unknown, the "or" in the description seems odd.

However, Lady Flavia states that the meaning of the Hebrew words are "perfect" and "light." This is not quite accurate, for they are the plural forms of Thum and Aur and mean Truths and Lights. But to proceed, on page 217 we are given a quotation from the *Zohar* where the term Urim is said to signify

> ...the luminous speculum, which consisted of the Divine Name of forty-two letters by which the world was created. Whereas the Thummim consisted of the non-luminous speculum made of the Divine Name as manifested in the twenty-two letters.

Here, however, Urim clearly refers to the Yetziratic World, for the Name of forty-two letters is composed of the seven six-lettered Names of the Yetziratic Palaces; while the twenty-two letters, as the manifestation of the Divine Name, represent Assiah, the material world. The correspondence is thus with the Paradisiacal and Terrestrial Worlds, the former being the luminous and the latter the non-luminous images of the Higher. Compare *Gen.* I. i, where ATh-HShMIM VATh-HARTz is defectively rendered as "the heaven and the earth" with *Exod.* xxviii. 30, where the Urim and Thummim are first mentioned as ATh-HAVRIM VATh-HThMIM.

Apparently unaware of these fundamental Qabalistic ideas, Lady Flavia uses the passage quoted to support her supposition that the Urim is a crystal and the Thummim a reflective bowl. That the Holy Grail, whether the actual Chalice of the Last Supper or not, was a most powerful focus for the "rays" of the Divine Light, Wisdom and Beneficence few will dispute, but in Israel it was in the Holy of Holies that the Divine Shekinah or Visible Splendour of God manifested.

E. J. LANGFORD GARSTIN

The Conquest of Devil's Island. By CHARLES PEAN. (Max Parrish, London. 188 pp. 1953. 10*s.* 6*d.*)

The Conquest of Devil's Island is written by Charles Péan, an officer of the Salvation Army in France, who went to the Penal Settlement in French Guiana, commonly known as Devil's Island, in 1928 and reported on conditions there and returned in 1933 in charge of the Salvation Army's mission to the Penal Settlement and remained until the Settlement was closed in 1952.

The Penal Settlement was founded in 1842 to colonize French Guiana with convicts sent from France and her colonies, in accordance with ideas then prevalent in Europe that transportation of convicts overseas was a suitable instrument for colonization. But while other Colonial Powers abandoned transportation before the close of the last century, France continued it half way through this century. As an instrument of colonization it has been a ghastly failure.

Charles Péan describes the inhumanities of the various camps in the Settlement into which the convicts were divided, depending on whether they were *transportés*: *i.e.*, convicted of the more serious crimes, such as homicide;

or *relégués*: old offenders between 21 and 60 years of age who had been convicted of specified crimes; or *déportés*: political offenders. But the punishment which he censured most strongly was *doublage*: the liability of the convict to remain in French Guiana after the termination of his sentence for an equivalent period to his sentence if his sentence did not exceed eight years or for life if it exceeded eight years. This he considered more severe than the original sentence because the *libéré*, as the convict was then called, was turned out of prison and had to make his own living and that was impossible in French Guiana, as it was devoid of employment opportunities for the *libérés* or any one else.

French Guiana was little other than a penal settlement. The main purpose of the Salvation Army's mission was to improve the lot of the *libérés* until *doublage* was abolished and in that it succeeded. At the same time its officers in France pressed the French Government unceasingly to abolish the Penal Settlement and especially *doublage*. In June 1938 the French Government decided that no more convicts should be transported to French Guiana, but nothing was then done to repatriate those already there. The second world war accelerated this. The collapse of France and the cutting off of supplies compelled the prison administration to release the convicts and they escaped in large numbers to neighbouring countries. Some volunteered for military service. After the war the French Government decided to repatriate those left in French Guiana and from 1946 to 1952 shipments of convicts were taken away.

The *Bagne*, another name by which the Penal Settlement was known, had lasted a century and French Guiana was changed for the better by its passing. The Salvation Army had done a noble work, not only by improving the lot of the convicts and especially of the *libérés* in the last years of the existence of the *Bagne*, but in stimulating the French Government to bring to an end this evil. To that decision the Howard League for Penal Reform in England also contributed something by ventilating the inhumanities in the *Bagne* and influencing public opinion.

C. W. W. GREENIDGE

THE INDIAN INSTITUTE OF CULTURE

[This sensitive and poetic essay was specially written by **Miss Lucy Embury** of New Canaan, Connecticut, U. S. A., on the invitation of the Indian Institute of Culture. It was read and appreciatively received at a Public Discussion Meeting of the Institute, held on June 18th, 1953, at which Janab Mohamed Sheriff presided. "Earth and the Arab" breathes a sense of human fellowship that recognizes no frontiers and a grateful acceptance of beauty wherever found, whether natural or fashioned by the hand of man—both all too rare. The writer sent in a foreword to her essay the following message to her "honourable and honoured friends of India":—

"...To speak with you seems to me a great responsibility and a great privilege, for the spirit of your land stood in high flower before ever my land was found by voyagers from Europe. A voice from America is but the voice of a child addressing a Sage—that Wise Ancient whom we call India. So it is in all humility that.. these few words are sent.

"Even as butterflies, at Earth's invitation in the season of migration, lift fragile wings and dare the chartless miles of ocean, so these words lift invisible wings to cross the spaces of land and sea which divide me from you—carrying the gold pollen of gratitude and friendship!"—ED.]

EARTH AND THE ARAB

The Arab has become a man of cities. In the beginning he belonged to Earth, as did all Humankind. From Earth Man learned the Arts. Water and winds taught him to sing. Mountains and seas showed him the miracle of colours, and the animals—the hares and the camels—gave their fur for brushes, even as the soil itself gave metal-rust and plant-juices with which a man might paint. Sea-surge and shells and his own breath—these blent into one music. Primal Man was all ears and eyes and alert spirit. He lived close to mighty mystery, to untamed land and tameless waters, to silent stars and seasons striding in majesty overhead. All around him were glory and terror, prowling beasts and towering trees, vast stretches of sand too, shining by day, shimmering by night.

Fate placed the Arab upon the sand. Early he learned to know the irresistible, siren desert where small, desperate streams run between pink oleanders till the sands rise up and hide them. The sands are seldom quiet—they whisper and creep, cover over the works of humans and lift themselves in golden shapes against far horizons. Desert space and desert time are endless. Only cities rise and fall. Always Earth triumphant remains! So, long, long ago, the Arabs discovered, yet were not discouraged. They could not conquer the land but they could live upon it. Little by little, through the centuries, they coaxed camels, horses, sheep and donkeys into their service and partook of the fruits of trees. The stately date palm became their friend and the humbler olive. To those who respect her Earth gives liberally.

This bounty and beauty on every side, the wonders of land and sea—whence came they? Who made them? Watching, questioning, the soul of the Arab stretched up to touch God, the Great Creator. Out of worship and wonder the Arts come to birth. So it was with the first Arabs. So it was with the first artists everywhere, from India to Arabia, from Africa to Alaska.

No thinking being could sail the Indian Ocean, glimpse the gorgeous shells strewn lavishly over its floor, without some sense of awe, of reverence. A thousand, thousand bits of gleam within the shadowy depths to delight the searching eye or to lie unseen—a myriad beautiful sea-shapes born out of divine whimsy and joy! Of all the

"Seven Seas" the Indian Ocean is richest in shells, it is reported. On the shelf in this room where I write lies a Turban Shell, which conchologists call *Turbo imperialis*. Its shape and its exquisite iridescence suggest an Oriental turban and may well have been the Arabic weaver's inspiration. Arabic ships were coasting out to India before 650 B.C. and those hardy sailors no doubt brought home shells. The size and brilliance of these sea snails must have astonished them. They were used to small, silvery land snails which cling to and cover the desert bushes like brittle blossoms at certain seasons. I saw them in February literally by thousands on the thorn shrubs of the Sahara beyond Sousse, southern Tunisia, as we rolled inland toward Kairouan, once a great Islamic capital, still a place of pilgrimage. An arresting sight were these shelled creatures wreathed along the spiny branches with such flower-like effect!

Snails have the distinction of being the oldest unchanged form of life on our globe, according to Charles R. Knight, an authority on prehistoric animal life, whose murals enrich a number of American Museums. Before the waters were parted from the dry lands, as we now know them, the snails were creeping about in their spiral houses—little snails and medium-sized and large. The Green Snail (*Turbo marmoratus*) is giant among them—eight inches high—and from the earliest known ages was prized by Scandinavian monarchs, who mounted such shells in silver and studded them with gems for use as drinking cups. The uses which nations have made of shells is a whole story in itself.

Music has been made with shells by some peoples, and somewhere I have heard that a conch-shell, the *Shankha*, is the oldest wind instrument of India. But the Arabs listened to the sound of reeds which rustled along the river-rims. From these their herders' pipes were shaped—simple, clear-voiced instruments which fit their need and landscape. Upon the slopes where flocks graze one hears the age-old plaintive tunes today. The Arabs have more complex instruments, of course. The *rebâb*, for instance, a one-stringed sort of fiddle or violin with a box-like body from which plaintive tune is evoked by a bow. The *rebâb's* body has a frame of wood over which parchment is stretched. Its string is black horsehair, as is also the bow-string. Another type of Arabian fiddle, called *kemangeh*, has two strings and the player draws out sound with a shorter bow. Both of these are primitive instruments which any son of the desert may make for himself from materials at hand. The horsehair, the sheepskin, the small pieces of wood—these are available at every oasis.

At the courts of the Caliphs, in the cities of Syria and Arabia, far more elaborate and costly instruments were developed centuries ago. To Syria belongs the *oud*, a long-necked lute, faced with white wood inlaid with ivory—a graceful thing whose twelve strings (four wire, eight gut) are waked to life by a small plectrum. From Arabia into Algeria came the *kuitra*, shaped rather like a melon, with four pairs of catgut strings. Then there is the *kuniberi*, a guitar-type whose body is the shell of a tortoise. The *kuniberi* has only two gut strings and is also played with a plectrum. But the endless variations of Arabic musical instruments must be left to the connoisseur, the student with time to devote to this fascinating pursuit. For us, now, it is enough to know that wherever the Arab travelled, music travelled with him—a spirit echo and companion!

Bagdad during the 8th and 9th centuries became a great musical centre.

On all sides were heard the voices of male and female singers, accompanied by the tambura and the lute. They were the delight of the palaces of Bagdad, Damascus, and Aleppo in Asia; of Cordova, of Toledo, and of Granada in Spain.[1]

[1] F. J Fetis. *Histoire Generale de la Musique, depuis les temps les plus anciens jusqu'a nos jours.* 5 vols. (Paris, 1869.)

The renowned lute-player, Alfarabi,[2] who was able by his music to make his listeners laugh or weep or fall asleep as he chose, was summoned from his home in Spain to the court of the Caliph at Bagdad where he charmed the people of the city by his magical performance. Music is magic—a blend of earth-song and soul-song. The Arabs felt this, even those whose senses were blunted by the life of cities. At the heart of their capitals the Caliphs had rose gardens and running streams—small reminiscences of Earth's eternal song. And they coaxed minstrels[3] to their gardens, rewarded them with dinars. Gold gleams against the eye but gives no refreshment! This the surfeited rulers knew —coin for song—a cheap exchange.

Yet in the leisure of palaces the musicians and the physicians talked together, wrote treatises, penned theories down on paper with words. A "Book of Sounds" was written by Chalil, a "Theory of Composition" by El Kindi. A physician of the 11th century, Ibnol Heisem, expounded "The Influence of Musical Melodies on the Souls of Animals" Even earlier, the celebrated philosopher-physician known to the West as Avicenna, but to his own race as Ibn Sina, recognized the healing power of music over troubled minds. Avicenna was born in the year 980 A D. at Bokhara, a place of mosques and melilot. An extraordinary man who administered medicine to several Sultans and whose medical system long remained the standard for succeeding generations. The closing years of his life were spent in Hamadan, Persia, where he died (1037 A. D.) after faithful service as Vizier to the Amir. Music was indeed a potent master, a moral force—so Hadji Chalfa taught, saying that

> the soul which has been ravished by melody longs to behold higher beings, to share in a purer world; so that even spirits which are darkened by the grossness of the body are by it prepared for, and rendered susceptible to, intercourse with the Figures of Light which stand before the throne of the Almighty.[4]

These things have long been known by the East, both the Near East, where mostly the Arabs reside, and the Far East where India reigns. India, mother of many dreams, rich in wisdom. The East has never cut herself away from reverence and mystery, as has the West, to its loss. A skyscraper spawns no souls and songs as does a forest. Some seasons ago Dhan Gopal Mukerji was speaking in this country, relating how flute-music held a wild animal in spell beyond his window—a leopard, I think it was. He told, too, of his boyhood education, of sitting on a mountainside with his teacher, listening in silence—the two together—to the breathing of the grasses. It seemed to me then, and it seems to me still, a marvellous way to educate a child! Attunement to the Earth, a oneness with it—this is the first song of wisdom, of inner light. O unseen friends of the ancient East, do not forego your sagacious ways, I beg of you! Starvation of body is less terrible than starvation of soul.

Lately I have been rereading Laurence Binyon's book, *The Spirit of Man in Asian Art* [5] His contemplation of Oriental prints flowered into illuminating, sympathetic sentences. He speaks of how science has slashed life into small fragments and of how mastery of Nature for material uses has destroyed the wholeness of life here in the West. He extols the intuitiveness of the true artist because "he is more complete, because in him the life of the senses, the life of the intellect, and the life of the emotions combine into one. *He thinks through feeling....*" The italics are mine. "There is no history of human happiness." So Binyon writes.

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[2] Carl Engel. *An Introduction to the Study of National Music.* (London, 1866)

[3] John Frederick Rowbotham. *A History of Music.* 3 vols (London, 1885)

[4] Quoted by Ambros from Chalfa's own sayings

[5] (Harvard University Press, Cambridge, Mass., U. S. A. 1936)

And yet, if there is no written history, there is a record of human happiness, of human joy; the record of man's art. And that record has one great advantage over the history of historians; it is true.. It is the expression of the spirit of man.

Binyon makes very clear what Western man has lost through becoming absorbed in self. He is a prisoner among mind-created things. He has forgotten the secret communion between the human soul and the world-life around him known to all the East —that "harmony between its own life of nature; the flowing out and flowing in" which was part of every valley village of olden China.

There is a real poetry in that temper of mind which will not celebrate any normal event in life—birth, marriage, death, the building of a house, the sowing of the crops—without invoking the spirits supposed to dwell in earth and air, in the streams and the trees and the clouds.

Binyon was one of those rather rare Occidentals who approached the art of the East with an open mind, a glow of imagination, an effort to truly apprehend it. His lecture on "Early Indian Art" might well be read by every one of us here in the West, most especially by our barren and hasty artists—those who sit in city studios spinning out neurotic fictions far from either inner or outer reality. Modern man's sickness of soul shows nowhere more clearly than in the field of the arts. His expressions are full of falsity; they reveal his repudiation of the noble, the honourable, the fine, the divine! Let him listen to Binyon, harken to time-proven precepts:—

The Indian artist would paint from memory, but a memory severely trained by watching...there is a pervasive sympathy with the life of animals and birds, and trees and flowers: a sort of warmth and glow in the vision of life on the fruitful earth...but always mingled with these is the presence of a spiritual element....We must remember what filled the minds of these Indian artists.

Yes, indeed we must! And more than ever today. We must remember, too, the Arabs and the earth, be grateful for all they have given us; especially perhaps for the gift of the arch—the arch round as a head bowed in prayer, pointed as finger-tips pressed together in petition toward heaven, intricate as wind-lifted leaves. Along desert streams the slender-foliaged oleanders grow, graceful, silvery, and curving. No doubt the lively Arab eye drew in their beauty and seasons later converted it into a static arc, an adornment and support for his houses of worship.

Since history's beginning, in all races, the religious impulse has ever proved a quickener of artistic expression. In the wake of Islamic fervour, which flowed like quicksilver East and West after the Prophet's death, went the arch. Blent with Indian genius, it flowered in the Taj Mahal, that dream of sorrowing Shah Jahan dropped down upon a lake. In the westward world Islam came into final high flower in the Alhambra whose rhythmic arches still move visitors to the Iberian Peninsula.

Yet the arch did not originate in Arabia. Long centuries before, as early as 2000 B C., the Assyrians were building arched entrances. In Alexander Speltz's fascinating volume, *Styles of Ornament*,[6] such a portal is shown, handsomely decorated with a double row of daisy-like shapes—the same motif one still sees painted on Tunisian carts. And Sir John Gardner Wilkinson, the distinguished 19th-century Egyptologist, states that the ancient Nile valley dwellers also used arches.

The Arab, however, was not content with simple arcs; his exuberant fancy loved elaboration and set itself to play with curves and circle-segments. This was natural to him. For generations his people had been watchers of the heavens, across which the round sun and the silent moon ever sailed. He saw the moon change its size, assume the slender grace of a sickle. He noted, too, his horse's hoof-prints on the sand. Out of his watching and meditation an exquisite, fantastic art was born; new shapes came into being.

[6] (Bruno Hessling, Berlin. 1906)

The horseshoe arch, the open horseshoe arch, the Moorish ogee-arch, the ploy-foil arch—these are Arabic contributions to architecture.

Who can say what man first felt the horseshoe shape stirring within him? The soul of man is a secret oasis. Without soul there can be no creation. Mind may be a spinner of shapes but it is spirit which breathes life into them, makes them vibrate and speak.

Instinct guided the early Arabic architects but later Islamic builders were guided by rule. About 1424 A.D., Ilias Aali, architect for the famous Brusa Mosque, originated rules for the new style known as Ottoman. Later designers, notably Chaireddin, who built the Mosque of Sultan Bajazet at Constantinople, and after him, Sinon, established three distinctive Architectural Orders—the Oblique-edge, the Ereccia, the Crystal—which deviated from the earlier classical expressions of Greece and Rome (Doric, Ionic, Corinthian, Tuscan, Composite). This Ottoman expression was a sort of last flare-up of Arabic fantasy and because of its fixation, it soon became frozen. Before this happened, however, the use of plants gave the style an attractive fluidity of effect. The lotus, symbol of eternal youth, so long used in Egyptian ornamentation, was supplanted by the pomegranate, betokening health and longevity. The amaranth, gourd, melon, and canary-bird flowers were likewise decoratively used. The Arabs have ever had a reverence for plants, a passion for flowers. In North Africa today many a man wears a narcissus fastened to his *oreccia*, tapping his ear, filling his nostril with fragrance and his heart with delight. At heart they are a poetic people and they deem the tamarisk a holy tree. In spring, when the winds go through its branches, the white blossoms sing to themselves: "Allah, Allah..." So the Arabs say.

Wander where you will in the wake of the Arabs and you will find arches and echoes of earth, whether it be in India, Turkestan, Persia, Syria, Turkey, the Barbary States or Spain—yes, or even in America in our own day, where along the Atlantic and the Pacific coasts, houses of Moorish model march! The genius of ancient Islam is not yet spent but reverberates in beauty throughout the modern world. Listen to what Etienne Dinet, the French artist and great interpreter of Arabic civilization has to say:—

> How precious are the creations of Moslem art!...Radiant stained glass, variegated glassware, stuffs worked with gold or silver wire, sparkling silks, damaskeened, inlaid bronzes, exquisite miniatures . do they not all sing of the glory of Islam?....the heavy hemispherical dome of Byzantium was improved by adopting the pure outline of the Saracen helmet. The curves of the commonplace arcade became the graceful ogive, or the proud, far-extending arch. The vulgar towers were metamorphosed into elegant minarets, leaping toward peaks of ecstasy....Europe was dazzled by all its (Islam's) marvels and borrowed largely from the decorative and architectural genius of the Arabs. Deep research would soon prove that it owes much more to it than to Greek or Latin antiquity ...We may point out as a curious fact that according to the historian Dulaure, Arab architects were employed in the work of building the Parisian Cathedral of Notre Dame.[7]

In truth, history is more fruitful than fiction! More dramatic also, in its interweavings of climes and cultures, for when in the 11th century (1060-1090 A D.) the Normans encountered the Saracens in Sicily, the pointed arch entered northern France and gave an ageless beauty to the Gothic cathedrals that were "built as an offering to the glory of the Most High God."

LUCY EMBURY

[7] *The Life of Mohammad the Prophet of Allah*. By E. DINET and SLIMAN BEN IBRAHIM. (The Paris Book Club, Paris, France.)

ENDS AND SAYINGS

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

Democracy rests primarily not on economic or political factors, but on human attitudes and relations, Dr. Floyd H. Ross of the University of Southern California told the audience at the Indian Institute of Culture, Basavangudi, Bangalore, on November 24th. His lecture on "America and India: Partners in Democracy" was under the chairmanship of Shri M. Narayana Rao, Principal of the Government Law College.

America and India were partners in democracy in the sense that both were exploring what living democratically meant. The theoretical meaning of democracy was known; the difficulty was in putting it into practice in fundamental relations with other human beings, beginning with the family.

Both countries had gained freedom from the same foreign power, India by the more intelligent way of non-violence, following the lead of Gandhiji. But intelligent followers were necessary besides leaders to solve the problems in the wake of freedom—people who could become fellow-pilgrims in the search for better standards for society, education and life. We had to learn to live together in one world.

Superficial differences had to be minimized to escape egocentric preoccupation. Each made his own world. The paranoiac made his out of prejudices, enmities and suspicions. Democracy emerged when individuals became candidates for maturity and built in terms of revised attitudes. The overcoming of fears required insight into the fundamental oneness of human beings, their needs, urges and desires. Among the basic needs were security and the recognition of one's worth as a human being. This recognition sometimes depended on others' attitude. Mental illness resulted from isolation from vital contacts with others.

Many who were adults in years still harboured old suppressed resentments, or were tortured by anxieties for the future, instead of living intelligently in the Eternal Now. Gautama Buddha had grappled with the problem posed by anxieties and cravings, or the attaching of importance to the wrong things.

Group conflicts and antipathies were a tragic waste of vital energy. In such cases many felt insecure and threatened and channels of communication had to be built up. The atmosphere of free acceptance of others without judging or coercion was very necessary. Community emerged when people co-operated constructively, making every act one of social dedication and of sacrifice of the narrow, egocentric self.

As Chancellor of the Delhi University, Dr. S. Radhakrishnan, addressing its convocation on the 4th of December, referred to the defect of "inattention to culture" in universities which was "one of the factors for the increasing unrest that we find in our students." Owing to the industrial development in the country there is "a rush for admissions in scientific and technological courses." None need regret the motive of young people favouring these subjects, but these do not give the mental refinement, calmness of outlook and elevation of heart emotions as do good courses in the humanities. Only a few years ago our law colleges drew large numbers of graduates; nowadays the spheres of economics and certain sciences absorb these. As Dr. Radhakrishnan pointed out, scientific training has its value, but it should not be allowed to blind us to the vital truth that the humanities culture the mind and the heart in a different dimension.

For example, the detachment of a scientific mind is very different from the *vairagya* of a humane intellect. Study of science somehow hardens a person's outlook instead of imparting a mellowness and breadth to it.

Dr. Radhakrishnan said that the great achievements of science have brought about concern amongst the peoples of the world. The Prime Minister of England has recently said that these achievements might bring about security to the whole of mankind "if we choose rightly." Dr. Radhakrishnan was right in his comments:—

> To choose aright depends not so much on scientific study or material advantages you gain, it depends on the perception of ideals, on the moral judgment of the community. These things can be absorbed by a study of philosophy, of literature, of religion, of great classics of our world.

Introducing Mr. Frank Dawtry, the Secretary of the National Association of Probation Officers who spoke on: The Report and Evidence of the Royal Commission on Capital Punishment 1949-53, at the London Branch of the Indian Institute of Culture on November 6th, 1953, the Chairman, Mr. George Godwin, described how dedicated and how understanding probation officers had to be. Their task of training criminals to become good citizens was increasingly important with the decline of the desire for revenge in society, which desire itself had an element of the criminal in it. The view of the good probation officer—and Mr. Dawtry had been outstanding—should be given weight.

Mr. Dawtry explained that on a free vote the House of Commons had passed an amendment to the Criminal Justice Bill, 1948, suspending the death penalty for the trial period of a year. The House of Lords had rejected it. So to placate the considerable body of opinion on both sides of the House of Commons the Government set up a Royal Commission. This background showed how very nearly capital punishment had been abolished, and how obtuse in penal matters the Law Lords had been once again, over the pillory in 1837, flogging in 1938, now capital punishment in 1948.

Mr. Dawtry explained that the Commissioners had failed to find a satisfactory compromise modifying the death penalty which would be acceptable to British law, though in India and the United States there were suitable forms of limitation. They had concluded that the only solution lay in the abolition of the death penalty unless it was seen to be clearly retributive, reformative or deterrent. Retribution was ruled out; and it could hardly be claimed to be reformative. Overlooking whether it was right to kill in order to deter others from doing likewise, the Commissioners had examined the case for deterrence by seeing what had happened in other countries before and after abolition. They found that it had never been followed by an increase of murders.

Having found that there was nothing uniquely deterrent about the death penalty the Commissioners, not being allowed to recommend its abolition, put forward some suggestions as to how the number of murderers sentenced to death might be reduced, which drew attention to the case for the abolition of capital punishment.

Mr. Dawtry said that a murderer was almost always a first offender. There was only one case known in the last 50 years of a reprieved murderer committing a second murder.

Concluding, Mr, Dawtry said that he did not expect capital punishment to be abolished now in Great Britain because a few horrible recent crimes had made the public hard. On the other hand, he foresaw a continued reduction in executions, till eventually sentences would be carried out so rarely that the system would seem terrible even to those who callously demanded its retention now.

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Bombay, February 1954 **Vol. XXV No. 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

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"THUS HAVE I HEARD"—

"To take the unreal for the real is bondage. Friend, heed this."

Thus the great Shankara Acharya the Adept-Teacher who was more than a metaphysician and a philosopher. Like his illustrious predecessor, Gautama Buddha, he was a religious reformer, an occultist, an enlightened man. If his above-quoted saying is true then most men and women living and labouring on this globe are in bondage. Many are unconscious of their bondage; and the "clever" among them would ask: "What is real? Is the food we like and eat unreal? Are the clothes dressing our bodies unreal? Is money unreal, and fame and all the rest of it?"

Shankara's doctrine of glamour, *Maya*, has been discussed by generations of logicians and speculative philosophers. But for the understanding of the doctrine of *Maya*—Glamour and *Moha*—Infatuation, (more generally spoken of as Illusion and Delusion) a better approach is the sight of the heart. The cold intellectual analysis and speculation cannot be easily and readily accepted by the practical man who aspires to apply the teaching to himself. The flights of the mind may satisfy those who desire merely to comprehend the doctrine but continue to live in the ocean of *Maya*. The man who desires to see the inwardness of the teaching with a view to improve his life uses his heart-instinct to unlock the door of the mystery of *Maya* and *Moha*. He feels that there is truth in this teaching.

The *Vivekachudamani*, a small book but one very highly valued by devotees of the spiritual life, from which the above saying is quoted, contains some verses of practical significance which help the man of heart to pierce the shell and get at the kernel of what is the Real lying hidden within the unreal.

As a cloud wreath, brought into being by the Sun's shining, spreads and conceals the Sun, so the personal

self, which comes into being through the Self, spreads and conceals the true Self.

The simple-minded but honest-hearted man knows that the divine and the demoniac jostle each other in his blood and brain. To him the above verse offers an image of a psychological truth he has actually experienced. He is aware that his sensuous cravings glamour and infatuate his mind; also that the sun of his soul-nature is there—often powerless to bring the mind to listen to the divine voice within. He seeks the next step:—

Cut thy bonds stained with the stains of the world; by strong effort make thy manhood fruitful.

A little reflection on this injunction convinces him that his dual nature is really triple—his sensorium and himself, the Soul, are joined by his mind. The mind is the ambassador of the King Soul in the land of the senses; the mind entangled in the social whirl of the kingdom of the senses forgets his duty to his King. By strong effort he should make his manhood fruitful. How?

The fixing of the heart on sensuous things causes the increase of evil mind images, progressively as its fruits; knowing this through discernment, and rejecting sensuous things, let him ever fix the heart on the true Self.

The control of the wandering heart results in control of mind. The heart's nobler aspirations free the mind, dispersing dark images born of the personal self, and then the Light of the Soul guides the mind. Having glimpsed the sun let him fix his attention thereon. Having created the knowledge of the Real let him preserve its good effects. There are Those who have attained to this high position permanently and who radiate the Light of the Spiritual Sun.

Drawing near to that being whose form is ever stainless, illuminated and blissful, put far from thee this disguise inert and impure. Let it not even be remembered again; for, to remember as an object of desire the thing that has been vomited, brings contempt.

These steps are simple and what is required is not knowledge so much as the courage to apply the teaching about glamour and infatuation to the personal self. Machinations of the mind hide from us the weakness of our character; the courageous heart sees his weaknesses and seeks to remove these by the aid of his mind. The mind is our enemy now; it becomes our friend when the desire to improve begins to function.

SHRAVAKA

LIN YUTANG

[This interesting and appreciative study of Dr. Lin Yutang, interpreter of the East to the West, is by **Shri Baldoon Dhingra** of the Education Department of Unesco at Paris. The paper was read and discussed at a specially convened meeting of the Indian Institute of Culture at Bangalore, on December 3rd, under the chairmanship of Dr. B. K. Kottar. Shri Dhingra's approach is more biographical than critical, but his analysis is none the less valuable for that. It is a colourful and complex personality that he introduces to the reader, a cosmopolitan and a man of religious aspirations but of no creed beyond Nature worship and Humanism.—ED.]

Lin Yutang fits his own definitions of an ideal man who is not a perfect man, but only "a likeable, reasonable human being." Of importance, in the sense of show and social ladder-climbing, he is quite innocent. Lin Yutang is content to be a man of no importance. He dreads the decay bred by the inertia of achievement—the decrepitude of routine. For him civilization does not rest on the quality of its inventions but solely on the fervour that goes to the making of them.

His father bequeathed him the gift of true laughter which is an index of tolerance, humility, and a faith in the ultimate decencies and in the high purpose which alone makes them significant. Genuine laughter is impossible to the mean, the stupid and the mentally warped. Lin's laughter is not a crackling of thorns under a pot but always an expression of joy. It blows across men's souls like a spring wind and brings refreshment in its wake. This laughter becomes a measuring rod of the good life, a norm of civilization. Lin, with a twinkle in his eye, tells you he prefers to have no photographs published so as to retain his "readers' illusion of him as a grand old man of the East, with a flowing beard." For he has no wish whatever to impress or to create an impression. He cannot stomach ceremonious restraint and loves to be at ease in the company of those who will let him. For me "to be natural is to be in heaven," he says.

One of a family of eight, Lin Yutang was born in 1894 in South China, in a beautiful old city of the Province of Fukien. Its main street is majestic with marble arches, each a monument to some great man born in the town. Of his grandmother and his parents he says:—

My grandmother was a peasant woman and, being of extraordinary physical prowess, could hold a dozen men at bay and drive them out of the village at the point of a bamboo pole. My father was once a peddler of sweetmeats, a seller of rice at the prisons and an occasional bamboo-shoot seller in his childhood. He knew what it was to carry a burden on his shoulders,

and he continually told us these stories, especially his experience under an unmerciful master, as lessons in charity to his children. His sympathy was always with the poor and even in his old age he almost fought a gentry tax collector who wanted to collect one hundred and twenty cash for a bundle of fuel that took an old man three days to cut from the hillside to carry about twenty miles to the fair to sell for two hundred cash. My mother was the simplest of souls, and although being a pastor's wife gave her a high position in that village, she didn't know what assuming airs meant.

Lin's father was a Presbyterian minister. He was a man of vision, possessed of an abundant vitality and a sense of humour that never deserted him. In those days, when people little cared what went on beyond the village boundaries, Lin's father evinced a great thirst for a knowledge of the outside world. He read with avidity all available foreign classics translated into Chinese. And he saw in them an undiscovered world. It is this experience of different cultures, this knowledge beyond village huts, that he felt he would like his children to share. From his pastor's pittance Lin's father squeezed every cent to send his elder son to St. John's University in Shanghai. There, after acquiring a scholarship a year or two later, Lin joined his brother. At this stage Lin had but a smattering of English and school days in Amoi had been lack-lustre ones, for the want of books and a library had rendered the years stale and unprofitable. At Shanghai he made rapid strides in the English language and graduated in 1916. The next three years were spent in the Tsing Hua University, teaching English. In 1919 Lin married and the young couple, ripe for fresh fields, proceeded to the U.S.A. Here, in the wonderful Harvard University, Lin realized for the first time the unbounded riches of a magnificent library. He drank as deep as he could of its treasure trove of wisdom and, in the Graduate School of Arts and Sciences, concentrated on Comparative Literature. He received his M.A. in 1920. The following year was spent in France teaching Chinese labourers in the Y.M.C.A. the rudiments of reading and writing. Early in 1921 Lin went to the University of Leipzig, where he earned a doctorate in Philology and Phonetics. Of these years he says:—

> The years of my study abroad with my wife were years of greatest intellectual activity and at the same time great social immaturity. We were a pair of young innocents, very much dependent upon each other, with some pluck and unbounded belief in the future, but very little cash and life experience. My wife had more sense than myself, and she could count the pennies and knew how long they would last, while I had absolutely no sense of our financial straits. Somehow I knew that I would pull through, and now looking upon those wonderful years abroad, I think I am justified. We did pull through and managed to stay four years.

A few months later Lin returned

to his country and joined the Peking University as Professor of English. Here, in the home of liberalism, he worked under the great humanist and champion of freedom, Chancellor Tsai. In an atmosphere tolerant and intellectually stimulating Lin flourished for a time. He loved his fellow men and, overleaping all bars of time and place, was one soul and clay with them. Three years of brightness sped away. In 1926, clouds gathered and thickened. Under this darkness Lin was black-listed, had to flee the city and spent some time in hiding. "I have such a strong dislike of petty politicians," he says, "that I have never been able to carry on a fight with them in any organization that I am connected with. I have always run away, because I don't like their faces."

In one of the street fights he was attacked, fought back, delivered his quota of blows and returned with a souvenir: a broken nose. The assailants at these demonstrations were always hired gangsters. The mercenaries got what they gave.

Lin's next appointment was at Hanoi, as Dean of the Faculty of Arts. This was followed by a brief spell of bureaucracy in the Hangkow Government under Eugene Chen, in the Ministry of Foreign Affairs.

During this period, Lin lived like a hermit, shunning the scurvy politician's life which was not his cup of China tea. "When I got tired of that and saw the farce of the revolution, I graduated into an author, partly by inclination, partly by necessity." For he realized that he was vastly better at minding his own business than at minding that of others.

He decided to settle down in Shanghai in 1927 and to make writing his career. There for eight uninterrupted years he completely devoted himself to authorship. He began by writing a successful English reader for schools. Next he earned golden opinions as a columnist signing himself "The Little Critic" in an English weekly known as the *China Critic*. This laid Lin Yutang's foundation as an English writer. He also founded and edited three Chinese literary magazines, all of which exercised a considerable influence. *Analects*, a fortnightly, was a humorous magazine, the first of its kind; the second was rather like Addison's *Spectator*, and the third was a general magazine for the common reader rather than for a coterie.

It was as "The Little Critic" that Lin Yutang revealed himself master of the brilliant phrase, the arresting sentence; a book of these would make a *vade mecum* for believers in a sane life. "I think I am about as moral as anybody," says Lin, "and that if God loves me only half as much as my own mother, he will not send me to hell. That I know. If I don't go to heaven, the earth is doomed."

In 1935, Lin Yutang published his first important book, *My Country and My People*, frank and intellectually honest. He was criticized

for being so forthright but he wrote, as always, trenchantly and with penetration.

One year later, in 1936, Lin left for the United States and there wrote *The Importance of Living*, the book which made him world-famous. It was chosen by the Book of the Month Club and became a best seller. It remained so for 11 months, breaking all records. Here, as Pearl Buck aptly put it, is the quintessence of Chinese philosophy distilled through Lin Yutang. He stayed in the United States till 1938, quite at home wherever he went, being "a perfectly integrated being, at home anywhere in himself."

A year later Lin came to France and stayed for some time in the South, in Menton and its environs. He returned to the U.S.A. in 1939 with *Moment in Peking* to usher in. This novel, Lin's monumental work and his best, presents reality without bitterness, with infinite tenderness and unfailing beauty. To read *Moment in Peking* and *A Leaf in the Storm*, which followed soon after, is to feel one's mind cleared, the bonds of human compassion strengthened, devotion to all things that are of good report kindled, and one's faith restored. Here are sympathy and understanding, pathos and humour, tragedy and terror, all mixed and muddled as in life, presented with real humanity. Reviewing *Moment in Peking* in *The Observer*, David de Selincourt said: "Dr. Lin gives us now a novel which for its realism, its scope, its tragic intensity, its philosophic calm, claims comparison with Tolstoy's *War and Peace*."

In 1940 Lin spent a few months in China and returned to write, in succession, *Between Tears and Laughter* and *With Love and Irony* in which one sees him as "a realistic idealist" and "a warm-hearted cynic." His visit to China he described in *The Vigil of a Nation*. At this period he was chronically overworked at what he loved to do. "It's nothing strange," he says, "that Edison could go without sleep for twenty-four hours; all depends upon whether you are absorbed in your work or not. Edison would fall asleep five minutes after an American Senator began a speech, so would I."

Part of 1943 and 1944 Lin spent in China and made a three-day whirlwind visit to India. He was received, wherever he went, with much warmth and enthusiasm, and kindness was showered on him. He met many learned and remarkable people, yet of all those he talked to in India, no one impressed him as much as Dr. Radhakrishnan, not only by his giant intellect but by his personality. Here, he felt, was a man after his own heart. When Dr Lin joined Unesco in 1948 as Head of Arts and Letters, he came to know and admire Dr. Radhakrishnan more. Here two great Eastern minds met in Dr. Lin's lovely flat, and were treated to the choicest delicacies and succulent dishes provided by Mrs. Lin Yutang, whose culinary prowess almost equals her

charm. Her laughter and gaiety are infectious. To meet Mrs. Lin, whose calm is indestructible—she could laugh at her discomfiture when she fractured a leg in a car accident—is to have a glimpse of the Chinese spirit. To meet the Lins with their three daughters—the Lins at home—is to see a picture in focus, a painting in proportion. There is nothing strained or artificial in the relationship.

Lin Yutang's stay in Unesco lasted less than a year, for he soon wearied of routine work and was eager to return to writing. He felt that Unesco's real work lay in the field of education. Meanwhile his books, *The Gay Genius* and *Miss Tu*, appeared. Soon he was at work on *On the Wisdom of America*, a sister volume to the twin works: *The Wisdom of India* and *The Wisdom of China*, neither of which is an anthology merely; each contains Lin Yutang's introduction and notes and translations in which we see his master mind at work.

On the Wisdom of America is a "spiritual journey" through American writing. Lin Yutang took many excursions and viewed

> at close hand the broad pastures of Oliver Wendell Holmes, the snow-capped peaks of Emerson, the granite monolith of Thoreau, the dark cavern of Edgar Allan Poe, the...plateau city of Mount Santayana, the laughing valley of Ben Franklin, the awe-inspiring sculptured rocky dome of Lincoln, the Greek edifice of Jefferson.

In this volume nearly half the text is by Lin Yutang himself and many passages are to be found where his deep-felt thoughts are expressed. In a chapter entitled "The Spirit of Enquiry" he explains his point of view with crystal clarity:—

> I am not against any particular dogma, but rather against a more basic evil, the spirit of dogmatism itself. What any church practically says is that dogmas are the very basis of religion and that without them the Church might as well not exist. If this has any meaning at all it means that the Church resents and is opposed to the spirit of free enquiry, that it sacredly holds that truth is all there, neatly packaged and delivered and need not be explored again by the individual soul...the Church stands pat on its dogmas....So we call a truce. I have a feeling something is being over-protected, being embalmed.

And so it was that Lin Yutang, brought up as a Christian, discarded Christianity because of its dogmas. He now describes himself as a pagan while claiming to be religious.

In 1949, the Lins sojourned in Switzerland and France and have since then made Cannes their home. They returned to the United States in 1951 to visit one of their daughters but came back to their flat in Cannes which overlooks the harbour, studded from end to end with sailing boats, billowy white against the azure of the sea. They are in New York again but now that Lin's new novel is out, will soon be back in France.

More volumes have appeared in recent years: *The Wisdom of Confucius*, *The Wisdom of Laotse*. Lately *The Widow Chuan* and *Chinese Short Stories* and a novel on Chinese Turkestan have been added to the list. Compared to his earlier works these are trivial, delicate as brushwork in Chinese painting. Novels of epic quality like *Moment in Peking* are not written every day. It is a tribute to his versatility that Lin Yutang touches nothing he does not adorn; his work, like the life of man, reveals the untold facets of a variegated world. That he is at home in so many little worlds shows his mental agility and power to receive and express a multitude of impressions. His mind is open to beauty, his heart responsive to the hopes and aspirations of men and his imagination capable of transmuting the commonplace into the significant.

Lin Yutang, the slight, resilient figure, with eyes and face wreathed in the tenderest of smiles, builds his philosophy on Laotse's teaching which is "the first enunciated camouflage in the world, teaching us the wisdom of appearing foolish, the success of appearing to fail, the strength of weakness and the advantage of lying low, the benefit of yielding to your adversary and the futility of contention for power!"

The appeal of Lin Yutang's personality does not depend upon his presence. It reaches out through the written word, revealing a generous, ardent spirit, revelling in contradictions—"I am a bundle of contradictions, and I enjoy it"—full of charm and rich in kindliness and wisdom, who looks upon the multifarious concerns of humanity with gusto and intellectual curiosity.

BALDOON DHINGRA

Unesco has just published the Report of the three experts sent by it, at the request of the Yugoslav Government, to study the measures required to preserve and restore the old Church of Saint Sophia at Ochrida. This illustrated and interesting volume is Number IV in its series, "Museums and Monuments"; Number III having been on the reconstructing of the ancient city of Cuzco, Peru.

These Unesco undertakings and publications are of unusual interest and they should be valuable in encouraging the safekeeping of the world's priceless monuments of beauty and historical significance.

MEDITATION, OR THE CALMING OF THE HEART WITHIN

[This story by **Marie Beuzeville Byles** of New South Wales which we here offer to our readers forms a chapter of a not yet published work. That book has been written with the aim of reconstructing, from the Buddhist Scriptures, the circumstances which caused particular aspects of the teaching to be given. It is presented as if recorded by a contemporary *bhikkhu*, a member of the Order of monk-disciples founded by the Enlightened One.—ED.]

During this first sojourn of the Master in Savatthi, I also was there, both for the rainy season and after. For some weeks I had been going for alms early and returning late. I liked listening to what the villagers told me of their joys and sorrows and it somewhat eased the pain in my own heart to hear about the doings of others. I have ever been a good listener and the stories of others have ever interested me. There was also the music of the villages—the gentle sound of people stirring to life at dawn, the lighting of fires for cooking and then the gradually rising tone as the men, women and children betook them to their day's work; there was the singing as they worked, for our people are a musical people and will make music from the turning of a tool or the fashioning of a pot. I loved it all, and I loved to lose myself in the villagers' certainty that this earthly life is something more than a shadow cast upon the Deathless.

I had recently started to undertake, when I returned from gathering alms, a greater number of the tasks that are permitted to us of the yellow robe. Especially, I found that I was deft with my fingers and at the making of robes from rags that had been collected from rubbish heaps, and I soon found my days becoming full with the little tasks that are always there for those that seek them. At times the old turmoil would return, and I would find I was irritated with the doings of my fellows, and sometimes, too, I looked back regretfully at those first two years when consciousness of the harmony of the *Dhamma* was around me everywhere. But for the most part I was finding things less difficult as I slipped back into the surface life of earth, albeit still wearing the yellow robes.

It was in the cool of early morning that one day I passed the Master on my way for alms. He called me to him. The look in his eyes which always probed to the depth of one's heart gave me once more a glimpse of that inscrutable peace and serene happiness in which the Master ever dwelt. An aching longing for that peace swept back upon me. Between it and me I saw the surface dream of life as a murky cloud I

could not pierce, that surface life which a short while ago had seemed to be enough.

"Ah! Yasa," he said sadly, "you are busied about many things, are you not?"

"Yes," I replied.

"But one thing only is necessary."

"Only one?" I asked without thinking. It was never in me to dispute what others said, least of all what the Master said.

He went on softly, "There is one who is always busy, who is clever at work. He lets the time for going apart slip by, and he applies himself not to the calming of the heart within. This is the first condition that leads to the decline of the one who is training for the monk-life. It is the same with the one who spends the day doing small things, or who passes the day in the company of others, going early for alms and returning late, and so lets the time for going apart slip by and applies himself not to the calming of the heart within."

I was silent. I knew that what the Master said was right. I had sought to lose myself and my own conflicts, not in the void of Deathlessness, but in the life of the world. I had known that I was losing the light that had once shone, and that inner sight in which we see the Goal Beyond.

After a little space the Master went on, "Yasa, let not the time for going apart slip by; fail not to apply yourself to the calming of the heart within."

I was ashamed. I looked down at the ground. A poor old hen was seeking plaintively in her nest under a bush. One chick more than a day old hopped around her. In the nest there were ten eggs and no sign of another chick coming from them. From time to time she would move one of the eggs, hoping that it might have cracked and that a little beak would show through. But she had gone wandering round the village instead of sitting upon the eggs—I had seen her. The eggs had become cold and the chicks had died before they had hatched. It was a sad sight. I felt sorry for that mother-bird. The Master followed my eyes to the hen and my thoughts he already knew.

"Yes," he said, "that hen wished much for chickens, but she did not make them come into existence because she did not sit on the eggs. The monk wishes much for deliverance from desire, and for Deathlessness, but he will not find these things by wishing for them. He must make them become by practising the Eightfold Way, by practising meditation. Things do not come by wishing. We must make them become."

I looked from the hen to the Master. He was smiling with that yearning love which seemed to draw the very depths of one's being into the Beyond. He waved his hand towards the forest.

"There are tree-roots. There are empty spaces. Meditate."

"Master," I said, "I will sit on the eggs from now on until the chickens of insight are hatched."

He smiled approval and I went on, a little hesitant:

"But tell me about the lay people who have little time for going apart for meditation. Can they attain full insight into the Beyond?"

"They can," replied the Master. "There was Nanda's mother. Her husband had died and her son had been killed, yet she was singing joyfully as she worked, the song of the Way to the Beyond. Sariputta and Moggallana were coming to visit her. She perceived this with her supernormal sight and she had food ready prepared for them when they arrived. They were surprised and they questioned her. They found she had learned to bear with equanimity the death of those dear to her, that she had made an ending of lust and desire, and that she could still her mind at will and attain the four stages of contemplation. She was utterly serene and happy, for she had her being, not in the transient world, but in the Deathless."

"If a lay woman could find all this amid the busy life of the mother of a household," I asked, "why do we leave home and don the yellow robe?"

"Yasa," he replied, "do you feel the call to return to the householder's life?"

"No, Master."

"Do you still feel the call of the homeless life of one dependent upon others?"

"I do," I replied.

"Then ask not why some choose the homeless life and some that of the householder. To each the way and the work ordained by his nature."

After that the Master sat beside me in meditation, and my heart was calmed within; through the light of inner sight I saw the Goal Beyond these transient things of surface life, and for a little while my heart was released from the pair of its desires, and I knew the bliss of Nirvana's peace.

The sun had risen high when the Master and I set forth by diverse ways to receive alms from the villagers. That day I lingered not at all, but returned to the forest to meditate. On the way back I saw a deer-trapper and his friends killing the deer they had trapped. Deer-trappers are accustomed to plant crops and when the crops are grown they remove the fences and the deer rush in to eat. While they are absorbed in their feeding the trappers and their friends surround them on all sides till at a given signal they charge in upon the browsing deer and kill them all.

If the deer would only look about them as they ate, I thought to myself, the trappers could not kill them, for deer are fleeter of foot than any man. It was a horrible sight, that slaughter of beautiful creatures with their graceful heads and fathomless,

limpid eyes. I knew that the deer destroyed the farmers' crops and that they had to be destroyed if the crops were to live. But I turned away, hoping that no venison would be put into my bowl during the next weeks. The eating of meat which is slaughtered for us is forbidden, and the trade of butcher or hunter is forbidden to any who would be disciples of the Master. But we of the homeless life must take whatever is put into our bowls, and sometimes if the giver was not a lay disciple he might put scraps of meat therein. Always terrible to me had been the slaughter of animals for food, animals so like unto ourselves, and after seeing those deer it seemed more terrible than before. Yet a yellow-robed one must be possessed by neither attachment nor revulsion but only by compassion, I told myself, as I turned miserably from the sight and made my way into the forest to calm my mind in meditation.

The Master, too, had seen those deer being slain, and when we gathered around him to listen to *Dhamma*-talk after the hour of cow-dust, when the cows return to their milking, he told us a parable about the deer.

"Do deer-trappers plant crops to keep the deer in good condition?" The Brothers smiled at his question. "Why do they plant them?" He always looked at the younger Brothers when he put questions like these and one of them replied, "Deer-trappers plant crops, knowing that deer will find them more attractive than what grows within the forest, and that the deer will rush in to feed so that the trappers will be able to kill them easily."

"Suppose," said the Master, "a second herd, seeing the fate of the first, kept away from the crops for a long time until the hot weather came and food and water in the jungle gave out, would it still be able to stay away from those crops?

The same young Brother, who had been the son of a deer-trapper, gave reply, "Nay, that second herd would also at last rush in to eat, and it, too, would be killed."

"Would it be any different if a third herd, seeing the fate of the first two, made its lair just beyond the fields?"

"Not one whit better, Master," replied the same Brother.

"Now," let us imagine a fourth herd wiser than any of the others. This herd makes its lair in the depths of the forest, and then circumspectly, from time to time, and in full mindfulness of what it is doing, it ventures forth, eats what is necessary of the crops, and returns to its lair in the depths of the forest. Would it escape those trappers?"

"Yes, Master, it would," replied the trapper's son. "But deer would be human beings if they were so wise as not to rush in greedily, but to be always mindful, and to return to their lair at once."

"Now, the deer I tell you of," went on the Master, "are human

beings. They are recluses and Brahmans. The deer-trapper is Mara, the Evil One, the personal self with its desires and cravings. The crops are the pleasures of the world. The depths of the forest is the stillness of the heart in meditation. The first herd are those recluses and Brahmans who think they can continue unharmed to enjoy the pleasures of the world. But none can seek two goals. Those who think to enjoy the pleasures of the senses cannot find the Eternal and Deathless. Very soon their lusts and desires will overwhelm them and the divine life will die within them.

"The second herd are those recluses and Brahmans who think they can keep away from the things of the senses altogether, and repress their bodily and intellectual cravings by the power of their individual wills; but not forever can a man live apart from the transient world around him. Sooner or later his desires and cravings will overcome him; he will rush in and his downfall will be even as that of the first.

"The third herd are those recluses and Brahmans who think they can make their home just outside the life of the sense-objects, to wit, in the realm of intellectual speculation and ideas. They are the sophists who argue on abstruse problems as to whether the soul and the body are separate, whether the world has an end or whether it exists forever. Sooner or later they, too, are overwhelmed by the temptations of lusts and cravings, and their fate is the same as that of the others.

"The fourth herd are those that seek the quietude of heart that is within. There is only one place where Mara, the cravings and desires, cannot find entry, and that is the stillness of the heart in meditation, when all diffuseness is banished, and the being is centred in the Deathless and Eternal. That is your true home, and with that as your home you may venture with mindfulness and circumspection among the objects of the senses."

I turned the Master's words over in my mind, as indeed did all those Brothers who heard them. If Nanda's mother could make her home in the stillness of her heart, was it not folly for me, to whom there was greater opportunity, not to do so? How foolish had I been to let the divine life die within me, to be accepting the alms of generous villagers and not doing in return that for which they gave me alms!

Then I heard one ask, "Is there only one method of meditation, that having for its object the ending of diffuse thought by concentration on the Deathless?"

'Nay," said the Master, "there are many methods, but that is the one of least effort. You may instead concentrate on the transiency of all things of earth, and the decay of the feelings and ideas that beset them. That is the way of much effort. The way of least effort is to rise aloof from all desires and seek the way to the Beyond. Then it is

as with a man who, gazing from a mountain top, sees what passes in the valley below, but is no longer moved by what is happening in that life below.

Another of the Brothers then asked, "Is it not enough to master the sacred sayings and runes, and ponder upon the *Dhamma*?"

"It is not enough," replied the Master. "One may master the sayings, the songs, the catechisms, the marvels and the runes, but if such an one neglects to go apart for meditation and devotes himself not to the calm purpose of the Self—such an one has only heard of the *Dhamma* by hearsay, he lives not according to the *Dhamma*, he knows not the Deathless from his own experience. It is the same with the one who teaches the *Dhamma* to others, or ponders over the *Dhamma* all day long. Such ones, if they neglect to go apart for meditation know not through actual experience of inner sight the Goal Beyond, and they live not according to the *Dhamma*."

When the Master spoke thus he seemed to bring us into the presence of the Deathless. But I understood now that this was not enough. I must make it become for myself by the ceaseless practice of stilling the heart within.

MARIE BEUZEVILLE BYLES

TIME AND LIFE

In an interesting article, "Theories of Time in Ancient Philosophy," published in *The Philosophical Review* of the Sage School of Philosophy in Cornell University, October 1953, Catherine Rau compares the approaches of Plato, Aristotle, Plotinus and Augustine. Plato, she says, was not in earnest in discussing time. But perhaps she does him injustice. Is it not possible that the account in *Timæus*, dismissed by her as: "This heady mixture of myth and metaphysics," really is, as Plotinus is said by her to indicate in *Ennead* (5, 9): "a myth which spreads out in time what it recounts, and separates beings which exist together; Plato does not intend what he says to be taken literally."

Augustine's account of time is declared the most admirable for originality and consistency, even if not entirely acceptable today. The conclusion that his theory is morally superior to Greek metaphysics seems unjustified. It is supposed that the teaching of a single life on earth for a human soul must make life more significant and time more valuable. This by no means necessarily follows. When a human soul is regarded as an "unfolding god" and its fulfilment of its own divinity is shown to depend on its own wisdom and exertion, we have inspiration enough for a long line of rebirths. Besides, if on a single life are to hang the tremendous issues of eternal salvation and damnation, one's sense of proportion is surely outraged and one's will dampened by a sense of the futility of trying to realize in such a short span the infinite possibilities of the human soul.

CAPITAL PUNISHMENT IN BRITAIN

THE ROYAL COMMISSION REPORT

[We are glad to print a survey of this significant Report by **Shri Sunit B. Kher**, who is well qualified to comment usefully upon it and its important implications. On November 6th, 1953, at the London Branch of the Indian Institute of Culture, Mr. Frank Dawtry, Secretary of the National Association of Probation Officers, spoke on the Report under the Chairmanship of Mr. George Godwin and some of their thought-provoking remarks have been briefly noted in our January issue.—Ed.]

> The weariest and most loathed worldly life
> That age, ache, penury and imprisonment
> Can lay on nature, is a paradise
> To what we fear of death.—SHAKESPEARE

For Kings and for beggars, for the justly doomed and for the unjustly, it is a hard thing to die.—CARLYLE

The Royal Commission, in its Report on Capital Punishment published on September 23rd, 1953, has made very far-reaching and important proposals concerning capital punishment for murder.

This question has assumed considerable importance in Britain today, in view of the fact that since the end of the war the crime wave has been mounting and shows no sign of abating despite all the efforts of the last seven years. The annual statistics on crime in the U.K. show that violent crime rose to a record high level in 1952 when 260 people in every 100,000 over the age of 17 were guilty of an indictable offence; a figure to be compared with 259 in 1951, 222 in 1950 and 148 in 1935. Similarly, house-breaking and sexual offences have all increased.

The question as to whether the retention of the death penalty for murder in present-day civilization is or is not justifiable, is an eminently controversial one. Supporters of capital punishment commonly maintain that it has an uniquely deterrent effect, which no other form of punishment has or could have. The fear of death is the most intense of all fears and, therefore, no other punishment could deter men from crime so effectually. On the other hand, those who stand for the abolition of the death penalty contend that every human life is of inestimable value, and that life itself is a gift of the Deity which no man is empowered to bestow. They seek to prove their case by showing that the abolition of capital punishment in other countries has not led to an

increase of murder or of homicidal crime. In more than 30 countries or states the experiment of abolishing the death penalty has been tried and tested over a period of many years. Whilst England has tenaciously clung to the traditional punishment of death, Austria, Belgium, Denmark, Finland, Holland, Iceland, Italy, Luxembourg, Norway, Portugal, pre-Communist Roumania, Sweden, Switzerland, Western Germany, 6 States of the United States of America, the State of Queensland in Australia, New Zealand, and 12 States of South America have either abolished capital punishment by statute, or purposely allowed it to fall into complete abeyance. The experience of the abolitionists has clearly shown that *abolition does not increase the number of murders.*

The Royal Commission on Capital Punishment was appointed by the Labour Government in May 1949, in the process of allaying the political and parliamentary controversy about the abolition of capital punishment which arose in connection with the Criminal Justice Act of 1948. The Chairman was Sir Ernest Gowers, and of the 11 other members two were women. By its terms of reference the Commission was required to consider and report on: (1) whether liability, under the Criminal Law in Great Britain, to suffer capital punishment for murder should be limited or modified, and if so, to what extent and by what means; (2) how long and under what conditions persons who would otherwise have been liable to suffer capital punishment should be detained, and what changes would be required in the existing Law and the prison system; and (3) the position in those countries whose experience and practice could throw light on these questions.

By its terms of reference, and by the specific interpretation of these given at the time by Mr. Atlee, the Prime Minister, the Commission was precluded from considering whether the abolition of capital punishment would be desirable. In other words, the terms of reference postulated the retention of capital punishment and at the same time required the Commission to consider how the liability to suffer it might be modified or limited. Says the Report:—

> Our inquiry has thus been restricted in effect in trying to find some practical half-way house between the present scope of the death penalty and its abolition. As we proceeded with the task we have been compelled to recognize that the range of our quest is very narrow. For although every person found guilty of murder is in law liable to suffer the punishment of death, yet the scope of its actual infliction has been so reduced that in Great Britain with its largely industrial population of fifty millions, the average annual number of executions during the past half century has been only about thirteen. It is clear that a stage has been reached where there is little room for further limitation short of abolition.

But the method by which this limiting of actual executions has been

effected is not above question. It is almost wholly the result of an exercise of the Royal prerogative of mercy. In all, during the past 50 years some 45 per cent of persons sentenced to death have been reprieved in England, and nearly 60 per cent in Scotland. This is the natural consequence of a law which has the basic defect of prescribing a single, fixed, automatic sentence for a crime that varies widely in character and culpability, and for which the penalty of death is often wholly inappropriate. The defect in the law that gives the Court no discretion to select an appropriate sentence can at present be overcome only by the Executive. In the opinion of the Commission this is not satisfactory. The prerogative of mercy ought to be invoked only as an exceptional measure; it is open to objection that so wide a discretion should have to be habitually exercised by the Executive.

The existence of so wide a gap between the number of death sentences pronounced and the number carried out is an anomaly that ought not to be accepted with complacency.

The main conclusion of the Report is one that would involve a radical change in the Law relating to murder. The members of the Commission made an unanimous proposal that discretionary power should be given to juries; that they be allowed to decide in each individual case whether there existed extenuating circumstances which would justify the substitution of a lesser sentence for the sentence of death. In making this recommendation the Report recognizes that it involves a fundamental change in the traditional functions of the jury in Great Britain and is not without practical difficulties. For these reasons its disadvantages may be thought to outweigh its merits. Says the Report:—

If this view were to prevail the conclusion would be inescapable that in this country a stage has been reached where little more can be done effectually to limit the liability to suffer the death penalty and that the real issue is now whether the capital punishment should be retained or abolished.

This passage in the Report will certainly be interpreted by advocates of abolition as support for their case.

Some other conclusions and recommendations in the Report are: (1) The English legal doctrine of "Constructive Malice" should be abolished. The essence of this doctrine is that if a person causes the death of another while engaged in committing a felony or resisting an Officer of Justice he may, in certain circumstances be guilty of murder solely because the homicide was committed in the prosecution of another offence, although it would otherwise be no more than man-slaughter. (2) By a majority of 6 to 5 the Commission recommends that the age limit below which a person may not be sentenced to death should be raised from 18 to 21. (3) With four dissentients, the Commission considers

that the "M'Naghten Rules" dealing with the question of insanity should be abrogated. No legal criterion of criminal responsibility should be prescribed but the jury should determine whether, at the time of murder, the accused was suffering from a disease of the mind or was mentally deficient to such a degree that he ought not to be held responsible. (4) No change is proposed in the method of execution. Electric shock and lethal gas are rejected as alternative methods to hanging, but there is a recommendation that the method of lethal injection should be examined periodically, especially because of the progress made in the science of anæsthetics. (5) Strong support is given to the proposal that an Institution should be established in England for the detention and treatment of psychopaths and other prisoners who are mentally abnormal, though not insane, and for research into the problems of psychopathic personality. (6) The Commission finds that there are no rational grounds for exempting women from liability to suffer the death penalty as long as it applies to men. (7) The mental state of every person charged with murder should be examined by two doctors of whom one at least should be a psychiatrist of standing. (8) The sentence of death ought not to be carried out on any person who is properly certified as mentally defective. A psychopathic personality, though not of itself justifying a defence of insanity, ought to be given due consideration in deciding whether the death penalty should be carried out. (9) The Judge should be given power to raise the issue of insanity, to call relevant evidence and to put the issue to the jury if he has reason to believe that the accused may have been insane at the time of the crime, and that the trial of this issue would be in the interests of justice. (10) Although the main result of the Commission's recommendations would be to reduce the number of cases in which a person convicted of murder would be sentenced to death and subsequently reprieved; it would also lead to some decrease in the number of cases in which the sentence of death would be carried out; and naturally to a corresponding increase in the number of persons serving sentences of life imprisonment, particularly of those who are mentally abnormal though not insane.

As already stated, opinion in Great Britain is sharply divided on the question of the death penalty. Lord Templewood, better known in India as Sir Samuel Hoare, the ex-Secretary of State for India, is a very keen and enthusiastic abolitionist. As he observes in his book, *The Shadow of the Gallows*:—

> It is in the interest of the British community as a whole that I am opposed to capital punishment. I am convinced that hanging is not indispensable for the prevention of murder, that long terms of imprisonment are equally effective and that a life sentence leaves an opportunity both for

the reformation of the criminal and a remedy for a possible miscarriage of justice. Most of all do I believe that the moral standard of the whole country would be raised by removing forever the black shadow that the gallows cast upon British life.

He and others of his persuasion are likely to receive some encouragement from this report, since the recommendations, with all their limitations, point inevitably to the ultimate abolition of the death penalty.

SUNIT B. KHER

THE OLD AND THE NEW

Anyone who likes scholastic pedantry will find nothing to interest him in Dr. Mohan Singh's presidential address at the All-India Oriental Conference (Religion and Philosophy Section) held at Ahmedabad last October. But one seriously treading the inner path will find inspiration in the fire and courage with which he has written. Too many men with a little inner knowledge hide it, to protect their "reputation" from the criticism of pandits, both Eastern and Western.

Dr. Mohan Singh lays no claim to newness in his work, except in the title, and in this he is right: the Path is old —as old as time. But we, when we meet it for the first time in this life, or whenever we see an aspect of it not previously known to us, find it new, always fresh. The youngest God is also the oldest and the path that seems new is the most ancient. Do not look for theories here; look for vision. Theories are innumerable; vision is one. "Grey is all theory. Green grows the tree of life alone!"

Too often people think they can leap from a mortal-egoistic consciousness to merge with the Brahman at once. But there is a world between and, whether we walk or whether we leap to the goal, we have to pass that world of death. It is the knowledge of that world which brings us to a sense of the living presence of the Divine Nature within us and around us. "The goal of life is *Samadhi*, not a temporary trance, but the feeling of affinity with the Lord" (p. 28). This is the knowledge, the *Agni-Vidyā*, of which it is said, "By knowledge of the Avidyā he crosses over death; by knowledge of the Vidyā he attains immortality." Without the first there cannot be the second and we should be lost. There is not a branch of science—of knowledge—on which we have no need to draw:

> Every material object or process pattern is an apt simile for a mental-spiritual idea or activity; conversely every metaphysical process is a fit simile for a physical act. Transform a simile into a metaphor and you have a Truth of the Brahma-Vidya—the Divine Wisdom. (p. 5)

If you have within you a fragment of dry tinder that will light from a spark, and if it kindles when you read this address, then nurse the flame. Feed it with twigs till it lays hold of wood and coals and grows steadily. "The secret of this work lies in the control of the fire." "May thou, O Agni, be *loved* of us; may we be *loved* of Thee."

MADHANA ASHISH

THE EASY WAY versus THE WAY

[**Mrs. Hesper Le Gallienne Hutchinson's** antithesis between "the eas way" and The Way is necessary and timely. Too much well-meant, togeth with a good deal of self-interested, effort is being wasted on trying to remov little tasks that ought to be no trouble at all. Readers will find it interestir to compare this article with the one on "Time and Money Today," by Mi Elizabeth Cross, which appeared in our January 1953 issue.—ED.]

On a recent automobile trip taken by my husband and myself, the route took us from Connecticut on the East Coast, down into the deep South, across the California-Mexico border, along the West Coast up to, and through, the great Northwest; then clear across the vast Middle West back to the Atlantic seaboard, a journey of about 12,000 miles. We had undertaken a pleasure-*cum*-lecture tour, in the course of which we stayed at many places and met many, many people.

As the big automobile rolled across the vast continent, mile after endless mile, day after day, we had ample time for observation and thought. Being recently arrived from England we could not but observe the countless efforts to eliminate all *unpleasantness* from the mere routine of daily existence, at the risk, it seemed of undermining the character-forming element of facing up to hard work.

Whenever we turned on the radio, in no matter what town, our ears were assailed by the overemphatic, optimistic voice of an announcer, advocating the tremendous worthwhileness of certain commodities and merchandise which would provic the "easy way" to circumvent tl annoying problems of daily life. I many cases articles were offer below price, provided the purcha was immediate.

The voices always affected a fore fulness implying they were eager t anticipate and dispose of every u pleasantness that living our liv entailed! Dentists were "friendly, so were funeral parlours! Soap e tracts washed "cleaner and better without the boredom of rubbing ar rinsing! Canned foods were reac at the flourish of a can opener, a most eliminating the culinary ar And it was no longer needful to op one's window to obtain God's fre air, because an air conditioner wou improve on His job!

The countryside around us t was used by the salesmen of t "easier" life. Unsightly billboar were as omnipresent as the voice the radio announcer. One read the delights of many beers, bee that "satisfied" but did not fi One of them had the additional a traction of having a "million dol flavour." (A new name for ho and malt?) And the astonishi

qualities of certain cigarettes glared at us, in large letters; the attributes of hotels; the amazing speed potential of new automobiles and the relaxation of riding in a railway carriage.

If these gentry were to be believed, life was capable of being a long, easy joy-ride *sans* bumps or fatigue, *sans* thirst, *sans* throat irritation—in other words, *sans* the discipline which meeting with life's annoyances gives one! There were even "friendly" banks which would help one over financial stiles.

How did the "people" appear to react to this vaunted *Ultima Thule* of modern civilization? To the continual assertions that an "easy" existence was all that was to be desired?

From our observations there seemed to be a latent fear, everywhere, as to what the future was leading up to; as to what it might hold for the individual, the captain of industry and the entire country. Questions were being asked: Was the great upsurge of prosperity and the easy life to last? Or were we, one and all, to be blasted off the earth by the newly created children of science, the A and H bombs? And if so—what?

As we moved further West we suddenly were faced with billboards intended to make the passer-by conscious of the *other* world and the fact that happiness therein might be problematical. Terrifying questions such as:—"Where will YOU spend eternity?" and "Are YOU ready to meet Jesus?"; and such statements as: "Blessed are they who hear the word of God and keep it" would greet us round the bend of a road!

There were, also, calls to youth for leadership in religion, urging young people to go to church for "friendship and fellowship!" Presumably the "easy" way to God!

Obviously a certain kind of effort was being made by a publicity campaign, to turn the heart, soul and mind of the people towards something other than the idolatry of material welfare.

But, amidst a blather of inter-global sound waves the art of independent thinking seemed to be becoming extinct. The world at large was in danger of turning into a mental robot.

We also seemed to be losing contact with the earth and the first-hand knowledge of her miracles, for so few of us *walk* any more, when we can ride!

We, ourselves, were as guilty as any; we sped through forests, over rivers and past fields powdered with flowers and never took time to become acquainted with these natural gifts the Creator had so graciously bestowed on our world. No automobile is as wonderful as a field of wild lupins; no luncheon-party chatter as enchanting and inspiring as the song of the wild birds, who were singing their hearts out as we drove along.

How many of us greet the dawn, these days? Or experience the rapture of a sunset? Or watch, in

silent awe, the passage of the stars in a night sky? It would entail too much bother! Getting up too early, or breaking up a bridge four, or missing a radio or video programme!

How is a truer sense of values to be acquired? How are men and women to practise the discipline required for meeting the future, whatever it may hold, with fortitude and spiritual strength? Long, long ago mankind was given the answer:—

"Be still and know that I am God."

The Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

...When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Listening to the conversations of people, in quiet homes and at various gatherings, there seemed to be a newly awakened spiritual anxiety; they seemed to be anxious about the condition of their souls and as one person put it "to do something about it *before it is too late.*" Not only did there seem to be a turning to the organized religions but quite a number were working steadily and quietly towards the practical application of meditation, as the Hindu knows it. This same person remarked: "*There is no 'easy way' about the Way!*"

No, the Way is not "easy!" One has no "speed potential" other than one's own sincere endeavour! An old Sufi teacher once wrote: "Dost thou know why so many obstacles have been set up on the Path? In order that the devotee may gradually develop strength."

And the mediæval mystic who wrote *The Cloud of Unknowing* says:—

Therefore swink and sweat in all that thou canst and mayest, for to get thee a true knowing and a feeling of thyself as thou art; and then trow that soon after that thou shalt have a true knowing and a feeling of God as he is.

There is no "easy" way about the Way! We have to swink and sweat. But the view from the summit of the mountain is worth it, every time!

HESPER LE GALLIENNE HUTCHINSON

EDUCATION IN OUR SECULAR STATE

[In this essay **Shri R. Bangaruswami** sets out some of the problems in Indian education today and emphasizes the ideal of liberal education, "an all-round drawing out of the best in child and man." He reminds us that we must do all we can to incorporate the best elements from the traditional Indian methods of education. He offers no "easy' solution to the many problems of Indian education, but a worthy approach —ED.]

We speak of primary, secondary and collegiate education; basic, vocational, technical, commercial, scientific and art education; adult education; and so on. We even profess to re-educate: *e.g.*, the vanquished nations after World War II; and re-education can proceed only after considerable de-education or unlearning. Sometimes also we distinguish between the half educated and the uneducated and consider the former class even more dangerous than the latter.

It is time to ask: What is education? Surely it cannot be merely a matter of curriculum, cramming, classes, notes, lessons, examinations and inspections. Nor does it concern boys and girls only. Education has a deeper purpose, a nobler aim and a vaster scope. Gandhiji taught that education meant "an all-round drawing out of the best in child and man." According to him education should go on throughout a person's life "from the moment of conception to the hour of death." This all-round development must refer to the physical, mental and spiritual phases of one's personality while the emphasis on the word *best* gives the secret of all education. Sir Richard Livingstone expounds the same idea thus:—

> In everything, we think it essential to know the best, however much we may come short of it. Always, soon or late, humanity turns to excellence as naturally as a flower turns to the sun....The first-rate is the accepted goal of humanity.

Here, Thomas Huxley's picture of the man who has had a liberal education is worth repeating:—

> That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logical engine, with all its parts of equal strength, and in smooth working order; ready like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned

to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself.

All true education should thus aim to help and foster each individual to the greatest advantage; not only by developing the body and widening the mind but also by disciplining the character. The training and right development of a person's character is even more important than the bringing out of his intellectual qualities; for man, if he is a "political animal" as Aristotle dubbed him, must learn his obligations to society. Sir Winston Churchill said recently that it is very difficult to find any place where "a lot of people are not trying to be disagreeable to a lot of other people."

Much has been said and written about the future of education in India. Politicians and educators vie with one another in offering schemes for educational reorganization. The Government keenly alive to the urgency of the problem, appointed a University Commission in 1948 with Dr. S. Radhakrishnan as its head "to suggest improvements and extensions." After the publication of its important report, another Commission was appointed under the presidency of Dr. Lakshmanaswami Mudaliar to go into the reorganization of secondary education. Its recommendations are now receiving the attention of the Government of India. Besides these major moves, the Central and Provincial Governments are studying various other problems connected with education.

The Central Government favours free and compulsory education for all children up to the age of 14. According to the carefully thought out scheme prepared by Sir John Sergent, Educational Adviser to the Government of India at the end of the British regime, universal free and compulsory education for all boys and girls from 6 to 14 would cost about Rs. 200 crores. If the scheme were extended and post-basic education provided, the cost would, in the words of Pandit Nehru, "be much more than the total income of the Government of India today."

Granting the need for free and compulsory education for children in their early years, why should the duty of giving it rest on the Government? Could not the burden be shared? After all, schools but supplement the education given at home and teaching in the primary stages could be by any one who has an aptitude for it and who possesses sufficient general education and leisure to make it a pastime. Tagore and Tolstoy taught children though they were technically not teachers. Why not others? The best way is to appeal for volunteers and funds and not demand special training, buildings, equipment, rules or regulations. Educated people should come forward with enthusiasm for this task of educating boys and girls. Retired men, graduates fresh from colleges, even undergraduates, could all help on a part-time basis. Others could donate books and stationery,

offer rent-free buildings and so on. Government aid, wherever necessary, may supplement private effort. "Where there's a will there's a way."

In dealing with children's education we may take note of some trends in Western countries. In Britain as elsewhere, the elementary teaching of the three R's has been modified and adapted to "age, ability and aptitude" and the starting of nursery schools for children between the ages of two and five has been recommended. Many Indians would like to see in India the up-to-date Westernized type of nursery school. By all means, let us have them if they can be afforded. What is more important, however, is to develop in the young an ardent desire to know things; an aptitude to pursue enquiry; an attitude of respect for the teacher; a love of diligence; steadfastness of purpose; a true sense of right and wrong; and to give them some grains of wisdom that may sustain them in times of crisis.

Whether in the primary, secondary or the university stages, it is imperative that Indian education be moulded in such a way as to suit Indian traditions and genius. Our ancient thinkers insisted that a young student observe a strict life of celibacy, devotion to his studies and obedience to the teacher in an atmosphere of calm and peace amidst sylvan or rural surroundings. Heredity played a prominent part in the choosing of a calling. A good deal of teaching was done by word of mouth, the student listening to the words of his master with careful attention.

To what extent some of the characteristics of the truly Indian educational system could be adapted to the vastly changed conditions of present-day civilization is a matter which should receive the attention of scholars and educationists. The Madras Government's recent scheme to reduce the school hours and give more opportunities for boys and girls to learn a craft, whether the father's or not, is a practical step in the right direction. So is the plea for rural universities which was put forward by the Commission headed by Dr. Radhakrishnan. Arrangement for apprenticeship for a period of four or five years from the beginning, for all vocational training, would be in accordance with Indian tradition.

Appropriate physical training should be given to all boys and girls at all ages; and care should be taken that exercise be daily and systematic. Many Indian games could be usefully revived.

The reorganization proposals for secondary or university education raise many questions: Should examinations go? Should English be retained and if so when should it be taught? What place should Hindi occupy in the curriculum? Is co-education at all ages advisable? Should there be different curricula for boys and girls? What should be the medium of instruction—the vernacular, English or Hindi?

Should admission to collegiate courses be restricted? And there are other problems of import which cannot be discussed here.

To some parents the cost of education in fees, books and notebooks has become a nightmare. Many consider that a good deal of time, money and energy is wasted, while the return for all the expense and trouble is poor. One immediate task of educationists and statesmen should be to decrease the cost of education and raise its quality, and to find out ways and means to make use of educated talent. Unemployed youths may become unemployable and create fresh problems.

As put forward by Gandhiji in his Basic Education Scheme a vocational trend should be given to education. Even in the secondary stage, boys and girls should be taught a trade or profession best suited to their aptitudes and the locality in which they live; such as tailoring, carpentry, masonry, photography, composing, printing, drawing, painting, etc. In rural areas children should take part in agricultural activities. Right education would instil in the young a sense of the dignity of labour. A Tamil proverb teaches: "Unless you work with both your hands, you may not eat with one."

Secondary education should give a pupil grounding in English and in his mother tongue; give him some knowledge of physiology, hygiene and sciences in general, with the rudiments of arithmetic, algebra and geometry. It should give him an idea of world geography and of world history, and that of his own country "in the context of other cultures." University education should aim at a high standard of specialization and afford all facilities for higher research, whether in art, science, commerce or the humanities. Both the Sergent Report and the Radhakrishnan Commission Report emphasize the need to correlate the university opportunities with the practical needs of the nation, which suggestion should receive special attention.

India is a secular state. Its objectives are mentioned in the Preamble to the Constitution of India: *Justice*, social, economic and political; *Liberty*, of thought, expression, belief, faith and worship; *Equality*, of status and of opportunity, and *Fraternity*, assuring the dignity of the individual and the unity of the Nation. If these are secured we may take it that our citizens are leading a life of "good quality."

A secular state has officially nothing to do with the propagation of a particular religion, creed or dogma nor may it spend public money for the purpose. The Radhakrishnan Education Commission, recognizing the importance of Religion as a factor in education as well as the duties of a secular state, recommended: (a) a few minutes of silent meditation before college work commences; (b) teaching the biographies of great moral reformers like Buddha, Jesus, Muhammad;

(c) study of selections from the world's great scriptures; (d) study of the philosophy of religion. It is to be hoped that these recommendations will meet with general approval.

To be secular means "not narrowly religious" and it does not exclude being "deeply spiritual." A deeply spiritual outlook is essential for a truly Indian democracy and it should be one of the prime duties of education to promote it. Man needs to be humanized and spiritualized, and shown that science should be used only for the commonweal and not for the common woe; that there are values far greater and nobler than those which laboratories can reveal to him.

In a democratic state all education should tend to teach, directly or indirectly, the art of bearing responsibility, and instruction "in organization and in working with others for public ends, whether in leadership or in submission to the common will" should be given. Most clubs, co-operative stores and other organizations run by students have shown a marked degree of success in many places. Instances in America of college and hostel buildings being built solely by students reveal the nature scope and strength of the powers of organization and the initiative behind the achievements. Our student manpower is immense; what it needs is sound and proper direction and inspired leadership.

R. BALIGARUSWAMI

GANDHIJI FOR THE WORLD

We do not yet realize fully in India that Gandhiji's mission was wider and deeper than simply to win India her political sovereignty. To our whole civilization he offered the fundamental idea that statesmanship is really such only when it is religious in the highest sense. Aldo Capitini, in his important article, "A Plan for Non-violence in Italy on the Lines of Gandhi's Principles" (*East and West* October 1953), offers ideas and information that help us to realize the universal scope of Gandhiji's principles. Organized religion in Fascist Italy was not an inspiration to resist the political forces distorting human individuality. Senor Capitini and his friend Claudio Baglietto found in Gandhiji's principles a method for resisting evil political tendencies with ethical and religious forces. In his article Aldo Capitini describes the excellent work he has been doing to spread the idea of non-violence as the social expression of the spiritual ideal of "unity-love," which is his description of the spirituality that he found common to St. Francis of Assisi and Gandhiji. He is not, of course, interested in spreading "Gandhism"; he regards Gandhiji as a great man who found the right way for our civilization, not as a "revealer" of "absolute" truths. He concludes that the world will benefit most by Gandhiji's work if his teachings are dissociated from the nationalistic context in which they happened first to be expounded, and are studied and understood in the context of the One World which must sooner or later arise and for which all men of good-will must hope and strive.

NEW BOOKS AND OLD

PROVERBS AND THE PROVERB-MAKER *

The late Hilaire Belloc once relieved himself of a characteristically Bellocian diatribe against the "Maker of Proverbs." This man, he said, was evidently a doubter in matters of faith, a sceptic about human nature and virtue, a niggardly curmudgeon, a coward afraid of risk...and so on. No doubt the prevailing tone of proverbs or at any rate the most familiar of them, is prudential and hesitating and flavoured with cynicism: "Honesty is the best policy," will occur to everyone as a prime example of this cautionary and unbelieving attitude towards life.

Mr. Henry Davidoff, however, knows a great deal more about proverbs and proverb-makers than most people. From 25 languages and a long list of sources he has (with what must have been incredible labour) collected this beautifully produced volume of 15,500 proverbs—a perfect boon to the moralist, the preacher, the philosopher, the essayist, for their professional use, and a delightful work for the ordinary man or woman to dip into at quiet moments and deepen their knowledge of human life. And to turn over Mr. Davidoff's pages is to acquire the conviction that the proverb-maker is not nearly so sceptical and prudential as the brilliant Catholic essayist humorously made him out to be.

Of course, to a certain extent (as another brilliant maker of aphorisms, Cyril Joad, who would surely have loved this book, would have said) "it all depends" upon what you mean by a "proverb." Mr. Davidoff was faced by that problem in making up his collection. He mentions in his Foreword two points on which he reached decisions. Although "for the most part anonymity seems to be an inevitable attribute of the typical proverb in every language," yet he decided not to exclude those which are attributed to special authors (Greek and Latin writers have many of these "credits"). This seems a sensible decision. Every proverb must have had some author—and what harm is there in telling his name, if we know it, unless indeed the proverb is something to be ashamed of. Another problem Mr. Davidoff says he had to solve was the limit of length, and he declined to admit any proverb that ran to more than 20 words. Well, pithiness is certainly the essence of the proverb-maker's craft, and no valuable proverb of over 20 words occurs immediately to my mind.

But Mr. Davidoff has made a decision of more serious import than either of these. He has not been content to restrict himself to that kind of half-humorous homespun, that flavour of folk wisdom of the ancients or common life that we normally associate with proverbs. He has judged it appropriate to insert many of the noblest, most solemn aphorisms from the Hebrew, Christian and Oriental Scriptures, which of course, immeasurably increases the value of his book to the reader, but gives more gravity and depth to the conception of a proverb than is usually contained in it, and tilts the balance a good deal in favour of the proverb-maker.

If, for instance, we turn to the section on "God" we find such great historical affirmations as "There is no God but God," "God is love" and "God is a spirit" included with the

* *A World Treasury of Proverbs: From Twenty-five Languages.* Collected by HENRY DAVIDOFF. (Cassell and Co., Ltd, London. 492 pp. 1953. 21s.)

more homely thoughts on the great mystery common in proverbs. If, however, we confine our attention to the latter, we are agreeably surprised to find that the ordinary proverb-maker, with no particular claim to inspiration, is far more believing and trustful than such an occasional cynicism as "God gives little folk small gifts," or "God gives almonds to some who have no teeth" (from a Spanish source) would imply. "God gives his wrath by weight and without weight his mercy," "Better deal with God than with his Saints," (typical French pungency!) and "God ends nothing but what can not be borne" are sayings that reveal a largeness and generosity in the view of God taken by the plain man. And there is a Turkish proverb which will be of special interest to Theosophists, "God postpones, he does not overlook"—which suggests surely that the idea of *karmic* justice is natural to the human spirit.

One detects a certain scepticism about rigorist views of Hell and of Heaven: "There is more than one way to Heaven"; "It is harder work getting to hell than to heaven"; "They that be in hell think there's no other heaven" and—rather surprisingly from an anonymous proverb-maker—"Hell is the wrath of God—his Hate of sin." On the topic of "Forgiveness" we owe, of course, to the proverb-maker the world-famous French saying: "To understand is to forgive" (the form in which it appears here and also the terribly cynical but all too true aphorism: "The offender never pardons."

"Honesty" seems to arouse bitter thoughts in the proverb-maker: "He that resolves to deal with none but honest men must leave off dealing"; "Honesty is praised and starves" (Juvenal), and, contradicting the more famous sentiment quoted at the start of this review: "Honesty is ill to thrive by." So, too, on 'Love,' the tone tends to be disillusioned: "If Jack's in love he's no judge of Jill's beauty"; "Love is an egoism of two"; "Love never dies of starvation, but often of indigestion"—though, of course, there are gentler utterances, too. On the whole, we conclude, the proverb-maker is alive to the deeper realities, but resolved that he will never be taken in!

T. L. MURRAY

The Sikhs. By KHUSHWANT SINGH. (George Allen and Unwin, Ltd., London. 215 pp. Illustrated. 1953. 16s.)

Khushwant Singh has written a survey of the rise and decline of the Sikhs as a homogeneous community. His book reads rather like a lengthy obituary notice. By the end of the century, he prophesies, the Sikhs as a separate, distinctive community will have passed into oblivion. Before that happens, as he says, "it is proper that some estimate of their religion, history, tradition and political and cultural achievements should be made by some one identified with them by faith and association."

In this volume of just over 200 pages, the author has condensed five centuries of Sikh history, the first hundred pages taking us from the founding of the Sikh faith by Guru Nanak to the emigration to America and Canada in the early years of this century. An appendix gives the English translations of *Japji*, *Sodar* and *Shlok*.

Reading the book, one cannot escape the impression that the Sikhs throve on hostility, whether it was from the Hindus, the Moslems or the British. The more they were persecuted, invaded, suppressed the more vehemently and valorously they asserted themselves and proclaimed their individuality. The failure of their communal aspirations in the long run was due to the fact that in five centuries they were obliged to exhaust too much of their energy, resources and spirit in self-

defence which meant then, as it means today, that attack is often the best means of defence.

If they could have sailed away, like the English Pilgrim Fathers, to a new and virgin world, they might have built a nation. Their adaptability courage and faith in themselves were illustrated in comparatively recent times in the emigration of several thousands of them not only to Asian countries but to America and Canada.

Khushwant Singh stresses the basic affinity between Sikhs and Hindus. Differences in religious symbolism, language, customs and ritual were not such as to prevent the Sikhs from joining the Hindus in a united struggle against Moslem persecution. This mutual toleration endured for four centuries, until Britain annexed the Punjab and the politically-minded Akali movement began to dominate the affairs of the Sikh community.

It was this schism among the Sikhs which inspired the demand for a separate Sikh State at the time of Indian partition. But "the most significant outcome of the political changes that have taken place in independent India," concludes Khushwant Singh,

> is the abatement of separatist, communal and racial tendencies. As far as the Sikhs are concerned this has meant the lessening, internally, of the *Jat-non Jat* and externally of the Hindu-Sikh conflict. The latter, combined with the growing tendency to abandon forms and symbols, has increased the tempo of the Sikh merger into Hinduism. If the present pace of amalgamation continues, there is little doubt that before the century has run its course Sikh religion will have become a branch of Hinduism and the Sikhs a part of the Hindu social system.

SUNDER KABADI

Our India—1953. By MINOO MASANI. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 273 pp. Illustrated. 1953. Rs. 5/-)

Our India has been immensely popular ever since it appeared in 1940, conveying a wealth of factual information breezily presented and delightfully illustrated by C. H. G. Mocrhouse. The changes following independence and the partition of the subcontinent made this revision necessary, though much of *Our India* has been retained. The apparent object remains the same —to present the country's abundant assets in men and natural resources and to suggest how to utilize them to better advantage, so as to bring prosperity to what could be a land of plenty.

It may seem unreasonable to regret that a book which so admirably achieves its apparent purpose does not do something besides, but one would have welcomed at least a passing reference to India's greater assets than the material ones. Her possession of the world's biggest manganese reserves seems so much less a cause for pride than her traditional village organization, which has survived for millennia; her ancient concept of kings' owing allegiance to *Dharma* and her demonstration of the power of *Ahimsa* in our day; to say nothing of the spiritual insight of her ancient Seers and the wisdom of her Sages. The huge bronze statue of the Buddha at Sultanganj is pictured—to show that India could handle large masses of metal many centuries before Europeans could!

One would have welcomed also more consideration of the international setting and the potential contribution of "Our India" to "Our World."

Nevertheless *Our India—1953* as it stands has much to offer to the reader, old or young, and perhaps the author meant some of these things to be understood by his reference to Indians' wanting "more of the good things to eat, to wear and to use...because they help men and women and children to get the best out of life and to give the best that is in them."

E. M. H.

Oriental Splendour: An Anthology of Eastern Tales. Edited with an Introduction and Notes by HERBERT VAN THAL. (Arthur Barker, Ltd., London. 327 pp. Illustrated. 1953. 18s.)

Herbert van Thal has brought together stories from 11 Asian countries into one volume: *Oriental Splendour.* The great advance made in the study of Oriental languages since Galland's time has placed a wealth of material at his disposal, and he has made an excellent choice ranging from Sir Richard Burton's Arabic to Captain Sparks' Pali translations. While his selection of less than 30 tales cannot be said to have diminished the storehouse of Asian literature by more than a mite (the Hindu anthology *Kathā Sarit Sāgara*, for instance, alone contains nearly a thousand folk tales), he has chosen representatively and entertainingly.

In his stimulating collection, the most sensitive stories come from China, the most humorous from India, the most moral from Egypt, the most poetic from Persia, the most erotic from Arabia, and the most sadistic from Japan. I liked best the sad romance of Decima, *The Courtesan*, movingly rendered from the Chinese into English by E. Butts Howell. Its authorship is unknown, but it appears to have been collected towards the end of the Ming Dynasty. Charming in a lighter vein is *Miss Ying-Ning, or the Laughing Girl.* Professor Giles' 19th century translation has a crisp modern flavour. The author, P'u Sung-Ling, born about 1631 in the Province of Shantung, was too poor to publish his own stories, but 100 years later his grandson had them printed in 16 volumes.

Leap and Creep, an uproariously amusing tale of a flea and a louse in a king's bed, comes from India. It is translated from the Sanskrit *Pañchatantra* by Alfred Williams, and is equal in wit to the most polished social satire in *The New Yorker.*

There is a comparatively modern, and to me unpleasantly sadistic story, *The Young Tattooer* by the Japanese author, Jun-ichero Tanizaki. The tattooer imprints his "soul" in the image of a spider on the back of a beautiful young girl. It will appeal to those who like psychological studies with a touch of *The Yellow Book.* To me the enjoyment of such cruelty seems perverted rather than artistic.

Most of the stories chosen are classical, a notable exception being Rabindranath Tagore's *The Hungry Stones.* I think that every reader who loves the East will find something here to his taste. Mr. van Thal's anthology may be said to be a treasure-house for the armchair connoisseur who seeks a variety of jewels as lustrous as the best in Galland's *Mille et Une Nuits.*

DENNIS GRAY STOLL

Idealistic Thought of India. By P. T. RAJU. (George Allen and Unwin, Ltd., London. 454 pp. 1953. 42s.)

In writing this book, Professor Raju set himself an ambitious task, and it is an ambitious task to attempt to review his work in a few hundred words. This is no mere survey of Indian idealism: the opening chapters contain a valuable reassessment of idealism in general with special reference to Western systems. Although, as the author recognizes, idealism is not a fashionable philosophy in the West today, it is to be hoped that Western philosophers will study this book and especially these chapters, since they reopen many important questions and give a clear statement of Professor Raju's own sympathetic interpretation of idealism. From a critical discussion of various definitions of idealism, he proceeds to state the general direction of all idealism. This he finds in what he calls "the drive towards the Absolute" and he soon makes it clear that for him the Absolute is essentially normative as well as ontological. The antithesis of value and reality disappears in the Absolute. It is man's attempt

to transcend himself that gives rise to philosophy and in this sense all philosophy is idealistic.

It is against the background of this discussion that Professor Raju outlines and examines the chief varieties of Vedantic and Buddhistic idealism. Here as with the Western thinkers he finds a unity amidst the rich diversity, and, after dealing with contemporary thinkers, he can outline the "final goal of Indian Idealism." This lies in freedom of spirit, not a freedom which escapes from the material world and its values; but a freedom of spirit which transforms and assimilates the material world to itself. He denies that the exhortation to conquer matter and assimilate it is an importation from the West

It is impossible here to do justice to more than a few points of detail. The chapter on Contemporary Idealism has a notable section on the metaphysics of Mahatma Gandhi, of whom Professor Raju says that "one can best understand Indian idealism by studying his life and work." Gandhi personified the ideal of philosophy as a way of life; his two principles of *Satyagraha* (holding on to Truth) and *Ahimsa* (non-violence and love) are the metaphysical and practical aspects of a single spiritual attitude. The West has yet to learn that priority for truth cannot be reconciled with violence, least of all with militarism; and it is particularly unfortunate for Professor Raju's thesis of the essential unity of idealism that so many Western "idealists" have been apologists of the war-system.

In spite of such inconsistencies here and there, Professor Raju's book is an important contribution both to scholarship and to the elucidation of idealism. There are two notable omissions. Neither analytical philosophy nor Marxism, the chief enemies of idealism in the West, receive adequate critical discussion.

D. J. McCRACKEN

The Vidūṣaka: Theory and Practice. By J. T. PARIKH, M.A. (Shri Chunilal Gandhi Vidyabhavan Studies, No. 2. Sarvajanik Education Society, Surat. 50 pp. 1953. Re. 1/-)

Sanskrit drama has perhaps the most rigidly crystallized theory of technique yet known and hence an exact account of its methods is possible. Professor Parikh examines the *vidūṣaka*, the prescribed comic character, as found in Bharata's treatise *Nāṭya-śāstra* and in the practice of the greatest of Sanskrit dramatists. His technical qualifications, his dramatic significance and the social situation implied by his character are all discussed on the basis of direct citations from Bharata's treatise and famous Sanskrit plays. The *vidūṣaka* never attained the dignity that some of Shakespeare's jesters did, though he often showed admirable loyalty to the hero. He often has a gift for intrigue, but he never becomes the point of sanity from which we judge the extravagances of the romantic, and the delusions of the self-centred people. Professor Parikh sums up:—

> A mere humorous accessory to start with, he comes in course of time to be indissolubly bound up with the action of a play, and to have, as a character, some distinctive individuality when some able dramatists handle him.

Appendix I, a collection of theoretical texts about the *vidūṣaka*, will be appreciated by students. This informative book should be valued by students of Sanskrit dramatic technique. We wish Professor Parikh had been able to give more attention to individual *vidūṣakas* in great Sanskrit plays.

R, P. S.

The Quest For Community: A Study in the Ethics of Order and Freedom. By ROBERT A. NISBET. (Oxford University Press, Inc., New York. Geoffrey Cumberlege, London. ix + 303 pp. 1953. 30s.)

What the 19th-century rationalist took for granted the modern student of society makes the object of increasing apprehension and uncertainty. Gone are the days when philosophers as far removed as Spencer and Marx believed in the self-sufficiency of the individual and regarded history as a logical development with an ethical end. Despite man's increasing control of his physical environment, the accumulation of material wealth, and the unprecedented diffusion of culture in the lives of the masses, writers of all kinds refer to the present age as one of uncertainty, disintegration and spiritual isolation. It may be argued that this is the apprehension of the intellectual and that there are others who see the solution of our temporary social distress in the technological achievements of the age. But the provision of material needs is no solution to the social and spiritual frustrations of mankind. It is extraordinary that this feeling of pessimism flourishes at a time when the rôle of the political state is that of a welfare state caring more than ever for the individual. The author contends that man's anxiety in this age of economic abundance and political welfare is produced by a growing sense of isolation in society and by man's efforts to find in large-scale organizations the values of status and security formerly found in the primary associations of family, neighbourhood and church. This is the reason for the *malaise* of our time.

The author next proceeds to show how this has come about historically. His main deduction is that the most decisive influence upon Western social organization has been the rise and development of the political territorial state:—

> The conflict between the central power of the political State and the whole set of functions and authorities contained in church, family, gild, and local community has been, I believe, the main source of those dislocations of social structure and uprootings of status which lie behind the problem of community in our age.

This is certainly true of the Western world, but, in his references to India, one detects a tendency to underestimate the power of religion and of the social group lying beneath the political superstructure.

Students of political theory will find much that will repay reading, for the book contains useful summaries of the political theories relating to the State to be found in the writings of Bodin, Hobbes, Rousseau and others. The author concludes his survey with a clear analysis of the factors underlying the growth of the totalitarian state.

C. COLLIN DAVIES

Christendom Attacked: A Comparison of Kierkegaard and Nietzsche. By CONRAD BONIFAZI. (Rockliff Publishing Corporation, Ltd., London. xv + 190 pp. 1953. 21s.)

This comprehensive comparison, the first of its kind, of the attack upon Christendom by Kierkegaard and Nietzsche, is a scholarly and timely work. Would that it came to the notice of everyone who is concerned to understand the present age for the civilization and culture of the West are marked by the fact that so much which is said and done publicly, and with great earnestness, has no other result than to establish men in a radical disrelationship with reality; it is false speech and false action in their essence.

The man of the West, in America and in Russia (for Asiatic Russia is but a colony of the West) and in between, where Christian Europe once was is becoming displaced physically, mentally and spiritually. He is losing his vision of and his hold upon reality, because he is living at an increasing tempo in a maze of false relationships.

It is this falseness, particularly in its unctuous and pietistic expressions, which Kierkegaard and Nietzsche attacked. They attacked it by attacking the sickness of self-deceit which in their day was the distinguishing mark, not of Christianity, but of Christendom. Their attack was not just iconoclasm; indeed, they did not attack idols but people who abandoned themselves to the worship of them. The Christendom they attacked was neither a generalization nor an abstraction, but their Christian contemporaries who, despite their self-assurance and the purposeful drive of intense rational activity, were drifting into nihilism. The attack was against people whose self-assurance masked either the complete absence of faith or its second-hand character and hid them from themselves.

This book is much more than a skilfully contrived comparison, than a well-documented account of an interesting episode. It compels the recognition that, far from being spent, the scope of the attack is enlarged and that the living faith of the Christian is, for the West, one of its most potent weapons. Catchwords, dogmas, truths which are grounded in no concrete personal experience, bind men and women into impersonal, non-human masses. Man has become anonymous. On its positive side, the attack is a call to find and to follow the path of regeneration and rebirth.

E. F. F. HILL

Heaven and You. By WILLIAM J. MACMILLAN. (Hodder and Stoughton London. 96 pp. 1953. 7*s.* 6*d.*)

This is the third book in which Mr. MacMillan has treated of his experiences as a healer and it is the shortest and best of them. He does not regard orthodox medicine as inferior to "spiritual" healing. Both are spiritual in their own kind and each is adapted to the needs of different people. He is equally appreciative of other kinds of inspirational healing than his own and can envy those for whom healing is a joyous and triumphant revelation of faith made manifest and who treat with ease. But for himself he writes "I have never found healing to be other than a crucifixion on a small scale for both the patient and the healer, whatever the results of the treatment." This is due as much to his complete involvements in his patient's personality during the period of healing as to the ambiguity of the force of which he is the channel. Yet he has no doubt of its nature or that it is love. He defines it thus:—

> For the purpose of healing, love is a sensitivity to the Power of God on one hand and an unusual responsiveness to individuals on the other. This capacity for simultaneously dual reaction makes healing possible.

The same capacity brings self-healing. And in his later chapters he considers these two kinds of sensitivity and how we may develop them or allow them to develop in ourselves, becoming at the same time both healers and self-healers. It is because Mr. MacMillan realizes more than most people who possess his gift that, a healer is an artist, subject to the same inspiration, the same hazards and temptations and needing the same disciplines as other artists, that his writings, for me at least, are more rewarding than those of the evangelistic school of healers.

HUGH I'A. FAUSSET

Mysticism, Science and Revelation. By GLENN A. SHOOK. (George Ronald, Wheatley, Oxford. x + 145 pp. 1953. 5*s.* paper, 7*s.* 6*d.* cloth)

The author is well equipped to deal with these subjects. He is a Professor of Physics at Wheaton College, Norton, Massachusetts and is also a student of Bahaism which he regards as being "the consummation of all the pro-

phetic religions of the past." Finally, and by no means least, he has a capacity for clarity of thought and expression and in no realm of literature is precision more important than in books of this religious type. Brought up in a scientific age, the young people of today will not accept, as their grandparents did, the illogical thought, the looseness of expression and the sentimentality which characterized the religious writings of the last century.

Here is something of a different kind, a book written in the cool language of the scientist, a book which deals with the much misunderstood subject of mysticism and which has a religious message for its readers. The message is all the more powerful for being a very simple one, that some sort of religious faith is needed if this distracted world, which has lost its spiritual anchors, is to be saved from wreckage. In the author's opinion, the basic doctrines of Bahaism are eminently suited to our world's present needs. He formulates these basic doctrines as follows:—

> The oneness of mankind, the need for an independent investigation of truth, the fundamental unity of all religions, the necessity that our religions should be in accord with science and reason, equality between men and women, the elimination of prejudice of all kinds, universal peace, universal education, the spiritual solution of the economic problem, a universal language and an international tribunal.

This small book is to be recommended to all who are interested in the subject of mysticism, the relationship between science and religion and Bahaism.

KENNETH WALKER

The Experience of Death: The Moral Problem of Suicide. By PAUL-LOUIS LANDSBERG. Translated by CYNTHIA ROWLAND. Foreword by FR. MARTIN JARRETT-KERR, C.R. (Rockliff Publishing Corporation, Ltd., London. xiv+102 pp. 1953. 8*s.* 6*d.*)

In 1922, Paul-Louis Landsberg, the son of a professor at Bonn University, published, at the early age of twenty, an unusually brilliant book: *The World of the Middle Ages, and We.* It was the tragedy of his life that he could not sustain the hopes raised by this rather precocious start. He continued to write a number of essays on philosophy, but he never rose above the rank of a minor disciple of his great teacher Max Scheler. All his life he remained sympathetic to the Roman Catholic Church, without actually joining it. In 1943 he became a victim of the infamous persecution of the Jews, and died from exhaustion in a concentration camp.

The two essays published here originally appeared in French in 1951. They add little to our knowledge of the great problems they discuss. The first fails from lack of material, the second from lack of decision. When we speak of the "experience" of death, we have really nothing to draw on except the experience of those who have abnormally widened their awareness by yogic practices. Landsberg never mentions them, and confines himself to a cursory examination of the opinions of a number of philosophers whose "experience" of death was as indirect as that of most of us. In the second essay he somewhat half-heartedly tries to justify the Christian condemnation of suicide as "in every case a grave sin or crime." His arguments only confirm me in my conviction that the Christian position is indefensible, and Landsberg's own sympathies are clearly on the side of the Stoic attitude of "sovereignty over death"

The author, though endowed with a sensitive intelligence, is really essentially bewildered by both life and death. A mind altogether more simple and sturdy would be a more trustworthy guide in this field. More brilliant than profound, Landsberg everywhere remains on the surface. To give one example: on p. 9 we read:—

Christ promises a birth which shall be followed by no death. Buddha promises a death which shall be followed by no birth and thus by no further death. Christianity is the supreme affirmation of victorious life. Buddhism is the negation of life by every virtue of the reality of death.

It is to be feared that the author did not realize how thin the ice was on which he was skating here!

EDWARD CONZE

The Occult Arts of Ancient Egypt. By BERNARD BROMAGE. (The Aquarian Press, London. 204 pp. 1953. 15*s.* 6*d.*)

It is a truism that one of the most fruitful sources of arguments that are, as often as not, fruitless, is the failure of both sides to define their terms; and this applies, with perhaps added force, to discussions of matters spiritual and even more particularly to the arcane science.

From the fact that Mr. Bromage devotes a foreword of 16 pages to the question "What is Magic," it is to be assumed that he appreciates this point, which is one that should at all times be borne in mind by the reviewer. It is unfortunate, therefore, that at the end of this prelude to his book we should find ourselves wondering what he really means.

For example, he tells us that "the magician *recognizes* gods.... But he is by no means content to exist under their sway... [he] pits his own weight against them... as a competitor in the field of power." Later he states categorically (p. 119) that "the Egyptian sorcerer... ordered the gods to do *his* will." This, of course, is quite contrary to the singularly lucid account of the fundamental theories of Egyptian magic given by Iamblichus, but it is, at least in part, contradicted on p 126.

That the more enlightened members of the Egyptian priesthood were profound students of the arcane sciences and in many cases highly skilled in its practice, will undoubtedly be admitted by any serious student of these matters; but few will base this opinion on the more commonly known aspects of Egyptian magic, such as are cited by Mr. Bromage, many of which are but aspects of the charlatanism with which this subject is always, unfortunately, associated.

E. J. LANGFORD GARSTIN

Roger Bacon: In Life and Legend By E. WESTACOTT. (Rockliff Publishing Corporation, Ltd., London. xii + 140 pp. 1953. 10*s.* 6*d.*)

The aim of this book is to serve as a pointer and an aid to anyone interested in Roger Bacon, that key-figure of the 13th century, whose vigorous thought managed to surmount imprisonment, hardship and neglect. Mr. Westacott has collected, into a remarkably small compass, data about sources of information, ranging over the centuries, down to the present year. From these sources he has digested a short biography of Bacon, and brief details of other connected personages. He deals with Bacon's position as scornful antagonist of a corrupt and ignorant scholastic theology, as the forerunner of the experimental scientist, the upholder of the "open mind," and as the occult researcher round whose fame there grew up later a mass of legend. He also indicates Bacon's endeavour to formulate a synthesis of knowledge. The book has a set of appendices, a bibliography and a comprehensive index, and though evidently written primarily as a book of reference, it is readable and lucid in style.

E. W.

History of Psychology. By G. S. BRETT. Abridged, edited and arranged by R. S. PETERS. (Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London. 742 pp. 1953. 42*s*.)

A history of philosophy may be philosophical, but a history of science is certainly not science. That being so, what is the use of a history of psychology, since psychologists are now declaring from the housetops that their subject is purely scientific? But is psychology a positive science in a strict sense? I, for one, hold that it is not. Judging by the current practices of the psychologists and the results they obtain, it must be admitted that psychology is luckily still beyond the clutches of the mechanistic and deterministic positive sciences. In dealing with human personality the approach and attitude have necessarily to be cultural and humanistic. Psychology in some of its departments uses this approach, and it is here that the historians of psychology certainly have a claim on our attention, and among them Brett stands in the front rank.

In his original three-volume edition, Brett gave a masterly presentation of the trends of enquiry about human nature from the time of the ancient Ionians down to James, Ward and Stout. This new abridged edition has preserved the spirit of the original, because it has only omitted certain chapters, and its value is enhanced by the addition of a chapter on 20th-century psychology. Brett lays stress on the development of method in psychology down the ages; and this has given unity and perspective to the vast panorma presented in the 725 pages of the text.

The first and the second parts of the book, dealing with the Greek and mediæval periods, are largely speculative This speculative material cannot be ignored, because speculation and science are necessarily mixed even in contemporary psychology. So, even the ultra-scientifically minded student of contemporary psychology must know what Plato, Aristotle, and other Greek thinkers, as well as the Schoolmen, had to say about the nature of the soul.

The third part begins significantly with a description of "The Gateway of Method." It discusses the revolution in psychological studies produced by the mathematical, scientific way of approach to an understanding of human nature. Descartes' theories, Locke's analysis of the mind, and Hume's attempt to model psychology on Newtonian physics receive due attention in this part. Our author brands this approach: "dogmatic methodism." It is undeniable that this 'scientific" approach resulted in barren intellectualism. The cognitive faculty of the mind received exclusive attention, while the deep-lying springs of human conduct in its conative layers (which after all are the real springs of human behaviour) were ignored. The resulting psychological system, therefore, proved barren, futile and utterly useless in practice.

A revolt against this useless, theoretical psychology came with the birth of Depth Psychology at the dawn of the 20th century. Till then the ultra-scientific, mathematical tradition had continued. Added momentum was given it by Kant. Measurement, and quantification of psychological data was then the last word in psychological wisdom. These trends receive due attention and lucid treatment in the fourth part of this book.

But man cannot be wholly and completely measured. So, Freud and McDougall made their great contributions to the advance of psychology, which belong to the 20th century. Brett did not live to see and appreciate these significant developments. This excellent history, which would otherwise have been lacking in completeness, has now been brought up to date by R. S. Peters who has added a final chapter as an appendix, setting forth the significance of the 20th-century

trends.

Brett's *History of Psychology* should be read by all students of psychology. For those whose minds have not been narrowed by the influence of positivistic, deterministic and mechanistic science, it should be an invaluable source-book full of inspiring ideas. And for those who are incorrigible mechanists and determinists, it could be corrective of their enthusiasm for the pursuit of dehumanizing disciplines.

P. S. NAIDU

The Theory of Universals. By R. I. Aaron. (Oxford University Press, London. 247 pp. 1952. Price not mentioned.)

Professor Aaron's book has two parts. Part I is historical. It is a critical survey of the problem of Universals in the history of modern European philosophy. Professor Aaron begins his discussion with the problem as posed by Porphyry. Part II is an independent discussion of the problem of Universals in the light of contemporary thought. "The Problem of Universals," says Professor Aaron, "rightly posed, is still fundamental and urgent; for to understand Universals is to begin to understand thinking."

Professor Aaron takes for a starting point the question: "How do we use general words?" He notes that this question is capable of two interpretations: methodological and genetic. We must note both, and expect to find syntactical, logical, psychological and ontological issues arising in our discussion.

Our adult thinking is possible only because of our ability to speak in general terms; and this ability lies in a "natural fact": we see individuals (or particulars) but find in them common features: *i e*, the same features *recur* in different individual beings. The recurrences in nature are of two sorts: *identities* and *resemblances*. These concern not only qualities but relations: *i.e*, a Universal is not only *in* but is *between* terms. Now, both these sorts of recurrences are *observable*. These observable recurrences are, also, principles of grouping or classification; they become conscious principles of classification or dispositions in us to do so. Therefore, the question, "What is a Universal?" needs two sentences in answer: (a) Universals are natural recurrences, (b) Universals are principles of classification. But we cannot say that in every grouping we are using a natural recurrence.

These are some of the steps in Professor Aaron's argument and his view of Universals rejects certain other problems alleged to be implied in the problem of Universals. The problem of Universals is not a problem which consists (a) in distinguishing between token words and type words, (b) in distinguishing between determinables and determinates, or, (c) in making clear the nature of quantification; these problems are no doubt important, particularly the last; but Professor Aaron's theory is not to be identified with a discussion of any one of them.

It is interesting to note certain resemblances between his theory of Universals and the *Nyāya* School of Indian Philosophy. The *Nyāya* postulates an "indeterminate"—*nirvikalpa*—knowledge, and this has nothing to do with the distinction between "determinable" and "determinate" in, *e g*, W. E. Johnson's *Logic*. According to the *Nyāya*, in any "determinate" (*savikalpa*) knowledge we use a "qualifier" (*viśesana*). We say: "It is a so-and-so." The qualifiers are at least of two sorts: (a) *generic characters* (*Jāti*); as Aaron would say, "common qualities"; (b) "imposed properties" (*upadhi*). The generic characters of the *Nyāya* are, in Aaron's language, common qualities based upon natural recurrences, which are objective principles or rules of

grouping or classification, *padarthas*, "categories," (not categories, however, in either the Aristotelian or the Kantian sense). They are "rules" of classification or standards by which we recognize: "not the genus itself, but the characteristic by which the genus is recognized *in* the individual." It would seem, if my interpretation is correct, that the notion of common quality is logically prior to the notion of class with Professor Aaron as well as in the *Nyāya*; and in both systems the Universal is based upon the recurrence of common qualities (*Jāti*).

Professor Aaron's discussion of Universals is a contribution to our knowledge of the problem and his book, which is a lucid piece of writing, is of value to contemporary thought.

M. A. NIKAM

Faith and Moral Authority. By BEN KIMPEL. (Philosophical Library, New York. 186 pp. 1953. $2 75)

Prof. Ben Kimpel's essay is a balanced discussion of a significant moral problem, the value of institutional tradition for our moral order. The author is infused with profound religious convictions and evaluates critically the moral situation today. Now, with the advent of Existentialism, not only religion and morality but philosophy itself is faced with a grave crisis. The religious consciousness is apt to be lured by that tendency of the Existentialist thought which, though apparently speaking the language of religion, betrays an outlook in basic conflict with all that religion stands for. Professor Kimpel tries to save the religious situation by exposing the philosophies which appear to the superficial gaze almost soaked in the religious atmosphere. We are greatly in sympathy with the author's searching criticism of the subjectivism of Jaspers and Marcel. They do not seem to transcend anything with their transcendence and remain the captives of their own consciousness and of their own decision. But sometimes we get the impression that Professor Kimpel has carried his crusade against Jaspers and Marcel rather too far and is indignant with them for their failure to recognize explicitly in the Ten Commandments reliable patterns for guidance in our moral struggle. The moral philosophers after Kant have scrupulously guarded autonomy in morals and have attempted to save morality from unwarranted inroads from religions or political authority. The history of the church and the state amply justifies the suspicions of our great moral thinkers. But if the preceding generation has suffered by its unstinted recognition of authority, the bane of the modern age is to treat it with a contempt which is anything but wholesome. As Professor Kimpel rightly says, "An individual's acceptance of a responsibility as his own obligation makes the difference between a moral authority and an authoritarian demand." The respect for personality which characterized the Romanticists and regard for the objective patterns which institutional authority provides need not be in conflict. Perhaps a full awakening of personality is only possible when it is guided by the superpersonal voice of authority. Prof. Ben Kimpel has done real service in referring us back to the religious faith in a transcendent reality which alone can guide us in our hour of despair and make life meaningful.

S VAHIDUDDIN

THE INDIAN INSTITUTE OF CULTURE

[The interesting article which we publish here is a lecture delivered on the 16th of June 1953 to an audience of 75 gathered in the basement hall of the unfinished Mosque at Washington, D. C. The lecturer, **Mr. Edwin E. Calverley,** kindly sent the paper for a Discussion Meeting of the Indian Institute of Culture at Basavangudi, Bangalore, where it was read and considered on the 3rd of November under the chairmanship of Janab K. Habibulla Khan, Retired Sub-Judge of Bangalore.—ED.]

SOME PROBLEMS OF ISLAMIC PHILOSOPHY

This article is intended to be an earnest and sincere presentation of two problems of Islamic philosophy. They are problems of the utmost importance, for they deal with a subject that is fundamental in Islam as a religion, and concern the religious thinking and attitude of both learned and illiterate Muslims.

Stated in general terms, the first question to be examined is this: Is one vital element of the doctrine of God that is now commonly held by the great majority of Muslims all over the world, the original belief about Allah that was taught by Muhammad and the *Qur'ān*?

It is not questioned by anybody that Islam always has taught that Allah is One, that there is only One God. The first half of the Muslim creed says: "There is no god at all but Allah." One of the Arabic technical terms for the theology of Islam is *tawḥīd*, which literally means, "to assert the Oneness" of Allah. That is what Muhammad taught his fellow countrymen, the Arabs, to believe. Islam always has, and, God willing, always will, teach that God is One.

The specific problem to be discussed is this: In what sense is the Oneness of God to be understood? What kind of Oneness does the *Qur'ān* affirm of Allah?

Aristotle, called by the Arabic philosophers "the first teacher," that is, "the pre-eminent philosopher, the one who ranks first," both in his *Physics* (185b5) and his *Metaphysics* (1015b6), which were well known to the Arabic philosophers, describes various kinds of oneness. In view of the fact that there are different kinds and definitions of oneness and of "one" to be considered, which is the kind of oneness that Muhammad taught? What does the *Qur'ān* mean when it says, "Allah is One"?

It is not necessary to consider all the kinds of oneness that Aristotle and the dictionaries define. It is sufficient to mention two of the senses in which the word "one" may be used, *viz.*, the numerical and the essential. A thing may be numerically one without being one in its essence. For instance, it is possible to speak of one unit of water. Pure water is one kind of matter, whether the unit is large or small, whether it is one drop of rain, or a river, or a bottle of water distilled by a chemist. The unit of water is numerically or arithmetically one, and can be counted as such. But water is not one in its essence. Its chemical formula, H_2O, means that it consists of three molecules, two of the element of hydrogen and one of the oxygen element. Water, therefore, as matter, and as a unit, is numerically, arithmetically, one, but in its essence it is multiple, not single, not one.

Similarly, to use an example from Aristotle, each person is one single individual. But every person in being or essence is multiple. It is possible to say: "Everybody is mortal," and also: "Every soul is immortal." Everybody, *i.e.*, each soul counts

numerically as one person. But each person is multiple in essence and may be considered to consist of body, mind and soul or spirit, or be multiple in other respects.

Which oneness, oneness of number or oneness of simplicity, did Muhammad and the *Qur'ān* teach with regard to Allah?

Some might wish to give an immediate solution to the problem and conclude the discussion by saying, "Allah is One in every respect." Nevertheless, it is probable that every earnest Muslim will be glad to recall again what it was that Muhammad and the *Qur'ān* actually said. The result may be somewhat surprising and also gratifying.

One of the most important branches of the *Quranic* sciences is that dealing with the chronology of the *sūrahs* or sections of the *Qur'ān*, that is, the time and occasion in Muhammad's prophetic life when he proclaimed the *Qur'ān*'s 114 chapters. Muslim scholars disagree, just as non-Muslim students of Islam disagree, about the time when Muhammad pronounced *Sūrat al-Ikhlāṣ*, Chapter 112, of the *Qur'ān*, but most of them say he delivered it at Mecca in the earliest period of his preaching.

Now, this 112th Chapter, *Sūrat al-Ikhlāṣ*, makes a vital statement about the Oneness of Allah. It will be translated into English strictly in accordance with the rules of Arabic grammar, and also in accordance with the Commentary on the *Qur'ān* by al-Baiḍāwī. That Commentary, *Anwār ut-Tanzīl* (Light on the Revelation) has had more super-commentaries than any other, and is, without doubt, the commentary on the *Qur'ān* most respected by most Muslims in most countries of the world of Islam. The translation of the *Sūrah* is as follows:

THE CHAPTER OF PURE BELIEF

In the Name of Allah, who is Compassionate and Merciful; Say: It, the fact, is, Allah is One, the Eternal (?) Allah. He did not beget; He was not begotten; there was no one meet (in the sense of "co-equal, fit, suitable") for Him.

These statements, if they are taken literally, if they mean precisely what they were intended and understood to mean, are entirely true. God is One; there is no other God; there are not, and there never have been, two or more Gods. God did not become a father literally, as the gods of the Pagans were frequently asserted to become fathers physically. The verse that says that Allah "was not begotten" means that Allah, God, was not brought into being as each one of us came into being. Allah was not a son, a second and separate god, as some of the gods of the Pagans were said to be divine sons of divine parents. There was no son-god with the meaning and implication that the word "son," has literally and physically.

The *Sūrah* closes with the declaration that Allah had no counterpart, no co-equal, consort or companion, none sufficient for Him. Al-Baiḍāwī uses the term "*ṣāḥibah*" in his comment on the verse The story of Creation in *Genesis*, the first book of the *Bible*, says that when God created Adam He saw that there was no one among all the living creatures, "meet," (suitable) for Adam, so God created Eve to be Adam's companion. The 112th *Sūrah* says that there was no one sufficient for Allah, so that Allah could be a father in the way that men became fathers, so that there could be a son who would be a second god, from a mother who would be a divine companion with God.

If this translation is accurate and the interpretation here presented is correct, then all Christians and all Jews can join with all Muslims in reciting that *Sūrah* as true and as what all of us believe. Orthodox Christian doctrine always has stated that there is only one God, and that there has never been any second or third god, either as a son or as a divine female companion.

There are numerous other passages in the *Qur'ān* dealing with this impor-

tant subject. For instance Verse 116 in the 5th Chapter, *Sūrat al-Ma'idah*, clearly states Islam's objection to the idea that Jesus Christ and his mother Maryam are two deities additional to Allah. The verse reads: "O Jesus, son of Mary, didst thou say to mankind, 'Take my mother and me as two gods besides Allah?'" Never did Jesus ever say anything like that. Moses said, "Hear, O Israel, the Lord our God is one Lord" (*Deuteronomy* 6: 4), and Jesus repeated the same words in his teaching (*Mark* 12: 29). Indeed, Christians say what the *Qur'ān* states in Verse 77 of the same *Sūrat al-Ma'idah*: "They have most certainly misbelieved who said, 'Verily, Allah is the third of three.'" These verses in the *Qur'ān* are only a few of the many that all Christians could recite with all Muslims, to rebuke any who worship more than one God.

It is probable that enough verses have been recalled to make it perfectly clear that Muhammad and the *Qur'ān* preached and taught the numerical or arithmetical Oneness of Allah. Muhammad in teaching and preaching opposed all polytheism, both that of the Pagan idolaters of Mecca and other parts of Arabia, and that of any who called themselves Christians but who believed in Jesus and his mother Mary as second and third gods, rather than in God as One only.

The next subject to be considered is whether the Oneness of Allah includes unity, in the sense of the simplicity or homogeneity of the Essence of Allah. There will be no discussion in this paper of what the Essence (in Arabic, the *Dhāt*), the Being, of Allah, is. An Islamic tradition says, "Discussion of the Essence of Allah is misbelief." (*al-ba'th fī dhāt Allāh kufr*). This declaration is not found in the canonical collections of traditions, but it has been heeded by many commentators on the *Qur'ān* and by many orthodox theologians of Islam, although not by all. There will be no *kufr*, no misbelief, or disbelief or unbelief, Muslim or Christian, in this article. The problem now to be considered is whether Allah's Oneness includes His Unity in the sense of the simplicity, or homogeneity, of Allah.

It can be stated without expectation of contradiction that there are material essences or realities and there are immaterial realities. Scientists say that material elements are 98 in number and that the forms in which these elements appear in nature are still more numerous. But there are other kinds of existences or beings that are also real, although their realities are expressed in other than material ways. For instance, God is real, although His kind of reality is different from that of the universe of which He is the Creator. Ideas also have reality, although their kind of reality and the mode of their existence differ from that of material essences. Further, Truth has reality, and, even though its existence appears to be exceedingly uncertain, easily affected and subject to vicissitude, Truth is, nevertheless, as permanent as the Omniscience of God.

The question has been asked, and it should often be asked, "What is Truth?" It is not a difficult question to answer, although it may require patience on the part of those who ask. Books on logic, the propædeutic branch of philosophy, define truth as the thought, statement, expression or word that accords with reality. Untruth expresses what does not accord with actuality. The false is that, the existence of which does not accord with what is true and real, whether in the material and physical, or the immateria and metaphysical worlds.

Moreover, the laws of the material world do not apply to the realm of the metaphysical. Truth and goodness, for instance, are not realities that can be divided into pieces or that occupy space. The fact can be illustrated in this way: An orange can be cut or broken and it can be separated into sections. The more the sections are used up or given away, the less of the orange remains until there is nothing left. But when a statement of logical

truth, or a fact known to a speaker or writer, is shared with others, that truth is not lost to the speaker. He still has what he had before, even though others, few or many, have it also.[1]

If the truth is rejected or forgotten by any person, the truth itself is not decreased, changed, or destroyed. It remains. Facts change, events pass away, circumstances change, material things are destroyed, and the truth about all these things changes, but what is true at a particular time remains the truth always. Knowledge of the truth may disappear, may be discovered or rediscovered, but God, the Omniscient, lives and Truth—all that has been, is and will be true—will continue as truth. Truth is as permanent as the Omniscience of God.

Now, the truth about what Allah is, what His Essence, His being, His *Dhāt*, is, has not been stated in the *Qur'ān*, nor has Muhammad explained Allah's Being, to mankind.

But both Muhammad and the *Qur'ān* have described Allah for mankind. Allah, according to orthodox Islamic thought, cannot be defined but He is described by His Names. Indeed, it is the Names of Allah that form the most attractive and impressive feature of Islamic theology. By His Names Allah is brought near to man; He is made real and important to man; by them He becomes influential in the life of man. By them man fears and loves Allah and surrenders his life to Allah. Man does what Allah commands and avoids what Allah forbids. He belongs to Allah and conforms to His laws. Allah becomes the greatest influence in man's life. Even when man disobeys Allah, he does not deny Allah or Allah's right to obedience. The Muslim asks Allah's forgiveness and depends upon Allah's compassion and mercy. The strength and power of Islam's influence and hold upon the Muslims are due in large measure to the force of the Names which describe Allah and so constitute His attributes.

Discussion of the Attributes *(al-ṣifāt)* of Allah, is not *kufr* misbelief. There have been innumerable accounts and books about the divine qualities. The *Qur'ān* calls Allah's Attributes "His Most Beautiful Names." They are usually said to be 99, although that number is not mentioned in the *Qur'ān*. The Attributes usually included in the lists differ, so that the number of acceptable Names exceeds 99. Actually, any Name for which there is authority in the *Qur'ān* or the Traditions may be applied to Allah. One Orientalist made up a list of 552 such names.[2] Thus, although the *Qur'ān* provides no clear definition of Allah's Essence or Being, there is an abundance of information about Allah's Attributes or the qualities described by His Names.

None of Allah's Attributes are material. Allah does not belong to the material universe. Rather the material and physical world belongs to Him. As Creator of the Universe, He gives to it the kind of reality it has. This reality is that of contingent existence, while He, the Infinite, eternal and perfect Being, is the pre-eminent Reality. Indeed, one of Allah's Most Beautiful Names is *al-Ḥaqq*. This Name is not fully understood unless it is realized that it has three meanings. In the realm of metaphysical reality, Allah's Being *al-Ḥaqq* means the Real, what is real in and of Himself. Contingent reality is not real in and of itself; it depends for the kind of reality that it has upon Allah, the Creator, Who is the Infinite and eternal Reality.

Furthermore, just as in the realm of metaphysics *al-Ḥaqq* means the Real, and, in the logical realm the Truth, so in the realm of ethics and morals, *al-Ḥaqq* means the Good and the Right. All that Allah is, all that He says, all that He does, is right and good.

[1] *Cf.* article on "The Muslim Point of View" By "ORIENTALIST." (*The Moslem World*, Vol. XXVI, pp. 31 ff., January 1936)

[2] J. W. REDHOUSE (*Journal of the Royal Asiatic Society*, New Series, Vol. XII, 1880.)

There is a well-known Muslim tradition which says, "Both the hands of Allah are right (hands)." Now, in both the *Bible* and the *Qur'ān*, hands are attributed to God. That is, of course, the metaphorical way of expressing God's activity and power. So this tradition, which is discussed by Ibn Qutaibah (*Mukhtalif al-Ḥadīth*, Cairo 1326, p. 264), and also by Islam's greatest mystic, Muhijiuddīn Ibn'Arabi (*Fuṣūṣ al-Ḥikam*, Cairo, 1321, p. 184) does not mean that Allah has anatomical hands, like ours. Allah is not asymmetrical or deformed. Quite the contrary. The Arabs, as all know, use the right hand for good, clean and polite purposes, reserving the left hand for necessary unclean actions. So this tradition says, in a poetic and unforgettable way, that both of Allah's hands perform only clean and good acts, that Allah does only what is right and worthy, for Allah is *al-Ḥaqq*, the Real, the True and the Right.

The best way then, to earn what Muhammad, the *Qur'ān* and true Islam say about Allah, is to study the Names of Allah. But it is just here that the strangest problem of Islamic theology emerges. This article so far has tried to show that the emphasis of the *Qur'ān* has been upon the Oneness of Allah, really, upon the numerical Oneness of God. Further, it has been stated that the *Qur'ān* says nothing clearly about Allah's simplicity or unity or homogeneity. Nevertheless, many Muslim theologians have extended the meaning of the divine Oneness to include the meaning of the simplicity of Allah's Being.

Now, the question of the relationship between Allah's *Dhāt*, or essence, and his Attributes arose early in the history of Islamic thought. For the great majority of Muslims that problem was met and overcome by the formula which declared, "The Attributes are not Allah and they are not other than Allah" (*Lā huwa we lā ghairuhu*). That formula, however, did not really answer the question; rather it avoided the problem of how the Attributes belonged to the Essence and how they affected the Oneness of Allah. To many theologians of Islam the Oneness of Allah in every respect became the most important doctrine of theology. Allah, they declared, according to the *Qur'ān* is One. He is, therefore unique in every way. The *Qur'ān* does not give any information about *what* Allah is; moreover, even the Names of Allah which are in the *Qur'ān* do not really give any information about Him. Allah is utterly different from all else not only in His Being, His *Dhāt*, but also in His Attributes. Allah is Merciful and Compassionate, says the *Qur'ān*. But Allah's compassion and mercy, say the Islamic philosophers and theologians, are different from those qualities as known to man, as experienced by man and understood by man. Allah's qualities are different, not only in degree, but also in kind. Allah is unique, He is One, in the kinds of mercy and compassion that are His. There must be, said these Muslim thinkers, no anthropomorphism about the Being or Essence of Allah. Also, there must be no anthropomorphism about the Names and Attributes of Allah.

The result is that the Islamic philosophers have given to Muslim theologians and the theologians have given to the Muslims of the mosques, a completely unknown and unknowable God. Their teaching is: Allah is One, and that is all that can really be known or said about Him.

If this theological doctrine were held by Muslim teachers only, or only by them and by those who read their books or heard their lectures, the consequences would be serious enough. But the doctrine and its consequences are far more widespread and serious than that. The doctrine is preached in the mosques and has spread among all Muslim peoples. In Cairo it is constantly heard on the lips of the illiterate beggars sitting along the streets. It is uttered to win assent and alms from the passing crowds. "*Kullu ma khatar bi-bālak, fahwa hālik, wa'llahu bikhilāfi*

dhālik," they say: "All that occurs to your mind perishes, but Allah is contrary to that." (*Cf.* Encyclopædia of Islam, Vol. I, p. 307a)

It is a matter of eternal importance for mankind to have knowledge of Allah that is real and true and right and good. Allah is One numerically, as the *Qur'ān* teaches so emphatically, but is Allah also simple in His Being, as so many Muslims think? Further, is Allah not only so unique in His Being but also in His Attributes, that nothing at all can be known about Him? Do Allah's Names really tell nothing about Him? The matter is vital, for if Allah is unknown and unknowable, then He has never revealed Himself to His creatures in any real and true and right way.

The problem then arises: How can it be known, with as much certainty as possible, whether God has indeed given to mankind true knowledge of Himself? Has the doctrine of *Tawhīd,* as taught by the Islamic philosophers and the Muslim scholastic theologians, been explained to include more than the *Qur'ān* and Muhammad intended? Are the doctrine of *Tanzīh,* the removal from the *Dhāt,* the Being, of Allah of all essential attributes, and the doctrine of *Mukhālafah,* the complete difference of Allah's Attributes from what man means by the same words, are these dogmas taught in the *Qur'ān*?

Some people, Muslims and friends of Muslims, would like to have answers to these questions. They think that knowledge of the origins of these dogmas which have become common in the Muslim world would help to solve the problems.

There is a small book, published in 1933, by Syed Muzaffar-ud-din an-Nadvi, a professor in a Calcutta college; its title is *Muslim Thought and Its Source.* Its last chapter states its conclusion that "Muslim Thought owed its origin to the teachings of Islam and not to any foreign source." (p. 137) Also, in the July 1950 issue of *Islamic Culture,* (Hyderabad, Deccan) Khwaja Abdul Hamid, in an article on "The Origin of Speculative Thought in Islam," says: "It is almost a waste of time trying to discover the origin of Speculative Thought in foreign sources." (Vol. XXIV, p. 194)

There is, however, another opinion, indeed, a conviction, very different from this belief. This conviction affirms that the doctrine of the simplicity of the Being of Allah is not based on the teaching of the *Qur'ān* and that it is not included in the emphasis upon the Oneness of Allah taught by Muhammad and the *Qur'ān.*

Rather, it was Hellenic philosophy, more specifically Neoplatonism, that gave to the Muslims after Muhammad their knowledge of these dogmas about God. It was the philosophies of Plato and Aristotle, as modified and combined by Plotinus, which added to and also changed the teaching of the *Qur'ān* about Allah.

One of the first and most influential works of the Greek philosophy to be put into the Arabic language was the so-called "Theology of Aristotle," which, as is well known is not by Aristotle but is an extract from Proclus's *Institutio Theologica* and is straight Neoplatonism, with some modifications introduced by Proclus. This Arabic translation was accepted by Muslim philosophers for generations as a genuine work of Aristotle.

Fārābī, who is called in Arabic the "Second Teacher," taught Neoplatonism to the Muslim philosophical theologians, and spread among the Muslims interpretations of theology and ideas about God that are not based on the *Qur'ān.* He accepted the Neoplatonic explanation of the Being of God as the One Divine First Cause, from whom emanated the Divine Active Intellect who in turn produced the World Soul, also Divine. Now, the Arabic word used for this Divine Intellect is *'aql,* the root meaning of which is "to restrain." The Arabs bind up the bent knee or knees of a camel with a rope, to restrain its movements, to keep it

from wandering away from any camping place. When the camel rider takes the rope off his camel's knee, he ties it around his head-cloth to keep this from blowing away as he rides. The word for that head-rope is *'iqal*, from the same root. Besides the concrete sense derived from this root, the word *'aql* also has an abstract sense. It means "reason." Man's intellect, his reasoning faculty, like the camel's *'iqal*, restrains him from actions that harm, that are wrong, that are evil. In the *Qur'ān* the root word *'aql* is never used in any form in relation to Allah. Allah is never called *al-'Aqil*, the Intelligent, or the Reasoner, because Allah has no need to reason. He has no need for restraint, for all that He does is good and right. The use of the word *'aql* in connection with Allah came into Islamic philosophy and theology from Neoplatonism.

Fārābī also taught that Allah is One, not only numerically as against any multiplicity of gods, but also as one who is simple, single, in His Being. This also is Neoplatonic, for Plotinus emphasized the transcendence of the One beyond all knowledge, without even a name, without definition or description. It has been well said that the Neoplatonic One is a Great Blur, a transcendent unknown Blank. This is the idea about Allah that has come to dominate the theology of much of the world of Islam. This is the Allah accepted by the Islamic philosophers and the *Tanzīh* and *Mukhālafah* theologians and all who believe that the Names of Allah give no real knowledge about Him. That is not the theology of Muhammad and the *Qur'ān*.

These are not all the differences between the original Islam and the Islam of later centuries. These are not the only modifications of early Islam introduced from Hellenic and other sources. The matters involved are of unquestioned importance, for the consequences are vital eternally. Which of the different doctrines about Allah are true? Which are to be believed? It is vital to believe only what is true. The problems involved can be, should be, examined in the light of the best possible knowledge and in the best possible way.

A method of studying problems such as those considered here has been proposed and is already being followed in one institution on the graduate level.

The method suggested is that two students, an Oriental Muslim and an Occidental trained in the accepted Western principles of scholarship should study a problem together, each bringing his own language, learning and cultural heritage to bear upon the subject. With both students accepting the ideals of pure scholarship, both determined to learn the whole truth, each contributing all that his own special knowledge and view-point can supply and accepting the full truth, ready to do what is right and good, there would be every reason to expect that agreement upon the subject could be reached.

God has made His creatures to differ: even the fingers of our hands all differ. But God did not make people or their fingers different in order that they might harm or hate each other. Rather, they differ in order to help one another, for each to add his contribution of knowledge and goodwill and good deeds, for the welfare of mankind and the increase of happiness in the world.

Our differences should not be differences of right and wrong, of truth and error. Our differences should not be such that they cause opposition and separation, but such as add to the wealth, welfare and happiness of mankind. May this Centre be a place of co-operative enterprise in the service of *al-Ḥaqq*, the Real, the True, the Right and the Good.

EDWIN E. CALVERLEY

ENDS AND SAYINGS

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

HUDIBRAS

Addressing the Indian Institute of Culture, Basavangudi, Bangalore, on Christmas Eve on "The Meaning of Christmas" Shri P. Chenchiah, former Judge of Pudukottah State, said that Christ had been in the line of Prometheus, who had stolen the sacred fire of the spirit and brought it down for men. Like all Avatars, he had come to help and save men. He had called himself the Son of Man when others called him the Son of God. In his incarnation two worlds had met, itself a paradox like those other seeming contradictions that had a profound reality behind them and which he used characteristically in his teaching, *e g.*, that the first should be last and the last should be first, and that to bring forth fruit a seed of wheat had to fall into the ground and die. Resurrection symbolized a new life attainable only by dying. A saint was a sinner resurrected.

Identifying himself with humanity Jesus had said that what was done or not done for those in need was done or not done for himself. He had preached *ahimsa* and love of one's enemies, demanding nothing short of perfection of his followers; but he had found a place for harlots and other victims of sin in the Kingdom of God, which he preached was at hand, no less than for children, for the pure in heart, for the peacemakers, and for the poor and the persecuted.

Paul, the greatest interpreter of Christianity, resembled such great thinkers as Plato, the lecturer said. His doctrine of the natural body and the spiritual body and of Christ as the "second man," the new type of man transformed by a new spirituality entering into him, resembled Sri Aurobindo's theory. Power, Shri Chenchiah said, would descend upon humanity if people opened their hearts.

In *Women and Education* (No. V in its Problems in Education Series), Unesco has assembled illuminating reports on women's status as well as education in countries on three continents: Chile, India and Yugoslavia. In all three, women have secured the vote but, while great strides towards the recognition of full equality between the sexes have been made, social disabilities imposed by custom and prejudice persist in varying degrees. Women's traditional conservatism is doubtless responsible in part for this, especially among the rural population, but in all three countries the feminist movements have been strong.

The development of the subject having been left to the individual writers, generalizations are difficult but, despite India's recent centuries of subjection, India seems in general more favourably situated than the other two countries. Women's social status had fallen very low before the reforms of the last several decades but the history and tradition of great Indian women of antiquity and of the middle ages no doubt accounted in part for the lack of serious resistance to woman suffrage and to the improving of educational opportunities for women. Much of the credit for the awakening and the recognition of woman's equality is paid by the writers of the section on India: K. L. Joshi and P. D. Shukla, Assistant Educational Advisers to the Government of India, to women's participation in the Movements inspired by Gandhiji.

The leading woman's movement in Yugoslavia is reported to be training women systematically to have an inter-

national outlook and to be working actively for peace and the freedom of peoples, a service worthy surely, of wide emulation.

Women and Education throws a flood of light on the ways of life in these countries of widely different traditions and backgrounds. It will be of interest not only to the educationist but also to the sociologist, the anthropologist and, indeed, to all interested in the progress of the world towards justice and equality of opportunity.

The use of the regional languages in education is a warmly contested problem in India, which should welcome the Unesco Monograph on Fundamental Education No. VIII, *The Use of Vernacular Languages in Education*, in spite of the adjective, which was offensive to national pride in pre-freedom days. It is a mine of information on the extent to which the regional languages are used in education in Africa, the American continents, Asia and the Pacific and Europe, including the U.S.S.R. It includes also the admirable Report of the Unesco Meeting of Specialists in 1951 and some exceedingly valuable case histories of actual experiments in teaching in the regional languages, including one in which the comparative results of English and the regional language as the medium of instruction in the first two grades were assessed.

This result, while confirming the claims for the desirability of instruction in the regional language in the earliest standards, might well also give pause to those who advocate the postponement of the use of the English or national-language medium until much later in the course.

The Use of Vernacular Languages in Education has much else of interest to educationists to offer. The following observations of the meeting of experts seem significant, though perhaps threatening to increase the babel of tongues :—

Every language, even an unwritten one, has its consistent patterns or rules by which its speakers combine words into sentences, and so on. Often such grammatical structure is as complicated or as regular as those of any world language. In fact, we hold that there is nothing in the structure of any language which precludes it from becoming a vehicle of modern civilization.

People had to try to straighten out a little the tangle the politicians had got the world into, Mrs. Louise H. Carpenter told her audience at the Indian Institute of Culture, Basavangudi, Bangalore, in her lecture on "Adventures in World Understanding" on December 29th. Mrs. Carpenter, Assistant Counsellor of Foreign Students in Michigan State College, had unlearned on this tour, she said, much that she had thought she knew. Peoples were deceived about each other by the films and the press. The hundreds of thousands quietly doing good jobs did not make news. Mutual discussions, with the will to live together in one world would help; even making strangers welcome was a contribution to world understanding.

She traced the background of her country's history, conceding such deeply regretted mistakes as the treatment of the American Indians and Negro slavery, but said that thinking people, white and Negro, were trying hard to make Negroes feel that they were first-class citizens. She also gave glimpses of American economy and of Americans' happiness in sharing with those who had less.

Mr. Justice B. Vasudevamurthy, who presided, said that India, like the U.S.A., was working for freedom and for brotherhood and was making tremendous efforts to undo her own mistakes and to give the Harijans their proper place. He hoped the lecturer would take back a truer picture of India than of a nation of snake-charmers and beggars, though Indians did honour poverty combined with high thinking.

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Bombay, March 1954 **Vol. XXV No. 3**

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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. XXV MARCH 1954 No. 3

"THUS HAVE I HEARD"—

"Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY."

These words came to our mind when we were perusing the reports of many speeches delivered on the day of Gandhiji's Martyrdom—30th January. Those words were penned by H. P. Blavatsky in the first volume of her first book, *Isis Unveiled*, published in 1877. She was deeply sensible of the titanic struggle of our civilization that was developing then and which now is in full and fast swing.

In the last quarter of the 19th century the great war of ideas was waging. The two opposing ideas were—the quest and application to life of the laws of the true knowledge of the Immortal Sages, and the pursuing of a course which bifurcated into the opposing blocs of materialistic science and superstitious theology, both dogmatic, each in its own way.

That war of ideas brought forth many vital changes in human thinking. On every plane—scientific and religious, philosophical and social, political and economic—revolution in and of knowledge took place. In the midst of the babel of tongues of that pedagogic revolution a silent spiritual renaissance came to birth and has been silently progressing. The number of natural born mystics was greatly augmented by those who educated themselves in mystical thinking and living. This was before the close of the century. Among poets and novelists and other creative artists mystical expressions became more pronounced. And, furthermore, mystics of rare quality arose all over the world: some became known but most have remained unrecognized. The process is continuing. India produced its own crop of mystics in the wake of Ram Mohan Roy—Dayanand Saraswati, Ramakrishna, Vivekananda, Aurobindo, Ramanarishi, and the greatest and profoundest of them all—Gandhiji.

The tragedy of Gandhiji's martyrdom was dual: his passing combin-

ed the tragedy of Abraham Lincoln, the hero of Nationalism, and that of Jesus Christ, the hero of the Kingdom of the Spirit. It is but natural that India reveres Gandhiji as the Father of the Nation, while the world at large reveres him as the Man of Spirit, the Man of God.

Mrs. Vijayalakshmi Pandit, speaking at Sevagram, struck the true note:—

The world today is in greater need of Gandhiji's teachings of peace and universal brotherhood than ever before.

Similarly, India's leader, Jawaharlal Nehru, advised the children to try their hardest to unify the people of India despite the many diversities among them of language, culture and religion. Also, he charged the adults to broaden their hearts and to develop national unity. He rightly pointed out that "political freedom is not enough, we have to achieve economic freedom also." But Gandhiji wanted more and ever emphasized the need of moral principles and ever spoke of spiritual freedom. We missed that note in the reports of Shri Nehru's speeches, although he did point out the truth:—

Today is Mahatma Gandhi's day of martyrdom. If we merely express sorrow, then it will have no meaning. We have to look to Mahatma Gandhi's entire life, understand his principles and teachings and learn from his vast achievements.

The economic independence of a politically free state is not enough. Was not that the burden of Gandhiji's teachings? We must grant that the U. S. A. enjoys economic independence and so does the U. S. S. R., but are the peoples of these States happy, contented, enlightened, ready to enhance intelligently the cause of peace and of one world? As political freedom without economic freedom does not suffice, so both these freedoms without real spiritual freedom do not suffice. We cannot do better than quote these words of Gandhiji from *Harijan* of 2nd January, 1937:—

Let there be no mistake about my conception of Swaraj. It is complete independence of alien control and complete economic independence. So at one end you have political independence, at the other economic. It has two other ends. One of them is moral and social, the corresponding end is Dharma, *i.e.*, religion in the highest sense of the term. It includes Hinduism, Islam, Christianity, etc., but is superior to them all....

By political independence I mean ...sovereignty of the people based on pure moral authority....Economic independence is not a product of industrialization of the modern or the Western type. Indian economic independence means to me the economic uplift of every individual male and female by his or her own conscious effort....I have no doubt that we can make as good an approach to it as is possible for any nation, not excluding Russia, and that without violence.

SHRAVAKA

HOW SHOULD PRISONERS BE TREATED?

[This useful essay by **Miss Margery Fry,** who is now one of the Vice-Presidents of the Howard League for Penal Reform in England, as well as a Member of the Home Office Advisory Council on the Treatment of Offenders and of the Advisory Council of the Colonial Office on Social Welfare, should provoke needed thought on a serious and pressing current problem. "The best way to treat prisoners is not to make them," writes Miss Fry. True, but only a society based on spiritual principles could achieve this. The scientific spiritual principles which underlie those "austere and noble virtues" mentioned by Miss Fry, with suggestions for implementing them, are recorded for our use. But their practical application to our many problems awaits a sufficient number of those "good men" (also mentioned by Miss Fry), who, convinced of the power of Truth, will base their service of their fellows on the verity that man *is* a Soul and that reincarnation and Karma are facts in Nature.—ED.]

Many years ago I visited a large prison in one of the smaller American countries (I shall not name it, for I have reason to hope that its penal system has been much reformed since then). My remembrance of this prison is like a scene from Dante's *Inferno.* From one foul den you passed to another till you came to the innermost enclosure of all, a dark space in which a crowd of men moved like beasts in a cage, shut off by an iron railing. Their temper was so savage that not even the guards dared go amongst them. Some cigarettes which I brought for them had to be handed through the bars. One young man, from the United States, spoke to me as I stood outside. In a blind fit of drunkenness he had committed some grave crime, and saw no hope of ever returning to the life of a human being.

A few weeks ago I visited another prison, in England. It is for women only, but it is one of the several in the country and many in the world (some for men, some for women), of the new "open" institution type. It is perhaps one of the few blessings of an impoverished world that governments now hesitate to build vast and costly fortresses to contain offenders, having realized how many men and women, even those who have committed grave offences, can be kept under partly or wholly "open" conditions, though generally with the threat of close confinement if they attempt escape.

In the north of England, in a country house, about 50 women are serving their sentences of imprisonment. The gate stands open, the house door is unlocked, at their free times you may see them in the rather attractive garden, on the lawns or by the pool and hear shouts and cheerful laughter. A bell calls them back to sewing, laundry or housework in light, airy rooms, or to

garden or field work outside. When the day's labour is done, there are classes organized by the Education Authority or taught by members of the staff, giving them a chance to learn school subjects, singing, dancing, house decorating or painting, or even to produce a play. If they save up enough from their very small earnings the women may go in company with one of their officers (none of them in clothes which would mark them as coming from the prison) to a cinema in the nearest town.

Whilst they are still in prison schemes are being made for their welfare after release: almost every evening, the Governor, a wise and sympathetic woman, sits in her room to receive anyone who wants to discuss plans or difficulties with her. For, in spite of its general air of purposeful cheerfulness, one cannot forget that this is a place where each woman carries a heavy load of care and apprehension, of anxiety for her family outside, or dread of the future and perhaps of remorse for the past, since many of them have committed grievous crimes.

Between the two prisons I have mentioned there lies a chasm even greater than that which divides the physical lives of the people in them. It is a greater difference even than is between the lack of humanity shown in the first case and its abundant evidence in the second. It is nothing less than the difference between looking forward and looking backward. In the prison described as an inferno, nothing counted but the past crime of the convict; in the women's prison attention is directed entirely towards trying to ensure that the future shall see no reversions to crime. In the seven years of its existence, 95 per cent of the women who have passed through it have, to use the popular phrase, "gone straight"—they have not reappeared in the Courts.

We have here a clue to one of the main principles now recognized as of primary importance in the treatment of offenders. Not for their sakes only, but even more for the sake of the society to which they will return, they must, if possible, be released to lead a life of good citizenship.

No desire for revenge can justify any form of treatment which makes those who undergo it more dangerous enemies of their fellow citizens than they were before.

Probably almost everyone would agree with this general statement. The difficulty is, how should we treat criminals in order to protect society from them in the future? There have been times when countries which called themselves civilized met this question by wholesale executions. This removed all risk of future depredations from the criminals caught, but it did not check crime. As long ago as 1764 the Italian writer Beccaria discovered that

> Crimes are more surely prevented by the certainty than by the severity of punishment....In proportion as punishments become more cruel, the minds

of men...grow hardened and insensible, and in the course of a hundred years, the *Wheel* terrifies no more than formerly the prisons.

But we need not fear a return to the days when, as in England at the beginning of the 19th century, 200 offences were punished by legal hangings !

What lines then must we follow ? For in this matter no one remedy is likely to be found. Paradoxically we may say that *the best way to treat prisoners is not to make them.* There is a dislocation made in the life of a man or woman who is sent to prison, which later makes it harder for them to carry on with ordinary life ; more difficult to get work; a little easier to take to criminal ways; a barrier has been put between them and their law-abiding friends and neighbours. This is of course not true of every prisoner. In all countries there are people who have broken the law and gone to prison from motives which their companions respect and admire; and, at the other end of the scale, unfortunately, there are social groups in every country where crime is accepted without condemnation as a normal activity; these are parasitic groups at war with the community on which they prey. In them no one loses the friendship of his mates for having "served time." He returns easily to the old criminal life. But for most of the people it is desirable that offences, which are neither of a very grave character nor entirely habitual, that are describable simply as lapses from a decent respect for other people's rights, should be dealt with by some other means than imprisonment.

Most Western societies have too much neglected the primitive and logical method of restitution. Also amongst other means probation stands pre-eminent since it is actively remedial. Fines are purely deterrent. In some countries a system of labour on public works, the offender living in his own home and paying for his offence by a fixed time of employment, affords a half-way house to imprisonment. But all these lie outside the subject of this paper.

When we come to consider methods of treating prisoners we face a fundamental question on which opinion is still changing, and has already changed more than is realized. Should sentences depend on the nature of the offence or on that of the offender ? In some legal systems even today the Court has little power to adjust the sentence when once the accused has been pronounced guilty, whilst other systems give great latitude as to the penalty imposed. Some, again, make use of indeterminate sentences which allow of adjustment to the particular case in the actual course of imprisonment. Moreover, either the Court or the prison authorities have, in most countries, the power to decide which type of prison a man or woman shall be sent to. And this decision must make an incalculable difference in the weight of the penalty

to be suffered. For example, a year spent in such an open prison as I have described would be much less distressing than the same length of time passed in the sordid monotony of an ordinary local prison.

But is not this sort of discrimination a sin against Justice? For ages the world has debated: "What *is* justice?" and the argument will go on. But this we may say without fear of error, the justice of the Court and the prison, at its very best, is but a dim, distorted image of that austere and noble virtue which perhaps only good men ever desire. Perfect justice would have to take into account a thousand things which cannot be known, even after the best of investigations. You stand, as it were, beside a stream in its lower courses; who can tell what sticks or stones or hoof-marks of fording beasts miles away caused its ripples? A man stands in the dock; no one knows, not even he himself, what faulty inheritance, what stabs and blows of fate, have made him the unlovely thing he is. A casual begetting, unwanted in childhood, an indifferent mother or none, the injustice of a teacher, uncongenial work, unemployment, a loved woman who tired of and left him—how can a law court assess the possible odds that have been against him? The judge may well have to say: "This is a dangerous man," and act accordingly; to say: "This is a wicked man," is outside his duty. But the offender is still a child of the State he has offended against, and an unavoidable injury is done to both if his treatment renders it unnecessarily hard for him to make good. The more dangerous prisoners cannot be given at once the treatment of the open prison, but a real injustice is done if the *régime* of the closed prison is allowed to be definitely unfavourable to reform. Differences in the circumstances for different prisoners should be dictated by their characters and considerations of public safety and not by the desire to punish.

It would be insincere to pretend that even with prisons from which all deteriorating factors were banished, in which a comprehension of each man's needs was directing his training, there would not still be many failures. For, more and more it becomes clear that a large proportion of these failures will be due to disturbances or malformations of character which are typical of what an English authority has named "the non-sane non-insane." Whilst it has long been accepted that the "criminal lunatic" (to use a paradoxical description now banished from English law) must be treated as a sick man rather than as a guilty one, the most thorny question regarding the treatment of prisoners is concerned with these difficult, at least partially irresponsible and sometimes supremely dangerous, persons. Their position legally and medically is uncertain and a constant problem.

Most countries would hesitate to extend their definition of certifiable

insanity so widely as to send to mental hospitals all the queer varieties, dull or brilliant, saints or sinners, lovable or detestable, who are "not quite like other people," for the sake of controlling the minority of law-breakers amongst them. Such a measure would be wasteful and cruel, and would impoverish the life of the community. Yet, though failing some special definition of the type and some better understanding of its treatment, we shall continue to see its criminal members receiving a succession of prison sentences for more or less grave offences which are an expense, an annoyance, and sometimes a cruel danger to the rest of the community. Experiments are being made. Some countries have established prison-hospitals for psychopathic and other mentally abnormal prisoners. It seems that every country should have at least one such institution, if only because the presence of this type of offender interferes with the treatment of the more normal men and women. But it must be acknowledged that even with such special attention the number of cures is not very encouraging. Perhaps the best we can as yet hope for is that these unfortunate ones should be segregated with as little suffering to themselves as possible and under circumstances favourable to their cure, which should never be despaired of. Modern methods of diagnosis and the new methods of treatment which are being tried may increase the possibilities of cure. But for long this group of offenders will offer the gravest problem. Its magnitude can be judged from a recent medical report to a British Government Committee expressing the opinion that 10 per cent of the men serving sentences in our country are in some degree mentally abnormal, and at least 5 per cent "should be accepted as medical responsibilities."

What makes the treatment of this "non-sane non-insane" type of prisoner so socially important is the high ratio of crimes of violence amongst their offences. Of the first 300 such men sent to the Danish hospital-prison, no less than 96 had been convicted of sexual offences against children, 24 of incendiarism, 19 of exhibitionism, 17 of robbery, violence or homicide, and 12 of rape. Till modern times people of this type were simply punished. The deterrent effect of punishment, however, is in general over-rated and in most cases it cannot have effected much but the strengthening of an anti-social attitude by arousing feelings of antagonism and revenge.

The general pattern for the treatment of prisoners which enlightened countries are now setting before themselves is, for those who can respond to it, a treatment based upon useful, positive training, a strengthening of the sense of responsibility, and a new outlook on life; and for the mentally sick, restraint from opportunities for crime coupled with skilled medical treatment. Neither of these modes of handling men and women can be applied to the mass

of prisoners sentenced for short terms for minor offences. Every effort should be made to save such people from the hardening, wasteful contamination of prison. If they are imprisoned the authorities must arrange to prevent their being degraded by the *régime*. The much-quoted dictum: "Offenders are sent to prison *as* a punishment, not *for* punishment," must be borne in mind. A constant prison population of minor offenders is a useless expense to any country.

One must admit that most, if not all, penal systems lag far behind the ideal. But it is well for all of us who are hoping for progress to note the successful efforts which are being made today in so many quarters of the globe.

MARGERY FRY

RURALIZATION AND SCIENCE

The fallacy, so widespread in India, that ruralization and decentralization of economic production and political power are in some sense opposed to science and rationalism is critically discussed by "Gora," the author of *An Atheist with Gandhi* in the December 1953 issue of *The Indian Rationalist*.

Science has been a great help to civilization. But the weakness of science lies in its failure to supply the needs for proper social living.

The failure on the part of scientists, just as in the case of artists too, to be alive to their social responsibilities is making the progress of science a menace to civilization rather than an advantage.

The danger of large-scale industries lies in their tendency to press individuals into fixed technical categories.

The development of such a tendency... will again stifle the freedom of the individual, giving rise to the dictatorship of the managerial type now, if not of the cultural and of the economic types characteristic of the caste-system of older days.

Human society ought to be an association of free individuals. A necessary groundwork for such a society is the decentralization of economic production and political power. The scientific development of cottage industries (including the production of *khadi*) should put an end to the exploitation of labour by big industrialists and finally lead to a formation of society based upon decentralization.

The danger of cottage industries lies in the revival of the old caste-system, but this can be prevented by the cultivation of the scientific outlook, the spread of literacy and more liberal social customs.

A. P.

REVELATION AND REASON IN ISLAM

[One of the most interesting points made in this study by **Dr. Erwin I. J. Rosenthal** of Cambridge University is how Muslim philosophers found a way to blend the philosophy of Plato and Aristotle with their revealed prophetic law, becoming the transmitters of the classical tradition that flowered again in the Renaissance. That in mediæval Europe, though theologians might be at loggerheads, Jewish, Christian and Muslim philosophers could find a meeting ground in a true humanism seems hopeful for a wider future *rapprochement* upon the basis of the different religions' common core of Truth.—ED.]

In the seventh and eighth centuries the Arabs conquered vast empires for Islam, the submission to the will of Allah made known by his messenger Muhammad, "the seal of the prophets." Islam as a way of life survived the vicissitudes of power politics and the schism into orthodox Sunnite and heterodox Shi'ite parts. In this it succeeded mainly because its simple tenets could easily be blended with the characteristic features of the varying civilizations which flourished under the religious-political domination of the Caliphs. By the ninth century a specifically Islamic civilization had been firmly established which accepted and met the challenge of its religious and spiritual rivals. Though Muslim theologians owe much to Jews, Christians and Zoroastrians, and though Indian influence on Sufism is manifest, it is the Muslim stand on the revelation of the "Precious Book," the *Qur'an*, which determined the battle of minds and ended with the victory of Islam.

This has an important bearing on the central problem of the Middle Ages that faced Judaism Christianity and Islam alike: the problem of Revelation and Reason. In Islam, as in Judaism, it took the form of the challenge of Greek-Hellenistic philosophy to revealed prophetic law. The absolute truth of Revelation stands, from the beginning, towering over the philosophers of Islam; it determines their speculation; it circumscribes the scope of their rational inquiry. But it does not simply take the place of a premise in philosophy, as a postulate of human reason; nay, coming from God, it takes precedence over everything and is binding on every Muslim. Besides, the character of Revelation as prophetic law excludes not only any subjectivity inherent in a communication between the Divine and the human; it demands the complete submission of the human will and mind to its commandments, both theoretical and practical. In other words, this Law prescribes man's thought and action. It teaches the truth about God and all existing things in a perfection which no human being can ever attain by independent reasoning.

In Islam this law is the outcome of three sources all connected with Muhammad who, as "the seal of the prophets," received from God the final, definitive revelation. The *Qur'an* contains this final manifestation of God's will and purpose with his creation. This is the first and foremost source of knowledge and guide for life. The second is the *Sunna* of the prophet, his life as the founder of the Muslim community and its first chief. *Hadi.h*, a body of traditions all going back, or rather being traced, to Muhammad and giving spiritual and moral guidance to his community, is the third source.

All three are worked into the *Shari'a*, the revealed prophetic law. This law binds all Muslims, the elect few outstanding intellects no less than the masses of believers. The *Qur'an* as the heavenly book is the proof of revelation. Its existence is not subject to the philosopher's proof. It is real and true and infallible. Sovereignty and authority thus belong to God and his Law in Islam, and not to Reason as in Greek philosophy. Therefore, philosophy in Islam is essentially religious philosophy and as such hardly distinguishable from theology. For this theology is largely conditioned by the reception and adaptation of Greek and Hellenistic philosophy, of Plato and Aristotle, and of their successors and commentators, especially Plotinus, whose *Enneads* IV-VI in an abridged form were supposed to be Aristotle's *Theology*. The opposition of the orthodox theologians of Islam against Aristotle does not really contradict this claim, the more so since the school of Al-Asha'ari in its fight against the rationalist Mu'tazilites, had to admit Reason as a legitimate source of religious knowledge. Needless to say, theologians, in contrast to the Muslim philosophers, would not accept Aristotle's concept of the eternity of matter since it would detract from God's power to create the world out of nothing. But Aristotle's logic, physics and metaphysics presented such a powerful challenge to the truth of revelation and, consequently to Islam itself, that rational interpretation of the *Qur'an* had to be conceded.

There was, however, profound disagreement between the orthodox theologians and the philosophers concerning the scope of rational inquiry, the range of application of a figurative or allegorical interpretation of the Word of God. Nor would the orthodox theologians ever admit the intention of philosophy to be identical with that of revealed prophetic law, as Averroes maintains, any more than his other claim that the philosopher alone was entitled to the authoritative interpretation of Revelation with the help of demonstrative proof. Averroes' fight against the *mutakallimun*, the dialectic theologians, is the final act in the struggle between orthodoxy and philosophers. To contest the authority and ability of the official theologians demanded a mind of the calibre of that of Averroes. But

where he succeeded, thanks to his undoubted Muslim orthodoxy, lesser minds were bound to fail; and the last quarter of the 12th century witnessed in the Muslim West the passing of an independent philosophy with Averroes' death.

But we have anticipated a development which we have yet to describe, at least briefly. For Averroes not only completed the work of his predecessors among the Muslim philosophers, the *falasifa*; he differs in some important respects from them.

To understand fully the problem of Revelation and Reason in Islam, we must remember that the challenge to the truth of revelation first came from religious minds who were perturbed by the teachings of Aristotle. To vindicate the truth of "Scripture" was an urgent necessity, not only to reassure their own minds and to strengthen and maintain their own faith, but also to save Islam itself from the doubters and scoffers. Unlike the earlier Jewish-Muslim and particularly Christian-Muslim controversies, this attack came from within. It was the more dangerous because the Mu'tazilites were not concerned with the alleged inferiority of Islam as a religion compared to Christianity, but with the crudity of the dominant literal interpretation of the nature and essence of God and of Muslim articles of faith compared with the lofty rational explanations of Aristotle concerning God and the universe. Hence their concept of a twofold meaning of the *Qur'an*: an external, literal and an internal, figurative one, and their device of figurative interpretation. There is only one truth. If Scripture be true—and this was an article of faith with them—it must not run counter to Reason, even though they could not agree with Aristotle. For their aim was not a reconciliation with Aristotle, but a defence of Revelation against him with the help of rational argument.

The *falasifa* from Al-Kindi and Alfarabi to Avicenna and Averroes attempted a reconciliation between Revelation and Philosophy. Both taught one and the same truth, but in two different ways. Religion speaks in metaphors and parables, accessible to the masses of believers. Philosophy teaches truth by demonstrative proof accessible only to the metaphysician who has studied Logic, Physics, Psychology and Metaphysics, as taught by Aristotle and explained by his commentators, of whom the most important tried to harmonize Aristotle with his teacher Plato. The elect few alone are capable of attaining Truth in reality. The masses must be satisfied with an approximation of it like a reflection in a mirror. None of them doubted, much less denied the validity of Revelation, or that it contained the truth, albeit veiled.

An exception must be made for Averroes who alone staked a claim for the metaphysician as the sole legitimate authority to interpret the truth of revelation. He did so for

two reasons. First, he opposed the dialectic theologians because they relied on rhetoric and persuasion, being capable of dialectical arguments only. For that reason they were a danger to the security and purity of Islam: they gave out interpretations which, lacking demonstrative proof, were uncertain and often wrong and therefore bound to confuse the masses and lead them into error. Averroes shared his insistence on demonstrative proof with the *falasifa*. Secondly, and principally, he stressed the superiority of Revelation, as his contemporary Maimonides did among the Jews and St. Thomas Aquinas among the Christians. He did so because he defined Revelation as revealed prophetic law. Such a law is superior to the man-made law of the philosopher, the *Nomos* of Plato and Aristotle, inasmuch as God is superior to man, his creature.

It is significant that the Jew Philo of Alexandria (first century of the Christian Era) already drew this distinction between revealed and human law and accorded precedence and perfection to the former. Like Philo and Maimonides, Averroes saw the characteristic and only relevant feature of prophecy in the existence of a Divine Law. For him, Divine Law is the essence of Revelation, and it is for this reason that prophetic law is superior to the Greek law. This prophetic law teaches right beliefs about God, the angels, Providence, reward and punishment in the hereafter, and lays down precise rules about the relationship between God and man, and between man and man. It thus goes far beyond the human law. What it has in common with the man-made law is free from error and imperfection because it comes from God. Moreover, this Law commands man endowed with reason to aspire to a knowledge of God and existing things.

To grasp fully what the law itself teaches about God requires interpretation with the aid of demonstrative proof. But, Averroes avers, human reason is not infallible, wherefore certain statements in the religious law must not be interpreted, even by the trained philosopher: they must be accepted in their literal sense as articles of faith. The philosopher alone can and must interpret what needs interpretation, he alone is entitled to search for the hidden, inner meaning whereas the masses must be content with the plain, literal meaning. But since he uses demonstrative—as opposed to dialectical—argument he cannot fall into error or lead others into error, forbidden as he is to divulge the esoteric meaning to the masses incapable of understanding it. Nor can there be any contradiction between Revelation and Reason in matters that are accessible to human reason.

Averroes has stated more emphatically and unambiguously than any of his predecessors the limitations of human reason and the excellence of the revealed prophetic law which he considered ideal for the ideal state

such as Plato conceived in his *Republic*. In theory, the Islamic State *is* the Ideal State, based on the *Shari'a*. The Greek State and its law aim at the happiness of the few elect philosophers only.

The *falasifa* betray the influence of Greek political philosophy in postulating happiness as the aim of the *Shari'a*. Averroes bridges the gulf which separates the masses from the elect intellectually, by letting both share in the happiness the revealed law grants to all believers.

The solution of the problem of Revelation and Reason worked out in Islam, especially by Averroes, has its parallels in Judaism and in Christianity. This is due in the first place to a unity of outlook which is common to all three religions in the mediæval world, in spite of their very real differences. This unity is inspired by their monotheistic faith tempered with reason, as taught by Greek and Hellenistic philosophy. Theirs was an intelligent faith which embraced all manifestations of moral and intellectual life. The cruelty of the Inquisition and the intolerance of theologians and rulers must not blind us to the reality of a true humanism which provided the common ground for the religious philosophers of all three faiths in the West.

Muslim philosophers evolved this fruitful blend of the philosophy of Plato and Aristotle with the revealed prophetic law of Islam: they gave the Highest Good of the philosophers a religious interpretation and brought it within reach of every Muslim, irrespective of his intellectual attainment but dependent upon his moral integrity. This is mediæval Islam's challenging legacy to Christendom, largely through the mediation of Judaism. Such a religious-ethical humanism with its respect for the individual person in its striving for the Highes Good, is also the hope of mankind today.

ERWIN I. J. ROSENTHAL

ABORIGINES

In a land where over 19 million of the population are aborigines, a survey of these people brought out in a special number of *The March of India* (November-December, 1953) with varied presentations by eminent anthropologists and others, is meritorious. There are numerous pictures and statistical data giving this issue added appeal. The contributions deal with art, administration, social customs, dietaries, myths, etc. In his article, B. S. Guha, a noted anthropologist, observes that :—

> Instead of taking a supercilious attitude there is a great deal that we can learn from them (the aborigines) regarding a healthy and emotionally adjusted life, and honesty of thought and action.

An attitude of goodwill and sympathetic understanding towards the tribal peoples is expressed throughout the publication.

The Government of India should be congratulated for this timely service and for promoting interest amongst scholars in anthropological studies. It is also a service to the many aboriginal tribes who cannot speak for themselves to the other millions of India.

EDUCATING THE WEST TO APPRECIATE THE EAST

[**Mr. Bruce Findlow** is a Unitarian now working at the Kharang Rural Centre of Miss Margaret Barr. He has lived for some time in Japan and is planning to go to Manchester College, Oxford, for theological training. He writes verse and is a pacifist. In this article he suggests methods of bringing the East and the West really closer in mind and heart.—ED.]

If this question has any relevance at this point in time the fact must imply that the West does not appreciate the East yet—or appreciate it sufficiently. Both are still reasonable assumptions to make although they cannot be made as confidently now as they could have been 50 or even 25 years ago. Today more people in the West know something of the East than ever before—knowledge is the pre-requisite of appreciation but not necessarily the cause —but it is still true that among the generality of Westerners the East is but vaguely known and faintly appreciated.

Any thought about changing this state of affairs begets two, perhaps three, immediate questions. Who is to do the educating? How is it to be done? And some would ask also: Where is it to be done? The answer to the first of these seems to be that, initially at least, the East must take the lead and hope to find helpers in the West with the passage of time. This answer in turn produces two more questions on which a great deal depends. Does the East want to be appreciated on the other side of the world? What aspects of its life and culture does it think merit appreciation? Listening to individual voices one is soon assured that the answer to the first question is in the affirmative but perhaps it is the very lack of unanimity in the answers to the second which prevents the wishes from becoming deeds.

Currently it is fashionable in most parts of the East to admire the technological attainments of the West, to follow the West in methods of production and business and to exalt the notions of speed and newness which go with these aspects of western life. As a result, there are some in the cities of the East who seek the admiration of the West for the way they have mastered its techniques and established a reasonable facsimile of the industrial West under an eastern sky. If the East decides to seek appreciation along this path it will be a long, hard road indeed and, even if mutual respect is achieved, it will be of no particular value to either East or West. It will encourage the West in its vices by giving them the appearance of virtues! Fortunately there is a larger school of thought

which, while taking something from the West finds much in eastern life worth keeping and worth appreciating. It is symbolized by the Japanese businessman who goes home from a modern streamlined office to change from western clothes into a kimono and sit on the *tatami* of his entirely Japanese home for his evening leisure.

The Westerner who spends some time in the East and surveys it with a reasonably open mind usually finds much to admire, much that is superior to its equivalent in the West or at least adds something to that; but these "areas of appreciation" invariably relate to the intangibles rather than to the solid material things of life and this undoubtedly makes it harder for the East to win a wider circle of appreciation in the West. At the same time this fact, taken together with the present extensive introduction of western ideas and methods into the East, makes the task more urgent. It is not beyond the bounds of possibility that, if the present one-way flow of appreciation continues, the East may lose (or lose its own appreciation of) some of the most valuable elements of its life before the West has had time to "find them good."

In the fields of religion, philosophy and the arts—to name only three—the East has much to teach the West, much that the West should not only appreciate but also needs to learn and implement in its own life to offset the ill effects on human individuals of high-speed industrial life in big cities. For if the individual in the East often seems to be in danger of starvation, misery or death because of population pressure and low living standards his brother in the West is no less in danger of losing his sanity and his soul in his passion to possess and his craze for the new. When he matter is seen in this light it becomes the positive duty of the East to make its virtues better known to the West. The East still enshrines in its way of life and in its thought values which the West has almost forgotten, certainly "de-valued," but which it must eventually reclaim.

During the last 10 years or so the countries of the East have been persuaded that they are materially backward and in need of the help of the West. This has resulted in a flow of Easterners to the West; undergraduates, graduates, technicians, farmers, politicians and others have gone to the West to acquire knowledge and some admiration for the elements of western life which will help them to improve the material condition of their own countries. At the same time there has been some movement of materials and technical experts in the opposite direction. This condition of affairs suggests an answer to the question of how to educate the West to appreciate the East and, incidentally, says something about the question of where to do it.

Can the East persuade the West that it is, say, spiritually backward and must seek its salvation in the

East? There are already many people in the West who would agree that there is a spiritual slump in their world but most of them, if searching for a comparison, would look to their own past rather than to another part of the contemporary world. But there are also some in the West who, having studied or lived in or visited the East, have discovered that, in so far as the deepest things of life are concerned, they are but learners in the East, no matter what their attainments are in the West. These people are already convinced that, in part at least, they must seek their personal salvation in the East. This fact points to the second stage of the answer to the question "How?" This, too, parallels what is already happening in the opposite direction in other spheres of life. Somehow, East and West must bring into being a larger and more continuous flow than there has been so far of people, young people in particular, from West to East to see and learn at first hand. In this case, it is not those concerned with the material needs of life who must journey abroad but men of religion, philosophers, psychologists, writers and artists and others who are working in the areas of western life which can be revitalized by a greater knowledge and appreciation of the rich heritage of the East.

This is no simple matter to be achieved overnight. On a mundane level, modern communications have reduced the barriers of space and time between West and East but the cost barrier remains to daunt all but a few. At another level, a variety of prejudices and myths which discourage travel from West to East must be dissolved. Again, somehow there must be born in the West the view that, for a percentage of the population, travel and study in the East is a necessary part of education. And, by no means least, the West will have to be gently persuaded that it is just not good enough to study the East in the languages of the West. This matter of language suggests at least one way in which the East can work in the West to secure greater appreciation and pave the way for this eastward flow. In Australia's oldest university at the present time an undergraduate wanting to study languages can choose from Latin, Greek, French, German, Italian, Hebrew and possibly Arabic. A few years ago he could also tackle Chinese or Japanese if he wished but first Chinese was dropped and, at the end of 1952, Japanese also ceased to be taught. The reason seems to have been a combination of shortage of funds plus the academic affection of Australia for the languages of the rather remote West. The study of eastern history is in only a slightly better state and yet Australia is surrounded by the countries of the East. If eastern governments and interested parties would give more tangible encouragement to the study of their languages in the West there would be no lack of western students eager to discover, through language, eastern

literature and thought.

If and when it becomes possible for more students from the West to visit the East for study—perhaps at the East's expense—a test of language might well be the best way of finding the right candidates. For some years yet it will be safe to assume that the western student who chooses to try to learn Chinese or Japanese or Hindi in preference to French or German or Italian is already an enthusiast for things eastern and certain to profit by study at first hand. The possibility of such an opportunity would itself encourage more students to turn to eastern languages. And, when the student arrives in the East, let his life and studies be among people rather than things, the usual rather than the odd, the present rather than the past. The West needs more people with a broad human knowledge of the East quite as much as it needs the special studies of historians, anthropologists and students of comparative religion. And it is the former rather than the latter who can diffuse appreciation of the East over a wide area in the West.

Already in the West there are various individuals and organizations that help to create interest in and appreciation of the East. But it is not good for the East to rely too much on such activities, because western organizations and people do not always possess the authority which will secure wide acceptance of their statements. Similarly, it is not wise to assume that people from the East who are studying in the West will automatically do much to make Westerners admire the East. These students and travellers, because they are in the West, conform to western ways of life to some degree (and some are eager to do so) and the Westerner is far more interested in seeing how well or how badly the visitor can fit in than in trying to imagine what the same person is like at home. Moreover, lazy people in the West are inclined to claim that they can learn all they need to know of the East from visiting students to relieve themselves of any responsibility of seeking knowledge by more arduous paths. But any contact between East and West on a peaceful basis is of value (not least the contact by the written word through magazines with an international circulation) and the central line of argument here is not meant to deride such contact in any way.

Finally, with our particular need of them almost at an end, something should be said about these general terms "East" and "West." In the West we have become so accustomed to casting all the nations of Asia into a single lump called "the East" that it came as something of a shock to at least one Westerner to hear a student from Thailand describe his varied personal attitudes to people of other Asian countries. It is by no means unusual for an ordinary citizen in the West to proceed from the actions of, say, a single Japanese, to a condemnation not only of all Japanese

but of all Asians! In the East also, the western visitor sometimes finds himself suffering for the sins of some other visitor with whom he has nothing in common except perhaps blue eyes! The general terms are convenient but it will be a step in the right direction when we discard them; ceasing to think of a world of two parts and applying our appreciative feelings first to races and ultimately letting them flow back and forth in the warmer air of individual human relations. Educating an Englishman to appreciate a Japanese or a Frenchman to appreciate an Indian sounds both more congenial and more capable of realization and carries its own message of individual responsibility.

BRUCE FINDLOW

WORLD PHILOSOPHY

Prof. Satis Chandra Chatterjee, in his presidential address before the 1953 Baroda Session of the Indian Philosophical Congress, "The Basis of World Philosophy," suggested lines of approach to the reconciliation of Eastern and Western thought. Western philosophy was interested in the study of the external world, Indian metaphysics, in seeking within for the reality of the world and of the individual. Experience and reason were relied on by Western philosophy; the Indian stressed the place in philosophy of spiritual experience or intuition, though it was not the whole of philosophy. Whereas each Western metaphysical system claimed to be the whole truth regarding reality, Eastern philosophers accorded to each system a particular order of validity. Some Eastern concepts were paralleled in Western philosophy, but not the impersonal absolute of Advaita Vedanta.

Professor Chatterjee suggested for bridging the gulf the recognition that Reality was many-sided and Truth manifold, that alternative standpoints resulted in different philosophical systems and that the physical world is one of several orders of reality, others being waking; dreaming; deep, dreamless sleep; and the transcendental experience of *turiya*. He proposes Indian philosophy's developing the "philosophy of the absolute as a dynamic, living reality manifested in the world of matter, life and mind," as set forth by Sri Aurobindo and Dr. Radhakrishnan, and the extension of Western philosophy to the study of the spiritual world.

Professor Chatterjee would have more study in East and West of the *samskaras*, traits unaccounted for by heredity or environment, ascribed by many Indian philosophers to prior births. He calls for clarifying the law of Karma and such empirical study of it as is possible. Ethical thinkers everywhere could profit from the recommended "psychological study and philosophical justification of the ideal of self-realization through disinterested action" and from accepting *ahimsa* as a cardinal virtue.

E. M. H.

INDIA AND THE COMMONWEALTH

[In this article **Shri Janki Nath Bhat**, M.A., Lecturer in History at the University of Mysore, points out clearly why India decided to retain her membership in the Commonwealth and the good that has resulted from the special status given to the Republic of India.—ED.]

In 1947 when the partition of the Indian sub-continent into two dominions: India and Pakistan, was made it was believed by many that India would definitely break away from Britain and the Commonwealth. But strangely enough, every year since then has seen her more and more closely wedded to the Commonwealth countries in spite of the fundamental differences she has with some of them, like South Africa. The change in India's attitude after winning independence becomes less surprising if one keeps in mind the history of the policy of the Indian National Congress, the ruling party now and the predominant political force before independence. The Congress, for a time, had been asking Britain for Dominion Status for India. Unfortunately the reluctance of the British Government to grant it, the long time it took to part with power and its repressive measures, made the Congress leaders very bitter. A resolution was passed by the All-India Congress Committee in 1929 which was solely directed towards "*Purṇa Swarāj*," complete independence, and which envisaged no link with the Commonwealth. But even then, under the influence of Mahatma Gandhi, the Congress was prepared to accept Dominion Status. In 1931, while addressing the second session of the Round Table Conference, Mahatma Gandhi said:—

> I have aspired—I still aspire—to be a citizen, not in an Empire, but in a Commonwealth; in a partnership if possible... but not a partnership superimposed upon one nation by another. Hence you find here that the Congress claims that either party should have the right to sever the connexion, to dissolve the partnership.[1]

This was later followed however, by a period of opposition to even Dominion Status by the Congress. On December 13th, 1945, Pandit Nehru moved a resolution in the Indian Constituent Assembly which stated that the Constituent Assembly declared its firm and solemn resolve to proclaim India as an independent sovereign Republic. After independence it became, therefore, uncertain as to whether she would or would not continue to be a member of the Commonwealth.

In April 1949, the Prime Ministers of all the Dominions held a Conference at London to decide the position of India which was about to declare herself a Republic. At the Conference India made her posi-

[1] R. COUPLAND, *The Indian Problem: 1833-1935*, (p. 126).

tion clear. First, she was firmly resolved to have a Republican Constitution. Secondly, and this was what was rather unexpected, she desired to retain her association with the other nations of the British Commonwealth.

It would be interesting to discuss here the considerations which must have caused India to somewhat unexpectedly express the wish to retain membership in the Commonwealth. There were both advantages and disadvantages involved. The disadvantages being, perhaps, more obvious than the advantages. First of all, it was commonly believed at that time that membership in the Commonwealth would entail a curtailment of sovereignty, in spite of the Balfour declaration which acknowledged the complete independence of the Dominions. Second, it seemed to be going against the definitely declared "neutral" Foreign Policy of India, for it was assumed that the link with the British Commonwealth would mean India's leaning towards the Anglo-American bloc. Third, Britain was still a colonial power, and such connection would imply a countenancing of her colonial control over Malaya and other colonies, at a time when most of these were looking to India for leadership. Fourth, Britain's racial policy in South Africa and her discrimination against South Africans of Indian origin had been a sore point since the time Gandhiji had led his non-violent movement against the South African Government. Finally, considering the bitter relations between India and Pakistan and Britain's chilly attitude towards India in Kashmir (for this was the time when the British delegation in the UNO did much to side-track the complaint of India against Pakistan for the latter's complicity with the raiders in Kashmir), was not encouraging. Added to all this, Mr. Churchill's open partiality for Pakistan and his vehement speeches in the House of Commons in favour of British intervention in Hyderabad, after having asserted that he had "not become the King's first minister to preside over the liquidation of the British Empire," did a great deal towards making the position of the Indian leaders very difficult.

On the other hand there were many advantages which the people in India, who were strongly decrying membership in the Commonwealth, were apt to overlook. India was dependent, to a great extent, on British personnel in the Indian Navy and the Indian Air Force. Britain was then, as it is now, the chief country with which India had foreign trade. Also Britain's war debt to India tended to tie India to the sterling bloc; and British shipping, banking, marine insurance, and investments were important factors in Indian economic life. Above all, India was afraid that severing her relations with the Commonwealth would enhance the economic position of Pakistan with Britain to the detriment of India.

The feeling of some that associa-

tion in the Commonwealth would mean curtailment of sovereignty for India was dispelled by the reassuring statement that had been made by Britain in June 1947, that the Indian Constituent Assembly was free to decide whether India wanted to remain in the Commonwealth or leave it. And it was finally felt that, on the whole, the balance of advantage was on the side of India's continued membership in the Commonwealth.

It should not be forgotten that although Britain, for various reasons, was intent upon persuading India to continue membership, she had also to face an anxious time. It was not without hesitation that she agreed to the special status given to India in the Commonwealth. Commenting on this *The New Statesman and Nation*, (April 23, 1949), asserted that there were two difficulties likely to be created by the decision :—

The first is that of stretching an already tenuous constitution until it dissipated itself into thin air. The second is that of creating a special status for India which might lead first to a special status for Pakistan and Ceylon, and then to a special status for South Africa, until finally the Commonwealth was nothing but a congeries of special cases.

This opinion was shared by a number of people in England, and, among the members of the Commonwealth, Australia was not particularly well disposed towards the new arrangement. But, on the whole, the decision was approved by most of those concerned. It received strong support from one most unexpected source, Mr. Churchill, who commenting on the decision said :—

I feel that the tides of the world are favourable to our voyage. The pressure of dangers and duties that are shared in common by all of us in these days may well make new harmonies in India and, indeed, with large parts of Asia. We may also see coming into view an even larger synthesis of states and nations.[2]

Time has proved, we think, that the special status given to India has made the Commonwealth all the stronger ; and India has been realizing how wise it was not to break her connection with it, even in the face of great provocation from within and without. The great message of Smuts—that grand old man of South Africa—is growing clearer with the passage of time. He is reported to have said that the Commonwealth's contribution of human qualities: such as balance, moderation, good sense, good humour and air-play is of a very special character. They are worth more than scores of divisions.

JANKI NATH BHAT

[2] *New Lanka*, Vol. III, No. 2, p. 14 : "Commonwealth Unity."

THE WAY OF THE CYNICS

[This short article has a message—not especially and only for the India of today, influenced by the pleasure-loving West, but for the world as a whole surfeited with the attractions of hedonism. **Shri S. K. Ramachandra Rao** of the Institute of Science at Bangalore has done well to point to the message of frugal living which stresses the importance of *ponos*, *tapas*, the polishing and mellowing of mind by *abhyasa* and *vairagya*—Practice and Detachment.—ED.]

The emphasis on virtue as an essential ingredient of human happiness is universal, but the fact that simplicity is a form of virtue is not so unreservedly accepted. Nations differ on this point. India, for instance, has for ages adhered to the doctrine that simplicity is the equivalent of godliness. In the West, however, philosophy generally is regarded as more intellectual than practical or humane; and apparently simplicity signifies little except in academic ethical discussions. The western zeal for a "richer, fuller life" is usually traced to the vigorous worldly philosophy of the later, pleasure-loving Greeks, who were the intellectual forerunners of western civilization. The Greeks were, no doubt, prosperous in most respects and looked on life with a gay smile of irrepressible optimism. But they were certainly not oblivious of the part of simplicity in conducing to happiness: Socrates himself was a classical example of frugality; and it is interesting to note that one of his followers, Antisthenes, lead a band of enthusiasts inspired by his life and teachings who pursued a simplicity which verged on asceticism. Although they were never very popular, being regarded at first, perhaps, as queer and eccentric specimens who never completely succeeded in their mission, their ideals have guided for centuries the footsteps of many an earnest human being.

The Grecian devotees of the simple life were called Cynics, possibly connoting their admiration for the mode of life of the dog in contrast to that of pleasure-loving and self-indulgent men. In dogs, it is said, they perceived four great virtues: indifference as to their way of life, absolute disregard for public opinion, guarding the person and property of whoever trusts them and discrimination between friends and foes. These Cynic philosophers, with a strange fortitude, resolved to emulate these virtues: pleased with whatever might come their way, going about barefoot, eating and making love in public, wandering about at all seasons of the year with the barest minimum of garments, eschewing shame and dignity, regardless of censure or praise and guarding the tenets of their philosophy with unswerving fidelity. Contentment and cool equanimity were their watchwords. The perversities

of fortune never perplexed them, for they never sought fortune. Suffering and privation they endured without a murmur and even gladly welcomed them for the schooling they gave in the hard ascetic discipline. They are said to have admired in Socrates the spirit of endurance, in Diogenes the spirit of utter indifference, in Crates continence and in Zeno hardihood. Heracles with his courage and vitality, endurance and adventure, was their hero.

This Cynic philosophy was made popular by Diogenes of Sinope, whom Plato described as "Socrates gone mad." He was in fact a pupil of Antisthenes, who was the pupil of Socrates. Diogenes, in acknowledging inspiration from Socrates, singled out mainly the master's simplicity of life and made that the dogma of his school. His rule of life was asceticism; his gospel was to shed the artificialities of convention, tradition, fashion and passion from human life so as to make it more natural. After all, life belongs to nature and therefore should be lived according to nature. He cursed politics, admired liberty, and proclaimed himself a "citizen of the world." His mission in life was to alter the current modes of living by instituting the practice of virtue in place of pleasure-seeking in the scheme of men's lives. Crates was the most famous of his disciples. He was heir to great wealth but gave it up in preference for a Cynic's simple life. "Like Heracles," he declared, "I march and fight against lusts.... I am the deliverer of mankind and healer of men's woes" Plutarch tells us that Crates 'passed his whole life jesting and laughing, as though on a perpetual holiday." Crates characterized himself as a scout of God, a schoolmaster of humanity, a citizen of the lands of obscurity and poverty impregnable to fortune, perfectly free and therefore absolutely happy.

A pupil of Crates was Zeno, celebrated for his riddles. As a Stoic he furthered the Cynic philosophy and propounded its ethical doctrine by the Socratic method. He defined the end of human life as "life in accordance with nature," which is tantamount to saying life in accordance with virtue, *i.e.*, with frugality, continence, simplicity and endurance. He used logic to show how the Cynic ideals agreed with macrocosmic principles. Ariston, also a Cynic, differed from Zeno in that he stressed a life of "complete indifference to everything between virtue and vice"; he equated philosophy with ethics. Normally we find persons being trained, by themselves or by others, to play certain rôles and specialize in certain character-parts; but philosophy should train a person to enact well any rôle assigned to him. In other words, one should be a Cynic to occupy any station in life with equanimity and efficiency.

Cynicism, by emphasizing asceticism, tended to turn the enthusiast's mind away from worldly pursuits, and sometimes even from social and

civic obligations; it also instilled an aversion for the wealthy class. Diogenes was exiled and he relished this independence: it was he who coined the expression "*kosmopolites*" to denote world-citizenship. With this international outlook, indifference to the factors of social and communal solidarity, and contempt for conventions, the Cynics alienated the sympathy of the ruling class as well as that of the aristocrats. In due course, by the end of the third century, the movement had faded out, although its basic ideas were absorbed and assimilated by Stoicism.

In the following we find an elegant *apologia* for the benefits of virtue as set forth in Cynicism: Actual life is more important than intellectual adventures: it is the business of philosophy as of science, not to arrange our thoughts or develop talents, but to help us to lead happy lives. Men, in their folly, mistake pleasures for happiness. Pleasures (*hedone*) forge for us fetters and make us slaves of impulses and conventions; in the end grief is the outcome. Virtue, on the other hand, delivers us from sorrow and in this lies happiness. Virtue therefore should be our objective. The path of virtue is hard and demands self-restraint, discipline and the power of endurance. Unremitting *ponos*, roughly equivalent to the Sanskrit *tapas* (mortification), is an indispensable aid to virtue. *Ponos* and *hedone* are eternal opposites: most men choose the latter for it is easier to do so and it gives an immediate illusion of happiness; but wise men always choose the former for the satisfaction it gives is unshaken by vicissitudes. Mental equipoise must never be made to depend upon physical comforts, for, upon loss of the latter the former would be lost too. Men must learn to be independent and self-reliant. This requires practice, toil, and the will to achieve and in this virtue consists. Virtue is its own reward and sure happiness (*eudaimonia*) radiates from it naturally.

All this reads like a chapter from Indian philosophy. What was but one minor school of thought in Greece has been our national genius. But the rising tide of the mundane ideology of our contemporary civilization appears to be enveloping Indian life and we stand close to the loss of our souls. The thought that from the robust, prosperous and pleasure-loving Greeks there arose a cry of discontent and a feeling of distrust for worldly abundance should be for us opportunely instructive. How would it profit us if we gained everything else and in the process lost ourselves?

S. K. RAMACHANDRA RAO

THE PLACE OF PHILOSOPHY IN NATIONAL LIFE

[**Shri Devabrata Sinha** of Calcutta University has made a very useful suggestion to modern India in this thought-provoking article.—ED.]

It was Karl Marx who declared: "Philosophers have interpreted the world in different ways, but the point is to change it." This fateful remark of Marx is a standing challenge to the world of philosophy. It is the philosopher who, in all ages, has taken the greatest liberty with the mind in constructing a total view of things and beings, and in judging their meaning and value. Thus, through its adventure in ideas, philosophy has enjoyed Olympian heights and revered appreciation. But, on the other hand, currents of criticism from without and within flow against it. The utility of philosophy in the concrete life of society has been questioned and radically challenged, as it is in the statement mentioned above.

For a basis, however, in our enquiry into the rôle of philosophy in the social life of a nation, we must ascertain the definite import of "philosophy." The same word seems to stand for divergent types of mental and spiritual activities, varying from mystical contemplation to the hard dialectical process of arguing. Let us not linger over the host of academic and semi-academic definitions. To put it very broadly, philosophy is the total interpretation of human experience. And, as such, it is a critical study of the fundamental principles of understanding. It is neither a collection of facts or a description of events, nor is it the airy flight of imagination or heavenly revelations!

So, one thing is certain: Philosophy is primarily an intellectual activity. The spirit of enquiry is deep in the recesses of man's nature. Man is obliged by the demand of his nature to think and reflect. Thus he seeks to understand the nature of the cosmos, the meaning of existence, the value of the human individual and the destiny of life. And this intellectual urge for truth finds its expression through the systematic enquiry which is the discipline known as philosophy.

But it is no wonder that such a study should tend to be abstract, if not vague, in spite of its universality and catholicity. It is this pre-eminently abstract character of the subject, added to by its subtle deliberations often ending in unfamiliar results, that has invited the chief criticism of its social value and efficacy.

Yet, with all its abstraction, philosophy inevitably finds a place in the scheme of human life. Man has realized, as Socrates declared long ago, that an unexamined life is not

worth living. Thus, we are driven to the consideration of values. Life is not all a summation of meaningless facts, but it is complete only with reference to a purpose and a whole. Philosophy is there to co-ordinate ends and thus to give a meaning to life by setting it in a perspective. The facts amassed by science through analytical methods require evaluation by philosophy.

Now, from all these considerations, it should be clear that the possibility of philosophy need not be disputed. What we need to examine is the value of philosophy for community life. It is true that so far as philosophy implies a way of looking at things—maybe, *sub specie æternitatis*—a certain attitude, it would find a place in society. But what puts philosophy to the test is the social reference. Two questions seem to arise in this connection: firstly, has philosophy been integrally connected to a social organization, and, secondly, what is the rôle that philosophy is likely to play or is expected to play within the scheme of a modern social organization or modern nation's life? The answer to the first question would go a long way towards meeting the second. For mankind can hardly be believed to have changed fundamentally in its essential behaviour; and hence, a review of the past of mankind could certainly give us a clue towards estimating the order of things in the present as well as in the future.

To look at the question as to how far philosophy has been integrally—not incidentally or superficially—connected with a social organization: what strikes us at the outset is that it is pre-eminently a cultural pursuit. For a philosophy embodies the fundamental insights and inspirations of a people, their deeper faiths and their peculiar attitude towards life—all that goes to mark the peculiar genius of the group of human beings. This is, indeed, the larger sense of the term, which is: "the unseen foundation on which the structure of civilization rests," as Dr. Radhakrishnan points out. In this respect, philosophy may be looked upon as reflecting the spirit of a nation, as nurtured through the course of its history. Again, to set up a scheme of values is no less important for the metaphysician than to reflect upon the reality of things and to find out their essence. Of course, every community has its own set of values, woven into the mass of its common beliefs and social habits. A nation carries, more or less unconsciously, the congeries of its ideals of life which constantly need conscious evaluation. Thus, the ends of life involved instinctively in the life of a people have to be expressly formulated and systematically interpreted, if they are to remain effective. Moreover, the system or scheme of values that is evolved by a nation's life is in need of readjustment according to the changing demands of times. Mankind, it seems, tends to be involved in an unmeaning accumulation of facts

and information. On the other hand, there is the other extreme of sentimental flights. And it is for philosophy to seek a harmony between facts gathered and ideal aspirations cherished, by synthesizing the two in a coherent system of ideas which it constructs and in terms of which every element of experience is sought to be interpreted. Thus, the philosopher stabilizes human and social values by vindicating the fundamental significance they bear.

Our approach to philosophy must be somewhat clarified at this stage. Philosophy is not to be regarded merely as an intellectual abstraction. A system of rational interpretation of the "First Principles" should be understood in a specific context, that is, in relation to time and place. The index of man's intellectual endeavour can hardly escape a reference to the contemporary *milieu*; rather, it is to be regarded as embedded in the very stream of history; because intellect does not function *in vacuo*. It works upon the manifold materials of human life that are available. The life of a people expresses itself through new ventures in judging things. Philosophy has been found to be a major force in critical phases of civilization because it initiates dynamism in the face of stagnation and decadence. This is what happened in India when the Buddha came upon the scene—the period when confusion reigned supreme in the world of philosophical speculation. Looking to ancient Greece, we come across a similar intellectual void in the negativism and scepticism of the Sophists followed by Socrates, Plato and Aristotle, who integrated the genius of Greece and thus stabilized her national life. Again, it was the philosophical insight of Acharya Sankara in India that not only restored but also carried forward towards fresh directions the confused spirit of the people of India at a time when her genius was going to be torn asunder.

Now, the question remains: How far is the rôle of philosophy to be recognized in the scheme of a modern nation's life? In the first instance, the objection from the utilitarian standpoint is obvious. What good would philosophy do towards bringing material benefits for a nation? Philosophy can meet the challenge on the strength of its foundation on an unfailing and, at the same time, elevating level of life. Reflection of some kind or other is a need of man's being. Philosophy is an essential aid to life. Again, for a high standard of man's collective life, the free spirit of critical enquiry, intellectual humility and open-mindedness are vitally necessary. And these mental qualities are exactly what philosophy implies. Philosophical orientations may change with changing historical perspectives. But the demand for philosophizing seems likely to remain a potent factor making for a healthy order of society, though its forms and results may vary from time to time and from country to country.

The mind of a people, if it is to be kept dynamically alive, has to undergo a process of philosophical discipline. The critical faculty of man is apt to lose its clarity and strength amidst the mazes that everyday life presents. But, philosophical training which cultivates, to some extent, a dispassionate and critical attitude towards things and events may save an individual as well as a nation from mental confusion. Such philosophical discipline would, of course, mean a living appreciation of the fundamental philosophic tradition of a country. But it should never amount to a blind adherence to that tradition.

The lack of a stable philosophic background may affect the life of a nation in a twofold way. On the one hand, without philosophic background, it may tend to fritter away its vitality after ends that are not worth striving for. In these days of political turmoil in particular, when socio-political ideologies are rampant, people are apt to be swept away from the moorings of their cultural tradition and outlook. Here a philosophical training would come to the rescue by preserving individuality. But may not this attachment to the national culture lead towards a narrow regimentation of life? The danger is there. The mind of a people may be integrated, but in a wrong way—through dull uniformity. Here again, a philosophical trend in national life might keep the critical spirit awake to the truth of things and free of the spell of indoctrination. The menac of fascism and other pernicio forms of totalitarianism that threa en modern man at every stage ma be combated. What we mean that when the intellectual life of people is philosophically attuned, i creative flow can retain its virilit through the vicissitudes of politic fortune.

Thus, the total integration of nation's life through the progressiv realization of a life-ideal is what v particularly stress. The vision Plato's *Republic*, Moore's *Utopia* even Gandhiji's *Rama-rajya* may l realized only if the true spirit of ph losophy is inculcated on a harmon ous and collective scale. The ment sensitivity and open-mindedne which philosophy implants are al the *sine qua non* of democracy, if is to be worth the name. The val and integrity of the human persona ity is the crux of democracy; and is for philosophy to vindicate th democratic heritage of man.

It is a commonplace to brar philosophy as irrelevant to life, tl former dealing with the changele world of reality and the latter wi the transitory world of proces This unfortunate dichotomy ma have its root in the order of tl Greek city state where there preva ed the sharp divergence betwe the aristocratic class, who cou afford philosophic speculation, a the slave population to whom t nobler pursuits of life were a clos book. But in India, a differe tradition could grow, wherein t

general life of the people could be broadly attuned to the vision of the philosopher. A deeper harmony between philosophy and life, action and contemplation, was wrought, as we find it remarkably expounded in the *Bhagavad-Gītā*.

So, the scale of values behind the life of a people must also guide the affairs of the state. This is what Plato visualized in his ideal state, when he prescribed that the real philosopher rule the "Republic." Of course, the very possibility of a Platonic "Republic" is an open question. It may be impracticable at the present stage of human civilization; nevertheless, it will remain an ideal for human society to achieve. Man's supreme endeavour will ever be directed towards the realization of an ideal social order where wisdom not impulse, reason not instinct, would be the guiding stars.

DEVAVRATA SINHA

A FINE EXAMPLE

"Coincidence" has brought us the first issues of the new volumes of *The Adelphi*, *Question* and the *Bulletin of the John Rylands Library*. All these have had distinguished careers in pursuit of their different, all admirable, objects. *The Adelphi* tries to mingle the writings of established writers with those rising and needing encouragement, but for both it sets a high standard. *Question* is the journal of the Present Question Conference, which seeks, through annual public discussions of questions of fundamental importance to our time, to give depth to the general framework of contemporary thought.

Perhaps the *Bulletin of the John Rylands Library* has interest more specifically for the scholar but even the non-expert can find much to stimulate him.

All these, we must specially point out, are published by private associations and persons and hence are the fruit of spontaneous intellectual and artistic activity in their country. Not only do they flourish without government patronage, we should think they would regard such patronage with great misgivings. What Mr. Robert Newton, the actor, recently called "instigated" culture never has the same cultural value as the results of spontaneous cultural activity among the people; for, even if an official or semi-official body with plenty of money at its disposal could produce better results in the short run, the stifling of independence in the great mass of art-loving people is too bitter a price to pay. It is only when a large number of groups, working with the minimum of interference from official bodies, carry on enthusiastically, even with some wrangling and heated controversy, that ideas flourish and culture is enriched.

We deeply regret that today in India there is a tendency to look to the Government for every little thing. It is time that private associations and individuals undertook a greater share of the effort to spread knowledge and critical works. It will be a happy day when we find the spontaneous cultural activity of our people expressing itself in journals comparable to *The Adelphi*, *Question* and the *Bulletin of the John Rylands Library*.

THE WAY OF THE TRUE DEVOTEE

[The home y pen-name "**Dadu**" masks one who has been much in the world's activities, but been in them with the Indian tradition always in mind—that tradition wh ch teaches how, through all the necessary work of the world, a true devotee can carry a mind undeflected from its high "line of life's meditation." In this essay "Dadu" offers a simple, yet sufficient, basis on which to build an understanding of the path of devotion: our ineluctable sense of identity. To discover the ult mate nature of human identity is also to find the Inner Self. But the way is long and only a constant remembrance of that inner, universal Presence, which "Dadu" addresses fervently as God, will give us strength to walk it.—ED.]

Merely repeating the name of God will not do: You do not seriously believe in His ex stence and yet you ever long for a vision of Him. Is not that the way of a madman? We shall be wrong in taking a man for a great devotee of God just because we find him shedding a tear and crying aloud, "C Lord, My God!" A man doing that may wear the mask of devotion, may be thought much of by many simple-minded people and feel his life blessed on that account. But that does not necessarily prove that he is a genuine believer or a fervent devotee. Devotion must be supported and fortified by a true knowledge of God's reality, otherwise all demonstrations will be but the passing emotion of a moment or rank hypocrisy.

Thou art, O God, there can be no doubt. All things that I see have taken shape and appearance because "Thou art." None could have leaped into existence from nothing. Nothing can come out of nothing. Parents, sisters and brothers, wives and husbands, daughters and sons, the whole host of relations and friends, the entire phenomenal cosmos, have unfolded themselves and assumed solidity only because "Thou art." We never doubt the truth of their existence. They are *pratyaksham*, objects of direct sense perception. Says Patanjali in one of his aphorisms: Among valid and legitimate proofs are: direct perception, inference, and the words of the Vedas and the Seers.

What pity that we cannot get at the truth of Thy existence, O Lord. Thou who art the inner Self, the Awareness, the Existence, that holds and sustains and manifests—in which all that live and move have their being! Thou art in me and outside of me, in land and water, sky, air and earth. The All-Indwelling and All-Encircling One, yet, alas! we fail to realize Thee, truest and most Real of all realities, we do not take Thee to our hearts like son or father!

My mind and feelings and senses have a grasp and perception of external objects, the things I see and

touch and smell; but woe is me that even today, at this late hour, I have not yet clung to that direct and intimate touch of Thine, transcending all earthly bliss. Alas! that I have not yet taken Thee to my heart of hearts with the warmth with which I have hugged my fleeting illusions, deceptive vanities of the world! For this, I still drag on a miserable life, drifting like a ship without a rudder, at the mercy of every wind and wave. My mind and senses have lulled me into a false dream and I have succumbed to a fatal infatuation like the drugged wooers of Circe. When I can bring myself to truly believe in Thee, the changing world vanishes from my sight. But my mind ever stands between Thee and me, hiding Thee from my awareness. Ever mind throws me into the world's whirlpool, where I toil and moil for nothing, like a bullock with bandaged eyes. To serve its own selfish ends, mind makes me an instrument of its own unholy lust and greed. Thus my portion is one of endless pain and sorrow and I have no rest nor peace.

When one has true and firm faith in Thy Presence, and rapt concentration on this, the small identities of the world merge in the all-engulfing light of Thy infinite existence as rivers merge in an ocean. One will then no longer puzzle at the cross-currents of life. The feet of the devotee will become firmly planted in truth only when understanding and accepting Thy glorious Presence. He will pass beyond the fear of losing Thee only when he has firm hold on Thee in the heaven of his heart.

If one loses Thee after a faint sense of Thy presence in the heart he may be sure that his meditation has not reached Thy true state of calm. But once this is achieved, is firm and sure by process of repeated practice or by spontaneous grace, the mind will not wholly lose its quiet and will be at rest even in the midst of the most trying ordeals. A thousand temptations will not then disturb its poise and balance. Thirst for worldly enjoyments will wither and die. The days and nights of the devotee will move serenely, or untouched by noise and tumult of the world.

When the heart is firmly fixed on ultimate Reality, the devotee is seized with longing to live in Spirit alone. When he goes out and moves about his eyes are ever inward drawn to where there are no semblances and names. He looks only at the essential nature behind all objects. He knows, without a doubt, the call of the heart and he takes that for his light and guide on life's pathway. All the fetters that have bound his mind fall off. Then he begins to see his Beloved inwardly and outwardly—everywhere, as the Great Consciousness, the Immortal Self, the Immutable and Indestructible Truth.

All prayers and worship and meditation have for their goal the attainment of this great Vision of Truth. Behind the limited conscious-

ness of every individual, lies, veiled and coiled, the Supreme Consciousness and Power which, at a command, can create, preserve and destroy. This power we worship and name Shakti, Chandi, Annapurna—the Mother of worlds, the spouse of Shiva, and by many other names. Nature, the Great Mother, still stands unrevealed to those who hide their light behind their own petty egos. Remove this ego, wipe it out and the great Mother will be manifest as Self-Consciousness Make a dedication and sacrifice of your ego-sense at the Mother's feet, surrender yourself completely to Her, and you will come back to your own Self, find your eternal inheritance and your inalienable birthright. You will then be a channel for Her infinite Life-force, and all sense of separation from Her will die, leaving one indivisible unity of Consciousness.

Let us recapitulate the essentials. You are perfectly aware that "You are." The knowledge is inherent in Existence itself. This Existence is your real Being, the Self-luminous, effulgent Self, the Eternal Consciousness, and all the rest is unreality and nothing but vanity. This is the important thing to bear in mind.

Ignorance, the cause of bondage, consists in the failure to understand this simple yet fundamental Truth, the eternal Self-existent Truth and the Consciousness that goes with it. All the kaleidoscopic phenomena, the universal dynamism, is nothing but the play of the mind which creates countless forms of fancy and casts its glamour over them. "The ignorant mind, not knowing that the world is only something seen by the mind itself, clings to the multitudinousness of external objects." The senses, the mind's own offspring, prone to prey on externals by the very law of nature, lean and feed on them. Thus the mind and the senses turn our eyes away from and make us oblivious of the pure and unalloyed Consciousness which is our true Self. As long as the *Jiva* remains immersed in a dream and phantasy of his own making, he will be confined, cabined within his own ego. He has woven a network of forms and images, all of which are but a phantasmagoria of the mind, and has himself become entangled therein. But, in fact and in reality, he never was in bondage, nor ever will be. From his standpoint this is but a dream and an illusion, the hallucination and disease of a fevered brain.

When a man becomes firmly convinced of the divine Existence in his soul, he outgrows the passion and inertia which constitute the life of the ordinary mortal which, if heeded, drag him ultimately to ruin and disaster. These are the two great Asuras, the "un-divine" forces that beset the path of the devotee and his constant endeavour is to deal them a death-blow. Once he has deposed and destroyed these tyrants and enthroned himself firmly in Truth, the higher powers that lie dormant in his soul awaken and

manifest their glory. They take the devotee beyond the reach of darkness, fear and death to regions of plenary light, joy and immortal life. He goes beyond the slough of sorrow and despondency and enjoys the bliss of Nirvana!

Such is the crowning achievement of the great devotee, who has found the great Guru, and placed his life unreservedly at His feet. Of such, verily it is spoken in the Upanishads: "Rare indeed is that disciple, and rare also that Guru."

"DADU"

LAMP OF MY SOUL

Lamp of my soul, burn bravely in the dusk
Fed with the oil of tears from out my heart,
Shine boldly through the tangled undergrowth
In solitude, apart.

I have but rarely turned my weary eyes
Inward I fear, to dwell upon your flame,
But when the Night grew dark, the Path more steep
Repentantly I came!

Humbly I seek and patiently I climb,
Therefore my soul, burn bravely through the Night,
Take for your oil these tears from out my heart
And guide me to God's sight.

HESPER LE GALLIENNE HUTCHINSON

NEW BOOKS AND OLD

CHINESE PHILOSOPHY *

"Too many of us in the West," says the translator of these two portly volumes, "still possess the view-point described by the Chinese philosopher Chuang Tzu as that of the well-frog, who could see only the little circle of sky above his well, and imagined this to be the whole world." Thus we find even a notable Western scholar telling us that "the Dark Ages in Europe brought the world to its lowest cultural level," quite ignoring the fact that during that very period one of the most brilliant flowerings of human culture was taking place under the T'ang dynasty in China. Now at last we shall be able to see how a Chinese scholar who has had the advantage of Western training views the philosophy of his own country.

The translation of Dr. Fung Yu-lan's first volumes was originally published in China in 1937, but it has long been unobtainable in any Western country, and has now been reprinted with a new introductory section of errata and additional remarks. Vol. II, here published in English for the first time, covers the ensuing period from the 2nd century B.C. to the early 20th century A.D. The scope of such a work is necessarily great, and the claim on the dust-jackets that "it remains the most complete work on the subject written in any language" might seem reasonable enough; yet in all fairness it should be pointed out that the late Professor Forke's *Geschicate der Chinesischen Philosophie*, which was printed in three quarto-sized volumes between the years 1927 and 1938, contains nearly twice as much matter and has a far greater number of Chinese characters in its foot-notes.

Dr. Fung gives a good, reliable account of Confucius and his followers, especially Mencius, but is less at his ease, as could only be expected, when he comes to deal with Lao Tzu, Yang Chu and the other early Taoists. Here so much is legendary or doubtful that a fully satisfactory chronological scheme has yet to be evolved. That is hardly an excuse, however, for the failure to give any adequate treatment to a writer and thinker of such outstanding quality as Lieh Tzu. In his book the opposition between Taoism and Confucianism is much less sharp than in Chuang Tzu, and Confucius himself is treated with greater respect. This alone is strong evidence for the priority of Lieh Tzu, for it is certain that the gulf between the two great systems widened as time went on. Forke discusses Lieh Tzu's work at considerable length, and gives good reasons for accepting the bulk of it as perfectly genuine. Dr. Fung, on the other hand, contents himself with the following foot-note: "Lieh Tzu, a Taoist philosopher, probably legendary, introduced by Chuang Tzu, and to whom a book called the Lieh Tzu has later been falsely attributed."

Though the number of philosophic schools continued to increase during the so-called Period of Classical Learning, that is, from the 2nd century B.C. onward, there were proportionately fewer original thinkers. Of these, perhaps the most notable was the Taoist mystic and alchemist Ko Hung, who lived from about 270 to 350 A.D. (the

* *A History of Chinese Philosophy.* By FUNG YU-LAN. Translated by DERK BODDE. With Introduction, Notes, Bibliography and Index. Vol. I: The Period of the Philosophers: From the Beginnings to *Circa* 100 B.C. (xxxiv + 455 pp. 1952 40s.) Vol. II: The Period of Classical Learning: From the Second Century B.C. to the 20th Century A.D. (xxv + 783 pp. 1953. 55s.) (George Allen and Unwin, Ltd., London)

date usually given for him is too early) and wrote a remarkable treatise under the name Pao P'u Tzu. Forke calls him the most important philosophical thinker between the Han and Sung dynasties, and compares him with Paracelsus; yet Dr. Fung can hardly find room to mention him at all, and omits his name altogether from the index

Buddhist missionaries were now penetrating ever more deeply into China, while numerous Chinese pilgrims made the reverse journey into India in order to study and collect vast numbers of Buddhist texts for translation. For a long time this new religion absorbed the best energies of the most philosophically minded Chinese, although many were baffled by the difficulties inherent in the doctrine of reincarnation. Nearest akin to Taoist ideas were the teachings of the Ch'an sect, which appears to have made a deep impression on the Chinese. As its name implies, it encouraged the practice of personal meditation, which might in due course lead to the miracle of "instantaneous enlightenment."

The T'ang dynasty, during which Buddhism reached its apogee, also witnessed a notable revival of Confucianism, largely due to the efforts of the great man of letters, Han Yü. What is usually known as Neo-Confucianism, however, was an intellectual movement that only became dominant in the Sung dynasty, more than two centuries later. It was started by Chou Tun-i, who also borrowed extensively from religious Taoism, and continued through a line of followers which culminated in Chu Hsi, who may be said to have synthesized the ideas of his predecessors into one all-embracing system. Here we still find elements of both Taoism and Buddhism, but more especially the latter. In Chapter 14, Lu Chiu-yüan and Wang Shou-jên (better known as Wang Yang-ming) are coupled together rather surprisingly, for more than three centuries divided them, and they really have not much in common. The former was an opponent of Chu Hsi, the latter a Ming idealist.

The philosophy of the Ch'ing dynasty has been somewhat neglected by Western students, and understandably so, because there is nothing startlingly new in the doctrines propounded during that period. One fairly recent writer, K'ang Yu-wei, will not at any rate be soon forgotten, for he did his best to re-establish the fame of Confucius on an enduring basis, a laudable aim which has already met with considerable success, and will doubtless be furthered by the publication of the present work.

LIONEL GILES

Literatures of the East: An Appreciation. Edited by ERIC B. CEADEL; Introduction by A. J. ARBERRY. (Wisdom of the East Series, John Murray, London. xiii+194 pp. 1953. 8*s.* 6*d.*)

Delivered originally as lectures in Cambridge by members of the Faculty of Oriental Languages, this book is an excellent companion volume to the others in the series. An attempt has been made, and successfully, to stimulate the average reader's interest without frightening him by too severe a display of scholarship. The bibliographies at the end of each chapter are a welcome help to those in search of Eastern realms of gold.

The Regius Professor's introduction to Hebrew literature makes fascinating reading; Professor Levy's chapter on Persian and Mr. Ceadel's on Japanese have a grace and a lightness entirely in keeping with their subjects. By the same standards Mr. Wickens' appraisal of Arabic literature seems a trifle niggardly. One is indebted to Mr. Ceadel for his analysis—if one may use so cold a word for so charming a poetic form—of the *haiku*, the Japanese short poem which has only 17 syllables. And if anyone imagines that a *haiku* is as easy as it sounds, I commend him to page 180 of the book.

The chapter on Chinese literature is

more comprehensive, including as it does modern writers of Chinese, than, for example, the chapter on Indian literature, which is devoted exclusively to the years before Christ. It would, of course, be beyond the scope of this book to attempt anything more than the briefest sketch of a very vast field indeed.

The reader will notice a marked similarity of legend and phrase running like a thread, slender but strong, through the chapters; reminding him that at the earliest dawn of civilization mankind was akin. Professor Arberry's short but graceful introduction is worth quoting from:—

> To study with comprehension the literatures of the East is vastly to increase one's horizon and enjoyment. History has repeatedly shown that a renaissance of learning and artistic creation follows the discovery or rediscovery of alien cultures.

I think it was Macaulay who said that a shelf of English books outweighed in value all the literature of the East. It is heartwarming to know that we have travelled a long way since then.

K. D. NAYAR

Stories of Jesus By MARGARET BULLOUGH; illustrated by T. D GRICE. (Epworth Press and Methodist Publishing House, London. 139 pp. 1953. 6s.)

There is nothing specially original or distinctive about this book. Well and imaginatively written in simple language suited to the 8 to 12-year-olds for whom it is intended, it is just another addition to the already voluminous collection of books for children about the life and teaching of Jesus. The author's approach is the usual uncritical one of the orthodox believer in the Bible, in which historical and unhistorical, material, miraculous and possible, jostle one another in the same delightful but confusing way that they do in the Bible itself, and one wonders how far an intelligent 10-year-old of today would read before beginning to ask unanswerable questions.

The descriptions are vivid and give a clear impression of life in Palestine and of the environmental factors of peace and beauty that helped to mould the mind of the growing boy These, combined with a home-life of unusual intimacy, a searching study of the Old Testament and the conviction born at his baptism and confirmed by the subsequent stages of his ministry, that it was his destiny to fulfil the age-old hope of his race for a heaven-sent Messiah to be their leader and king, gave form and coherence to the Gospel which he felt it his life's mission to proclaim, namely, "the Good News... about our Heavenly Father who loves us so dearly and who forgives us everything we do wrong the moment we are sorry and try to do better." (p. 69)

The charm of the book is greatly enhanced by T. D. Grice's delightful illustrations in sepia and black.

MARGARET BARR

The Doubting Thomas Today. By RUSSELL P. DAVIES. (Philosophical Library, Inc., New York. 344 pp. 1953. $4 75)

This book is for Doubting Thomas, not about him. By super-imposing a history of revelation on an interpretation of world history, the author endeavours to establish that the "Master Mind" has a "Master Plan" for "the salvation of the world" from something unstated. The master plan concerns only the Western world and Christianity and, while according Zoroaster a place in the plan, Mr. Davies seems to imply that Islam happened in spite of the divine plan. India, China, Japan, are barely mentioned either for their religions or in the interpretation of "World History."

Those whose doubts are about the exclusive claims of Christianity will

not have their faith restored by this book. Indeed it seems more likely that it will cause two doubts to grow where only one grew before, for the style is difficult, there is much imprecise language and use of coined phrases and catchwords, and there are sweeping assumptions about the very matters which cause doubts. We are told:

"If a formula which is in harmony with 20th century revelation were applied to its historical development, it should ring true. God is eternal, or he does not exist at all." (p. 13) "It is an inevitable conclusion that there should be a final and supreme purpose in creation and that this final purpose should concern man." p. 17) "But Christ had accepted the destiny plotted in the fifty-third chapter of Isaiah during that dark night at Gethsemane." p. 229)

Doubting Thomas must unravel this sentence.

Mr. Davis has some interesting things to say of the present deficiencies of Protestantism in America and his aim is a worthy one, but (page 8) "The inevitable challenge remains: What are the facts of religion?"

BRUCE FINDLOW

More For Timothy. By VICTOR GOLLANCZ. (Victor Gollancz, Ltd., London. 1953.)

It is impossible to do justice to this book in a short review. And it is equally impossible for this reviewer to write in any way critically of it. It has so thrilled and delighted me that a pæan of praise and gratitude is more fitting than a critical review.

Ranging widely over all the major issues that confront us today the author is not content with easy answers. His book reveals an unusually keen mind and sensitive spirit struggling desperately to get down to bedrock and thrash out solutions to practical problems on the basis of eternal verities.

Victor Gollancz's background of orthodox Judaism combined with a personal devotion to Christ and his teaching give him an almost unique religious position and one of the highest possible value. Firmly grounded on the rock of his own ancient faith his deeply religious spirit and questing mind give to his pronouncements on religion a universal note that will appeal to all readers of THE ARYAN PATH. He has no use whatever for a church that lays claim to a permanent monopoly of truth, and he pleads, like Gandhiji, that children should be brought up with some knowledge of and reverence for religions other than their own.

Though by nature and inclination a teacher, Victor Gollancz graced the teaching profession only for two years, during which he proved so disturbingly successful in getting the boys of an English public school to think for themselves and so began to break away from the bonds of ignorance and class prejudice in which they had been reared that he found himself dismissed, and turned his talents thereafter to the publishing of books, mostly concerned with the two matters which he believes to be of supreme practical importance for the world of today, socialism and pacifism. As a study in experimental pedagogics of absorbing interest to all teachers I commend the account of his two meteoric years at Repton.

All cruelty, oppression and injustice fill him with horror, as also do all theories of man as a fallen or impotent being. He believes supremely in the divine spark at the heart of humanity, even after having acted up, more honestly and searchingly than most people, the challenge of Belsen and Dachau, of flogging and capital punishment. His faith in God and in man is courageous and inspiring and those who would like to find out for themselves how he vindicates it intellectually and reveals it in an autobiography of singular frankness and charm should read this book.

MARGARET BARR

Lady Into Woman: A History of Women from Victoria to Elizabeth II. By VERA BRITTAIN. (Andrew Dakers, Ltd., London. xv+256 pp. 1953. 15*s.*)

Vera Brittain has chosen a subject which none but she could present so convincingly: the transmutation of lady into woman during the past fifty years. She does not confine herself to the suffragette movement of Mrs. Pankhurst in Britain, but describes the efforts of women in Asia, South Africa and America to emancipate themselves. Ours is a convulsive age of transition in which social customs have collapsed more swiftly than in the past. What in quieter times took centuries today happens in a single generation.

In so far as her facts and personalities are concerned, Miss Brittain is impeccable. We certainly would not question her estimate of Dame Sybil Thorndike, who has proved that a woman can remain for years at the top of the theatrical profession without sacrificing personal fulfilment as wife and mother. Nor do we think Miss Brittain unpatriotic for being wiser than Mrs. Pankhurst and foreseeing, as did Olive Schreiner in South Africa, that respect for reason was unlikely to prevail in military societies. But we do think that she goes too far in assuming that compassion, forebearance and concern for individual life are feminine qualities in conflict with masculine achievement. These qualities have nothing whatever to do with sex.

Few men of sensibility would disagree that

> As Mrs. Pankhurst and Maude Royden perceived, war violates a profound biological urge in women. The woman who shouts for war, whatever her temporary gain, has been perverted by propaganda from her natural impulse to create and to save.

But it has occurred to more than one male, including Tolstoy and Mahatma Gandhi, that *men* who shout for war have been equally perverted by propaganda.

Miss Brittain has written a very readable history of women in the 20th century. She rightly claims that it is, in effect, the history of the human race. But she seems to have forgotten that ladies have become emancipated women before—in ancient India and Egypt, and in certain African negro tribes. It would make an interesting further study to find out why they "reverted."

Perhaps the truth is that feminine emancipation is not enough. Not merely ladies require emancipating, but the minds of all individuals, whether male or female. Until that happens, neither sex will be free to create that peaceful and intelligent society which Miss Brittain envisages, and which might best be described as the evolution of Man into Human Being.

DENNIS GRAY STOLL

The Towering Wave By B. K. MALLIK. (Vincent Stuart, London. 226 pp. 1953. 15*s.*)

To many readers, Mr. Mallik's parable—a prophecy, allegory, what you will—may seem unnecessarily obscure. They are hereby exhorted to persevere through its tortuous fantasy for the sake of the precious truths embedded in it. The "story," ostensibly told at some unspecified date in the distant future, is of a dream, a vision and a search; and the moral underlying the story is that history is not the clash between reality and illusion but the recurrent clash between different types of illusion.

> The philosopher claimed that the Hindu, the Jew and the Greek as types stood out in what we call history for all time... If the Greek as an individualist emphasized individuality, he could not possibly agree with the Hindu who spurned individuality and emphasized unity. And both of them were sure to disagree with the Jew or the Christian who spurned both individuality and unity and emphasized community....

In other words, men are parochial in their loyalties and allegiances; there cannot be a variety of conflicting truths but only one absolute truth, and the quest for this is the book's major theme.

The people of the Search see that the illusory subjects of conflict: justice, equality, or whatever—bring no realization; and they accordingly evolve a new code of ethics, the ethics of mutual abstention. This is the essence of Mr. Mallik's message. It is hardly new: Mr. Mallik himself says that if Confucius, Lao-Tze and Buddha were alive today, all three "would be in perfect agreement with the ethics of mutual abstention." Nevertheless he works out the implications in the specific context of the mid-20th century with amazing insight. And for one reader at least, the rhythm of his prose evokes at least a passing recollection of Kafka and Max Picard. As in Picard's *The Flight from God*, the Flight in itself is a kind of entity, so in Mr Mallik's book the Search becomes a potent symbol of what men may achieve when they liberate themselves from their own egoism and self-seeking.

J. P. HOGAN

Indian Foods and Nutrition. By MILDRED MCKIE KEITHAHN, M.D. (Author, Kodaikanal, Madras. 154 pp. 2nd edition. 1953. Re. 1/8)

This little book is wonderfully practical, offering valuable observations, suggestions and information. We read:

> At a rural centre...a woman came begging for food...*kera* on which she was standing was not only edible but nutritious and the cooked juice could be fed to the baby. In the small garden a dozen edible plants were found and the woman was helped to help herself.

Dr. Keithahn points out that the humblest home could and should have a kitchen garden:—

> Fertilized with composted night soil and watered with the waste from the kitchen and bath, anyone can grow a drumstick, plantain, agathy, or papaya tree and some vegetables fenced in with thorn. Vines like the gourds or pumpkin take no space — they vine over the house.

Dr. Keithahn says that her book was inspired by Gandhiji; and that she had soon realized after starting her medical practice that

> it was not costly western pills or injections that India needed: *it was food!*

India greatly needs knowledge of foods and their nutritive value. The practical and simple truths of this can be easily understood and should be learned by the rising generation so that they may benefit themselves and teach others. This booklet is a rich mine of such knowledge, practical and scientific; it is worth many times its cost.

E. P. T.

Yoga: The Way of Self-Fulfilment. By J. VIJAYATUNGA (Casement Publications, Ltd., London and Bombay. 48 pp. 1953. Re. 1/-)

From Vijayatunga, a well-known Singhalese writer and poet, comes a simple explanation of the complexity of Indian thought.

Shri Radhakrishnan's introduction says: "Shri Vijayatunga writes with distinction and his essay shows great insight into the spirit of Indian Culture, Hindu and Buddhist."

The author holds "that Yoga is a means of spiritual life and that it is at the same time a method of effecting a balance in our everyday life." It is this desirable balance that J. Vijayatunga thinks can be obtained by following the principles of Yoga. This essay carries a message and is a plea for sanity in order to solve world problems. As such it may be usefully read.

A. P.

Mahayogi: By R. R. DIVAKAR. (Bharatiya Vidya Bhavan, Bombay 288 pp. Re. 1/12)

The book is written in lucid and impressive language. The first six chapters give a vivid and graphic picture of Sri Aurobindo's early life, his exceptionally brilliant career at Cambridge and of his political activities. He was trained for the Indian Civil Service. There were two conflicting tendencies in his heart, fighting for supremacy, the urge for spiritual realization and the urge for the emancipation of Mother India. Both were equally powerful and the uniqueness of Sri Aurobindo's philosophy and *yoga* consist in reconciling and transmuting them in a higher synthesis. A brief account of the development of his spiritual life is given in the remaining five chapters of this book. The author has utilized the letters and works of Sri Aurobindo to explain the fundamentals of his philosophy and *yoga*. But this part of the book presents a contrast to the first part both in the matter and the method of its presentation. Most writers who have tried it have found this a hard nut to crack. They try to summarize the discussion on these two topics in the words of Sri Aurobindo, but one feels that the spirit is not fully expressed.

His Philosophy starts with the Sat-Chit-Anand as the fountain-head of the two-processes of involution and evolution. The involution begins with the descent of Supermind, and passes down gradually to overmind, higher mind, mind, psyche, life and matter. Here it reaches its limit, and the reverse process of evolution begins from this point till it reaches the Supermind and finally Sat-Chit-Anand, leading to the development of integral personality and emancipation of humanity as a whole.

What the exact implications of these fundamentals are, remains a problem to ordinary readers. The indefiniteness or suggestiveness is due perhaps to the essentially poetical genius of Sri Aurobindo. For he confesses to Dilip Kumar Roy in a letter that *he was never, never a philosopher*! He was a poet, and a politician, but *not* a philosopher. (p. 181)

K. V. GAJENDRAGADKAR

Autobiography of Marie Louise Clemens. (Bruce Humphries, Inc., Boston, U.S.A. ix + 316 pp. 1953. $3.75)

According to Dr. J. A. Hadfield, the eminent English psychiatrist, one of the clear distinctions between the "ideal" and the "phantasy" is that we work for the "ideal" but identify ourselves personally, here and now, with the "phantasy.' The good man works to "bring the Christ to birth" within himself. The psychological case, cut of touch with reality, imagines he *is* the Christ. The autobiography under review, with its theme of "I-me-my," belongs most definitely to the phantasy group. And if anyone has been tempted to indulge in pleasing adolescent "dreams" of how charming they are, how marvellous their work ("surely everyone loves me, the humble possessor of occult powers, Helping Humanity under the Special Guidance of Great Masters of Secret Societies!") then—if such dreamers have any discrimination left—let them use this book as a mirror. It should go a long way to effect a cure.

E.W.

Collected Poems of DALLAS KENMARE. (Ed. J. Burrow and Co., Ltd., Cheltenham. xiv+186 pp. 1953. 16*s*.)

These poems, nearly all in 'free verse," were written or published at intervals between 1929 and 1950. The author reveals a keen appreciation of music and flowers: indeed, of what is vaguely called "Nature." Moreover she can express the sorrow of lost love and still maintain a fortitude reminiscent of a poet of whom she has written a study—Robert Browning. We realize very soon that she has a

genuinely poetic mind, but she would have done well to write in stricter metres and with more concentration. There is a tendency toward verbosity. That, however, is the normal effect of writing "free verse": there are no banks to prevent the river of words from overflowing. To examine the compression practised by Chinese and Japanese poets is well worth the time of any Western writer.

Here is a fair specimen though brief, of Miss Kenmare's verse-craft:—

Grey, grey, everywhere grey—
Day after day after day of endless grey,
The long relentless gloom of the English grey,
Grey days and grey clouds and the waters grey.

But oh, not grey the light of the heart,
The deep fervour of dreams;
Not grey the landscape of love,
And the hidden rose.

CLIFFORD BAX

La Même: En Vingt-trois Episodes. (The Same Story in Twenty-three Episodes). By M. LAHY-HOLLEBECQUE. (Les Editeurs Français Réunis, Paris. 1952.)

The author is well known for her studies in child psychology; she has written several books on the subject: *The French School-children and the War*; *The Child, A Cause with a Future*; *The House of the Child* and *Children-Charmers*, an anthology of writers of books for children.

She herself is one of those "charmers" in her books *Once Upon a Time* and *Agnes and the Wide World*. Her works of literary criticism are numerous: *Anatole France and Women*, *The Feminism of Scheherazade*, etc.

She created in 1935 the society "Cinema for the Young" and in 1937 the "Theatre for Young Spectators." Always interested in Indian thought, she followed in the University the Sanskrit classes of Finot and those of Sylvain Lévy on "Indian Civilization."

Her last book, which has just appeared, defends a cause for which she has struggled during 40 years. Each of the "23 episodes" is the result of her own experiences. "Social injustice," she writes to me, "is deeply felt by children" and adds that this innate sense of justice would persist in them if education did not—very often—deform their souls "I shall always struggle for the transformation of a world which tends to lower and crush its pariahs." Each of the 23 episodes shows us a different child who has suffered from family circumstances or social ones. Some of them made martyrs by drunkenness; by parents who fight with each other and want to divorce; by a loving but unmindful mother who is a cinema star; others have been deceived by priests whose false promises have turned them away from the Church, "that forest of cold and lifeless columns." One child was led to crime through bad cinemas to which unthinking parents too often take their children.

In the last chaper, called "We will Save Ourselves Alone," the children of one of the "Republics of Children" (built up by orphans) formulate their own claims:—

We are too often misunderstood by parents or teachers who forget they have been young themselves.

We often live in the midst of ugliness: no gardens, no flowers, etc.

We are often bored during holidays.

We want our coming into the world to be a joy, not a burden.

We want good papers. No more Tarzans, gangsters, crimes and wars, and good books.

Don't take us to your films which teach us fear, anguish and disgust.

Make us become the generation of Peace. We want to love all the children of the world. If you don't help us, we will try to save ourselves alone.

Mme. Lahy-Hollebecque is the widow of Professor Lahy, a savant and great patriot, who was killed in 1943 by the Gestapo. She has followed the researches of her husband and helped him in his laboratory. She belongs to the Comité National des Ecrivains.

ANDREE KARELES-HOGMAN

The Vocabulary of Politics. By T. D. WELDON. (A Pelican Book. Penguin Books, Ltd., London. 199 pp. 1953. Rs. 2/-)

The present work is a survey of the fundamental issues of political philosophy from the standpoint of logical positivism animated by a sceptical and censorious spirit. If the author is right, all political philosophy of the past consists of vacuous statements without meaning and without use in current life. The philosophy of the democratic State embodying the creative ideas of Rousseau and Kant, in which the citizen is both subject and sovereign at once, later developed by the Mills in defence of liberal individualism ; the philosophy of Hegel with his dialectic and spiritual view of history and growth and the doctrine of Karl Marx with its dialectic materialism which is exercising so tantalizing and explosive an influence today, are all discussed to show that the principles underlying them are beyond proof, their influence deriving largely through a confusion in the use of words.

But the author holds that this does not reduce us to ultimate scepticism and subjectivism. It is possible to have empirical judgments as in art appreciation and the selection of candidates for office based on intimate knowledge of particulars and persons.

Idealist criticism of such a position would proceed by showing that knowledge by inspection involves in the last analysis the very general principles rejected so strenuously ! If the author's is the last word, many other fields of knowledge besides politics would be dissolved, in fact all imparting of knowledge and skill in any line. The root of the error lies in confusing the presence of principles *in* the mind with their appearance *to* it.

M. A. VENKATA RAO

A New Approach to Psychical Research. By ANTONY FLEW. (C. A. Watts and Co., Ltd , London. viii + 161 pp. 1953 10*s* 6*d.*)

This book rightly emphasizes the need for clear terms of definition. Yet, since no terms are confusion-proof, the ability to "catch the idea" also seems needed Dare we call it the germ of ESP? (Mr. Flew considers the popular term "telepathy" obsolescent). The purpose of the book is, he says, 'frankly popular," yet even this term is difficult to assess, when one opens the book at a passage like this (p. 125) on psi-gamma (the term suggested by Thouless and Wiesner to replace ESP):

> It [psi-gamma] is upsetting also in apparently forcing us to admit two new species of action-at-a-distance, one spatial (to go alongside gravity, and one temporal (to which mnemic phenomena alone possibly offer a parallel). Again we must not panic : we must not abandon the so called Postulate of Spatio-Temporal Continuity, properly construed For this should be taken as an (invaluable) *heuristic maxim*....

The observational records are simpler reading, and cover the ground well in a brief survey, each chapter having its own bibliography, mainly S.P.R. sources. Anecdotes are retailed with the amused air that characterizes more than one modern investigator, and which we suspect may be a form of self-protection. Undoubtedly the high incidence of fraud in connection with psychism and spiritualism encourages scepticism, and Mr. Flew duly repeats well-known "proven" cases. But he does record some exceedingly interesting data, particularly on paranormal faculties. Some of the facts might well bear other conclusions—he himself mentions the danger of "stopping a statistical inquiry at the point which suits your own pre-possessions" and instances Dr. Coover's psychical experiments at Stanford University, U.S A., whose findings gave an apparently negative result, but which, when analyzed later by Dr. Thouless, showed that the previous categorical condemnation was quite unjustified, and, had Dr. Coover carried on further, he could not have avoided the same conclusion. One can study Mr. Flew's evidence and reasonings therefore with an open mind.

W. E. W.

Bombay-Karnatak Inscriptions. Edited by N. LAKSHMINARAYAN RAO, M A. (South-Indian Inscriptions, Vol. XI, Part II. Department of Archæology, Government of India, Madras. 272 pp. 1953. Rs. 11/12; 18*s.* 6*d.*)

This volume is a continuation of the South Indian Inscriptions (Texts) Series published by the Government of India's Department of Archæology and relates to the Bijapur and Dharwar districts of Bombay-Karnatak. It comprises 93 inscriptions, all of them belonging to the reign of the Western Chalukya King, Tribhuvanamalla Vikramaditya VI. The Introduction indicates the light that some of these inscriptions throw on the problems of chronology pertaining to the reign of that monarch and gives some new facts about the feudatories who flourished under his patronage. Most of the inscriptions relate to the 11th century and are of value beyond chronological and political interests.

The period was one in which Jaina poets flourished, the greatest of whom was Abhinava-Pampa, who is referred to in one of the inscriptions. Nagadeva, Madhavabhatta, Chandrabhatta-kavi and Nagarjuna Pandita are other poets mentioned in the collection. The records testify to the patronage of religion as well as of the sciences and arts by the rulers of the time, who accepted this function as part of their duty (*rajadharma*). The formula which enshrines the grant of land or money to temples or groups of learned persons reveals the extent and variety of the attainments expected of the beneficiaries: *yamaniyama* (control of body and mind), *svadhyaya* (study), *dhyana* (meditation), *dharana* (concentration) and *mauna* (introversion) by way of personal character and habits. The range of studies was wide, including logic, grammar, the Puranas, poetry, drama, *bharata natya* and even *kama-shastra.*

The volume will be useful in reconstructing the cultural life of the times as well as in throwing light on history and language.

M. A. VENKATA RAO

Thoreau's Walden. Abridged and edited with Introduction and Notes by K. R. SRINIVASA IYENGAR. (Andhra University, Waltair. 129 pp. 1953. Rs. 2/-)

Prof. K. R. S. Iyengar has made a distinctive selection from Thoreau's *Walden,* including many of the passages of simple beauty that fill the original. Thoreau is regarded by some as one of the most perfect writers of America.

Professor Iyengar has also brought out the unconventional personality of Thoreau, of whose classic it has been written: "apart from its poetic record of an idyllic adventure, *Walden* is the practical philosophy of rebellion against the world's cowardly habit of living."

A. P.

Hellenism and the Modern World. (Six Talks on the Radio-diffusion Française and the BBC.) By GILBERT MURRAY. O. M. (George Allen and Unwin, Ltd., London. 60 pp. 1953. 5*s.*)

Hellenism, yes: it is Gilbert Murray's strong point. But the way in which he relates it to the modern world is another matter. Many, for instance, will find unconvincing his comparison of the Europe of the last 40 years with the period of breakdown of the Hellenistic civilization. There may be an analogy, but it is surely too generalized to be significant.

Gilbert Murray has faith in the United Nations and in America. Even if Europe goes under, he says:—

we know that there is waiting across the Atlantic a greater Rome which may at the best establish a true world Peace, and will at the worst maintain in an ocean of barbarism a large and enduring island of true Hellenic life.

But a recent report by two economists, published in America, concludes that America "cannot survive as an isolated island of abundance in an ocean of poverty," and it is interesting that this aspect does not seem even to impinge upon Gilbert Murray's liberal conscience. Indeed he is a characteristic 19th-century Liberal in that he never allows reality to mar his ideals. "It is not an effete or corrupt generation that responded with such instant enthusiasm to the vow of dedication and service undertaken by our young queen" is how he describes 40 million bemused people gazing at their television sets. He continues:—

. . . not a cynical world which, after the disastrous failure of its hopes in the League of Nations, has so almost unanimously pledged itself again to follow the same practical ideal; not hardened or unrepentant community which is pouring out such a vast flood of charity and remedial measures from every possible source . . . in its longing to redeem the wrongs of the Second World War.

But has even one per cent of the population of the member countries of the United Nations the faintest idea of the UN's function, failures and achievements? Does one per cent give voluntarily, in the course of any one year, as much as the price of a packet of cigarettes "to redeem the wrongs of the Second World War?"

J. P. HOGAN

Citizens of the World, Communism, Hunger, and Foreign Policy. By STRINGFELLOW BARR. Preface by JUSTICE WILLIAM O. DOUGLAS. (Victor Gollancz Ltd, London. 285 pp. 1953. 13s. 6d.)

This is a polemical book, written in that tradition of practical idealism native to American liberalism. Stringfellow Barr believes in the brotherhood of man, and he is shocked by the distance that riches and power are placing between the warm-hearted American peoples and the poverty-stricken majority of mankind. He warns them against blindly building a "free world" citadel of law and order on the sands of hunger, disease, illiteracy and despair. With an exaggeration that may be justified by the urgency of his message, he exposes the wrongheadedness of "cold war" policies, full of force and empty of hope, based on a purely military diagnosis of the Communist threat. He urges his country to give wholehearted backing to a genuinely international programme of economic and technical assistance to underdeveloped countries, through a World Development Authority, which he would like to see supervised by a directly elected "Peoples' World Assembly." In a telling comparison with the Tennessee Valley Authority, he shows that this would not be "un-American," and he proceeds to demolish, one by one, many arguments that are often mustered by persons who would prefer to do little or nothing. Here he is at the top of his form, and a delight to read.

The heart of this book is sound. But if Mr. Barr could give credit where credit is due to post-war American policies, which could not afford an underestimation of the element of force in Communist practices, and also view more critically the actual value of popular world assemblies at this hour, his message would go over more effectively among thoughtful persons. He should keep to the point—having made it so sharp by his eloquence and compassion.

ALAN DE RUSETT

The Pursuit of Happiness. By HOWARD MUMFORD JONES. (The William W. Cook Foundation Lectures. Harvard University Press, U. S. A.; Geoffrey Cumberlege, Oxford University Press, London. xiv + 168 pp. 1953 22*s.* 6*d.*)

The author of this book is Professor of English at Harvard University, but as its contents were delivered to the University of Michigan under the Cook endowment for "a distinguished Lecturership on American Institutions," readers might expect a discussion of problems in political philosophy or science. They will find something more entertaining: an ironical history of American ways of life for the last two hundred years as viewed by an American in the light of the Williamsburg Declaration of Rights (1776).

The method followed is to contrast some various and consecutive or coexisting ideas of how happiness might be pursued, ranging from: (1) the witnessing in another life from "a theatre box," as it were, the "sight of hell-torments" of the damned (p 2); through (2) the Stoic or Epicurean escape of a Washington from a sea of troubles to his Sabine farm like an English gentleman (pp. 79-80); (3) the vague Bostonian transcendentalism where "the imaginative faculty of the soul must be fed with objects immense and eternal...always giving health" (p. 117); (4) the commercial expansiveness of God's country of Boosters, Rotarians, Optimist Clubs and other incentives to acquisitiveness (pp. 51, 122-3); (5) the cocktail, lounge-lizard conception of a "good time" (pp. 138-140); to (6) and lastly the concentration on "adjustment," "self-expression," "escape from repression" and mental laxatives in general (pp. 153-8).

Conceptions of how to be happy naturally overlap and combine in the oddest ways, as is illustrated by the amusing citations of some court decisions, by the novels of Fennimore Cooper and Sinclair Lewis, by Benjamin Franklin's *Way to Wealth*, by Emerson's essays, by William James' psychology and so on.

But underlying the whole compilation is the political philosophy that to make "the greatest happiness of the greatest number" a prime, if not the sole, proper aim of government, was a blunder. The author calls it "the transformation of happiness into a political concept" (p. 92), but he is modestly reticent as to a substitute.

Professor Jones's objections to the formula seem to rest on misconceptions. He admits that though happiness, like other feelings, cannot be defined, everybody knows what the word means (p. 5). Yet he does not consistently remember the distinction between the meaning of a word (say "true" or "beautiful") and the different applications of that meaning by different people. Different people certainly seek happiness in different ways and are often disappointed. Some, perhaps correctly, think *their* happiness depends on the misery of others. But it is clearly meant that the *claim* to pursue happiness is common to all men, and, if they conflict, claims must be balanced to decide which is the *right*. Where exactly the balance rests may be dubious, but all the eccentricities in the author's case-list only show that no constitution or legislative act is judge-proof.

If it be urged that to promote the greatest happiness even of the greatest number is not the whole duty of man, since it seems to neglect just distribution, we must remember the usual qualification—"everyone to count for one"—which, if it is not a mere repetition of the first part of the formula, must be a tentative, perhaps inconsistent, admission at least of the justice of equity.

Have we then before us a satire not only on American ways of life but upon Welfare States, the "divine tactic" of *laissez-faire*, and the dictatorship of the proletariat, in fact an offensive on all fronts?

There are naturally, and properly enough, a few terms and phrases in the book unfamiliar to a British reader, but the strangest is the word "dramatization."

E. F. CARRIT

A NOTE

In printing his article in our January issue we mentioned Shri P. T. Raju as belonging to the Andhra University. This was an oversight. Shri Raju is now working at Jaswant College, Jodhpur.

The activities of the Communist Party of India are disquieting. Their anarchic ideas and beliefs are brought out by Sita Ram Goel in his booklet *C. P. I. Conspires for Civil-War*. It begins with a comparison of the Draft Constitutions with their Preambles, of the Communist parties in different countries, their aims and politics. The Communist Party of India seems to expect India to go the way of China and Russia in the next few years. Shri Goel thinks that India holds the first place in the present plan of Russia for world conquest, and that much of the impetus is given to the C. P. I. by the fact of the constant hunger and poverty of the masses of this country.

According to the Statement of Policy of the C. P. I., 1951 : "All action of the masses in defence of their interests to achieve their liberation is sacrosanct." It does not seem to matter how this object is achieved.

Shri Goel gives documentary quotations indicating that the Communist Party of India is modelled on the Communist Party of China, which indicates a possible resort to civil war. Its policy is based on the claim that conditions in China before the Communist Revolution were the same as those in India of the present day and lead to the need of setting up "a people's liberation army led by the Communist Party" which is fervently advocated. The C. P. I. also holds that "armed struggle is the main form of struggle in the national liberation struggle in many countries and semi-colonies."

The intentions behind the Communist Party propaganda are clearly revealed, writes Sita Ram Goel, and could "turn India into another Korea." The C. P. I., he claims, now intends having strongholds in the North of India as the South of India has been made sufficiently strong. He stresses the need for suppressing these unhealthy and dangerous social and political undercurrents.

A. P

ENDS AND SAYINGS

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

Shri G. Ramachandran, Educational Adviser to the Government of Madras, where Basic Education has made headway, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on January 19th and 21st on "Revolution Through Education" and "Ideals and Methods of Basic Education," respectively.

The unsatisfactory nature of education today demanded action. Basic Education was on the brink of a real revolution, peaceful, constructive, educational and continuing. Gandhiji had said that activity in a Basic school should be related to the fundamental facts in the child's environment and reach out, at the child's level, to fundamental needs in that environment. Any craft meeting those conditions and involving many processes lent itself to Basic Education—agriculture, khadi, coir, carpentry, mothercraft, etc.

Basic Education gave the idea of understanding Nature and living in harmony with it. It imparted manual skills and produced mental alertness, self-reliance and a sense of responsibility. It might not solve all India's problems but it would fit children to face their own.

The natural environment, craft work and the social environment formed its equilateral base, but it did not stop there or discard books. At certain points Indian education had to be in terms of the Indian tradition, using the word in the highest philosophical sense, and of Indian facts and needs, but India was part of the world. The challenge of the future was to build up the unity of mankind.

Some of the implications of Pantheism, regarding which many erroneous ideas prevail, are judiciously analyzed in the leading article entitled "Twentieth Century Pantheism" in *Manas* (Los Angeles) for January 27th.

Whatever the limitations of science and however objectionable its practices, "the work and the thought of men who study the forces of nature have had the effect of restoring a feeling of reverence for natural reality. This we may call the Pantheism of the twentieth century." It is not mere "nature worship," but is an irristible, intuitive feeling that there is the "One in many," an essential unity that pervades all things in spite of the infinite diversities. Pantheism "affords to every individual a place of importance in the scheme of things" for human beings too are integral expressions of the One Self, and as such we do not have to go far in search for It—we *are* It. "The crisis in Pantheistic faith," we are told, "always comes at the point where the One ceases to be the One, reappearing as the Many." Pantheism, therefore, needs elucidation in the world of today. Science is of little help here, except in laying down the great principle that law reigns in the universe and that it is no respecter of persons. And the Pantheist looks for law and meaning and order in nature. This also clears the great question about the nature of man. He cannot be an accidental collection of atoms, fortuitously thrown together but is essentially a rational being, "giving rational shape to the very structure of existence ...constituting within himself the principle of continuity in nature—of immortality, in fact."

The need of the modern world is the ordering of relationships between man and his fellows and man and nature. "We cannot live for long in a world without principles of order," we are

told in closing. "The question is, what principles shall we adopt?"

On December 18th at the London Branch of the Indian Institute of Culture an account of the growth of the World University Service was given by its General Secretary in the United Kingdom, Mr. Mayer. This was a story of co-operation between people with little in common, and more often than not antagonistic towards each other, which started in 1920. Five girls of different student groups had met in Vienna at the invitation of Miss Ruth Rowse of the World Student Christian Federation. Believing that the future of a country depended on its supply of professional men, Miss Rowse undertook the task of alleviating the appalling lot of professors and students in post-war Central Europe, on condition that they formed their own relief organization. When the appeal for help was sent out large sums of money were raised in England and Holland. Once the bond of fellowship had been established the European Student Relief Organization, as it was then called, spread over all Europe. After a lull in the early '20s its services had increased with every year. Between one and two million pounds sterling were sent to China during the 1930s, when help was also given to refugees from Nazism. In the aftermath of the last war much work was done in Europe, the Near East and S.E. Asia. It was now extending its activity to Africa, and in due course it would look to Latin America. The immediate task was to salvage something out of the wreck that is Korea.

The principles of the organization were: (1) to encourage people to help themselves and to help others; (2) to co-operate with all international agencies; (3) to maintain autonomous national bodies for the administration of relief; (4) to give help impartially on the criterion of proven need only.

The tendency to work for money and leisure is on the increase. Work that pays is sought, but usually executed hurriedly with minimum interest and exertion. Moreover, there are innumerable gadgets that help to save time. But is the time saved put to the best possible use? The prospects for leisure are bright but the problem as to how to spend it remains.

Prof. David Riesman of the University of Chicago describes in "Some Observations on Changes in Leisure Activities" (*Perspectives U.S.A.*, Fall, 1953) changes in the leisure problems of many people in the West. After much consideration and analysis he interestingly suggests that we take children's play at its best, which includes experiences of mastery, control and competence, as a model for freeing leisure from its modern burdens. He writes:—

> Play seems to reside in a margin, often a narrow one, between tasks that are too demanding and those that are not demanding enough to require the excited concentration of a good play.... Thus, play would seem to consist in part of giving ourselves tasks, useless in any immediate sense, that challenge us but do not overwhelm us—tasks that allow us to practise our skills on the universe when not too much is at stake.

Professor Riesman takes care to emphasize that these remarks should not be restricted to physical activities, for children are "naturally gifted with the capacity for imaginative play."

This problem of leisure has been taken up in THE ARYAN PATH several times. In 1931, Prof. C. E. M. Joad wrote on "The Civilized Use of Work and Leisure," and in 1932 on "The Leisure of the Future." In 1934, Miss Dicely Hamilton wrote on "The Leisured World" when it was pointed out that the divorce of knowledge and virtue constituted the problem of leisure. In our January 1953 issue, Miss Elizabeth Cross says in her article "Time and Money Today" that "It is only in our attitude of mind that we may become independent and turn time into eternity."

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Bombay, April 1954 **Vol. XXV No. 4**

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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. XXV APRIL 1954 No. 4

"THUS HAVE I HEARD"—

Shri Nehru, who was addressing the federation of Indian Chambers of Commerce and Industry, said:

"When the country is working hard and has got a difficult journey ahead, there is a certain incongruity in some people not doing so and just lazying and displaying and indulging in ostentatious display. It is bad form. It verges on vulgarity that when millions of people are struggling for the barest necessities of living, others should flaunt their wealth—I would say even to possess it is bad form, but certainly this business of flaunting it is excessively bad form.

I am afraid Delhi at the present moment is not a good example to the rest of India or anybody. I should like to tell people in Delhi—and people in Delhi consist of all kinds of official and non-official elements; I refer to both—when I see the type of feasting that is going on here, your cocktail parties and the rest, you will forgive my using the word, I am disgusted."

Thank you, Mr. Prime Minister.

There have been whisperings and criticisms for some time past about the social life in the capital of India. Both officials and non-officials have been guilty of what Shri Nehru calls "ostentatious display." Not only the rich but also the not so wealthy who copy the rich are involved; and the latter, unless wrong methods of making money are resorted to, must be piling up debts.

Money gained in the black market, through nepotism, and in other illegitimate ways brings its own reaction—degradation and corruption of moral character. There is the blunting of the voice of conscience which leads to a variety of crimes and sins. Let us hope that the warning words of the Prime Minister, and the fine example he has been setting all along, will produce the desired result.

Is there not an intimate connection between the method of making money and the way in which it is spent? Ill gotten wealth is tainted wealth and to cleanse it of the taint knowledge of spiritual alchémy is needed; if not cleansed that taint may act as a curse. This psycho-spiritual alchemy, elevating or degrading money and its possessors is

an idea worth reflecting upon, *i.e.*, to be a trustee of money made or inherited for *Sattavic Dana*, Spiritual Charity, is the one and only way of enjoying wealth.

Our materialistic outlook ignores the psychic influences which surround money. Buying and selling, hoarding and spending, borrowing and lending have not only economic consequences. Money also brings curses, not only blessings; the motives and the methods involved in creating wealth and in enhancing it, produce blessings or curses as the case may be. This is not only true of persons but of business houses and governments as well. Such an idea will be pooh-poohed, but for all the scoffing and the ridicule it is true. There is a moral side to the well-known Gresham's Law in economics—"bad money drives out good."

The Hindus at least ought to enquire into the legend of Kuvera. Having performed austerities for a thousand years, he obtained the boon of becoming the God of Wealth. Kuvera is the keeper of gold and silver, jewels and pearls, and all the treasures of the Earth; besides, he has nine particular *Nidhis* or treasures—who comprehends the nature of these? But Kuvera, according to the Vedas, is a chief of the evil spirits. He is represented as a white man (leucodarmic) deformed in body, having three legs and only eight teeth. His very name points to his ugliness. He is known by several titles: *Dhanapati*, Lord of Wealth, *Ichchha-Vasu*, one who has Wealth at Will, *Ratna-Garbha*, Womb of Jewels, and is the King of *Yakshas*, *Kinnaras*, and *Rakshasas*, powers inimical to men. How different are these characteristics from those of the benign Luxmi, the Goddess of Prosperity!

Our legislators, administrators, civil servants, police officers, as well as merchants and scientists, bankers and bakers of different types should read from time to time these old-world narratives, folk-tales, fairy tales, epics and myths which are as true, if not truer than history. Man as a thinker owes it to himself to look at his actions by the light of the mind, not with his passion-fraught mind, *Kama-Manas*, which can see but glamorous distortions but with his truth-shot mind, the *Sat-Chit*, which reveals the Good and the Beautiful.

SHRAVAKA

DIVINATION BY BIRDS

[**Dr. Alexander F. Skutch,** whose love of Nature and her creatures springs from his sense of the unity and sacredness of all life, here points out how the need in all human beings to feel this deep and actual unison of life is being shown by the recent marked increase in bird-watchers. Birds, he writes, "may be looked upon as symbols or modes of expressions of a transcendent reality of which the whole visible world is the manifestation." They present Nature in one of her most beautiful and benign aspects, thus hearing and watching them brings some relief to beauty-starved human kind in our ugly mechanical age.—ED.]

One of the encouraging developments of our time is the steadily growing interest in birds. Were this merely a resurgence of the old collector's mania for boxes full of particolored eggs and for stuffed skins neatly laid out in cabinet drawers with their feet in the air or mounted with horrible glassy eyes, the new preoccupation with birds would be deplorable rather than heartening. There is, particularly in England, a fresh outbreak of the egg-collecting which a generation or two ago was the accredited approach to ornithology; but on the whole the recent growth of interest has taken a more promising direction. It is, above all, an appreciation of the living bird in its natural environment. It is bird-watching, not bird-collecting. It sends the enthusiast through the fields and forests and marshlands, along the inland waterways and the seashores, equipped with binocular and camera rather than with a gun, and brings him back laden with notes, memories and photographs rather than limp feathered corpses which have lost that warm vitality which is the essence of a bird.

Those less strenuous and mobile in the pursuit of their hobby draw the birds to their dooryards and gardens by supplying food and planting shrubbery that offers shelter and sites for nests. And this growing interest in the living bird has stimulated the formation of numerous clubs and societies with their meetings and publications devoted to the discussion of observations and experiences with birds; while the presses pour out ever more guides for the recognition of birds in the field and countless volumes dealing with the habits of birds and the adventures of those who go in search of them.

What is the significance of all this recent interest in the feathered kind? What is sought by the countless bird-watchers who spend long hours marching along the country roads and trudging over the fields in all kinds of weather, returning home with no tangible trophies of their strenuous quest, yet feeling richly rewarded for their effort?

What of the inmost nature of the seekers does all this seeking disclose? To what extent do they find that for which they search?

It is easy to point out some of the attractions of bird-watching and to show how it fills certain obvious gaps in the lives of men and women who dwell and work in artificial surroundings, preoccupied with the worrying complexities of modern life. There is the æsthetic appeal of creatures beautiful in form and color, swift and graceful of movement, gifted with melodious voices. There is the perennial excitement of hunting for the hidden and the exhilaration of stumbling upon the unexpected. For these mobile winged creatures are here today and far away tomorrow, and there is always the possibility of meeting in one's own shade trees some rare, exotic bird unknown to one's neighbors. There is the advantage of combining with necessary exercise a pursuit that sharpens the senses of sight and hearing, exercises the mind, and stimulates the fancy There is the charm of a quest that not only leads one into the fairest of rural and sylvan scenes, but gives a point to all one's rambles, an added zest to every excursion. For those endowed with the requisite patience, there are the thrills of discovering cunningly hidden nests, the insights to be won through the self-effacing observation of the devoted parent birds. Systematically cultivated, bird-watching brings a wider knowledge of the natural world, a deeper understanding of the ways of living things.

It is generally recognized that men and women, girls and boys, are led by these advantages to become watchers of birds. But that they are often, perhaps usually, drawn to this pursuit by a more profound and subtle impulse, so deeply embedded in the spirit that they themselves are scarcely aware of its presence, is a consideration that has been too often overlooked. Society, always jealous of the minds and loyalties of the individuals who compose it, strives insidiously to absorb them wholly into itself. This tendency, already clear enough in primitive races, takes subtler forms in modern civilization, where on the one hand men have ever fewer contacts with the natural world which sustains human as well as all other forms of life, where on the other hand the narrowing of vision for which science is at least indirectly responsible turns their thoughts and aspirations away from that vast unseen world which surrounds and penetrates the small segment of reality revealed to our senses and measured by our instruments. But there is that in us which refuses to be satisfied by the amenities of a mechanical civilization, intercourse with our fellows, and the slowly won discoveries of positive science—that which society strives in vain to domesticate and place wholly at the disposition of its vast, ponderous and insatiable organism. We instinctively yearn for contact with some-

thing that envelops and transcends that purely human world which so loudly asseverates its own adequacy, so insistently presses its claim upon our bodies and our spirits.

The churches, once the chief stairways by which men sought to ascend from the humdrum human world to a transcendent realm that gave it significance, have lost much of their old appeal and authority. One reason for this decline in their liberating power is the obsolescence of their symbols. For religion, which speaks to men of things never seen nor heard nor touched with the hands, must enter their minds by means of signs; yet the symbolism adequate for one generation becomes fantastic to another, whose ideas and practical experiences flow in different channels. The yearning toward a larger sphere, no longer satisfied by conventional religion, seeks fulfilment in other directions. Often it turns to nature, so much older, wider, more stable and dependable than our feverish human societies, so silent and enigmatic, that one may regard it, if not as that ultimate reality to which the religious aspiration impels us, at least as a more adequate and revealing symbol of that reality than any which the human mind has devised.

I do not wish to suggest that this consideration is explicitly present in the minds of the great mass of the enthusiasts who spend so much of their leisure time combing the countryside with binoculars to espy the earliest returning migrants, or to add yet another rare species to their list of birds seen. Probably few of them have ever thought of their hobby in this light, and many would strenuously reject the implication that a recondite or spiritual motive underlies their pursuit. Nor do I intend to create the impression that bird-watching is a truer or more adequate outlet for the impulse to which I allude than botanizing, or star-gazing, or gardening, or any other form of dedicated association with nature. I selected bird-watching only because, of late, it has won so many zealous votaries that it is coming to occupy an important position in 20th-century culture. And my contention is simply that many people devote their spare time to birds, rather than to stamp-collecting or golf or the theatre or any other avocation concerned solely with the activities and artifacts of men, because, among other things, it is one mode of contact with that larger, embracing world in which humanity is but a transient stirring.

Bird-watching, then, is an indication of our human need to reach out beyond the narrow confines of society and establish contact with a wider, more inclusive order of being. Birds, which in some measure satisfy this need, are like ourselves segments of this larger world, and may be looked upon as symbols or modes of expression of a transcendent reality of which the whole visible world is the manifestation. In seeking birds we become aware

of certain facets of our own nature too often overlooked. But can we go farther than this, and through the birds which are the objects of our quest gain some insight into the force which created them? Every search reveals something of the character of the seeker, and also, in the degree that it is successful, gives us glimpses of the nature of its object. The first point has received sufficient attention. We turn now to the second.

Whatever the character of the creative energy to which this world owes its existence, whatever the goal toward which it deliberately or unconsciously strives, birds seem well fitted to reveal these mysteries to us; for on the surface of our planet they are so abundant and widespread that we must look upon them as no accidental or aberrant outcome of the formative process. On the contrary, they are so prominent a part of the life of our globe that we are constrained to regard them as a major expression of the energy which produced and inspires life. Compared with the vegetation that covers with a green mantle the more benign regions of our planet, birds account for a small fraction of the mass of living matter, yet of the animal kingdom they are one of the most flourishing branches. Wherever he wanders over the surface of the earth, birds claim the attention of the observant traveller more than any other class of animals, save possibly the far more numerous but individually smaller insects. By voice, color and movement, these vivacious creatures of the air and light reveal themselves to men more freely than the usually bigger but duller, more silent and often nocturnal mammals, and far more than reptiles, amphibia, or any humbler form of terrestrial life. Without the voices of birds, the magnificent forests of the tropics would be as still as the desert and seem almost devoid of sentient creatures. On the great grass lands and over the arid wastes, the soaring forms of birds remind us of the omnipresence of life. During the summer months, at least, the sub-polar barrens teem with nesting birds. Even on the high seas, hundreds of miles from shore, birds rather than fish or cetaceans are the animals most frequently glimpsed from the deck of a ship.

And under what aspects do birds present themselves to us? Most obviously, that of beauty; and this is what chiefly attracts us to them. Many are bedight in the most brilliant colors; and even on those more soberly attired, the dull shades are so soft and warm, blended so delicately and in such intricate patterns, that when we gaze attentively upon them we may ask ourselves whether these unpretentious sparrows, nightjars and quail are not more beautiful than the gaudiest of the macaws and tanagers. But the esthetic appeal of birds owes as much to delicacy of form, to the soft loveliness of feathers, and to swift yet graceful movement, as to coloration. And they charm us through our sense of

hearing no less than through that of sight, for birds are the musicians of nature. Then, too, there is the beauty of nests so variously and skilfully wrought, and the loveliness of eggs in their shapely forms and endless diversity of shades and ornamentation. Birds account for no mean share of the beauty of our earth.

The second aspect under which birds present themselves to us is that of friendliness or love. In the milder regions of the earth, where winter's dearth does not scatter the feathered tribes nor send them afar in pursuit of food or warmth, a large proportion of all the birds live in pairs throughout the year. Since for many months their reproductive instincts slumber profoundly, it seems evident that something other than sexual attraction holds the male and female together—personal affection or something very like it. The sociability or friendliness of birds often leads them to join in flocks, which are not incompatible with the maintenance of the bond between mates, of which one becomes aware when he watches parrots winging overhead in a great flock made up of couples flying side by side.

These modes of association of birds with others of their own species are familiar enough among ourselves; but what seems strange to the human observer who pauses to reflect, what sets birds sharply apart from men, is their friendliness toward other species. On the whole, we humans are shunned and feared by practically every kind of terrestrial animal larger than insects, except the few that we have domesticated for our own selfish ends But among birds, individuals of diverse species band together in a friendly company. One meets such mixed flocks in northern woodlands, but they are more important in the economy of the birds of the tropical forests. Here, where the peculiar ecological conditions are unfavorable to the formation of large companies of a single species, birds with complementary modes of foraging hunt together; and the companionship of such motley flocks is perhaps a psychic necessity of birds cut off from close association with others of their own kind. Since these mixed groups are composed not only of members of distinct species, but of representatives of different families and orders, their equivalent among mammals would be a party comprising men, deer, antelopes, bears, rabbits, bison, etc.—one or a few of each kind—keeping close company all day with never a serious conflict between two individuals. The very notion of such a band strikes us as fantastic, as of the stuff of Messianic visions or of fairy tales.

The third aspect of bird life which claims our attention is its orderliness. In some manner of which, despite many specious theories, we have little real understanding, birds find their way over vast stretches of the earth's surface to the very same garden or meadow where they nested or wintered the previous year. And

their coming and going is so regular that one might suppose that they time their journeys by observations of the movements of the heavenly bodies. Then there is the order brought into their lives by the widespread system of claiming territories or circumscribed plots of land where pairs rear their families with a minimum of interference from others of their kind, who on the whole respect their neighbors' boundaries. In watching the rearing of a brood of young birds, we behold not only an admirable exhibition of parental devotion, but a marvellous degree of co-ordination between the activities of the two parents and between these and the reactions of the helpless offspring. This close interlocking of the behavior of the several members of the family group results from innate or instinctive modes of behavior rather than from learned or rationally directed conduct as with ourselves. We hesitate to say that the parent bird attends its nestlings, or respects the boundaries of its neighbor's territory, from a sense of duty or in obedience to the dictates of conscience. Yet this beneficent regularity in behavior, leading to the perpetuation of life and the prosperity of individuals, is the goal toward which the greater part of our explicit human morality is directed; so that wherever we encounter such ordered patterns of activity, we are constrained to recognize a moralness of which our own self-conscious morality is only one particular development.

Birds, then, reveal to us beauty and friendliness, and an orderliness of behavior which is of the nature of moral goodness — not in one species only, or in one narrow segment of the earth's surface, but in their thousands of kinds, which together form the most conspicuous division of animal life on our planet. We are obliged to look upon them as a highly important and characteristic expression of whatever force brought this globe and its life into existence, and as a revelation of the direction in which this creative energy is moving. And in so far as we accept the feathered kind as a true indication of this movement, we cannot deny that it is toward the production of beauty, of love or friendship, and of a moral order— that is, toward the realization of all those values which men have traditionally esteemed most highly, with the exception of truth or disinterested knowledge. What the intrinsic nature of this creative energy might be we can not consider without far exceeding the bounds of this short essay, but doubtless it is more important, as it seems easier, for us to discover whither this power is tending than what it essentially is. The rapidly growing interest in birds which suggested this train of reflections appears to result from the striving of the little spark of the creative energy immanent in each of us individually to realize its affinity, or to establish harmony, with that great source whence it sprang

Thus this yearning toward birds, as toward other aspects of the natural world, teaches us not only something about our own inmost selves, but about the larger whole of which we are a part. The ancients firmly believed that through the trained observation of the flight and other activities of birds they could interpret the will of the gods and foretell future events. In somewhat the same spirit, we of a less credulous age may, through sympathy with birds, win insight into the trend or purpose of the constructive energy which is the divine principle in the Universe.

ALEXANDER F. SKUTCH

SCIENCE AND PSYCHISM

The Arthur Stanley Eddington Memorial Lectures reflect Eddington's concern for relating the scientific, the philosophical and the religious methods of seeking truth. Prof. H. H. Price of Oxford delivered the 7th lecture in the series: "Some Aspects of the Conflict between Science and Religion," which has been recently published by the Cambridge University Press. Prof. Price said that this conflict resulted from the difference in outlook between science and religion. The majority of educated Europeans, the adherents of the scientific outlook, reject two basic religious beliefs:—

> ...the belief that at least some human beings have super-sensory cognitive powers, an awareness of the Divine and of other worlds, and the belief that all human beings have immortal souls.

Thus the crucial issue in the conflict is the age old question: What is man? And Prof. Price is of the opinion that scientists will have to revise their materialistic conception of the human personality. Science has accepted as empirical facts those that have favoured its views. But it will now have to take into account certain "queer and disconcerting facts" discovered by psychical research. Psychic phenomena, he said, are divided into two classes, physical and mental, and records of the latter class prove the occurrence of "supernormal cognition" or "extra-sensory perception." Its different branches, telepathy, clairvoyance, mediumship and retrocognition indicate the existence of a psychic world as distinct from the physical one.

Theosophy, the scientific religion *par excellence* and the real philosophy of Man and Nature, states that these two worlds exist and interpenetrate each other. More important still, it points out that the psychic world lies between the physical and the spiritual worlds and that a recognition and study of the interrelationship and laws of all three will alone yield the desired knowledge.

MUJTAZ MOTIWALLA

THE GANDHIAN WAY TO WORLD PEACE

[**Shri M. A. Venkata Rao, M.A.**, formerly a professor in the University of Mysore, here presents some thoughts on what a number of true followers of Gandhiji might attempt in order to improve the disquieting world situation. Gandhiji firmly believed that through the efforts of a few *Satyagrahis* a tremendous social revolution could be effected. He taught Decentralization of political and economic power through the great moral principles of Trusteeship and *Satyagraha*; and that the key-note for achieving beneficent social conditions is the regeneration of individuals, the creation of *Satyagrahis*. —ED.]

The chief contribution of Mahatma Gandhi to our era was the discovery of a moral substitute for war. The circumstances of his life as a leader of the Indian national movement for liberation somewhat restricted the scope of his philosophy to the struggle between subject race and foreign government, although it was diversified by its application to social problems like his campaign against untouchability. We may say that his life and advice have meaning for those who respond to and share his spiritual ideals.

At present, in spite of the growing literature on Gandhism, we have little creative thought indicating how the Gandhian way could be applied to the world with a view to inaugurate a movement for the elimination of war. But the conviction that Gandhism holds the key to peace is hard to abandon. Principles so effectively put into action by Gandhi in his memorable campaigns cannot be local and temporary. Their universality is too evident to be ignored.

For brevity, we may assume that Gandhi's principles are indicated by the words "truth" and "non-violence." These words have a specific meaning in the context of Gandhi's life experiments and are not to be taken only in the general ethical sense.

Let us examine the word "truth" first and see how we are to apply the use of it to the world situation. Truth in Gandhi's life mission seems to me to have been largely used to indicate the truth of freedom, the truth that Indians should rule themselves. Secondly, it included all those psychological and moral attributes necessary for Indians to recover their independence and become a social organism within which each class would look after the welfare of the others—in fact, the ethos of good men in a good society. It is, I think, the same as Mazzini's idea at its purest. Furthermore, Gandhi having been a child of Indian religion and culture, uses the word Truth as equivalent to God. To his mind social truth flows from Divine Truth and derives its meaning from it. Truth in this sense was clear to the vast majority of his followers

and opponents and was therefore effective.

The Gandhian technique cannot begin to have meaning on the stage of world politics until we are certain of the truth involved in it. What situation threatens with world war? What is the basic conflict of values in the world tension? Fortunately the broad features of this crisis are not far to seek. Russia, as the embodiment and champion of the Communist system of society and state, confronts America as the protagonist of free enterprise, economy and Democratic government. The cold war between these two colossal power blocs threatens to break out any day into an actual war; which, with the advent of atomic weapons, will bring with it the possibility of the total destruction of civilization as we know it today.

If there were a Gandhi today, as young as the one who began the South African *Satyagraha* campaign, how would he deal with the present situation? In the first place, he would search for truth. Russia claims that she is only on the defensive and that it is the Western Powers that are war-mongers, that they are preparing the peoples of the world for war in order to prevent the spread of Communism amongst themselves and to be able to continue to exploit the poor. The Americans claim that Russia is expansionist and is sowing the seeds of discord in all countries to weaken them, with an ultimate view to conquer the whole world.

If Gandhi were with us he would, no doubt, ask the best and the most honest minds of the world to appraise this situation and evaluate these claims and counter-claims. His application of the power of Truth would not this time be to national needs; it would be global, embracing all human relations. He would use the power of Truth to influence men to respond to it. In India Gandhi used fasting, prayer and vows to tap this power. But other means might be necessary to appeal to the moderns of Western societies. We will assume that the demand for unbiassed investigations would evoke the devoted service of a sufficient number of self-dedicated men and women from most countries. They could then constitute themselves a grand jury and review the available data impartially, eschewing all nationalistic or communistic bias. They could travel round the world to study public feeling and opinion and look for genuine evidence to substantiate the various mutual charges, including the one that Communists are directed by Moscow to organize subversion. They would look for evidence of the charge against Americans that they, too, are pouring dollars into a campaign for winning peoples' minds and souls and poisoning them against their Russian opponents.

These *Satyagrahis* as we may call them, could assess the economic grounds for war: They could study how the Russian annexation of east European countries and their conse-

quent disappearance from free trade has upset the economic balance between the industrial west and the agricultural east of Europe. They could study the loss suffered by world trade through this annexation with its repercussions on the problem of world unemployment. They could also study the productive capacity of America and the consequences of an American effort to capture world markets. Besides this, they could study the operation of pressure groups such as those of the armament manufacturers in industrial nations and their activities to influence the minds of men towards war. They could study also the sources of class and group tensions in leading societies. They could study the history and technique of Marxism as developed by Lenin and Stalin: and develop sufficient knowledge of the world situation to be able to see through the propaganda of the rival blocs, assess facts and inform the world of their assessments. They should acquire such a reputation for truth and just appraisement that the people would believe them rather than their national politicians.

Obviously this task, so world-wide in its scope and so complex in its ramifications would need the organized services of a large number of *Satyagrahis*, living a simple life as Gandhiji did and developing a true world outlook. This would require *ashramas* or study retreats in most countries.

At the time for action they could initiate a reform campaign, choosing a simple abuse like the salt tax one in India, one that the common man could easily understand. Perhaps, they could choose two abuses, one a manifest evil in the Russian bloc and another an equally manifest evil in the American bloc.

We cannot determine the objectives or the programme that the *Satyagrahis* would follow but for purposes of illustration, I would suggest the following: A *Satyagraha* could be launched to elicit information about the rumoured slave-camps in Siberia. *Satyagrahis* could go in batches to the Russian border and request permission to see these camps. They would naturally be prepared to suffer whatever might come to them from the Russian guards. If one batch disappeared, another could follow and this could go on until the outcome would become the most burning question before the world. These *Satyagrahis* would need to know Russian so as not to have to depend on interpreters. Other *Satyagrahis* could try to enter Russian occupied countries like Hungary, Czechoslovakia and Poland to see the nature of the autonomy reported to be enjoyed by the people.

A simpler plan would be to request the Soviet Government to give facilities to a group of *Satyagrahis* to study the condition of the working classes in the U. S. S. R. The appeal which the Russian Revolution made to sensitive minds was that the Russian revolutionaries did really establish a workers' paradise. There-

fore investigation and a plain, unbiassed, truthful account of the worker's position in present-day Russia would be desirable. Of course, the chances are that the Russian government would not allow investigation, but a refusal could not be accepted by the Gandhians. They would persist in their attempts and face all the resultant consequences with Non-violence. The essence of Gandhism is non-violent action and resistance. If screened slave camps in Siberia and enslaved workers in Russia are matters threatening world welfare, it is right that some should attempt to remove them on behalf of the world. Any such action taken by America or by the other governments outside the Russian bloc would entail war, but international *Satyagrahis* could demand explanations on behalf of humanity at large. Self-dedicated groups, working on behalf of humanity, with no axe to grind, could organize their resistance in the manner of *Satyagraha*. The details of the campaign would spring from the genius of their leaders when confronted by the situation created by their challenge and by the world's reaction to it.

A second evil infecting the whole world is imperialism. America accuses Russia of a new and ruthless kind of imperialism, but America is doing nothing to rid the world of this evil. On the other hand, it seems that she has reversed her own war-time idealism and is forming alliances with imperialists like France and Britain in order to strengthen her own position in a possible war with Russia. The *Satyagrahis* could start a series of campaigns to draw the world's attention to this. There can be no peace in the world until powerful nations renounce the temptation to rule backward peoples and exploit them. The way in which the stronger powers are behaving in Africa is scandalous. The doctrine of trusteeship there, is a doctrine in name only.

Satyagrahis could similarly champion sound causes such as those of workers or others when unjustly treated by employers or governments. They could choose issues carefully and only after convincing themselves of the righteousness of the cause. But *Sat-agraha* is self-correcting, hence the *Satyagrahis* would be ready to confess their mistakes and retrace their steps if any action on their part could be proved unjustified on fuller information.

Satyagrahis would work for an open, progressive society. They would study all spheres of life in which privileged classes were obstructing the betterment of defenceless people. Perhaps in India the movement would concern itself with the lot of farmers or even of the untouchables. In other countries, other urgent problems could engage them. They could periodically pool information and deliberate on world problems as a whole and intervene on crucial world questions like the control of atomic energy or the seeking of air bases. The rightness of this latter procedure is not clear.

If America seeks to defend herself, she is entitled to have defences along her own border. But to build bases encircling the Russian zone round the world and yet profess peaceful intentions is not convincing In any case, the actual abuses chosen for resistance by the *Satyagrahis* can only be chosen by themselves.

Such action might liberate forces of peace in both blocs. If war should break out in spite of their efforts, *Satyagrahis* could relieve suffering on both sides and work to mitigate the horrors. On cease-fire day they should be ready to present to the warring nations a plan for peace and this plan would be free from the defects of peace settlements *imposed* upon the defeated by the victors.

Gandhism derives its power from a sanction of the conscience, a resistance to evil without adding to it in the process. This, to me is the meaning of the second aspect of Gandhism, namely, Non-violence. Non-violence is an organic element in a resistance-to-evil programme. The real war is therefore not on the physical plane but on that of the soul or the higher mind.

Thus Gandhism would stir up sleeping dogs. Hence *Satyagrahis* must be prepared for the utmost sufferings. Police action and prison would, of course, be the least of the troubles that they could expect. They would have to adhere to truth and to their programme and fight their fight without hatred or violence.

The Mahatma has proved on Indian soil the success of this method. It is for his followers to absorb his spirit of Truth and Non-violence and find means, in the present context of world conflicts, by which to apply his method, technique and spirit.

M. A. VENKATA RAO

ESTABLISHING THE KINGDOM OF TRUTH

[In this chapter of her not yet published book, an Australian writer, **Marie Beuzeville Byles,** has reconstructed certain incidents of the life of Gautama the Buddha, well described as "a man — verily greater than any god " in which are given certain of his teachings "to simple people, whose problems," she writes, "were not different from our own." The incidents are recounted as if by a contemporary monk of the Buddha's Order of the Yellow Robe. — ED.]

From that grove the Master went to the grotto of the Fire-god, whose sacred flames were guarded by certain Matted-Haired Ascetics of that region, men well versed in the Vedic lore, and given to great austerity and self-mortification. Their leader was named Kassapa, and on account of his great penances he was esteemed the holiest of all men.

It was evening when the Master approached Kassapa, saying to him, "if it be not disagreeable to you, Brother, I would spend the night in the grotto where burns the sacred fire."

"You know not what you say, Brother; the Fire-god is a great and venomous serpent. I would not have him harm you. Even I, who am the holiest of all men, do not venture into the sacred grotto after night has fallen."

"None the less, I beseech you," pleaded the Master.

"I dislike controversy," replied Kassapa. "On your own head rest your death. Be it as you ask."

The Master thanked Kassapa and took up his abode within the grotto, sitting cross-legged in meditation until the second watch of the night. When the Fire-god sent forth a cloud of smoke and flame, the Master would send forth a greater flame of love, and the smoke and flame of the Fire-god would be quenched. Kassapa, turning in his uneasy slumber, and seeing only the great blaze of light within the grotto, muttered to himself, "Truly the countenance of this distinguished visitor is very beautiful, but the Fire-god will do him great harm."

When morning came Kassapa arose, and, perceiving the Master still unharmed, he marveled thereat, and the Master, reading his thought, said to him, "The fire of the Fire-god has been quenched by the greater radiations of love."

Kassapa marvelled more than ever, saying to himself, "Truly this distinguished visitor has great magical powers, and he knows no fear—none the less he is not as holy as I am."

A second night did the Master fearlessly enter the shrine of the Fire-god and a second time were the flames of the Fire-god overcome by the greater flame of the Master's love. And Kassapa conceived an affection for the Master and said to him, "Stay with me and I will provide you with food, for the villagers are bountiful in the food they give to the one they regard as the

holiest of all men." The Master agreed and on the following night *devas* came and the whole grove was filled with the beauty of their light. Kassapa marvelled more and more, although still saying to himself that the Master was not as holy as he.

There then approached the day on which Kassapa was wont to celebrate a great sacrifice, when large numbers of people from Anga and Magadha came bringing with them abundant food. Now Kassapa feared that if the Master were present at the sacrifice he would distract the attention of the people with his magic, and that gain and honour would accrue to the Master and his own gain and honour would diminish. The Master, perceiving the thoughts that were passing in his mind, said to him, "Tomorrow Brother, it were fitting that I should take my meal and spend the day in meditation by the waters of the lake."

"That were fitting indeed," said Kassapa, mightily relieved, and as the Master left him he muttered to himself, "This Brother is a good man with keen perception—but of course he is not as holy as I am."

During the days that followed the Master performed many tasks of humble service for Kassapa. He made a convenient bathing and washing pool by the banks of the stream and placed a stone on which the washing could be done. He picked large quantities of fruit, fragrant and full of flavour, and he split firewood for the sacred fire, 500 pieces in all. And Kassapa was much pleased, saying, "This Brother is truly most kind and thoughtful—but of course he is not as holy as I am."

At that time a great rain fell out of season, and the place beside the lake where the Master was wont to meditate became surrounded by water. Kassapa was afraid that the water still rising would carry the Master away. He, who until now had never known tenderness or concern for another, found his heart heavy within him at the thought that the Master might be drowned. He therefore hastened to the village that he might procure a boat and take the Master in safety to dry land. And greatly did he rejoice at the kindness he was able to do, though he still muttered to himself that the Master was not as holy as he.

The Master, knowing that Kassapa's heart was now softened and pliant and ready for conversion, said to him, "These many weeks, Kassapa, you have been saying to yourself that I am not as holy as you. But can you in solemn truth tell me that you are fully enlightened and know not the meaning of fear?"

Kassapa hesitated a short space; then was his heart entirely softened by the emanations of the Master's love, and he bowed before him, saying, "No, Master, I am not fully enlightened; I am still filled with fear; I am not more holy than you." Whereupon he went into the sacred

grotto and taking therefrom the vessels of sacrifice he threw them into the river, and coming back he sat at the Master's feet and besought him to tell him of the way whereby he could free himself from fear and find inner sight.

Now others of the Ascetics of the Matted Hair, seeing the vessels of sacrifice carried down the river, became afraid lest some misfortune should have befallen their leader. They came hastening to the sacred grotto, where they beheld Kassapa sitting at the feet of the Master and listening to his teaching. And they, too, sat down and listened.

"That Fire-demon whom you feared," the Master was saying, "is within your own hearts, the Fire-demon of desire, of pride, of self-importance. It is the fire of lust which is burning. When the senses touch sense-objects and the thoughts touch thought-objects, the fires of lust and desire are kindled. Your ears hear praises of yourselves, and then your thoughts think of self-importance, and you are fearful lest you lose that self-importance. You forget that this self is not the True Self of you which is Universal and Deathless."

At this point Kassapa heaved a great sigh of relief, for as the Master spoke a vision of the Great Peace opened before him. The Master continued, "Pondering on these things you become weary of the fires that are kindled by your senses and your thoughts, and then the fires of desire die down. The true fire-sacrifice is the sacrifice of desire, the flame thereof is man's will well-tamed, and the true altar is the altar of humility."

After those Ascetics of the Matted Hair had listened to the Master, they asked that they might become members of the Order, and, the Master consenting, they cut off their hair. The Master then ordained them and they travelled with him from Uruvela to Rajagaha.

The reason for the Master's decision to go next to Rajagaha was this.

In the days when the Master, who was then Prince Siddhartha, had left home and was yet seeking for the Truth, he chanced to enter Rajagaha as King Bimbisara was about to offer a great sacrifice with the slaughter of many animals. Prince Siddhartha preached to the King and his ministers concerning the oneness of all that live, and the King was moved by Prince Siddhartha's compassion and bade that the animals be freed. Thereafter the King perceived great qualities of kingship in the young Prince and desired him to stay and share his kingdom with him. But Prince Siddhartha replied:

"Your Majesty, I seek a greater kingdom than yours, greater than any earthly kingdom. I seek a kingdom not of this world, the kingdom of Truth. When I have found that kingdom I will return and share it with you."

The King was sad at these words, but he knew that the young Prince

was right and let him depart unhindered.

It was in fulfilment of this promise that the Master, now having found the kingdom of Truth, set forth for Rajagaha, taking with him Kassapa of Uruvela and others of the Matted-Haired Ascetics.

The Master lodged near the shrine of Supatittha, about six miles outside the city of Rajagaha, a pleasant city set about with hills, the mightiest of which is Vulture's Peak. There are always shelters for wandering monks outside cities and villages and none takes much account of their coming and going save to do honour to them. But when King Bimbisara heard that Gotama, an ascetic of the Sakya tribe, had arrived at Supatittha, he at once made ready to visit him, for he was certain that this was the same Prince Siddhartha who had found the kingdom of Truth he was seeking and had come to share it.

Now as the King and a large retinue of courtiers and householders drew near to Supatittha they saw that Kassapa of Uruvela was seated beside the Master, and some said that this ascetic, Gotama, must surely have become the disciple of Kassapa, who was renowned for being the holiest of all men. But others who had heard of the great holiness of the Master, considered that Kassapa must have become the disciple of the Master. They were still disputing this matter when they came into the presence of the Master and introduced themselves.

When those that had come were seated the Master turned to Kassapa saying, "Will you explain to this assembly what knowledge you have gained that has induced you, who were renowned for your penances and known as the emaciated ascetic to forsake such penances and to desert the sacrificial fire?"

"The sacrifices I performed and the penances I underwent," replied Kassapa, "were concerned with things visible, and sought for rewards within this world or within the *deva* world, worlds of sights and sounds and thinking. The rewards that are promised for such sacrifices and penances do not extend beyond the world of the individual's pride and egotism, which is bound forever upon the wheel of suffering. That is why I have forsaken all penances and deserted the sacrificial fire."

"And if your mind no more delights in these things, Kassapa what is it in the world of men and gods in which your mind does find delight?" asked the Master.

And Kassapa again replied, "I have seen the state of peace, Nirvana in which the individual self is laid aside and all thoughts of 'I' and 'me,' and which is in no wise attached to sensual or material existence either in this world or in any other. This state of peace knows nothing of becoming or of changing. It knows not death. Why, then, should I longer perform sacrifices and penances for reward either of earth or of heaven, for these are forever coming-to-be

changing and decaying?" On saying this Kassapa arose and bowed low at the Master's feet, adding, "My teacher is the Blessed One. I am his pupil."

King Bimbisara was deeply impressed with all they that listened, for, when a man who has held himself foremost bows low, folk know that he has found the Truth. It was not until Kassapa sat down again that their tongues were loosed and they turned to one another saying, "The great Kassapa of Uruvela, he that was the holiest of all men, has placed himself under the direction of the great ascetic Gotama. Surely Gotama must have shown him the greatest of all blessings!"

Then the Master preached to those that were assembled more concerning the great truths that Kassapa had told of, and the Way to the finding of the kingdom of Truth. When he had finished, King Bimbisara bowed and thanked him, saying that when he was a young man he had had five wishes, all of which had now been fulfilled. The first was that he might become King, the second that a holy Buddha might come into his kingdom, the third that he might bow before him, the fourth that the Buddha might preach the Dhamma to him and the fifth that he might understand.

The King then invited the Master and those that were formerly Matted-Haired Ascetics to partake of food with him, and the Master consented. When the meal was over the King bethought him of a suitable place in which the Master might reside when in Rajagaha, less distant from the city than the Supatittha shrine and yet sufficiently secluded to be peaceful, and he remembered the Veluvana pleasure-garden in the Bamboo Grove on Vulture's Peak, not far distant from the squirrels' feeding ground, which was frequented by other wandering ascetics. Having decided in his own mind that the Veluvana pleasure-garden was in all respects suitable, the King took a gold vessel with water in it and, pouring it over the Master's hand, he said, "I give up this Veluvana pleasure-garden to the Blessed Buddha and the Fraternity. May it be accepted." And the Master accepted it and that was the first park that was given to the Order.

MARIE BEUZEVILLE BYLES

RUMANIAN FOLKLORE

[**Dr. Grigore Nandris** Professor in the University of London, School of Slavonic and East European Studies, illustrates charmingly how folklore and folk arts are expressions and "creations of the human mind which seeks integration with the surrounding cosmos"; adding that the study of folklore is a "rewarding approach to an understanding and appreciation" of a peoples' culture. Even greater value accrues from the study when one is convinced "that no mythological story, no traditional event in the folklore of a people has ever been, at any time, pure fiction, but...has an actual, historical lining to it," as is explained in *The Secret Doctrine*, Vol. I, in the Section: "The Evolution of Symbolism," by Madame Blavatsky.—ED.]

Southeastern Europe is the cradle of European civilization, which developed on the shores of the Mediterranean basin. Folklore is a most rewarding approach to an understanding and appreciation of the cultures of the southeast European peoples. This region is the most eastern outpost of the Greco-Latin civilization. In spite of many economic changes, the contrast between village and town has remained a characteristic feature of southeastern Europe.

Among the peoples inhabiting this area, the Rumanians represent the survival of the Latin-speaking population of the eastern Roman Empire, in the Carpatho-Balkanic region. Today they occupy roughly the region from the Dniester river and the Black Sea in the east to the approaches of the river Tisa (Theiss) in the west; and from the tributaries of the river Pruth in the Carpathians, in the north, to the Danube in the south. Danubian Rumanians (Arumanians) are to be found as far south as the Mount Olympus in the Balkans; and another branch of them, Istrorumanians, have been settled in Istria, on the shores of the Adriatic, since immemorial times.

These romanized Thracians of ancient Dacia and Thracia have built their modern culture on their folklore, on the Byzantine tradition of their Orthodox Church and on the Latin heritage of their language.

Owing to these historical and geographical factors, several strata can be detected in Rumanian folklore. So, the dualistic conception of the Creation lives amicably along with the Christian conception in *Genesis*. The antagonism between Good and Evil, God and Satan, represents Iranian dualism, and it penetrated Rumanian folklore either from the south through the apocrypha of the Bogomils of the priest Jeremiah, or from the east through the Armenian colonies of the Euxine region. These legends explain how God created the world with Satan's help and how for that reason Satan shares the power over

creation,—but only from midnight to the crowing of the cocks. Besides, Satan's power can be defeated by means of magic charms and rituals and this belief in magic power has created a rich collection of songs and incantations called *descàntece* from the Latin *desincantare*.

In Rumanian mythology evil has many helpers. Some of them are of Latin origin, like the *strigoi*, the vampire who leaves the tomb to suck the blood of its victims. But vampires can be easily destroyed by piercing their hearts with a sharp stake. The story of a vampire has been transferred from Carpathian lore into English literature (has lately even been dramatized) in Bram Stoker's book, *Dracula*.

The magic ritual called the *Paparude* is to bring the rain in droughty summers. The learned ruling Prince of 18th-century Moldavia (the northern part of Rumania), Demetrius Cantemir, a knight of the Western Roman Empire and a member of the Academy of Berlin, records in his study, *Descriptio Moldaviae*, this custom in these terms:—

> In summer, when harvest is threatened by drought, the peasants of Moldavia dress a girl in a skirt of leaves and grass; boys and girls follow her round the village dancing and singing When they meet an old woman she sprinkles them with cold water. They sing songs like this:
>
> Papaluga, descend from heaven,
> Open the gates, let loose the rains
> So that the cereals may grow,
> Wheat, millet and others....

This ritual, called by Frazer homœopathic magic, is an element of universal folklore. A similar rite is recorded in the Baronga tribe (Bantu group) on the Delagoa Bay of South East Africa where, when drought and famine threaten to destroy life, naked women covered with garlands of grass invoke the rain. Could one assume that this ritual has been introduced into Southeast European folklore by the gipsies?

Pliny, in his *Naturalia Historia* (XXVIII. 5) mentions another superstition, which is alive today in the Abruzzi mountains of Italy and in Rumania, namely, that a spinning woman should not cross anyone's path with her distaff in her hand, because it brings bad luck. The evil eye is also of Roman origin.

Mediæval literature, circulated among the people, has influenced Rumanian folklore. The curious tradition connected with the "Easter of the good men" or "Easter of the Rohmali" originates in this literature. These "good men" or *Rohmali*, *Rocmani*, *Rahmani*, are pictured by the people as monks or hermits who live an ascetic life somewhere on the shores of a river. They do not know when Easter arrives and take cognizance of its celebration only when the painted eggshells, thrown in rivers before the Easter feast, reach their shores some days after Easter. Nobody knows who or where these "good men" (*Blajini*) are.

Now, it is not a too daring conjecture to see in the name of the

Rohmali a distorted form of the Greek word *vragmanoi*, which designated the *brahmans* of India and which may have changed into *ragmani, rahmani, rocmani* and *rohmali*. The word appears in many books on asceticism in the orthodox Christian communities of Eastern Europe, and may testify to the influence of Indian ascetic life on Byzantine Christianity. The 4th-century work of Palladius, *On the Peoples of India and on the Brahmans*, which included other studies on the Brahmans by St. Ambrosius, Strabo, as well as that of Alexander of Macedonia and his expedition into India, has deeply influenced the ascetic life of East European Christianity. Through its translations the Brahmans have penetrated into the folklore of Eastern Europe. Palladius's story begins with the description of India and of the Ganges river, on the banks of which are living the Brahmans. They do not like gold and are not afraid of death. They live an ascetic life opposed to the Christian conception of life. When Alexander offers to Dandanus, the king of Brahmans, gold, silver and rich garments, he refuses them with the remark: "Present all these things to the birds in the forest that they might sing more beautifully." Palladius's description of the Brahmans corresponds to the image of "good men" in Rumanian folklore.

One of the most archaic, pre-Christian elements in the funeral ritual of the Rumanians is the green tree brought to the house of the deceased person, and the invocation to the dawn in magic songs recited every morning by choruses of women not related to the deceased. They implore the goodwill of the supernatural elements into whose realm the soul of the dead is about to enter. These songs are not to be confused with the dirges which form another rich chapter of Rumanian folklore.

Directly connected with the many customs and rituals of the folk calendar and with family feasts, are the dances. They are still magic manifestations, creations of the human mind which seeks integration with the surrounding cosmos. The function of entertaining is a secondary one. The *Calusari*, a ritual dance of healing magic, is related to midsummer. The similarity of this dance to the English Morris dances has been emphasized by many students of folk choregraphy. Dances, as well as peasant paintings, embroideries, carpets, ceramics and wood carvings, are creations of the imaginative mind of the Rumanian peasant and form a unity with the literary folklore.

The most important sections of Rumanian literary folklore are the epic and the lyric poetry. The latter is by far the richer, and is considered to express the characteristics of the Rumanian mind. The chief characteristics of Rumanian folk poetry are lyricism and pastoralism. After the decay of Rumanian court life, at the beginning of the

18th century, the propagators of epic songs were mainly gipsies and amateur bards. But in the early 17th century the Rumanian *lautari* (bards) were recorded, with the Serbian *guslari*, not only in the Rumanian Principalities, but also in the halls of Polish lords and in the settlements of the Cossacks. Many heroes of Rumanian epics are common to the other South East European folk tales.

A theme treated in a Rumanian ballad, as well as in Serbian and Greek folk songs, is that of "The Master Manole" connected with the building of the Church of Curtea de Argesh, the old capital of Wallachia. Its motif is the human sacrifice necessary for the achievement of an ideal. The Master-builder had to build into the walls of the church his young wife and his own unborn child. We think that we may identify the hero of this Rumanian ballad as the famous and mysterious painter Emanoil (Manole) Panselinos, who played a legendary rôle in the renaissance of Byzantine fresco painting in the 14th-16th centuries. Some of the oldest and most accomplished frescoes are to be found in a 14th century church of Curtea de Argesh.

Particularly numerous are the heroic ballads extolling the deeds of the many national Robin Hoods, called *haiducs*, who fight against all oppressors and take revenge for injustice done to powerless women and orphans.

The transition from the narrative to the lyric poetry is marked by the lyric ballad "Ewe-lamb" ("*Mioritsa*"). It is a piece of folk poetry perfect in form and summarizing a whole conception of life. The rhythm of the poem evokes a sense of sobbing music produced by the undulating waves of the mountains where it originates. A short fragment, from the translation of W. Entwistle in *European Balladry*, may convey an idea of the rhythm of the original. Feeling the approach of death, the shepherd expresses his thoughts in a dialogue with a ewe-lamb:—

At the set of sun,
There'll be murder done
By the Ungurean
And that Vranceau.
O lambkin mine,
So wondrous fine,
Must I be killed,
Tell the Vranceau
And the Ungurean,
My corpse to hide
In a grave beside
The fold for the sheep
For aye to sleep
By the sheepcot here,
That may dogs fear.

This ballad originates in the eastern Carpathians. From there it has spread all over the Rumanian lands. Some variants show the tendency to transform the ballad into a lyric song by introducing it with the peculiar invocation of the green leaf, which opens Rumanian lyric songs:—

Leafage green of flowers three,
Little shepherd of the sheep,
Where has death encountered thee?
"On the summit of the hill,
Which the winds with asings fill

And the firs are never still."
By what death, say, didst thou die?
"By the lightning-crash on high."
And who raised the funeral cry?
"Little birdies chirping by,
Raised for him the funeral cry."
(*Translated by W. Entwistle*)

The folk lyric sings about love and longing (*dor*, from low Latin, *dolum*), loneliness and suffering; it gives expression to every shade of human feeling and even bursts into revolt against the oppressors and tyrants who have troubled the life of the Rumanian people since the formation of their states in the 14th century. It is but natural that historical circumstances have contributed to create folklore themes. The *doina* (a word of enigmatic origin designating a lyric song) is the faithful companion of the Rumanian peasant throughout his life and throughout his history:—

Whoever invented the *doina* song
Had his heart burnt by suffering,
Blessèd the tongue
That chanted the *doina* song.
The absinthe plant is very bitter
But even more, the foreign oppressor
My heart faints
When I see how he ruins my country
I suffer and burn in fire
For I have no other choice.
Bud, little bud of flower
Grow bigger and bigger
And bring justice in my country,
O Lord, punish the oppressor,
As they punish us.

The green leaf of the spring is invoked as the friend of the *haiduc* (Robin Hood) whom it hides in the forest, and also a refreshing background to lyric songs:—

Green leaf of apple-tree,
I dreamt last night
That my beloved kissed me
I woke up
And I did not find him,
I found only the longing of my heart
Written on the pillow case
With the silk of my eyelashes
And with the dew of my eyes

The conditions of life created by the surrounding nature, and nature itself, find expression in these lyric songs. The immovable waves of the Carpathian mountains carried the Rumanian shepherds from the Iron Gates, on the Danube, up to the Little Carpathians at the Gates of Vienna. These wanderings have found expression in a lyric dynamism which is one of the main characteristics of Rumanian folk poetry and which has transformed its æsthetic values:—

All across the whole wide world
My longing hovers on its wings
It goes away when I am not
thinking of it
And comes back without being called.

There is no bird in the sky
Which can fly faster than my longing.
It is quicker than the wind,
Than the thunder and the thought.

I do not know whether it is the
sun who rises
Or is my beloved on-horseback;
The sun rises high and always higher,
My beloved rides up the hill;
The holy sun has reached the zenith
My beloved goes further and further;
The holy sun is now setting,
My beloved has disappeared.

The current opinion on Rumanian folk poetry is that it is exclusively a lyric creation, that lyricism has invaded also the epic. This conclusion could be accepted only if one neglects the rich balladry of Rumanian folklore. There are no heroic cycles of poems to be strung

together for a Homeric epic, but the epic songs are numerous and the folk tales even more so.

The lyric folk poetry is of older date, and it has a dynamic power which counterbalances the lyricism of the epic songs. It is an individual expression of a way of life peculiar to the Rumanian people. In some poems and songs it achieves æsthetic perfection which rivals the creation of poets, and it has inspired many great writers of Rumanian literature. Not every piece of folk poetry can claim æsthetic perfection, but the few which have reached perfection indicate the movements of the fledgling, and hint at his potentiality, when his wings become fully developed.

GRIGORE NANDRIS

MEN OF IDEAS AND OF ACTION

Mr. Allen Tate, noted American poet [redacted] distinguishes between the true responsibility of the poet and the responsibilities imputed to him, in an article "To Whom is the Poet Responsible?" appearing in *Perspectives* (No. 6, Winter 1954). Poets are "unacknowledged legislators" in the sense that "there is always a reciprocal relation between life and art, at the point at which life imitates art." The poet is *not* responsible for the moral, political and social well-being of society. His responsibility is "to be a poet, to write poems." Hence Mr. Tate wonders why poets are blamed when society goes wrong and why poetry has been made the goat of atonement. Are there not other intellectuals—scientists, philosophers, statesmen—who may be called to task?

The crux of the problem, he says, is the question of how much knowledge should be made available to men whose moral and spiritual education leaves much to be desired. One of the many consequences in the modern world of the Renaissance doctrine of freedom for unlimited enquiry, is that men who gain special knowledge make use of their techniques without responsibility.

In answer to the question "to whom" and "for what" the poet is responsible, Mr. Tate states:—

> He is responsible to his conscience, in the French sense of the word: the joint action of knowledge and judgment. . . He is responsible for the virtue proper to him as poet, for his special *arête*, for the mastery of a disciplined language which will not shun the full report of the reality conveyed to him by his awareness: he must hold, in Yeats' great phrase, "reality and justice in a single thought."

In closing he remarks—"The decay of modern society is nowhere more conspicuous than in the loss of the arts of reading on the part of men of action."

M.M.

FAITH IN THE SELF

[In this thoughtful essay **Dr. S.M. Hafiz Syed, M.A., Ph.D., D.Litt.,** points out the need for people to turn their attention inwards. He shows the supreme psychological importance of having knowledge of and faith in the Inner Self. Here he bases himself on the teachings of Sri Raman Maharshi, but the principle itself is common to all true teachers of the spiritual life.—ED.]

We are for the most part so oblivious of our real self that we never take the trouble to analyze the content and the constitution of our own being. Unless we have some confidence in the reality of our true being, and feel that there is something in us which abides for ever and is the source of knowledge and happiness, we will not start on the adventure in search for Truth.

Most people consider themselves weaklings, incapable of achieving what they want. Some think that they are miserable sinners and there is no hope or possibility for them to improve themselves and become good citizens. These have no faith and confidence in themselves because they have no clear understanding of their real nature. They think that they are merely the body or the mind, which are ultimately perishable. Death, for such people, has a great terror. They think that as soon as their physical body disappears, they too will come to an end.

All the religions of the world have assured their followers that they will survive after the death of the body, and that they will be held responsible and accountable for their deeds performed in this world. That they will reap what they have sown. That they will go to either hell or heaven in accordance with their good or evil deeds. Or that they will return to this earth to enjoy the results of their good actions and suffer for their evil ways.

But mysticism, occultism, yogic *sâdhana*, etc., draw our attention to the fact of our survival after the death of our body. They have also extended the definite hope that here and now, in the embodied life, one may consciously realize the continuity of one's existence.

There were and still are various schools of *sâdhana*, spiritual discipline, which hold out the definite hope of our realizing the true Self and thus put an end to our fear of death. In Eastern countries, especially in India, several schools of spiritual discipline still exist and thousands of devout aspirants in these schools pursue spiritual development according to the instructions of their *guru*. Some of the teachers subject their disciples to the severest discipline and austerity.

In the last quarter of the 19th century a young man of 15 or 16 set his heart on spiritual adventure, renounced his home, a worldly career and all earthly desires and

devoted himself completely to the search for Truth. By dint of his perseverance, intense *sâdhana* and one-pointed, single-minded devotion, he realized the goal he was seeking. As a result of his direct experience and in answer to earnest enquiry from eager and searching people, he noted down a few definite, concise and helpful suggestions for treading the path which he himself had successfully trodden. His instructions are simple yet profound. The method pointed out by him appeals to the modern mind because it is analytical and scientific in its approach and nature. He does not and critic, [illegible] s to pin our faith to this, that or the other dogma, nor has he given any *mantra*. He does not expect his admirers or devotees to follow his path uncritically. Knowing full well the condition of the modern mind and its lack of faith in things spiritual, he has advised that the dictates of reason be followed, that well-known methods of investigation and self-enquiry be pursued.

This sage of Arunachala teaches that the elimination of one vesture after another brings one at last to a point where one finds one's real *locus standi*. One may deny almost everything else but one cannot deny one's own being, the continuity of which can be perceived by casting a glance backward from one's present age, whatever it may be, to one's infancy. Doing this draws one to the conclusion that although mind and body undergo various changes, one's self or identity has not changed. One is what one has been from the beginning of one's conscious existence up to the present where one stands today.

The first thing to do, we are told, before beginning the quest for Truth, is to analyze the constitution of our own being. We should then find that there is something in us which has been undergoing definite changes and which therefore must be recognized as something unreal, impermanent. But the sum total of our sense of egoity has in it an element of reality, *viz.*, the light of consciousness manifesting as "I am." This "I am" we recognize as real because, unlike its vestures, it is constant and unchanging. We should gradually dissociate ourselves from the vestures and dwell in thought in the pure "I am." This practice is a step to the finding of the real Self. By holding to this, the sage tells us, we can surely find the Self.

More briefly it may be stated thus: as mind and body are changing, they are unreal. As "I" exist continuously, I am the real, as the pure "I am." I may reject my vestures as they are not my real self, they are objects perceived by me. I cannot possibly dissociate myself from my own *being* because it is that which perceives. Hence the "I am" is the truth of me, all else is not-I.

What we gain by this analytical process is only an intellectual grasp of the truth of the Self, a mere mental abstraction. Next we need

to experience the conscious presence of the Self.

Sri Raman Maharshi had advised not to lean too much upon any sacred scriptures nor any external guide, but to depend upon Self. When we get a glimpse of It we shall discover that Its nature is *Sat, Chit* and *Ananda*, which are the admitted characteristics of the Supreme Self, called by various names. It is unrelated, formless, nameless, timeless, spaceless, absolute, one without a second, unchanging, source of wisdom and bliss.

In the beginning our knowledge of Self is indirect; as we proceed on Its quest, on the authority and evidence of persons who have realized It by their own self-effort, we will begin to have what is called direct experience of what we really are in essence. But before we are able to have such direct experience, which will deepen our faith, we have to learn to probe and dive deep into our inner self

If we start on our spiritual adventure with faith and confidence we shall be able to overcome the difficulty of the wandering mind and shifting ego-sense, which is like our shadow. The lower ego cannot be subdued by one who takes it to be the real.

One who has truly learnt to have deep faith in the dignity, permanence, and glory of the true Self, could never stoop to anything mean or dishonourable. The outer will reflect the inner. One who is conscious of his divine nature could never be entirely daunted by any difficulty, nor could he be utterly discouraged by any failure. Seeing the same Self dwelling in the hearts of all he would treat his fellow men and all living creatures with sympathy and humane consideration. He would overcome his selfishness and joyfully, ungrudgingly, render unselfish service to those who need it. He would not hesitate to share his belongings with those who are needy and less fortunate than himself; he would overcome greed, passion, anger and attachment because these qualities are not a part of his real Self.

If one with deep faith were experiencing sorrow, suffering, grief and disappointment he would remind himself instantly that these misfortunes do not really touch *him*, he is above them. Self's real nature is *Ananda*, bliss. Death would lose all its terror for him. No change in the outer world would disturb him. This and much more than this awaits the one who has full and abiding faith in his own Self.

S. M. HAFIZ SYED

SCIENCE AND SYMBOLISM

[**Mr. Oldfield Howey,** author of several books on symbols myths and magic and whose interesting article, "The Veil of the Temple," appeared in THE ARYAN PATH, (XXI, 344), deals here with the inseparability of true science from true symbolism; and the need for modern scientists to recognize this fact. He writes that today's "unethical and too confident science...has wandered far from Truth." The subject is both practical and profound. It is treated of extensively by H. P. Blavatsky in *The Secret Doctrine* where she explains how to recognize and understand true symbols and how they may be misread and distorted.—ED.]

There can hardly be a quicker journey to the comprehension of scientific fact than by way of the imagination.—WALTER DE LA MARE

Religion, philosophy, science and art may be regarded as four main highroads from the four cardinal points, that continually converge on one central objective. Upon all the highways and by-roads we are continually enveloped by the obscurant mists of symbolism. These effectively veil Reality from our view, until we learn to accept and interpret them aright. This achieved, we may discover, through the gloom, a light that reveals the path it seemed destined only to hide—a concrete aid to the clarification of abstract conceptions. Thenceforth the world becomes to us a temple of living symbols where forms, colours, sounds, perfumes, are all imbued with mysterious meanings and equivalences one with another. Delicate and subtile in its construction, this world temple is yet of amazing complexity and strength. Stone by stone have its walls been reared.

In symbolic vision, we may sometimes glimpse revelations of a marvellously greater, fuller, brighter life that transcends all earthly experience. Far off, yet so potent are such gleams that when they reach us they arouse in our being a divine discontent with the sordid, banal life of material existence that has hitherto satisfied us, and cause us to see it as a prison-house, or "the body of this death," a well-nigh insupportable burden.

Once we have abandoned the world of cold, mechanical materialism, our consciousness quickly enlarges to include new vistas extending far beyond what we had formerly assumed to be the limits of the possible, into unplumbed depths and inconceivable heights, peopled by spiritual beings of every grade, on every plane, each possessed of its own unfolding destiny of infinite progression; intelligences

Whose names and natures unrevealed below
We yet shall learn and wonder as we know

For the omni-existent Present, the "Eternal Now" of space and time, embraces both Past and Future in

one stupendous Whole. Given the faculty to realize this truth it is possible for the human mind to enter the realm of the Eternal and thus to consciously see the images of events past, present and to come. As living, moving, speaking pictures they are preserved or foreshadowed in the astral light that surrounds and interpenetrates the physical plane and are accessible to the awakened consciousness of the fully developed man.

But is it possible to harmonize such idealistic visions with the stern, uncompromising tenets of modern science? At first sight the reply would appear to be a simple *non possumus*. But let us investigate rather more closely and we shall discover that science has long, perhaps always, inhabited a house that is divided against itself. One side is based upon the crudest materialism and totally denies any transcending Power. But the opposite side would have us regard the universe from a completely different angle of vision, which displays it as something essentially unlike what it appears to our senses to be. It bids us consider the invisible as the Real and the sensually apprehended as only real to those who live in physical bodies. Once this is acknowledged as reasonable and true, aims and methods quickly free themselves from the limitations imposed by rank materialism and vast vistas are opened to view by the study of comparative religion. No longer is it possible to proclaim an impassable barrier between the visible and the invisible, the known and the unknown: transcendentalism has succeeded materialistic dogmatism.

Science ruthlessly shattered many cherished symbols in its iconoclastic progress, but, much as we may have regretted some of our lost idols, we can but feel profoundly grateful for the passing of many others. Among these latter we must number Omar Khayyam's poignant ideogram of "that inverted Bowl we call The Sky, whereunder crawling coop'd we live and die," which has been replaced by the knowledge that the blue empyrean is not an imprisoning wall or ceiling, but is imbued with its hue by the light that surrounds us. With a new and confident sense of freedom we can now assert with John Tyndall: "We live *in* the sky, not under it."

But though we may sometimes be compelled to call upon enlightened science to correct or amplify symbolic metaphors, more often we discover that symbolism has assumed the rôle of the instructor and guide of unethical and over-confident science which, in its search for knowledge of material phenomena, has wandered far from Truth. The terrors of modern warfare, the horrors of vivisection, afford striking illustration of the hell which science that has spurned the symbolic teaching of spiritual revelation, has thrust upon this world. Every religion and philosophy has uncompromisingly proclaimed that a tree is known by its fruit and that

an evil tree cannot produce good fruit: grapes do not grow on thorns or figs on thistles. There is no possibility that murderous war or the unthinkable tortures of vivisection laboratories can ever produce results that will truly benefit mankind. Infringement of the moral law has caused science to retrograde until it has become a curse instead of a blessing to the world—a cause of fear rather than one of hope. Appalled by the prospect of the retribution that threatens us we turn shudderingly aside. But only momentarily. For we find our thoughts returning to the viewpoint of St. Paul and exclaim with him:—

> While we look not at the things which are seen, but the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. (*II Cor.*, IV, 18)

We live in a world of occult, but deeply significant, phenomena and can only surmise the hidden realities and esoteric meanings that underlie their outer appearance. Once this is recognized, all things cognizable by our mental or physical faculties are regarded as symbolic of unknown and invisible states of existence, rather than as merely concrete actualities on the material plane. Moreover we discover that between these realities and our innermost selves there exist hitherto unsuspected relations and affinities, pregnant with promise of a progressive future in the Great Beyond, into whose mysteries we may now only thrust our groping antennæ of imagination.

The extraordinary extension, by modern research, of our knowledge of man's remote past and of ancient civilizations has demonstrated how, ages anterior to the dawn of science, man had been a poet, an artist and a symbologist. The symbolic imagery of the ancients came to the aid of the modern man. In a verse of the *Kathopanishad* man is directed to "recognize the body as a chariot and the soul for the master of the driving, the lower mind for the reins and the higher mind the charioteer who driveth." And it is reiterated: "The senses are the steeds of the soul, and the objects of their action are the paths in which they gallop."

Such a vivid parable needs no interpreter. Let us, however, avoid the error of restricting its application to the human species, and ever bear in mind that the "master of the driving" is the reincarnating psyche, evolving from the lowest conceivable life, growing greater from birth to birth, through form after form, from plane to plane of progress, proving more and more undeniably the essential unity of all existence.

The message that man may discover his real self in all beings and find all beings in himself is the predominating theme of the Upanishads: *Tat Twam Asi*. It is to aid in the explanation of truths, which to the superficial observer

appear paradoxical or even absurd conjectures, that sages in all times have employed parable and symbol, and, by thus presenting the subject from different angles of vision, have endeavoured to prove a spiritual unity to be ever present in the midst of the material diversity and discord that press so heavily on man's unawakened consciousness.

To convey the idea of a form by a picture of it was the very commencement of the art of writing, and for long the artist was one with the scribe, as may be seen from the mingled alphabetic and pictorial hieroglyphic inscriptions that adorn the temple walls and tombs of ancient Egypt.

The purpose of the hieroglyphs was declared by their writers to be threefold: to "speak, signify and hide." From this we should understand that they had a triple nature: First the apparent, ordinary function of communicating the spoken word silently, and even in the absence of the speaker, through the organ of sight. Secondly there was a fuller meaning that the scribe might convey through his knowledge of symbolic representations. Lastly, there was the esoteric meaning, the interpretation of which was known only to the initiated priests.

Expatiating on this theme, the initiate Plotinus, who taught in ancient Alexandria and Rome, wrote:—

Egyptian sages did not use written signs (which are but imitations of voice and speech) in their temples, but they drew figures and revealed the thought contained by the form of the images, in a way that each image enclosed a portion of knowledge and wisdom. It is the crystallization of a Truth.

Though science has done much to destroy belief in the literal interpretation of large sections of Biblical "history," it should always be remembered that the Jews claim that almost every sentence of their scriptures contains an inner meaning, deeper than that apparent on its surface. This is confirmed by St. Paul, who, expounding the story of Abraham's two sons, "the one by a bondmaid, the other by a freewoman," continued:—

Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. (*Gal.*, IV, 24–26).

"I conquer by yielding," claims an old adage. It is thus that symbolism can effectively meet the challenge of science. There is no antagonism in ultimate Truth. All is reconciled once all is known.

Science and symbolism are the two sides of one shield. Regarded thus, each constantly reveals obscure aspects of its inner and hidden import and we may follow in the footsteps of St. Athanasius, of whom it was said that he "looked through words into meanings." Indeed it

was noted by Cardinal Newman as being "one of his characteristic points" that he concentrated "his constant attention to the sense of the doctrine, or the *meaning* of writers in preference to the words used."

I once attended a course of lectures given by Dr. James Porter Mills, an American exponent of "Higher Thought": a teaching which might be loosely described as non-conformist Christian Science. What most interested me was his exposition of how the original and true significance of many words had become distorted or lost when symbolic, pictographic signs were replaced by alphabetical script or sound symbols. He cited the case of the word "sin," which, he said, had formerly been represented by the ideogram of an archer shooting at a mark, but missing it. The intention of the marksman was right, but his untrained hand and eye caused him to fail to achieve his purpose. If, in spite of this frustration, he persevered, and neither his strength nor his eyesight failed, his ultimate success could be predicted with confidence. Is it not written in the *Bhagavad-Gita*: "Even if thou wert the most sinful of all sinners, yet thou shalt cross over all sin on the raft of wisdom"? (IV, 36) The essential thing is that the aspirant should be "balanced in success and failure.' "He who acteth, placing all actions in the Eternal, abandoning attachment, is unaffected by sin as a lotus leaf by the waters."

The earnest seeker who refuses to admit defeat will, sooner or later, discover in science and symbolism allies in his search for ultimate Truth. As he penetrates and thinks more deeply he will find revealed some hidden clue, concealed from the curious or casual investigator, that will lead him ever nearer to the solution of the problems that for so long have obscured his upward path. He will discover also that the seeming obscuration of the eternal Verities by horrific but fleeting episodes in time and space does not signify that the Ideal is unreal or impossible of attainment. "At last, far off, at last to all" the Beatific Vision will dawn, "And every winter change to Spring." Amen.

M. OLDFIELD HOWEY

NEW BOOKS AND OLD

Shakespeare's "Measure for Measure." By MARY LASCELLES. (University of London, The Athlone Press, London. x + 172 pp. 1953. 15s.); *The Shakespearean Moment: and its Place in the Poetry of the 17th Century.* By PATRICK CRUTTWELL. (Chatto and Windus, London. 262 pp. 1954. 18s.); *Poets and Mystics.* By E. I. WATKIN. (Sheed and Ward, Ltd., London and New York. ix + 318 pp. 1953. 21s.)

Midway through Shakespeare's tragi-comedy *Measure for Measure* the poignant questions of life and honour that have been raised are dissolved for us, though not for the characters concerned, by the disclosure that the ruler-disguised-as-a-priest will countermand all catastrophes. The opposing parties are ultimately reconciled through mercy, and several distinguished modern critics have found in this artistic pattern a religious allegory. That view is "shocking" to Mary Lascelles, who would consider such a representation of divine providence as arbitrary to the point of becoming ludicrous. She does not so much disprove it, however, as imply its superfluity by demonstrating that a consistent and cogent exposition of the play may be given without taking it into account. The sufficiency of such an exposition is also implied in her reference to "a world rapidly becoming secular" and a Jacobean stage "which was (by force of tacit agreement as well as censorship) the most secular institution in that world."

Patrick Cruttwell on the contrary, argues that drama which began in religion, always at its best strives to return to it; he sees the deepening seriousness of the plays of Shakespeare's artistic maturity as an unconscious effort to bring religion back into an art which was secularized against its will. *King Lear* and *Macbeth*, for instance, are tragedies intensely religious in their own way, and Cruttwell wonders whether Shakespeare did not look with longing at the magnificent dramatic material which the Bible would have given him and which he could never use. For the secularization of Elizabethan drama the Puritan mind was mostly responsible, not only through distrust of the sensuous splendours of the arts but because the apocalyptic optimism of its beliefs could not co-exist with the tragic sense.

The Catholic philosopher, E. I. Watkin, widens this incompatibility between drama and religion to a mutual exclusion grounded in their respective natures. If we saw clearly the eternal value of human love or hate we could no longer share human emotions about them and we should therefore be excluded from the imaginative participation on which drama depends. But since the majority of mankind lives on this exalted plane only at rare moments, if at all, tragedy is both possible and valuable as a guide so far, but no farther:—

> ....the nobility of character displayed in tragedy, the worth of the human soul, its inner triumph in outer defeat, bring us to the threshold of religion. For the values thus manifest are dim hints of a Divine Value, more real and therefore more powerful than the forces which have apparently destroyed their human embodiment.. .Because tragedy at its greatest thus stands at the door of religion but cannot enter (or it would no longer be tragic) it is the achievement of cultures in which religious faith has been weakened but not widely destroyed.

There is, of course, much else in these three books besides the concepts that have been chosen for compliment or comment. Mary Lascelles' scrupulous and scholarly setting out of the issues and antecedents of one of the most controversial plays in the canon; Patrick Cruttwell's sense and sensibility about the sonnets, the final plays and the poetry of Donne; and E. I. Watkin's astringent criticism of Shakespeare's sometimes careless workmanship, and the lucid theory of inspiration that he applies to Shakespeare

and to other poets and mystics, are welcome contributions to Shakespearian studies and to the issues that underlie them.

ROY WALKER

Dictionary of Mysticism. Edited by FRANK GAYNOR. (Philosophical Library, Inc., New York. 208 pp. 1953. $5.00)

Short definitions of some 2200 terms are given in this book. These are taken chiefly from modern and popular books on the occult sciences, Eastern religions and yoga systems, and from the Kabalah and Rosicrucianism in their modern presentations. Very few terms are drawn from what may be called classical mysticism either of Christianity or Sufism. For terms associated with Theosophy, H. P. Blavatsky's profound *Theosophical Glossary* has been used for its definition of the aims of the present Theosophical Movement, but for many others, incorrect neo-theosophical definitions have been given, *e.g.*, "etheric body" and "astral body." While the book evidences care in the selection of definitions and many pass muster on account of their brevity, others are not very satisfactory and reflect the great confusion at present existing on topics of occultism.

J. M.

Containment or Liberation? By JAMES BURNHAM. (John Day, Co., New York: Popular Book Depot, Bombay. 256 pp. 1953. Rs. 10/-)

James Burnham may seem out of place in these pages. It is not so. He deals with a reality towards which most of us maintain a neurotic blindness; and a nearly universal neurosis is surely of concern.

Burnham faces the facts about Communism: that it now controls a third of the world and is pledged to win the rest, that its strategy and technique of conquest are probably adequate; and that its will to win is not slackening, for strong men do not abandon halfway a highly successful enterprise. True, it has weaknesses, but while we resolutely refuse to take advantage of them, these will not be fatal. He knows the results of its victory: the suppression of all existing cultures: an ant-hill world. He knows there is no compromise: the only question is, as Lenin said: Who will destroy whom? Despite current manœuvres, all this is probably true.

James Burnham also has the courage to draw what abstractly seems the obvious conclusion: that we in the free world must (here we all avert our eyes) destroy the Soviet system, as the only alternative to our own destruction. He considers that the project is feasible, and outlines a plan of campaign. It is wrong to say he wants war. He proposes the one way (except surrender) to avoid eventual war. He wants a political offensive, not half-hearted "political warfare." His plan may be defective in detail; he is not dogmatic. What is important is that his attitude is realistic.

Burnham is of course a voice in the wilderness. Thank heaven for that, or we could not return to our uneasy slumbers, and be sure not to wake up till it is too late.

P. SPRATT

The Living U.S. Constitution. By SAUL K. PADOVER (A Mentor Book. The New American Library, New York. 176 pp. 1953. 35 cents)

That the American Constitution, framed by the Philadelphia Convention in 1787, is not a dead historical document but, as Professor Padover has well said, "still a living one, meeting the needs, as it always has done, of a great, growing, powerful, technologically advanced self-governing republic," is borne out by the marvellous flexibility and vitality it has displayed during the 160-odd years of its continuous operation.

In the context of present-day world events a study of the United States Constitution is of great value. It drives home the recognition that the federal system which that Constitution gave to the world is the only means by use of which prosperity and order can be brought to large communities. It sets up central and regional governments with their respective spheres of authority mapped out under the terms of a written Constitution. And if and when a world government comes to harassed humanity, there is little doubt that its builders will make use of the federal plan in its construction and will draw heavily upon the experience of the working of the United States Constitution, the oldest and the most influential of all federal Constitutions.

When disputes and jealousies were imperilling the intellectual union of the then loosely confederated states, the wise men who participated in the work of the Philadelphia Convention evolved a Constitution setting up a strong central government to take charge of matters of national importance leaving the state governments in control of local affairs.

Saul K. Padover has given us a very readable account of the making of the Constitution. He sketches graphically the men who participated in the Constitutional convention, the problems which confronted them and the wise compromises which they necessarily made, and the economic and political philosophy which animated their work. He includes sketches of the delegates written by Major William Pierce, who represented Georgia at the convention. The Constitution has also been printed in full.

Professor Padover gives a condensation of 12 of the U.S. Supreme Court decisions bearing upon interpretations of the Constitution and "to show the complexity of some of the problems that arose in a century and a half under the rule of the Constitution," as well as some "subtle shifts in interpretation" which have taken place. These cases were selected for their variety. It is doubtful if a clear picture of the Supreme Court and its interpreting of the Constitution to the changing needs of the times can emerge from a study of this handful of cases. But even a cursory perusal of its great decisions as in *McCulloch vs. Maryland, Gibbons vs. Ogden* and *Duncan vs. Kahanamoku*, which are included in this section, shows the breadth of vision of its great Judges. It has been observed that: "The Constitution of the United States is not a printed finality but a dynamic process; its application to the actuality of government is not a mechanical exercise but a function of statecraft." It is this broad approach to the interpretation of the Constitution on the part of the Supreme Court Judges of the United States that is largely responsible for making the Constitution, fashioned over a century and a half ago, a living and dynamic instrument today.

M. RAMASWAMY

Nature and Man in Biblical Thought. By E. C. RUST. (Lutterworth Press, London. 303 pp. 1953. 31*s.* 6*d.*)

Prof. E. C. Rust of Crozer Theological Seminary, U.S.A., presents this study in the Lutterworth Library Series, which is an authoritative series of theological and religious studies by the leading scholars of the 20th century. This is a well thought out, scholarly book, well documented, written by a scholar for scholars. A thorough knowledge of Hebrew, Greek and Latin is necessary for a complete understanding of the book. But any one who is not well versed in these languages, who is very interested in the theological philosophy of religions in general and of the Bible in particular, could understand most of the contents by careful reading. For a theologian and a preacher, it is well constructed and there is enough material for a dozen or more sermons. One thing lacking in this admirable volume is a bibliography.

The author, after a brief discussion of the significance of Biblical thought, proceeds to a thorough examination of the doctrine of creation, nature and man in the Old Testament. He then examines minutely the teachings of Jesus Christ about the natural order, including a detailed discussion on the miracles performed by him. He deals in detail with the philosophical implications in the Biblical teaching for an understanding of the Natural Order and man's place in it. He discusses the authority for the revelations recorded in the Old and New Testaments and the validity of the categories it employs. The closing chapter passes beyond the field of Biblical thinking in an attempt to relate its categories and images to the present scientific picture.

While discussing the Old Testament, Professor Rust brings out the Jewish Rabbinical thought to show how Judaism developed apart from a proper fulfilment in Christ. The one or two passages which are quoted below will show to the reader the author's lucid style and his analytical method of dealing with the complicated subject:—

> Here, also, we have a twofold usage, the one more physiological in emphasis and the other psychical. We have passages of a post-exilic dating which use *ruach* as a description of the principle of life, usually in parallel with breath, *neshamah*. Thereby it comes to be identified with the *nephesh*. Thus in Job we have.
>
> But there is *ruach* in man
> And the breath of the Almighty
> gives them understanding.

> In the second line of this verse, the thought is evidently linked with the divine inbreathing at creation, whereby God breathes into man's nostrils the breath of life and man becomes a living *nephesh*. In this very creation story we see the difference between the pre-exilic and later thought. In the J version there is no use of *ruach* to describe the breath of Yahweh which animated the body of Adam. It is called the breath of life, for the *ruach* was not envisaged at this period as a constituent of man's nature, but only as the divine energy. In the P version, on the other hand, the same breath of life can be described as the breath of the *ruach* of life, thereby disclosing the change in the usage of the word in a duration of four hundred years. We have a few instances in the pre-exilic period in which *ruach* might mean life-energy in general at the human level. We are told that the Queen of Sheba was bereft of her life-energy (*ruach*) at the sight of Solomon's wealth and wisdom, and also that, when Samson ate, his life-energy was restored. In such cases, however, there is no identification of *ruach* with breath.

> One final point remains to be considered—the Biblical conception of the Triune God and His relation to creation. We have already considered the Biblical emphasis on the self-sufficiency of the Creator, and pointed to the significance for this of the revelation in Christ and through the work of the Holy Spirit. We have also pointed out that the New Testament gives no clear-cut formulation of the later doctrine of the Holy Trinity. We have indicated that a careful scrutiny of all the Biblical material and of the experience which it records points to the Trinitarian position and affirms the New Testament use of the triune blessing as a true description of the Godhead. Hence the later development and formal presentation of the doctrine are grounded and implied in the New Testament revelation.

E. APPASAMY

A Hindu's Portrait of Jesus Christ: A Gospel of God's Gift to His Sonship. By BHAI MANILAL C. PAREKH. (Sri Bhagavat Dharma Mission, Harmony House, Rajkot India. 594 pp. 1953. Cloth Rs. 10/-, paper Rs. 8/-)

Starting with Ram Mohan Roy, India has had the services of great and spiritual men who were profoundly attracted by Jesus, while yet remaining within the Hindu fold. Keshub Chander Sen, Mazumdar, Ramakrishna, Vivekananda have all spoken of Christ and what he meant to them Swami Akhilananda, in *The Hindu View of Christ*, comes very near to orthodox Christianity. But none of the Indian *bhaktas* undertook the study of the Gospels in the light of modern criticism to draw a picture of Christ. That need has been filled now by Bhai Manilal C. Parekh. He has expounded systematically a life of Christ making use of some critical material available to scholars.

Usually Indian books on the life of Christ are devotional and based on the Gospel stories. They do not give the geographical, social and political background necessary to evaluate historical events in the life of Christ. Where the critical apparatus is used, it is for special technical purposes. Mr. Parekh has read widely on Jesus and has used the results of modern research for constructive purposes. Jesus detached from the historic setting loses the concrete, corporeal reality of a living personality and becomes the mystical Christ. The author takes great pains to present a faithful, accurate, full picture of Jesus from the Gospel stories.

In his conclusions, Shri Parekh weighs the testimony of the different Gospel writers carefully and tries to harmonize them. Inclined to be critical about miracles, he points out that it would be difficult to judge which of them deviates from nature as science discovers more and more of natural Law.

I would not hesitate to put this book in the hands of the Hindu who desires to get a picture of the historic Jesus and would recommend it to Indian Christians, who want to see Jesus in a background of history and concrete surroundings. The "portrait" may be missed though the history seen in full measure. Psychologically the book would have been more revealing if the personal element had not been so rigidly excluded. In these days of attempts at religious understanding and desire to understand, Shri Parekh's life of Jesus meets a real need and contributes to the mutual understanding of faiths.

P. CHENCHIAH

Introduction to the Qur'ān. By RICHARD BELL. (Edinburgh University Publications: Language and Literature, No. 6. Edinburgh University Press. x + 190 pp. 1953. 18s.)

The late Dr. Bell's translation of the Qur'ān (2 vols., Edinburgh, 1937–39) has long been recognized as among the most important contributions in modern times to the critical study of the Holy Book of Islam. His rearrangement of the text was very thorough, and since it was unaccompanied at the time of publication by the Introduction and Notes, which he had prepared to explain and justify his methods, the translation as it stood was often perplexing. It is therefore most welcome that we should now have his Introduction, which will be an indispensable aid to all future workers in this field of studies. The final product of ripe and judicious scholarship, it is a worthy memorial to a life devoted to the highest traditions of learning, and reflects glory on the Edinburgh school of Islamic studies which Dr. Bell did so much to create.

A. J. ARBERRY

New World Writing. 4th Mentor Selection. (The American Library of World Literature, Inc., New York. 316 pp. 1953. 50 cents.)

The 4th Mentor Selection has the same bright—almost luridly bright—look of its three predecessors. "New World Writing," of course, if America, Europe and Japan constitute the world. Poetry, fiction, drama and criticism are duly represented here, as indicated on the cover; but fiction is the dominant partner, as is only to be expected. One or two of the items, however, are unsavoury in the extreme. "A Change of Air," for example, is a tale of naked horror and revolting bestiality: and it is a prize story too! On the other hand, a short story like James T. Farrell's "On a Train to Rome" is warmly human, sensitively revealing the heartache at the core of everyday life.

Eric Bercovici's playlet "The Heart of Age" is the work of a writer still under twenty-one, but it grips, and touches the heart-strings with an uncanny sureness. Who is happy—altogether happy—happy all the time? The "greatest Common Multiple" of humanity is the Man of Sorrows, not the Laughing Man or the Strong Man: "inside of everybody, there's a kid screaming. There sure is."

Of the critical essays, Aileen Pippett's "The Birth of Bloomsbury" deserves particular mention. It seeks to reconstruct a vanished age, a transformed scene and certain moving spirits who together made Bloomsbury a symbol, a sanctuary and a battle-cry 30 or 40 years ago. Libra's "Ladders to Heaven" and Vernon Young's "The Witness Point: Definitions of Film Art" also deserve honourable mention. The two Poetry Sections give the reader a reasonably fair conspectus of modern American and modern Irish poetry There is, finally, a selection of 13 drawings, with an Introduction by Selden Rodman. It would appear that New York is fast becoming the focus of the New Art, taking the place of Paris. The New Art is certainly "new": and what is even more to the point, it is Art—not cruelty and violence masquerading as Art.

K. R. SRINIVASA IYENGAR

Astrology and Alchemy: Two Fossil Sciences. By MARK GRAUBARD. (Philosophical Library, Inc., New York. 382 pp. 1953. $5.00)

Although explained in an evolutionary sense the use of the word "fossil" in the sub-title is injudicious. Alchemy has already received its vindication at the hands of many writers, *e.g.*, in chemistry by Dr. E. J. Holmyard, in psychology by Dr. C. G. Jung. The day for the recognition of astrology has yet to come, but while its modern exponents in East and West alike continue to misuse this ancient science for personal gain, its rehabilitation as a science relating to the evolutionary journey of the soul will take more time. It has already been appreciated that the true alchemy was the transmutation of the base metal of man's lower nature into the pure gold of the higher and that the elixir of life that bestowed immortality was not for the perpetuation of the gross physical body. And science in this atomic age sees nothing impossible in the transmutation of one metal into another.

The present volume is, however, a useful compilation from authoritative sources of some aspects of these ancient sciences of astrology and alchemy, relating them to the cultural background of their writers. The author goes no further back than Chaldea and Babylonia for the beginnings of astrology The priority of Indian and Egyptian astrology is ignored, in fact denied. The author is, however, not concerned with ancient astrology but only with its development by the mathematicians into the modern science of astronomy and from that point of view the book gives a satisfactory account.

J. M.

Studies in Intellectual History. By GEORGE BOAS AND OTHERS. (Johns Hopkins University, U.S.A 225 pp. 1953. $3.75)

This volume consists of nine essays, two of which are devoted to Professor Lovejoy, an American philosopher, and to the History of Ideas Club which he founded at Johns Hopkins University in 1923. *The Journal of Ideas* (1939) was the outcome of the discussions in the Club.

Professor Boas considers the nature of ideas and their influence in spheres of life beyond their subjects He takes the paintings of Herbert Bayer, who strove to represent objects according to the idea of relativity, as an example, among others. Another contributor, Mr. Cherniss, traces the interest in history displayed by the ancient Greek thinkers. Mr Edelstein discusses interestingly the threat of Zeus (in Homer) that he would bind the gods with a golden chain in the lower and upper worlds. This phrase—the golden chain—stood in later Neo-Platonism for the doctrine of the emanation of the universe from the One. It is paralleled also in the Indian idea of the universes being threaded on a chain like a necklace of pearls. Mr. Spitzer writes on language as the basis of science, philosophy and poetry. He studies the transformation of the meanings of words and the way in which the genius of a language and human nature in general mould its grammar and associations. Other essays study the changing meaning of infection in so-called medical science, Mendel's law of organic inheritance and Samuel Miller's work in 1804 on his ideas of progress and perfectibility.

The studies deal with special historical topics and do not attempt any generalizations like those of Spengler, admired by the Nazis, in his *Decline of the West.* There is a sense of mission evident in the writings in this volume: that the ideas of Western civilization need to be studied and its spirit of freedom defended in the face of totalitarianisms of all kinds.

M. A. VENKATA RAO

An Introduction to the Science of Tradition: Al-madkhal ilā ma'rifat al-iklīl. By AL-HAKIM ABU 'ABDALLAH MUHAMMAD B. 'ABDALLAH AL-NAISABURI. Edited with Introduction, Translation, and Notes, by JAMES ROBSON. (Oriental Translation Fund: New Series, Vol. XXXIX. Royal Asiatic Society: Luzac and Co., Ltd., London. 54+48 pp. Arabic Transcript. 1953. 35*s.*)

Al-Hākim al-naisābūrī was born in 321/933, and died in 404/914; he thus belonged to a generation of scholars to whom the great canonical collections of Traditions represented the foundation of their studies, but who were still well qualified to conduct independent research. He enjoyed the reputation of being the greatest authority on his subject in all Eastern Islam. In *Al-madkhal,* which is a comparatively short work, he wrote a general introduction to the Science of Tradition, classifying the transmitters according to their degree of reliability. Professor Robson, who has done much valuable work in this field, has now edited this rare and important text, and provided a clear and well-annotated translation. Because of the high cost of printing in Arabic, the text has been photographed from a transcript, which is clear and readable if a little inelegant. This book is a welcome contribution to studies which have in recent years attracted increasing interest.

A. J. ARBERRY

Atoms, Men and God. By PAUL E. SABINE. (The Philosophical Library, Inc., New York. 226 pp. 1953. $3.75)

Is it possible to reconcile the fundamental concepts—and the attitudes to life implied by them—of physics, psychology and religion? The question is so formidable that many a modern thinker would shrink from facing it. But Paul E. Sabine, taking courage, launches forth on the great adventure of synthesizing ideas which hitherto, for the most part, have been kept rigidly apart.

In the first six chapters the author attempts a searching analysis of the foundational principles of classical physics and contemporary physics, with a view to throw a bridge across the wide gulf that separates science and religion. And he succeeds (at least he believes that he does) in his attempt. This success has been made possible by the revolutionary changes in the new physics wherein

> the world of physical phenomena has been reduced to one of mathematical relationships . . —this new world is essentially a mental image— . .It is a creation in a very real sense of the human mind. (p. 9)

From these premises the author concludes that: "Science today is revealing the image in the mind of God, of a world of spiritual reality."

Having thus reconciled science with religion, the author turns his attention to psychology and he finds, in his analyses of Behaviourism and psychoanalysis, support for 'a conception of human personality that unites . . . the material world . . . with a world of spiritual values." (p. 187)

The concluding chapter is devoted to a synthesis of the fundamental concepts of modern science and psychology with the intellectual content of a Protestant Christian faith.

A very laudable and grand attempt at synthesizing, indeed! But the reviewer is left with a sense of mental discomfort after reading the book. Is it possible to synthesize materialistic science, speculative psychology and mystical experience at the cognitive level? Is not a deeper insight needed? The author is aware of the problems, and he does allow faith to creep in. But he must go deeper. And this deeper level is indicated in his own reflections on Eastern Mysticism (pp. 146-149). It is his subtle intolerance of the Vedantic attitude to life that is the outstanding weakness of his book. Even so *Atoms, Men and God* is a stimulating book, and in these days of excessive academic specialization and compartmentalization, it should be read by students of science as well as of the humanities.

P. S. NAIDU

The Teaching of Philosophy: An International Enquiry of Unesco. (Unesco, Paris. 230 pp. 1953. 9*s.* 6*d.*, 450 *fr.*, $1 75)

Unesco's programme for 1952 included "an enquiry into the place of the teaching of philosophy in . . . educational systems . . . and its influence upon the moulding of the citizen." Eminent philosophers of Cuba, Egypt, France, Germany, Italy, the United Kingdom and the U.S.A., contributed to this volume, also Professor N. A. Nikam, University of Mysore, who represented India.

In the summing up of the Conclusion of the Enquiry five reasons are given as to why "philosophy, above all subjects should be taught to the greatest possible number, especially . . . when . . . various forms of propaganda particularly menace freedom." To outline them: (1) It supplies a basis for synthesizing "knowledge as a whole"; (2) It causes a student to reflect, to judge and to "think for himself"; (3) It clarifies and refines 'appreciation of humanistic values and establishes their universality"; (4) It promotes "respect for others' freedom," tolerance and a "deeper understanding among men"; (5) "It helps the individual to form ideas on all problems" and to assume "his proper place in society."

E.P.T.

THE INDIAN INSTITUTE OF CULTURE

[On December 12th 1953, under the chairmanship of Shri M P. L. Sastry, the following interesting paper was presented to the Institute by **Dr. B. Ch. Chhabra, M.A., M.C.L.,** Deputy Director-General of Archæology.—ED.]

THE ELEPHANT IN INDIAN ART AND LITERATURE

The subject of this essay is more of popular appeal than of scholarly interest. And to begin with, think of a three-pie stamp, the present Indian postal stamp of the lowest denomination. We see on it a young elephant disporting itself in a lake, tossing lilies and lotuses, and munching stems and stalks. A lovely creature, but obviously happy, content and care free. Its appearance on a postal stamp of the lowest denomination is, I believe, an indication of its high renown and wide popularity Prof. Franklin Edgerton calls it "the greatest and most interesting of Indian animals."

The elephant can be regarded as the emblem of India *par excellence*. It stands for sterling qualities such as sagacity, strength, courage, fortitude, forbearance, gentleness, urbanity, love and affection. All through the ages, the elephant has served India as an ambassador, winning her friends in distant lands. And it continues to do the same service today. For, does not our Prime Minister, every now and then, send a Jumbo outside of India so that foreign children may enjoy a ride and think of India with feelings of good-will and kindliness?

The elephant has lived in our midst from time immemorial. Some think it may have roamed about in our land thousands of years before man made his first appearance on this planet And for its fine qualities our forefathers raised it to godhood, and it still enjoys our adoration under the significant appellations: *Gaṇeśa, Gaṇapati, Vināyaka, Gajānana* and so forth. It is the Elephant-headed God of Good Luck. Every pious Hindu pays homage to it and invokes its blessing before starting his day's work or a new venture, so much so that the idiomatic expression in Hindi for "starting a work" or "making a start" is *śrī-Gaṇeś-karamā*, which literally means "to do the holy Ganeśa."

The Natural History Section of the British Museum, London, has preserved a magnificent fossil of a pair of enormous tusks complete with the skull. A cast of this wonderful fossil may be seen in the State Museum at Baroda. The original was found at the foot of the Himālayas in the vicinity of Kalka, on the way to Simla, the range of hills there being known as Śivālak Hills. The animal to which the petrified tusks belonged had been originally significantly designated by scientists as *Elephas Ganesa*. Science has since then advanced considerably and modern research has recognized several families of the beast that looks like an elephant, the trunk being a common feature of every one of them. In the later classification, our species is called *Stegodon Ganesa*.

Science has also shown due honour to the immortal, deified, Gaṇeśa of the Hindus. Think of the deeper significance: He is Gaṇapati, son of Paśupati the Lord of Mt. Kailāsa in the heart of the Himālayas—Paśupati is the husband of Pārvati, daughter of the Himālayas, and so on. From this view-point the discovery of the petrified tusks of *Stegodon Ganesa* in the Śivālak Hills, called the curly locks of Śiva (Śivālakas), takes on another significance.

How did the *Stegodon Ganesa* look with its enormous tusks? How differently did it look from the elephant of our acquaintance? The scientists have an answer to this. They have reconstructed the *Stegodon Ganesa* to show how it must have looked when alive.

We need not further enlarge upon the geological and zoological aspects of our elephant. We are not so much concerned with it as an animal as with its descriptions in ancient literature and its representation in art. Yet, I beg to draw attention to something which is a burning topic of the day, namely the Preservation of Wild Life. This subject has lately assumed a national importance, so much so that under the Ministry of Food and Agriculture, the Government of India has established an Indian Board for Wild Life. This Board in its turn is setting up State Wild Life Boards in the different States of India, whose function it will be to establish National Parks, Zoological Parks, Zoological Gardens and Wild Life Sanctuaries. This, it may be pointed out, is reviving old practices, only that the modern establishments would be on a much grander scale Reference may here be made to the Chalukya king, Somesvara or Somadeva, whose encyclopædic work, *Mānasollāsa*, wherein the importance and necessity of preserving wild life from the point of view of both state revenue and general amusement is stressed again and again. Let me quote in translation a few instances:—

> He (*i e* the king) should preserve the wood, near the town, which abounds in herds of deer and other animals, but is void of ferocious beasts, for his own amusement.
>
> The forest which breeds cheetahs and the one which abounds in elephants are most excellent (assets) The king should have them protected through forest-dwelling people (within his own dominions)

There are also elaborate injunctions concerning the protection of hunting grounds for the king. Mentioning a number of wild creatures by name, the text continues;—

> A forest like this, full of birds of various types and many wild beasts, those mentioned above and others, is worthy of enjoyment being free of danger and being one providing recreation. Such a forest is excellent for the king to chase in. It should be well guarded by the trusted forest-guards of the king Such a game sanctuary should be well marked out—it should be one *yojana* in width, the public should be prohibited from entering it, nobody should be allowed to cut a tree or kill a beast in it, and its boundary line should be marked by cutting the trees on the border all round.

Those engaged in the task of preserving wild life and laying out national parks will find these texts not only of immense interest, but also highly instructive. A thorough examination of them is clearly indicated

The Indian Board for Wild Life was inaugurated in 1952 under the enlightened presidentship of the Maharaja of Mysore, whose love for elephants is deep and whose territory abounds in excellent tuskers. In 1952 I had the privilege of seeing some films shown for the Maharaja in one of his palaces at Mysore, films which had been taken by the Maharaja himself. These showed herds of elephants roaming at will in their natural surroundings, caught by the camera at close range. It was a treat, the memory of which I shall ever cherish.

Reverting to our subject proper we have seen how our forefathers, thousands of years ago, recognized the sterling qualities of the elephant and enthroned it as an object of worship. The Hindu mythology has numerous interpretations of the birth and history of the most popular of its gods, the Elephant-faced God of good luck, but these do not concern us vitally. It is well known that every village in India has some images of this god, with his characteristic elephant-head, belonging to all periods of plastic art in India. And there are festivals when effigies of this god are made in clay in great numbers, painted in gaudy colours, and sold in the bazars.

The history of Indian art starts from the period of what we now call the

Harappa culture (till recently called the Mohenjo Daro or the Indus or Sind Valley civilization), which dates from the third millennium B.C. Among the hundreds of stone seals and amulets there are some that have the figure of an elephant engraved upon them. Those with the figure of a bull on them are by far the most numerous, but those engraved with an elephant come next in number; the rest showing figures of several other animals, including the tiger. These animals were regarded as objects of worship, gods or demi-gods, by the people to whom the seals and amulets belonged. Commenting on them, Sir John Marshall says with reference to the elephant:—

> In Aryan India, however, the elephant appears as Airāvata, the vehicle of Indra, but it is as Gaṇeśa or Gaṇapati—the God of Wisdom and Enterprise and the Embodiment of Good Luck—that he is most widely worshipped.

It may, however, be observed that the representations on the seals show the animal only in natural form, and not as Gaṇeśa or Airāvata. The trappings and rugs of most of these figures indicate that in India man had already, at that early period, domesticated the elephant. It may be added that among the antiquities of the Harappa culture are not only ivory objects but also a part of the skeleton of an Indian elephant and a large fragment of a tusk. They include also "a well-executed copper statuette of an elephant . . . cast in the round." A copper tablet discovered at Mohenjo Daro has on it an outline of a composite animal, half bull and half elephant. Chanhu Daro, another of the Harappan sites, has yielded a terra-cotta toy elephant. All these bits of evidence go to show that the people in that early period were familiar with the elephant and had it for their use.

Scholars have not yet agreed as to the age of the Vedas and their relation to Harappa culture; though references in the *Rigveda* such as the mention of Hariyūpīyā, possibly to be identified with the ancient city now represented by Harappa, may make them more or less contemporaneous with the Harappa culture. In any case, the authors of the Vedas knew the elephant and saw in the rain clouds the flying elephant, Airāvata, the vehicle of Indra, the God of Rain and the Sky. This may have been symbolical, but in the Hindu mythology and iconography, Airāvata actually assumes the form of an elephant. There are also some illustrations of Indra riding his elephant *vahana* (vehicle). It is again significant that the term used for elephant in the Vedas is *hastimraga* which literally means a beast with a limb functioning as a hand. Possibly they were coining a name for the elephant. Later on the adjective *hasti* became the substantive, denoting "elephant." Another similar term is *hastināga*, where *nāga* denotes "serpent," relating to the original name for *Hastināpura* or *Hastināgapura* as found in certain Buddhist texts. Clouds, serpents and elephants are so confused in early Hindu literature that they are often denoted by identical terms.

After the Harappan period there is a gap in history of over a thousand years. But people must have been busy during this time perfecting the technique of capturing and taming wild elephants. Glimpses indicating this are found in the two epics, the *Rāmāyana* and the *Mahābhārata*. In the description of the city of Ayodhyā, names of certain types of elephants are mentioned which shows that a regular *śāstra* (text), later known as *Gaja Sāstra*, was evolved and studied. We find the same terms, *bhadra*, *mandra* and *mṛiga*, denoting different basic types of elephants, mentioned in later treatises on elephant lore, some of which have survived and are known to the scholarly world.

As to the representations of the elephant in art from the period between the Harappan and the so-called historic period in India, beginning with the invasion of Alexander the Great, we have some punch-marked coins and

seals with an effigy of the elephant on them. A remarkable silver medal, now in the British Museum is said to belong to the time of Alexander the Great. On one side of it is represented the Indian king, Puru (Porus of the Greek historian), riding on his stately elephant and piercing with a back story "The Animals"; a very readable chasing him. According to the Greek historians, Porus was defeated and captured by Alexander. Later on Alexander met with reverses and could not proceed. After his return to his homeland, one of his generals, Seleucus Nicotar, who was ruling over the region round Takshaśilā, modern Taxila, came into conflict with Chandragupta the Maurya ruler. Their conflict ended in a matrimonial alliance, and Seleucus Nicotar returned to his homeland with a present of some war elephants from Chandragupta. It is an established fact that Indians were the first to employ the elephant in war and it is from them that the Persians learnt this science and passed it on to the Greeks. The Indian army consisted of four divisions: elephants, chariots, cavalry and infantry. On this account, the army was called the *chaturangini sena*, "an army consisting of four divisions." The heavy artillery of more modern warfare replaced the elephant of olden days. We know of quite a few Sanskrit works on elephant lore; and it is apparent from them that the main purpose in capturing and training elephants was to use them in warfare. The elephant was also a symbol of royalty and was used on festive occasions with much pomp and show. Its use in temple processions is, perhaps, of a comparatively later origin.

The following are some of the most important works on elephant lore: *Hastyāyurveda* of Pālakāpya, *Mātangalilā* of Nīlakāntha, *Gajaparikshā*, *Gajachikitsā*, and others. Somadeva's *Mānasollāsa* has also long chapters on the elephant. We need not go into details as to the contents of these works; it may, however, be pointed out that they contain hundreds of terms and expressions that are peculiar to elephant lore and are not listed in the existing *kośas*. Knowledge of these terms is necessary for the understanding of certain passages in the works of even such well-known authors as Kalidasa, who obviously had an intimate knowledge of the then existing elephant lore. These terms and expressions have, it is said, survived in distorted forms in the language of the *mahouts*, elephant drivers, who have preserved the ancient lore. There was a time when these *mahouts* or *mahāmātras*, as they are known in Sanskrit, were held in high esteem at the royal courts in India. One copper charter of about the 6th century from Madhya Pradesh shows that a group of such *mahāmātras* acted as a council of administration on behalf of a ruling chief.

But works on elephant lore or stray references to it are not so interesting as the mythological legends that were gathering round the elephant during each successive period. The three main religions of India: Brahmanism, Buddhism and Jainism, all made extensive use of representations of elephants. The monuments erected by Asoka and those built after him show the impetus that the depiction of the elephant in art received in an ever increasing measure. The Brahmanical myths, involving elephants, like "Gajendramoksha" and "Gajasuravadha," found artistic expression in the Gupta and post-Gupta period. The later royal patrons of art in the south and in the east also made worthy additions to India's rich sculptural heritage by often depicting the elephant.

In closing, a few examples of this from several periods may be indicated: A half-finished rock-hewn elephant is found on the rock adjacent to one with an inscription of Asoka engraved on it at Dhauli near Bhubaneshwar in Orissa. Also near the Asokan rock inscriptions at Kalsi, in the Dehra Dun District of Uttar Pradesh is an outline of a stately elephant. An elephant occurs on the abacus of the Sarnath

Lion Pillar, adopted by our Government as the State emblem. The other three animals that complete the round are the horse, the bull and the lion. The elephant represents the birth, the horse the renunciation, the bull the *dharma* (law) and the lion the family, of the Buddha. The Buddha is called the Lion of the Sakyas: Sakyasimha.

There is also the symbolic representation of the nativity of the Buddha: the white elephant entering the womb of Mayadevi, the Buddha's mother, in her dream. This is of the Sunga period.

A herd of elephants doing homage to the Bodhi tree is seen at Sanchi, probably of the first century. There is another charming herd of elephants, doing homage to the *stupa* at Ramagrama, Sanchi. And many more decorative elephant motifs appear at Sanchi, Sarnath, Deogarh, Mahabalipuram, Ellore, Mysore, Jaipur, Delhi and other places in India too numerous to mention.

B. CH. CHHABRA

LITERATURE AND IDEOLOGIES

It is heartening to notice that *The London Magazine* which has not appeared since 1829 has resumed publication sponsored by the Chairman and Directors of the Daily Mirror Newspapers. We hope that this "monthly review of literature" will have a highly distinguished career as in the last century when it published some of the best by Leigh Hunt, Lamb, Hazlitt, Keats and De Quincey.

The magazine, as its editor, John Lehmann, emphasizes in the Foreword, aims to be 'a platform" on which writers can "show their skills" and "gain the assurance to become truly themselves." It aims to keep alive and athletic the creative spirit which faces insidious forces The editor further points out that:—

> No "ideologies" are likely to help writers today to write It is the obstinate will to create, whatever form it takes, that must be fanned and fed, like a fire when the rain has been coming down the chimney all night

Contributions, both creative and critical, are invited from England and elsewhere where a faith in literature prevails. All writing except that which puts propaganda before art is acceptable.

T. S. Eliot, who was the editor for 14 years of the now extinct *Criterion*, in a short but to the point message mentions the important functions of a literary magazine:—

> The first function of a literary magazine surely, is to introduce the work of new or little known writers of talent. The second is to provide critical valuation of the work of living authors, both famous and unknown

But it is the third function which mostly draws our attention. The literary magazine should be "in the best sense *international*." It should not only cater to and command the respect of an international reading public but should be aware of what is happening in other countries and in other languages and keep its readers informed of this. On the other side, it is the duty of all those interested in literature to read and subscribe to literary magazines for otherwise the vitality of the world of contemporary arts is greatly reduced. Such an act not only gives financial support but is "a declaration of moral support."

The first number of *The London Magazine* contains interesting articles and poems—two tributes to the memory of Dylan Thomas, a poem by Louis MacNeice and a letter from James Michie; a chapter from a new novel by Elizabeth Bowen; a translation (from the French) of Pierre Gascar's short story "The Animals"; a very readable "Letter from New York" by Harvey Breit; and reviews of recent books.

MUMTAZ MOTIWALLA

ENDS AND SAYINGS

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

Shri K. T. Bhashyam, Chairman of the Mysore Legislative Council, paid a high tribute to the memory of Shrimati Sarojini Naidu at the Special Meeting at the Indian Institute of Culture, Basavangudi, Bangalore, on March 2nd, the fifth anniversary of her death. He saw her as a milestone in the development of the Indian woman from the mediæval ideal of domesticity to the public esteem and activity which were hers in modern India.

The promise of her early poems with their cadence and harmony, lilt and music, had been unfulfilled. She had deserted poetry to fling herself into the vortex of politics in response to the country's call. The loss to poetry had been the gain of the politics of India; she had galvanized the country from Cape Comorin to Nepal. As President of the Congress she had swept through the country like a tornado, carrying the message of the freedom of the Motherland. With her learning, grace and modesty she had combined reckless daring in the country's cause. "Imagine an aristocratic lady held in esteem by millions squatting in a public road and saying: 'If you dare, drive the car over me!'"

Born an aristocrat, she had had to deal with the masses; an autocrat at heart she had had to adjust herself to democracy; an artist to the core she had had to fight against intolerance everywhere. As a statesman she had been tactful and wise, helpful and constructive. She had worked for Hindu-Muslim unity and had almost achieved it.

She had been a very affectionate mother and she had remained essentially the poet, whether in the drawing-room, with her brilliance as a conversationalist and her scintillating wit, or haranguing the crowd from a political platform. She was an example for all, and especially the women of India, to follow.

News comes from the United States on the staggering proportions of the country's mental health problem. The Council of State Governments called the Governors of all 48 states into an unprecedented conference in Detroit early in February to examine the biggest item of all state budgets: mental institutions. Mental patients—700,000 of them—fill half the nation's hospital beds, not to speak of many more who are not hospitalized; and American people are staggering under a tax burden of more than $1,000,000,000 a year to care for the increasing number of mental cases.

These figures, forbidding as they are, fail to convey the human suffering and tragic destruction of home life caused by mental illness. G Mennen Williams, Governor of Michigan, stated that what is most pathetic is that "one in every twelve babies born this year will sometime in the future undergo a mental illness severe enough to require hospitalization."

All this naturally makes us inquire into the cause of mental disease. Psychologists, psychiatrists and investigators into mental ailments devote themselves mainly to the study and consideration of *effects*. In tackling this problem Western materialistic scientific knowledge is not enough. If sincere and conscientious workers would but study and treat their patients with the further understanding that a knowledge of ancient Oriental psychology would

bring them, much help could be given and much suffering avoided. This Eastern psychology teaches that man is none of his instruments, nor all of them put together, but the Consciousness operating through those instruments. Man the Ego, is never "insane" He may have defective instruments, or faulty connections with one or more of them and then we call him deranged or mentally diseased.

Increase in mental illness is a problem facing not only America but all countries to some extent. It is closely related to the unbalanced materialism of our civilization. So great is our ignorance and conceit that we imagine that in this 20th century the human race has reached a pinnacle of progress undreamed of in the past; and we overlook the fact that the whole direction and intent of modern life, as it is lived today, is toward destruction. The main characteristic of our civilization is selfishness; and mental disease is generally signalized by an undue concentration upon oneself. Its cure lies in dwelling upon and practising the opposite.

A divergence from the policy of one-sided education followed by most universities is being attempted by the University of Rochester, which is planning "a sweeping reorganization of its undergraduate educational programme in the College of Arts and Science under a Committee on Student Welfare," reports the *New York Herald Tribune* of February 14th. "The programme is believed to be an unprecedented integration of academic departments with every phase of student life." Dr Cornelius W. de Kiewiet, the University's president, said that the Rochester plan represents a unique and comprehensive effort "to adjust the whole student to the whole environment," and is designed to develop the students' full intellectual, spiritual and social capacities.

It is a hopeful sign that at least one university recognizes that the true academic function is to make education a total process. No doubt some other universities have felt the same way, but the Rochester plan is said to be unique in that for the first time it brings into co-ordination and balance under one administration head and organization all important aspects of undergraduate life. The programme will go into effect in the academic year beginning this September.

Students of Aryan Wisdom who recognize the basic need for reforming the present-day educational system must wish the University of Rochester well. Our hope is that the promoters of this new programme will take into consideration the principles and teachings of the great sages. Their philosophy teaches that each individual is a self-conscious intelligence and works through faculties, some partly evolved and others latent. The primary need is soul education. Plato, among others, as is evinced by his *Republic*, pointed out that education is the lifetime's work of completing the incarnation of the soul into its instruments of body, mind and emotions. The human soul is self-luminous. Its light needs for expression vehicles capable of responding to that light. This is a life-long process and the college should train its scholars to continue their education all through life by overcoming the darkness which surrounds them.

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Bombay, May 1954 Vol. XXV No. 5

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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. XXV MAY 1954 No. 5

"THUS HAVE I HEARD" —

"Of me, if of anyone, it can be truly affirmed that, in me a being without delusion has arisen in the world, for the weal and welfare of many, out of Compassion towards the world, for the good, the weal and welfare of gods and men."

These words were spoken by Gautama, the Enlightened Sage, the Wise One.

In modern times the teaching of Buddha is looked upon as abstruse, cold, highly metaphysical, soulless, stern in its conception of Karma or Justice. It is said that there is no hope, no comfort, no consolation for any one save for the man himself who must seek peace and salvation by striving to realize Nirvana. Buddhism is said to be a religion of pessimism, very prosaic, stressing self-effort to gain redemption — at best a religious philosophy in which penance and prayer are but for the purpose of obtaining salvation — a higher form of selfishness! It is said to lack tenderness, mercy, pity, love. This is not accurate.

It is true that Gautama taught that "Rigid Justice rules the World." It is a hard saying that "A harsh word uttered in past lives is not destroyed, but ever comes again." It is also true that self-immolation — the destruction of *Tanha*, the thirst for earthly life, is recommended for attaining the Peace of the self-less Self. But what is not understood is that the acquiring of the wisdom that leads to the *summum bonum*, demands the practice of Compassion. No Compassion, no Wisdom. One may gain knowledge without Compassion; but not Wisdom, divine and eternal, which leads to the realization of Peace, Bliss and Light. Compassion is then not only the supreme end; it is also the means by which the darkness of ignorance is dispersed; the glamour of world-deception is overcome; the machinations of the egoistic self are defeated; the ugliness of evil is pierced and the beauty of the supreme Unity is perceived.

In the above quoted words of the Master, Compassion is the motive —the good of others and not only of himself. Immediately after his reaching Enlightenment under the Bodhi Tree, he was tempted by Mara not to waste his wealth of Wisdom on the *hoi polloi* but to enjoy the fruits of his efforts in Nirvana. Then it is said Brahma spoke to him, beseeching him to preach to the worlds of men and gods and share with all the fruit of his attainment. And the text says:—

Heeding Brahma's entreaties and moved by Compassion for all beings, I surveyed the world with the Eye of Enlightenment and I proclaimed— Nirvana's gates stand open wide to all.

It was not therefore knowledge but Compassion which was the starting point of his noble mission; and Compassion became his abiding purpose. It was indeed Compassion practised in previous lives (as allegorized in the Jataka Tales) which brought Gautama to seek Wisdom and on attaining Emancipation from the round of *samsara* to renounce living in the Land of Bliss and to accept the "woes of birth" for the sake of suffering, selfish and deluded mortals.

Pity, love, compassion form the very soul of Buddha's teachings— the Pancha Sila, (the Five Precepts,) and the Four Noble Truths about the crushing force of suffering, the healing of human ills rooted in longings, the seeking and the treading of the Noble Eight-fold Path. Without the Virtue of Compassion neither these nor other philosophical truths can be fully or truly comprehended. As compassion grows and deepens insight into philosophical and psychological doctrines also deepens. Buddhistic tradition tells us that, when in his incarnation as Sumedha he had met the Buddha Dipankara, he began the search for ways and means to Buddhahood. "Come let me search the Buddha-making conditions," he said "this way and that, above, below, to the ten points, even to the primary elemental foundation (*dhamma-dhatus*) of all things."

Our modern civilization badly needs this neglected, almost unknown method of gaining true knowledge. We all recognize that knowledge assimilated leads to the acquisition of greater knowledge and that the Mind is the instrument for gaining knowledge. But our civilization has yet to learn that knowledge may grow from more to more without becoming Wisdom, while the practice of Compassion not only makes the heart compassionate but also kindles the flame of true insight. Compassion is like the air we breathe; only a few appreciate its true value, its strength and beauty. As we exhale Compassion we inhale purer compassion and it is the growth of Compassion which can raise us to the Terrace of Pure Truth, Pure Light, Pure Bliss, Pure Life. The prayer of the follower of the Tathagata is:—

"May all beings be happy and secure; may they be happy minded."

SHRAVAKA

WHAT THE WEST EXPECTS FROM INDIA

[**Shri Sunder Kabadi** is an able journalist and is the London representative of the "Express" Newspapers of India. In this survey he is factual and objective and avoids utopian speculations. In his opinion, the present struggle is between two ideologies, not between two nations or two races. But does not this idea indicate that fratricidal civil war will precipitate itself in almost every country when the third world war breaks out? Will it be the *Mahabharata* war on a global scale?—ED.]

The countries which are described with brevity as "the West" hold different opinions on the major issues of our time as well as what should be the Western approach to them. There have been different opinions before, depending on class, religion, politics or individual experience, but what is important about the present ones is that they are in the process of change. The spiritual and psychological effect of two world wars within half a century has been to make people look again at the foundations on which their civilization has been built. The great question is: can a peaceful world be built on such foundations? If not, how and with what, can they be reinforced?

At the present time, what may be called the conventional thinkers, those who have no doubts about where they are going and how they are getting there, are guiding the destiny of the West. But one only has to recall the prophecies made by such men as H. G. Wells, George Orwell, Bertrand Russell and others, to realize that there is widespread uncertainty and apprehension as to the pattern of the future. And responsible leaders like President Eisenhower and Prime Minister Sir Winston Churchill confess, even as they shape the affairs of their countries, that Western civilization is on a razor's edge. One false move and civilization will bleed to death.

Because Western civilization is on this razor's edge there are many voices raised in doubt and criticism as each new step is taken. Should the Germans be rearmed? Should Christian nations build atom bombs? Are not conditions too brutal in Kenya? Is there real interest in the cause of democracy in Malaya or in the price of rubber? Should an attempt to reach a settlement with Russia be made by bringing about a meeting of the heads of the principal nations, or should it be assumed that Soviet Russia is a conspiracy to enslave the world?

It is possible for a nation, like an individual, to become so engrossed in its own ideas that it will not listen to other points of view, particularly if these call for a readjustment in its thinking. This is very likely to be the case if the nation, or group of nations, has for long

held undisputed mastery over the destiny of the world, as has Europe. Even up to the beginning of the 20th century as Sardar Pannikar has observed, the European nations,

in the enjoyment of unprecedented economic prosperity and political prestige,

remained unshakably convinced that they had inherited the earth, and that their supremacy in Asia was permanent and was something in the nature of a predetermined Divine Order.

Sardar Panniker was writing on the theme of "Asia and Western Dominance," but Western dominance did not stop at Asia. The white man was supreme in Africa, in the Far and Middle East, and in Asiatic Russia. Even in the meanest streets of London, Berlin, Paris or Vienna, there was, up to the turn of this century, a climate of permanence, of durability, of self-assurance.

Today in Europe there is a reluctance to look too far into the future, and a nostalgia for the past. There are deep psychological reasons behind the fact that the age of the First Elizabeth is now being endowed with the highest virtues; and that the Oxford Union is taking as a subject for debate the question whether the Elizabethan age is to be preferred to the Welfare State. One of the reasons for this hankering after past glories, real or imaginary, is that few people can see their way clearly into the future —apart from those professional men, like generals and unrepentant imperialists, a few of whom still survive, who are obliged to reduce life to the terms of a struggle for survival in which sheer material strength is the deciding factor.

While the physical and psychological destruction caused by two world wars has contributed to the uncertainty and doubt in the West, the Russian Revolution, the revolution in China and the awakening of Asia have had a very positive effect on Western thought. Europe is no longer feeding itself intellectually and spiritually solely on a European diet, but is beginning to recognize that other peoples and other civilizations have knowledge and truths which they want to share with all who are searching for the answers to their problems.

I would not say that there is conscious realization among thoughtful people in the West that India's ancient heritage has some of the wisdom and knowledge that the West stands in need of in this uncertain period of its history. Statesmen and nations do not consciously set out to influence each other. They influence each other because they are what they are, just as the sun melts snow or lightning strikes a tree. The influence that India is exerting on Western minds is already evident in many spheres; in the manner in which political freedom was transferred to us; in the more tolerant attitude being taken toward colonial questions; in the importance that is being attached, (as the Berlin

Conference illustrated), to talking patiently but firmly with those whom you fear.

This note of toleration comes at a time when the physical power of the Western world is greater than ever. Its physical technique for domination has not deteriorated in the past half century. In fact it has been vastly strengthened.

But despite this development of physical strength, the moral and material ascendency of Europe was finally shattered in India. Since India achieved her independence the very word "imperialism" has become a term of reproach in the Western political and moral vocabulary. This is an outward sign of an inner change. A statesman who continues to uphold the ideals of imperialism—as some of them occasionally do—strikes his contemporaries as a rather ridiculous and forlorn figure.

The Germans, by pushing the "Master Race" ideology to its logical conclusion, finally killed the idea of racial or national mastery. The consequences of this are becoming increasingly evident in the political, religious and moral thinking of the West. What all men of significance subscribe to now is international liberty, equality and fraternity. These ideals, having made some headway in the social and economic affairs of various countries, are now projected as the highest ideals and those that should govern the relations of all nations.

Because this great shift in world outlook, or what the Germans call *Weltanschauung*, has taken place, it enables countries like India to work in harmony in many fields with those believing in this new world concept.

It may be believed in all sincerity, but the world being in a state of transition, the old and the new attitudes are both at work at the same time. The ideal of "partnership" is being substituted for the old idea of colonialism. But what we must regard as the last vestiges of colonialism are working themselves out in the struggles in Malaya, Indo-China and Kenya; and in the shame felt by intelligent men and women when they see people being discriminated against on account of their colour.

In Malaya, Indo-China and Kenya, it must be remembered, the colonial powers do not believe they are fighting against inferior colonial peoples but against Communism or terrorism. Britain, declared the *Observer* recently, is in fact and theory "anti-colonial"

Alone among the colony-owning powers, Britain has given proof that she will voluntarily relinquish her control of dependent peoples when they become ready for self-government. Hence our much-vaunted multi-racial Commonwealth.

It is the multi-racial aspect of the Commonwealth that is Britain's greatest contribution to the cause of Western democracy outside its own historic shores.

Colonialism or imperialism involves the division of the world into inferior and superior peoples or nations. It means the division of the world into two blocs, the white bloc and the coloured bloc; the roots of whose antipathy and antagonism stretch much further back in history than the roots of the struggle between Communism and Capitalism. In such a division, the Russian cause would have everything to gain because it has no history of colonialism behind it and it has challenged the centuries-old ascendency of the imperial powers.

The present struggle is a struggle for ascendency between two sets of ideas, not two nations or two races. Ideas have already proved themselves more powerful on the material plane than the most powerful weapons devised by military science. The great task confronting Western civilization is to live down its historical association with the Asian and African peoples whose good-will, at least, it cannot do without if it is to resist the challenge of Communism peacefully and over a number of years.

All sorts of movements have been started in Britain to promote understanding and good-will between Westerners and Asians and Africans. "There obviously can be no holding down of coloured people because they are coloured," declared the political columnist of a Tory newspaper.

In the British Empire coloured people are being given as much responsibility, in the higher positions, as they can and will take. . . .There must be a way to win the hearts of millions of coloured people in the British Empire and in the world. The most frightening fact in the world today is the criminal encouragement of blacks to hate whites just because they are white. A coloured versus white strife in the world would be worse than the present strife of Communism versus decency.

India can, because the integrity and honesty of her approach to world problems is universally recognized, help the West and Russia to preserve a sense of perspective as they try to prevent their differences precipitating into war. India could, after achieving national independence, have retired into her shell to grapple with her great domestic problems—increasing food production, industrialization, developing social services, eradicating illiteracy —and have left the rest of the world to solve its problems. No one would have blamed her, considering the great tasks that face the country. Instead, Jawaharlal Nehru has brought some of the spirit of India into the counsels of the world, and what India has been able to contribute to the discussion of the complex problems that divide the nations has been appreciated.

When Canada's Prime Minister, Mr. Louis St. Laurent, addressed a joint meeting of the Houses of the Indian Parliament in New Delhi on his recent visit he paid tribute to the rôle India has been playing in

world affairs. Canadians were glad, he said, that Mr. Nehru and other Indians

have found it possible to spare time from their pressing pre-occupations at home to help in the solution of world problems and India has assigned so many able public servants to work in the international field.

What India has helped the world to understand by achieving her national emancipation in a non-violent manner is that the era of world dominion by a single group of nations has ended. It follows that if an enduring world society is to emerge in the second half of this seething 20th century it will be longer delayed if any nation or group of nations continues to aspire to a position of world mastery. With some adjustments here and there—as in the colonies—the nations of the world have to agree to live together *as they are*, with all their good qualities mutually recognized and all their bad qualities mutually tolerated.

We are now in a period when the world is not dominated by one nation or a group of nations. Is this to be merely another interlude, or the new foundation on which world society will be fashioned? Generals and some politicians in the West are heard talking about the West's "mission" to save the world from Communism. Voices are heard discussing preventive wars. Military strategists, like General Van Fleet, write about the need to raise Asian armies so that Asia can "save" itself.

It would be unnatural if such ideas were not heard and if such policies were not pursued in this age of transition. What India can do, and what enlightened opinion everywhere expects that she will do, is to continue in the many ways open to her to foster spiritual opinions throughout the world, by her deeds as in Korea and by her sentiments as at the United Nations. This will act as the greatest deterrent to war. Restraint must eventually come to everyone from within, not through external coercion. There is no other country in the world better able to help bring about restraint through spiritual opinion than India. There is everything in the Indian character, history and culture to enable her to collaborate with other nations who believe in these ideals, and with all people who seek an honest peace, though they often seem to be going down strange paths to find it.

No one expects India to be able to present the world with a cut and dried solution or panacea for the problems that make for war. We know that for some time the fresh young shoots of the new internationalism will be overshadowed and obscured by the decaying foliage of the old order.

SUNDER KABADI

THE TRIPLE WORLD

[The writer of this article, **Dr. Edward Conze,** is a British educationist who describes himself as a Buddhist by religion and an Oriental scholar by inclination, with the *Prajñā-pāramitā* literature as his special field of study. His book on Buddhism which was published in 1951 has been translated into French, German and Italian, and *Buddhist Texts Through the Ages*, an anthology edited by Dr. Conze, was published recently. He has done well to challenge the denial of consideration to (and even the occurrence of) phenomena which transcend physical-plane experience and therefore show themselves unamenable to verification by accepted methods of natural science.—ED.]

The unanimous tradition of the Perennial Philosophy distinguishes three kinds of qualitatively different facts — natural, magical or psychic and spiritual. The constitution of man is accordingly composed of three parts, reality presents itself on three levels, and threefold is the attitude we can adopt toward events.

In *man* we have body-mind as the first constituent, the "soul" as the second, the "spirit" as the third. In the *objective world,* the first level is the body of facts which are disclosed by the senses and scientific observation and arranged by common sense and scientific theory. The second level comprises a great variety of facts which weighed heavily with our forefathers, but have ceased to be scientifically respectable. With some justice they are called "occult," because they tend to hide from our gaze. There we have astrology, or the knowledge of the relation between the position of the celestial bodies and the character, destiny, affinities and potentialities of people. In addition there is the range of the psychic senses, such as clairvoyance, clairaudience, precognition, thought transference, etc., the huge field of myths and mythical figures, the lore about ghosts and the spirits of the departed and the working of magic, which is the ability to cause effects in the physical world by means of spells and the evocation of "spirits." As distinct from this, the spiritual world, finally, is an intangible, non-sensuous and disembodied reality, both one and multiple, both transcending the natural universe and immanent in it, at the same time nothing and everything, quite non-sensory as a datum, and rather non-sensical as a concept. Indescribable by any of the attributes taken from sensory experience, and gained only by the extinguishing of separate individuality, it is known as "Spirit" to Christians, as "emptiness" to Buddhists, as the "Absolute" to philosophers. Here our senses are blinded, our reason is baffled and our self-interest defeated.

The three worlds can be discerned easily in our *attitudes,* say, to cold

weather. The common-sense reaction to it is to light a fire, to wear warm clothing, or to take a walk. The magician relies on methods like the *gtum-mo* of the Tibetans, which are claimed to generate internal heat by means of occult procedures. They are based on a physiology which is totally different from the scientific one, and their name, *a-sad-gtum-mo* (three-veins-meditation-warmth), indicates that they depend on the manipulation of three mystic "arteries" (*nadis*), which are described as channels of psychic energy, but which ordinary observation fails to detect, since they are "devoid of any physical reality."[1] Finally the spiritual man either ignores the cold, as an unimportant, transitory and illusory phenomenon, or welcomes it, as a means of penance or of training in self-control.

Technical progress and scientific habits of thought increasingly restrict us to the natural level. Magical events and spiritual experiences have ceased to be familiar, and many people do not admit that they are facts in their own right. Scientific thought, backed up by experiments and statistics, has to them become the sole and exclusive standard of truth. The Logical Positivists have built a philosophy on this assumption and, as a result of years of their burrowings, English philosophy now presents the picture of a waste land strewn with the ruins of the past. They maintain that magical and spiritual phenomena are not accessible to natural experience, and that therefore they are non-existent and unworthy of serious consideration.

To meet this challenge one should, I think, admit the first part of their thesis, but reject the second. By their own inner constitution the three realms differ in their accessibility to experience, the rules of evidence are by no means the same in all three of them and each of them has a logic of its own. In the infinitude of the spiritual realm not one particular fact can be seized upon by natural means, and the facts of the magical world are marked by a certain indefiniteness, a nebulousness which springs partly from the way in which they present themselves and partly from the uncertainties of their relation to the familiar data of the bright daylight world of natural fact.

Every student of the occult knows that in this field the facts are inherently and irremediably obscure. One could easily demonstrate the lack of unambiguous clarity in the evidence by an analysis of the workings of prophecy, or by showing how for nearly 80 years "psychical research" has striven, in vain, by the quite inadequate methods of natural science, to find one incontestable instance of survival after death. There is no room here for detailed discussion, and I can only state that, while I myself have not the

[1] *With Mystics and Magicians in Tibet.* By A. DAVID-NEEL, p. 205.

slightest doubt about the reality of magical and psychic phenomena, I have never yet come across one which could be established in the way in which natural facts are established. There is a twilight about the magical world. It is neither quite light nor quite dark, one cannot see it distinctly and, when the full light is turned on, the phenomenon vanishes, like a shy beast when you point a torch at it.

In addition it is hard to co-ordinate magical concepts and phenomena with physical facts. To begin with the tribal magic which was revived in recent times in Germany and Japan: What is the relation between magical blood (as "blue blood," "good blood," "Aryan blood") and blood in the chemical sense, or how is the Goddess Amaterasu placed in relation to the disk of the sun? The same difficulty presents itself in psychical research For generations it has been baffled by the mutually inconsistent physical attributes of ghosts. Similarly, apparitions have a reality which is different from that of physical objects, and it is not easy to define how they are related to the persons (living or dead) whom they represent.[2] Likewise in astrology, what is the relation of "Capricornian gloom" and "Leonine conceit" to the constellations Capricorn and Leo? There are literally-minded people who believe that these constellations exert some influence on people by means of rays, or vibrations, or something no less tangible. They forget that in astrology we have ignored the precession of the equinoxes for the last 2,000 years, and that we are nearly one whole sign out now. On January 5th the sun is no longer actually in Capricornus, but in Sagittarius, and so on. In this way we establish the relation between the character of a person in 1950 A.D. and the position of the stars as it was in 50 A.D. Surely all this is very vague, bewildering and unsatisfactory. And yet it seems to work excellently.

Magical space and time are different from natural space and time. In the case of prophecy time does not observe the familiar sequence of past, present and future, but the future somehow obtrudes upon the present. And as to space, it is very difficult to get a satisfactory idea of space in which the spirits of the departed have their being, and that accounts for many of our difficulties in describing life after death. Further difficulties are due to the fact that the natural mind coincides with the physical body, whereas the boundaries are much less neat and defined on many of the psychic levels.

So much about magic. The situation becomes still more desperate when we come to the spiritual Here it is quite impossible ever to

[2] See *Apparitions* by G. N. M. Tyrrell (1954).

establish any fact beyond the possibility of doubt. The Buddhists express this by saying that Nirvana is "sign-less" (*a-nimitta*), *i.e.*, it is of such a nature that it cannot be recognized as such. This is really a most disconcerting thought, though we cannot avoid it. Spirit is non-sensuous, and what sense-data do we have to work upon? In addition, spiritual actions are disintegrated when reflected upon. They must be performed unconsciously and automatically if they are not to lose their bloom. Further, to be spiritual, an action must be unselfish. It is in the nature of things quite impossible ever to prove with mathematical certainty that an action has been unselfish, because selfishness is so skilful in hiding itself, because insight into our motives is marred by self-deception, and, in any case, our motives are so numerous that we can never be sure that we have got hold of all of them. Kant has spoken the last word on this subject when he points out that

> in fact it is absolutely impossible to make out by experience with complete certainty a single case in which the maxim of an action, however right in itself, rested simply on moral grounds and on the conception of duty. Sometimes it happens that with the sharpest self-examination we find nothing beside the moral principle of duty which could have been powerful enough to move us to this or that action and to a great sacrifice; yet we cannot from that infer with certainty that it was not really some secret impulse of self-love, under the false appearance of that idea, that was the actual determining cause of the will. We like then to flatter ourselves by falsely taking credit for a noble motive, whereas in fact we can never, even by the strictest examination, get completely behind the secret springs of action; since, when the question is of moral worth, it is not with the actions which we see that we are concerned but with those inward principles of them which we do not see.[3]

We have here one of the inescapable difficulties of the human situation. All the meaning of life is derived from contact with the magical and spiritual world. Without such contact life ceases to be worth while, fruitful and beautiful. *It seems rather stupid to discard the life-giving qualities of these realms simply because they do not conform to a standard of truth suited only for the natural world.* It is indeed only natural that they should be more inaccessible to natural experience than natural things are. *The reliance on senses and sense-based reasoning is one of the bad habits which bind us to this world; it is one of the attachments which have to be sacrificed when we set ourselves free from it.* There are other faculties in us which reveal that which the senses cannot see, faculties such as faith, mystical intuition, trance and the power of transcendental wisdom, to some extent aided by

[3] *Metaphysics of Morals.* By IMMANUEL KANT, Translated by T. K. ABBOTT (1879), p 33

the sense organs for psychic things which are probably located in the pineal gland, and supported by a mind both trusting and bold. There is something mean and timid about the caution of those who wish everything to be established beyond any reasonable doubt, and to have it inspected again and again by myopic and distrustful eyes. *Lacking in nobility of the soul, the scientific mind has lowered the tone of life everywhere,* and it is rapidly transforming the surface of the earth into one vast slum. The methods of science, mighty and effective though they may be, are useless for the exploration of two-thirds of the universe, and the psychic and spiritual world are quite beyond them. In view of the current prestige of science it is, I think, not without point to state this "obscurantist" conclusion quite clearly, if we do not want to see all the traditional knowledge of the higher life crushed and submerged by the combined efforts of statistician, semanticist and bulldozer.

EDWARD CONZE

GITA

If ever I am to be
rid of arrogance and pride
I might as well begin
to be modest from today.

If ever I am to master
the soft and truthful answer
I may as well begin
to speak softly from today.

If ever I am to be
content in every circumstance
I might as well stop
complaining from today.

If ever I am to keep
my head in spite of sorrow
steady in face of pain
I may as well try to begin.

If ever I am to be
friendly as a tree
compassionate with sympathy
to all that lives

I may as well begin
with a scorpion and a rake
and when shall I begin
to focus my mental powers

to deepen my sense of certainty
if not today? And I must
not judge for judgement
is unjust. Why wait?

If ever I am to be
at all what I'd like to be
I may as well begin.
The end of the wedge is thin.

LILA RAY

THE PREAMBLE TO THE CONSTITUTION OF INDIA: A STUDY

[We publish here an informative study of the Preamble to the Indian Constitution; the writer, **Shri C J. S. Bindra,** an advocate and a Master of Arts, is the Registrar of the Labour Appellate Tribunal of India. It is very necessary that Indians should have the clearest possible idea of the fundamental law on which their Government rests and keep in mind the ideals which their Constitution was designed to serve. Moreover, as Shri Bindra mentions, a Preamble is a "key to the mind of the makers of a Constitution" and this Preamble should be reassuring to all of the framers' *bona fides* and the Indian Republic's commitment to the democratic ideal.—ED.]

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN DEMOCRATIC REPUBLIC, and to secure to all its citizens:

JUSTICE, Social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

India is constituted a Sovereign Democratic Republic, which means that the country is no longer subject to the authority of any monarch or of any other country. Formerly the control of Indian affairs lay with the British Parliament and the King of England was the Emperor of India. The Indian Independence Act, 1947, which was enacted by the British Parliament and assented to by King George VI, and which created the Dominions of India and Pakistan, conceded self-government to both the new Dominions, setting up a separate Constituent Assembly for each. The States, which up to then had been ruled by the Indian Princes and Chiefs, were simultaneously freed from the control of the British Crown, and with the lapse of paramountcy, as it was called, could make their own political alliances. The two Constituent Assemblies were vested with sovereign power to frame whatever Constitutions they thought suited their needs best. This included the right to secede from the British Commonwealth of Nations. The Indian Independence Act came into force on the 15th of August 1947, and the Constituent Assembly of India adopted the Constitution on the 26th of November 1949. It came into force on the 26th of January 1950. This date is observed each year in India

as Republic Day, and the 15th of August is celebrated as Independence Day.

A state is said to be sovereign if it has residing in itself supreme and absolute power, acknowledging no superior. It should be self-controlled within its own sphere, exercising the final power for taking decisions, and be independent of the will of other states. According to Schwarzenberger, it should exercise exclusive jurisdiction over that portion of the globe.

The Constitution of India confers on the Government absolute power to compel obedience to its orders and to punish for disobedience within its territory without reference to any external authority. The Indian Parliament has been vested with the supreme legislative authority, while the President wields the ultimate executive power and the decisions of the Supreme Court are final and binding on all courts in the country. No appeal lies from its decisions to the Privy Council in the United Kingdom since the enactment by the Indian Parliament of the Federal Court (Enlargement of Jurisdiction) Act, 1947, which did away with the jurisdiction of the Privy Council over courts in India. To emphasize the sovereignty of India the Objectives Resolution of the Constituent Assembly stated that India would be a Sovereign Independent Republic. But, independence being an attribute of sovereignty, flowing from it as a matter of course, the word Independent was dropped.

India is, however, still a member of the Commonwealth of Nations recognizing the Ruler of England as the head of the Commonwealth, but that ruler is only a symbol of the free association of independent nations, freely co-operating in the pursuit of peace, liberty and progress, as was accepted at the Prime Ministers' Conference held in London in April 1949. The head of the Commonwealth has no functions declared the Prime Minister of India Shri Jawaharlal Nehru, on the floor of the Constituent Assembly, and the citizens of India owe no allegiance to him. In recognition of this position the Parliament of Great Britain enacted the India (Consequential Provisions) Act, 1949, enabling Indians to continue to enjoy certain special rights in that country though they were no longer British subjects. At the time of the coronation of Queen Elizabeth II, India did not figure in the list of countries that she swore to govern according to their laws and customs, nor was India mentioned in the citation of her titles.

India is a Democratic Republic. Forms of government are classified according to their principal features such as the distribution of power, the nature of the executive, the type of people sharing in governmental functions, and the authority in which sovereignty resides. A government may thus be unitary or

federal, parliamentary or presidential, autocratic oligarchic or democratic, and again it may be a monarchy or a republic.

In a unitary government all power is concentrated in a single central organization with legal omnipotence over the entire country; the local governments are the creations of the central government and act as its agents. In a federal government political authority is divided between the self-governing parts and the centre, each operating in its own sphere of action as defined in a fundamental law. In the parliamentary form of government the executive power is exercised by a prime minister and his cabinet, who are usually members of the parliament and continue to hold ministerial office only so long as their major policies are supported by a majority in the parliament. In the presidential form there is a distribution of power among the principal branches of the government, the executive, the legislative and the judiciary. The chief executive officer is elected and continues in office for a prescribed term irrespective of support in the legislature. Under the autocratic or dictatorial form of government political authority vests in a single individual or an organizing minority, who may capture power and the control of the government regardless of whether it is unitary or federal, parliamentary or presidential, a monarchy or a republic. In an oligarchy political authority is exercised by a few in the interests of a class or a minority. In a democracy a considerable number of the adult population participate in the formulation of public policy, the selection of state officials, the control of the administration and the enforcement of law. In the representative form of democracy, as in India, the people choose their representatives who carry on the government, so that legal sovereignty comes to reside in them rather than in the electorate, which does not exercise any political function by direct vote.

Even the power to amend the Constitution has been placed in the hands of the legislatures in India and not in the hands of the electorate. Thus the political structure of India may be described as federal, parliamentary, democratic and republican; that of the United States of America as federal, presidential, democratic and republican; that of the United Kingdom, unitary, parliamentary, democratic and monarchical; and that of Canada, federal, parliamentary, democratic and monarchical. In India there is also provision for switching over temporarily to the unitary and presidential form, the powers of the High Courts excepted, but essentially the Indian political structure is federal, inasmuch as there is a dual polity, that of the Union at the centre and that of the States at the periphery, each endowed with sovereign power to be exercised in a field prescribed by the Constitution; and the States are not merely administrative units of the

Union Government. Under the Indian Constitution sovereignty is deemed to vest in the people of India. The Preamble sets forth clearly that the Constitution was adopted and enacted in the name of the people of India, though there is no specific mention, as in the Constitution of the Irish Free State, that all powers are derived from the people. It is also emphasized that this Constitution is the voluntary act of the people of India and not an imposition from outside, as was the Government of India Act, 1935. The phrase "people of India" would include such Indians as had migrated to India from the Dominion of Pakistan after the partition of the subcontinent and were represented along with other citizens of their Province, in the Constituent Assembly. The people of India cannot interfere in the day-to-day administration, except in so far as public opinion makes its weight felt in influencing policy, but in the general elections their decision as to who should be at the helm of affairs is final.

The four corner-stones of the Constitution of India as laid down in the Preamble are Justice, Liberty, Equality and Fraternity. Justice is defined by Salmond in his *Jurisprudence* as the harmonious reconcilement of individual conduct with the general welfare of society. Social justice envisages humane conditions of work and living, due safeguards against exploitation and equal opportunities for education and employment. To secure economic justic there has to be a guarantee c enjoyment of the fruits of one labours, of fair wages, of equalit of opportunity and of freedom c occupation and of work. To ensu political justice it is necessary t provide for equality before the la without discrimination on the bas of class or religion, for freedom c association, of speech, of movemer and of religion, and for the right t equal representation in the Gover ment.

Lest there be any doubt as t these, the Preamble expressly la down that the object of the Const tution is to secure to all its citize not only justice but also liberty c thought, expression, belief, fai and worship; as also equality status and of opportunity. Liber of vocation and association has be provided for specifically in Part I of the Constitution, which deals wi Fundamental Rights. Equality b fore the law has not been mention in the Preamble but has be provided for in Article 14. In vie of the diversity of the population India, special stress is laid on pr moting fraternity among all t inhabitants so as to assure t dignity of the individual and t unity of the nation. This is in li with the French Declaration Rights, that men are born free a equal in their rights.

Thus the Preamble to the Cons tution of India indicates the auth ity in whom political sovereign

vests and what objects the Constitution seeks to establish and promote.

There is a close resemblance between the Preamble of the Burmese Constitution and that of India because of the affinity in ideology between the two countries. In the Constitution of the U.S.A. the emphasis is on a more perfect union of the States, on the establishment of justice and domestic tranquillity, and on providing for a common defence and for the general welfare. The people of Eire have stressed the dignity and freedom of the individual and the common good in accordance with the principles of prudence, justice and charity.

A Preamble is, however, no more than a mere key to the mind of the makers of a Constitution, indicating the general purposes for which it is ordained and established. It is neither a source of any substantial power nor does it create any right or confer any power which is not specifically provided for in the Constitution itself. It can be referred to only to clear an ambiguity in the Constitution, but where the provision itself is clear the Preamble cannot be used to give it an interpretation different from its obvious meaning.

C. J. S. BINDRA

FILMS AND VISUAL ARTS

UNESCO has recently published "Films on Art: Panorama 1953," an international catalogue. It lists the titles of some 800 films from different countries with the names of their producers and directors, and where possible the names of distributors. The catalogue brings up-to-date two previous catalogues issued in 1949 and 1950 of films dealing with painting, sculpture, drawing, architecture and applied arts. It should prove helpful to those interested.

The catalogue includes two articles, "Films and the Visual Arts" by Francis Bolen and "A New Dimension in Painting" by Denis Forman. Mr. Bolen discusses the chief trends of the art film in context with its historical background while Mr. Forman states that the artist can paint directly on the celluloid film. For this he will need no camera nor will a host of technical colleagues enbarrass him in his creative process. Interest in this new type of plastic art is spreading but it is still in its most primitive stages and one cannot understand the process from what is said in this short article.

Mr. Forman, however, says:

> New inventions have often allowed the artist to break the shackles of tradition and express himself in a fresh and more fertile way. Secondly, the dimension of movement is so large a part of our 20th Century life that I believe that the artist who can manipulate movements will find it easier to bring his art to terms with his mind. Young painters today have the choice of celluloid or canvas and I for one believe that if they choose celluloid they may very soon forge a new and important medium of artistic expression.

All this is leading to a combining of sound and visual art, which is now being experimented with by Norman McLaren with the "spectre lamp"— a new tool for the expansion of this art technique.

MADAME GONNE-MACBRIDE

THE PRISONERS' FRIEND

[The name of the beautiful Maud Gonne is associated in the public mind with Yeats and the Irish dramatic revival. The courageous part played in the Irish freedom struggle by this "daughter of the gods, divinely tall, and most divinely fair," is inspiringly told here by **Mr. R. M. Fox,** to whom we are indebted for a number of very interesting pen-portraits of his distinguished countrymen.—ED.]

Madame Gonne-MacBride, who died recently in Dublin in her 88th year, represented that phase of revolutionary agitation which flowered around the period of the first world war. During that time leaders in National and social struggles were often intensely individualistic. They were not so much spokesmen of mass movements, concerned with practical questions of what could be done, as men and women who stood out as idealists and romantics. They had the freedom that goes with lack of responsibility, for the world they lived in seemed so solid and assured that no one expected them to be able to change it. All they could hope to do was to blaze against the surrounding darkness. Maud Gonne made a lovely blaze.

In earlier years she was often associated with W. B. Yeats, the tall, young Irish poet with a straggling lock of lank, black hair across his forehead and a cloak flung about his shoulders. Maud Gonne was as tall as Yeats, elegant and breath-taking in her beauty. Passers-by would turn and stare at these two beings who looked as if they had dropped from some strange planet. At the time of the anniversary of the 1798 Rising in Ireland, Maud Gonne joined in a series of commemoration meetings. She loved the turbulence of these gatherings though it seems true that Yeats allowed himself to be dragged into an agitation for which he was temperamentally unfitted.

Earlier still, Maud Gonne had taken part in the Land League agitation when she was a young girl and she claimed proudly that none of the evicted tenants whose cause she took up was left without a shelter. She belonged to a military and aristocratic family but the savagery of the landlords made her throw in her lot with the people. As a girl of 16 she saw some unkempt prisoners, handcuffed and bundled into a cart, being driven to gaol. A small group of women, sad and silent, looked on. Mastering her shyness, she waved her handkerchief and called for cheers. It was her first effort at heartening bewildered people who did not know where to turn. In succeeding years she frequently undertook this task.

A title that she justly earned was that of "the Prisoners' Friend." There were Irish "treason-felony" prisoners who had been in gaol so long that they were forgotten. Some had not received a visit for 10 years when this fashionably dressed young woman obtained permission to see them in Portland. She carried on a campaign for their release, speaking in England, in America and on the Continent. She also founded a journal, *L'Irlande Libre,* in Paris to serve the Irish independence movement.

Apart from her national and humanitarian activities she will be remembered for her beauty, which inspired some of the loveliest verses Yeats wrote. He described her as the most beautiful woman of her generation. She played in the title rôle of his *Cathleen ni Houlihan,* written for her, and might indeed have figured simply as a human projection of Yeats's "Celtic Twilight" period but that she had the will and determination to strike out on a line of her own.

Nevinson, writing of early days, says:—

> With Yeats one naturally associated the name of Maud Gonne. . . .I, like everyone else was overwhelmed by her beauty. It was indeed amazing. I held my breath in adoration. Tall she was and exquisitely formed; the loveliest hair. . . .One thing further I noticed. At the club she sat long silent, perhaps bored by the political conversation, perhaps thinking of Paris, from which she had just arrived. But when the others began asking me questions about the Greek War and the fighting, at once she raised herself and became eager, listening and asking questions with the rest. Then I saw the meaning of that strong and beautiful chin. I knew that her longing was for action in place of all the theorizing and talk so common in Dublin.

She was an intense believer in militancy. Once, when we were talking about the Irish physical force movement, she said: "It is the fighters who achieved freedom for Ireland. Of course the politicians will take the credit. They always do, for they make the speeches and draw up the proclamations. But the people we have really to thank are the fighting men." This was her basic thought, at the back of all the efforts she made to help Irish prisoners in the struggle. Her marriage with Major MacBride, a brave man of action, who arrived in Paris with all the glamour of his self-sacrificing service with the Boer Republic, was understandable. But they were not suited to each other and the marriage broke down, leaving the relationship between herself and Yeats, like that of Dante and Beatrice, one of the world's great stories of unsatisfied love.

In the Labour revolt of the unskilled workers, led by Jim Larkin in 1913, Maud Gonne rallied to his side. She was out of the country in 1916 when the Easter Rising came but at once stood with the resurgent forces. She told a journalist that she hoped her small son

would, one day, become President of an Irish Republic. Actually Mr. Sean MacBride did become Minister for External Affairs in the Government which officially declared the Republic of Ireland.

When the Anglo-Irish Treaty was signed, enacting the Irish Free State, Maud Gonne MacBride accepted this as a breathing space in the struggle and went to Paris, representing the Provisional Government in Dublin. But, as soon as the civil war began, she threw up her diplomatic position and went back to Dublin, joining the Republicans and resuming her life's work as the prisoners' friend.

Week after week she held her meetings on the ruins in O'Connell Street, Dublin, giving news of prisoners. She headed deputations and parades. She arranged for parcels of food and other necessities to be sent to prisoners in the Bridewell or interned in the camps. She comforted relatives and provided an information service. Women pickets she led to Mountjoy Gaol at midnight were hosed by the military guards. Once I saw a policeman jump up on the front of a lorry and tear her dress in an effort to drag her down. She held up the tatters and called upon the crowd to see what was being done to an Irish woman. In fog, mist and rain, her queenly, black-robed figure would head a file of women calling attention to prison treatment.

Camped on the threshold of the gaol, she was absolutely fearless. When girls were arrested for sticking up leaflets, she would hold a meeting, announce that she intended to paste up the offending leaflets, walk across to the ruined shell of the G.P.O., fix her leaflets to the wall and then resume her meeting. Always she struck the dramatic and forceful note. With her great height, her beauty and her single-minded determination, she drew universal attention. She could walk through a police cordon without seeing it but only because she was prepared to be batoned or arrested. When in prison she was ready to go on a hunger strike and force release, dead or alive.

Once I travelled with her to a small country town where her son, Sean, was being tried for Republican activities. What I remember about the journey was not the trial but the way that—all along the route—she was greeted by men and women who reminded her of what she had done for them when members of their family had been imprisoned or victimized. Everywhere she was invited to enter the white-washed cabins to receive hospitality. Her record of service made every journey a triumphal tour.

She left the brilliant social gatherings at which she was a notable figure, the art classes she attended in Paris, to spend her life at the prison gate and, often, to pass through. It was a generous gesture, a scattering of roses on the grey

pavement. In our world of cynical struggle over doctrinaire ideologies it is unlikely that we shall see such a pinnacle of personal sacrifice reached again.

R. M. Fox

MEDICAL SCIENCE AND TRANSPLANTATION

During the present century medical science is supposed to have taken great strides—whether for better or for worse is another matter. News comes from America of a "key advance" that is about to be taken: medical science is on the verge of an era in which skin and other tissues and even whole organs such as glands, hearts, kidneys and lungs will be freely transplanted from one human being to another, living or deceased, and possibly also from animals.

It is reported by the *New York Times* and the *New York Herald Tribune* of 13th February, that a group of specialists from the United States and abroad who took part in a conference sponsored by the New York Academy of Science saw now but one stumbling-block to such transplantation: namely, that the living body rejects transplantations, the transplanted organ refuses to

> "take" and grow and function in the host ... the body protects itself against a foreign substance by the formation of immunity factors, or antibodies, that neutralize or destroy the invading foreign agent.

The conference closed with the discussions of experimental methods for modifying the body's response to transplantations.

It will not take long for any unprejudiced, spiritually inclined and thoughtful individual to see that there is something radically wrong with this practice. Apart from the fact that the natural functioning of the body should not be interfered with by the introduction of foreign agents which it naturally rejects, and that diseases of the body may be passed on in such transplantation; what is a more serious cause for concern is that tendencies, characteristics or weaknesses of a man's character may also be transmitted. Bodily organs are made up of living atoms and cells which carry with them the impresses of the man's or animal's nature. The possible psychic or psychological effects of this practice are being utterly ignored by medical men as well as by vast numbers of lay people easily taken in by any new "feat" made possible by present-day "advanced" medical science.

'Is not a man's life valuable enough to be saved, whatever the means employed?" we will naturally be asked. If such a practice is recommended only because it may be a life-saving procedure, then the problem boils down to the question of the intrinsic value of human life. In other words, it enters the realm of philosophy. Unless a man is philosophical enough to consider, as a working hypothesis at least, the idea of many lives on earth for each soul, there is little hope that he can grasp the philosophical position in respect to this or any similar practice. If the present life is regarded as only one in a long series of such existences, there is immediately seen a higher purpose than mere physical survival, or life-at-any-cost. On the basis of soul immortality, there appears a more important integrity than that of the physical instrument—a higher purity that renders it imperative for the individual to consider the spiritual aspects of any and all medical practices.

NEED FOR A NEW IDEAL OF EDUCATION

[**Dr. M. Hafiz Syed**, M.A., Ph.D., D.Litt., advocates a reform in education which will inculcate a spirit of comradeship and self-sacrifice in children. He firmly believes that the world can be bettered not by "economic measures" but by "a change of heart." And human nature can best be changed by the right education of children.—ED.]

The reform of education for which I plead will affect all types and grades of schools. One result of this will be that sooner or later the distinction between primary and secondary education will disappear and the distinction between preparatory and advanced (college) education will take its place. So long as the former distinction holds good, some secondary school children will be snobbish. I look forward to the day when the spirit of comradeship will dominate all our schools and to a somewhat later day when, as the result of this, the same spirit will dominate the whole community and in doing so will sweep away all distinctions, or at least whatever is invidious and anti-social in distinctions. It is perhaps being too hopeful to dream of either day, but the dream comes and unless it is realized the reconstruction of society on the only basis that is intrinsically sound and durable, *i.e.*, the basis of co-operation and mutual good-will, will not take place.

The way to self-transcendence is the way of self-sacrifice. The spirit of self-sacrifice can be awakened and helped to unfold; and all who wish for a better and a happier world should direct their energies to this. It is the function of the teacher to evoke it in children, but it is a function which not one in a hundred is at present able to perform. For teachers themselves are the products of the very educational methods which have been the chief cause of our troubles, and yet they, and they alone, can change these methods.

If there were ten teachers in the land who knew how to liberate the spirit of self-sacrifice in their pupils, and if each of these ten could imbue with his ideals and his enthusiasm some who would become teachers of the next generation, and so on in geometrical progression from generation to generation, teachers would in due season transform the face of society. But until the number of true, inspiring teachers grows from tens to hundreds, and their followers to thousands and tens of thousands, the regenerative influence will not be widely felt. And if this does not happen the canker of selfishness, individual and collective, working as a rule slowly and insidiously, but in some cases swiftly and violently,

will thwart and nullify even the beneficent influence of a few.

If Russia under Communist rule has proved nothing else, it has at least proved that the attempt "to improve the world by economic measures" is only the way to ruin, not to reform.

Indeed, it may be doubted if better food, climate and economic conditions can much improve human nature. These can, it seems, only modify the environment and in doing so give men fresh opportunities for self-improvement—or the reverse. If the world is to be improved, human nature must be improved—for what do we mean by "the world" but the world of men and women? An expression for the improvement of human nature is "a change of heart." But if human nature is to be improved, its own latent potentialities for good must be awakened while it is still possible to do it; and this can best be done by right education of children.

A change of means in education should be accompanied by a change of heart. The change of means should, however, be gradual, for were it sudden, violent and on large scale, it would, through its tremendous and premature dislocation of the existing system, bring undesirable results.

> . . Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

If we cannot obey this precept to the letter we can at least try to be faithful to its spirit. Life will always take precedence over the means of living, and the means will owe such value as they possess to the fact that they are means to an end which is higher and beyond them. This is an answer to those who hold that an inner change of heart does not count and that outer economic measures alone can improve the world. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Added not by any super-natural agency but by the working of natural law. For the supreme end of action controls and disposes in due order all the hierarchy of means and ends which lead to it. And though, things being as they are, a man may seek the kingdom of heaven and yet lack food and raiment, if all the world were seeking the kingdom of heaven there would be such peace, harmony and good-fellowship and such a readiness to co-operate amongst men, that there would be an abundance and an equitable distribution of food and raiment and other means of living. All economic problems would be solved.

Divorced from intuition, reason is at best a poor counterfeit of itself Antipathy to intuition carries with it antipathy to idealism, which is in the sphere of purpose and action what intuition is in the sphere of cognition and thought. Hence the cynicism of the typical rationalist Nothing is easier than to flout ideal-

ism in the name of reason, and nothing is more certain than that the latent idealism of man's heart will avenge itself on those who flout it, if they happen to be zealous reformers, by compelling them to become idealists—for what is fanaticism but idealism turned upside down and gone mad?—without their knowledge and against their will.

Hence if a durable social structure is to be built, a change of heart must prepare the way for it. The spirit of comradeship, of fellowship in devotion to a high ideal, must diffuse itself throughout the world. As it diffuses itself, however slowly, there will be healing in its wings; and, one by one, our troubles, difficulties and grievances will all melt away like mists before the rising sun. In every sphere of man's social activity it will make for co-operation rather than for competition, for good-will rather than for ill-will, for peace rather than for strife. The spirit of fellowship will blunt the sharp edges of separative distinctions, and go far towards affecting them: for under its influence the aristocrat and the plutocrat will begin to learn that pride, however concealed, is littleness. It will level down the monstrous inequalities of wealth, which are so potent a cause of social unrest. Under its influence the millionaire will realize that he is a social anomaly, a cancerous outgrowth on the body politic and that the best thing he can do for himself and his country is to commit economic suicide. In trade it will make profiteering impossible, and promote fair and honourable dealings between producers and merchants, between merchants and retailers, between retailers and consumers. In industry it will make for co-partnership between employers and employees, and for a voluntary limitation of profits on the part of the former. In politics it will make corruption impossible and heal the bitterness of party strife. In religion, which is the most fruitful cause of anger and unrest, it will make for tolerance and charity, and so prepare the way for co-operation in the service of the Most High.

But you cannot change human nature. "Men will be greedy, selfish, self-indulgent and quarrelsome to the end of time." So the cynic and the pessimist will protest; and one would imagine from the way they talk, that they know all about human nature, that they had examined all its limitations, gauged all its possibilities and fathomed all its mysteries.

What is essential in human nature cannot be changed. If this is what the pessimists mean they are right; but this is not what they mean. Human nature as such, human nature in its totality, cannot be changed. Nor should it be changed. It should be set free to evolve itself, to transcend itself, to realize its infinite potentialities and ideals.

The average adult cannot be looked upon to rebuild this ruined

world. He is the victim of long years of dogmatic direction towards false ideals enforced by compulsion and repression. But the young and impressionable child, if rightly educated, could most certainly usher in a better and happier world than the present one.

Distrust of human nature will never give us a new world. Faith, and faith alone, can build it—faith in the infinite possibilities of the new-born child; faith in the transforming, or rather in the liberating and stimulating influence of education; faith in the meaning and purpose of man's life and in the wonder and the glory of the world; faith in the magnetic power of the ideal; faith, above all, in the orientation of man's heart towards truth, beauty and love, and in the child heart which is father to the man. It is not where statesmen deliberate or where anarchists hatch plots nor in the counting house or the market-place; not in the laboratory or the factory; on the platform or in the pulpit; it is not through the press or on the stage that the foundations of the new world are to be laid; it is where latent ideals wait to be realized—it is in the nursery, the home and the school that they should be laid.

M. HAFIZ SYED

GOD AND MAN

Materialists deny the existence of God. But God has ceased to exist for most Theologians also. Ralph Tyler Flewelling points this out in his article "Theological Panic: God is Dead!" in *The Personalist*, Winter 1954. But the exact date and circumstances of the Divine demise are most uncertain. Some believe that God passed away in the days of Abraham, others believe that he died in the time of St. Paul, or Calvin, and so forth. But the sad fact is that man needs "God" today; and so an "enervated world awaits a manifestation of Divine power." No patchwork theology can solve this problem, Mr. Flewelling says:—

> To recall the truths and stratagems of yesterday and attempt the revival of the experienced assurances of other days in order to meet the crises of today will not be enough

Not unless man has the right key to interpret these. First of all, man must be aware of the living presence of Divinity. And Mr. Flewelling is emphatic on this point. He glimpses in the strife and rubble of this world

> a reality more enigmatic even than the problems of evil the presence of a living Spirit co-operating with all men of good will.

He sees this reality in the devotion of loving hearts, in events like Gandhi's dying prayer for his murderer and in Albert Schweitzer's dedication to a noble cause. He is convinced that:—

> If He is a Living God, He must express Himself to living men through the medium of life rather than by dead phrase or formula.. For any age the all-important truth is "He speaketh, not spake" "Those who do His will shall know of the Doctrine."

MUMTAZ MOTIWALLA

NEW BOOKS AND OLD

IN THE GARDENS OF ARVÈDE BARINE

[The authors of this article discuss the genius and charm of the prolific French writer, Arvède Barine. Her deep intelligence and intuitive mind together with her wide reading of eastern and western philosophies and literature enabled her to write fascinating books on various subjects. The two wars had silenced her fame but recently she has received notice and the authors hope that "readers of *The Aryan Path* might care to take part in this revival and to roam about in her various gardens."—Ed.]

During the Nazi invasion we were sheltered in the home of a friend in the hills. On a shelf was a row of books by her grandmother: Arvède Barine. Long ago, they had seemed to us "Jardins à la Française," and it had been a delight to roam about in them as in a garden; would they still attract, could we enjoy them once more?

Books published during the war and "allowed" by the *censure* were better left unread; then, one reread the classics for they did not deceive. But Arvède Barine's books, we found, had not grown old, their charm had not faded. Her clear style, tool of a deep intelligence and of a healthy mind full of womanly intuition, had lost none of its fascination. Understanding and indulgent towards human weakness, brilliant and sarcastic towards untruth, Arvède Barine had the rare gift of handling deep subjects with a light touch.

Her historical studies, *Louis XIV et la Grande Mademoiselle, Madame, Mère du Régent, Bourgeois et Gens de Peu*, etc., had attracted many readers when they appeared early in this century. Under old-fashioned garments and solemn attitudes, Arvède Barine had the ability to discover the secrets of human hearts; and her studies are as enjoyable as modern psychological novels. Her erudition was great, her modesty and discretion greater. It is not her heroes and heroines that one follows most eagerly, it is her own insight, intelligence, tact and originality. When we read her chapters on the horrors of war, centuries are abolished, her political commentaries could have been written of today as the following translated paragraph shows:—

> The last but not least fault of that "regime absolu" was to launch the country into the most harmful politic, one of moral uniformity. In the name of uniformity, Louis XIV suppressed "L'Edit de Nantes": a good Frenchman had to follow his King's religion. One century later, in the name of moral unity, "La Terreur" beheaded Frenchmen who were not virtuous in the same manner as Rousseau and Robespierre. The reader can . . . count the acts of oppression committed during the 19th and 20th centuries, in order to give the country, uniformity, . . . which means intellectual death. In politics, religion, art, literature, in everything in fact, diversity is life.

In *Portraits de Femmes*, Arvède Barine gives us a vivid image of Jane Carlyle, of George Eliot and others.

In *Princesses et Grandes Dames*, she paints a colourful image of Christine, Queen of Sweden, who knew Greek and Hebrew, and was as learned as an old "savant" and as despotic as a young tyrant. At dawn she would discuss philosophy with Descartes and later with the same ease talk with Bochard, the orientalist; then have one of her lovers assassinated!

In *Poètes et Névrosés*, Arvède Barine's clear, healthy mind deals with the complicated, tormented souls of Ernst Hoffmann, the German author of *Fantastic Tales*; De Quincey, the opium smoker; Edgar Allan Poe; and

the at times insane French writer, Gerard de Nerval, who in his *Voyage en Orient* describes his trips in the near East, who was attracted by religious problems, believed in reincarnation and whose novels treated of the law of Karma.

When Arvède Barine's book, *Essais et Fantaisies* appeared, interest in dance, folklore and fairy-tales was not as keen as now; she was ahead of her time. A recent article by Verrier Elwin in *Vigil*, reminds us of her chapter on "Dancing"; to translate:—

> What instinct does one find in the origin of dance? The instinct of *number*, there is in us a natural attraction toward number, the result of the instinctive effort of humanity toward Beauty, number is at the origin of the different arts.. Without number, no order, without order, the universe would be chaos . .Old legends, ancient songs show us Poetry, Music, Dance, standing round the cradle of all races

Lately also, Prince Ghika, in his book *Le Nombre d'Or*, attached a great importance to number in all manifestations of art. Those ancients who built pyramids and temples, and the cathedral builders, observed the law of numbers, handed down to the latter by the Free Masons.

Walking slowly through Arvède Barine's "French garden" of writings, we discovered among her *Essays* another garden; an Oriental one! We had not noticed it before since the East had not yet become our spiritual motherland *Les Mémoires d'Une Princesse Arabe*, takes us to the court of Zanzibar! A young Princess, daughter of the Sultan and one of his hundred wives, elopes with a German merchant and spends most of her life in Hamburg, living as a *petite bourgeoise*; she writes in her *Mémoires* —

> I left my motherland an Arab from head to foot and a good Mahomedan; what have I become? A bad Christian and hardly half a German

She ventures to come home to Zanzibar, but she is unhappy there also, and returns to Germany. After analyzing these curious *Mémoires*, Arvède Barine, not suspecting that Mohamedan women's emancipation was not far off and that Asia would soon awaken, judges rather severely the Arab mentality.

Unhappily misunderstandings are not only due to conflicts between East and West. In Europe different countries are separated by deep moral gulfs; in small villages, near neighbours are enemies for generations; in social life, old friendships are destroyed by antagonistic ideals; in families, brothers are enemies; and how many married couples of the same race and breeding develop mutual life-long hatred, as in Strindberg's dramas.

A book, *Japanese Fairy Tales*, published in Tokyo, is studied by Arvède Barine with deep insight. She anticipates what Rabindranath and Abanindranath Tagore wrote on the same subject much later; the first in his introduction to *Thakurmat Jhuli* (Grandmother's Bag of Stories), see the *Visva-Bharati Quarterly* (April 1952); the second in his collection of *Nursery Rhymes*.

Genji, the famous novel written in the 10th century by the Court Lady Murasaki, attracted Arvède Barine; she calls the hero a "Japanese Don Juan" and writes:—

> In that novel, as far as ideas and feelings are concerned, the likeness to our European 19th century is much more striking than to our 10th century

Interested by Chinese thought Arvède Barine analyzes a translation of *Li-Ki, or the Rules of Ceremonial* We translate some of her remarks:—

> It is an original work, full of flavour because through the dry heap of ceremonia one follows the thought of a strong genius it was the inner shrine of the moral mar that Confucius was aiming at, with all those regulations about how to blow one's nose and how to sneeze He had already grasped the law of association of ideas.

In *The Soul of Ants, an Essay on Animal Psychology*, Arvède Barine inspired by the books of Sir John Lubbock, studies these insects carefully.

It is proved that, like men, they don't practise fraternity; they strangle their own species in the nest, as well as different ones.

In principle their government is monarchic, yet, it has been proved that as soon as they have tasted a republican regime, they don't want any other; this fact will bring them much sympathy, but also, I fear, many enemies. [This hint is very characteristic of Arvède Barine's humour.]

The ants possess the mental faculties which enter into the making of a soul; so they have a soul, a small one, proportionate to their physical means; a shortened and weakened image of our own soul. Man and animals are thus on the same ladder; is the distance that separates them immeasurable?

These lines reminded us of a meeting, in the desert round Oodeypour, with a noble Rajput (dressed as if he had stepped out of an ancient miniature). Every morning, bending over some forlorn ants, he had brought them food, a living image of India's love for animals; he believed also that they had a soul.

Biographies are among the most complete works of Arvède Barine. For the one of *Saint François d'Assise* she translated *The Legend of the Three Companions*, a rare Latin manuscript written in 1246 in a monastery where the Saint was staying. His deep love for nature, his fraternity with animals, his poverty, place St. François very near the true Indian Sannyasi. Also there was some likeness between his youth and that of Prince Siddhartha. Ere becoming an ascetic, François had been a wealthy, spoilt young man. His first meeting with misery, when a beggar entered his father's home, had influenced him for life, prompting him to abandon his family and to become a monk. One cannot help thinking of the *Lalita Vistara* describing the future Buddha leaving the palace after his first meeting with old age, illness and death.

In this oriental garden of Arvède Barine are there some Indian flowers? Yes, in her biography of *Bernardin de Saint-Pierre*. Many have read his tropical novel, *Paul et Virginie*, translated in many languages and over which many generations have shed tears; but few people, nowadays, have read his *Chaumière Indienne* written in 1791. In it a group of English savants undertakes to write an encyclopædia; each one of them starts for a different country in search of Truth and carrying a list of 3,500 questions! The most learned one goes to India, collecting on the way 90 huge bundles of rare books. He discusses with Jewish rabbis, Protestant ministers, with Catholic doctors and members of 24 French and Italian Academies. He meets Greek *papas*, Turkish *mollahs*, Arab *sheiks*, Parsis; he comes across Armenians, Persians—and at last, Indian *pandits*! In raptures, to be loaded with so many Truths, the Englishman intends to go home, when all of a sudden he discovers that his knowledge and books provide no answers whatever to the 3,500 questions! Desperate, he consults a famous *brahmin* who tells him that, though *brahmins* know everything, they do not say anything. Happily a severe storm obliges the Englishman to seek shelter in a *pariah* cottage. In one short hour the poor *pariah* teaches him more of Truth than all the *pandits* had done during several years. This *pariah*, of course, could neither read nor write; his wisdom came from studying Nature with his heart, not with his mind!

Ending our wanderings, we will meditate under the *pariah's* guidance. Between the two wars, the ashes of silence covered Arvède Barine's fame. Most of her books were out of print. Lately some ashes have blown away: an article has appeared about her books; the radio had a lecture on them. Readers of THE ARYAN PATH might care to take part in this revival and to roam about in her various gardens....

A. KARPELES AND C. A. HOGMAN

GREEK AND ROMAN VIEWS*

This is a book for which it would be difficult to find the right place in a library. It deals with so many subjects that the puzzled owner would not know whether to put it amongst the works on psychology, on comparative religion, on philosophy or on Græco-Roman history. The author has been entirely honest with his reader from the very start and warns him in the title what to expect: *The Origins of European Thought about the Body, the Mind, the Soul, the World, Time and Fate.* If the reader is still in any doubt about what he is in for, the first lines of the preface will remove that doubt:—

> What is the nature of the mind? What are its processes? What is the soul? What is the nature of life? What happens at death and after? What is the significance of the body and of its various parts in men, in animals, in plants? What is the form of the world and how did it originate? By what forces and what means are human destinies determined? What are universals? What is time? This book began in an attempt to discover the earliest answers of the Greeks and of the Romans to these fundamental questions.

The reviewer confesses that at this point he became alarmed at the thought of what he had somewhat light-heartedly undertaken—to give an opinion about a book which he now found provided the Greek and Roman answers to all the questions man has been asking, ever since he was first capable of wondering at the miracle of his own existence. Not to a single reviewer should such a work as this have been entrusted but to at least six, a team that would have to include a theologian, an anthropologist, a psychologist, a classical scholar, a philosopher and a medical man. And alas, the reviewer who had undertaken this task possessed the qualification only of the last and the least important of this suggested team of critical talent. How was it possible for him to carry through such a formidable task?

An hour's further reading, however, removed some of his feeling of inadequacy but by no means all of it. Professor Onians is a scholar and a brilliant one at that. He is Hildred Carlile Professor of Latin in the University of London and his book is a work of immense erudition. But clearly it was written for men of that scholarly type and not for semi-lettered seekers after truth such as the reviewer is. Despite the publisher's blurb on the dust jacket this is *not* a book intended for "the plain man who would penetrate into prehistoric times and the beginnings of our civilization." The reviewer happens to be that plain man and he can assure the publishers that this book is far too learned a one for such as he is. It is a book addressed by a scholar to scholars.

And that explains why its field is so wide that it embraces the whole range of human thought. The scholar resembles the swallow in that he is swift of flight and beautiful to watch. He swoops down with superb skill on a subject, touches it lightly, then disappears again to do it somewhere else. The scholar differs from the seer in that he deals only with the surface of things and never penetrates into their depths. For that an entirely different type of man is required, with gifts so different from those of the scholar that they are almost of an antithetical nature, and nowhere is this essential difference between the *pundit* and the thinker brought out more clearly than in the *Bhagavad-Gita.*

Is this an unfair review? Perhaps it is, for the author has nowhere put forward a claim to answer the funda-

* *The Origins of European Thought about the body, the Mind, the Soul, the World, Time and Fate* (New interpretations of Greek, Roman and kindred evidence also of some basic Jewish and Christian beliefs.) By RICHARD BROXTON ONIANS (Cambridge University Press xviii+538 pp 2nd edition, 1954 50s)

mental questions with which he starts his preface. All that he has really promised to do is to tell us how the ancient Greeks and Romans dealt with them and this promise he has fulfilled admirably.

This book represents thirty years' work and it includes researches on Fate for which the author received the Hare Prize. The fact that a second edition has been called for is sufficient to show that the importance of this book has been widely recognized by those who are far more competent than is the reviewer to assess its merits.

KENNETH WALKER

The Future Poetry. By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 406 pp. Paper: Rs. 10/- and Cloth: Rs. 11/8)

This is in substance a reprint of a series of articles which appeared in the *Arya* nearly 40 years ago. The occasion was Dr. Cousins's *New Ways in English Literature*: but what was begun as a review spanned ultimately into a leisurely sequence of 32 chapters.

After his return to India in 1893, Sri Aurobindo had lost to some extent his contact with the living current of English poetry. Dr. Cousins's book was a welcome eye-opener, and provoked Sri Aurobindo to follow the new trends in English poetry and to evaluate some of the new powers in the world of poetry —A.E, Carpenter and Yeats, for example. But behind these poets lay the weight of a tradition dating back to the Anglo-Saxons, and even to the poets of ancient Greece and Rome. Besides, there was the invisible pull of the future. All our yesterdays have led up to the present: and the present, in its turn, must press on to the far horizons of the future. To assess any living thing aright, it is necessary to take account of its origins as also of the possibilities of its future development. This is why, although the starting-point is Dr. Cousins's book, Sri Aurobindo's "review" becomes in effect a survey of the origins and general course of English poetry and a forecast of the "future poetry," an evocation of the noon-day Sun already heralded by the first clear streaks of the present dawn.

Being both a poet and a Yogi, Sri Aurobindo has seen the story of English poetry and the development of the arts of poetry itself as a continuing process, striving increasingly to achieve the ideal of soul communicating with soul, leaping as it were over the meddling instruments of word, sound, imagery and rhythm, or rather transforming them into a quick and infallible engine of transmission. *Mantra* is the key-word here: for at its purest and most inspiring poetry approximates to the *mantra*; and Sri Aurobindo feels that *mantric* poetry will be the natural, even inevitable, consummation of the now obscure urges in present-day poetic experiments. Sri Aurobindo deduces from the increasing global sweep and intrinsic strength of the English language that such *mantric* poetry may very well be achieved first in the English medium.

Such is the central thesis: and it is presented with the luminous argumentation and overwhelming elaboration characteristic of the writer. *The Future Poetry* is literary history and comparative criticism rolled into one, and it fuses the elements of scholarship, dialectic, vision and prophecy into a deeply stimulating and satisfying work of prose art. It may be added that, since the thesis was outlined 40 years ago, we have seen the first harvest of the "future poetry" in works like Mr. Eliot's "Four Quartets" and much of Sri Aurobindo's own later poetry.

K. R. SRINIVASA IYENGAR

At the End of a Road. By CLAUDE HOUGHTON. (Hutchinson and Company (Publishers), Ltd., London. 239 pp. 1953. 10*s.* 6*d.*)

Perhaps the ultimate wisdom of the human kind is crystallized in the maxim: *Become what thou art.* But Mr. Houghton's Basil Ashe tries to become what he is *not* and suffers accordingly. Like all Mr. Houghton's novels, *At the End of a Road* is in effect a parable.

Set in a minor key, the theme might be pregnant with the possibility of illuminating the dark places of our lives. But there is a melodramatic element in Mr. Houghton which causes him to make of Basil Ashe a "special case" rather than a reflection of the universal predicament. Ashe is alleged to have been an "intelligent, vital, tautly-strung man, with voluble hands and features responsive to every thought and emotion;" but by the time the novel opens he has willed himself into becoming a master-crook who believes that decency and culture are synonymous with decadence One recalls Rimbaud's adventures; but the story of Rimbaud is credible and significant, whereas Basil's is neither. As a maniacal crook he may convince; but as an intelligent man who has willed himself to become a crook, no. Sara, his wife, is more sympathetic; but even she suffers from Mr. Houghton's habit of overpainting his subjects. Although "hers was the kind of beauty which is fully appreciated only by artists," several of her husband's fellow-crooks seem sensitive to her tangible charms as well as to her entity as a person. And vaguely sympathetic though she is, one doubts if even filial piety would have induced her to marry Basil's money in the first place, let alone remain faithful to it for so long after she had surmised its source.

In spite of all this there is a great residue of worth in the book. Mr Houghton has gusto, wit and narrative power. He should be forcibly ejected from the West End of London—wherein he so manifestly loves what he so brilliantly castigates—and compelled to eke out his days in rural monasticism. He would then write the novels of which he is capable. He might even learn to become what he is.

J. P. HOGAN

[Our esteemed friend, Mr. Claude Houghton, was shown this review in case he wished to comment upon it. He writes: "Why does Mr. Hogan assume that one lives where one would choose to live? 'Rural monasticism'—with Mr. Hogan—would be Paradise Regained."]

God and the Universe. By HOLGER CHRISTIAN LANGMACK. (The Philosophical Library, Inc., New York. 173 pp. 1953. $4.75)

This book is indeed a tragic proof of how desperately the West needs the "soul satisfying philosophy of the Aryans." It shows that however earnest and well-intentioned one may be, if his basis for thought is the narrow materialism of western science and theology, he can never understand life—and in trying to explain it he can only produce a monster of the mind.

On page 14 Mr. Langmack questions:

> Who created God? We have just seen how God created "the Heaven" (justification of duration) and "the Earth" (chance for change) but who knows if there really is a God If so, who created Him? These are important questions . .

But Mr. Langmack does not answer them.

E. P. T.

A Challenging Decade: Bengali Literature in the Forties. By LILA RAY (D. M. Library, Calcutta. 128 pp 1953. Rs. 3/-)

The author is a connoiseur of literary values. Her present book, is in the nature of a number of footnotes to the history of Bengali literature in the forties. With remarkable sensitivity to the challenge of "the most critical period in the history of Bengal within living memory" (to quote from the Preface, contributed by Shri Prabodh Chandra Sen, Rabindranath Professor of Bengali literature in the Visva-Bharati University) and to the response of the writers, old and young, men and women, thereof, she has given a dispassionate, critical estimate of their works. The overall survey shows, however that "Bengali literature has gained in depth, seriousness, passion and intensity." The short story has undergone a remarkable development; numerous forms both in poetry and prose have been experimented with; regional, sociological and epic novels have been successfully attempted; the personal essay is now "a tense, subtle and elastic medium for thought," and a new category of light satirical verse has been created. This much on the credit side; on the debit side she places the absence of a group of iconoclastic young men of the stature and vitality of the *Sabuj Patra*, the *Kallol* or the *Parichaya* groups of the twenties and thirties. "This does not augur well for the future and is causing much concern," concludes Shrimati Lila Ray. Her almost poetic style has endowed the brochure, which is largely made out of her monthly notes in *The Indian P.E.N.*, with the readability and enjoyment of a romance, indeed.

M. G.

Hieronymus Bosch: With an Introduction and Notes. By R. H. WILENSKI. (The Faber Gallery. Faber and Faber, Ltd., London. 24 pp. 1953. 3*s.* 6*d.*) Received through the courtesy of the British Council.

This beautifully printed book presenting excellent coloured reproductions of some of the paintings of the little known Belgian artist, Bosch (*c.* 1450-1516) is one of a praiseworthy series. In his excellent Introduction, R. H. Wilenski writes that Bosch

> has been hailed as precursor of the 1912 Surrealists [and] of the Neo-Surrealists of the 1920s and 30s who exploited Freudian . . fears and sadisms . . .

That Bosch was a remarkable painter there is no doubt—but what he tried to convey through his extraordinary symbolism is rather obscure. Wilenski's biographical data and comments make study of the pictures more interesting. In themselves, they incline one to the impression that Bosch's mind was strongly affected by both the ecclesiastical and the secular degradation of his day; that he painted warnings, using partly Biblical images and partly his own imagination, and, possibly, impressions received from the astral light, the Sidereal Light of Paracelsus. His work is refined and intellectual, not at all gross or sensuous, in spite of his subjects.

E. P. T.

The Golden Book of Bible Stories from the Old Testament. Selected and Arranged by ELSA JANE WERNER. Illustrated by FEODOR ROJANKOVSKY. (Simon and Schuster, Inc., New York, and Putnell and Sons, Ltd., London. 124 pp. 1953. 10*s.* 6*d.*) Received through the courtesy of the British Council.

Beautifully brought out with profuse and imaginative illustrations and a very

readable type, the book on first sight makes one rather hopeful. But as one turns to the first page and sees "God," a bearded, old man in the midst of his six-day creation, one is disappointed. Proceeding, one reads that the "Lord God"—"sitting on a throne lifted up on high" said this and commanded that, favoured this one and punished that one. And then one wonders if it is wise to give such an anthropomorphic conception of God with this too literal rendition of the Old Testament stories to young minds. But this is the fault common to most, if not all, children's books on religious themes.

Elsa Werner has selected the stories with discrimination and omitted such parts as are not at all suitable for children. Among the psalms, she has included the beautiful ones attributed to David and these are touchingly illustrated. She has rendered the stories in a simplified but interesting manner. The story element is kept well in view but one feels that greater emphasis could have been laid on pronouncements such as the following:—

> For the Lord does not see as man sees; man looks on the outward appearance, but the Lord looks at the heart.
>
> Be strong and of good courage. . .Do not be afraid and do not be dismayed, for the Lord your God is with you wherever you go.

MUMTAZ MOTIWALLA

A Speculation in Reality. By IRVING F. LAUCKS. (The Philosophical Library, Inc., New York. 154 pp. 1953. $3.75)

Psychical phenomena are as old as man but their scientific study is of comparatively recent origin. Once one has become convinced of their reality it is hardly possible to consider them less than a challenge to modern scientific thought. But there are what one may call superstitions even in science and men of science cling tenaciously to them. Thanks to the discoveries of the last few decades science has lost much of its dogmatism and is now adopting a more conciliatory attitude toward the claims of the psychic. Materialistic explanations, however refined they may be, do not fit in. These phenomena demand a reinterpretation of existence and Mr. Irving F. Laucks offers his own.

Mr. Laucks informs us that his extensive technological practice had first led him to thorough materialistic convictions. But as his knowledge of psychical phenomena grew the untenability of his views became clear to him. Convinced as he is that only a new interpretation of Reality, in its chemical, biological and mental aspects, can find an answer to the riddles of psychic manifestations, he sets out upon this difficult task with much acumen and understanding. No doubt great metaphysical questions: the nature of matter and mind, the reality of the unseen world, the communication of the living with the dead and a host of others that have baffled human intellect and imagination from times immemorial, are here involved, and it will not be possible always to agree with what the author says on these tricky issues. But it is refreshing to find in the West—with all its development of medicines and destructive warfare, with all its immense advance in technology and physical science—a growing awareness of "the many indications that this world is only a 'shadow-world' composed of shadows of events and reactions in the real world or universe." The author also seems to realize that once the conviction of the reality of the spiritual world gains ground in human consciousness, the victory is then surely ours against the forces of Atheism and Communism.

Mr. Irving F. Lauck's book is a stimulating work on a topic of perennial interest.

S. VAHIDUDDIN

Bālakāṇḍa. (An abridged *samaślokī* version of Valmiki's *Rāmāyaṇa-Bālakāṇḍa.*) By HANSA MEHTA. (M. N. Tripathi, Ltd., Bombay. 86 pp. 1953. Rs. 3/-)

Never has the cultural life of a people been better epitomized than in Valmiki's *Rāmāyaṇa.* The story of Rama, holds a magic sway over the people, not only of India but of all countries that have been in cultural contact with her. The present volume is a valuable addition to the vast literature on the subject.

There have been numerous translated versions of the *Rāmāyaṇa* in Gujarati and even of *Bālakānda;* one by the late Manharram Mehta also deserves notice. But this little book is important in several respects. It is not a mere translation, it is an intelligent abridgement of the original, the dropping of the less relevant side-stories having added to the continuity and flow of the main theme.

The author has accepted the limitations imposed by using the same metre, *anuṣṭuṭa*, and of parallel verses as in the original and has succeeded remarkably well in creating a poem of literary charm and merit. By her choice of simple and graceful words and the thoughtful use of modern punctuation marks, Hansa Mehta has secured clarity and brevity without taking undue liberties with the spellings or meanings of words. The volume adds to the laurels won by her in rendering *Hamlet* and *The Merchant of Venice* in the same metre; and to her reputation as the author of several other books in Gujarati.

The Introduction by Professor Sandesana is a valuable addition to the volume, describing as it does the influence of Buddhistic and Jaina literature on the story of Rāma. The various versions of the *Rāmāyaṇa* in Gujarati are referred to and it is noteworthy that the Gujarati version by the poet Uddhava in *c.* 1458 A.D. is older than the famous *Rāmacharitā Mānasa* by Tulsi Das in Hindi in *c.* 1574 A.D.

Perhaps one of the most interesting parts of the book is Hansa Mehta's very brief "Dedication" which is symbolic of the high ideals of Indian womanhood.

Gujarati readers owe a debt of gratitude to Mrs. Mehta for so brilliantly enriching their literature with this book. They may eagerly look forward to the publication of the remaining portions of the *Rāmāyaṇa* with which the author is already busy.

P. G. SHAH

Ramayana. Translated by SHUDHA MAZUMDAR. (Bharatiya Vidya Bhavan, Bombay 2 vols. 500 pp. 1953. Re. 1/12 each)

This latest translation of the *Ramayana* in two volumes, by Shudha Mazumdar, presents in simple and lucid prose the message of that great Indian classic. It is free of ambiguity, as the author has taken pains to clarify certain passages that would otherwise have been obscure to the Western mind. The epic flows smoothly, holding the reader's interest throughout. It is to be specially commended for its simplicity of style, which, while lessening none of its appeal for adults, makes it eminently suitable for the young. In this country, where education must perforce be secular, books of this type are of great value, for they can be easily assimilated and appreciated by the juvenile mind.

Published under the auspices of the Bharatiya Vidya Bhavan of Bombay, the books have been priced low enough to bring them within the reach of most readers. The two volumes are well printed, and neatly bound in paper, and though they run into nearly 500 pages they are easy to handle.

The author has deleted much that she felt had no particular bearing on the philosophy or life of Rama, but

this is skilfully done and in no way impairs the continuity of the narrative.

The preface by Shri K. M. Munshi is brief but comprehensive, and explains the objectives of the Bharatiya Vidya Bhavan. The principle aim of this admirable Institution is to produce a common pool of literature which it is thought would help to achieve the integration of ancient Indian philosophy with the creeds of our day, and enable man "to see Him in all, and all in Him."

ROSHAN KOTHAWALA

At the Feet of Bapu. By BRIJKRISHNA CHANDIWALA. (Navajivan Publishing House, Ahmedabad. 345 pp. 1954. Rs. 4/-)

The author had the happy privilege of being a member of Gandhiji's personal *entourage* for a number of years. During this period he kept a day-to-day record of whatever he saw or heard, while serving Bapu (Gandhiji). The present publication is a translation of his Hindi book *Bapuke Charanonmen.* Many of his recollections have been covered, no doubt, in other books of reminiscences which have appeared since the passing away of Gandhiji. Consequently, so far as incidents and events are concerned between 1929 and 1948 there is nothing new here. It is the *feeling* narration which is this book's special feature, particularly the moving account of the memorable 30th of January, 1948—the day when Gandhiji passed out of his body.

The latter part of the book is of an interpretative nature, analyzing and assessing the significance of Gandhiji's ideas and activities, his Constructive Programme and his conception of Truth and God.

The book was originally written in Hindi from which it was first translated into Gujarati. Dr. Rajendra Prasad has written a brief foreword to the English edition.

G. M.

Meditation and Piety in the Far East, A Religious-Psychological Study. By KARL LUDVIG REICHELT. Translated from the Norwegian by SVERRE HOLTH. Lutterworth Library, Vol. XLII. Missionary Research Series No. 19. Lutterworth Press, London. 171 pp. 1954 17*s.* 6*d.*)

It takes a religious man to understand a religion, whether his own or another. The late Dr. Reichelt, speaking from nearly fifty years' missionary experience in the Far East, affirms that it is just those who have advanced furthest in their own faiths who are best prepared to receive the Christian gospel. With the Apostle of the Gentiles he believes in a "general revelation" reflected in all the great creeds and not annulled but consummated in the "special revelation" of Christ.

Clearly the earnestness of his own Christianity likewise prepared him to understand both the religions and the religions of the East, especially of China. His chapters on "Meditation in Original Taoism," "Later Taoism and Confucianism" bear witness not only to an erudition, but equally to a sympathy, insight and respect, rare among Europeans; and all the more valuable now when access to these ancient communions has been made so much harder —alas—even for the Chinese themselves.

Although his conviction, that the fullest revelation of God's nature is to be derived only from the New Testament, remained unshaken to the last, one may be tempted to wonder why. By what standard can Christ be pronounced superior to Sakyamuni? Not, obviously, by the standard of Christ himself. Could even Dr. Reichelt have fallen into the common error of assuming what he set out to prove? The

conclusion would be superficial; but the fact that his book prompts the question is itself a tribute to its quality.

F. A. LEA

An Introduction to Logic and Scientific Method. By M. YAMUNACHARYA. (H. Venkataramiah and Sons, Mysore. 307 pp. 1953. Rs. 4/-)

The importance of logic as a discipline of thought has never been seriously questioned. Only the academic and scholastic treatment of the subject without any relation to life deprives it of much of its value. True science cannot be judged simply by its practical bearing and utility, and the basic questions of logic are really the questions of metaphysics and epistemology. But we are not here concerned with the questions dealt with by Hegel and his school, Husserl and his school, or those that the symbolic school of modern logicians have dealt with in their own way. We are here concerned only with logic for the student and logic in this context must have a use and a practical value. Many writers of note in the United States and England have written, with striking success, text books on logic as a guide to clear and precise thinking.

Mr. M. Yamunacharya follows in the footsteps of his American and English teachers and freely acknowledges the debt that he owes to them.

We have here at last a book by an Indian teacher who knows fully and well the difficulties of Indian students in their study of logic. A brief chapter on "Limitations of Science" is added at the end to throw some light on the relation of logic to our outlook on life. We only think that examples from our ancient books on logic and more illustrations from Indian literature and life would have enhanced the general interest of the book.

S. VAHIDUDDIN

The Spirit of St. François de Sales. By JEAN PIERRE CAMUS. Edited and translated with an Introduction by C. F. KELLEY. (Longmans, Green and Co., London. 299 pp. 1953. 16*s.* 6*d.*)

During the 17th century in France, religion was rigorously regimented. The result was that the spirit was suffocated under the dead weight of the oppressive authority of the Church. C. F. Kelley, editor-translator of this classical work of Camus (1583-1652) writes that:—

> It was into this stuffy atmosphere that François brought fresh air. The windows were once again opened and, without forgetting the maledictions hanging over worldliness, he made it possible for the world itself to be annexed to the kingdom of heaven.

For, St. François taught the cardinal doctrine of pure love of God which seeks not the paradise of God, but the God of paradise, to quote from one of his own works, *Treatise on the Love of God*; the other being: *Introduction to the Devout Life.* Camu was almost the other self of François, and this is, therefore, the Saint in action and words, along with Camus comments. Out of its pages the joyous Saint often walks forth with a halo, commanding the readers' reverence for his chastity and love for his charity.

This edition, based on several previous ones, but condensed and translated afresh, correlates the Saint's observations on various subjects and has been divided into 23 chapters. Some of these deal with: "The Love of God," "The Love of Neighbour,' "The True Virtues," "Scruples," "Temptations," "The Sin of Complaining," and "Intercourse with the World." The last chapter is on some "Particulars Concerning the Saint." François de Sales' reflections are full of wisdom born of practical experience, on the one hand, and of deep insight into the hearts and minds of men and women, on the other. It is not easy to choose any for the purposes of quotation, because every page of the book is worthwhile for those who desire to lead a good and devout life. The editor-translator has done an excellent job.

G. M.

CORRESPONDENCE

A BAN ON DOWRY

[Below we print a communication received from SHRI S. BALASUBRAMANIA IYER on a subject which urgently calls for a social reform. A proper discussion on this topic is invited and we hope that those among our readers who have had the pleasant or unpleasant experience of receiving or giving dowry, will share it with a view to throwing light on this much discussed topic.—ED.]

Marriages are made in heaven, as poets love to imagine, but negotiations for them in the Hindu community have a sordid, earthly basis. The more handsome, the better educated a prospective bridegroom, the greater the dowry demanded of the bride's family. Thousands of middle-class families have been ruined by the evil of the dowry system which six years of political freedom have done nothing to mitigate.

Recently, at an important session of the All-India Marwari Conference held at Calcutta, girls of that community set a courageous example to their sisters of other communities by taking a solemn vow not to marry if dowry was demanded. It must, however, be admitted that not all girls can take such an initiative or tackle the problem independently. Parents and elders are cautious and conservative and, though they may be on the verge of bankruptcy and wallow in misery, they are prepared to follow traditional practices. Often an eligible bridegroom must be found within the narrow confines of a sub-sect and his parents take undue advantage of this fact. The rates vary with qualifications, as was revealed during a recent debate in the U.P. Legislative Council. For I.A.S. officers anything from Rs. 30,000 to Rs. 40,000 is demanded, for grooms in the provincial service Rs. 20,000 to Rs. 25,000; for graduates in engineering and medicine Rs. 10,000 to Rs. 14,000; and for non-descript lecturers in colleges and universities Rs. 4,000 to Rs. 5,000.

It will thus be seen that education among men-folk has in no way helped to improve women's lot. The Constitution has, of course, guaranteed freedom and equality of opportunity to both the sexes but pernicious social practices like the dowry system have made a travesty of it all. The All-India Women's Conference must demand Central Legislation to outlaw the evil of dowry. This should, indeed, form the first plank in its platform.

There are "doubting Thomases" who argue that mere legislation cannot abolish this evil and that it will only give rise to a regular black market in bridegrooms. One writer asserts:—

> No amount of legislation can prevent this evil, and the fixing of ceiling prices for brides and bridegrooms and strictly enforcing such control prices on the parties can create only a black market, since both bride and groom are now saleable commodities in the matrimonial market just as any other commodity. Since bridegrooms of some status are in great demand at present, a black market is certain to be created the moment legislation is passed fixing up a control price for them.

Oddly enough the writer who airs these views in a weekly is a lady, but her apprehensions would seem to be groundless. If legislation is to be passed, its aim must not be to curb the evil merely but to abolish it in toto. It may tend at first to create a black market for bridegrooms but such a phenomenon is bound to be temporary. Black markets will disappear when the parents of girls are firm and realize that the law will save them from economic distress and possible ruin if they are co-operative and do not go against it. Once the Bill

is placed on the Statute Books, those in Government service will hesitate to infringe its provisions or show open disrespect for it. Such an example is sure to be followed by more people in other walks of life later on.

At the same time, Government must raise the age of marriage for girls from 14 to 18 years and amend the law to that effect. Such a reform will largely reduce, if not eliminate, parental influence in the matter of dictating terms or stipulating conditions for their son's marriage. Experience has shown that the younger a boy is, the greater is the tyranny of parental authority. It may be assumed that a groom must be 21 or 24 years old if the bride is 18 or above. An increased age tends to diminish the monetary motive which the dowry represents.

Any violations of the law that show up, can easily be rectified if our women leaders are watchful and Government is responsive. If discrimination on the ground of sex is to go, and freedom and equality of opportunity for all are to have any real meaning, the idea that women are just chattels must be rooted out by both legislation and propaganda. It is a pity that some State Governments have not so far heeded women's demand for legislation to ban the dowry, but the All-India Women's Conference can well bring pressure to bear upon Parliament for enacting a comprehensive law to put an end to an out-dated practice that besmirches the fair name of India.

S. BALASUBRAMANIA IYER

LAW IS NOT MOCKED

Max Eastman writes that he has always wanted to compose a sermon "to advocate good conduct." In the Winter 1953–54 issue of *The American Scholar* he preaches one entitled, "The Cardinal Virtues: An Un-Sabbath-Day Sermon." He mentions there that:—

> The theme would be that the most difficult virtues are essential to the rich experience of mortal life. They require no supernatural sanctions; they derive their authority from common sense and the method and results of science.

He cannot understand why prophets base their codes upon what he calls "some supernatural belief." Even the Buddha's teaching of Karma and reincarnation he sees as "remote from matters of fact."

It is always surprising, we may observe how men of good will and of "common sense" can acknowledge the law of cause and effect on the physical plane and deny it on the moral one! As to the "method and results of science," their very questionable degree of reliability can be judged from the changing and uncertain pattern of scientific theories.

In the West, Max Eastman points out, seven virtues are traditional—the four Greek ones: courage, prudence or mindfulness, temperance and justice; and the three Christian ones: faith, hope and sympathy or love. He thinks that tradition goes astray with the latter. He claims that in the "Christian sense" neither faith nor hope is a virtue. Faith should be replaced by the discipline of doubt; hope by work and growth; in fact, growth would be the scientific candidate's "inevitable crown of the virtues." Men and women should know that it is their "duty to grow," because many are today "surrendering their selfhood to a state or a party" through ignorance and a loss of faith in the old traditional directives as usually understood.

Yet, we may point out, there have been men, down the ages, who have successfully and practically used and exemplified what Mr. Eastman calls difficult "supernatural beliefs," which are not supernatural but merely superphysical, ideas and principles. And as regards "growth," perhaps Lord Buddha has something to teach on this also, after all.

MUMTAZ MOTIWALLA

THE INDIAN INSTITUTE OF CULTURE

[The lecture which we publish here was delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on January 17th, 1952, under the chairmanship of Samskrita-visharada Shri S Ramachandra Rao. The lecturer, **Dr. Kurt F. Leidecker,** Professor of Philosophy at the Mary Washington College, at Fredericksburg, of the University of Virginia, then in India as a Fulbright Scholar, gave two lectures at the Institute The second one, on " The Real Integration of Eastern and Western Thought" appeared in our pages in June 1952. *Dhvani*, or the theory of suggestion, has been developed in Indian poetics to a very high degree, and Dr Leidecker does well to recognize the important part which suggestive references play in ancient Indian literature, in conveying shades of philosophical meaning which the reader would otherwise miss as well as in giving added beauty to poetic expression —ED]

THE PHILOSOPHIC SIGNIFICANCE OF SIMILES IN ANCIENT INDIAN THOUGHT

Metaphors and similes are liked the world over. They constitute the very life of the poet, no matter where he lives. I may not be too far from the truth when I say, however, that the Orient, and in particular India, is the classic home of the simile.

What do we mean by a simile? It is one of the ways to make language more ornate, to enhance its beauties, to bring out the hidden treasures of thought and imagination, to increase its effectiveness in reaching our heart and mind. Under the term "figure of speech" we include a great many varieties. The Sanskrit term for a figure of speech is *alankara*, and in the *Kavyadarsa* of Dandin an *alankara* is defined as that which beautifies literature. Mr. K. Chellappan Pillai, in his *Similes of Kalidasa*, quotes from the *Citra Mimamsa* of Appayya Diksita the definition of a simile or an *upama* as the one actress, who "dances on the stage of literature in different rôles and entertains those who have the power of appreciation."

A whole science has grown up around literary embellishments and the Hindus are not behind Western scholars in exploring all the niceties that are involved in the figures of speech. When a good simile is presented, almost everyone responds directly with a keen appreciation of it and he is sure to remember it and quote it thereafter.

Kalidasa was a past master in evolving similes. Among plants, the lotus figures most often in his similes. Its petals are like the almond eyes of the beloved; when it blooms it is like a coming to life, an awakening. The lotus is the beloved of the sun to whom the lotus unveils her face while toward the moon she is more reticent as if in *purdah*. Everyone knows Kalidasa's similes of the deer, the bee and the elephant and is delighted with them. The delight is due to the fact that the comparison has made us realize something that we had not known before. We have become discoverers not of a characteristic of a thing as such, but of a relationship between things and persons which had not been obvious to us ordinary mortals but which the genius of the poet has found out.

In other words, two objects are compared which are genetically and in many other respects dissimilar, yet which have one or another characteristic in common, be it form, colour, behaviour or the like. And here we have come upon one of the essential features of the simile. If it indicated merely a likeness that could be perceived directly, such as that between one leaf of a tree and another, it would be stating the obvious and we should experience no delight. The statement

that the colour of a *sari* is like the colour of this or that flower, is not interesting. It is made, or can be made, by everyone. Not so the comparison of a creeper to a woman, or of the thin digit of the moon in the vast heavens to a lonely, anxious wife. This takes a poet of the first magnitude. It is the element of surprise, the complete absence of expectation that imparts a peculiar value to the similes of a poet.

It must, however, never be lost sight of that it is the abstract element in the simile which makes it so valuable. You cannot perceive any relationship whatever between a woman and the moon. The eyes are mute; it is the mind that establishes the bond. The poet does not even have to have recourse to such particles as "like" or "similar." In fact, the simile is more effective if he leaves them out. At least, we in the West have the feeling that an elliptical simile is more valuable and effective than one that has all its parts clearly expressed in words. It is different with the *upamana* and the *upameya*, the two terms to be compared. They must be present in a simile if it is to be understood by everyone. That the characteristics which both have in common should also be clearly stated is, perhaps, more an academic requirement of grammarians or rhetorical scholars than a requirement that the appreciator of poetry feels must be present. Any simile will be ineffective to him who is not schooled in the ways of thought and imagination. To him all poets are "liars by profession," as David Hume once wrote.

Anyone studying Indian philosophy will be familiar with certain similes which are meant to illustrate various truths. For instance, the picture of a charioteer and the horses which he drives expresses vividly the relationship between the controlling faculties of the mind and the unruly senses, wanton and undisciplined, that roam about this world of sight and sound and smell. There is the picture of the rope which is mistaken for a snake. Buddhist literature likewise is full of similes which strikingly give the pictorially minded the idea which the philosopher wants to convey.

There is nothing mysterious, of course, in such similes, and one could tabulate them as good similes or bad, depending on how well they convey the idea which the author had in mind. They can also be used in various other ways. For instance, H. D. Griswold, in the *Journal of the Punjab Historical Society*, Vol. I, (1911), used the similes in the *Agni* hymns of the *Rig Veda* to present a clear picture of social life in Vedic times. They can be used to make out a case for Indians' acute perception of nature. They can be used to establish the fact that art was realistic and impressionistic, as when the King, in *Shakuntala*, paints the bee on his beloved's face so realistically that the Jester wants to wave it away.

Similes can be made the subject of linguistic and other investigations. But it seems to me that the main point remains generally unnoticed, and that is the idea which is conveyed in every comparison. It is the essentially intellectual element which is of chief importance in the simile, not the terms of comparison. The literary man, of course, centres his attention on the common characteristics which the poet or the author perceives in objects widely different. That is a great step toward the comprehension of the simile. In fact, in the correct analysis of these properties lies the value and beauty of the simile. It is often extremely difficult to perceive the common elements, and it is sometimes even more difficult to speak about them intelligibly. How will you, for instance, elaborate on Kalidasa's comparison of a beautiful girl of slender figure to a flash of lightning? Those less poetically inclined will lay this to the poet's eccentricity. And yet most of us feel that the comparison is justified and striking, even though we cannot rationalize it.

When dealing, however, with the philosophical similes, we must not be carried away by sentiment or be left with a vague feeling of a similarity or a correspondence. It is the business of the philosopher to be explicit and logical. The mention of the word "logical" will immediately bring forth the question, What has a simile to do with the logical? It remains vague at best, even if the common characters are perceived clearly. Then, what are we to do with the philosophical simile which has as its object enlightenment rather than obfuscation? Can its place in philosophic literature be defended?

Those who are versed in the philosophic literature of the West will recall Immanuel Kant's famous simile of virtue, which shines by its own light as does a pure crystal. The simile is most appealing and causes an immediate response in us, but unfortunately it is based on a fallacy, for no crystal shines by its own light.

May not many of the similes in Indian philosophic literature be of a like nature? Perhaps so, but what difference does that make? For, whatever we say or whatever facts are put forth, the assertions are all made on the basis of the knowledge or science of the day. That knowledge may change in years to come, just as our conception of the earth as a stationary body has changed. Hence we must accept the part of the simile which points out the common characteristics as based on certain presumptions or assumptions which we must consider for the moment as true. As in the case of the crystal shining by its own light, the whole value of the simile does not lie in the complete accuracy of the elements composing it. It has an aura of meaning which is not made inferior by the error it contains. We assume for the moment the correctness of the comparison, and the meaning of virtue is made clearer by it and its self-existent, sovereign character is solidly established in our minds.

Now it has been said that all similes obscure. Perhaps they do, to the analytic mind. To the synthetic mind they elucidate. By this I mean that if we get pleasure or insight out of reading or hearing a simile merely because a detailed investigation of the two terms of comparison, the *upamana* and the *upameya*, reveals indeed comparable features, then we have not comprehended the meaning of a simile. There is not complete likeness between any two things, even machine-made things, least of all those produced by nature, and there is no likeness at all between an object of sense and one of imagination or thought. Hence analysis is a wrong method to apply.

Perhaps imagination is best as a faculty when investigating the metaphorical and that is what has, of course, been recommended throughout the ages of literary criticism. Still it might be termed the synthetic faculty, in that the comparison creates something new in our own minds in the manner in which nature produces new forms, not merely by a summation of characters which we happen to have already analyzed. Two gases, hydrogen and oxygen, combine to form a liquid, water. Perhaps liquidity was already contained in either gas, yet whatever we say about the combination, it presents new features which we can postulate *a posteriori* in the elements themselves, but which we could not have predicted with any accuracy.

What the theory of emergent evolution tries to show in the natural sphere is illustrated in the literary sphere by the simile. The value of both terms is enhanced by their appearing in combination, and the attention is directed toward a new product. We have fixed attention too long on what the simile does to the object which is to be described, that it makes it more intelligible or more appealing. The largest measure of justification for metaphorical writing and speaking lies in the new thought which links two things that are in the last analysis very dissimilar. It is the

tertium comparationis, as it has been called, the third element in a comparison which is the worth-while result of simile and metaphor. That is why a philosophical analysis of the simile is so important for yielding new values, not merely for the literary interpretation of the metaphorical, but also for the thought itself in its various forms and stages. It is with this in view that I undertook a special study of the similes in the Upanishads, which abound in them.

I think that the whole problem of the simile in this type of ancient literature has a tremendous significance philosophically, in that it illuminates the very nature of thought itself. It is expressing a truism to say that those away from nature or unfamiliar with the social and other conditions of country, climate and human behaviour cannot properly appreciate the full force of the simile. That can be corrected by study. But to evaluate correctly the new product of synthetic combination requires some philosophic insight and training. To say that metaphorical thinking is merely an expression of the indistinct, mystical thinking of men in a stage of pre-reflective existence does not help much. In fact it regards the problem of the metaphorical as insoluble and inaccessible to scientific analysis. In this connection I should like to refer to Oldenberg who dwells much on the "pre-logical constitution of mind" in the Brahmanas and the Upanishads. Others after him have made much of this as justifying a certain indifference to the thought expressed in these documents, which is dismissed as mystical. The whole of the philosophy embodied in the Upanishads then becomes vaporous and indistinct, accessible only to a hazy apprehension in feeling and sentiment. Whereas logic is the very soul of philosophy, it becomes, in Oldenberg's treatment and interpretation, remote from all the categories of thought with which we operate today. That in itself makes ancient thought incomprehensible.

Now the very things which Oldenberg and others like him condemn, the similes illustrating metaphysical and other concepts, far from being indistinct and directing the mind toward a mystical apprehension of reality, do just the opposite. It simply is not so that the beauty indwelling in the appearance of individual objects and resting self-contained with vigour and definiteness in their forms, only rarely rose to consciousness in the soul of the Hindus or that the eyes were kept shut in the face of multifarious aspects of individual existences, as he maintains in his *Lehre der Upanischaden* (Teaching of the Upanishads). The similes themselves attest the keen sense of appreciation of the minutest details of the observation of nature. A wealth of information regarding the fauna and flora of India may be gathered from the metaphorical literature not only of classical poets, such as Kalidasa, but from the philosophic literature as well, and the Upanishads in particular. Among animals, we find mentioned there the cow, the bull and the calf, the goat, the horse, the dog, the deer, the frog, the fish, the eagle, the hawk, the snake, the spider, the bee, the mosquito; among plants, various trees, grains, seed plants, the mango, the lotus and the products as well as parts of these. The philosopher in that period did not shut his eyes to either the beauties or peculiarities of things around him.

To maintain this would be a gross error due to preconceived notions as to what the philosopher wanted to illustrate. He did not want to illustrate the nothingness or emptiness of philosophic concepts. Far from it. The life of the mind was, to him, overflowing with delight, not because it was different from the world of manifold objects, but because of values peculiar to itself. Likewise, the terms of the comparison, the *upamana* and the *upameya*, are not the all-important things in the similes, let us say, of the salt dissolved in water or of the Nyagrodha tree. The important thing is neither

the salt nor the fig, nor the unperceived being, *Sat*, nor the unperceived finest essence, it is the *tertium comparationis*, which, in the one case, is immanence and omnipresence, and in the other, intangibleness and transcendency.

The object of these similes is quite contrary to that of showing the complete sameness and absence of diversity of the main terms of the comparison —although these concepts might be justifiable in the metaphysical system with which we are dealing. Their object is to establish the quality of the metaphysical being in contradistinction to reality as perceived by the senses. If comparison always assumes a comparable quality, we must, indeed, come to quite different conclusions as to the main tenets of Indian philosophy. Recently a prominent American thinker has fallen into such a pitfall of interpretation.

I do not wish to imply that Indians themselves have not laid their traditional thought open to such misinterpretation or have not themselves misinterpreted it. But the mistake is easily made and is comparable to that indicated above when the slim maiden is compared to a flash of lightning. The simile contains that "more" which any synthetic product in nature also contains. We cannot approach it with the category of correspondence. If we do, then all similes must be regarded as lame and left-handed, whereas in truth they are illuminating to an unparalleled degree. If we follow the attitude and interpretation of an Oldenberg, then we are, indeed, preventing ourselves altogether from understanding Indian philosophy. Oldenberg felt that there was great danger in interpreting similes, "of not keeping within the faint line which separates that which it was intended they should convey and that which lies in them beyond this, accidentally and unintentionally." Yet he who would avoid this danger altogether must simply forbear to lift the veil which lies over the Indian world of thought, shrouded in types and symbols. That which really lies beyond the similes is not and cannot be the object of our search. We are concerned simply with a correct interpretation of the similes and that has to do as much with a correct appraisal of Indian philosophy as with language, which has to make use of the metaphorical in order to convey a thought.

To show, as some have alleged, that the philosophy of the Upanishads is the same as Kant's or Hegel's or Schopenhauer's is not the object at all of a study of the Upanishadic similes, even if carried out in a spirit differing from Oldenberg's. If the study were made in the spirit of Oldenberg, we should be baulked at every turn and sever ourselves from the main stream of life and thought to which we all, including the sages of the Upanishads, surely belong. We must not allow the analytic attitude to get the better of us, for it will ultimately lead us to solitude and solipsism. We must believe in the intelligibleness of all that exists, most of all in the intelligibleness of what man throughout the ages has been trying to say and to convey. Social existence depends on this premise, while science also depends on it, for otherwise its researches into the nature of the world would be entirely futile.

To return to the similes in the Upanishads, they are of the utmost importance to our forming a correct estimate of Upanishadic thought. Beyond that, they might point the way toward understanding the thought patterns of a past which is still dimmer, that of the Vedas themselves.

We commit an error if we treat each simile apart from the philosophy of the language. Language and thought are too intimately connected to be considered apart. Is not that one of the main ideas met with in Vedic philosophy, that the Word has a significance and a power far beyond that of being a mode of communication between man

and man? The Word has world-creating ability; it is the very essence of the Divine, in Hindu thinking as well as among the Stoics. It is considered thus also in the story of Genesis and in the Gospel according to St. John. This is, however, somewhat afield from the problem we are faced with in the similes. For one of the main points in them is the picture and not the word alone.

Before going more into details of the triad of language, picture and thought as it presents itself in the metaphor, may I be permitted to recall an experience which I had somewhere in Northern Michigan while conversing over the fence with a farmer? We were speaking about homely topics, crops, cattle and farming in general. My interlocutor was slow in answering questions; it was his way to meditate a little before he came out with his opinion. He could not talk on philosophy, that was certain. But at one point in the conversation the reply to a question of mine required an expression which I should have couched in abstract terms. And there the amazing thing happened. He answered with a metaphor or a simile. I have long since forgotten the conversation, but the fact that he did not give me a direct answer such as I should have anticipated has stayed with me all these years. What had actually happened —and I have verified it many times since in conversation with people who do not have the faculty of speaking in abstract terms—is that, instead of the abstract term expressive of a relation, a picture had come to his mind which exemplified the relation he was thinking of. The farmer was thus an incipient poet.

For that is exactly what is going on in the mind of the poet who is evolving a metaphor or a simile. He has a swift glimpse of the connection or relation between two pictures, let us say a lotus pond and the eyes of the beloved, because at the moment of contemplation of the eyes of his dreamy lady he is impressed with their calmness and depth and perhaps with other characteristics which are not immediately expressible in words. Being of a contemplative nature he may have had a similar experience while gazing into a lotus pond, and hence the picture of the pond is immediately recalled.

Only the uninspired person will search in his experience for similarities and identities between situations and come up with a trope which more often than not will leave the reader or hearer emotionally unaffected because it is arrived at academically and laboriously or perhaps smacks of a certain triteness. The productions of persons of lesser genius are, indeed, flowery and full of comparisons bearing out our contention that similarities between things and persons or things and things have been searched for, whereas the mechanics of true metaphorical production is entirely different. The *tertium comparationis*, the abstract element is the crucial element in the simile which a reflective person, not a poet, would have expressed by an abstract term.

What significance does this discussion have with respect to the similes in the Upanishads? This, that if we but read the similes and metaphors aright, they will convey to us the proper meaning of the entire discourse or story and eventually reveal to us a body of abstract thought which we should otherwise have missed. If we use this technique, we shall be able to comprehend the thought of the Upanishads perhaps as well as those persons who have an intuitive insight into the tenets of these ancient productions. Of course, the way of the intuitive thinker or of the mystic is more direct than that of the logician. Yet it is possible to use either approach and penetrate to the core. The results of the application of our method will be found to be quite different from the results arrived at by those who maintain that in the Upanishads we are dealing with very primitive conceptions, with a state of mind

before man became reflective and used logic as we are using it today. We see a continuity of thought and hence are firmly convinced of the possibility of understanding the ancients.

Our own language is built up of words which had their roots in concrete reference. In the sentence just written I made use of several abstract terms that are derived from very concrete ones, such as "root" and "concrete." We never associate the basic and original meanings with these abstract terms. We have grown away from the primary meaning of words, so much so that we cannot even appreciate any longer the full significance of every word. A house is a house to us; but to the one whose needs are few, whose environment is simple, house has a much wider meaning. It is not merely a thing apart from tree, dog and cloud. It is the thing that protects, that shelters, that is a refuge. Nay, it is not the *thing* that does the protecting and sheltering: it is protection.

But protection is an abstract noun, an abstract idea. Here, however, it is equivalent to the concrete noun, "house." It is more than an equivalent; the two terms protection and house are actually identical. Protection we cannot picture, but a house or a hut we may. When we draw a picture of a house, we draw the picture of an object with certain perceptual qualities. When I draw the picture of my house, I have already infused into the drawing a great deal more than the perceptual qualities. But this more may never be appreciated by anyone else. Yet that drawing of mine has an aura of feeling and emotion about it which I might express verbally as those of coziness, love, security and the like.

The acid test of our understanding of what our self-righteous scholars have termed "the primitive mind" is this, whether we are able to associate with the picture or the concrete word the intensity of feeling, thought and emotion which abstract terms normally evoke within us. Every abstraction has its exemplification in the concrete world. In the symbol we have but an imperfect and sometimes left-handed approach to an original unity of thought in which abstractness and concreteness were merged. Hence others' symbols are often misunderstood, misread. They have not grown up with us or we with them.

In the light of what has been said, the significance of the similes in the Upanishads will now become apparent. The decisive element is not the concrete reference but the relation or the abstract state of things which is expressed in the simile. When the great word "*neti, neti*" (not this, not that), was spoken, it certainly was not the intention of the Upanishadic sage to point out that the ultimate reality is not this particular thing or that particular thing, but that it was something else. What he did want to point out was that the great underlying Reality was not to be identified with the phenomenal world, which is an aggregate of this and that, multiplied *ad infinitum*, but had a nature different from it, that it was either of the noumenal or of the texture of thought and consciousness, which also is not a "this" or a "that."

When it is said in the *Prasna Upanishad*, 3. 3, that the mind, *Manas*, adheres to *prana* like the shadow to a person, we might, of course, have a very concrete situation in view: "Mind is the shadow of life." But that is not at all the meaning of the passage in the thinking of the person who is trained in the metaphorical use of language. Instead of a simile we should use an abstract term when rendering this phrase into English. Perhaps we should say that mind and the forces of life are inextricately bound together in a unity. We can dispense with the simile altogether without doing violence to the original thought. Not that I should wish to substitute abstractions for all similes; I merely want to indicate that the same effect is achieved

for the person given to logical and formal language as is achieved by the simile for the person who has a negative sense of the metaphorical. It is the literal-minded person who, with the advocates of a pre-logical mental make-up, may and often does arrive at fantastic translations, twisting the original thought completely out of shape till he has brought about, between our thinking and so-called primitive thinking a hiatus which is unbridgable. Perhaps when the particle *iva* is present he might not be so presumptuous as to conjure up ghosts by crediting his "primitives" with concrete minds.

The Upanishads, of course, abound in similes of a purely literary kind, some of which are not inferior to those of Classical Sanskrit literature. The Upanishads have a number of these. The body perishes as do gnats; the body is a cart without reason. The *Purusha* is the driver of a cart; the *buddhindriyas* (perceptive organs) are like reins, the *karmendriyas* (active organs) like horses; Mind is the charioteer; *Atman* stands in the midst like a spectator; one who is involved in the fruits of good and evil deeds is like a lame man; *asvatantrya* is like being a prisoner; and so forth. The *tertium comparationis*, or the core of the comparison, in its abstract formulation of dependence, independence, absoluteness and the like, is too obvious to require comment. It requires a somewhat more sympathetic interpretation, however, when *Brahman* is called the only enlightener or *Atman*, a guide; or the year, the nest of *Brahman*.

In these cases taken at random, we must look somewhat deeper and call upon the knowledge gained from a study of texts of either a philosophic or a ritualistic nature. But the ritualistic expression in itself may be a metaphor. In fact, the background of the Upanishads is to a large extent ritualistic and can be understood only through the literature of the *Aranyakas* and the *Brahmanas*.

And behind these tower the Vedas in Himalayan purity. In these, thought and word and picture are fused. Their meaning has not yet been unravelled because the whole import of the metaphorical has been missed and the original unity of the perceptual and the abstract has not been acknowledged. We have first to establish the metaphysics that undergirds such an interpretation, a metaphysics based upon the supremacy of consciousness and the intelligibility of the world of man and of nature, and not merely the intelligibility of man to man alone.

So long as it is taken for granted that intelligence has evolved in the course of human evolution, so long will the meaning of the signs and symbols of nature remain a mystery, those signs and symbols which the phenomenal or perceptual world supplies in such abundance and which are deposited in the metaphors, comparisons, synecdoches, metonymies and other figures of speech of which the ancients made such lavish use. The significance of the similes in the Upanishads rests upon the fact that in this literature the philosophic spirit and language of abstraction with which we associate philosophic speculation become evident through a haze of pictorial thought, the clue to which is discoverable only through and by way of the philosophic simile.

KURT F. LEIDECKER

ENDS AND SAYINGS

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

The important rôle of man in the evolutionary scheme, as indicated by the scientific findings of recent centuries, was emphasized by Dr. Julian Huxley in his lecture at Bangalore on March 23rd on "Evolution and Human Destiny." Speaking under the chairmanship of Prof. M. S. Thacker, Director of the Indian Institute of Science, and under the joint auspices of the British Council, the Indian Institute of Culture and several local scientific bodies, he called man "the business manager of evolution on earth." Whether man knew it or not, or liked it or not, he was the instrument or agent for any further major evolutionary advance on this planet. Purely physical evolution of other species, as well as of man's body and brain, had long been virtually stabilized. Man, however, had reason and imagination, conceptual thought and words symbolizing both objects and ideas, which permitted the handing down of a cultural tradition. In his case the cultural evolution dominated the physical.

Human resources, spiritual, æsthetic and intellectual as well as physical, were part of the world's resources. For the first time serious consideration was being given to the possibilities of the world as a whole, but the various efforts needed to be synthesized. A materialistic view of the universe and of science had been outgrown, but he urged the correction of the present great imbalance between the natural and the social sciences, with more attention to the psycho-social phase of evolution. The higher possibilities of psychology, for example, awaited exploration. Practically nothing was known of the techniques of the experiences of the great Western mystics and of Yoga.

The production of more fully developed personalities—a qualitative, not a quantitative increase—was the theoretical aim of man's future development. Most human beings today had not realized more than a fraction of their possibilities. Even of the well-nourished and literate minority, how many realized their æsthetic and intellectual potentialities? The development of the science of human possibilities was suggested by Dr. Huxley as the next advance in the development of science.

Prof. Paul Weiss of the Philosophy Department at Yale University, lecturing at the Indian Institute of Culture, Bangalore, on March 25th on "Ethics and Religion," brought out man's inescapable obligation, as a part of nature and possessing a freedom of action lacking in lower kingdoms, to pursue the good, to do all that he could to promote harmony between all beings. The whole Cosmos was a proper object of man's concern, but finite man could not do all he wished to do. It was not a satisfactory solution to proclaim man guilty of not doing that which he could not do, of doing that which he could not avoid doing, and merely to remove the consequences by promising God's forgiveness on certain terms.

The demands of different religions differed and their followers were in some cases asked to do things ethically wrong. The lecturer gave several examples from Judaism, Christianity, and Buddhism, taken from sacred texts and legends, to emphasize this and to show how unethical a dead-letter interpretation showed certain actions or injunctions in practice to be.

The ethical man who was religious claimed that God would find good what

men found good. Granting a God, this was conceivable but not certain; no one knew what Its nature was or what Its work. If an Infinite Being was looked to for answers these would be in Its own terms. To shift the burden of our responsibility on to a God forgiving or condemning without any ethical basis resulted in ritualism.

It was necessary to maintain the essential distinctness of ethics from religion. Their blurring, as by the Humanists, introduced confusion. The assurance that ethics was finally satisfactory was not forthcoming; the best men could do was all the good to the world that lay in their power. Western ethics tended to stress the doing of good works; Eastern ethics, the avoidance of doing harm.

Shri K. Guru Dutt, who presided, mentioned Buddhism as an ethical system that was looked upon as a religion, and pointed to the Hindu concept of *dharma*, in which ethics and religion seemed to challenge separation.

In a world threatened by war and more and more abominable weapons of warfare, it is a hopeful sign that leading men are recognizing that "peace must be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind," and not merely upon the political and economic arrangements of governments. It is therefore recommended that we must concentrate upon education as the surest foundation of peace.

In an important article, "Education and Peace," which appears in the January-March issue of *India Quarterly*, Dr. H. Lionel Elvin, Director, Education Department, Unesco puts forward certain considerations on what kind of education we have in mind when we speak of education for peace, and what its relation is to what is now taught in our schools and colleges.

Important as it is to provide educational facilities for all children, it is not enough; *what* is taught is also of crucial importance. Real education means much more than the mastery of certain information, or indoctrination, or the formation of good intellectual habits; it aims at developing free individuals, "capable of happy and effective co-operation with their fellows." Co-operativeness, in the present world, has to be carried beyond the single nation to the community of nations. This cannot be done unless the habits of neighbourly living are first learned in the small group—the family, the school, the local community.

"The formation of attitudes predisposing young people to tolerance and the recognition of the rights of others" is most important in education for peace. To achieve this, Dr. Elvin suggests that boys and girls from different groups should be shown at school that they must treat each other as "spiritual equals," and that any other behaviour is just unthinkable.

The school curriculum needs to be modified to meet the requirements of the present age. It is necessary that children should have knowledge of the history and geography, the constitution and the ways of life, not only of their own country, but of other lands as well. Thus in almost every subject that is taught in a school there is opportunity for broadening the horizon of the child.

All this cannot be done overnight. Education for peace is bound to be a slow process. We are further told that such education "in an appropriate way should be taking place at every stage of the educational process from the earliest years right on into adult education." Dr. Elvin concludes that in the work of education for peace an international office can do much through the provision of useful comparative information and experience.

JUNE 1954

THE Aryan Path

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Bombay, June 1954 **Vol. XXV 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. XXV JUNE 1954 No. 6

"THUS HAVE I HEARD" —

There is much reason to fear that modern systems of administering human Society will prove a commentary on and a justification of Manu's ideals— but by contrast.

These words were spoken in 1909 by the venerable Dr. Bhagavan Das. Read today they sound like a prophecy fulfilled. The two wars were a direct result of wrong principles used in governing nations. But even the devastating wars have not awakened the States to change their system of administration built upon false foundations.

In his excellent lectures published under the title, *The Science of Social Organization*, Dr. Bhagavan Das has pointed out how modern society can and should be built on the pattern drawn by the great Lawgiver Manu, who is quoted:—

> Only he who knows the Science of the true and all-embracing Knowledge, only he deserves to be the leader of armies, the wielder of the Rod of Justice, the King of men, the Suzerain and Overlord of Kings

Even India has forgotten the Laws of Manu, and Gandhiji's interpretation of the *Varna-Ashrama Dharma* has been more often ignored than followed. Perhaps it was difficult for his many followers to examine that interpretation while they were engaged in the struggle for the country's freedom. But now, in shaping the India of tomorrow, that interpretation should be studied, with a view to its application.

One major difficulty is that Gandhiji's Religion expresses itself through political, social and economic ideas and therefore appears diffusive. The task of the Indian legislator and administrator is to understand and apply those principles; the understanding of them will be simplified and their application strengthened if they will take the trouble to examine the ideas propounded by Dr. Bhagavan Das in his *Science of Social Organization*. Not only is his exposition of the important subject of education valu-

able, but also his teaching on the building of the State. In these days the democratization of the State has been given a wrong direction, not only in Russia but also in all Occidental States, and by those Oriental ones who copy them.

One common defect is related to the principle of equalization. The triad of the French Revolution is not equitably applied—Liberty and Equality outrun Fraternity, and so Liberty turns into license and Equality becomes the womb of self-assertion and ruinous pride. Manu also teaches that Self-Dependence is the mother of happiness and other-dependence the womb of unhappiness. Nature reveals the principle of equality in and through diversity in every kingdom, including the human. Nature is intelligent and counteracts the foolish attempt, say, in Russia, to destroy the capitalist and the bourgeois, or in the U.S.A. to do away with the Socialist and the Communist. Some Indians take pride in pointing to Australian or New Zealand social phenomena, and especially applauding the Russian custom, that the taxi-driver will sit down to dine with his passenger and will drink with him. It is good that humble birth is no handicap and aristocratic birth no advantage. But this kind of equality has another side to it. Our esteemed friend Dr. Bhagavan Das would, we imagine, say:—

> While it is quite right that the chauffeur should eat at the same restaurant table with the owners of the car and the minister and his wife, and be treated as an equal in this respect, yet he will scarcely be able to carry on *equally* well the minister's work, or a bank-manager's, or a general's, or a science professor's. And that the latter should have to wash their own dishes and clothes, and cook their own food would mean much loss of time from their proper work. This is where Manu's fourfold scheme comes in and is justified.

In modern India, Fraternity, Universal Brotherhood, should be stressed as of the highest value. Then "equality" of men and women, of human beings and animals, etc., will be correctly understood. Further, liberty will not turn into license, and the talk of rights will be replaced by the due recognition of the Duties of Man. Manu does not advocate untouchability any more than the levelling down of all to a uniform mediocrity when he teaches:—

> One's own ploughman, an old friend of the family, one's own cow-herd, one's own servant, one's own barber, and whoever else may come for refuge and offer service—from the hands of all such Shudras may food be taken.

SHRAVAKA

MĀRA, THE TEMPTER

[**Shri S. K. Ramachandra Rao,** Research Assistant in the Department of Social Sciences of the Indian Institute of Science, Bangalore, discusses here the problem of Evil from the point of view of the struggle between the higher and lower aspects of man's nature. While Evil as an opposing or contrary force in Nature is necessary to the equilibrium of the Kosmos, balancing active Goodness, as Spirit and Matter or the centrifugal and centripetal forces are mutually dependent and necessary to the harmony of the manifested world, it is possible for man by strong effort to purge his own nature of evil, as Shri Ramachandra Rao has brought out in this article.—ED.]

Seven years did I keep intent vigilance on the Buddha to catch him in a moment of weakness; but lo! he was ever watchful.

—Māra, the Tempter.

When the future Buddha was born, Asita, the sage of the Sarvadhara Hills, prophesied that the child would grow up to be a successful monarch or a great mendicant. These two alternative ambitions face everyone; either living in the world, seeking to fulfil all one's wants and to master all one surveys; or resisting the world's temptations, renouncing all attachments and fixing one's attention on mastering oneself. The former flows out (*pravṛtti*), the latter withdraws (*nivṛtti*). Both have been recognized as normal courses, but in the pursuit of the former, the wise warn us, one ought to be exceedingly cautious, lest in one's anxiety to master the world, one loses one's own self. The "mastery" achieved thus would turn out to be a deplorable servitude: yet the major portion of mankind choose this course. Withdrawal is a trying, arduous and unattractive course; few enter it and fewer still succeed. Between the pleasant and the good, what is pleasant always tempts.

This factor of temptation is personified in the Buddhist legends as Māra. Etymologically it is closely related to "death," a snare which binds man, and catches him not once but again and again. In the *Katha-upaniṣad,* Yama, the Lord of Death, asserts:—"One who believes entirely and only in the world gets into my grip again and again." One of the prayers of the *Ṛg-veda* reads: "Let not thy worshipper be disregarded like a wild animal in a pasture or go along the road of Yama!" In the *Atharva-veda,* Vivasvat is implored: "May death pass away and deathlessness come to us! May he preserve these men from decay: May their spirits not depart to Yama!"

The *Satapatha-brāhmaṇa* also points out that the unwise are "indeed born again after death and become again and again the food of death."

Thus death really means an unending series of births and deaths, a terrible prospect for a Hindu. In popular literature, Māra is pictured as a most handsome youth, full of lust, bewitching whomever he sees. He comes to disturb the austerities of ascetics, to turn their minds toward worldly enjoyments and thus keep them under his sway. We have the famous legend of Kāma (a synonym of Māra, meaning Desire) with his fair consort Rati (literally Enjoyment), disturbing the severe penance of Śiva (literally Good) in order to direct his attention to the damsel Umā[1] (literally Easy Life) and thereby preserve the world from destruction by the "demon" Tāraka (literally Saviour). This is the theme of Kālidāsa's famous epic poem, the *Kumārasaṁbhava*. The truth behind the symbolism is that desire assisted by love of enjoyment distracts the good and leads to an easy life; this results in the continuance of the world. Kāma or Māra is thus the spirit of the world; man, who has his eyes on the prize of liberation, rest, or immortality must combat this spirit of desire and death. Māra is wicked because he frustrates the noble urge to liberation and drags his victim into helpless servility.

In the legend of Gotama who became the Buddha, Māra is described as a constant opponent of the Teacher's struggle to liberate himself and to liberate mankind. He is pictured as seething with jealousy, for Gotama would not only free himself from his snare but would establish his own kingdom as a rival to Māra's. The Buddha was determined to pull down the palace of Māra, conquer the wicked inmate and inaugurate the reign of *Dhamma* (Law), which is the exact antithesis of Māra.

The Buddha's whole life was a constant repelling of the force of Māra. Long before Gotama became the Buddha, when he had just gone out of his home, he met Māra for the first time. Māra attempted to dissuade the agitated young man from renouncing his attachment to worldly life: "Depart not, in seven days from today you will be an emperor!" But Gotama heeded him not.

The second time Māra met him, Gotama, worn out by excessive austerities, but not a Buddha yet, was on the banks of the river Neraṅjarā in the forests of Uruvelā. Māra appeared before him, warned him that death was at hand and urged: "Live, my man, life is precious!"

But Gotama declared that defeat in a struggle was worse than death: he would rather die struggling than live like a coward. Then Māra came in the disguise of an excited mes-

[1] The word is split as U-mā, and means "Don't!" It refers to the pleading of the mother, Menakā, that her daughter, young, frail and fair, shall not waste herself in severe austerities. (*Vide* the *Kumārasaṁbhava*)

senger and cried: "Devadatta has conquered Kapilavasthu, imprisoned your father and abducted your wife! Why stay you here, you are badly wanted there!" But Gotama was not moved Then Māra argued that Gotama was attempting an impossibility; enlightenment would not come and he would waste his life. Failing again, Mara employed the artifices of his three daughters, Rati (Pleasure), Tanha (Craving) and Arati (Discontent), to win him over. These beautiful damsels in all grace and youth came to Gotama with songs of spring and words of love. But the ascetic's answer as translated by Ananda K. Coomaraswamy was:—

> Pleasure is brief as a flash of lightning
> Or like an Autumn shower, only for a moment. . .
> Why should I then covet the pleasures you speak of?
> I see your bodies are full of impurity:
> Birth and death, sickness and age are yours
> I see the highest prize, hard to attain by men . .
> The true and constant wisdom of the wise

Māra grew furious and began to assault this extraordinary man with a terrible whirlwind, a storm of rain and a mighty flood, showers of rocks, a storm of deadly weapons, burning ashes and coals, and with "thick and fourfold darkness." But the ascetic sat unmoved; and "Māra's bow and his standard fell from his grasp, and all his cohorts, a million and thirty-six thousand in number fled, filled with dismay." Māra ran away confounded and ashamed.

Māra approached Gotama for the third time when the latter had just come out victorious in his struggle, and was sitting under the *nigrodha* tree, working out the implications of his enlightenment. This time Māra urged him to die: "Pass away now, my man, now is the time for you to pass away!" Now that the Buddha had defied him and escaped from his sway altogether, Māra was anxious that he should not induce others to imitate him. But the Buddha had resolved to proclaim his gospel and lead the entire mankind to liberation; he therefore would not yield to Māra's plea.

The final visit of Māra to the Buddha was at the latter's death-bed on the banks of the Neranjarā. He urged the great teacher to die, and for once the Buddha felt like complying with his wish: "Make yourself happy, O Evil One, I will die ere long; three months from now will be the time for me to pass away." The principle of death did devour the constitution that had experienced the highest liberation, but it was a death that entitled the self to eternal rest. The Buddha had conquered Māra and his domain completely while he lived, and thus on his death he transcended the principle of death.

In Śāntideva's *Śikṣāsamuccaya*, four Māras are mentioned: the Māras of the constitution, of suffering, of death and of the gods. Others add another, the Māra of the

accumulation of Karma. Further it is said in the canons, Māra has three sons: Confusion, Joy and Pride. And his three daughters are named Craving, Discontent and Passion. He wishes ill, injury and insecurity. His army consists of: Desire which is "next-in-command," Discontent, Hunger-Thirst or bodily needs, Sloth-Torpor or bodily inclinations. Fear, Doubt, Contempt, Arrogance, Gain, Fame, Honour, Self-praise and Speaking-ill-of-others.[2] The symbolism must be obvious.

Māra is variously designated: Friend of Fools, Wicked Sprite, Evil One, Hold-fast Dragon. It is a principle of existence that each individual must encounter. Ordinarily the individual surrenders to this great power and becomes insensible to the highest ideal and incapable of attaining to it. He neither sees the goal nor knows the way. Such an ordinary man, who is Māra's prisoner, is called a fool; he is careless. Māra is not a power that can be destroyed for ever by any individual, however great and enlightened. It is a problem for every individual to face and solve. There is no way of destroying it absolutely, for "this revolution of existence is beginningless, and there is no known origin of individuals, who come and go, veiled by ignorance and chained by desire."[3] Māra exists or does not exist for individuals, but it is inherent in average human nature.

> In the very air is bondage, where the mind runs to and fro
> With *that*, O recluse, I will bind thee. Thou shalt not escape me!"[4]

"Whenever you say 'this is mine' and call something 'me' and if you mean what you say, then, O monk, you are in my hold!"[5] It is therefore that the Buddha calls out: "Arise! be alert! (literally sit upright) Train yourselves aright for quiet (*santiyā*). Seeing you slack, let not Maccurājā (Māra) take you over (to himself)!"[6] And in the *Dhammapada* he points out that this laughter and these joys of man are improper, for the whole world is on fire—the fire of Māra: "Hid in gloom, O ye men, seek ye not light?" But to seek the light needs effort, one must struggle to overcome the thick gloom which has mankind in its hold. Each must struggle for the light.

The passions that bind man, according to the *Majjhima-nikāya*, are threefold: those of sensuous pleasure, of existence and of ignorance. In the *Aṅguttara-nikāya*, a

[2] *Sutta-nipāta*, Padhana-sutta, 2–2–12 to 15.

[3] *Samyutta-nikāya*, Nidāna-vagga, XV, 5. Oldenberg's translation of this passage runs as follows: "The pilgrimage of beings has its beginning in eternity. No opening can be discovered from which proceeding, creatures, mazed in ignorance, fettered by a thirst for being, stray and wander."

[4] *Vinaya-Pitaka*, i, 21 (F. L. Woodward translation).

[5] *Saṁyutta-nikāya*, Sagatha-vagga, IV, 19 (free translation)

[6] *Sutta-nipāta*, 2–10–2.

list of 10 fetters is given: egoism, doubt, mistaken discipline, sensual desire, ill-will, love of life, longing for a future life, conceit, arrogance and ignorance. In the *Dīgha-nikāya*, five hindrances are mentioned: sensuous desire, ill-will, sloth-torpor, conceit and doubt. Nāgārjuna's *Dharmasaṅgraha* lists a number of major and minor stains: greed, hate, pride, ignorance, heresy, doubt, idleness, vanity, shamelessness, cruelty, anger, enmity, hypocrisy, contentiousness, envy, avarice, deceit, double-play, haughtiness, malice, recklessness, sloth, arrogance, breach of trust, indolence, carelessness, indifference forgetfulness, wickedness, argumentation and idle curiosity. A probationer for renunciation is to guard against these wicked things: destruction of life, taking what is not given, unholy living, falsehood, wine and drinks, eating at improper times, entertainments like dancing and music, the use of ornaments, gold and silver.[7] All this renders the roots of man firm in the world; he becomes "food" for Māra. Then it becomes hard for the mind to escape his clutches, even as a fish cannot endure being taken out of its watery home and dropped on dry ground. (*Dhammapada*. v. 34)

"Māra must be fought with the weapon of wisdom."[8] And wisdom is paraphrased in the following verse: "As a bubble of water, as a mirage, so must this world be viewed; it is then that Maccurājā becomes blind."[9] The natural instinct is to cling to the world, accept its reality and obey its behests. Attachment develops and with it dependence. The self gets lost in the overpowering atmosphere of worldly existence; the essence of being is lost sight of and we credit with confidence the insignificant. The reign of falsehood is thus inaugurated and we become devotees of unreality. This is the false outlook (*micchādiṭṭhi*) which leads one astray, into the jaws of Māra.

The temptation to believe in the world and accept it as important must be resisted and it is only thus that Māra can be weakened. There is indeed something beyond, and this was shown by the Buddha. When one is aware of the important *beyond*, the interest in *this* ceases, and a positive dislike for it arises too. Note, for instance, how the Buddha looked upon his own body. The monk Nāgasena declares that the body must be regarded as a sore, one must not cling to it, but must employ it for the practice of the holy life.[10] It must become the tool of the highest attainment. For rendering it thus, love of pleasure must be discarded, it must be unmoored from all attachment. When in this structure of darkness light dawns, Māra becomes powerless. When he

[7] *Vinaya-Piṭaka*, Mahāvagga, I, vi.
[8] Ibid., v 40
[9] Ibid, v 170
[10] Cited in *Milindapañho*, p. 77.

tried to assault the nun Kisāgotamī, she spurned him and announced: "Sped for me is all worldly joy, pierced is the mass of gloom. Defeating death's array, here I stand stainless." [11]

Wisdom is said to have the merit of an axe; it cuts off. What does it cut off and how? The answer is given by Nāgasena in the *Milinda-pañho* (p. 36): The man grasps the mind by his meditation and cuts off the evil stains by wisdom. Wisdom is thus a beneficent factor. There are other beneficent factors also, such as virtue, faith, energy, mindfulness and concentration.

Virtue is described as the gateway and groundwork of all the others; when founded in virtue, nothing will decline. "Founding his mind and wisdom on virtue, the earnest monk will clear all this tangle." *Sīla* strictly means 'habit," but by usage it has acquired the sense of "virtuous habit" or "good conduct"; and in the Buddhist literature it is used to mean "that which calms the mind or prevents the fickleness of mind." [12] It not only helps good grow but eradicates evil as well. It has a positive aspect in so far as desirable conduct is concerned, and it restrains the individual from undesirable conduct. It weakens Māra and strengthens *Dhamma*.

Wisdom without virtue amounts to little, for, as Mrs. Rhys Davids observes: "Man had not just to know; he had to wayfare, to become in order to attain. He had, in a word, to live his religion." It is impossible to exaggerate the importance of noble living for obtaining final release from worldly fetters; wisdom sheds the light, but the effort involves action. To become worthy of the high ideal, the whole being must be properly disciplined, the senses well under control, the mind in perfect order, and the heart quietly at rest. The senses being the prime means of contact with the world, it is of urgent necessity that they be subjugated. For the chain of interdependence originates here as admirably retold by S. Tachibana in *The Ethics of Buddhism*:—

> If any one does not restrain his organs of sense, his morality will not be preserved well; if his morality is not preserved well, the right concentration of mind will not be attained; if this is not attained, knowledge and insight which see things as they really are will not be attained; if these are not attained, disgust at worldly vanity and freedom from human passion will not be attained; and if these are not attained, emancipation, knowledge and insight will not be attained.

This is a difficult process and needs strenuous effort; family, company, work or illness is capable of distracting one from the pursuit of this ideal. Unless the whole being is seized with an impelling urge, success is not certain, for

[11] *Saṁyutta-nikāya*, Sagāthavagga, 5, 3.
[12] See B. C. LAW: *The Life and Works of Buddhaghoṣa*. (1923)

countless are the ways temptation can follow. Māra's assault is an incessant threat and until the moment of complete liberation, one must stand in dread of him. Māra waits and watches for an occasion to enter and, once he enters, he conquers. Gotama was watching Māra continually and was ever aware of his plans· never did he forget and never was he indolent. He actively guarded himself against this unwelcome but persistent visitor. Finally Māra confessed his defeat, in the words quoted from *Sutta-nipāta* with which this article opens.

S. K. RAMACHANDRA RAO

THE GITA INSPIRES

The distinguished Yale University Indologist, Dr. Franklin Edgerton, addressed the Indian Institute of Culture, Basavangudi, Bangalore, on March 30th on "A Westerner's Impressions of the *Bhagavad-Gita*." He praised both its greatness as a work of literature and its eminent suitability as an introduction to the very best of Indian philosophical thought.

The *Gita*, he said, combined simplicity of language and grandeur to a degree rare in great Indian poetry, even in that of Kalidasa, "one of the really great poets of the world." And its appeal as a religious and devotional work was very wide. It was not only the favourite sacred book of India; it also challenged the admiration of American graduate students but slightly acquainted with Sanskrit and showed them "what an exciting field of study Indian religious thought must be."

The motive of the *Gita's* author seemed to be, like that of Buddha, to get his message across so that all could understand it. Hence the everyday words, the graphic, homely similes, so simple, yet so effective.

Dr Edgerton praised especially the catholicity of the *Gita*. Not only did it recognize different effective ways of attaining salvation, which different individuals might prefer, or the same individual might prefer at different times; it even stated that worship paid to other gods with sincere devotion was paid to and accepted by the true God. This was one of the fine and inspiring things in Indian thought and certainly more characteristic of it than of Western thought. That was the real tolerance which did not mean indifference.

The Emperor Asoka in the third century had proclaimed in an Edict that one who vilified the sects of others did great damage to his own. He wanted all his subjects to listen gladly to the doctrines of sects other than their own, always looking for the good in them, and he said that the sects should try to live in peace and harmony. Dr. Edgerton thought that it would be hard to find, down to the present· day, any European ruler who would think such a sentiment should be commended to the thought of others. He saw in India's "latest great Rishi, Mahatma Gandhi," a lineal descendant of the Emperor Asoka. He had shown the same kind of tolerance for the religious views of others and one of his great points had been urging the people to seek for the good in others' religions

THE INFLUENCE OF LITERATURE

[We live in an age when modern science and technology are very highly valued; very probably over-valued. As a result, the influence of literature is undervalued, not only by the political and business worlds but also by large numbers of the rising generation who will be the citizens of tomorrow. We are very glad, therefore, to present a thoughtful paper by **Mr. R. H. Ward**, a playwright, whose essay on "The Mind of Poetry" we published in our issue of November 1949. This is a shortened and revised version of the lecture given by Mr. Ward at the London Branch of the Indian Institute of Culture on May 1st 1953.—ED.]

All literature of any real importance and value has two meanings, an outward one and an inward one; and it is probably true to say that the inward meaning can be discovered and defined in as many different ways as the work in question has readers. For we are capable of discovering in it only what we are capable of bringing to it.

I am not in any exact way equating the two meanings of essentially valuable literature with form and content. Any piece of writing must be "about something," and to this extent it has content: any piece of writing uses words to express that "something," and to this extent it has form. But if we put the word "significant" before the words "form" and "content," we leave behind the conventional concept and lay emphasis only on form and content which are meaningful; literature of real importance has a meaning to be found in its shape or construction and a meaning to be found in the ideas underlying this. We have now abandoned as essentially unmeaningful, the great majority of the world's writings, all ephemeral literature of whatever sort; for only meaning will preserve the life of words and the ideas they stand for.

We can continue to speak of form and content, as convenience and the limitations of language require us to do, though we have limited both. Now we must limit them further by suggesting, though in no hard-and-fast way, that the construction of meaningful forms is, *relatively* speaking, an intellectual activity, and that concern with meaningful content is, equally relatively speaking, an activity in which the feelings take the lead.

In the creation of a significant work of literature these two faculties of mind and heart work together integrally, neither can work effectively in separation from the other, though this will not prevent many contemporary critics from concentrating, in the over-intellectualized fashion of our times, upon form to the exclusion of content. This is another way of saying that we tend at present to be concerned with

processes of thinking rather than processes of feeling.

When there is this kind of approach to literature, the very phrase "intellectual beauty," so full of meaning for Shelley, becomes nonsense, because beauty itself implies emotion; the heart as well as the mind must appreciate it. Therefore to emphasize only the form of a work of literature, and appraise only that, is not really to criticize it at all. Supposing it to be a work of real literary value, and its form and its content fully interdependent, the one reveals the other and only both reveal the whole with which criticism should properly be concerned.

Literature of any real importance speaks from two levels, a more superficial and a deeper level. We can properly say that the outward level is more directly expressed by form, but not that it is form, and we can properly say that the inward level is more intimately related to content, but not that it is content. In order, however, to discuss the matter, we must make a kind of conventional separation of these two meanings. This is a matter of convenience and of the nature of language, which, for the sake of clarity or ease, tends to absolutes, whereas we are really dealing all the time with relatives.

"Man shall not live by bread alone." We seldom question the meaning of these familiar words. We have some notion that they indicate man's need for religion, or that humanism is not enough, or that God must come into man's purview; and doubtless these words do imply these things. The fact remains that man can "live" by bread alone, if by "bread" is meant nourishment for his body and its brain. But the next words, "but by every word which proceedeth out of the mouth of God," indicates that the word "live," bears an inward and deeper meaning relevant to some other potentiality in man, a kind of life which requires to be thought about in an entirely different way from his bodily life. The full quotation seems to imply that this different kind of life can also die if it lacks nourishment of the sort appropriate to it.

At once we find ourselves considering man as having the outward form of a body and the inward content of a soul; and the soul requires to be thought about on a different level of understanding. Meanwhile, man as a whole—for we are making an essentially false separation between his two aspects—requires yet a third kind of thinking if he is to be understood; he requires whole thinking, thinking with mind and heart, or imaginative thinking; it might appropriately be called "visionary" thinking.

Literature which is worthy of consideration is always imaginative or "visionary." It sees things whole. The text quoted proclaims man's need of other than bodily nourish-

ment and of learning to think about himself in other than merely "rational" ways. Yet it seldom strikes us that our inward and deeper lives would perish did we receive no nourishment at that deeper level. We do not think of ourselves as possessed of souls which actually live on impressions and perceptions, as our bodies live on bread. We do not think of ourselves as dying inwardly if our souls are denied the proper food.

Still less do we think of ourselves as whole men whose wholeness will be preserved only if the two aspects of our nature are fed adequately, each with the "bread of life" appropriate to it. If we did so think of ourselves, maybe we would never have allowed to come into existence the industrial civilization which now threatens our existence, an intellectualized civilization permitting only the nourishment of the body and progressively depriving the soul of the nourishment fit for it; a civilization in which the emotional life inherent in man's relationship with unspoilt nature and with unspoilt human beings is at a discount. Meanwhile, literature of the kind which ministers to man's mind and to his heart has meaning on the third or imaginative level, and so ministers to man as a whole. Such literature is food of the kind which comes into question when it is said that man cannot live by bread alone.

Man can be poisoned in his body, and indeed killed, by bodily food which is inappropriate or contaminated; and it is equally true that he can be poisoned in his soul, and indeed killed, by absorbing into his psyche impressions and perceptions which the soul cannot usefully assimilate. Impressions and perceptions which relate only to the animal level of existence cannot be fed to the psyche without doing it harm. Literature which has only superficial meanings, can only starve or actively poison the soul.

Almost all literature as we know it, including much that is very highly thought of, is of this kind. Not absolutely so: it is a question of degree. But the degree of psychic nourishment contained in most of what we call literature is so small, the degree of psychic poison so great, that the harm done to man by the majority of books published far outweighs the good.

Let us look at it as a matter of values. The body and its mind have their own proper values belonging to the "rational" man, sometimes called the "scientific" or even "mechanized" man. The soul's values are of quite another kind; they are the values Pascal referred to when he said that "the heart has its reasons of which the reason knows naught."

What makes most literature poisonous to the soul is our ignorance of the difference between these ways of thinking; an attempt to impose the body's values upon the soul. This is food which the soul can not

assimilate. Man's soul can no more live on food which does not "speak to its condition" than his body could live on the symphonies of Beethoven.

Literature of the kind with which we are concerned has a more superficial meaning which the mind understands by "body-thinking," and a deeper meaning which the heart understands by "soul-thinking." The New Testament is, I suppose, Western man's clearest example of literature of this kind. The quotation which we have been considering is an instance of its dual significance, which comments in turn upon the dual significance of man himself. In recent years the New Testament has been examined from something like this point of view in the writings of P. D. Ouspensky and Dr. Maurice Nicoll.)

On one level the Gospels are the outward story of the birth, life and death of Jesus of Nazareth. They can be understood on that level only, and are so understood by most who read them, whether or not such men call themselves Christians. Of course it is realized by these readers that this story, or history, as Christians prefer to call it, "has a moral" and carries the ethical implication that you must conduct the life of the body and its mind, which can live by bread alone, in a particular way. If you suggest that the Gospels also have a meaning of great emotional and psychological importance, which only the heart, working in harmony with the reason, can imaginatively understand, it is very probable that they will refuse to consider your suggestion seriously. At best they will attempt to argue it away by treating it on a purely rational or "body-thinking" level. But these matters can be dealt with only on their own level, where a different way of thinking operates.

What emerges from your discussion with those who read only the surface of the Gospels is that, where any consideration of the soul is in question, there are many whose understanding is incapable of functioning in the necessary mode. Such people cannot but dismiss the soul and the things which belong to it as either nonsensical or non-existent. They lack the apparatus for thinking as the soul thinks; whatever psychological quality they may once have possessed which would have given an inward and deeper meaning to their bodily and mental existences, that quality is there no longer. The circumstances of the average contemporary human life are such that the soul, if it does not actually die, falls into the coma which results from starvation, and from this coma something more than words, even the singularly potent words of the Gospels, is required to wake it.

We can say that, to the majority of men the inward meaning of such literature is inaccessible; it must escape their understanding. They can apprehend the Gospels only as

a history which evidently "has a moral," but a moral which, when they try to apply it to their own outward lives, they find themselves powerless to implement; for it is not to the outward life that the real "moral" of the Gospels belongs.

To be properly understood and used, the Gospels must be studied not only as the history of the birth, life and death of the historic Jesus, but also as the psychological history of the birth, life and death of the soul itself. The outward history of Jesus is a symbol for something of quite another kind. All literature of a certain order is essentially religious, however secular it may superficially appear. If, for example, we examine in the light of imagination a work such as the *Rubáiyát* of Omar Khayyam, generally considered to be the exaltation of materialistic hedonism, we shall see that it is a document of very profound and extraordinary psychological and religious significance.

The outward meaning is never the same as the inward. We can only say that the outward meaning "stands for" the inward. The inward meaning is an enigma; the outward meaning is the clue to it. The enigma always requires to be interpreted, and the interpretative faculty is neither the reason *per se* nor the emotions *per se*, but the imagination which is their synthesis. The soul has no words; it and its life are ultimately ineffable. But the way in which writers, who are in the proper sense creative, use words, making exoteric symbols for that which is esoteric, brings them near, at their best, to "speaking for" the soul. Only he who has eyes to see and ears to hear can read such words as they should be read. The soul of a book can speak to a reader's soul only if his soul is awake to hear. But literature is literature in the sense in which we have been considering it only if great art on the part of the writer bridges the gap between the two different kinds of thinking, marrying the outward form and the inward content as closely as the body and soul of a human creature, and demonstrating clearly their interdependence, so that one reveals the other in the light of the third way of thinking, the imaginative way.

Imagination, the quality which gives literature value, like God whose servant it is, is undefinable, except in negative ways. It is not "fancy" or "fantasy" or "surrealism" or any mode of thinking noticeable merely because it is bizarre. Indeed, imagination is often not noticeable at all, though a man who was himself imaginative would notice if it were absent from a work of literature. God, after all, is known only to the man whose consciousness is such that it can recognize God's existence; for a man lacking this consciousness, God does not exist; except perhaps as an intellectual supposition. But such a man does not himself exist; he lives, but by bread alone. Really

to live is to live, not only in the body and the mind, but also in the soul, which, when it is properly nourished, co-operates with the intellect to bring forth the imaginative vision.

The influence of all literature which has the necessary dual meaning is an influence for life of this kind, for "more abundant" life. A book matters vitally in so far as its form carries a content which is a soul. In such a book the reader whose own soul is awake can see that soul mirrored as he reads; from such a book he can learn something which will enhance his own self-knowledge, waken him further, lead him toward the development of imaginative vision in himself. All literature which does not have this mysterious inward effect upon men is negative, and probably harmful.

It is an ironic reflection that while positive and creative literature contains within it that which might save the contemporary world from the soullessness and lack of imagination which threaten it with destruction, probably nothing has done more to bring about that soulless and unimaginative condition than literature of the negative kind. Books can be lethal. But they can also be the bread of eternal life.

R. H. WARD

WORLD GOVERNMENT AND U.N.O.

A distinguished deputation led by the Rt. Hon Arthur Henderson, Chairman of the British Parliamentary Group or World Government, presented to the British Minister of State on March 18th their Group's proposals for United Nations Charter revision in 1955.

Accepting as the goal the creation of a World Federal Government with adequate but properly defined powers as alone capable of preserving world peace it made several recommendations for ultimate radical transformation of the UN to achieve this. Two preparatory changes urged as immediately practicable called for (1) Opening UN membership to every Sovereign State fulfilling the conditions of payment of dues, etc.; leaving to the International Court the decision in disputed cases as to whether applicants met the definition of a Sovereign State to be written into the Charter; and (2) Forming a small uniformed UN Police Force of persons responsible to the Secretary General and available for guard duties at critical points and perhaps for taking charge of the stock pile of atomic material proposed by President Eisenhower.

A third practicable change, less directly related to peace and disarmament was recommended—the creation of a World Economic Development Authority to which each nation should contribute a percentage of the value of its total production. The Directors of the World Economic Development Authority would be responsible to a Committee of the whole UN, the number of votes cast by each member state being related to its annual financial contribution to the WEDA fund.

The problem is one of pressing and general concern.

MY REASONING AND MY REALIZATIONS

[**Shri J. M. Ganguli** is on solid ground in pointing out the limitations of reason. However important for the consideration of material things, it is certainly incapable of helping its possessor to a knowledge of spirit. Reason is the lower power of the human mind and as it grows in strength it is but too likely to shut out man's spiritual perceptions, as Shri Ganguli has observed in his own case. Fortunately, man is not without the higher power of intuition. To this power of direct spiritual perception Indian philosophical thought acknowledges its great indebtedness. One phase of its expression is "the vision splendid" of youth to which Wordsworth has paid eloquent tribute in his "Ode, Intimations of Immortality from Recollections of Early Childhood" and which too often man, alas, perceives "die away, and fade into the light of common day." The scientist will no doubt cling to his clumsy weapon of reason, but the aspiring soul will be well advised to weigh and ponder Shri Ganguli's warning against risking the wider vision for the sake of a logic precluded by its limitations from finality.—ED.]

Between my reasoning and my realizations there is no silver bridge, no harmony, no reconciliation.

Before I had not learnt to reason, I was more intent on looking for light and inspiration than later when I sat brooding, sifting, analyzing and threading some fanciful thinking and reasoning through events, occurrences and my own experiences. Neither the past nor the present had then made me halt and look backward and forward, and so my intuitions throbbed spontaneously and my nature functioned in smooth harmony with my actions and with the effects which my environment brought to me. The ripples and waves of the present gave me inspiration and brought realizations which kept me absorbed and instead of scattering my thoughts in search of a cause, sent me deep within myself in quest of the answers which I sought for my satisfaction.

Then there came a change; and, as I drifted along with the ebb and flow of events, I made tendrils out of my passing reactions and wove them round what I saw and felt. In so doing how much I have lost! How many eventful moments have passed; how many colours have shone and disappeared; how many thrilling inspirations must have come and gone unreceived and ignored!

Nature's mysteries now reveal themselves and again withdraw from sight in their own majestic way without a break to give us time to fling our thoughts back, to catch our thread of reasoning and to tie with it what we now see, feel and marvel at. Where are the skill and wisdom in us to arrange and connect the different traces of events, flashes

of our sentimental reactions and subtle, provocative inspirations, which lead away our thoughts and overwhelm us? What folly for me, a grown man, to go back to playing with blocks, building a structure of what we call cause and effect out of my environmental reactions! Where is the line of cause and effect in the chaotic contents of my realizations? Yet my vanity is pricked by my having to admit that I cannot reason out and map out mentally the minutest and the vastest doings of the Omniscient; that I cannot bring within the compass of my comprehension all my impressions and observations, ordered in the manner I have chosen for my satisfaction. Am I to spin out reasoning and extend the limits of my comprehension without attempting to judge the soundness of either?

I came into the world a crying baby, shy and nervous in a strange environment; I was rocked into quietness in the nursery cradle, which was then all that interested me and which understood as much or as little of why it moved as I understood why I moved my limbs. When out of the nursery, I ran and fell and jumped and played through boyhood till youth arrived, then impulsive forces swung my senses to and fro as the cradle had once swung my little body. They shattered my tranquillity of mind. I reflected not; I noticed not the tremendous significances that Nature and the Subleness within it were unfolding before me. I was absorbed only in magnifying and glorifying a misguided Self within, which accepted or rejected things as it pleased and ever pointed the way to mere impulsive and crude pleasure which intoxicated it. Thus my sight was dimmed, and my thoughts ever kept revolving round my personality, within the limits of which only was my consciousness receptive and within the framework of which I arranged and connected my experiences and recollections.

Thus I forged my chain of reasoning with links of the assorted presumptions which my vanity and egotism made me make out of mere sense reactions. Thus weakly, uncertainly and even arbitrarily my reasoning started working and getting me and my thoughts into its grip. Then, before I would take a step forward I would weigh doing so on the scales of reason. Something within me, however, makes me rebel against thus stopping at every turn to tie whatever I see and feel with what I have known before, so that a logical sequence may be maintained. I want to spread my gaze over a wider landscape, where the trace of cause and effect is imperceptible, even irrevocably lost. I gaze upon that vaster landscape and receive inspirations which thrill me. They bring realizations which ever remain beyond all reasoning. What reasoning can encompass my feelings, which make me reverently put my hands together and stand still, forgetful of myself and unworried by the weight

of my past or the ceaseless demands of the present when a glow, rising from unknown depths, dispels the chilly gloom? What is it that makes me close my eyes and restrain my outer senses and listen inwardly to a mysterious call when tumultuous waves of dark mystery beat upon my vanity and overthrow my logic and my calculations? What argument can keep my tears flowing when, in the midst of overwhelming grief I suddenly experience, like a soothing balm, a tender touch within, which turns me toward a new light, a new and stupendous realization?

Then I awake and my eyes open, and I see the great folly of my having sought to bind my thoughts and my emotions with the cord of what I had fancifully presumed to be good logic and reason, cause and its inevitable effect. "What cause brought me here," I now ask myself "What had made me argue and assert, relying on the ridiculous imperfections of my physical senses and on the scantiness of my sense-collected materials?" Into the depths of the past I gaze as far as I can look back, but I fail to find any cause that I can grasp and understand, that I can co-ordinate with another in the gigantic whirl and sweep which make the world. Two or three steps I take on the line of cause and effect but, those taken, I fall into the chaos of the Indeterminate and the Unknown.

The more I reflect, the more I feel and observe, inwardly or outwardly, the more deeply I lose myself in thoughts in which any impulse to correlate things and impressions so as to bring them within the operation of my reasoning, is totally absent. I gaze on them and marvel and toss upon the crest of feelings and sentiments, whose origin, whose sequence, I do not understand and whose heights and depths my poor reasoning can never scale or plumb. My feelings and emotions remain divorced from reason because they come and go, how often, unrestrained and unlimited by what has happened before, whereas reasoning is only a laboured effort to heap the rolling present over the débris of the past, so as to get a whole perspective that might satisfy me.

"This cannot be disjointed from what I have known; this must follow that in a sequence which I can understand." So I say to myself; but when I compare my understanding with that of others I find that each has traced the same thing or event back to a different cause of his own supposition. Each asserts the correctness of his own logic, but each, having reacted differently from others, has constructed a different line of cause and effect.

Our reasoning, our linking of cause and effect, are thus based, not on any truth or reality, but on how things impressed us and how we reacted to them. Reasoning is the projection of our egoistic conceptions on to our environment and our experiences and, as our

conception, change and develop, our logic and our line of reasoning lose their meaning and significance. The sense and inspiration of the Real and the Absolute can come only through mental doors flung open wide, not through the lattice of prejudiced reasoning. The depths of the Infinite can be reached only when, unmooring ourselves from finiteness, we plunge into them without stopping to reason, without a look or a thought behind. Is it not when we forget ourselves that we see and feel and realize as we had not done before? Is it not when overwhelming grief has made our interest in the present fade and the environment disappear from before our unseeing eyes, that we get a realization that dries our tears and brings a new realm into view?

It is self-intoxication, the vainglory of the "I" which thinks that it rules but which is really the creature of the physical senses, which dictates the line of my thinking, interprets my impressions. The Great Reason, the Great Cause, which supports and holds together all things, is beyond this "I" and will enter into my realization only when that "I" is curbed and my true Self awakens. For that true Self is an integral part of the Great Cause that unfolds itself in the Manifestation surrounding and absorbing me. That Self has to be liberated from the dominion of the cruder senses; it has to be washed clean of the blinding dust that has settled on it in my headlong pursuit of the tempting and illusive impulses of the body and the mind. It is only as that liberation and that cleansing are effected that the Self can see the Light and catch a glimpse in true perspective of That of which it forms a part. It is then that the Great Cause which underlies All is sensed, and then, that the Reason that threads through the Whole is comprehended. The Cause and the Reason thus seen then merge into a supreme Realization, the Realization of the Self. From time to time, in dreams and in wakeful hours at times of self-forgetfulness, at moments when wild grief or mad ecstasy have shaken me out of my intoxication with the physical, there have arisen realizations which were fragmentary but which have led to and form parts of that supreme Realization.

Even these fragmentary realizations are not containable within the small orbit of my childish, presumptuous reasoning. The proud attempt to submit them to the reasoning process dwarfs my outlook and makes me miserable. It can give no peace, no harmony. I must step out of reasoning's orbit to inhale the thrilling inspirations and be receptive to the subtle, unthought-of and inexplicable impulses and realizations, which come to me so often in moments of unawareness, and in strange circumstances, when I am free from the drawing power of memories and of calculations for the future. Then alone can I undertake in the right way the Quest for

the Supreme Cause, and then alone will there be peace, solace and harmony in my thoughts and between my reasoning and my realizations.

J. M. GANGULI

ON IMPROVEMENT

Self-improvement and improvement of others are the two objectives of liberal education writes Marten ten Hoor in his article "Education for Privacy" appearing in *The American Scholar* (Winter 1953–54). But he thinks that enough stress has been laid on attempts to improve our neighbour, called "social-mindedness in education," the need now is to improve ourselves. There have been enough leaders and reformers lacking in wisdom, capacity and good example.

Mr. ten Hoor presents four elements —and these are closely related—that he thinks are essential for "education for privacy." The first is "to learn how to think . . . intellectual and spiritual orientation." Each individual must think for himself and think synthetically. Man must see truth and see it whole. Philosophy and the works of great thinkers should help but it is only through "the alchemy of private reflection" that philosophical ideas become personal resources.

The second essential is—"the establishment and maintenance of moral harmony"—which cannot be overstressed. Mankind has always been faced with the problem of "guilt" and it is, with good cause, assuming dangerous dimensions at present. But how shall the individual acquire "moral resources?"

> . . . a vision of the good life, the spirit must have; for devoid of it, the imagination is without moral perspective, conduct without guiding principles, and action without trustworthy habits.

The third essential is "the development of emotional stability." Emotional disorder is "unquestionably" the most serious and the most common cause of unhappiness. Moreover, emotions have been ignorantly considered effects rather than causes. But what is education of the emotions? It is "education in self-control, in equanimity and serenity."

To these basic three: a philosophical point of view, a steady vision of the good life and serenity of spirit, Mr. ten Hoor adds a fourth essential:— "appreciation and practice of the fine arts." In education, the presentation of opportunities for enjoyment and training in appreciation are not enough, there should also be instruction and encouragement in the creation of works of art. So, he concludes:—

> Education for privacy and education for public service constitute education of the whole personality.

MUMTAZ MOTIWALLA

ENDS AND MEANS

[The ancient teaching reaffirmed in our day by Gandhiji, that ends and means are inseparably related, is implicit in this article in which the English novelist and serious writer, **Mrs. Esme Wynne-Tyson**, challenges the means adopted by Communism to gain its professed humanitarian ends. As comes out in her treatment of the problem, however, Communism holds a threat to human values not merely because of the questionable means which it adopts but also and primarily because of its belittling basic concept of man, his nature and his potentialities. — ED.]

The advocates of the free way of life and those who object to totalitarianism are failing in the ideological war for lack of an honest assessment of the situation and a clear sense of direction. Their propaganda is all too often ineffectual, because they blame Communism for the wrong things and fail to give it credit for its undoubted achievements. This not only suggests a blindness, wilful or otherwise, in themselves, but also discredits their propaganda in the eyes of those who can be persuaded to resist Communism only when they see a genuine reason for doing so.

Such a basic and incontrovertible reason does actually exist and it should be given plainly to the whole of mankind instead of the sometimes superficial and often unfair criticisms that are made of an efficient if mistaken way of life which is attracting more and more underprivileged members of mankind to its ranks.

In order to give this reason Christendom must first be prepared to cry "*Peccavi!*" (I have sinned) It must admit its own failure or submit to the materialists' argument that Christianity has failed.

Far from failing, Christianity produced the Christian conscience, which originally had its practical political expression in Socialism and Fabianism, only to be betrayed by the self-righteous humanitarian who forgot whence his compassion and idealism had sprung. Convinced that his good-will belonged naturally to his human make-up, he scoffed at religion and at the impractical and often extremely materialistic religionists of his times, and adopted the new scientific and materialistic outlook.

The materialism of the Communists is not, unfortunately, an answer to our own spirituality, in which case it would be powerless in presenting a negative, but is a darker shadow of our lesser materialism.

Christian values are certainly being challenged by the materialists, but we must not delude ourselves into thinking that what calls itself Christendom is based on, or has consistently upheld, these values. It has paid lip-service to them, but on many counts it is every bit as

materialistic as the Communists. It was the "Christian" nations who dropped the bombs on Hiroshima and Nagasaki; it is the "Christian" nations who have invented and are using napalm bombs. It was a Christian Pope who issued the call to the "Holy War" of the First Crusade. It is, in fact, the betrayal of Christian values by Christendom that has directly led to the rise and success of Communism.

The individual members of Christendom—the flock of which the Church was supposed to be the shepherd—cannot wholly be blamed for this betrayal. For attempting by Total Thought Control, which we see in all its ugliness in political totalitarianism, the Church browbeat its sheep into believing that they must not think for themselves, but "bring into captivity every thought to the obedience of" the Church! Had that been synonymous with "the Christ" of the earlier direction, we should long ago have achieved such a perfect world that the problem of Communism would never have arisen. The injustices which it combats would never have existed. But unfortunately this was far from being the case, and Church totalitarianism either kept people blinded to the unremedied evils of their times or drove the more intelligent first from the Church and then very often from religion altogether.

An outstanding case in point was that of Mrs. Besant who described her own experience when she took her doubts and earnest desire to arrive at the truth to the famous Doctor Pusey. To her intelligent questionings he replied:—

> It is not your duty to ascertain the truth. It is your duty to accept and believe the truth as laid down by the Church. At your peril you reject it. The responsibility is not yours so long as you dutifully accept that which the Church has laid down for your acceptance.

As she commented afterwards:—

> Out of such men were made the Inquisitors of the Middle Ages, perfectly conscientious, perfectly rigid, perfectly merciless to the heretics. To them heretics are the centres of infectious disease, and charity to the heretic is the worst cruelty to the souls of men.

And equally out of such men, or of such a mental attitude, have been made the totalitarian commissars of today, with their ruthless treatment of deviators. Such Churchmen, who now complain so bitterly of political totalitarianism, have themselves set the pattern for it.

Moreover by its rigid inflexibility, its support of the privileged at the expense of the under-privileged, its worldly subservience to vested interests and above all its refusal to evolve by growing more spiritual and Christlike, the Church has earned the condemnation that the Founder of its Faith bestowed on the expounders of the Mosaic Law of his own days:—

> Ye have taken away the key of

knowledge. ye entered not in yourselves, and them that were entering in ye hindered. (Luke XI. 52)

The Kingdom of Heaven was always the reign of love and compassion advocated first by Gautama and then by Jesus of Nazareth, and had that been truly taught by the Church and lived by its members, poverty and injustice would long ago have been banished from the earth. But since it was neither taught nor practised, but instead, men were taught to think of their high or low estate as being ordained by God, the task has been taken on by the advocates of class hatred.

We must face this fact quite clearly if we are ever to solve the problem of our age: Communism is doing by the evil means of Total Thought Control and materialistic totalitarianism what should have been done by the good means of applied Christianity, *i.e.*, by ensuring that mankind as a whole should get a fair economic deal and a fair share of the world's riches.

Had Christianity been lived instead of being merely preached and believed; had Christian nations really been nations of people of peace and good-will who could not endure the spectacle of poverty, massacre and suffering, the conditions which are now being corrected by wrong means would already have been corrected by right ones.

We must be honest enough to admit that what the Communists are attempting—the promotion of the welfare of the greater part of mankind—is right. How they are doing it and the philosophy on which they base their acts are profoundly wrong.

For Dialectical Materialism is the complete negation of the eternally true statement that the Kingdom of Heaven is within us. It teaches instead that once a man's outer conditions are put right, his inner condition will become right, a fallacy proved beyond question to be such by the extremely poor inward condition of many whose outward conditions have always been satisfactory. In fact the class-war propaganda of the Communists mainly consists of pointing out the baseness of the nature of all members of the human race who cannot genuinely be classed as proletarians, and whose conditions have always been such as those which the Communists are aiming to make universal, *i.e.*, satisfactory and comfortable. According to this reasoning, the Communist heaven will be peopled with such base characters as their present enemy class!

Certainly the materialists have no hope through their philosophy of ever attaining to any higher nature. And this is where the religionists, for all their failure in application, have been right and the materialists so tragically wrong. For the religionists at least have preserved some gleams of the light left to them by the Founders of their faith, which

pre-eminently revealed the need of a better *human species*, a less animal and more truly compassionate species, man made in the image and likeness of Love and Goodness, such as Gautama and Jesus and many others who showed the way undoubtedly exemplified.

This regeneration, or evolution, of the units that make up the world would quite obviously ensure the world's salvation from the evils projected by unregenerate men. And equally obviously by no other means can true salvation come about.

Men may change their government, improve their economic systems, ensure fair distribution of the world's goods and remedy obvious external wrongs, but unless the inward nature of humanity is improved, unless violence, greed, rivalry, injustice, lust, self-will and love of power, to mention only a few of the faults which exist just as surely in the Communists as in the Capitalists are eliminated from the individual, there will never be any real happiness or security for the human race.

So that if Communism is generally accepted on account of the outward improvements which it makes, the evil of its means will not only eventually defeat its ends—presumably the well-being of mankind—but it will also put an end to the hope of evolution for humanity. And man, arrested in his present all-too-imperfect state of development, will be yet another failure of evolution.

For the means employed by Dialectical Materialism in order to enthrone its gospel of utilitarianism in the hearts of men is to reject *in toto* the God-idea—the idea of any higher mind or existence beyond what is at present known and visible, to deny the necessity of seeking to achieve the stature of manhood exemplified by such evolved men as Gautama and Jesus, who were love and compassion incarnate.

The protective love of the Buddha, which was extended to the lesser creatures as well as to men, the compassionate love for the individual that Jesus manifested, seem to the materialist expressions of mere bourgeois sentimentality. The gospel of utilitarianism regards animals as part of the world's goods that must be used for the needs of the proletariat: for food, for medical experimentation and for clothing. It is true that the materialism of Christendom views them in much the same light but the fact that vegetarians, anti-vivisectionists and pacifists are allowed to live and present their point of view within the non-Communist nations does prove that progressive and evolutionary thought is allowed by their governments to exist. Gleams of light at least are allowed to penetrate the darkness instead of being banished as reactionary, as they are by the deeper materialism of Communism. This regards men not as individuals but as units in the totalitarian hive—to be looked

after efficiently and coldly by the State, which has need of their labours; but individuality, like morality, must be "entirely subordinate to the interests of the class war" and to the community. The individual can never hope to become a better type of human being, because he is merely a cell in the body of a community which has been built up on the materialistic hypothesis that man is essentially matter, beginning with birth and ending with death, whose only hope and aim is to get as much material good out of life for himself and his fellow men as he can in the few years allotted to him.

By the acceptance of such an hypothesis man is placed in exactly the same category and position as the ant in the termitary. There is a vast unexplored universe outside the termitary but the ant will never know it. He has accepted the termitary as his world and his life, and if he wanders outside the total magnetic control of his Queen, he perishes.

If mankind in general could be persuaded to accept the evil means to the sometimes excellent ends of Communism, it would actually retrograde to the status of the termite. For it, spiritual values as we at present conceive them would cease to exist; all the glorious visions of the world teachers, together with their examples, all the experiences of the mystics, would fade from human memory and experience. Mankind would, in theological terms, have gained the whole material world at the price of its belief in a soul—or its own innate spirituality. In actual fact, it would have renounced the whole aim and meaning of life—the evolution of man to the nature and stature of Buddha, Jesus, Krishna and all other visible exponents of Atman.

This is what the acceptance of the materialistic hypothesis means. This is the true reason that should be given for man's rejection of a means that often promises the achievement of such alluring ends. For unless people are thus instructed and made to see the pit into which specious and often convincing materialistic arguments would have them fall, there can be no adequate mental resistance of the human race, such as that which Gandhi advocated and demonstrated, to an idea which, for all its material benefits, can only lead mankind to spiritual death.

ESME WYNNE-TYSON

PERSONALITY—HUMAN AND OTHER

[The title of **Shri Samir Kanta Gupta's** short article is thought-provoking. Many readers, like ourselves, will not accept the implied ascription of personality to the One Source. They will, moreover, have to remind themselves that "personality" comes from *persona* (a mask) to justify applying it to any manifestation below the human kingdom. Shri Gupta has well brought out the omnipresence of Life and Consciousness, one of the fundamental concepts of the Esoteric Philosophy towards which modern science may be more open-minded than it was before the discoveries of the last sixty years. Granting to matter a common origin, it is but logical to concede that it should have common attributes at different levels of development. The vital and divine spark which animates the material body of man must therefore lurk in every member of a lower species. Between the latent mentality of the lower kingdoms and the self-consciousness of man, however, there is a great gulf which is not bridged by according to the sub-human beings the possession of a "personality" of sorts.—ED.]

What constitutes the personality of man? Is it his nature, his functional organism, his body, his mind or his life? Is it a secret demand and a dynamism that receive from and respond to an unseen and mighty force of flux or reflux, themselves taking shelter in a perishable habitat? Or is it something subtle in man's existential make-up? Perhaps all these — and something more.

Ordinarily the epithet "man of personality" is applied to a heroic character, a fighter, one who is not tempted or cowed down, one who advances without a faltering step, and speaks and moves with inner conviction: he is a man of personality. But whence comes this force of personality? From a strong vitality no doubt. And to this must be added a sound physique and a keen, vigilant and energetic mind. History abounds in such men of personality.

Yet that is not the whole secret of this matter of personality. For do not the occultists say that even a supposedly inanimate object like a plant possesses a personality all its own, influences earth and the life on earth? Are there not Vedic hymns which sing the praises of the moon and the sun as if they were living gods with personality? Indeed, the ancient seers presented profound truths in the garb of those highly poetic images. In this universe each unit is distinct; no two pebbles are exactly alike; no two trees are wholly similar. Each individual unit enshrines a particular consciousness which may, however, extend and embrace the universal. And the atom has a throbbing centre at its core which is one with the Origin and the Vast. This pure

and original vibration is no other than the light of consciousness according to its vehicle it may be consciousness seeing more or less, but it perceives unerringly that which it sees. And, as it reflects itself in the surface formation of an object, it takes on tone and colour, a personality, so to say, whether vividly self-assertive or modestly escaping the inattentive.

If we picture a human being as a luminous sphere, then consciousness appears to be its centre and its radiating energy forms its essential personality. This radiant personality should not, however, be confused with the external environmental consciousness which forms a protective ring or circle around the person.

Personality and consciousness are not the monopoly of man. If it is true that "the One becomes the many," then the many may reasonably be supposed to have a fraction of its personality and consciousness also. The only difference is that in man personality and consciousness grow and assume the likeness of the parent Source, whereas in other things they remain constant luminous points.

SAMIR KANTA GUPTA

WORLD BROTHERHOOD

Dr. Everett R. Clinchy and Dr William A. Shimer, respectively the Administrative President and the Director of the Pacific-Asia Division of the World Brotherhood organization founded in the U.S.A. in 1928, described its aims and work at the Indian Institute of Culture, Bangalore, on March 26th Their subject was "Inter-Group Relations in Today's World."

Dr Clinchy brought out the finding of the cultural anthropologists that man got the greatest satisfaction out of team-work. War was not natural to him. Prejudice was not inborn; children were indoctrinated with it; they ought to be indoctrinated instead with the fact of brotherhood. National patrictism did not rule out the sense of world relationship and an International State was no more irreconcilable with Nation States than a neighbourhood was with family units.

Dr. Shimer said that their organization did not interfere with politics or theology or proclaim the superiority of a particular religion. It was working in many countries for active mutual understanding and the freedom of individuals and groups in a world society. It believed in cultural pluralism, on which Indian culture was based, and that brotherhood was taught in all the world religions, all Asian in their origins.

Materialism, Dr. Shimer said, believing only in physical force, offered no basis for brotherhood, but materialism had been shattered by the discovery that the ultimate reality was some kind of vital energy. Some of the greatest scientists recognized the limitations of science, *e.g.*, its inability to explain consciousness. Science, religion and philosophy were coming together in viewing the universe as a moral and spiritual reality.

A LETTER FROM LONDON

[**Shri Sunder Kabadi** is an experienced journalist serving India in London. We hope to publish every quarter a communication from him and take pleasure in publishing here the first of his letters.—ED.]

Seldom does a day go by without the London newspapers, especially the evening ones, "splashing" on their front pages a story of murder or of robbery with violence. The newspapers have plenty of choice as to the story to which they shall give prominence, because since the war crimes of all descriptions have steadily increased in Britain.

In 1938 only 127 people were sent to prison for violent crimes, whereas in 1951 the figure had risen to 3,929 and in 1952 to 4,127. In 1938 there were 56,092 cases of larceny or robbery, but in 1951 the figure had risen to 87,201, with a slight drop in 1952 to 84,235.

Official figures are not yet available for 1953, but there can be no doubt that this post-war crime wave has not yet begun to recede. Sexual crimes, crimes of perversion and sadism have all increased, and only the other day a Member of the House of Lords was sent to prison for a year for conspiring to incite two members of the R.A.F. to commit serious sexual offences.

After the moral and social upheaval of a great war, there is usually an increase in the incidence of crime. But it is interesting to note that the great social reforms undertaken by the Labour Government immediately after the war and continued by Sir Winston Churchill's Government since 1951 have done little or nothing to sublimate the great upsurge of anti-social conduct carried forward from the war years when the demands of totalitarian war broke down so much of the moral and social cement that binds a nation together.

The motto of Britain's post-war social revolution was "Fair Shares for ALL." You would think that as the citadels of economic and social privilege were stormed and the banner of economic democracy was unfurled, there would have been a corresponding flowering of the innate good qualities of the British people.

But, surveying the crowded prisons and the hedonistic tone of society, religious leaders and public men in Britain have been continually stressing the need for a "spiritual revival." Mr. Billy Graham, America's most highly-publicized evangelist, is now in Britain on a "Greater London Crusade," attracting thousands of people every night to the Harringay Arena, the home of greyhound racing and ice-skating, where he calls upon them to renew their faith and to practise the precepts of the Sermon on the Mount.

It would seem that in putting the emphasis on building a Utopia on earth, Britain has—like other countries—moved away from spiritual values. Science postulates that man can master the objective world and mould his circumstances to suit his needs. But this is true only to a certain extent.

Only a fool or a saint would deny that it is a moral advance for a nation so to regulate its economic activities that none shall be penalized for inherent shortcomings of brain or body. Britain has made this moral advance to the point where there is a strong social conscience working for the welfare of the poor, the needy, the sick and the aged. There are very few beggars in Britain today, and there is no reason why anyone should beg. The State, if not the Mother Bountiful, is at least playing the rôle of the Mother who looks after those of her children who have the greatest difficulty in fending for themselves.

Instead of the response being one of gratitude, however, it is more often than not ingratitude or apathy, particularly among the more fortunate. There is a restless searching and clutching at all that is meretricious and transient in society.

Britain has been put on the road to economic welfare, but not shown the road to spiritual welfare. As in Russia, most of the people who enter a church appear to do so not so much to pray or to renew their faith as out of curiosity, or to admire the architecture and the stained-glass windows.

The majority of the British people are in the mood to find a quick and effective solution to an inner disharmony which can only be resolved by a growing spiritual awareness. The spirit of the times, however, is not conducive to the awakening of such a mood. The distractions multiply. People clutch at every new distraction in the vain belief or hope that it will fill the spiritual vacuum within them.

They are encouraged in this attitude, unfortunately, by the most powerful influence in any modern society—the newspapers. Criticizing certain sections of the popular Press in Britain the other day, Sir William Haley, editor of *The London Times* described some papers as "a disgrace," and declared: "Often they are humbugs enough to pander to evil by making a show of attacking it."

Those popular papers which indulged in humbug, said Sir William, could not be said to have a direct political influence, but "indirectly, cumulatively, they are building up an attitude of mind in the new generation which can be disastrous unless it is counteracted."

If the Press is to be blamed for helping along this depreciation in general moral standards, the failure of international statesmanship to steer the world away from destruction is also, I think, another root cause. A nation, like an individual,

must have a belief in its future if it is to restrain and control its baser emotions and feelings.

The individual looking at the newspaper headlines today, with their reports of hydrogen-bomb explosions, mounting fear and suspicion among the nations and, overhanging all these, the threat of a war that would plunge the world into a new Dark Age, is made acutely aware of his individual insignificance. If the lights of civilization are shortly to be extinguished, he may reason within himself, that the best course is to get out of this life all the pleasure one can.

The standards of pleasure are expressed in rising above the general material level which a nation impoverished by two world wars has managed to establish. The more antisocial sections of the community easily turn to crime. Others resort to sharp practices in business, or try to assert themselves in their social relationships.

This is the crisis in which Britain, and other advanced countries, now find themselves. *They have built several floors of the Welfare State, but the secret of content and real happiness has eluded them.*

Poverty, as Bernard Shaw said, is a crime; but spiritual poverty is a worse crime. A thoughtful European, coming to our country, may be appalled at the wide-spread poverty of the Indian people, yet he will return to Europe with a feeling that we, in India, have something that has escaped the technologically and industrially advanced countries of the West.

"India lacks many things, but has great possessions," said Dr. W. A. Robson, Professor of Public Administration in the University of London after returning from a three-month tour of India. In a lecture at the Indian Institute of Culture [London Branch] in London, he said that what had struck him most of all was "the spirit of contentment I felt in India," which "contrasts strongly with anything I have seen in any Western country." He came to the significant conclusion that "the more material standards are raised, the more discontented people seem to be." As was said centuries ago, "Man shall not live by bread alone." This is the injunction which seems to have been forgotten.

SUNDER KABADI
March 25, 1954

NEW BOOKS AND OLD

THE CO-OPERATIVE MOVEMENT IN INDIA*

Co-operation has sometimes been described as the economics of human happiness. In the ultimate analysis its value to mankind has to be judged by its success or failure to promote human happiness. Does the Co-operative Movement as it has developed in India during the last half a century subserve this social purpose, is the question that Dr. Eleanor M. Hough poses, though not directly, in this third edition of her admirable contribution to co-operative literature.

This is one of the few publications in India on the Co-operative Movement which has gone into a third edition. The second edition was published in 1950 and no striking developments, except the formulation and acceptance of the Five-Year Plan, have taken place which would call for a revised edition within so short an interval. But this very fact indicates, first, the awakened interest among the intelligentzia in the subject of Co-operation, and secondly, the success which Dr. Hough has achieved in stimulating that interest by the range and manner of her presentation. The present volume is not only larger in bulk than the second edition, but contains a special section on recent developments compiled with the aid, as Dr. Hough explains, of Shree K. Madhava Das, a young officer in the Agricultural Department of the Reserve Bank of India. The additional matter in this section helps much in making the factual survey up-to-date and comprehensive. There is hardly any noteworthy event which occurred during the past few years that Dr. Hough and her collaborator have missed.

Though a confirmed believer in the efficacy of the co-operative method, Dr. Hough, as an outsider, is able to take a dispassionate view of the progress of the Movement and can separate the wood from the trees. A feature of the revised edition is her critical analysis of certain recent trends. In the past several years, there has been an extension of the principle of State Aid, particularly for new forms of co-operative activity. There is a tendency evident among co-operators to resort to Government for financial assistance and for guarantees. Anxious as they are to promote schemes of economic development for the common man on the basis of organized effort, State Governments often respond to such demands as a matter of policy. Will not the extension of State Aid be detrimental to the growth of self-help and self-reliance which form the bedrock of co-operation? The question that Dr. Hough asks is one to which it may be difficult to give a categorical answer. It is, however, an aspect of policy over which co-operators and those in authority should ponder deeply both before the initial step is taken and when the practice is allowed to continue.

Another similar question which occasions serious misgivings to Dr Hough is the enforcement of compulsion for certain forms of economic activity. What she has in mind particularly is the introduction of co-operative farming by the coercion of an unwilling minority. At one place in the Report of the Planning Commission, the suggestion has been thrown out that in any village where a majority of holders, representing at least half of the total area under cultivation, desire to establish a co-operative farm, legislative

* *The Co-operative Movement in India : Before Partition and in Independent India.* By ELEANOR M HOUGH, M A., PH.D Third enlarged edition, with a chapter on "Recent Developments in India" by K MADHAVA DAS, M A. (The Oxford University Press, Indian Branch, Bombay. 435 pp. 1953. Rs. 15/-)

means should be at their disposal to proceed with the formation of a co-operative farming society for the whole village. This suggestion has not, however, been put into actual practice In Bombay, for instance, the only provision is that when two-thirds of the holders of land, holding not less than three-fourths of the area affected, agree, the rest have to participate in the scheme. Even then provision does not seem to have been made to compel a minority to join a co-operative farming society. The utmost that has been done with schemes of co-operative farming, or other advanced forms of co-operative effort, is for the State to hold out inducements for agriculturists or other persons of small means to join an organization with a view to achieve their own economic betterment.

This takes the discussion on to whether the Co-operative Movement should figure in a programme of planned national development. It is possible to argue that a movement spreads better naturally and of its own accord than under direction. As Sir Horace Plunkett pointed out in his Introduction to the first edition, what we have in India is not a Co-operative Movement but a Co-operative policy. Co-operators in India have, however, demanded, and the Planning Commission has agreed, that co-operation should now be deemed as an essential instrument of social policy. The acceptance of this position involves obligations. But these should not necessarily lead, as Dr. Hough fears they may, to the abandonment of the principles of voluntary association, self-help, mutual aid and democracy that differentiate the co-operative from other forms of economic organization. The call will only be for harder and better organized effort, for clearer and more well-ordered planning, for more attention to and greater emphasis on training and education, than has been the case so far. To such a call an ardent adherent of the cause, such as Dr. Hough, cannot but respond whole-heartedly.

VAIKUNTH L. MEHTA

Response to Beauty: A British and An Indian Point of View. By REGINALD LE MAY and M. A. VENKATA RAO. (The Indian Institute of Culture, Bangalore. 24 pp. 1953. Re. 1/8)

This Transaction of the Indian Institute of Culture at Bangalore, contains two essays by two well-known writers. Dr. Reginald le May is an English authority on Asiatic art and Prof. Venkata Rao was a professor of philosophy. They deal here with a subject which has great practical importance in the matter-of-fact world of today

Life without beauty is like a body without a soul, and Dr. le May very rightly emphasizes the need for education in beauty. The hunger for the beautiful is an instinct as well as a habit. The habit keeps the instinct alive. It is of paramount importance, as he points out, that an idealistic approach to the whole problem of the need for beauty should supplant the materialistic approach now prevalent in England. He very clearly and forcefully brings home to the reader that without beauty the development of the whole man is not possible.

The writer is not discussing here the philosophic aspect of the "beautiful," he is putting emphasis on the practical point of view, which needs to be stressed again and again, not only in England but in India as well.

If Dr. le May has laid stress on the need for education in beauty, Prof. Venkata Rao has dealt with the Indian concept of art and beauty and of the manner in which Indians have achieved beauty in their works of art. He has dealt at some length with the theory of *rasa* and *dhvani* in Indian poetics. In a small space he has tried to do justice to the highly developed and thoroughly argued points of these theories and the reader is sure to gather a good idea of India's sense of the beautiful and her method of achieving it from his essay.

Readers should be thankful to both authors and to the Indian Institute of Culture for this much-needed reminder.

GULABDAS BROKER

Sardar Vallabhbhai Patel. (Vol. I) By NARAHAR D. PAREKH. (Navajivan Publishing House, Ahmedabad. 405 pp. 1953. Rs. 6/-)

Sardar Vallabhbhai Patel was so much a part of Mahatma Gandhi that to write his exclusive biography would be like attempting to write the biography of Lakshmana apart from that of Rama! It was during the *Satyagraha* "struggle" in Kheda District that Mahatma Gandhi discovered the Sardar. Gandhiji had stipulated that if he was to start the movement he must have at least one worker of the Gujarat Sabha to accompany him and give all his time to it until its completion. The Sardar alone offered his services. Thus started a life-long fellowship between the two in the service of India. The Sardar has been described sometimes as a "blind follower of Gandhiji." It might be truer to say that he was a close follower of the Mahatma's principles. As long as the Mahatma's leadership was available, the Sardar acted as his disciplined soldier. But when it was removed, he took over eadership. He deplored the tendencies of even seasoned workers to look to the Mahatma for guidance in small matters and pleaded that they should learn to take responsibility and help themselves without taking all their troubles and worries to Gandhiji.

The Sardar's public work began with his election as Secretary of the Gujarat Political Conference in 1917, Mahatma Gandhi was its President. But even earlier, in January 1909, he displayed an unusual sense of duty when he continued to conduct a murder case after receiving a telegram in court telling him that his wife had died. For the rest of his life the Sardar had no personal or domestic life, though he was fond of his children. His life was dedicated to public service, without seeking any personal advantage. Though Mahatma Gandhi had already established the Sabarmati Ashram, the Sardar contemplated starting a Gujarat Sevak Samaj on the lines of Gopal Krishna Gokhale's Servants of India Society.

Until the Bardoli *Satyagraha* the Sardar's activities were largely confined to Gujarat. When at the end of the Borsad *Satyagraha* campaign, the Sardar met Gandhiji in Poona the latter welcomed him as "the king of Borsad." The Sardar's brother, Vitthalbhai Patel, used to call him the "Suba" or Governor of Gujarat. So great was his influence in Gujarat that a British Police Superintendent, who had witnessed the part he played in re-establishing peace during the Rowlatt Act agitation, told the Government ten years later that "without Vallabhbhai it will be impossible for you to maintain law and order."

It is interesting to note that the two brothers, Vitthalbhai and Vallabhbhai, differed widely in their politics but remained good friends. Vitthalbhai joined the Swaraj Party with Pandit Motilal Nehru and C. R. Das with the professed object of non-co-operating with the Montagu Constitution from within the legislature; while Vallabhbhai, with Mahatma Gandhi, C. Rajagopalachari and Rajendra Prasad, preferred non-co-operation and a constructive programme. During the Flag *Satyagraha* in Nagpur, the Governor met both the brothers at a conference, and they presented their cases from opposite points of view. The premature claim of a people's victory and the release of political prisoners made by Vitthalbhai Patel in a speech in Bombay drove Vallabhbhai to repudiate his brother's action.

The Sardar was forthright in his speeches and never minced words. During the course of a Karnatak tour he said to a meeting of peasants:—

> Your representatives go to the legislature and fight among themselves; and when they come out, they encourage you to fight among yourselves How long do you propose to let them fool you thus?

How true this is of political parties

even today!

The volume under review tells the story of the Sardar's campaigns for municipal reform, for the rights of the humbler cultivators in Gujarat, for national self-respect and for the political independence of India, up till 1929. This was a period of preparation for his great work of the consolidation of India after independence.

P. KODANDA RAO

Towards New Education. By M. K. GANDHI. Edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. First edition. 90 pp. 1953. Re. 1/4)

Gandhiji's ideas and practical suggestions regarding education in India, which are published in various articles, are here gathered in a handy volume. Eight sections have been arranged by the editor in what he deems to be the developing order of Mahatmaji's thought. Many educationists had attacked the system of education established by the British Government in India. Here Mahatmaji offers his constructive suggestions and plans to remodel the whole system. Even the most adverse critic will have to admit that most of these ideas deserve a place in any scheme of education. Gandhiji's views on compulsory education, on training in crafts in primary and secondary education, on the vernacular as the medium of instruction, are most thought-provoking. The present educational system has become exceedingly costly and far removed from the practical life of the people. The system of examination is most faulty, as it leaves ample scope for cramming and corruption. It does not give any chance for independent thinking, or for guidance and evaluation of the day-to-day efforts of the students. Manual labour has no place in the present system. The medium of instruction cannot be a foreign language, even after the attainment of complete independence. Dead uniformity is of no use. Education must differ according to the different aptitudes of the individuals and according to the nature and needs of the physical and social environment. This book is indispensable to serious educationists and leaders of the country.

K. V. GAJENDRAGADKAR

Round About India. By JOHN SEYMOUR. (Eyre & Spottiswoode, London. 255 pp. 1953. 18*s*.)

Though books on India by foreign tourists are legion, seldom does one find a book written with such abundant sympathy, generosity and understanding as this one. Mr. Seymour comes to India with an open and enquiring mind, hobnobs with all types of people, freely partakes of their hospitability, and leaves India

> completely won over by the charm and kindliness of the people, by their depth of character, their sense of values, their culture and their way of life.

He is ecstatic in his praise of the *dhoti* which is "cheap, clean, cool, comfortable and graceful" and of the humble Indian rice-and-curry dish which is so good "that you tend to eat far too much of it." "Where will you get women like the South Indian women?" he asks admiringly. He wonders also whether it would be possible for all the sculptors of the world, devoting the rest of their lives, to produce one Minakshi Temple.

Interesting observations on the varieties and vagaries of beggars; on the lot of the handcart-pullers and rickshaw *wallahs*; on corruption; on the "discomfiture" of the Brahmins; on living on a rubber estate; on the pleasures of the Indian grandfathers in fondling their grandchildren; on fat priests and lean teachers; all these arrest the reader's attention every now and then. The book may not be flawless but the flawless elegance of apt expression which clothes the author's feelings and ideas affords an irresistible invitation.

R. BANGARUSWAMI

Religions of Ancient India. By LOUIS RENOU. (Athlone Press, University of London; Orient Longmans, Ltd., Bombay 1953. 15*s.*)

This is a painstaking and scholarly work by one of the leading Indologists in France today. The field covered is vast, and the material so complex and varied that one naturally does not expect complete thoroughness in the presentation. But Profes or Renou is most conscientious and in his eagerness to avoid advancing any special theories, in explanation of the wealth of detail, he has left the various threads somewhat scattered and loose. This does not seem due to inadvertence but to a deliberate policy o limiting himself to the facts in his possession. Such a treatment, however, eaves a disquieting feeling in the mind of the reader. One misses he wood because of the trees.

The first two chapters deal with the religious wealth of the Vedas. Professor Renou has well realized that the hymns of the *Ṛgveda* do not deal with

> intellectual conceptions but experiences which have been lived through at the culmination of a state of mystic exaltation, conceived as revelation

He has brought out the richness of the mythology and shows an assured handling of the mythical themes characteristic of the Vedas. He points out the way in which the Vedas epitomize the whole course of the evolution of Indian thought, and would put aside all untenable theses all direction by tradition and leave the hymns to reveal what they can, naked and alone. He admits nevertheless that

> whatever survived of Vedism has become so integral a part of Indian thought that it is no longer distinguishable as a separate element;

while the rest died out. The academic interest of the Vedas is by no means exhausted.

The next three chapters give us an account of Hinduism—the classical period, the Puranas, the *bhakti* cult, Krishna and Rama worship, the schools of Saivism and *tantrik* worship. Full of well-authenticated information and covering the major aspects of Hinduism these three chapters make interesting reading. Professor Renou incisively remarks: Other religions select and dominate, Hinduism incorporates; many contradictory features are reconciled; it has contributed more than it has received from others.

In the last chapter the Professor works out a parallel between Jainism and Buddhism; and indicates that Jainism has better survival value, it being more on the borders of Hinduism.

This book is a marvel of compression and in the course of six lectures Professor Renou provides much essential information on the ancient religions of India.

D. GURUMURTI

Indological Studies. (Part III). By BIMALA CHURN LAW. (The Ganganatha Jha Research Institute, Allahabad. viii+255 pp. 1954.)

Recognized internationally as an authority on such diverse subjects as Buddhism and Pali, ancient Indian tribes, ancient Indian geography and archæology, Jainism, etc., Dr. Bimala Churn Law has to his credit more than 45 books besides several articles dealing with different aspects of Indology. Dr. Law has in him the unusual combination of *Śrī* or *Lakṣmī* (wealth) and *Sarasvatī* (learning). All his writings are characterized by thoroughness.

Indological Studies, Part III, which lives up to our expectations, contains 16 published and unpublished articles on aspects of ancient Indian geography, excepting the last two, which are on "Contemporary Indian and Ceylonese Kings" and "Two Great Jain Teachers," Ṛsabhanātha or Ādinātha and Pārśvanātha. Besides Buddhist and Jain texts, the author's vast source material includes epics, *Purāṇas,* accounts of Chinese travellers, catalogues

of coins, archæological survey Reports, inscriptions, and works by Pargiter, Smith, Raychaudhuri, Petech and others.

There are descriptive articles on "Kapilavastu," "Ayodhyā," "Mathurā," "Anga and Campā," "Prāgjyotisapura," "Mithilā," "Vidiśā," "Avanti," "Vaiśālī," "Pāṭaliputra and Persepolis." The general plan of the author is to begin with the location, identification, origin and importance of the site, followed by its description as found in Indian literary sources and the accounts of Chinese travellers. Then is given the political and religious history as also particulars about coins, architectural and sculptural remains, inscriptions, etc., wherever available. "Some Ancient Sites of Bengal" deals with about 30 sites. There are two articles: "The Himalaya Mountain" and "Some Himalayan Rivers" from which we get interesting and illuminating particulars. There is also "A Geographical Study of the Pali Chronicles of Ceylon."

The printing and get up are good, and the book will be helpful to students of Indology.

A. D. PUSALKER

Ṛgvedic Legends Through the Ages. By H. L. HARIYAPPA. (Deccan College Dissertation Series, 9, Deccan College Postgraduate and Research Institute, Poona. XXI+202 pp. 1953. Rs. 15/-)

This reprint from the *Bulletin of the Deccan College Research Institute* forms No. 9 of the Institute's Dissertation Series in which already many important studies have been published. The present is the PH.D. thesis of Shri H. L. Hariyappa and his attempt is to study the "historical evolution" of three Vedic Legends "with a view to unravelling the complexities" incidental to them. They are—Saramā, Śunaśśepa and Vasiṣṭha-Viśvāmitra. As a result of this study the author has a number of "revelations" to make. It is however impossible, in a brief review like this, to examine all of these or the numerous arguments adduced in their support. But some of them may be pointed out.

The author, aware that Yama's *two* hounds are called *Sārameyau* (Saramā's offspring), points out that Saramā, "the progenitor perhaps of the canine species," "is ***not*** the dog of heaven" but a goddess, ally of Indra. Then Shri Hariyappa writes *Śunaśśepa* instead of *Śunaḥśepa*, which has been the form sanctioned by the *Saṃhita* and the *Padapāṭha* and generally adopted, in a most unconvincing attempt to make the word yield the meaning: "Source of joy or Pillar of happiness." (pp. xv, 230 ff.)

The *Taittirīya Saṁhitā* (III. 1. 7) speaks clearly of the rivalry between Vasiṣṭha and Viśvāmitra and the idea seems implicit in some *Ṛgvedic* verses, yet Shri Hariyappa holds that the "Vasiṣṭha-Viśvāmitra feud is a myth and that it has no Vedic authority:" "possibly the two sages were friends," he writes, in his Preface.

As early as the 7th century A.D. Kumārila (Tantravārtika, I. 3. 7) pointed out that our condemnation of mythical heroes, gods and seers proceeds from a failure to understand the anthropomorphic nature of the stories about them. If Shri Hariyappa had heeded this and did not attempt to interpret the legends literally, "revelations" like the above would be unnecessary. The thesis is an indication of how fascinating, yet difficult, a subject Vedic legends can be.

H. G. NARAHARI

Nītiprakāśikā by Vaiśampāyana with Tattvavivrti of Sītārāma. Edited by T. CHANDRASEKHARAN. (Government Oriental MSS. Library, Madras, III + xii pp. 1953. Rs. 4/2)

The *Nītiprakāśikā* of Vaiśampāyana is not a work on *nīti* or polity but on *Dhanurveda* an Upa-Veda of the *Yajurveda* and mainly deals with different varieties of weapons and arms. It is written in 546 *anuṣṭubh* verses, divided into eight chapters, the first five dealing with classification and definitions of various weapons (about 136); the next two deal with military strategy, recruitment of soldiers, appointment of officers and their salaries; and the last, with the duties of kings. This work is ascribed to Vaiśampāyana who was the last of several editors of the original which was in 100,000 chapters and attributed to the divine Brahmā (*vide* ch. 1, vv. 21–28). The penultimate reduction ascribed to Vyāsa consisted of 300 chapters.

The present edition is based on a single MS. in the Government Oriental MSS. Library, Madras, and is accompanied by a lucid and concise commentary by Sītārāma of Kauṇḍinya *gotra*, also based on a single MS. from the same library. At the end of this edition, there is an index of verses. The lists of subjects prepared chapterwise should have come at the beginning of the work rather than at the end. In view of the fact that no attempt has been made by the editor to determine the probable date of the work, apart from quoting the text about its traditional origin and successive reductions, or of its commentary, he would have done well to add an index of authors, works and unidentified quotations in the commentary, to enable other scholars to tackle this problem. Notwithstanding this the work is a valuable addition to books on ancient military science in India.

N. A. GORE

Tirukkural. With English Translation and Commentary and an Introduction. By A. CHAKRAVARTI. (Author, The Diocesan Press, Madras. 648 pp. 1953. Rs. 15/-)

Tirukkural is an ancient Tamil classic, consisting of maxims in verse, and dealing with ethics, politics, and social and psychological affairs. The brevity, beauty, and universality of the verses has given them a fairly wide appeal. Many Tamil scholars have written learned commentaries on *Tirukkural* and some Indian and European scholars have translated it into other languages. More than a dozen translations have been made into English.

Professor Chakravarti has given us in this book a new and competent English translation for each verse and a commentary in English for most of the verses. His work is based mainly on the commentaries and notes of the ancient Jaina scholars. A transliteration of each verse into Roman script has been made by Mrs. E. W. Wilder. Some minor errors may be found both in the Tamil text and in the transliteration, which it is needless to detail here.

In his Introduction the learned professor deals with a few relevant topics; some of his views will be acceptable to many, some are debatable.

Professor Chakravarti states that from internal and external evidence and according to Jaina tradition the author of *Tirukkural* was the Jaina saint, Elacharya or Sri Kundakunda, who lived in the first century B.C. (p. lxviii). And according to Jaina tradition also Tiruvalluvar must have been a Jaina, "a lay disciple" of the great Elacharya. There is still some controversy on the date of *Tirukkural*. Some scholars affirm that it existed some centuries before the Christian era, while some others notably Professor Vaiyapuri Pillai place it a few centuries later.

A conclusion of Heras cited by Professor Chakravarti is that the Dravidians were the people of the Indus Valley and were weaponless followers of the Rishabha cult based upon the principle of *ahimsa*. Contrary to this

conclusion, however, Mohenjo Daro and Harappa did have fortresses, citadels and defence-walls,[1] and weapons,[2] and ate fish.[3] Further, in the ancient Tamil classic *Purananooru*, we find that meat and drink are praised, as they are in some of the ancient Sanskrit classics.

His claim that the Indus Valley folk were Jainas (p. xii) he also bases on the view of Father Heras, who says that the script of their "seals" is Dravidian; and on that of Dr. Premnath, who says that they contain the words *Rishabhaya Namaha* and *Jainayanamaha*, which shows that they are Sanskrit.

The translation is clear, and the commentary apt and useful. The book is nicely printed on good paper in big type. It is a welcome addition to the existing literature on *Tirukkural*

P. N. APPUSWAMI

Hymns to the Mystic Fire. By SRI AUROBINDO. (2nd edition. Sri Aurobindo Ashram, Pondicherry. 607 pp. 1952. Rs. 15/-)

This is perhaps the most valuable contribution of Sri Aurobindo towards the correct interpretation of the Vedas. In this second edition (the first appeared in 1946) many more hymns to Agni have been added which hitherto had remained in the manuscripts left by Sri Aurobindo. And except for a few hymns from the first Mandala of the *Rig-Veda*, this volume contains a complete collection of the Hymns to the Fire.

As explained clearly in the "Foreword," the sage of Pondicherry has sought to bring out the inner (esoteric and mystic) sense of the hymns. Sayana in his commentary has mainly tried to give a ritualistic interpretation. Western Sanskritists have found only "materialistic" ideas in the hymns. Agni to them is merely the physical element, fire. But the Rishis who chanted these hymns were thinking essentially of the inner, Spiritual Fire, vitalizing all human beings. Unless this fact is clearly remembered, there will seem to have been an almost unbridgeable chasm between the Vedic *mantras* and the mystic teachings of the Upanishads. Sri Aurobindo has clearly shown that there was no such gap discoverable in the ancient Indian tradition.

To the reviewer this book is a true eye-opener. Zoroastrians have been generally called "Fire-worshippers." In reality the physical fire is a mere symbol representing the true Inner Fire, blazing clear in the heart of each one of us: "Fire the *Son* of Ahura-Mazda." This is not an exaggerated expression of fancy made by ignorant nomads, but it is a Truth, seen far more clearly by the ancient Singers than by their modern interpreters.

The time has indeed arrived when our ancient Aryan Scriptures should be re-interpreted in a truly "mystic" fashion. Then only their true spiritual worth will be appreciated. Mere philological and lexical interpretations give us the *body* of these chants; we need to reveal the *soul*, and that can be done only through "the mystic" interpretation.

IRACH J. S. TARAPOREWALA

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1 *Vide* PIGGOT: *Prehistoric India*, pp. 79, 152, 160, etc.
2 *Ibid.*, p. 200.
3 *Ibid*, p. 135

Philosophical Essays. By P. R. DAMLE. (Asia Publishing House, Bombay. 204 pp. 1954. Rs. 9/12)

The 24 essays in this collection are papers and addresses delivered by Professor Damle at different times, mostly at philosophical congresses, colleges and on the radio. Hence they deal with topics ranging from the metaphysical and technical to others of a general, practical nature. The outstanding characteristics of his thought are a spirit of reflective inquiry, a broad tolerance which sometimes leads to over-simplifications and a preoccupation with the distinction he sees between "subjective and objective aspects of experience."

In quite a few of these essays Professor Damle is concerned with the standpoint, limits and method of philosophy. Philosophy, he says, is the pursuit of wisdom, it is science organized and self-conscious. It is not mere intellectual curiosity but a contemplation of knowledge, a reflective interpretation of experience. It is man's nature to reflect, his greatness and weakness both lie in this quality of his mind and philosophy is valuable for the training it gives to intellect and mind. Professor Damle further asserts:—

> I am quite clear in my mind that there is no fundamental difference in the method of science and that of philosophy although there certainly is in the use or application of the method in the two fields and in the emphasis

The method in both should be that of "deliberate reflection on experience." But surely the method of philosophy is not basically or merely inductive!

The controversial issue as to whether Indian philosophy is philosophy or religion is also discussed. The goal of Indian philosophy is said to be "salvation" and that of Western philosophy "the highest intellectual satisfaction." But Professor Damle is of the opinion that it is not this but the emphasis on subjective experience in Indian philosophy that causes the difference.

With regard to Indian systems of philosophy he points out the danger of treating them as museum specimens, as mere matters for historical research, for

> unless we restore the ancient thought of India to its natural home—a thinking mind —even the specimens will soon disappear

Another point he examines and emphasizes, specially in "Heresies of Indian Philosophy," is that:—

> The so-called Heretical theories of Indian Materialism and Indian Sensationalism are serious philosophical positions and deserve earnest study. Far from being absurd and undesirable heresies they have valuable contribution to make by way of correction of the excesses of Absolute Idealism and in their statement and exposition show a subtlety and logical rigour which is invaluable for disciplining the intellect.

Some of the other controversial subjects treated in this book are "Souls: One or Many," "Are Sensa Physical, Mental or Neutral?" "Reality and Appearance" and "Error." Among subjects of a practical value are "On Means and Ends," "On Happiness," "On Greatness," "On Friendship" and "On Spirituality." In the last-named Professor Damle says:—

> Let us realize our lack of spirituality as we recognize our backwardness in other matters Just as every one of us must have hands, feet and eyes, so must we have God and spirituality

The quality of this publication as Indian publications go is decidedly good, the minor grammatical and other errors could have been easily avoided by better proof reading.

MUMTAZ MOTIWALIA

Vedantic Epistemology. By GHANSHAMDAS RATTANMAL MALKANI. (The Indian Institute, Amalner. 146 pp. 1953. Rs. 3/-)

G. R. Malkani is a very earnest philosopher. He has published a number of books. His most interesting booklet is on the philosophy of Nothing. The present book is the result of his serious thought and experience of many years. It is full of terse reasoning,

cogent arguments and trenchant criticism of the various theories of knowledge as maintained by the eminent Western contemporary philosophers.

Malkani analyses here the knowledge of the objective world and shows how there are levels of knowledge; the negation of one level leading to a higher one, till we arrive at the only true knowledge. This, he explains, is supersensuous, in fact is our real Self, identical with the ultimate Reality. He shows how epistemology seeks the ultimate truth in common knowledge, through criticism and reflection. Knowledge gained by perception is full of errors; it is merely names and forms! He analyzes our knowledge of the relation between body and mind, substance and process and our knowledge of the local forms and shows them all to be but forms of erroneous knowledge. The keen philosophical acumen that he brings to bear on the analysis of the levels of knowledge, and the dialectical method he follows in developing his arguments speak for his learning and analytical powers.

Professor Malkani is a master of a technical and yet lucid style and discusses the most difficult topics clearly and precisely. The conclusion of all his arguments is that the ultimate object of knowledge is Reality or Self, which can be intuitively or suprasensuously perceived in spiritual experience. He has done a great service to Vedantic thought by expressing the fundamentals in European philosophical terminology, so that Western scholars may easily appraise the great merits of Vedantic epistemology.

K. V. GAJENDRAGADKAR

Time and the Timeless: Principal Miller Lectures, 1953. By T. M. P. MAHADEVAN. (Upanishad Vihar, Madras. 88 pp. 1953. Rs. 2/-)

Dr. Mahadevan is one of the few Indian thinkers who have tried to synthesize the fundamental philosophical ideas of Western and Eastern thinkers. The present book is an example of such an effort.

The author maintains that time is not in itself ultimately real. It is a process that has a purpose which increases with its movement. He sees time as the gateway through which humanity may see the ultimate Reality or Brahman. Discussing the different views he says that the linear theory of evolution does not give a correct account of time, and the creative and emergent theories have exposed thoroughly the defects of the Darwinian theory. History offers an explanation of time which is also unsatisfactory. According to Collingwood thought is everything and the time process nothing. The views of the Upanishadic Rishis, of eminent Vedantists, and also of great contemporary scientists are mentioned to prove how time points out the timeless Reality, namely the Absolute or Brahman.

The author expresses his scientific and philosophical ideas in simple untechnical and lucid language that can be easily understood even by laymen. He deserves all praise for his success in clearly exposing the latest views on the time problem within the short space of 84 pages. We heartily recommend the book to all students of philosophy. The printing and the get-up of the book leave nothing to be desired, and the price is reasonable.

K. V. GAJENDRAGADKAR

Ethics. By A. C. EWING. (*Teach Yourself Books*: English Universities Press, Ltd., London. 183 pp. 1953. 6s.)

Dr. Ewing distinguishes between *commonsense ethics* and *systematic* Ethics. Ethics, systematic, or a logical theory of ethics, he claims, is based on commonsense ethics. We start with commonsense notions: we all have some idea as to what good and bad, right and wrong, mean. If we did not have this knowledge we could not make a start in understanding ethics at all, so, we appear to have completed the

study even before we start on it! This is not however the case. The ideas we all have are about particular situations, but Ethics (*i.e.*, Dr. Ewing's "systematic Ethics") seeks to generalize and to make these generalizations an intelligible coherent system. We have in our own minds the means of testing these generalizations and this is the attraction of Ethics as a subject.

There are two terms "good" and "ought" (or duty) important in Ethics. There is the distinction between good as a means and good as an end. Unless something were good-in-itself, nothing would be of any use at all.

"The term 'ought' differs from good in referring primarily to actions" and involves usually the notion of good as a means. The question: "How ought we to act?" involves two difficulties: (a) it involves knowing the consequences of our action; which knowledge is empirical, not ethical; (b) it involves knowing what things are bad or good in themselves. This knowledge "is not capable of complete proof by reasoning but requires an intuitive grasp" (Dr. Ewing emphatically combines reason and intuition) "and valuation of the situation at which the student of Ethics need not be more competent than another person. The result is that Ethics cannot serve practice in more than an *advisory* capacity." (This is, perhaps, a series of "don'ts" *e.g.*, "covet not another's wealth"; "Do not do injury"; etc., which aspect is, maybe, more prominent in Indian than in Western ethics). Dr. Ewing writes:—

> If Ethics could really decide by itself what we ought to do, it not only would be a practical science, but the only practical science, and it certainly is not that It is a great service if it can even only *help* us substantially in deciding what we ought to do.

There is the view that the business of Ethics is to define fundamental terms and deduce all manner of conclusions following from this. Dr. Ewing thinks that: (a) this would make Ethics a mere branch of another subject, psychology, sociology or theology, according as to how the ethical terms would be reduced to other terms; (b) a distinction should be made between "defining" an ethical term and "knowing" its meaning. We know by direct experience what good means without being able to analyze it. This knowledge is capable of improvement.

The rest of the book discusses "Selfishness and Unselfishness"; "The Pursuit of the General Happiness"; "Duty for Duty's Sake"; "The Pursuit of the Good"; "Attempts to Define 'Good' and 'Ought' "; "The Nature of Ethical 'Judgment' " and "Deserts and Responsibility"; in these chapters Dr. Ewing discusses also the question of freedom and determinism. As a result of Dr. Ewing's thought, the reader may gain a well-balanced view of ethical theories and a clear grasp of the nature and scope of Ethics.

N. A. NIKAM

A Foundation of Ontology: A Critical Analysis of Nicolai Hartmann. By OTTO SAMUEL. Translated from the German by FRANK GAYNOR. (The Philosophical Library, Inc., New York. 150 pp. 1953. $3.75)

The publication of Hartmann's *Ethics* in English translation by Dr. Stanton Coit in 1932 and sponsored by Dr. J. H. Muirhead in his famous Library of Philosophy was an event in the philosophical world. Nicolai Hartmann (1888–1950) was recognized as a thinker of the first order and his *Ethics* was regarded by discerning students as approaching the works of Immanuel Kant in depth and far-reaching significance.

But apart from a few discussions in journals, the ideas of Hartmann do not seem to have had their deserved influence on the moral reflections of our times. Yet he represents a saner reaction to the crisis of modern civilization than do the philosophies of Existentialism and Logical Positivism, which are so much in vogue today. He recalls to Indian students, and those sympathetic to Indian thought as are

students of Theosophy, the answer given in the *Bhagavad Gita* to a similar crisis in the far-off past.

One reason for his lack of influence is, perhaps, that his earlier works on metaphysics and the theory of knowledge, preparing the ground logically for his ethics of value, have as yet remained untranslated into English. The present work is the first effort to introduce Hartmann's metaphysical ideas to English readers. It consists of a summary of his small work entitled *Zur Grundlegung der Ontologie*, with a running criticism in accompanying chapters by the author. We do not have the full text, but only a summary of it.

Hartmann seems to occupy a midway position between Kant and Hegel. His thought resembles that of Plato, his values recalling the Platonic Ideas. Hartmann stops short of finding a place for values and being in an infinite spirit as Hegel does. His thought is strictly realistic and religiously or spiritually neutral. It is an interesting variety of humanism refusing to merge values either into nature or into spirit.

M. A. VENKATA RAO

The Wisdom of Insecurity. By ALAN W. WATTS. (Rider and Company, London. 136 pp. 1954. 10*s*.6*d*.)

Mr. Watts needs no introduction as a student of and a significant writer upon Zen, Mahayana, Taoism and Vedanta. Here we have a book which is an outcome of the synthesis he has personally effected between these kindred "systems" of philosophy, metaphysics and the Wisdom Religion. This time, he claims however, it is a work which is not addressed to students, but to the man-in-the-street. For, not only are there few—three in all, I think—specific references to any of these systems (and those few of a light touch-and-go character only), but the language of the book is as simple and non-technical as only one who has made his subject the stuff of his life could make it. The influence of Zen and Mahayana Buddhism, predominate —which makes the work heavier going for Mr. Everyman than had Vedanta, for instance, been the main source of inspiration. For at the present time that very "I" for which alone there *exists* an Age of Anxiety is—necessarily, in the absence of an explicit statement of Buddhistic thought—just *bludgeoned* out of existence.

> There is simply experience. There is not someone or something experiencing experience. . . No one ever found an "I" apart from present experience. . . . To understand this is to realize that life is entirely momentary, that there is neither permanence nor security, and that there is no "I" which can be protected.

Many such passages; and what will the unprepared general reader make of them? Surely it seems that when he puts the book down he is likely to feel more confused and "lost" than when he opened it. Is this method of attempting to pass on the Wisdom a wise one?

CHARLES J. SEYMOUR

The man of meditation as thus described is superior to the man of penance and to the man of learning and also to the man of action; wherefore, O Arjuna, resolve thou to become a man of meditation.

(*Bhagavad-Gita*, VI, 46)

Young People's Hebrew History. By LOUIS WALLIS. (Philosophical Library, New York. ix + 217 pp. 1953. $2.50)

The great majority of educational systems today presuppose a wide-spread and modern revolution in man's outlook on the universe. The application of this recognition, however, in terms of syllabus tends to be almost entirely on the materialistic plane. Little is being done to give to the rising generation adequate guidance and instruction concerning the moral and spiritual aspects of life. From this emerges a problem of some gravity. Whereas in most subjects, teaching is up-to-date, relevant, contemporaneous, the pupil is confronted in the spiritual field with outworn orthodoxies. To one aspect of this general problem of a technological age, Dr. Wallis addresses himself.

He reminds us that Western civilization rests on a three-fold cultural foundation, *i.e.*, Roman law, Greek philosophy, and the ethical monotheism of Israel. These have never been organized into a spiritual unity. In the past, if not so obviously at the present, attention has been given to the first two elements, but the last has been clouded by an atmosphere of prejudice, myth and miracle. Hence what amounts to an academic ban has prevented the communication of what modern scholarship has to say concerning one of the great historic traditions behind the ideas of God and goodness in the Western world.

The wide-spread ignorance of the contribution of Hebrew history to the cultural heritage is due in part to dogmatic differences among the Jews themselves. There has been a reluctance to adopt the historic method of interpreting the sacred writings. Too much reliance has been placed on the argument from miracle. Many refuse to recognize that the Jewish religion is the outcome of a long evolutionary process moving from very humble beginnings to the heights of ethical monotheism. From this and other causes comes the result that the student, familiar with the modern approach and methods in natural science, economics and history in general, has no parallel understanding of the circumstances and events out of which grew the fine flowering of Hebrew religion and morality.

In the attempt to meet this situation, Dr. Wallis has written a succinct and impressive account of the Hebrews from the arrival of the Israelites in Canaan to the rise of the great prophets in the classical age. He is clearly an expert in the subject. He traces with a sure hand the various social, economic, and spiritual conflicts out of which Judaism arose. As Kennett did in Cambridge a generation ago, the author takes as the dominant theme the long drawn struggle between Yahwism and Baalism. Unlike Kennett, however, he does not sugar the pill for the student by recommending John Buchan's *Witchwood* as a suitable commentary on the phenomenon of the survival of an older darker faith beneath the surface of the new and true. At the same time the book takes full account of the related struggle for social justice, making points of clear relevance to the modern problem. This is the most valuable part of the argument. On the other hand, the objectivity of the scientific approach is secured not without cost. We miss that over-all sense of the living God, active in history, revealing Himself in the things He does for the people of His choosing, which is so prominent in the Hebrew Scriptures themselves.

As an argument of the case for the scientific study of religion, illustrated by one particular faith, the book is sound. The application of the principles of æsthetical and literary criticism to the documents is well done. Although limited to the circumstances of his own country and to the religious heritage of the Western world, the writer does good service to a wide public in setting out, clearly and concisely, something of the great con-ri-

bution made by the Hebrews to the religious and ethical teaching of the world. Yet we cannot think that, as it stands, this is suitable as a textbook for the young. It is rather a prolegomenon to the subject for the specialist in religious education.

MARCUS WARD

An Introduction to Trade Unionism. By G. D. H. COLE. (George Allen and Unwin, Ltd., London. 324 pp. 1953. 18*s*.)

Professor Cole has laid us all under a great obligation in the production of this excellent book. It faces frankly the difficulties and dangers of the Trade Union organization of industry, as we have it now, pointing out the decay in democratic feeling and conviction, which makes it often extremely difficult to get more than a few interested extremists to Union meetings. Consequently the direction of the Unions, and of industry as a whole, is by the said extremists for ulterior motives. He also shows the risks of a growing Trade Union bureaucracy and of the resultant bureaucratic tyranny; the fact of growing centralization and the shrinking in importance of the local Trade Union branch and the increasing depersonalization of the whole machine. We are also shown the great blessings which the Trade Union movement has brought in the past to the mass of our fellow-countrymen; and the reasons why the Unions often seem to maintain a fighting organization and spirit which is occasionally incongruous and even perilous in the semi-Socialist present. Professor Cole's book thus deals with matters which it is urgently important for every modern citizen to understand and to be able to appraise intelligently. We should all read, mark, learn, and inwardly digest it.

J. S. HOYLAND

The Fundamentals of World Peace. By A. HAMER HALL. (Philosophical Library, New York. 112 pp. 1953. $3.)

This is, in a sense, a perfervid plea for an honest, whole-hearted and all-embracing application of the universal code of ethics embodied in the Sermon on the Mount and relating to the problems of man both individually and collectively. As far as the problem of world peace is concerned this means, according to the author, an acceptance of "eight essentials indispensable to successful government"—namely: (1) unity, not isolation; (2) conciliation; (3) law and government; (4) a police force to maintain order; (5) civil and religious freedom; (6) self-government, self-determination, freedom of choice; (7) subservience to none, possession by none; and (8) economic freedom based upon supply and demand (pp. 14–15). But:—

> International morality cannot exist without the backing of individual morality International morality in fact is merely an extension of individual morality, just as foreign policy, in a democracy, is an extension of individual policy (pp 15-16)

Therefore:—

> The individual must not ignore his collective obligations neither must collectivism swallow up individual rights. (p. 44)

The author substantiates his thesis with examples from history both ancient and modern, which go to prove that "men have shown a desire to be at peace and on good understanding among themselves"; *e.g.*, in 559 B.C.:—

> In the Chou era in China an attempt was made to form a League out of fourteen states, which adopted the useful formula that great states should make no raids on smaller ones (p. 58)

The spirit of the United Nations Charter is not modern!

G. M.

Myth and Ritual in Christianity. By ALAN W. WATTS. Myth and Man Series. 8 gravure plates, 17 line drawings and woodcuts. Glossary. (Thames and Hudson, London and New York. ix +262 pp. 1954. 25s.)

The aim of this book is to "present Christianity as the ritual reliving of the Christ-story through the seasonal cycle of the ecclesiastical year." Advent, Christmas, Epiphany, Lent, Passiontide, Easter and Pentecost are considered in detail, and linked with the symbolism of Eastern and other religions.

Thus Professor Watts gives, not a treatment of the Biblical story as a historical record, but a universal interpretation of Christian tradition (primarily that of the late 13th century, its golden age), along the lines of the *philosophia perennis.* He deals with the subjects of Deity "in the Beginning," the Word and the angelic hierarchies; with the Virgin, associated with Sophia, Divine Wisdom, virgin matter or space; with the identity of God and Satan—Lucifer being only the necessary negative side, the forgetting of divinity, which is recollected fully in Christ. For Adam, Lucifer, Christ are all in every man. The fall of Adam and of Lucifer both present the problem of mentality confused by increasing self-consciousness. This confusion comes from the failure to see it as only a stream of illusions held together by memory, not true self-consciousness. As long as the mind, imprisoned by memory, feels itself to be "I" as the sum total of past images, it cannot save itself. Only in crucifixion, when there is nothing left to which the "I" can cling, is there salvation. The Cross of Wood (symbol of matter) brings death to the self we "remember," but is the Tree of Life itself for the true Self. The end of Being is neither in an "everlasting Heaven" nor an "everlasting Hell" on the circle of time, but is at the very Centre of Existence, out of time and space.

By presenting the Christian myth thus, "outside-in," the author lights the way to a new renaissance in Christianity. But one danger needs to be indicated. Shadow always follows light. Imagery and ritual serve man's purpose at one point, but, if not outgrown, betray him, for "party" religions can also strengthen their power over men from the very same source which enables men to break free from their illusions. Professor Watts speaks of the *philosophia perennis* as being communicated in two ways—in a mythic and ritual fashion, and in a more-or-less direct way. The reader should not let the fact of the significance in the ritual lead him back to dependence on it. This, as Buddha indicated, is a fetter to be broken. Man cannot "come of age" in his understanding while tied to the form. This illuminating book will help to free those who wish to be free.

W. E. WHITEMAN

Spiritualism on Trial. By ARTHUR WILKINSON. (The Regency Press (London and New York) Ltd. 224 pp. 1953. 10*s.* 6*d.*)

Spiritualism is at its worst a racket and at its best a cult. It must be an eye-opener to many credulous spiritualists to find a man like Mr. Wilkinson, who has been in the movement or nearly half a century, regretting its worst features. The immense amount of fraud that meets the investigator at almost every step is frankly admitted. The telescopic tube that collapses into the dummy pencil case; the inflated rubber "spirit" hand attached to the fine black lazy scissors, the "medium" in black painted over with phosphorus —very ingenious, but not spiritualism, argues Mr. Wilkinson. We remember Hannen Swaffer's telling us that an honest man should admit the case for spiritualism just as he admits the case for Mars or the South Pole, without seeing either of them himself. Unfortunately, Swaffer's arguments, like Mr. Wilkinson's, try to prove too much.

The term "spiritualism" seems to carry different shades of meaning: it may mean a scientific or quasi-scientific theory about certain perplexing and ill-understood phenomena; it may mean the practice of "communicating with the dead"; it may mean a body of religious teachings. There is not much to be said for spiritualism as a scientific theory. "Ectoplasm," Mr. Wilkinson's proposed "link" between spirit and matter, seems to have the one virtue we do not expect of a real entity—that of obediently doing all that it is told by the theorist.

Mr. Wilkinson's attempts to assess the worth of the recent experiments in "Extra-Sensory Perception" (ESP) and "Psycho-Kinesis" (PK) are none too happy. We cannot suppose that men like Dr. J. B. Rhine, Dr. R. H. Thouless, by resorting to statistics, are wasting their time in a perpetual kindergarten; nor can we accept the suggestion that some "discarnate" joker interfered with the dice-throwing experiment. It is true that spiritualism (as distinguished from mere "spiritism") has evolved a remarkable body of teachings. Few spiritualists, however, realize that the doctrines have had a long history in Pythagorean, Gnostic and mystical literatures. On these and other cognate issues, Madame Blavatsky's *Isis Unveiled* is one of the most authoritative books. The average "spiritist" would do well to read what she has to say about the "grades of communication." Mr. Wilkinson writes with obvious sincerity. He will persuade a large class of readers that spiritualism is a subject about which it is easy to form strong opinions only if one knows far too much or far too little.

C. T. K. CHARI

The Dawn of the Post-Modern Era
By E. J. TRUEBLOOD. (Philosophical Library, New York. 198 pp. 1954. $3.75)

The future may well justify the author's dating a new era from 1945 —the year of the atom bombing of Hiroshima and Nagasaki. The era of science and power, dating from the Renaissance, seems to have formed a well-defined period which presents a vast and fateful drama in which Western man seems to have chosen, for the most part, the kingdoms of the world and their glory at the peril of his soul.

Civilization today is in ruins or is very near ruin. The author sketches the shattering effects of an expanding time, an expanding space and an expanding energy on the meagre spiritual resources of the peoples of the West. The challenge of the atomic age is for a radical reconstruction of the bases of civilization and the development of man in his full integrity or "his highest potentialities" as the author puts it.

The story of failure of the family and of the neighbourhood, in industry, agriculture, transportation and communications, in education, economy, politics and culture, is unfolded in terms of some of the most fruitful ideas current in America. P. A. Sorokin, R. T. Flewelling, H. A. Overstreet, Reinhold Niebuhr and many others are drawn upon in the analysis.

The conclusion is that:—

> People of all ages, all nations, all races, and all faiths—all persons should have opportunities to grow up to their own greatest potential stature The seers of all generations and all climes have caught faint glimpses of a world of fully developed persons. This is the supremely high goal, but sometimes it moves within mortal view and challenges mankind to follow its gleam. . . . This, then, is the master challenge and the ultimate goal: ***a human society in which every person can and will attain his highest potentialities.***

But like most efforts along this line, the exact way in which ultimate spiritual ideals are to be realized needs more development than is given in this book.

M. A. VENKATA RAO

ENDS AND SAYINGS

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

Dr. William A. Robson, Lecturer in Public Administration at the London School of Economics and Political Science in the University of London, who recently visited India, including in his lecture tour the Indian Institute of Culture, Bangalore, has a thoughtful article, "India as a Welfare State" in *The Political Quarterly* for April.

He praises the statement in the Indian Constitution of the fundamental aims and aspirations of the welfare state as probably the most complete and explicit to be found in any state document anywhere, however difficult their implementation may be. Eliminating poverty in Britain, he says, meant largely redistributing wealth, but in India the poverty is so great that redistribution alone could do little to ameliorate rural and urban poverty.

Population trends aside—and elsewhere the reproduction rate has fallen as living standards have advanced—the problems of health, of education, of the position of women in some respects, and many more, persist. The need for increasing productivity, per capita as well as in the aggregate, is recognized by the Planning Commission. Major development projects like those providing both irrigation and power are under way, as are numerous minor irrigation projects, and a network of community projects is being spread. Inadequate capital investment seems to be blocking rapid industrial development but, while Dr. Robson finds no country more deserving of financial aid and technical assistance, or more in need of them than India, he utters a pertinent warning against

> the nihilistic effects which massive industrialization and urbanization at too fast a tempo might have on a people with so old and highly developed a culture.

That India is in practice far from enforcing minimum standards of food, shelter, etc., he finds but too evident in the beggars' plight. He suggests that it is not only lack of resources which prevents making a start with dealing with poverty in some of its aspects. "It is also a problem of awakening the social conscience and developing a sense of compassion." The "curious apathy, if not indifference . . . towards some of the appalling conditions of housing and insanitation" may, we think, be ascribed partly to the weakening of the sense of individual responsibility and initiative, but it has to be overcome if India is to deserve the name of a welfare state.

He praises India for the common sense and judgment displayed by the large illiterate majority in the 1952 elections, for the adequate supply of graduates, "potential leaders in every walk of life," and for the people's ascetic tendency and their æsthetic sense and skill in craftsmanship. Indians favouring the rapid Westernization of their country should note his finding that

> compared with any Western country known to the writer, the Indian people appear to possess an extraordinary degree of contentment.

Let us not barter *that away* for lesser goods!

The International Congress for Peace and Christian Culture which met in Florence, September 1953, discussed the subject "Prayer and Poetry." The lecture delivered by Jean Danielou at this congress is reprinted as "The Mainstay of Civilization" in the Quarterly, *East and West* (January 1954). M. Danielou said at the outset:—

man cannot expect from science what it cannot give us. Science can alter the economic foundations of human existence, but Prayer and Poetry are the two pointers to . . spiritual values

Poetry upholds man's sense of dignity, his respect for others, his "respectful wonder at the abysm of a single human soul," his gropings after the mystery of things, of love. Poetry at its highest is prayer though not all prayer is poetry.

Poets are there to teach us that man is higher than technique, worth more than science; that he counts more than the State These latter are just means to help him express and fulfil himself

Another difference between poetry and science is that science is "impersonal and common to the whole of mankind" while poetry bears the distinctive features of each nation, it expresses the innermost character and aspirations of each people. Yet, poetry also expresses universal values, thoughts and feelings. Mankind would be the poorer without Shakespeare, Racine, Dante, Shelley, Pushkin and Sa'adi. But higher than poetry is prophecy, adds M. Danielou. Poetry cannot fathom "the mystery of time" or answer the question—whither mankind? But great poets like Dante give us a "real standard of civilization."

One does not, however, understand what M. Danielou means by "if civilization's aim is not to establish a new paradise on earth, it is to prepare the kingdom of heaven above." All change must take place from and within the heart of man. Man's spiritual orientation alone can bring the kingdom of heaven on earth—not "above" in some upper region!

Dr. Zakir Husain, eminent Indian educationist, in an article, "Future of Education in India" (*The Indo-Asian Culture*, April 1954) remarks—"The future of Indian education is the future of the Indian people." The present, however, is far from bright:—

With perhaps less than 40 out of a hundred children of the age group 6–11 and with less than 10 per cent of the boys and girls between the ages of 11 and 17 at school, with less than 1 per cent of the age-range 17–23 at the colleges and universities, and with only 17 per cent of the population literate, an enormous expansion of the provision of education is called for

Even the Five-Year Plan has made a meagre provision while the progress of educational schemes is behind schedule. Dr. Husain points out that to provide basic education for all children between 6–14 and secondary education for 20 per cent of those qualifying from this group should easily take another 25 years, with steady effort and finance.

But what about the quality of the future education? Dr. Husain makes a significant contribution here. The "material and immaterial goods" of culture set the educational process in motion. Further, an individual mind is best cultivated by cultural goods "whose mental structure wholly or at least partially, corresponds to its own mental relief." In his basic education programme for children, Gandhiji intuitively grasped this principle. He knew that "the dominant psychical characteristic of this early age period is practical activity." For the next stage a diversified system of theoretical secondary schools is necessary. These should serve the needs of the chief mental types of the students. None of these schools can hope to be entirely adapted to the specific needs of all individual pupils in an equal measure, but there can be innumerable variations and opportunities to study such aspects of culture as not adequately represented in particular programmes.

The principle means of education from the Basic School to the university will thus be "educationally productive." This productive mental work, accompanied by manual activity or not, gives an end and a purpose to the individual. When it is linked to social needs then the individual gains a social value and significance. Thus "places of individual self-seeking" may change into "those of co-operative social endeavour."

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JULY 1954

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Bombay, July 1954 Vol. XXV 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

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"THUS HAVE I HEARD" —

Bodily health is valued highly by all. That "Health is Wealth" is true in more than one sense. Great efforts are made by governmental and social organisations to educate the people as to how not only to prevent disease but also to build up health.

As in other spheres, modern knowledge here started off with some false premises. The ancients and their modern heirs like Paracelsus, Mesmer, Du Potet and others were long suspected and scorned. Thanks, however, to the discovery that people who worry seem especially prone to such an ailment as ulcer of the stomach, psycho-somatic medicine has recently gained ground. The Body-Mind interrelation is now universally recognized, and psychiatry has become an acknowledged branch of medicine.

Ancient Sages emphasized the connection between body, psyche and human spirit. The indissoluble links between Man, the Microcosm, and the Supreme, the Macrocosm, were thoroughly understood. Health and Holiness, which come from the same root, meaning "whole," were deemed necessary for the progress of man, the mortal, towards the Integrated Immortal, the Master of His Own Being and so the Master of the Living Universe.

Manu and other lawgivers have laid down rules of health for the attainment of this progress: health of the corpus, and of feelings, of thoughts, of will; and of the links which bind these together to create Man, the unit.

One important factor in this programme is what, how and when to eat. In our own times Gandhiji experimented with various edibles, considering dietetics to be a vital art. But he took the same view that the old Sages did—the body being the temple of the Most High, not only what goes into the mouth as food but also what comes out of it as words and tones has to be considered, the latter being more important than the former.

Man must not be looked upon as a body, or a mind, or a soul, but as a unit in which many forces are at work; forces in Nature which, with due co-operation, keep all forms of life in good health.

Pythagoras is reported by Iamblicus and others as taking the same view. His pupils in the Socality of Krotona were not only instructed in mathematics and music but also in dietetics—what might be eaten and what should not be touched. Thus, in his *Golden Verses*:—

> Eat not the foods proscribed,
> But use discretion
> In lustral rites,
> And freeing of thy soul.

Foods should be taken with such discernment that the inner psychological purification is not hindered or halted. For the freeing of the Soul from the bondage of the senses, purificatory rites were undertaken, but their efficacy was lowered by indulgence in proscribed foods.

Pythagoras, however, did not advocate the extreme asceticism of body-torture:—

> Nor should'st thou thy body's health neglect,
> But give it food and drink and exercise
> In measure; cause it no distress.

One cause of ill health, disturbing to the concord between brain and mind, is an unbalanced diet, one which does not maintain the balance between the body and the dweller in the body. Measured exercise aids both assimilation and elimination, thus restoring the equilibrium. There exists a parallelogram of forces of the body, speech, emotions and ideas, and food is a factor of its equilibration. Bodily distress is Nature's signal of the imbalance of forces which have therefore become discordant.

And then there is this verse:—

> Know this for truth,
> And learn to conquer these:
> Thy belly first;
> Then sloth, luxury and rage.

Proscribed food, taught the Greek Sage, caused inertia. Gluttony is not only overeating but also consuming the wrong quality of food. Sloth results; indifference to life sets in; then luxuries are sought while real needs are neglected. Comfort, ease, luxury and more luxury are followed by frustration, and thus anger, wrath and rage are born.

All diseases emanate from the Great Disease—discord and disturbance between Man and the forces of Nature. Earth, water, fire, air and light are in him as they are in the Macrocosm. His Powers, of Will, of Thought, of Speech and all others are derived from Nature, Mother of all Powers. Man's prerogative is to help Nature by recognizing that his own creative spirit and the Great Spirit are in constant unison, and living accordingly. This is Holiness; this is Health. Turning away from them, man enters the universe of Great Disease.

SHRAVAKA

THE SIGNIFICANCE OF L'ABBÉ PIERRE

[**Mr. George Godwin** has contributed numerous articles to these pages; several of them have more than interested some readers; they have fired their imagination. We are sure that what we print today will impart Mr. Godwin's enthusiasm for the good work of l'Abbé Pierre. He need not wonder that would-be strikers would toil for no wage at all; there is in the heart of every man and woman the Light of Wisdom, the Wellspring of Compassion, but, alas, priests and politicians exploit it in the names of Religion and Patriotism.—ED.]

L'Abbé Pierre Grouès was a hero of the resistance. He succoured many Jews who went in fear of their lives. He carried upon his back the brother of General de Gaulle into the safety of Spanish territory. He ran daily great risks. He was the friend of all in jeopardy.

For this work the Abbé was awarded the Legion of Honour and other decorations; and these he wears upon his drab soutane from which peep out the cumbrous boots of a peasant.

There were many heroes of the resistance, and there are even more who have passed themselves off as such. But it is not for his war-time work, fine as that was, that this gentle-featured French priest suddenly looms before the world as a great spiritual force.

The transformation of a regionally celebrated individual into a significant world figure is an impressive phenomenon. What brought it about?

A single word yields an answer of sorts. For one can say, and with truth: This man fired the imaginations and moved the hearts of men as an exemplar of the virtue of Charity of the stature of St. Vincent de Paul.

* * * * *

It was last winter that the wider world first became aware of the working of a new spiritual force. There were then many outcast in Paris, down-and-outs, many of them the victims not so much of the social system as of their own infirmities.

To these poor and pitiable ones the Abbé Pierre turned, as, three centuries ago, Vincent de Paul gave himself up to the succouring of the galley-slaves of Marseilles, and brought into being in Paris the *Filles de la Charité*.

In effect, the Abbé said: It is not enough to feel for the poor. It is not enough to help them. No! One must share their poverty and their suffering.

For him religion was not so much a matter of the outward observances as of the practice of the first of the cardinal virtues, namely, Charity.

So it was that the Abbé Pierre made his appeal, not to the rich, as is the way of those who ask for

money, but to the poor, asking in its stead service.

Would the bricklayers lay bricks in their spare time without wage? Would carpenters erect and plumbers weld so that there should be houses for those without homes or even shelter? Would these people, with their own difficulties and problems of survival, give of their time and skill and work for no other reward than that mysterious inner joy that is born of self-forgetfulness?

In that way, working himself as a labourer, living with the dispossessed, the Abbé got many little houses built.

Is it not remarkable that men ready to paralyze the State by strike action for more money can be induced to set to, after a day's work, and toil for no wage at all?

* * * * *

There was last winter a spell of intense cold. There were many destitute in the French capital. They were huddled under the bridges, they lay in their rags in dark doorways. It was then that the Abbé Pierre spoke over the radio. He did not ask for donations to assist his building operations. He did not ask for money at all. He told his unseen listeners that while they were in the enjoyment of their homes, warm and well-fed, there were men and women lying in the night without food or shelter.

Then he told his unseen listeners what they must do, namely, leave their firesides and dinner tables and go out and seek these unfortunates and bring them into their homes and succour them.

What power was there in that voice that there was an immediate response? Throughout Paris citizens left their homes by the thousand and searched for the homeless and hungry.

Some strange power had touched all hearts.

* * * * *

Recently, the Abbé Pierre (he is now always so called) came to London to address a public meeting as an advocate of world government and world disarmament.

A single priestly voice: but where was that mighty shout of condemnation that should have been heard from the great churches of Christendom?

This short piece is headed: The Significance of the Abbé Pierre. What, then, is that significance?

It is, I think, that there is latent in the hearts of men a secret desire for moral leadership. Given that leadership, the response is overwhelming. The Abbé Pierre exemplifies the truth of this. But there is a startling disparity between the influence for good wielded by such dedicated souls and that which proceeds in so meagre a measure from the great Christian churches.

There has never been in history a moment when mankind stood in greater need of spiritual leadership. There has never been before the churches of Christendom an issue of good and evil so clear-cut as that presented by the atom and hydrogen bombs. Yet scarcely a murmur in condemnation has come out of Rome or Canterbury and from other centres there has been something painfully like special pleading for this most ghastly thing.

Institutional religion stands today near to spiritual bankruptcy. It is only from the isolated dedicated soul that comes the example that fires both heart and imagination and casts out the near-despair of hopelessness.

It is this which gives significance to what has been achieved in France (and already exercises influence far beyond that land) by this priest.

Goodness and nobility are infectious. Such men as this French curé, a mere nobody in the mighty hierarchy of the Church he serves, drew upon invisible sources of power, the nature of which passes understanding. From that same reservoir Albert Schweitzer drew for the strength that sustained him through a long life in equatorial Africa. From it, too, Mahatma Gandhi drew that power invisible which gave him before the end the might of great armies.

Institutions, it would seem, become the graveyards of the living spirit.

Today, the signs are not wanting that it will be, not the great religious institutions which will make an effectual frontal attack upon the evils of the Atomic Age, but inspired individuals.

That is why there arises hope when an obscure French priest demonstrates the power of the spirit and proceeds to preach the brotherhood of man beyond his own cure of souls.

This man, with the mild eyes of an ox and the gentle smile of a saint, already means something in the minds of millions. Others like him may arise and help the world to climb from the shadow of the valley of fear.

In the United States the government required the services of Dr. Norbert Wiener, of the Massachusetts Institute of Technology. He refused to co-operate. He would, he averred, have nothing to do with the work connected with the making of ever more terrible weapons of mass destruction.

Sooner or later the world must divide upon this issue into two great camps: those who turn towards life and brotherly love, and those who put their faith in slaughter.

* * * * *

The history of religion is not a record of the spiritual achievements of institutions or of their spiritual

leadership, though always one comes upon the claim to spiritual authority. The record, rather, is that of a succession of spiritual beings united in both purpose and method, irrespective of creed, by a unifying divine compassion which runs, like a thread of gold, down the centuries.

It may be objected that social behaviour is here put forward as a substitute for worship: to which, surely, the answer is that social behaviour may be made the vehicle and highest form of that.

A few lives in our own time exemplify this. The self-immolation of Albert Schweitzer to succour the backward people of French equatorial Africa, is an example.

The sphere of Schweitzer's work was local; its character was primitive; but its influence is global.

So, too, the self-sacrifice of Father Damien, who turned his back upon the world to live among, and suffer with, the lepers—who before his coming were virtually abandoned upon the Island of Molokai.

Who could measure—or would dare—the moral influence of these two men alone?

The great religions of the world profess many differing creeds, propound many conceptions of Deity. Yet they have this in common, that their literature reflects a universal conception of man's duty to his brother through the agency of love.

Christ said: "Love one another." In the Upanishads we read: "Who knows that one whose dwelling is love, he indeed is a teacher.... Sacrifice, study, charity, are the first branch of the law."

And from the Buddhist texts: "Hatred does not cease by hatred at any time. Hatred ceases by love." From the Zoroastrian Scriptures: "He who relieves the poor makes Ahura king." And Confucius, simple as Christ: "Love all men. Know all men." Then the Scriptures of Taoism: "He who loves the world as he does his own body can be entrusted with the world." So, finally, to the Jewish Prophet: "Do justice, love kindness, and walk humbly with thy God."

The theme of this brief paper is put so much better than the writer could put it in a passage by Max Müller, writing to a friend in 1883, that I venture to conclude with it:—

> The true religion of the future will be the fulfilment of all the religions of the past—the true religion of humanity, that which, in the struggle of history, remains as the indestructible portion of all the so-called false religions of mankind. There never was a false god, nor was there ever a false religion, unless you call a child a false man.

Today when we live in a world where fear induces a sort of spiritual paralysis, and hatred and cruelty make life bitter, it is the spectacle of pure love in action which lights again for us the lamp of hope.

GEORGE GODWIN

ASIA'S HOPE AND AMERICA'S RESPONSE

[The first of the two essays which we bring together here is by **Mr. Van Wyck Brooks,** who ranks high among American critics for his insight and idealism and whose numerous works include *The Flowering of New England,* his *Life of Emerson* and his valuable recent study, *The Writer in America.* He sent this essay on the invitation of the Indian Institute of Culture, Basavangudi, Bangalore, where it was read and considered at an interesting Discussion Meeting on April 29th. At the same meeting was presented and discussed the second of these essays, in which **Prof. K. Anantharamiah** of the Central College, Bangalore, gives his reaction to the points made by Mr. Van Wyck Brooks.—ED.]

I.—ASIA AND AMERICA

"Throughout Asia today there prevails an atmosphere of hope, not of despair. There is not a single country in Asia in which people feel that we are entering on an age of chaos. What they see opening out before them is a limitless horizon of hope—the hope of peaceful co-operation among free peoples. There will be disillusionments along the way as these hopes unfold. They should not come from America, or as the result of American policy. A great part of Asia's hopes, however, will be fulfilled, and should be fulfilled with American co-operation. We have everything to gain by being on the side of hope."

So, in *The Situation in Asia,* writes Owen Lattimore, and who knows better what he is talking about? But what a contrast to Europe, where the "Decline of the West" has, for the last 30 years, been taken for granted. That mankind has come to the end of its tether even H. G. Wells believed at the last, and how many others have agreed with D. H. Lawrence that Europe is "dead, dead and stinking." For decades every European voice has cried "chaos" and "despair," and the word "hope" is anathema to European ears.

How could it have been otherwise since, as an English statesman said, the lamps went out all over Europe and considering that in two general wars the continent has almost destroyed itself while losing most of its imperial possessions overseas? The despair of Europe is the result of its exhaustion and shrinkage, and generations will have to pass before—in Robert Frost's phrase—it learns "what to make of a diminished thing." But Europe's extremity has been Asia's opportunity, and the displacement of planetary forces that deprived Europe of its empires abroad placed these empires at home in their own

possession. For the first time in modern conditions the nations of Asia are on their own, free to shape their own destinies and work out their own forms. How could they feel that they are "entering on an age of chaos"? How could they not feel buoyed up with "hope"?

But now, in relation to all this, what is the position of American writers? This country cannot share the mood of Europe—for America is too vigorous and too large and it has lost too little; and yet our literary life is still so far under the European spell that it reflects this end-of-the-world feeling. It still shows traces everywhere of the influence of Joyce, Eliot, Kafka, Lawrence and the Existentialist writers who express this feeling, in disregard of the real feeling of the country and Melville's remark that the time had come for Americans to "set," not "follow" precedents. It is obvious that, before long, we shall be setting precedents—our position of power will all but oblige us to do so; and we shall do this, I predict, in alliance with Asiatic minds that share our vitality and our hope for the future. I suggest that we have as much to gain by "co-operation" with Asia as Asia has to gain by co-operation with us—I mean on the literary, as, I trust, on the political level.

VAN WYCK BROOKS

II.—A PLEA FOR CULTURAL CO-OPERATION BETWEEN INDIA AND THE U.S.A.

Mr. Van Wyck Brooks's brief article is quite remarkable and thought-compelling. His view of the world situation at present shows real insight; and it infuses into us a new faith in, and a new hope for, humanity. I find myself in agreement with Mr. Brooks in his reading of the current history of Asia and America, though I take a slightly modified view of the present condition of Europe.

Mr. Brooks draws a vivid picture of the contrast between the mood of Europe and the mood of Asia at present. He says that, whereas chaos and despair prevail in Europe, there is everywhere an atmosphere of hope in Asia. His view is that America should help Asia to achieve its hopes and to avoid any possible disillusionment. Such a view is undoubtedly right and wise.

Europe has been laid waste by two great wars and is now an impoverished and "diminished thing." Mr. Brooks points out that such men of letters as Eliot, Joyce and Kafka have given expression to the idea that Europe has suffered irretrievable disaster.

It is indeed true that the fortunes

of Europe are now at a low ebb. Most European countries have lost their oversea possessions and are suffering from economic exhaustion. But we need not therefore imagine that Europe is doomed to final extinction. Empires will no doubt disintegrate. Every European country will in the long run have to depend on its own native resources, natural and human; and not on oversea possessions. In consequence, a great deal of economic and political readjustment has to be made. When the requisite adjustment is made, the European countries will regain hope and achieve a fresh lease of life, not as empires, but as members of a World Commonwealth of free nations. More than once in the past Europe has been reduced to chaos and despair, but has regained stability and strength. European countries like England and France have in the past exhibited a certain capacity to learn from experience. Therefore Europe may recover from the present state of collapse.

It is no doubt true that Europe's extremity has been Asia's opportunity in some respects. In Southern Asia there has been a resurgent life, which means a resurgent hope. It is indeed time for Americans to attain to complete awareness of their great opportunities and their great responsibilities. The time has come for them to set a precedent by encouraging the optimism of Asia and stimulating its vitality. Americans have to realize that a colossal experiment in a new way of life is going on in Asia. Mr. Brooks rightly stresses the supreme importance of the rôle that America has to play in helping the Asian peoples to achieve their hopes and in promoting peaceful cultural co-operation among the free peoples of the world.

I should like to emphasize the fact that cultural co-operation between Asia and America is quite as important as co-operation in any other field. The problems of the free world can be solved without much difficulty if there is close literary co-operation between the writers of America and those of Asia. In this connection I should like to point out that there has been an exchange of ideas as well as of goods between America and India for several decades. We, Indians, have acquired a new enthusiasm for science and technology and a new zeal for democratic freedom and social justice, by our long contact with the culture of Western Europe and America. The very Constitution of the Republic of India derives largely from the Constitutions of countries like the U.S.A. Thus our objectives are common; and these common objectives call for a joint effort in the realms of thought, and art, and life.

Though the Americans and we belong to different hemispheres, the cultural heritage of America and that of India contain several com-

mon elements of thought and purpose. These common factors form an excellent and enduring basis for cultural co-operation. For us the voice of America is the voice of such great men of action as George Washington, Thomas Jefferson and Abraham Lincoln; and the voice of such great writers as Longfellow, Emerson, Lowell Holmes, Whitman, Hawthorne, Thoreau and Mark Twain. These great Americans reveal an astonishing spiritual kinship with the great minds of India.

H. G. Wells has said that Asoka was the only ruler who renounced war after a victory. We may add that Lincoln was a statesman who tried hard to avoid a conflict and, when a war in the interest of preserving the State was unavoidable, conducted it with imagination, with malice towards none and with goodwill for all. We, who revere Buddha, Asoka and Gandhi, naturally love and admire such a man as Lincoln. The high-souled Lincoln was shot dead by a madcap, even as Mahatma Gandhi was shot dead. Whitman, a great poet and a lover of freedom, bewailed in noble verse the tragic death of the Saviour of America:—

The ship is anchor'd safe and sound,
its voyage closed and done,
From fearful trip the victor ship comes
in with object won;
Exult O shores, and ring O bells!
But I with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead.

These moving lines recall to memory the Father of the Indian Nation, who similarly led his countrymen to victory and freedom and who fell almost in the hour of triumph. Lincoln is the type of the Happy Warrior, the type that we instinctively honour:—

He who, though thus endued as with a sense
And faculty for storm and turbulence,
Is yet a Soul whose master-bias leans
To homefelt pleasures and to gentle scenes.

These remarks of mine on Lincoln are intended to bring out the fact that Americans and Indians share common ideals of the heroic and the good. During the Civil War in America Whitman at first felt a fervid enthusiasm for war, but subsequently he developed—like his ideal hero, Lincoln—the spirit of tender compassion. The poet says,

Aroused and angry, thought to beat the
alarum, and urge relentless war,
But soon my fingers fail'd me, my face
drooped, and I resign'd myself,
To sit by the wounded and soothe them,
or silently watch the dead.

The sentiment expressed in the last two lines peculiarly appeals to us because we have been taught to hate violence and to minister to our suffering fellow-men.

Further, some great American writers have been influenced by Indian thought. A worn copy of the *Bhagavad-Gita* was found among Whitman's possessions; Whitman must have read it again and again. Emerson received from Carlyle a copy of the *Bhagavad-Gita*; and we are all familiar with

Emerson's beautiful poem "Brahma," which should, strictly speaking, be called rather "Brahman":—

Far and forgot to me is near;
Shadow and sunlight are the same ..
They reckon ill who leave me out,
When me they fly, I am the wings,
I am the doubter and the doubt,
And I, the hymn the Brahmin sings

Here we find the soul of America and the soul of India singing in chorus a sublime song. America cannot forget these great heroes and poets of the past, the past "where dwells the silent majority whose experience guides our action, and whose wisdom shapes our thought, in spite of ourselves."

What I have so far said must have made it clear that there exists a community of thought and feeling between India and America. The elements that we value in our public life and in our culture are precisely those that are held in high esteem by Americans. With such common objectives and ideals, India and America should find literary and cultural co-operation not merely easy but productive of immense good to all concerned. Co-operation between India and the U.S.A. will then not only accelerate the scientific and technical and economic progress of India. It will also greatly enrich the art and literature and philosophy of both countries. It will create a new sense of international brotherhood. It will build up a better and happier social edifice based on the principles of peace, freedom and justice. Of every writer, Indian or American, participating in such cultural co-operation, it will be said:—

He builded better than he knew,
The conscious stone to beauty grew.

K. ANANTHARAMIAH

BUDDHA TEACHINGS SET AT NAUGHT

The Central Government at New Delhi proclaimed Buddha Jayanti Day (May 17th) a holiday and on it many tributes were paid in many parts of India to the power of the Buddha's teachings to salve the world's ills if practised in sincerity. The Editorial of *The South of India Observer* (Ootacamund) of May 22nd does well to point out in this connection how party politics and self-interest set at naught in practice the Enlightened One's proclamation that humanity is one.

"The foundation of unity is justice." Without justice to all there cannot be harmony within the country or between the nations. And justice, as the editorial brings out, demands for one thing that the necessities of the helpless must be met.

Society is an organism composed of diverse parts The grand end and aim of Government should be to maintain their co-operation and to nip in the bud every social movement or personal motive which sets group against group or individual against individual and leads to chaos This is the lesson taught by Buddha and other Seers of truth, and out of this lesson issues the Balm to neutralize the Atom Bomb of America and Russia.

THE DOOR IN THE WALL

[The well-known novelist, historian and critic, **Mr. Maurice Collis,** who served for years as an I.C.S. Officer in Burma, is the author of *The Motherly and Auspicious, The Land of the Great Image, Into Hidden Burma* and *Quest for Sita,* besides several other works. He has dealt in some of his books with Indian and Burmese traditional and mystical subjects. His writings reveal an interest in psychological problems and it was at our special request that he prepared this interesting paper in which he considers the experiment with mescalin described by Mr. Aldous Huxley in his recently published small book, *The Doors of Perception.* We append to Mr. Collis's article a note discussing Mr. Huxley's experience and its implications in the light of the teachings of ancient psychology as restated in modern Theosophy.—ED.]

In 1946 Aldous Huxley published his book *The Perennial Philosophy,*[1] a term which he defines thus: "The Perennial Philosophy is primarily concerned with the one, divine Reality substantial to the manifold world of things and lives and minds." And he goes on:—

> But the nature of this one Reality is such that it cannot be directly and immediately apprehended except by those who have chosen to fulfil certain conditions, making themselves loving, pure in heart, and poor in spirit. Why should this be so? We do not know. It is just one of those facts which we have to accept. . . . If one is not oneself a sage or a saint, the best thing one can do, in the field of metaphysics, is to study the works of those who were.

The book consists of selections from such writings with Mr. Huxley's commentary, whose object is to develop, connect and elucidate them. The approach is critical and intellectual. He does not claim for himself any transcendent experience. His exposition of the mystery is at second hand, he admits.

Now in 1954 he has published a book called *The Doors of Perception.*[2] Its theme is the same as that which he expounded in *The Perennial Philosophy,* but it differs fundamentally from the other book in that it allows the possibility of reaching some apprehension of the divine Reality otherwise than by making oneself loving, pure in heart and poor in spirit. Mr. Huxley says:—

> The urge to transcend self-conscious selfhood is a principal appetite of the soul. When, for whatever reason, men and women fail to transcend themselves by means of worship, good works and spiritual exercises, they are apt to re-

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[1] It was reviewed in THE ARYAN PATH by our esteemed friend the late J. D. Beresford, in April 1947.

[2] *The Doors of Perception.* By ALDOUS HUXLEY. (Chatto and Windus, London, 63 pp, 1954. 6s)

sort to religion's chemical surrogates, namely, some kind of intoxicant or drug. He quotes from Philippe de Félice's *Poisons Sacrés, Ivresses Divines* to show how wide-spread and of how long standing is the connection between religion and drugs. Participants in the rituals of the thousands of divinities have, in their desire to attain ecstasy and union with the god, used from time immemorial all the narcotics, "the euphorics that grow on trees, the hallucinogens that ripen in berries or can be squeezed from roots." In modern times, however, the use of narcotics for any purpose, religious or other, has been made illegal except under doctors' orders. Moreover, the general view has been that the visions they induce have no connection with religion. That they were thought to be similar to those seen by true mystics was a mistake made by earlier and less critical societies, similar to the error, held so long and so fervently, that the course of nature could be controlled by the practice of magic.

This view, however, becomes less easy to sustain today owing to the increasing mystery of existence as disclosed by modern science. We do not know what anything is. We wonder, for instance, whether the information given us by the brain in its day-to-day functioning is reality or only that portion of reality required for a body which is to survive in an objective world. That we apprehend but a portion of reality has become more likely. The Oriental practices, under the general name of Yoga, turn on deflecting the brain from its routine task of being our guardian in objective matters to the contemplation of what lies behind normal objectivity. But what are the physical means by which Yoga effects the transition? Do its practices set up a psychological pressure which causes a chemical transformation? Is the brain, in fact, able to manufacture its own narcotics? And are such narcotics different from those which may be taken through the mouth or otherwise and carried to the brain in the blood stream? Since there are no certain answers to these questions, the view that changes of consciousness caused by drugs have no connection with changes of consciousness effected by the psychic exercises used by religious contemplatives is seen as no more than an opinion in a problem whose solution is uncertain.

But to return to Mr. Huxley. As his *Perennial Philosophy* (and others of his books) show, he had long felt an ardent curiosity about supranormal states of consciousness. Now in his latest book, *The Doors of Perception*, he discloses how a year ago he found himself so placed that he could try a certain drug, one of the many used from early times by the native inhabitants of Central America in their religious ceremo-

ties. This drug, called *peyotl* in the Nahuatl language, and derived from the tops of a small cactus was taken in Montezuma's time, especially by the merchant class during the festivals connected with Quetzalcoatl, the Plumed Serpent, the deity whose supposed return in the person of Cortés was the principal cause of the downfall of Mexico. After the Spanish conquest, though the Americans became Christians they continued to use the drug in the festivals of their new religion. Modern chemists have shown that the active principle of peyotl is mescalin, a narcotic which changes the quality of consciousness more profoundly than any other known to science. It is, they found, non-toxic and has no after-effects of a disagreeable or dangerous kind So harmless is it, that it is not on the list of prohibited drugs. Such was the drug which Mr. Huxley decided to try in order to find out whether the alteration of normal consciousness it caused would give him, as it had been reputed to give others, a glimpse of the divine Reality which the saints attained to in mystic contemplation. *The Doors of Perception* is a narrative of what happened during the eight hours he was under the influence of the drug.

What he had expected, he says, was to lie with his eyes shut and see visions of the kind of inner world described by Blake. But that was not what he saw. With his eyes shut only coloured abstract designs appeared. "I saw no landscapes, no enormous spaces,. . .nothing remotely like a drama or a parable." It was with his eyes open and looking at natural objects that he saw his vision. "The great change was in the realm of objective fact." There was a vase of flowers on the table. As he looked at them they took on the quality of enormously heightened significance. Though he had read all about the Beatific Vision, about *Sat Chit Ananda*, Being-Awareness-Bliss, he had understood these conceptions only in a verbal intellectual sense. But now "for the first time I understood precisely and completely what these prodigious syllables referred to." It seemed to him that the flowers were pure Being, the divine source of all existence.

He now began looking about him. He saw his walls lined with books, glowing with colours not of this world. He got up and walked about. The three dimensions of space and also time seemed to recede. "The mind was primarily concerned, not with measures and locations, but with being and meaning."

This absence of dimensions struck him again when he viewed the furniture. The shapes came together as in a Cubist picture, a pattern without depth in a naturalistic sense. It was as if he saw them with the eye of a Braque. But as he looked this æsthetic view changed into "a

sacramental vision of reality...a world where everything shone with Inner Light and was infinite in its significance." He seemed to pass beyond himself and as a non-self to feel identified with the universality of the objects on which his gaze rested. The furniture was no longer a concept but a fact existing in nakedness.

In all this Mr. Huxley insists that he remained collected and fully conscious. He had with him his wife and the scientist who was conducting the experiment. A dictaphone also was taking down all he said. When he listened to its recordings afterwards, his words did not seem in any way confused. He does not say what his wife and the scientist looked like, but declares that he avoided meeting their glance and tried not to be too much aware of their presence. They stood for the world of self and time from which the drug had released him, the world, as was now clearly demonstrated, of illusory values and rigid concepts. When the scientist pressed him to analyse and report on what he was seeing, he longed to be left alone with Eternity. He was shown the reproduction of a self-portrait of Cézanne. His reaction was curious. The artist appeared like a small goblin man looking through a window with pretentious assurance. "Who on earth does he think he is?" the dictaphone recorded Mr. Huxley as saying. All human beings, he writes, had that look of pretension as it, seated in their consciousness of self (perhaps a biological necessity if they were to live in the world) they were independent of the divine Reality.

At this stage of his narrative Mr. Huxley becomes aware of a difficulty. Though he felt that he now knew the meaning of the bliss of contemplation and was profoundly exalted by the experience, it struck him that he could not have attained to the fullness of that state, since he seemed to feel no obligations towards the state of ordinary being. The great saint, he declares, is he "for whom Suchness and the world of contingencies are one, and for whose boundless compassion every one of those contingencies is an occasion not only for transfiguring insight, but also for the most practical charity." That, he concludes, is the limitation of the drug mescalin; it can give you a glimpse of the divine Reality but it cannot give you the longing to succour humanity which a full apprehension of the oneness of all things gives the saint who has attained to the highest understanding.

Here Mr. Huxley makes a distinction between the Quietist and the Bodhisattva, the passive and the active contemplative. In so doing he equates his experience by means of the drug with the experience of those who by worship and spiritual exercises have gained ac-

cess to the state of contemplation, but a contemplation unaccompanied by a will to active goodness. He found himself absorbed into a paradise and so content and satisfied that he had ceased to care about anyone else. He had discovered, he believed, the fact of illumination without appreciating the necessity of implementing it. Nevertheless, his claims for the drug go very far: it carried him into heaven, gave him sight of the ineffable; and it enabled him on his return to report what he had seen for the benefit of those who longed for such glad tidings.

Mr. Huxley now goes on to relate how he left his house for a stroll in the garden. "Though my body seemed to have dissociated itself almost completely from my mind ...I found myself able to get up ...and walk out with only a minimum of hesitation." The transfigured outer world continued all about him. One can imagine it might be alarming to behold a well-known scene like one's garden become so intensely beautiful that, like the peace of God, it passed understanding. And Mr. Huxley admits to a feeling of panic at this point. Face to face with the *Mysterium tremendum*, he had a sense of disintegrating under pressure of a reality greater than his mind could bear. His companion, the scientist, becoming aware of his terror, moved him on into the street, where he saw a large pale blue car and burst out laughing, so complacent the thing looked, so like man in its absurd self-satisfaction. They went for a drive, but the effect of the drug was beginning to wear off. Yet "the flowers in the gardens still trembled on the brink of being super-natural, the pepper trees and carobs along the side streets still manifestly belonged to some sacred grove." The wider views were as they normally would seem, but closer objects were more charged with mystery. An hour later and they were back at home. "I had returned to that reassuring but profoundly unsatisfactory state known as 'being in one's right mind.'"

Such are some of the salient points in Mr. Huxley's account of what happened when he took mescalin. As he is a man of immense cultivation and an accomplished writer, he has been better able to explain to us the effects of this extraordinary drug than have the physicians and psychologists who so far have published papers about it. Many other papers on the mescalin phenomena are in preparation. We shall no doubt hear a great deal more on the subject in the near future. But it is unlikely that a paper of so wide a sweep as *The Doors of Perception* will be published, though at least we shall be provided with a voluminous reportage.

It would be a mistake, I think,

to anticipate that the world, generally, discouraged though it is and sick at heart, will resort to the drug and through it seek a revelation. Some people may take it in a spirit of adventure, but the interpretation they will put on what they see may well be different from Mr. Huxley's. Many, particularly orthodox Christians, would find it repugnant to seek illumination that way. Yet there will surely be a few of Mr. Huxley's calibre who will make the essay. Their report on the experience will be of very great interest and if they declare it to have had for them the inestimable value which Mr. Huxley claims it had for him, it may be more widely sought.

MAURICE COLLIS

A NOTE ON THE ABOVE

Whatever may be the merits of mescalin, the potency of certain drugs for releasing the consciousness to a greater or lesser extent from its preoccupation with dense material substance has been recognized from a hoary antiquity. If Mr. Huxley's experience, described above by Mr. Maurice Collis, represents the top flight of the consciousness under the stumulus of mescalin, the latter can hardly stand comparison for the quality of its effect with *Soma*. *Soma* is mentioned in the *Avesta* as *Homa*. Perhaps the secret of the source of the sacred Soma-drink being now lost to the profane may explain the claim that mescalin changes "the quality of consciousness more profoundly than any other [narcotic] known to science."

The effect of *Soma* has been described as developing the clairvoyant faculty to the utmost and making a new man of the initiate. The latter naturally would not have been other than a man of almost superhuman purity of life. Otherwise access to the Spiritual Reality could hardly have been facilitated by extraneous aids.

Mr. Huxley seems to have taken at its face value the chemists' confident assurance of mescalin having, as Mr. Collis puts it, "no after-effects of a disagreeable or dangerous kind." As if the chemists could know any but the physical reactions or could assess the possible psychological repercussions of the experiment! There is a telltale word in the large dictionaries—"mescalism," defined as "addiction to mescal," a beverage prepared from mescalin, and if the drug is used with the same motive and in the same way as the other "escapes and gratifications" offered by various narcotics, it seems inevitable that it will follow the same pattern of harm.

His own studies in Eastern philosophy and metaphysics had prepared Mr. Huxley to be conscious

in retrospect of the moral limitation setting his partial experience apart from true spiritual realization, even though it aroused a *feeling* of beatitude, a sense of significance, even of identification as a non-self with the universality of the objects seen. He seems to have experienced a vivid intensification of the sense of sight and a blissful submergence into "a Not-Self simultaneously perceiving and being the Not-Self of the things around." This type of "depersonalization" may be more injurious than a mere temporary stepping aside from the arduous upward climb of progress.

Very different this "depersonalization" from the true self-identification with all described in *The Voice of the Silence*, Madame H. P. Blavatsky's beautiful translation from a work in the Mahayana Buddhist tradition, the *Book of the Golden Precepts*. There it is said:—

> Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to 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....
>
> 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.

Mr. Huxley recognized as not a good sign the anæsthetic effect of mescalin not only on compassion but also on the will to active goodness. One wonders, however, how many of his readers will at all correctly appreciate the implications of this limitation, which proves the experience to have been a psychic rather than a spiritual one, capable at best of producing an "illegitimate twice-born," so to say. Not all the expressiveness and beauty of Mr. Huxley's descriptions or the reasonableness of his approach can compensate for the lack of exact knowledge on his part about the subjective states of existence.

Ages ago the Indian psychologists charted the immense field of experience between the tangible world and the spiritual, the observations of trained Seers among their number having been checked and verified by the independent visions of others who had similarly extended the limits of their consciousness. Their findings were recorded only when so confirmed and have been partially reformulated by Madame Blavatsky in her restatement of the Wisdom-Religion under the name of Theosophy.

They have described a world on which "the doors of perception" can be forced to open without any special purity of life or unselfishness of purpose. That world, which interpenetrates but extends beyond the dense physical, has been called for convenience of designation the astral region, its matter being less dense than the physical, tenuous,

electrical and magnetic. In it pre-eminently the psychic faculties and forces have full play.

In an unsigned review in Madame Blavatsky's *Theosophist* for April 1882, the visions of the opium-eater and the frenzied drunkard were contrasted with true seership. The heightened consciousness induced by mescalin resembles the former at least in being artificially brought about, in so far violating nature. It is said in that review that the visions induced by opium and alcohol "are produced by the same abnormal disturbance that takes place in the brain of the *Seer*" but that —and this is significant—they "are ever exemplified by an entire absense of moral sentiment... whereas seership, if well regulated, is productive of both a keener appreciation of beauty and morality, and of the things hidden from the sight of the profane and the sceptic." "All the three states," it is added, "before yielding results, tend to paralyze, for the time being, the functions of the physical brain, during which period, those far keener perceptions of the so-called 'spiritual' mind, come into play." What Mr. Huxley describes as experienced by him under the influence of mescalin seems to have been a waking somnambulic experience, psycho-physiological or astro-physical, in which the physical consciousness and senses were partially entranced.

The Hermetic philosophers called that plane of psychic experiences, which is the astral world, "the Astral Light," perhaps because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. The term, however, falls far short of describing its many qualities and functions. Without this and the human astral body which is of its substance the phenomena not only of clairvoyance but also of clairaudience, telepathy, telekinesis and various other yogic phenomena, mesmerism and hypnotism can never be correctly understood.

The astral body of man, it is explained, interpenetrates the physical, which it preceded in both anthropogenetic and embryological development, has its own organs of sense which are the real ones, those in the physical body being but the mechanical outer instruments for making the connection between the inner organs and the outer world of physical matter. For the average man at the present stage of human development, the astral organs of sense normally act in conjunction with the physical ones. Nevertheless it is possible, however undesirable at this stage, for the astral senses to act separately from their physical counterparts and for one to begin to duplicate one's powers while still using the bodily organs on their own plane. The phenomena connected with super-physical aware-

ness cannot be understood without the concept of the inner man as a complete being able to act with or without co-ordination with the physical.

One of the functions of the universally diffused and highly ethereal Astral Light is to serve as the "tablet of the unseen universe." Upon it are recorded all images, mental as well as physical, and from it these are reflected back upon the earth.

While the Astral Light is only the dregs, so to say, or the lowest layer, next to our Earth, of the Akasa, the Universal Ideation, it is yet the radiation of the latter and the mediator between it and man's thought faculties. The glimpses caught in the Astral Light, however, will be partial, their quality depending in great part on the man's thoughts, motives and development. And always many other things will be as really present there as those he sees And the terrestrial emanations include black and disfigured reflections of the earth's memories that for the untrained interpose a dense fog between the physical world and the radiant field of the eternal truths. Add to this that to this astral region are consigned by ancient tradition, besides non-self-conscious elementals or nature forces, the disintegrating astral corpses of departed souls and even conscious disembodied entities divorced from Spirit and powerful for evil, and it will be evident how undesirable are practices which enable one to force one's way into dangers with which one is not prepared to cope. The sense of terror experienced by Mr. Huxley when for a brief period he trembled for his reason may not have been quite fancifully based.

Mr. W. Q. Judge has written in an article entitled "Astral Intoxication":—

> The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

Again he has written under the caption "Seership":—

> The so-called Seer can "enjoy" as harmlessly and as uselessly as a boy who idly swims in the lagoon, where he gains no knowledge and may end his sport in death. Even so is the one who swims, cuts capers, in the astral light, and becomes lost in something strange which surpasses all his comprehension. The difference between such a Seer and the ordinary sensualist is,

that the first indulges both his astral and physical senses to excess, while the latter his physical senses only.

The substance of the astral region is plastic in its immediate response to thought, imagination and feeling, and thus the forms and perceptions on that plane are far more difficult to interpret truly than those of the physical world, while the nature of the energies of the former charges those perceptions with a characteristic intensity that may be cosmic but not spiritual. Some experiences there may seem beautiful, as others may seem fantastic, evil, horrible, but even the beauty is not that of the Spirit. There is only one door that leads to That—that of the strait and narrow way. But there are many doors that lead to the psychic—religious visions, often induced by severe mortifications, certain yogic practices, drugs, alcohol, mediumship, insanity, certain types of disease, acute nervous exhaustion, and so on. But there is "under every flower a serpent coiled"

The "doors of perception" will open naturally when one's mental and moral development have made it safe for them to do so. Meanwhile against its always illusionary and often fearful sights and sounds the man without knowledge and perfect purity of heart has only one protection: the boundless charity of love.

A STUDENT OF THEOSOPHY

NOT FABLES, BUT SCIENCE

During April 8th to 16th, 1953, the late Shri Mohendranath Dutt delivered a series of lectures (it is not stated where) and these have been published in book form as *New Asia* (Mohendra Publishing Committee, Calcutta.) Shri Dutt has dealt with important topics such as culture, civilization, reform, education, industry, etc.

In the lectures "New Asia and her Civilization" and "University and Training" Shri Dutt points out with examples that as a result of his travels he has noticed that nations forget their glorious pasts. Hence he wants Asian children to be taught past history and be given a comparative knowledge of different countries. He wants children to have an industrial, practical, scientific education. He continues that "stories . . . and fables" as well as "theology" should be eschewed. "Sport and health-giving exercise" should be replaced by "military training."

It is impossible to accept or advise such a policy. Why should children be deprived of imaginative ideals and healthy pursuits? What will they do with "chemistry and electricity" and "military training" if the best in their characters is not properly fostered and if they do not know of the high and finer things of life? How will they "emulate their glorious ancestors" without knowledge of them?

BOW DOWN TO WOOD AND STONE

[**Miss Elizabeth Cross** considers the human weakness for possessions and idolatry which evolves unhappiness and suffering. The Buddhistic injunction to the practitioner of the higher life is: "The pupil must regain *the child-state he has lost* ere the first sound can fall upon his ear;" Shankara also says: "As a child, free from hunger and bodily pain, rejoices in his play, so the sage delights, happy, free from "my" and "I"."—ED.]

When I was very young I remember singing a smug hymn about the heathen in his blindness, and this went on to say that the heathen "bows down to wood and stone." (I used to think it said "wooden stone" and I presumed that this had some magic property and felt every sympathy with the heathen, being much interested in magic at the time.) Later on I realized what it was all about; still later I noticed how very common this heathen propensity was in most of my neighbours.

Practically everyone I have known "bows down to wood and stone"—or if not exactly wood then plastic and aluminium and Georgian silver and mink marmot. The greatest sympathy my mother received after my father's death was on the occasion when she moved out of the family house into a very small bungalow. The neighbours, very normally, felt that she would miss her oil-paintings and tiger skin rug and silk curtains vastly more than the pleasant man she had chosen to marry. "Your lovely things!" they kept on mourning, and went eagerly to the auction sale to see how much the treasures would fetch. They were terribly shocked when Mother assured them that she didn't care at all—it only meant less to dust, and that anyway we had kept the comfortable beds and three good chairs to sit on. They were even more shocked when she pointed out that no one can sit on more than one chair at a time.

Since then I have noticed, more closely, how deeply attached people let themselves become to their possessions. Not only do they love and cling to the beautiful things, such as an embroidered cloth or a jade ornament—not only do they love things that may be valuable and so help them if they are in need—they just love any old thing that they happen to own. These things may not be hallowed by happy memories either—often quite the contrary; as in a woman I know well who clings to a houseful of quite hideous, cheap furniture where she has been unhappy for years. She dislikes her husband intensely, she has a kindly daughter with whom she could go and live, but no, she will stay because the furniture is actually *hers*. She bought most of it, gradually, and if she left she would have to leave the furniture behind,

as there is no room for it in her daughter's house. No arguments prevail, she won't sell it, she just stays and worships it in animosity.

Another woman slaves all day in a large, cold and uncomfortable house which she and her husband cannot afford to heat properly. They can't move to a smaller and more convenient house, more in keeping with their present income, because the furniture is too big to fit in anywhere else. Another acquaintance of mine has been forced to live in a small house but she has brought her precious furniture with her. It hits the ceiling it looks quite ridiculous, but somehow it has been pushed in. There is no room to live in comfort, not space enough for a mouse let alone a visitor—still, the large furniture does show you how she has come down in the world.

Quite often we read of lives lost because some poor soul has dashed back into a burning building to save, not a child or even a beloved pet animal, but some article of furniture! During the disastrous floods lives were lost because people didn't leave in time, they didn't want to lose their house-hold goods. At the moment of writing there is an old lady still living in a house not far from here with the sea pounding at her back door. One night the waves will come over and if she *is* rescued it will be at the risk of some one's life. She just says "no," to all offers of other homes—it is *her* house, and *her* goods, and she means to stay with them.

It would not be very difficult, I think, to help people to grow up without this exaggerated worship of possessions. The children I teach have their own small toys and treasures, and they often value the things they have made. But just as often they join together in making some communal toy, such as a puppet theatre or a Greengrocer's shop, so that they can all play and enjoy it together. Often when they learn to make something they will make several of the articles and give them away to their friends or little sisters and brothers. They also have a very large number of school toys and games, many interesting kinds of apparatus for learning reading and numbers. All these things have to be shared, and they do share them sensibly and kindly, taking turns and passing things on to one another. They learn, also, that they outgrow things. Sooner or later some games or counting apparatus are too easy for them so they take them to the next younger class and in their turn get things from some older children. In this way they see that material objects are to be used and enjoyed, to be looked at, if they are beautiful (we have a constantly changing selection of all sorts of pictures on our walls) and then to be given away or exchanged with others. We try to avoid any encouragement of possessiveness or of competition. No one is encouraged to collect many things and very few of the children seem to want to do this.

Often they will come, in Autumn, with chestnuts or acorns, to plant or to use in our toy shops for weighing, and they may say "Look, I have 25, that's more than Mary." But as no adult praises this beyond saying, "How kind, we shall be pleased to use them" there is no feeling that there is something valuable in merely possessing. So in all school activity there is praise for *doing* and for *helping*, but no emphasis is put on marks or on excelling others. The aim for everyone is to have "Good" written by the side of their name for some activity, and the class values itself as a whole.

It may well be that the tru answer to the problem of the wo ship of material things is simply th need for creative activity. Perhap you have heard the tale of an ol man who was a famous builder c farm wagons. When he came t make his will his lawyer was sur prised to find how little money h had to leave. "Why Jim," he saic "You don't appear to have mad much money in all your long life time." "No," said the old mar "that I never did. But I tell yo what, I made a powerful lot of fin wagons!"

ELIZABETH CROSS

EAST AND WEST

Humanism and Education in East and West, recently published in Unesco's "Unity and Diversity of Cultures" Series, reports the International Round Table Discussion on "The Concept of Man and the Philosophy of Education in East and West." It summarizes the discussions at that Round Table, organized by Unesco and held in New Delhi from December 13th to 20th, 1951, and presents the general conclusions and recommendations, the essays written by the participants and the addresses of Maulana Abul Kalam Azad, Dr. S. Radhakrishnan and Shri Jawaharlal Nehru. The written observations transmitted through the respective National Commissions were made available to the Delegates and many of their points were covered, but they are not included in the volume.

There was broad agreement on the difference between East and West being over-emphasized in popular thought. Wars are not traceable to differences of civilization such as those between East and West, but to uncivilized and fanatical minorities within a singl civilization.

Two of the significant recommenda tions were for the closer association o the teaching of science at all stages witl that of philosophy and for the produc tion of books for schools and univer sities in East and West giving an ac count of the teaching of the "Prophets' and leaders of religious and philoso phical thought.

Maulana Azad stressed in his addres man's intrinsic spirituality, whethe expressed in Vedanta or Sufism; Prof G. P. Malalasekara of Ceylon affirmed the limitless potentialities of man, the seeds of perfection being in each and none being beyond redemption; and M. André Rousseax pleaded for united effort by the leaders of thought to reach together the spiritual bases where the common truths merge. Dr S. Radhakrishnan stressed charity as the quality men needed most, concluding on the note of assurance that "the spirit of man will prevail, the spirit capable of understanding, endurance and compassion."

THE WORLD'S NEED FOR A TRUE SCIENCE OF MAN

[**Mr. Charles J. Seymour** is the author of *The White Light* and other books on psychical research and on economics and commercial law. He believes that "conditions are now such as to prepare the way for a spiritual revival," and explains here that in spite of the recent advances made in psychology and allied branches of modern science the West needs "a true Science of Man." The spiritual leaders of mankind have always proclaimed this need and have given the basic principles underlying such a Science.—ED.]

For years I have been a worker in the field of psychical research and an interested observer of the activities and findings of the practitioners in psychology, *viz.*, members of the various schools of psychoanalysis, psychiatrists and psychotherapists.

It has seemed to me that the investigators in psychism and the practitioners in psychology have a good deal to offer one another, and that consequently there should be a closer *liaison* between them. I have urged and on occasion sought such closer contact, so have psychical researchers better known than myself; but the psychologists seem, by and large, to look rather askance at our advances. The reason is fairly evident. Western psychology, being largely an outcrop from natural science, is viewed more or less as a special branch of physiology; while the psychical researcher is liable to take flight from the more or less reasonably calculable datum line of physical-organism functioning and begin to talk disconcertingly about the possible operation of forces extraneous to the organism, *e.g.*, about the action of discarnate entities, or "spirits."

But to whatever conclusions he may have come as to whether there are discarnate spirits or not and whether, if there are, they can and do on occasion manifest through the incarnate, the experienced psychical researcher has come up against many facets of the "medium's" or the "sensitive's" apparently indubitable "own psychology," which, I feel, it would well repay the psychologist to discuss with him. Through the close attention he has been required to give to those facets, the psychical researcher will, I think, have reached some recesses and depths in human psychology which are not touched by the psychologist who has confined himself to "normal" subjects. Lacking this interchange, psychologists in the main, tend to regard "the psychic sense" as merely a term for a hyperæsthetic condition referable to some latent neurosis or psy-

chosis.

Because of this, psychology, I feel, will never light upon a really satisfying technique in the treatment of nervous and mental disorders. Again and again it will find features in a given case that elude all its probing. And, conversely, I would freely recognize that the psychical researcher who is out of touch with the psychologist's findings is also at a disadvantage in his own field, in evaluating many of the sensitive's registrations and manifestations. Certainly for practical purposes the two fields can be kept separate. The actual dividing line will one day be defined and plotted; but the line winds so obscurely in and out through the conscious and the subconscious mind that the determined specialist who sees no need for a synthesis is sure to start pegging out claims in his neighbour's territory while lacking the proper tools for turning its soil and without being aware that he has stepped over any boundary. It seems probable that many problems which vex both sciences would prove less stubborn if their mutually complementary character were realized.

Is there any common ground where the two sets of practitioners could meet and gain perhaps more insight into the nature of the other's terrain? I will try to answer that question:

Both classes of workers are, (professionally, at least)[1] more numerous and active in the West than in the East. And the West has made little progress toward discovering the true nature of man. Its failure in that respect results from a phase of blindness (I speak, of course, as a Westerner myself), induced by the dazzling achievements of physical science. Our triumphs over the forces of nature have been so many and so remarkable that we have been prepared to worship, almost, at the shrine of Science. For generations our environment has presented us with almost no argument on why we should not. The phenomenon is less one of mass thinking than of being in a "given" mass mentality; from the outset we have moved along the groove of the scientific method, scarcely asking whether any other line has an attainable terminus. True, there is religion. But for far too many in our present Western civilization religion has been either something which affects or should affect one's conduct; or something to be considered within the framework of science; or something which those "given" mental processes assure one is a survival from "the twilight days of credulity and superstition." Many a Westerner is unaware that any claim is made

[1] By this I mean that some one who does not call himself a "psychologist" may, nevertheless, be actually a better psychologist than a professing and practising psychologist, and such persons, with natural insight are, I am persuaded, often to be found in the East.

that religion can help with the understanding of man. For him religion applies to the transcendental: it has to do with God.

If the impact of physical science has had the effect described, evidently the psychical researchers and the psychologists will have to withdraw from it to seek a "common ground." Unquestionably some progress in *comprehending* the constitution of man is a prerequisite for that and Western science fails to give that comprehension. Alexis Carrel wrote a book to prove this failure. He showed how each specialized branch of science makes its subtraction from man, the totality. This isolating of particular aspects is essential for practical purposes but conceals from the scientists their having made a subtraction, and each group (in practice, at least) regards its segregated part as the whole. This piecemeal method, avers Carrel, is the prime cause of civilization's confusion. Man is seen to be sick of a mortal malady; each group compounds a different remedy and the medicine so far seems to have made him worse! On several counts, Carrel's is a great book. But it provides no real pointer as to the direction in which we should look for a picture of the entire human being. An author who felt that his enquiry had brought him the knowledge of what man is would not have called his work: *Man, the Unknown*. The bits from each science that he puts together may present us with *homo incipiens* but certainly not with *homo sapiens*. The resultant man "goes," but only as a piece of mechanism. The marvels of consciousness, the complexity of man's psyche, are not fully explored, much less "explained" by any of the sciences, including psychology, or by all put together. The complete living man has eluded all the search-parties.

It seems plain, therefore, that to initiate a true Science of Man some new elements must be imported into this closed circle of the sciences. In recent years I have become convinced that the Vedanta philosophy contains the needed elements; and that they offer the psychologist inducement to deepen his investigation until he establishes contact with the metaphysical; and offer the psychical researcher opportunity to enlarge his concept of man so that he will be better able to evaluate psychic phenomena. The Vedanta leaves no aspects of man's nature, needs or activities out of account. The most important and widely influential of the Indian philosophies, it is a religion also; and although the outcome of a "free and bold attempt to find out the truth without any thought of a system," this body of teachings discloses awareness of the value of the scientific method, and achieves "an amazing accuracy," especially in psychology, as Jung has pointed out.

Associated with the teachings, however, are certain doctrines generally found difficult of acceptance in the West. One is the conception of the Self, and another that of *Maya*. Here is a typical Western comment from a London paper's review of a well-known book.[2] :—

> The Hindu concentration on self-development for the sole purpose of release from self is alien to the Western, and to the highly-constructive Jewish, minds for both of which thought is sterile if not expressing itself in humanly useful action.

To this, I think, the Vedantin would reply that what constitutes "humanly useful action" is one of the vital issues of the Vedanta. The West for years has been largely consecrated to action. If, however, the acts performed only improve material conditions and such improvement does not really promote man's happiness, real security and true knowledge—then to refrain from such action may be true "action." Action breeds action; and if the first steps are faulty those which follow from them cannot be sound. Much of the olden-time "inaction" of the East has been of this nature: an abstention—not negatively, but with a constructive purpose—from activities in apparent disregard of ultimate and true values, if not motivated by false ones. Further the "self" from which release is sought is that self of imperfect knowledge that accepts a mistaken view of what constitutes "useful action."

The West has been primarily concerned with man as he manifests through his body, his mind and his emotions, a provisional being, not the whole or real man. The East teaches of a transcendental Self, to be known by intuition or direct apprehension: it alone is capable of knowing the real and, therefore, of acting "usefully." Analyze this "I," urges the East; try to find out its real nature and to gain a "true inwardness." Shankara, the principal Vedantin scholiast, assures us that there is nothing higher than that fully integrated Self which cannot be denied, being "the essential nature of him who denies it." Know thyself, says the Vedanta; that Self, it adds, is the universal Self, thine own true self.

With regard to *Maya*, a popular assumption in the West is that the Hindu philosopher declares that the world of nature and of the senses is "all illusion," a vain shadow-show; consequently, that he concedes no reality to life, despises the vital emotions and satisfactions, and can offer no inspiring motives for effort. I have found little in Hindu thought to support such a view. The world, declares Kirtikar[3] is "not an

[2] *The Wisdom of China and India*. Edited by LIN YUTANG (Random House, New York. 1942)

[3] VASUDEVA J. KIRTIKAR. *Studies in Vedanta*.

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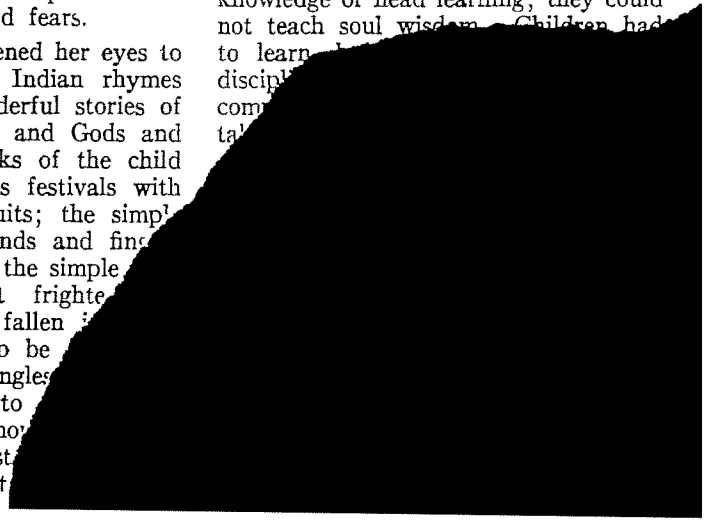
CHARLES J. SEYMOUR

MOTHERS AND TEACHERS

A Seminar on parent-child relationships was held on May 13th at the Indian Institute of Culture, Basavangudi, Bangalore, under the Chairmanship of Miss M. E. Robinson and with the participation of the 15 mothers who, since December 1953, had been attending a weekly parent-child study meeting at her Home School under the guidance of Mrs. V. Kennedy, who also spoke at the Institute meeting.

In her thoughtful contribution to the Seminar Shrimati Lalita Subbaratnam said that the course had thrown light on how alike children were, in spite of their individual characteristics and reactions, and how alike the parents also were in their hopes and fears.

Especially it had opened her eyes to the value of the old Indian rhymes and lullabies, the wonderful stories of great men and women and Gods and of the endearing pranks of the child Krishna; the numerous festivals with various sweets and fruits; the simp[le] games played with hands and fin[gers] and cowrie shells; and the simple [mel]edies which did not frighte[n] children. These had fallen [into] favour, having come to be [looked] superstition or meaningles[s]. Meanwhile incapacity to [read] dren had grown with ignor[ance] ence and lack of underst[anding] wants and how to divert [them]



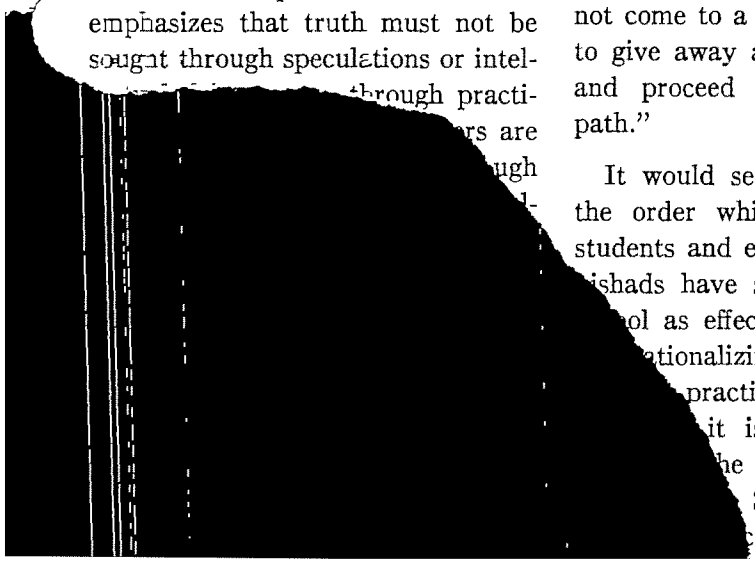
up to us now to brush away the dust and find the true metal."

Blind imitation of Westerners, she recognized, would be a foolish mistake. "We can imbibe from them what is best suited to our conditions and ways of life and so shape our lives as to keep up our inherent culture and create an environment and an atmosphere both in the house and outside which will be most conducive to the happy, healthy growth of a child, not only physically, but mentally, morally and spiritually too."

The best that parents could do, she said, was to teach them intellectual knowledge or head learning; they could not teach soul wisdom. Children had to learn [by] discip[line] com[mon] ta[sk]

illusory nothing...it is a phenomenal something having for its substratum the Eternal Absolute." The teaching is that the world is a complete reality for all practical purposes, but in the spiritual and transcendental sense it is all spirit and not what it appears to be. Empirical truth is not deceptive, but only relative. The doctrine of *Maya* refuses recognition to Nature only as an eternal, independent reality. Urquhart thus summarizes the position he believes Shankara aimed at: "What is actual is certainly not independent existence. Yet it has existence and is unreal only if we mistakenly ascribe independence to it."[4]

Vedanta does not advocate a world-negating attitude. Philosophy is not to be separated from life. It emphasizes that truth must not be sought through speculations or intel- [illegible] through practi- [illegible]rs are [illegible]ugh [illegible]l-



is characterized by natural inability to comprehend life," the East has sought knowledge spiritually and intuitively. The intellect, however, is not contemned. Thought has still to be used to overcome the limitations set up by its own movement. As we learn to go beyond the mind we begin to learn how to replace merely factual knowledge by wisdom which rests upon a sensing of relations beneath the surface of things.

> The Indian philosopher does not neglect pure reasoning in his attempt to arrive at the truth, but believes the intellect can take him only a certain distance, and that in order to go further, other faculties must be developed.[6]

Through intuition, the intellect is sublimated, not destroyed. As Shankara puts it: "The intellect does not come to a point at which it has to give away all that it has gained and proceed nakedly on another path."

It would seem that intuition, of the order which the long line of students and exponents of the Upa- [illegible]ishads have sought to develop, is [illegible]ol as effective and scientific as [illegible]tionalizing faculty, therefore [illegible]practical in its character; [illegible]it is this tool which is [illegible]he West for the fashion- [illegible] Science of Man. We [illegible]e which will help us

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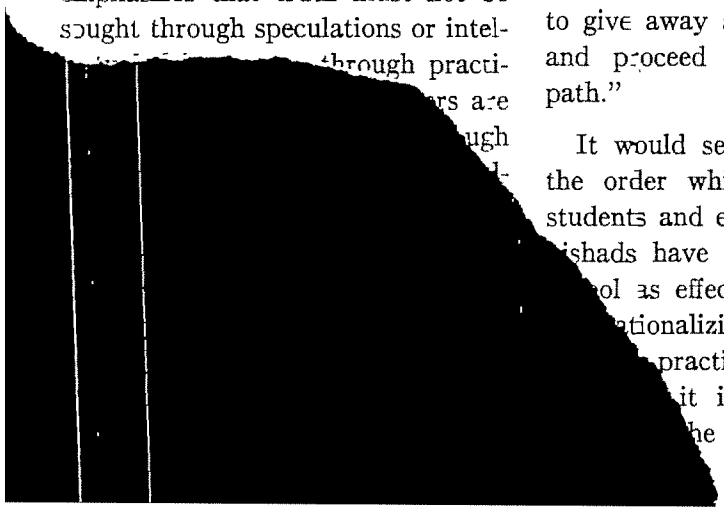
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NEW BOOKS AND OLD

KNOWING THE MIND AND SEEING THE REALITY*

Those who have found in *The Tibetan Book of the Dead, Tibetan Yoga and Secret Doctrines*, and *Tibet's Great Yogī Milarepa*, inspiring glimpses of that Wisdom whereof another tradition says that its price is above rubies, will certainly welcome the addition of a fourth volume to Dr. Evans-Wentz's Tibetan Series. Even more richly varied in content than its predecessors, *The Tibetan Book of the Great Liberation* comprises five main sections: "Psychological Commentary" by C. G. Jung; "General Introduction" by the editor; "An Epitome of the Life and Teachings of Tibet's Great *Guru* Padma-Sambhava;" an English rendering of "The [Yoga of] Knowing the Mind, the Seeing of Reality, called Self-Liberation's and an English rendering of "The Last Testamentary Teachings of the *Guru* Phadampa Sangay." Confronted by the necessity of tackling such a mass of material, much of which must appear not only unfamiliar but bafflingly strange to the modern mentality, most readers will no doubt feel inclined to follow the method adopted by the reviewer and start with the "General Introduction."

This, like the introductions to previous volumes in the series, is divided into a number of sections which lead the reader step by step into the very heart of the teachings set forth in the book. Not unnaturally, the longest and, in the opinion of the editor himself, the most important section is that on "Good and Evil," for the life of Padma-Sambhava, as tradition represents it to have been, is replete with incidents which challenge in the most violent way the ethical codes and conventions which nowadays obtain, or to which lip service is paid, in most parts of the world. Concerning Tantric Buddhism, with which the next section deals, Dr. Evans-Wentz wisely remarks that it is "as yet too little investigated to make possible, at this time, incontrovertible or exhaustive statements concerning its origin, which, however, seems to have been exceedingly complex." He therefore devotes most of the section to a description of Tantricism which, though of use to the general reader, adds nothing to the knowledge of a student of Buddhism.

We are told that the original text from which the Epitome of Padma-Sambhava's Biography has been made comprises 794 large pages. The Epitome itself comprises less than one hundred pages, including annotations; but the marvels and miracles contained even in this short abridgment would be enough to set up in business several dozen ordinary wonder-workers. As a friend of the reviewer's wrote in a recent letter: "From the various books which are ascribed to Padma-Sambhava I get a vastly different impression of him, namely, of a very sane and profound thinker, a great saint, and a

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* *The Tibetan Book of the Great Liberation or the Method of Realizing Nirvāna Through Knowing the Mind*, Preceded by an Epitome of Padma-Sambhava's Biography and followed by *Guru* Phadampa Sangay's Teachings. According to English Renderings by Sardar Bahādur S. W. Laden La, C.B.E., F.R.G.S. and by the Lāmas Karma Sumdhon Paul, Lobzang Mingyur Dorje, and Kazi Dawa-Samdup Introductions, Annotations and Editing by W. Y. EVANS-WENTZ, M.A., D.LITT., D.SC. With Psychological Commentary by Dr C. G. JUNG. (Geoffrey Cumberlege, Oxford University Press, London. lxiv + 261 pp. 1954. 42s.)

powerful personality, who impressed the people around him so deeply that in their urge to convey his greatness to posterity, they had to take resort to the superhuman and to the miraculous." While the present Epitome is of very great anthropological interest, one cannot help regretting that it was not possible for the first comprehensive account in English of the great Guru's career to have presented him in a more balanced and, we think, in a truer way as a thinker and saint rather than as a "Culture Hero" and thaumaturgist. Though the text translated in the next section does enable us to gain a more complete picture of his personality, those who have been fascinated by the spiritual authenticity of the Life of Milarepa will, we are afraid, be deeply disappointed by the Epitome of Padma-Sambhava's Biography.

Even in its English dress "The [Yoga of] Knowing the Mind, the Seeing of Reality, called Self-Liberation" is beyond all praise, and the only comment we shall offer is that it is another reminder to the Western world of the untold hidden riches of Tibetan Buddhist literature. Dr. Jung's "Psychological Commentary" on this text is further evidence of the extraordinary breadth of mind of this great psychologist and of his sympathetic insight into the spiritual life of the East. Here, however, is no hasty assimilation of radically divergent points of view, no superficial smoothing over of genuine difficulties, and though one may question whether the Buddhist attitude is in reality so onesidedly introverted as Dr. Jung seems to think, few will disagree with him when he says:—

If we snatch these things [spiritual methods] directly from the East, we have merely indulged our Western acquisitiveness, confirming yet again that "everything good is outside," whence it has to be fetched and primed into our barren souls It seems to me that we have really learned something from the East when we understand that the psyche contains riches enough without having to be primed from outside, and when we feel capable of evolving out of ourselves with or without divine grace.

Much more controversial is his identification of the One Mind of the text with the Unconscious of modern psychology. The crux of the difficulty seems to be whether consciousness can exist without an ego. Dr. Jung thinks not. According to him, mental states "lose their consciousness to exactly the same degree that they transcend consciousness." The Wisdom of the East thinks otherwise: the One Mind is consciousness devoid of ego. Perhaps the difficulty to some extent resolves itself into one of terminology. What do we mean, for instance, by consciousness? At any rate, that the illustrious psychologist is not without misgivings about the position he has adopted is indicated by the fact that, towards the end of his Commentary, he remarks:—

It is a curious paradox that the approach to a region which seems to us the way into utter darkness should yield the light of illumination as its fruit.

On the whole the Psychological Commentary is a brilliant suggestive and spiritually stimulating piece of work which should go a long way towards creating in the West an understanding of the mental and spiritual attitudes of the East.

The concluding section of the book consists of "The Last Testamentary Teachings of the *Guru* Phadampa Sangay" to the people of Tingri in Tibet. Couched in simple language and aphoristic style, these teachings are of great practical help to all followers of the Path.

Though the editor's elaborate annotations are often extremely valuable, one cannot help feeling that some of his assimilations of Buddhist and Hindu teachings are superficial. His identification of the Atman, which Ramana Maharshi proposes as the subject of spiritual investigation, with the One Mind would certainly not be acceptable to the Gurus of Tibet, either past or present, or, for the matter of that, to the spiritual masters of any Buddhist land.

Produced in the same sumptuous manner as its predecessors, *The Tibetan Book of the Great Liberation* is an accession of outstanding value to that small collection of translated texts wherefrom the peoples of the West are beginning to learn something of that spiritual wisdom of which tradition has always represented the East as being the custodian. The gratitude of all students of Buddhism is due to those who have helped to make possible this exceptionally important publication.

BHIKSHU SANGHARAKSHITA

INDIAN WOMANHOOD*

This sumptuous volume is a symposium compiled in honour of the first Birth Centenary of Shrī Sāradā Devī known to her devotees as the "Holy Mother," the consort of Shrī Rāmakrishna, who became a true disciple of her husband and who is described as having attained to such a degree of spiritual realization that after the passing away of Shrī Rāmakrishna, "she became the unseen guiding force behind the Rāmakrishna movement and for nearly 34 years ministered to the spiritual needs of thousands of sincere seekers after God." This book deals with:—

> Indian womanhood, its position in Indian life and society through the ages, as well as the biographical sketches and contributions of great Indian women who made their marks in different spheres of activities and different periods of Indian history

It closes with a study of the life and work of Shrī Sāradā Devī, to whose memory it was compiled; in the words of Dr. Radhakrishnan, who has furnished an Introduction, it "is a worthy memorial."

It is impossible in the course of a brief review to do justice to the contents of a work so packed with information. The 24 chapters of the book fall into two parts, Part I providing a general survey of the ideal and position of women in domestic and social life in ancient and modern times, the education of women in ancient India and the evolution of Mother Worship in India. The remaining 19 chapters, comprising Part II, fall into five sections dealing with women in Sanskrit literature; Buddhism and Jainism; the classical period (400 B.C. to 1200 A.D.), the mediæval (1201 to 1800 A.D.) and the modern periods, respectively. The inclusion of names derived from literary and even legendary sources has been justified on the very valid ground that while little is known of the actual lives of the great women of India (as indeed of the great men also), the former

> have inspired the thoughts and ideals of our women and shaped their lives for untold centuries, and may be said to have been more real, more living, and more vital than any actual women could be.

In the very first article, however, Professor Majumdar recognizes that this is a phase which is fast passing away, giving place to modern ideals and aspirations. This position is also endorsed by Professor Altekar in the next paper, dealing with social life. He is not quite happy about the past and concludes by saying:—

> It may be confidently hoped that her [woman's] position both in the family and social life will soon become fairly satisfactory

It is significant to note that a woman contributor, Mrs. Roma Chaudhuri, writing on "Women's Education in Ancient India" draws a brighter picture:—

> Thus the zenith of education and learning, reached by India at the very dawn of human civilization—which, however, by no means marks the dawn of her culture, but

* *Great Women of India.* Edited by SWAMI MADHAVANANDA and R. C. MAJUMDAR (Advaita Ashrama, Almora 551 pp 1953. Rs 20/-)

rather the meridian—has been maintained, in some form or other, all through the ages. . . . The heart of India has always accepted this, [high estimation of the rôle of woman] whatever may be her outer, easily misrepresented, occasional dealings.

Three other interesting articles have been contributed by women: Mrs. Lila Majumdar on "The Position of Women in Modern India"; Miss Suniti Bala Gupta on "Women Characters in the Stories of the Mahabharata"; and Mrs. Kamalabai Deshpande on "Great Hindu Women in Maharashtra." It is a pity that out of a total of 28 contributors on this subject, only four should be women. But perhaps it is evidence for Professor Altekar's view expressed at the close of his paper: "It is heartening to note that men in modern Hindu society are even more determined than women to bring about this change" in the status of women. Although the book as a whole is more concerned with Hindu, Buddhist and Jain ideals and personages, there is a chapter on the great Muslim women of India also, from the pen of Prof. Mohammad Wahid Mirza.

Even a cursory glance at the contents discloses a certain inadequacy of perspective, which, however, was perhaps inevitable owing to the paucity of factual material. The title "Great Women of India" would naturally lead one to expect that the background of the book would be mainly historical. But that is not the case. As again 156 pages devoted to characters draw from literature and legend, barely 1(cover a period of over two millennium extending from 400 B.C. to 1800 A. The 19th century gets only 19 pag and the seven names included are a] parently selected at random: Ran Gauri Parvati Bai of Travancore, Lal shmi Bai of Jhansi and the late Rege of Mysore; Miss Toru Dutt, Pandi Ramabai, Swarnakumari Devi ar Sarojini Naidu. The remaining 1: pages deal with the "Holy Mother" ar some women disciples of Shrī Rāma krishna. It would thus appear th the treatment of the historical aspe is unequal and scrappy.

Reference must also be made to th somewhat apologetic attitude taken b contributors to the "General Survey (Part I). They seem uneasily co scious that the old ideals of Hind womanhood, centring round *pātivrat* are doomed and that the future wi inevitably bring about an orientatic of women altogether different from th of the "great women of India" fro Sītā to Sāradā Devī, to whose life an ideals the volume is dedicated. Aft allowing for all this, the fact remai that this compilation makes interestir reading and will be useful as a wor of reference. The numerous illustr tions and a comprehensive index ad to its value.

K. GURU DUT

Berkeley. By G. J. WARNOCK. (A Pelican Book, Penguin Books, Ltd., London. 252 pp. 1953. 2*s*.)

Mr. Warnock's monograph on George Berkeley (1685-1753), Bishop of Cloyne, is a welcome contribution to the existing literature on the much-admired and much-abused British philosopher. It provides a neat and penetrating account of the philosophy of Berkeley, with due emphasis on its epistemological foundations. The author brings out with clarity and unbiassed interest the fuller implications of the epistemological issues introduced b Berkeley, though as he rightly poin out, the "persistent tendency to oppo strange metaphysical claims with r less metaphysical counter-assertior prevailed at the cost of "his fidelit to Common Sense." Thus, right fro the theory of vision, the author pr ceeds critically through each salie step to Berkeley's scheme of "spirit and "ideas." The chapters on langua and "Science and Mathematics," a] propriately placed within the surve have added to the worth of the a

count. The reference to Berkeley's original works and to the events of his life have made the volume all the more authentic and interesting.

In attempting to connect Berkeley with contemporary thought,—phenomenalism, in particular, has been brought under consideration (the exact brand of phenomenalism would better have been mentioned), and some other schools might have been relevantly referred to, by way of comparison and contrast. The work, with its marked originality, will no doubt bring a closer and clearer understanding of Berkeley to the modern mind.

DEVABRATA SINHA

The Opening of the Eyes. By OLAF STAPLEDON. Edited by AGNES Z. STAPLEDON. With a Preface by E. V. RIEU. (Methuen and Co., Ltd., London. 97 pp. 1954. 7*s.* 6*d.*)

In this century of science, the philosopher devoted to the search for truth, unless it be confined to some narrow technical field, seldom gets his due. Olaf Stapledon was one such, who all his life preferred the inner and wider vision to the outer and narrower.

His posthumous volume *The Opening of the Eyes* seems to us to justify his approach. Though brief and unfinished, it is deeper and far more complete than the encyclopædias of the soul issued from time to time in expensive editions by various optimistic religions. Stapledon's book bears the stamp of integrity and is free from the wish to convert.

He faces all the problems of a man who, having experienced moments of illumination, is lost when the things of the world again pass over him like a sea. How to reconcile the eternal with the temporal, the light with the dark? In a series of short chapters, some of the more poetical bearing a fleeting resemblance in style to Tagore's *Gitanjali*, he deals with this situation in a personal record which reads like a spiritual log-book. It is a remarkable and intimate revelation, moving to those who share it, and, one hopes, provocative of thought in those who do not.

Stapledon was never a man whose heart was quickened by the teachings of the Christian Church. His comments on this, however, are humble and scrupulously fair. The way of renunciation, which is supposed to be the traditional way of the East, while tempting to him, he also considers false. He finds out that "If you forswear the flesh, you will be poisoned by the festering hungers of the flesh." The pit into which he has fallen is what he describes as the "vulgar itch for spiritual superiority."

Rejecting both human evolution and revolution as solutions to "the cosmical terror," he sees in the end that the only way to live is to become more capable of right response to the world. Think charitably of others, since they too are the slaves of their impulses. If maltreated by others, do not nurse grievances, or desire vengeance. Above all, do not imagine yourself spiritually superior, for if there are snares in worldliness, there are subtler snares in other-worldliness.

Stapledon died in 1950, leaving his manuscript unfinished, and its publication is largely due to the devotion of his wife. It is, of course, impossible to deal here with all the conflicts and sufferings which the author unflinchingly uncovers in his book. Every page is manifestly honest, probably the more so for being unrevised.

DENNIS GRAY STOLL

Christianity and the New Situation. By E. G. LEE. (George Allen and Unwin, Ltd., London. 157 pp. 1953. 12*s.* 6*d.*)

Though the author of this book, as the title shows, is concerned primarily with Christianity and the "new situation" *vis-a-vis* religion in Christendom, and therefore has to deal with such matters as the quest of the historical Jesus and the relevance of his life for the understanding of Christianity, the main theme is of universal application and should prove as suggestive and stimulating to readers in the East as to those in the West. For the central theme is that religion, though rooted in history, influenced by it and influencing it, is also in every age engaged in a creative conflict with the world. Throughout history "new situations" have arisen arousing this conflict and bringing to birth the new insights necessary if religion is not to become sterile and lose its power to penetrate the lives of men.

Once again in our time a "new situation" has arisen, characterized by two main features: First, the fact that, though social life is more in harmony with the ethics of Christianity than ever before, the old Christian symbolism is no longer relevant or even credible to the vast majority of people. And second, the fact that the social sciences (especially psychiatry) seem to have reduced man to an automaton, thus denying free will and spiritual integrity which are the foundation stones of religion. Religion, if it is to regain its waning power, must meet the challenge of this new situation and, as of old, renew itself as a dynamic force by engaging in the creative conflict involved.

The book is a courageous and inspiring call to religious people to meet the implications of the new situation and its challenge. Chapter 4, "The Function of Man," is especially memorable and could stand by itself as an exquisite and inspired essay on Faith.

MARGARET BARR

The Transcendent Unity of Religions. By FRITHJOF SCHUON. Translated by PETER TOWNSEND. (Faber and Faber, Ltd., London. 199. pp. 1953. 21*s.*)

Religion is not just the sum total of its manifestations; it is essentially not the forms in which it expresses itself and takes shape as specific traditions. It is not on this level that the unity of religions is to be sought for: this is the main theme of this book. In the words of the author:—

> The unity of the different religions, or, more generally, of the different traditional forms, is not only unrealizable on the external level, that of the forms themselves, but ought not to be realized on that level, even were this possible, for in that case the revealed forms would be deprived of their sufficient reason . . . If the expression "transcendent unity" is used, it means that the unity of the traditional forms, whether they are religious or supra-religious in their nature, must be realized in a purely inward and spiritual way and without prejudice to any particular form

And the way to realize this transcendental unity is not that of philosophy, which "proceeds from reason," but metaphysic, which "proceeds exclusively from the Intellect," by a process of "intellectual intuition."

Every religious tradition has two aspects: its form aspect and its content aspect, which the author discusses under the terms exotericism and esotericism respectively. Hence the two approaches in religion: the exoteric and the esoteric. The former, taken by itself, is not to be despised. The author allows it its place in religious practice, as

> the esoteric way can only concern a minority, especially under the present condition of terrestrial humanity, and because for the mass of mankind there is nothing better than the ordinary path of salvation. What is blameworthy is not the existence of exotericism, but rather its all-invading autocracy.

the inductions from exotericism which imply the attribution of an absolute reality to what is relative. The exoteric has to contain within itself the esoteric kernel, "of which it is both the outward radiation and the veil." Thus exotericism taken exclusively is lost as a way of religious pursuit.

Meister Eckhart said: "If you would have the Kernel you must break the shell."

Thus the tendency to prove the truth of only one religion and to declare others as false or less true is a false one. "Divinity manifests Its Personal aspect through each particular Revelation and Its supreme Impersonality through the diversity of the forms of Its Word.' Every religious tradition has grown up on particular socio-historical patterns, and thus the utterances of the various religious scriptures can only be understood in relation to these patterns. By way of example, the author explains how "for Christianity the Roman world" and not the world as we understand it today, "is symbolically and traditionally identified with the whole world." The tendency to literalism, that is the interpretation of symbols to the letter, is always a sign of intellectual decadence. The difference between Christ and Mohammed, or any differences of this kind, "concern only the 'manifestation' of 'God-Men' and not their inward and Divine reality, which is identical."

In the last chapter, Mr. Schuon writes in greater detail about the Hesychast tradition, "which undoubtedly represents in its most unaltered form the inheritance of primitive Christian spirituality, that which properly can be called 'Christ-given.'" Hesychasm sees in Christ and the Virgin "a work of God in which He is reflected, and therefore a 'tabernacle of the Holy Spirit' and a 'House of God'" The highest aspiration in religion, for Hesychasm, is

> perfecting the natural participation of the human microcosm in the Divine Metacosm, that is to say the transmutation of this participation into supernatural participation and finally into union and identity

Its means consist of "inward prayer" or "prayer of Jesus," which "surpasses all the virtues in excellence."

CHITTARANJAN DAS

Higher Education and the Human Spirit. By BERNARD EUGENE MELAND (University of Chicago Press, U.S.A.; Cambridge University Press, London, England. viii + 204 pp. 1953. $4.00; 30*s*.)

Bernard Meland is Professor of Constructive Theology in the Federated Theological Faculty in the University of Chicago, and the author of several books on Christian and theological subjects. On the dust cover it is stated that the present volume propounds a philosophy of higher education which makes provision for the neglected needs and capacities of the human spirit. It states also that this book is a "pioneer attempt to confront higher education with the concern for spirituality on educational rather than solely theological grounds."

After careful reading and re-reading I am obliged to confess that Mr. Meland and I do not speak the same language, and I think it rather improbable that many Europeans will find his work helpful. It seems that he is working solely on experiences gained in American Universities and Colleges and confusing these no doubt admirable technical institutions with what we consider centres of higher education. For instance he tells how he once was concerned with two courses for college students: "Great Personalities in Religious History" and "Great Personalities in Christian History" and gives some detail of how this was done. It was a good beginning (but such a course is a quite usual study in the majority of senior schools in England and the college student would be expected to have such a background), then he became badly bogged in pseudo-scientific enquiries.

It is obvious, throughout, that the American universities have become anything but centres of higher education, and that the quality of the students makes for an almost impassable gap between them and their tutors. The author himself admits that all is not well in the schools that provide the

material for the colleges. If the foundations of true education (which is fundamentally a matter of spiritual growth from infancy onward) are unsound then it is no wonder that the Professor has to record such a conversation as this from two students: "I'm reading Aristotle." "Oh," replied the other, "I've finished with that old boy. I'm reading Hume now." "Humph!" said the first, "He's got false premises," and continued "even if his premises were right his arguments are wrong." And so disposed of two great minds.

In several places in this tightly packed and closely argued volume Mr. Meland shows true insight—he realizes the need for what he calls "quality and scope" in intellectual experience based on a certain kind of "thinking," but he is so surrounded by this enormous monster "Higher Education" that he can't see a step forward in the wood because of the trees. He reminds me irresistibly of the rich young man who sought the advice of Jesus . . . and when told, plainly, to sell all that he had and give to the poor (and so free himself), went away sorrowful. Let Mr. Meland realize that education, lower or higher, may possibly have no connection whatever with any institution and he may decide to go and have a nice quiet time in a log cabin by a lake and find quite a few true students beating a path to his door.

ELIZABETH CROSS

The Principal Upanisads. Edited with Text, Translation, Notes and Introduction by S. RADHAKRISHNAN. (The Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London. 958 pp. 1953. 50*s*.)

Many of the Principal Upanisads are edited here. The text is also divided into Sections with appropriate titles; the translations are fluent; under almost each verse or passage, there are explanations of important Sanskrit terms, relevant citations from the commentaries of the *Acharyas*, and of parallel ideas from the mystical literatures of the world. But the book is not a compilation; it has unity, literary grace, and is illuminating. Dr. Radhakrishnan, even when he cites from the great *Acharyas*, brings his own independent judgment to bear upon the interpretation. He says of the *Katha* Chapter II, Section I, regarding the senses and Śaṁkara's commentary on them:—

Ś makes out that he [Svayambu] cursed or injured them by turning them outward, *hiṁsitavān hananaṁ kṛtvān*. Such observations which are disparaging to the legitimate use of the senses give the impression of the unworldly character of much of our best effort. Ś's opinion is opposed to the view set forth in the previous section that senses are like horses, which will take us to our goal, if properly guided. The Upaniṣad calls for the control and not the suppression of the senses.

Dr. Radhakrishnan tells us (a) why we should study the classics, and (b) what adherence to tradition and the past means:—

(a) Human nature is not altogether unchanging but it does remain sufficiently constant to justify the study of ancient classics The problems of human life and destiny have not been superseded by the striking achievements of science and technology. The solutions offered, though conditioned in their modes of expression by their time and environment, have not been seriously affected by the march of scientific knowledge and criticism The responsibility laid on man as a rational being, to integrate himself, to relate the present to the past and the future, to live in time as well as in eternity, has become acute and urgent. The Upaniṣads, though remote in time from us, are not remote in thought. They disclose the working of the primal impulses of the human soul which rise above the differences of race and of geographical position. At the core of all historical religions there are fundamental types of spiritual experience though they are expressed with different degrees of clarity. The Upanisads illustrate and illuminate these primary experiences.

(b) We are heirs of a richer heritage than most of us are aware of. The life of the people of spirit, from the beginning until now, has a great deal to offer us If we cut ourselves away from the rich treasury of wisdom about man's aspirations on this earth which is available to us from our own past, or if we are satisfied with our own inadequate tradition and fail to seek for ourselves the gifts of other traditions, we will gravely

misconceive the spirit of religion. Loyalty to our particular tradition means not only concord with the past but also freedom from the past The living past should serve as a great inspiration and support for the future Tradition is not a rigid, hidebound framework which cripples the life of spirit and requires us to revert to a period that is now past and beyond recall. It is not a memory of the past but a constant abiding of the living Spirit It is a living stream of spiritual life

In the *Introduction* (which is 145 pages) Dr. Radhakrishnan deals with the problems of: the date and number of the Upanisads, their relation to the Vedas, the Upanişads as the *Vedānta*, the conception of reality, ethics, the status of the world: *māya* or *avidyā*, intuition and intellect, *Karma* and rebirth, life eternal and religion. The *Introduction* is compact and terse.

Rabindranath Tagore's *Foreword* and Edmond Holmes' *Introduction to* Dr. Radhakrishnan's *The Philosophy of the Upanişads* are printed as Appendices. Tagore says that it is not enough to know the grammar and meaning of Sanskrit texts in order to understand the message of the Upanisads, and expresses his satisfaction that Dr. Radhakrishnan has undertaken to express the *spirit* of the Upanisads. The *Brahman* of the Upanişads is explained in negative terms. Tagore asks:—

> Are we not driven to take the same course ourselves when a blind man asks for a description of light? Have we not to say in such a case that light has neither sound, nor taste, nor form, nor weight, nor resistance, nor can it be known through any process of analysis? Of course it can be seen, but what is the use of saying this to one who has no eyes?

Even so, there is a blindness, *avidyā*, in us.

Appendix B by Edmond Holmes points to another feature of Dr. Radhakrishnan's interpretation of the Upanisads. Most people in the West are apt to think that Buddhism broke away completely from the Upanişads. Edmond Holmes does not think so He finds confirmation of his view in Dr. Radhakrishnan's statement:—

> The only metaphysics that can justify Buddha's ethical discipline is the metaphysics underlying in the Upanisads. . Buddhism helped to democratize the philosophy of the Upanisads, . . .

Edmond Holmes writes:—

> The metaphysics of the Upanişads, when translated into the ethics of self-realization, provided and still provides for a spiritual need which has been felt in diverse ages and which was never more urgent than it is today.

While the Upanisads have a message for all times and to each age in a different form, what is their answer to the problem of "to be" in the context of the contemporary world-situation and philosophy? Existentialism states the problem of "to be" as freedom from anguish and fear. To the Upanişads this is only part of the problem. The *Bṛahd-āraṅyaka* (I. IV. 1-4) puts the paradox involved in "to be" thus: one who is alone *is* afraid; but, why should he be afraid since it is only from a second that fear arises? Since it is from a second that fear arises the struggle for existence in the present context of the world appears to be for a survival of one of the two ideologies which divide the world. Is this survival a freedom from fear? No; for the problem of "to be" is the discovery of the delight of existence (*ānanda*) according to the Upanişads; and, between freedom from fear and the discovery of the delight of existence, there is a gap. The discovery of the delight of existence consists in transforming the fear from "a second" into the harmony of co-existence into "the desire for a second"; and so, all problems of existence or "to be," are, to the Upanisads, problems of harmony.

Dr. Radhakrishnan's career may be divided into the Indian period, the Oxford and the Moscow periods The Oxford period contributed an additional quality to his writings, *viz.*, terseness. When this was mentioned to him he said: "Yes, Oxford gave me leisure and freedom from visitors." Moscow must have been a greater Oxford; within a space of two years we have seen the

publication of: *The Philosophy of Sarvépalli Radhakrishnan, (Library of Living Philosophers)*; *The Dhammapada* and *The Principal Upaniṣads*.

The publishers must also be congratulated on bringing out *The Principal Upaniṣads*. There is a selected bibliography at the end.

N. A. NIKAM

Great Systems of Yoga. By ERNEST WOOD. (Philosophical Library, New York. 168 pp. 1954. $3.50)

This is a valuable book by Prof. Wood, who has utilized his long and deep acquaintance with Hindu scriptures to present in an eminently readable form some essential information on the subject of Yoga. In the three best chapters of the book, the second to the fourth, is contained a clear exposition of Patanjali's *Raja Yoga*, Śri Krishna's *Gītā-Yoga* and Śankara's *Gnyāna-Yoga*. Prof. E. Wood's exposition of the great synthesis of the *Bhagavad Gītā* is a masterpiece of compression, clarity and unified treatment. The skilful interweaving of *karma, jñāna* and *bhakti* with the threefold strand of *sattwa, rajas* and *tamas*, working out the central message of the *Gītā* is admirably done.

Prof. Wood's exposition of the *bhakti* and *mantra yogas* (chap. VI) is not as successful. His account lacks conviction; he has yet to delve deep into the secret of *mantra śāstra*. The whole Indian *bhakti* movement, lasting several centuries and centring round the figures of Rama and Krishna, developed into an unique system of Yoga. The essential features of this have escaped Prof. Wood's study.

The last three chapters on the Buddhist, Chinese and Sufi systems add a welcome feature to the study of the subject. Queerly enough, these chapters have not been listed in the tab of contents.

Essentially a practical man, Pro Wood has sought to make the boo appeal to the work-a-day modern ma and has succeeded in his aim.

D. GURUMUR

Baladitya: A Historical Romance Ancient India. By A. S. PANCHAPAKE AYYAR. (The P.T.I. Book Depot, Ba galore. 476 pp. 1954. Rs. 6/-; 9s.)

Mr. A S. P. Ayyar wrote *Baladit* nearly 30 years ago. It appeared, fir serially, then in book form, and w hailed as a notable achievement. H followed it up with another historic novel and this was recently reissued *Chanakya and Chandragupta*. M Ayyar has now brought out a revis edition of *Baladitya* as well, and h prefixed a new Introduction to it. A a historical romance, *Baladitya* has a immediate—almost an overwhelming effect. All the ingredients of roman are here: beauty, heroism, intrigu double-dealing, sacrifice, treachery, t see-saw of war and peace, triumj and tragedy.

Baladitya and Yasodharman a Hindu princes cast in a heroic moul their successful resistance to Mihir gula and the Huns is the main ther of the novel and it is rendered drama ically and convincingly. In the speci Introduction to the second edition, M Ayyar points out that if India aft 1947 avoided the fate that overto the country towards the close of t age of the Imperial Guptas, the cred must go to Gandhiji and Nehru, a especially to Sardar Patel who achie ed, with swift resolution and creati statemanship, the integration of Ind "to the astonishment of the Englis men and the world."

K. R. SRINIVASA IYENG

Terra: An Allegory. By GREGOR LANG. (Philosophical Library, New York. 338 pp. 1953. $4.75)

The author, "Gregor Lang," who has already published 16 books (so we learn) in his own special field, is here pseudonymously "letting himself go," giving a fictional shape to the fears, ardours, doubts, agitations, hopes and despairs that mingle in his memories and speculations and revisit his dreams and nightmares. Just how seriously we are to take his Foreword, which attributes the stories in *Terra* to the author's great-grandfather, Henry Lang, it is difficult to say. There may be something in it: or it is only a not unusual literary ruse of writers of fiction.

Terra is described as an allegory of humanism and democracy. Bunyan's *Pilgrim's Progress* is a great allegory because there is a transparent simplicity in the parallelism, and the names and episodes are self-explanatory. An allegory which is overloaded with ciphers of correspondences, an allegory which is reared on multiplicity in character and incident, fails inevitably both as story and as allegory.

Terra is divided into 7 Books comprising 100 chapters or stories. The individual episodes have a vividness and a piquancy that may readily be admired, but there is an inarticulateness in the scheme as a whole. The Biblical parallels and the echoes from the corridors of human history do not fuse together into a work of compelling art. Most of the names are clumsy being merely reversed spellings: Nos (son), Xelar (relax), Acirfa (Africa), Teop (peot), Tnavas (savant), Namow (woman) Rolav (valor), etc. In many of the tales there is that "tinge of irreverence" to which there is a reference in the Foreword. The old is sometimes presented at an odd angle, and it is this unexpected slant that produces the impression of irreverence.

Yet the history of Terra (Earth)—the story of Nam and Jethro, Nos, Layol and Latrom—is not unlike the history of humanity. Striving, achieving, failing: mankind has made this miserable circuit over and over again. Brute strength has failed; tolerance, vanity, self-deception, futurism, revivalism, all have failed, when applied singly as the solvent of human ills. Man but partly is, and wholly only hopes to be. Making the best of things—bad though they may be—is the true wisdom. The illustrations by Raymond Lufkin are of a piece with the intriguing contents of the book.

K. R. SRINIVASA IYENGAR

Speak Better—Write Better English. By HORACE COON. (Signet Key Book. The New American Library of World Literature, Inc., New York. 167 pp. 1954. 25 cents)

The recurring theme in modern literature, says Horace Coon in the course of his memorable conclusion to the present volume is:—

> the feeling that all of us in this atomic age are trembling on the abyss of disaster This terror is in the minds and hearts of writers and artists everywhere. They try to dramatize it or express it in order to bring home to others that we humans are facing responsibilities more terrible than any mortals have ever had to face before. Hence the compulsion for thinking better, more clearly and more profoundly, for speaking better and writing better.

Because words are to him dedicatory offerings, Mr. Coon brings to this excellent manual for speakers and writers an intensity and appeal which considerably raises his presentation of the mechanical and ordinary aspects of both speaking and writing. The author, who has taught English and Journalism at Columbia University, stressing the need for hard work and self-discipline at every point, deals competently and amusingly with problems that confront the beginner. He gives sound advice on how to think clearly, on what to read and how to read, on how and where to look for ideas and on how to develop an individual outlook which

may be reflected with advantage in the style and pattern of one's writing.

Mr. Coon has an almost mystical reverence for words and their function in our highly-complicated and often desolating scheme of existence. This imparts to the very useful "Writing Assignments," grammar and spelling tests and "Exercises," which are included in the book, an aspirational quality not to be found in most publications of this nature. *Speak Better—Write Better English* is a very valuable addition to a stimulating and important Series.

HILLA C. VAKEEL

The Bahmanis of the Deccan. By HAROON KHAN SHERWANI. (The Manager of Publications, Saood Manzil, Himayatnagar, Hyderabad-Deccan. 453 pp. 1953. Rs. 15/-, £1/10, $6.)

The first northern Muslim invasion of the Deccan by Sultan 'Alau'd-din Khilji in 1249 was the result of an accidental circumstance—his marriage with a turmagant daughter of Emperor Balban and 'Alau'd-din's desire for escape from her nagging by following a career of adventure and conquest. Subsequent invasions enabled the Delhi Sultans to achieve a sort of hegemony in South India also. But, as Dr. Venkataramanayya says, "their authority was overthrown as quickly as it was established." The Deccani amirs inflicted a crushing defeat on Muhammad bin Tughluq's army at Gulbarga and crowned their leader under the title of 'Alau'l-din Bahman Shah.

The story of the dynasty which is recounted in these pages with a wealth of detail and documentation by an unquestioned authority in the field is an absorbing study. We read of the usual executions of high dignitaries; intrigues and wars; lavish marriage festivities extending for months; luxurious darbars; great works of art and architecture; carpets of superfine silk and *shamianas* of gold-embroidered cloth; *satyagraha* by a shaik with intent to bring pressure on the sovereign to close wine shops; a great queen; and the great Prime Minister, Mahmud Gawan, of whom the author is justly an admirer. It is interesting to note that amidst these troubled times both the people and the rulers found time to promote art and culture.

I commend this book not only to the student of history but also to the general reader. The notes at the end of the chapters might be arranged as foot-notes and an index furnished in the next edition.

R. BANGARUSWAMI

Research in Fiji, Tonga and Samoa. By GEORGE and HELEN SANDWITH. Address given to the Medical Society for the Study of Radiesthesia, June 24th, 1953, by George Sandwith. (Omega Press, Reigate, Surrey. 24 pp. 1954. 4*s*. 6*d*.)

The general disbelief today in the reality of "black magic" removes any sense of danger, while curiosity in it manifests apart from any moral consideration. This little pamphlet on magic in Fiji (despite its title it does not deal with Tonga and Samoa) by two Westerners already empirically engaged in investigating "occult" radiations, accepts its reality in a matter-of-fact way. Though it is impossible—when dealing, for example, with their claim to have defeated a Fijian wizard on his own field by means of radiations—to decide what may be actual fact and what subjective impression, there seems enough fact about the types of phenomena described to show the need for the warning that if mankind's interest in psychism outruns its conscious spiritual development, it will certainly lead to moral destruction. We do not yet know how to handle physical forces aright, nor do we realize ethics are more needed than even the scientific aspects of the psychic.

W. E. WHITEMAN

The Diary of Mahadev Desai. Vol. I, Yervada-Pact Eve 1932. Translated from the Gujrati and edited by VALJI GOVINDJI DESAI. (Navajivan Publishing House, Ahmedabad. 336 pp. 1953. Rs. 5/-)

Mahadev Desai became Gandhiji's secretary towards the end of 1917 and after that he kept a diary until his death in 1942, a period of 25 years. The present volume covers only six months, opening on March 10, 1932, the day when Mahadev Desai was taken to Yeravda prison and placed in confinement with Gandhi and Sardar Vallabhbhai Patel, and closing on September 4th about a fortnight before Gandhiji's fast unto death which was crowned with the Yeravda Pact. It contains 331 pages. If such a short period can produce such a rich harvest the whole must be rich indeed. These six months have been chosen because of their great historical importance and because here, for the first time, we find a detailed account of Gandhiji's life in prison.

The author is present only in his self-effacement. This is, perhaps, as he wished it to be. When his father objected to his joining Gandhi, Mahadev Desai made the reply, I am not going to Gandhiji with the ambition of achieving greatness. I want to live like his shadow, going about with him, receiving training under him, and getting more and more knowledge. I would have considered your objection if I wanted to be a leader. As to honour, Gandhiji has got it already. Why should I then bother? Mahadev Desai was great in his humility. Did he achieve it without a struggle? We hope to hear more of the man himself in subsequent volumes. Meanwhile let us honour him for his devotion to his self-imposed task. He appears to have been a man without egoism.

LILA RAY

Sarvodaya: The Welfare of All. By M. K. GANDHI. Edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. 200 pp. 1954. Rs. 2/8)

The major part of this book consists of a selection, rather than a collection, of the writings and sayings of Gandhiji over a period of more than 30 years. On reading it one would be somewhat at a disadvantage without at least some knowledge of the background of Gandhiji's life and teaching and of conditions in India, particularly in the villages.

There is, undoubtedly, a deep spiritual basis underlying the idea of *Sarvodaya,* or the Welfare of All. It is the genius of Gandhiji and his genuine followers that has caused them to give much thought and energy to the practical working out of a way of life with insistence on this spiritual basis, on the goal to be achieved and on the means, which must be in conformity. When we hear so much about the Welfare State, both in the West and in India, it is salutary to be made to think about the methods to be used. To Gandhiji extreme industrialism was anathema; and yet, it seems that India is now gradually working in that direction. On the other hand we see the efforts of Vinoba Bhave in connection with the Land Gifts Mission and it is of the utmost interest to see how these efforts will fit in or conflict with the policy of the Central Government. There is reason to doubt whether the adherents of *Sarvodaya* are always sound in their economic and social teachings. But in this book is collected enough to cause one to think anew about the destination of our modern civilization.

GORDON F. MUIRHEAD

THE INDIAN INSTITUTE OF CULTURE
LONDON BRANCH

[Below we publish the report of a lecture delivered at the London Branch of the Indian Institute of Culture on January 29th, 1954, by **Mr. Herbert Howarth,** Director of the National Book League. It makes several interesting points which deserve to be known to a larger public —ED.

THE INFLUENCE OF BOOKS

Mr. Howarth began by complimenting the Indian Institute of Culture on its own work in stimulating a "wider and wiser use of books."

Mr. Howarth took a text from Arthur Waley's book on Po Chü-i as a basis for some ideas. The text dealt with the friendship of two poets, Po Chü-i and Yüan Chên. Although they only met each other at intervals over the brief period of eight years, such was their bond of mutual affection, that the life of neither could be understood without an understanding of the other's. There was, however, something of the myth in the friendship. It was not that the friendship was not felt, but that both helped to create a legend out of it—a legend of symbolic and almost magical virtue for all of us.

This aspect of friendship had its parallel when we collected books. What were we trying to do, buying beautiful books which we would never have time to read? Was it not that somehow we were trying to get some magic power from them if only we did read them? "Books are the good companions," said the Right Honourable Sir Norman Birkett, now president of the National Book League. In books we sought for closer communication with people. Such communication did not have to be direct. In the great historical friendships, we often found on closer examination that, just as in the case discussed, while they helped and fertilized each other's minds, their physical contact was insignificant, as in the cases of Garcia Lorca and Rafael Alberti, Sir Thomas More and Erasmus, Wordsworth and Coleridge; and Spender, Auden and C. Day Lewis, who, though invariably linked by name in discussions during the 1930's met together for the first time only quite recently.

In the matter of communication, there were therefore several curious paradoxes. Not the least of these was the case of the poet. The poet generally was so bound up with the problem of communicating ideas and emotion that to succeed he had to become withdrawn. Solitude was a necessity for him. Yet the retreater brought people together.

In the United States an understanding of communication between people was rightly considered to be so important that courses and professorships in the subject had been established in several universities, and very brilliant men were at work.

Amongst the group of indirect media of communication several distinctions had to be drawn. Books, poems *in extenso*, had to be separated from other forms of art. Until the advent of television and radio, books were the most efficient means of communication. They were more mobile, whereas other artistic expressions had to be visited. It was true though that to some extent this was changed. Michael Angelo's David might remain in Florence, but other works in sculpture and painting were rendered accessible to a far wider public than hitherto as a result of travelling exhibitions. But now even the visit to the museum was not neces-

sary. Television could bring masterpieces into the home, and had thus forged anew the link broken with the passing of the city-state.

Mr. Howarth said this with some hesitation, for he knew of the fears of publishers and readers regarding television. None-the-less television had to be used, for it gave us what nothing else could if used properly. Indeed he foresaw that in the next century the mobility of books would be still further increased, for the normally unavailable rare books of the world could be presented on television.

Televis on also had a negative value. While in the short run it left little time for reading, it would in the long run strengthen the inclination to read. With television, and with the radio and cinema for that matter, we were caught up in the tempo of the instrument itself. It was not possible to pause for reflection or turn back a page, to reconsider the argument or weigh the importance of a point. With books we proceeded at our own pace. They had a meditative effect. While books had lost some of their value from the point of view of their mobility, their importance as a means of acquiring knowledge at one's own pace was unimpaired.

It was sometimes suggested that there were too many books. In the United Kingdom about 18,000 titles were published each year, somewhat more than in the United States, though not as many as in Germany, India or Japan. How could the public possibly keep pace with such an output when even the specialist in one subject could not? To enable it to do so was one of the functions of the National Book League which sent large selections of books round the country to enable institutions to know what was happening. Even supposing that the public could not keep pace, there was still a pregnant point in Seymour Smith's question "What shall I read next?" Not until the number of new titles published reached one per head of the population could the purpose of the book be vitiated.

So far Mr. Howarth had taken for granted the worth of indirect communication. Were we mistaken in our semi-superstitious practice of putting books on shelves? Could we be influenced by the experiences of other people, and especially as related in books, for writers tended to be less inhibited and impersonal in recounting their experiences? When we talked of friendship such as in the lives of Po Chü-i and Yüan Chên, we meant that they helped to modify each other, and helped in their mutual struggles and achievements.

Undoubtedly books enable us to learn from a wealth of experience which would otherwise be denied us. Did this mean that we would become habituated to external rhythms? The very fear of a world of automata indicated that the problem was not really serious. Our propensity to question was a powerful defence in itself.

In question time Mr. Howarth made some comments on the National Book League. It was a unique organization, combining publishers, booksellers, binders, authors and readers. Out of a membership of 14,000 some 2,000 were connected with the book trade. There was a possibility that the enquiries received from India and Pakistan about the constitution of the National Book League might lead to the setting up of similar institutions in those countries.

The National Book League worked for the "wider and wiser" use of books. It did not, in the first instance, tell people which works were better than others. It considered, however, that if enough books were provided in prisons, schools, hospitals and other institutions then the public would soon learn to develop its own powers of discrimination.

Summing up, Mr. Geoffrey Robinson, Book Editor, Rockliff Publishing Corporation, congratulated Mr. Howarth on having talked of many prac-

tical problems without losing sight of the more important inner question of communication and understanding. It was always exciting for the English mind to come to grips with India and its thought, which usually had to be done through books. In the 18th and 19th centuries we developed the capacity to make necessities, and imported luxuries from the East. The situation was now reversed. Books, unfortunately, were still luxuries. None-the-less, publishers in London, the heart of the book-publishing world, could gain much from India. In England, reviewers tended to be too *blasé*, and they had authors labelled and docketed. In India, on the other hand, books were more carefully judged for their own value, irrespective of the author. This was important, for reviewers had a great public responsibility in helping people to discriminate between books.

MEDITATION

Say to your thoughts :

"I close the door on you,
For I would be alone
With that great peace
Which is the pathway to the Infinite."

Let neither worry nor
Contentment strive
To be among the company you keep—
Both are illusion!
Sit, then, in silence
Facing the Alone
And listen to the voice
Within the void,
Telling of beauty,
Wisdom and that truth
Wherein the Soul may shelter.

By casting out
Be ready to receive;
By letting go
Be ready to embrace;
By killing thought
Revive the Thought of God,
And dwell within His Grace!

HESPER LE GALLIENNE HUTCHINSON

ENDS AND SAYINGS

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

The Inaugural Lecture of Prof. R. C. Zaehner, Dr. S. Radhakrishnan's successor as Spalding Professor of Eastern Religions and Ethics at Oxford University, published in pamphlet form by the University Press, has not received due attention from the Indian Press. It seems strangely at variance with the purpose of the professorship, defined by Mr. Spalding in endowing the Chair as being to build up in Oxford University

a permanent interest in the great religions and ethical systems of the East, whether expressed in philosophic, poetic, devotional, or other literature, in art, in history, and in social life and structure, to set forth their development and spiritual meaning, and to interpret them by comparison and contrast with each other and with the religions and ethics of the West and in any other appropriate way, with the aim of bringing together the world's great religions in closer understanding, harmony, and friendship.

For Professor Zaehner seems convinced of the irreconcilability of the world's religions and is prepared to prove with chapter and verse how conflicting are their basic tenets.

Ever since the awakening in Western savants of interest in the faiths by which the Eastern peoples guide their lives, understanding has been chiefly by the philological approach which all too often leads the priests of Oriental learning, like the priests of all denominations and in every age, to reject the wisdom of the prophets.

None could question Professor Zaehner's admirable equipment for the intellectual approach to his subject, but the essence of religion is of the heart and the purely academic approach is like that of Carlyle's man "who does not habitually wonder," whom he compares to "a Pair of Spectacles behind which there is no Eye."

It is hopeful that Professor Zaehner recognizes that the religious element in man is ineradicable and sees the religious impulse and its manifestations as "the proper sphere of the comparative study of religions." We cannot agree, however, with his suggestion that it is presumption for reason to pry into the "non-rational," which he equates with the "religious." Reason has its limitations, but no taboos. The highest mystical realization may be beyond its reach, but there is nothing which the human mind may not try to understand. It is because the separative elements and special claims of the various religions have been spared rational analysis that superstition and blind belief and exclusive claims have flourished; the open-minded study of religions with a sense of respect and appreciation should reveal their underlying truth which, scepticism to the contrary notwithstanding, must agree with truth wherever found.

The inspiration for present-day India in the example set by Gopal Krishna Gokhale was brought out at the Special Meeting in his honour held under the joint auspices of the Indian Institute of Culture, Basavangudi, Bangalore, and the Servants of India Society on May 10th. Shri B. P. Wadia presided.

Shri N. Madhava Rao, a former Dewan of Mysore, paid high tribute to Gokhale as an early leader in the Indian freedom struggle, an early member of the Congress and its President in 1905. Until his death in 1915 he had exercised strong sway as an orator and by his grace of character; his goal was Dominion status for India which seems very moderate today. He had been guided by considerations of practicability in politics, looking to local self-government to educate the people polit-

ically, advocating compulsory primary education and founding the Servants of India Society, his most valuable bequest to the country. He would live as long as it lived.

Shri V. P. Menon, Ex-Secretary of the Ministry of States, recalled Gokhale's fearlessness, as when in his protest against the partition of Bengal he referred to that Province's "heroic stand against the oppression of a harsh and uncontrolled bureaucracy." Alone among the professions, that of the politician had no qualifications laid down for it and political leaders were of late being turned out on a mass scale, Shri Menon said. Gokhale had called for the spiritualizing of politics. In launching his Servants of India Society in 1905 he had laid down a great ideal for the political leader. Shri Menon read from the original Preamble of that Society's Constitution words no less applicable today:—

> The results achieved so far are undoubtedly most gratifying, but they only mean that the jungle has been cleared and the foundations laid. The great work of rearing the superstructure has yet to be taken in hand, and the situation demands on the part of workers devotion and sacrifices proportionate to the magnitude of the task.

"A higher life generally for their countrymen" is still the goal of all true patriots.

Shri P. Kodanda Rao, head of the Bangalore Servants of India Society, thanked the speakers and the President for their homage to Mr. Gokhale.

Shri S. K. Patil, Chairman of the All-India National Unity Platform, addressing a Press Conference in Bombay on May 24th, urged that all right-thinking citizens of India should, for a long time to come, put national unity and constructive measures to strengthen the nation above all other considerations. While urging that steps be taken to foster national consciousness and unity through Hindi, he deplored hasty "measures calculated to destroy the existing unity achieved and kept alive through English." He recommended the continued use of English for all practical purposes until Hindi had been developed to the stage required for a medium of administration.

He also warned strongly against the adverse effect, not only on the development of Hindi as the national language, but also on inter-State understanding and collaboration, of "further political division of the country mainly on the basis of language."

Indians might well reflect upon the wide-spread myth of the Tower of Babel, designed to reach to Heaven, and how its builders, who were all of one language, were diverted from their purpose by the confounding of their speech so that no man could understand his neighbour. That the fissiparous tendencies in India are strong her history bears out. Nothing which holds those tendencies in check should be lightly cast away. Mutual understanding is necessary to mutual sympathy and co-operation and the retention of English as a medium of communication from the Himalayas to Cape Comorin is of importance to national solidarity during free India's critical formative years.

Messengers from Tibet and Other Poems (Hind Kitabs, Ltd., Bombay. Re. 1/8) is a collection of poems by an English Buddhist monk, a valued contributor to our pages. It will be read with heart satisfaction by mystics everywhere. Full of aspiration and the spirit of compassion and of the beauty and mystery of Nature, Bhikshu Sangarakshita's poems breathe a message well summed up in the call to men to "spread your secret wings"

> And say "The world is bright, because
> We glimpse the starriness of things"

and in the lines

> Wisdom with Mercy met
> In that tranquil, silent hour,
> Like a flower and the scent of a flower.

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Bombay, August 1954 **Vol. XXV No. 8**

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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. XXV AUGUST 1954 No. 8

"THUS HAVE I HEARD" —

Ours is a materialistic civilization This can be determined in numerous ways; but here is a sure and undeniable proof: All men and women today are educated to value very highly the great Without. To the "civilized" world objects seem more important than ideas. Scientific investigators use the power of thought, will and feeling to enrich the world of objects. "Factual and objective" approaches to politics, sociology and education are increasingly called for. Pragmatism, "matter-of-fact treatment of things" and Utilitarianism, which make actions right because they are useful and profitable, are the soul of modern business. If finance is the soul of politics and business, the pride of possession is the spirit of finance.

Even in the sphere of religion also creedalism teaches the Asiatic, the European, the American and the Australasian to look to priest and church, to seek guidance from the Without. The irreligious, the agnostic, the atheist, the rationalist, also seeks guidance in the Without. If God and Heaven are believed in they are "above" while the powers of evil dwell in Hell "below." Even God and Heaven are not one; the former lives and labours in Heaven and so "All's right with the world"; but is it? Modern philosophers, Oriental and Occidental alike, speculate about the Great Reality and they are not able to value truly the instruction of sages and seers, mystics and occultists, for they study but do not practise.

It is reported that a revival of religion is taking place. But it is not religion *per se* that is being revived but creedalism and sacerdotalism, in truth an expression of a lower and dangerous psychism. Spiritualists, Psychical Researchers, Pseudo-Theosophists and Pseudo-Mystics, vaguely feeling that the sensuous world is nothing but dust and ashes, are trying to point to the world within and speedily find themselves in the Hell within the blood and brain of man. The babble of the ghosts is taken for the message of the gods! The light which shines from the great ensnarer Mara is valued as the Tathagata Light of Wisdom Supreme. Psychic healers, psychoanalysts, hypnotists, para-

psychologists, are becoming the padres and purohits of the neurotic, the morally confused and the mentally defective.

Turning from the Without to seek God and Heaven and Peace and Bliss and Enlightenment within is often not only futile but dangerous when done in ignorance. For within the skull is the brain and it is mistaken for the mind. Mind is mistaken for soul; *psyche* for *nous*; soul for spirit and the glamourous luminosity of Hell for the supernal light of Heaven. And above all an anthropomorphic God for the *summum bonum*. This is the price our "civilization" is paying for rejecting the doctrines of the True Wisdom-Religion and adopting the teachings of religious creeds, Pseudo-Socialism, Marxian Communism, Scientific Materialism. George Santayana was stating a profound truth—"O World, thou choosest not the better part!" Equally right is he in pointing to modern knowledge as

> ... a torch of smoky pine
> That lights the pathway but one step ahead
> Across a void of mystery and dread.

Men of modern knowledge—theologians, philosophicules, psychiaters, bomb-builders, nationalist politicians and others of that ilk—are in power, seeing with only one eye, the mind, blind in the other, the heart. Such are the leaders: how then can humanity be helped? They are teaching humanity to blind the heart and to use only the mind. Blind belief and superstitions of an earlier era are reincarnating in our cycle as neo-blind belief and new superstitions. "The tender light of faith" will not be found in this Psychic World. Only the pure and compassionate reason can make itself a fit and worthy channel for the Presence of the Divine Spirit. The true World Within is simple, single, impartite, eternal; the radiance of Wisdom and Compassion suffuses it but only the Pure Thinker, the Unfettered man, can osmose it into his own being. Such should be the guides, philosophers and friends of humanity.

The age is revelling at a debauch of phenomena. The same marvels that the spiritualists quote in opposition to the dogmas of eternal perdition and atonement, the Roman Catholics swarm to witness as proofs of their belief in miracles! The sceptics make game of both. Who is to open their eyes and those of their class in other creeds?

In this country Gandhiji set the example of a sincere seeker of the True and had his own Voice within him; he experimented with Truth. It is not given to many to follow that difficult path. His findings are there but they will not satisfy many. What are the first steps for men and women of this decade, that they themselves may shun ignorance and the glamour of world-deception and train their minds to cognize the World of Light within?

SHRAVAKA

WHAT AUSTRALIA CAN LEARN FROM ANCIENT INDIA

[The venerable **Dr. Bhagavan Das** is a genuine philosopher, also a man of action and a true patriot. His *Science of Emotions* is a valuable treatise which enriches the knowledge of psychology. His *Science of Peace* reveals its author to be a profound metaphysician. His *Science of Social Organisation* is a unique contribution which at least Indian legislators and administrators should profit by. He has written several other volumes and among them three on the *Pranava Vada*. In the following article there are great ideas which need to be meditated upon and unfolded. — ED.]

THE ARYAN PATH is a monthly ably edited by Mrs. Sophia Wadia. In its issue for May 1952, appeared an article headed "What India Can Learn from Australia" by Miss S. Paranjpye.

For a year or more before 1952, I had been writing in the dailies on the need for checking the very dangerous increase of population which has been harassing statesmen and the public of all countries—with the sole exception of Russia—and especially those of India and China, since the beginning of this century; has been the cause of two World Wars; and is making a third and far more devastating global war imminent. Dr. Sir R. P. Paranjpye happened to see these articles. He has had a very wide and varied experience of many aspects of life, as Senior Wrangler of Cambridge, Professor in Fergusson College, Poona, Member of the Legislative Council and Minister of Education in Bombay, Member of the Council of the Secretary of State for India in London, Vice-Chancellor of Lucknow University, and finally High Commissioner for India in Australia. He wrote to me on the subject. I met him once in 1916 in Lucknow, when he and I both had gone there to attend a session of the Indian National Congress. After that, I saw him last year when he came to Banaras to attend a meeting of the Court of the Banaras Hindu University; and he mentioned to me that his daughter had been with him in Australia and was now Secretary of the Family Planning Committee composed of ladies which had its Headquarters in Bombay. She was doing much good work in this respect in Poona district especially, because father and daughter now reside permanently in the town of Poona. Thereafter, I exchanged some letters with her, and mentioned that I had written a reply to her article for THE ARYAN PATH, but that it had, somehow, not been published in that monthly. She asked if I had kept a manuscript copy.

No, I had not. The matter rested there.

Fortunately I happened to meet Mrs. Sophia Wadia in April last, at the Madras Government House. It seems that, somehow, my manuscript had got mixed up with the heaps of papers, articles, reviews, notes, etc., which she receives as Editor, and been forgotten. I got a copy of THE ARYAN PATH for May 1952, which, by another fortunate coincidence, was found at Ootacamund, "Queen of the hill-stations of India." This has enabled me to write my reply again fully, as below. And, for doing so, I have re-read the whole article, with great interest and pleasure.

One can subscribe wholeheartedly to the last paragraph:

> There is much that India can learn from Australia, as many of our present problems are similar to the ones she has already solved or is in the process of solving.

But, after having said this, let us turn to the work of pointing out what Australia can learn from India —not the degenerate modern India of the last ten or twelve centuries, but the Ancient India of Manu and the Rishis, of long before the times of the Mahābhārata War, which, the best and soundest Indian as well as European Orientalists agree, occurred 5,000 and odd years ago.

It is all very good and right that chauffeurs and "helps" (or "assistants," as I understand they are called in the U.S.A.) should wear as good clothes as the "helped," and eat the same food and at the same table as these. But can they do the same work, of Prime Minister, or bank manager, or general of the army, or air-marshal or admiral? Can bodily and mental powers be equalized democratically, as food and clothes can? Miss S. Paranjpye says, "... into howsoever *rich* a family be [a baby] may be born, 'Mummy' often has to do everything about the house herself." (So there still *are* differences of *rich* and *non-rich* even in Democratic Australia!) "Domestic help is such a rare luxury that she cannot depend upon it. More often than not, Mummy is her own cook maid, and laundress.... 'Daddy' gives her a hand with the washing up...over week-ends he chops wood...mows the lawn ..." All this domestic work, no doubt, helps to keep the parents physically fit. But surely there must be times when one of them, or even both, may be in bad health when colds and coughs run like epidemics (as, one reads in books, and newspaper reports, they sometimes do, in Australia). How do "Mummy" and "Daddy" manage then? On the same page: "...if Mummy decides to give him [the "little tot" mentioned earlier] a baby brother or a sister he must help her look after the newcomer." What happens then? More; even if father and mother

have made themselves sickness-proof, can babies be made so too? Even in such very highly advanced and super-civilized and scientific countries as the U.S.A., Britain, France, Russia, Italy (not to mention much-"occupied" Germany), infants continue to suffer the usual infantile diseases of throat and lungs and stomach, measles, rashes, whooping-cough, etc. Australia, I have read, is a country of excessively hot and dry summers, followed by torrential rains and, in such conditions, widespread sickness, especially of children and persons of weak constitution, is natural and usual. Do mother and father nurse them, and do their regular chores and office-work besides? Or perhaps the sick ones are promptly sent to public hospitals, and parents make hurried runs to the hospitals, mornings and evenings, just to look at their sick ones?

I cannot help feeling that if professors, ministers legislators, bankers, generals, admirals, judges, advocates, physicians and surgeons, and their wives were put on oath and adjured to say truly whether they are satisfied with the present state of things, or not—I do believe they would say, they *are not*, and that they would very much like to have much more "help" than they now have. Of course, the "helps" and "assistants" should be fed and clothed as nicely as the "helped," at the latters' expense, but they should "help," substantially, so as to give their employers sufficient opportunity to pursue their respective avocations efficiently.

What is the best means of creating conditions which will make possible the satisfaction of all just interests, of all the proper requirements of all sections of the social whole, all professions and occupations? Obviously the only means is a rational and scientific organization of Society, which will enable each Individual to give the best work of which he is capable to the social whole, and that whole to make it possible for each Individual to do his or her best, in accord with congenital temperament and vocational aptitude. Then will Each work for All, and All work for Each. In the words of the *Gītā*,

> *Parasparam bhāvayantah*
> *Shréyah param avāpsyatha.*

Helping each other in loving co-operation, ye will all attain to the highest good and greatest happiness.

Where is such a rational and scientific scheme of socio-individual organization to be found, duly propounded? In the traditional teachings given by the Primal Lawgiver of the Indo-Aryan Race, Manu, and his descendants and disciples, the Rishis, saintly sages and seers, who have left Smrtis, Textbooks of Law, for the guidance of that Race.

It should be mentioned here, incidentally, that while many Indians educated in the modern Western way

despise and ridicule Manu, the U.S.A. has put up a statue to him in the grounds of its Court House in New York. The cause of this hatred of the very name of Manu by the Western-educated Indians is the present awfully degraded condition of "Hindu Society" with its crassly hereditary caste system, which they ascribe to Manu's Laws, without having studied them carefully. Manu's Institutes need to be interpreted in the light of Véḍ-ānṭa Metaphysic and Psychology to see how perfectly rational and scientific they are, and *practical* and *practicable* withal, as no other known "ideals" are. Such interpretation is enjoined in the Institutes themselves.

Na hi an-adhyāṭma-viṭ kash-chiṭ
Kriyā-phalaṁ up-āshnuṭe.

No one, who does not interpret these injunctions in the light of the science of Psychology, will be able to carry them into successful practice.

This *Adhyāṭma-vidyā* is lauded in the *Gīṭā* too:

Adhyāṭma-Vidyā Vidyānām,
Vādah pravadaṭām Aham.

Of all true sciences, Chief is the Science of Psychology, and of all interchanges of speech, the best is Friendly Discussion and Consultation with the sole purpose of arriving at the really helpful truth in any given circumstances.

Thus interpreted, Manu shows that there are four natural types of humans: (1) Men of Knowledge, Science, Learned Professions, (2) Men of Action, Executive Professions, (3) Men of Desire, Commercial Professions, (4) Men of undeveloped minds, Industrial or Manual Workers' Professions. These are the Four Varṇas. *Jāṭi* is *not Varṇa*; it is birth-species. English, Scot, Welsh, Irish, German, Punjabi, Russian, Bengali, Maratha, Chinese, Japanese, Arab, Persian, are *Jāṭis*, hundreds and thousands, *e.g.* among American Indians. But *Varṇas* are only four in every "society," which is at all a *society*: (1) Educators and Priests, (2) Defenders and Soldiers, (3) Traders and Suppliers of food and clothing and all necessaries, comforts and luxuries, (4) "Helps," "assistants," of these. Instinctively, there are (1) the Clergy and (2) the Nobility in the House of Lords in Britain, (3) Merchants and (4) Labourites in the House of Commons. That there are many lawyers, and a few medical doctors and also professors among the Commons, is due to special circumstances. So there are four natural Stages in an Individual Life: (1) *Brahma-chāri*, Student, (2) *Gṛhasṭha*, Householder and Family-man; (3) *Vanasṭha*, Person who has retired from the householder's life of competition for means of living and for wealth, lives on his savings, and does public work without any remuneration—except that of some "honour," for he is an "honorary" worker; (4) *Sannyāsi*, Renunciant Recluse, *religieux*, hermit, cenobite or anchorite, or *parivrājaka*—a wanderer, a spiritual servant of fellow humans. For

each *varṇa* and each stage, inseparable *Dharma* — Rights — and — Duties are enjoined, and more stress is laid on Duties than on Rights.

It should be noted in passing that desire for public honour, in return for good public service, is a just and natural desire, and should be duly satisfied by the public or its representatives such as legislators and rulers. Even Soviet Russia has instituted various Orders for exceptional scientific, literary, and military work; and our own Indian Union has given the title of "His Excellency" to its President, Vice-President, Governors, Ambassadors, High Commissioners, Deputy High Commissioners, and "Honourable" to its Ministers, Chairmen of Councils, and Speakers, and its Rāja-pramukhas retain their titles of "His Highness," Mahārājas, Nawābs, etc. It has also rightly instituted titles of Parama-vīra Chakra, Mahā-vīra-Chakra, Ashoka-Chakra, etc., for military officers who have distinguished themselves in battle; and *Padma-bhūshan* for protected allies. The U.S.A. and Soviet Russia, like all other countries which have sent Ambassadors or High Commissioners to India, insist on their being addressed as "His Excellency" in all public functions and official correspondence. And Australia too addresses its Governor-General as His Excellency, and when he happens to be a member of the Royal Family of Britain, as His Royal Highness. Its Prime Minister and Treasurer and Minister for Health are "Right Honourable"; the Minister for External Affairs also; and the Minister for Defence and other high military officers are G.C.M.G., etc.

There is no space in a monthly to expound the subject fully. To those readers who feel inclined to pursue the subject further, I can only recommend my *Science of Social Organisation or the Laws of Manu* in 3 vols., and my other books, in English, Hindi, and Samskṛt. I do so with much regret, because, unfortunately, there are no other books, known to me, by any other writer, which deal with this very important subject of intense and urgent *practical* interest, in the same way.

There are many sentences in the article which one would like to discuss, but considerations of space forbid. Still one or two may be dealt with. P. 227: "Poverty is unknown and hunger is not experienced." Is there any petty crime, like thefts, shoplifting, small burglaries, etc., there? I understand from books, that there is no absence of such. But they are incompatible with absence of poverty and hunger. Same page: "A messenger boy in a department can rise to be the head of the department.... A recent Prime Minister had been an engine-driver." But such rises have occurred and are occurring in every country. In capitalist-imperialist-militarist Brit-

ain, a Welsh cobbler's nephew, Lloyd George, rose to be Prime Minister. Another cobbler's son became Stalin, tyrannical Dictator of Russia. "From Log-Cabin to White House" has happened repeatedly in the U.S.A., and very poor youths have become multi-millionaires by the time they have completed middle age; many, no doubt, by swindling on a vast scale, but also many through genius which has made astonishing scientific discoveries and inventions which have changed the face of the human world over and over again. In our own India, similar things have been happening within the last three or four decades, and more particularly since the advent of Swaraj. Indian experts are building seagoing ships, hundred-ton railway engines, bogies, wagons, vans, tracks, buses, motor-cars, even aeroplanes, etc.

No doubt our present rulers are making many mistakes, some very serious, for instance, the causing of sudden economic earthquakes, which have ruined and are ruining millions of families; and the imposition of too many taxes and devastating Income taxes and Sur-taxes; and, more than all else, Death (or Estate) Duties, which will pauperize hundreds of thousands of well-to-do families, and, very likely, by making it impossible for the heirs of the present great mill-owners and manufacturers to carry on the business, compel the Government to "nationalize" these vast industries, as the process is euphemistically called. We are witnessing the results of such "nationalization" under the recent Labour Government in Britain, and the reaction which has put the preceding Conservative Government again in power and made Sir Winston Churchill Prime Minister, who has begun denationalization of many heavy key industries.

Here, again, we may see the *practicality* of Manu's Psychology. There are four types of Minds, and none can do the work of any other successfully.

It appears that the Big Concerns are endeavouring "lawfully" to escape these "Death"-duties by legal devices, converting themselves into Companies and Trusts of various kinds, defeating Law by Law. But these subtle matters a layman like me cannot understand properly.

Meanwhile, the Indian People as a whole may take to themselves the consolation, for whatever it may be worth, that our new Rulers, new to the work and unprepared for it, will gradually learn by their mistakes; though the mistakes will have crushed and ruined millions before better conditions arise; even as a baby, when it first begins to toddle on its own feet, tumbles down over and over again, and hurts itself very seriously too, now and

then, as when it tries to climb up or down steep staircases, before it begins to stand firm and walk safely. This has been the case in all great revolutions and social and political convulsions. Witness the two World Wars and the vast Russian cataclysm. And after every such revolution, things settle down, the new generation adjusts itself, and gradually discovers that, after all, there has not been so very much of improvement, that there is still evil as well as good, misery as well as joy, though in perhaps somewhat different forms!

The conclusion which I have arrived at after some 70 years of studying, observing, thinking, (beginning with the 15th year of my life) is that the whole of Nature is one infinite mass of countless Pairs of Opposites; that Good and Evil are inseparable; if you destroy one, you automatically and simultaneously destroy the other (as in profound slumber of the individual and the chaos of the world-system); and that the most we can do, and *ought* to try to do with all our might, is to minimize Evil and maximize Good, in any given time and place and circumstance, and when one good custom, by excess, does grow corrupt, then let the God in us fulfil Himself in new ways suited better to changed times.

Democratic Australia is getting on well to all seeing, with *much* more Good than Evil in her social organization. Degenerate India is also getting on somehow, like a much repaired and patched and very old creaking cart, with a *little* more Good than Evil in her social whole—for if Evil became at all more and Good less, India would "reel back into the beast" and the state of "Nature, red in tooth and claw" would prevail, and the ever-hungry jungle would rapidly eat up all towns and cities; for war between Vegetable and Animal is incessant: the Animal is always eating the Vegetable, and when it dies, its body makes manure and food for the Vegetable.

To conclude, undoubtedly present-day India has much to learn from Australia; and Australia has something to learn from (*not* modern but) *Ancient* India, and India herself has very much to learn from that Ancient India of Manu and the Rishis.

BHAGAVAN DAS

DEATH TO LIFE

[**Shrimati Lila Ray** is an esteemed contributor whose essays have from time to time adorned our pages. Here she writes on the vexed problem of Death and Suffering, a thoughtful and thought-provoking article. Though a universal experience, study of and meditation on Death is considered fruitless —it is held to be an unsolvable mystery. Pain, again a universal experience, is a subject of much talk, mostly irrelevant. Both have been explained and a full understanding of them can be had; it is but necessary to look in the right place.—ED.]

Bereavement is bitter. Death presents us with a dilemma. Because it is such an inescapable fact of life we are ultimately compelled to define our attitude toward it either in our thoughts or by our actions. Actions disclose attitudes. We cannot postpone definition forever. Death itself is definitive, as definitive as birth. "At the hour of death," writes Gide in his *Diary*, "we shall be reflected in the past, and, leaning over the mirror of our acts, our souls will recognize what we are." A time comes when death confronts us, inexorable, inexplicable, baffling, inevitable. Upon the way we meet it depends whether our death is the crown or shame of our life. Because it need not bring shame with it Diogenes did not consider it an evil. And Sophocles warned us to see the end of life before we count anyone blest. Does the wise man die like the fool? Both die certainly, but not necessarily in the same way.

Death that brings shame with it brings double bereavement. We are bereaved not only of the company of those we love but of their esteem. A double death. Bereavement is not bitter where separation is not painful. Sometimes it even brings a joyous sense of relief, of release. When the bonds which bereavement breaks are not bonds of love, where there is no tenderness, where there is a lack of affection or compassion, death is welcome. Death may even be sought. It has no terrors. *Death* is not bereavement where there is no affection.

Death is terrible to us primarily because it removes us from places and people which are dear to us. The unavoidable separation is painful. Physical pain is less unrelenting. It has an end. The average person faces it many times in the course of a lifetime, and modern medical science has effective means of giving us relief. There are anæsthetics for the fortunate. What relief do we have from the emotional suffering involved in the loss of a beloved person? The pain has no end; we only become habituated to its presence. When an orphaned child cries for its father, or a mother

grieves for her child, we are dumb with helpless sorrow. We fear death because of the hardship it brings to the heart.

What are the possible attitudes? Rejection? Acceptance? Evasion? Rejection takes many forms, more unconscious than conscious ones. The blind, unreasoning terror of an animal is one extreme and the eager adoption by sects like the Sufis of a doctrine of death-in-life is the other. What is inevitable cannot be rejected or evaded. There is no escape. This is why the attitude of the Stoics includes an element of despair Death is accepted in desperation. Psychological anæsthetics have been sought down the ages. The most widely used, historically, is the cultivation of an aversion to the world. Have we not been taught that the day of death is better than the day of birth? A deep disgust for the physical life of the world has been carefully nurtured. Is this not fear therapy? At the root of it and other devices is a threefold dread, the dread of the physical pain involved in death, the dread of the emotional pain of separation from persons and things we love and the dread of the unknown to which we are dragged willy-nilly. Deny it as much as we like, we all rejoice in the light and the air, in the skies and the waters, in fruits and flowers, in birds and in creeping, walking, swimming, jumping, running creatures. Last but not least, we rejoice in human companionship. The thought of losing it all is frightening.

Can we, by eliminating affection, by exiling love and delight from our lives, eliminate this dread? Is this the premise that has prompted monks and nuns to sever ties of home and family and leave the world? What is meant by the world, if not love? To them the ties of affection are fetters. They themselves adopt, and urge upon others, a policy of detachment. The contemporary ideal of a man "completely disengaged and uncommitted" as envisioned by Gide in his *Homme disponsible* and Robert Musil in his *Mann ohne Eigenschaften* takes its rise in the same fear. Certain intellectuals today preach non-commitment with the same fervour with which mediæval monks preached asceticism. Asceticism has gone out of fashion but sex relationships have tended to become casual. People evade responsibility for what they do. The modern man is irresponsible, seeking pleasure for selfish purposes. It is, as the Bengali proverb suggests, trying to catch fish without touching water. The good he seeks eludes him and he loses all round, without even knowing what it is he is losing. In his frustration and ignorance he decries the good and seeks absolution in cynicism. He succeeds only in making the worst of all worlds. The egoist mistakes the selfish evasion

of responsibility for self-mastery. He is afraid to give; for, in the act of giving, we surrender our hearts as hostages and the pain of it is too great. It is indeed unbearable but it is also inescapable. By self-mastery is meant something very different from the egoist's definition. If detachment means heartlessness, suffering is preferable. Even fear is preferable. Life is animated by the fires of affection. Nature is neither detached, nor cold, nor mechanical. She hovers anxiously over every flower that buds into blossom, every star that bursts into light. Without warmth there can be no life.

How then can fear of death be overcome? Fear of death is fear of pain. Our attitude towards death depends upon our attitude towards pain. If, like an ascetic, we are so afraid of pain that we kill our sensibility because sensibility is the source of pain, we shall lose more than we gain. Suffering terrifies the ascetic. So he does away, not with his terror, but with the source of suffering. And that source is the marvellous and mysterious warmth that, in the delicacy of its response to the stimuli of our surroundings, is the proof and measure of our existence and its intensity.

Greater strength of spirit and more heroism are required to face and accept the necessity and inevitability of pain. To kill sensibility in order to avoid the necessity of suffering is not only cowardly and the resource of the weak in spirit, but an act which precludes the possibility of achieving a rekindling of life on any plane; for a fire that has been extinguished cannot warm. An irreparable loss is the loss of the warmth which is the indispensable ingredient of all life.

If fear of death is fear of pain we can overcome the former by overcoming the fear of pain. If we can learn to suffer gladly because life is sentient and not to be sentient is to deny life, we shall be able to rejoice in our capacity for feeling both joy and sorrow and we shall, in so doing, set ourselves more surely free than any ascetic has ever been. Gandhi taught us that the law of suffering is the one indispensable condition of our being. We can, he said, even measure our progress by the amount of suffering undergone. Suffering is associated with the effort necessary to the achievement of something considered valuable. If we are, in fact, trapped, like a pregnant woman, in a situation from which there is no escape except through pain, we can learn to lead our captivity captive by welcoming it, seeming to bear it lightly. "Turn your fetters into footholds," said Rumi. St. Francis writes in the *Fioretti*:—

> Above all the Graces and all the Gifts of the Holy Spirit which Christ grants to His friends, is the grace of overcoming oneself, and accepting willingly, out of love to Christ, sufferings, injuries, discomforts and contempt.

So the expectant mother accepts, out of love for her babe, the suffering of childbirth. The wise woman is she who makes intelligent and economic use of her pain to shorten the inevitable agony. Death and birth are two parts of a single process which begins in agony and ends in deliverance. The woman whose will and strength enable her to control and utilize her reactions to set the new life within her safely free is rewarded with a great and wondrous joy, the joy of being a co-worker of the divine in the creative process, of being in partnership with God. It is the proud privilege of woman to prove on her body the purpose of pain. She knows its value That by means of which a thing is terrible is that by means of which a thing loses its terror. The pain of which we are so much afraid is the means of our liberation. And not only ours. In setting us free it brings new life into being, our own life in a new form, a new being. Life is reborn through the power of love after learning the extinction of death. Our progress lies through death, says Rilke and adds that renunciation is the price of vision. For only renunciation for love can give us the required endurance and strength.

Death, says Heidegger, is our salvation from bondage because it makes us strip ourselves of all illusions, talk, curiosity, ambiguity. It reveals to us what constitutes our life. Through it we are forced to realize ourselves as individuals, for, in face of death, each is alone, unaided. And, because it is so, we pass, according to him, through death from an unauthentic to an authentic existence. Perhaps it was something of the sort that Goethe had in mind when he described Iphigenie as

> one of those sweet creatures who have accumulated an infinite amount of moral energy, partly because, having touched death, they have received the Eternal into their hearts forever and are dead to the world, to the material and superficial world. Their lack of joy in life is alone capable of bringing back both joy and life to a languishing and disheartened world.

And Blake's Jesus replies to Albion:—

> Would thou love one who never died for thee or ever die for one who had not lived for thee? And if God dieth not for Man and giveth not Himself eternally for Man, Man could not exist, for Man is love as God is love.

Like the mother we must accept pain for the sake of love. Were it not for love there would be no pain.

The sage who is immortal, unassailable, and who is endowed with the magical power of creation, remains, like the mother, in contact with individual human life, responding to the call of creatures. The greatest of all the sacrifices an enlightened one makes is the sacrifice of heaven itself, for he refuses to enter in until the last and the least and the weakest of creatures has gone before him. One is not, in the cosmic refuge, alone. One cannot save one-

self from adverse experience by isolation. Our safety lies in union with the whole.

The *Vimalakirti Sutra* teaches us that Samsara *is* Nirvana. Life is suffering, suffering from which we cannot escape without destroying life. There is no beauty, no bliss, no rest, apart from it. "But from my heart," protests Dante, "love does not draw the thorn of pain that living I shall ever bear, though I should live forever." Here also we perceive the secret of the cross of Christ. Christ crossed out suffering in his crucifixion. Nirvana is achieved if we can accept suffering, and in identifying ourselves with the pain of all creatures see in this identification the heaven we seek. Psychologically it is just as important as joy, even as the fact of death is as important as the fact of birth. Both are integral parts of life.

The man who sees life—and death—steadily and whole is the authentic man. All men are fearful but the authentic man looks his fear in the face and asserts himself against it. Such a man was Rilke. The unauthentic hides from his fear and his despair and shrinks from the responsibility of overcoming it. The measure of a man like Malraux is in his readiness to take on the burden of other people's ills rather than in his failure to find a cure. The greatest of all Teachers is he who receives the gifts of the spirit but does not depart from earth, knowing how to knot the thread of understanding. His usefulness exceeds that of all others.

Love is a miracle whenever and wherever it occurs. It is a new birth, wonderful in itself, the act of transformation through which Nature continually renews herself, maintaining her immortality. To deny it is to deny God. To accept it is to accept pain. The antinomy of pain, like the antinomy of evil, finds its solution in spiritual experience. Death, like birth, can be life's crown. In all mystery rituals death symbolizes renewal. The real name of the *Book of the Dead* is *Coming Forth in the Name.*

LILA RAY

FROM THE TALL FACTORY CHIMNEYS

[The inarticulateness of most factory workers, mentioned by **Mr. R. M. Fox** in this article, makes the more important the rôle of their spokesmen such as he. Mr. Fox is the author of several volumes, including works on the Irish Revolution as well as *Factory Echoes and Other Sketches* and *The Triumphant Machine*. His books rest on first-hand experience.—ED.]

It is a curious fact that while sailors, peasants, miners, tramps and wandering workers have contributed a sizeable quota to the poor-man literature of the world, the factory worker has remained comparatively inarticulate. This is the more remarkable when one reflects on the importance of the factory plants to modern civilization and on the millions of factory workers pouring in and out of their gates daily in response to the whistles. The men who can bend and shape the toughest metal to a delicacy almost beyond belief apparently cannot bend words to express their distinctive thought or feeling.

Yet the factory stands today in the same vital relation to society as the cathedral did in the Middle Ages. It is the centre and symbol of the power-driven industry to which we are all in varying degrees geared. So one might imagine that the factory worker would have plenty to say. My own belief is that it is largely a matter of horizons. To stand in front of a machine with eyes and mind fixed on a whirring, clattering tool that is boring a hole in metal is not really a stimulating experience. Nor does it help much to remove one's gaze to a dirty patch of whitewashed wall or to a small window through which one can see the sky growing gradually darker as if ink were being poured into it; nor even to watch the black, shining leather belts gliding snake-like over the pulleys from floor to ceiling amid a medley of turning wheels.

To write—unless one cultivates the stuffed owl of philosophy—one needs pictures in the mind. The sailor, the roustabout, the open-air worker, even the driver perched on the high front seat of his van—whom I used to envy—has far more contact with the life around him than has the factory worker, tied to routine, repetitive work in which speed alone counts. Such work is mind-deadening, brain-crushing; it imposes such severe limitations that the machine-minder is bound to feel empty and discontented at his less than human status. When Leon Trotsky said that the peasant had to be boiled in the factory pot before he would make a revolution, he was explaining not merely the process but the reason for factory

discontent. One can be sad or sombre, even sick to the soul over hardships, cruelties and wrongs but explosive discontent arises from human frustration, just as the explosion in a combustion engine is the result of pressure in a confined space. Frustration and literary expression cannot go together, for they are mutually exclusive.

Joseph Conrad once remarked that in all his years of sea-going he had never met one of his land-locked Polish countrymen working on a ship. And during my years of industrial servitude I cannot recall having met anyone with any desire for literary expression. As a rule in the workshop they looked with disfavour on the idea of reading anything other than the sports page of a newspaper. A few might find solace in a Nat Gould racing story or a thriller by Edgar Wallace. I once tested a Nat Gould fan with Jack London's *White Fang*, thinking that if he liked horses it would not be such a great transition to dogs. But the Cockney recipient viewed it with disfavour, remarking that it was "orl abarht a dawg."

Why, then, did I want to read and to write? This has always been a puzzle. It is true that my grandfather, Michael Rathmell, a butter merchant who had come from Ireland and settled in Leeds, produced a slim volume of verse called *Autumn Leaves*. I never knew the old man, though my mother told me about him. He died of cancer of the throat and, in a vain attempt to save his life, his tongue was removed. He wrote a gently whimsical poem about this in which he termed his tongue "that unruly member," needing to be silenced. His humour was quiet, not at all macabre, more in the spirit of Robert Burns's rueful folk verse. My mother was headmistress of a school in rural Yorkshire before her marriage but she had no literary bent. Later I hoped that I might have some of that Yorkshire-Irish feeling for writing which flowered so brilliantly in the Brontës and belongs by right to the Irish bogs and the Yorkshire moors. But such a thought never entered my head in the factory days when I was struggling for self-expression.

On my father's side I could not claim even so tenuous a literary heritage. My father was the son of a drunken waster whose custom it was to stagger home on a Saturday night and, with a sweep of the arm, clear ornaments from the mantelpiece or crockery from the table. My grandmother died young and my father was brought up by an aunt in Leeds. He belonged to the years of the factory half-timers and has told me how, after working from early morning in an ink factory, he would fall asleep in the afternoon at school with his head on his desk. But he grew up to be a clever

mechanic with several small inventions to his credit. He was a racy talker and a good letter writer.

I cannot, therefore, blame my grandfather for infecting me with the literary disease. And indeed I wrote under such difficulties that I have never been tempted to become over-literary. When one has little time or energy to spare, the matter is always more important than the manner. My earliest writing took the form of verse hastily scribbled in a workshop notebook alongside of particulars of the times allowed for various machine operations, times worked out carefully by the rate-fixers to half-minutes. My clumsy verses had the workshop beat or rhythm and, though deservedly forgotten, one of them did appear in an anthology of Labour Verse published in America.

When I escaped from the factory cage by means of a scholarship to Ruskin College, Oxford, I was able to stand back and view modern mass production objectively. I wrote a piece called "Factory Life" in which I tried to present the salient features of the industrial plant and the manner in which industrial workers are compelled to function as part of the mechanism of production, as living machine handles, robots, trained by motion study and perfected by high-speed methods. Consequently the factory workers are robbed of personality, of all those attributes which might interfere with rapid production. In the current controversies of democracy *versus* dictatorship little thought has been given to the industrial conditions which cause masses of men to obey those dictators who provide an escape for their sullen discontent with a non-human status.

It is in the workshop that repression, and resentment against repression, begins. Humanity naturally recoils from being ironed out flat. So there is a conflict of power which is not directly concerned with any question of morality or ethics. I expressed this in my "Factory Life" article in these terms:—

> The throb of the engine, the whir of the machine, the rasp of the file, teach the one lesson—Power. It all seems to say "We are down because we are weak. We shall get up when we are strong. No sentiment, no morality, no idealism—just power opposing power."

How far this factory psychology has been responsible for Nazism or for the harsh social conflicts of the modern world it is difficult to determine. But it is a neglected factor.

On the eve of the civil war in Ireland, I said farewell to British industrial civilization and crossed to Dublin. Here, in spite of the morass of tenement poverty, I found a vivid sense of individuality, perhaps too much. These people were certainly not like tooth-paste squeezed out of a tube. Not working to a set pattern, they cut fantastic ar-

abesques. In Delia Larkin's flat in Mountjoy Square I first met Sean O'Casey, whose mind was even then seething with the drama of Dublin tenement squalor and humour. O'Casey took me along to the Fowler Hall in Parnell Square, then the headquarters of the Orange Lodge in Dublin. At the time of our visit it had been taken over by a Republican group to house Catholic refugees from the shipyards of Belfast. A huge green, white and gold tricolour billowed down from an upper window. As we stood on the steps O'Casey told me that the Commandant was a friend of his and we could go over the building. But repeated knocks brought no response.

All at once I heard the sharp clatter of the letter-box lid being raised. Stooping, I peered through and found myself looking down the barrel of a revolver resting on the edge of the box. Alongside it was a steady eye. Finally, after some parleying, the door was unbolted and we squeezed through a narrow aperture. Across the hallway a man was lying behind a pile of sandbags with his rifle at the ready. We stepped over and went upstairs. The room we entered had been roughly partitioned with blankets to form a double row of cubicles, with a passage down the centre, to accommodate women, children and old people, evacuated from the North. As I went along, each huddled family group told me grim stories of narrow escapes. All the time I was conscious of the disapproving stares of Lord Carson, Queen Victoria and various Orange notables who from their massive picture frames gazed down glassily, just as they had done when the Orange Lodge had been in undisputed possession.

When I had heard all the stories, Sean O'Casey informed me that the Commandant wanted me to promise that I would not write about what I had seen without showing him the copy first. I could not understand this because there was nothing in the pitiful tales of these refugees that called for his censorship. I said as much to O'Casey.

"Ah, yes," was his response, "that's all right, but, you see, they have a store of ammunition in the basement and expect attack at any moment!"

This explained the letter-box incident and the general state of alertness. Yet I could not help feeling sorry for the refugees resting precariously over the ammunition store.

After leaving the building we went across the road and watched the proceedings at a Sinn Fein Court which—under British law—was, of course, illegal. The court was crowded and lawyers of every shade of political opinion attended. It was

no use going to the British courts, as they were empty

Returning to London I went to the 1917 Club where I had arranged to meet H. W. Nevinson. While waiting I listened to an East End Councillor, John Scurr, arguing the case for pacifism. Nevinson strode in, a tall, handsome figure, and Scurr appealed to him for support.

"I am a man of war!" cried Nevinson, flinging off his cloak with a sweeping gesture. He added that every time he crossed the Irish Sea and landed at Kingstown he felt a subtle change from his matter-of-fact, ordinary self

"You will never land at Kingstown again" said Scurr, ominously. For a moment Nevinson looked startled. Then he laughed. "I forgot for the moment. It is Dun Laoghaire now, isn't it?"

These years of conflict in Dublin gave O'Casey rich material for his tenement plays. For myself it was certainly a contrast to the factory years. I noted the feeling of vitality and excitement in the faces of the people such as was evident later in England during the Battle of Britain. And I wondered, not for the first time, if it would not be possible to get something of that sense of adventure into industrial life. But this is not possible so long as the workers are regarded merely as hands or handles.

R. M. Fox

COMICS AND HORRORS

The question of horror and crime "comics" has been brought up once again by investigators into juvenile delinquency. *The New York Times* of June 13th reports on the questions before a Senate Judiciary Sub-committee headed by Senator Robert C. Hendrickson. Among the opinions this committee has encountered is one expressed by a publisher: 'The truth is that delinquency is a product of the real environment in which a child lives, and not of the fiction he reads." The last part is dangerously untrue.

And we must not look only for direct connections between the reading of horro "comics" and specific acts of delinquency. We must think also of the slow coarsening of mind which surely follows the dwelling on such images as "he-men" and their doings as the "comics" present them and which must intangibly produce its unlovely results in many other directions. Besides these urgent major problems it may seem frivolous to mention the effect of "comics" on language and reading ability; yet this, too, is important. The language, even of "comics" that are not downright horror-mongering or pornographic, is usually crude and ungrammatical, quite inadequate to express any really mature ideas. A child who takes to this idiom has raised for itself a serious obstacle to mental growth.

Finally, to add to a deep moral and educational indictment a purely literary count. it is dreadful to see a child deprived of the glorious revelation of *reading* a real classic, in clear print, by the "classic comic" with its ruined dialogue and worse.

G. R. C.

THE SELF-RENEWAL OF CIVILIZATION

[**Shri M. A. Venkata Rao**, former Assistant Professor of Philosophy in the Maharani's College, Bangalore, offers here in the ancient Indian scheme of society a prescription for ensuring the saving of our present civilization from the decline which has overtaken civilizations in the past. The life of a civilization, like that of a person, may be prolonged, but any civilization and its body, the State, must ultimately die to make room for their successors. It is the individual Human Soul that grows as the great flower of spiritual evolution. It is said: "On the mental steps of a million men Buddha passed through the Gates of Gold."—ED.]

To realize that modern civilization is not the crown of all past civilizations but only one among the numerous experiments of man in the historical laboratory of culture is the beginning of wisdom in social thought. Professor Toynbee considers 21 major civilizations of which history has some record. Spengler considers a smaller number for the purposes of his reflections on the career of civilizations —the Egyptian, the Græco-Roman, the Magian, the Indian and the Chinese. Theosophy extends the panorama to vast periods of prehistory from which a core of saving knowledge has been preserved and handed on to historic civilizations. It is clear that the evolution of culture is not in the nature of linear progress. Spengler's point of view that each major, fully formed culture or civilization has an organic career of its own with well-marked phases of formation, growth and decline, is a fertile hypothesis.

The most urgent problem today is to discover how the present civilization, which in some 800 years has had a full career and seems now to be destroying itself, can renew itself.

Spengler offers no hope of the possibility of escaping the doom to which civilization seems to be subject. But it should be possible to extract from an analysis of historic social systems vital ideas that will give clues to how our civilization can survive and assure for itself a future of stability if not of continuous progress.

Nowhere are such clues more clear and more convincing, if freed from defective traditional interpretation, than in the *sanatana dharma* (eternal wisdom) of India.

The collapse of civilization, whether catastrophic or gradual, is ultimately traceable to the loss of the vision of truth and to moral failure.

The influence of Marxism today flows from the partial truth it embodies, namely, that the ruling classes everywhere employ truth as

a handmaid to subserve their class interests and block the road of progress for the submerged populations.

The peril facing current civilization stems from two sources. One is the inability of liberal democracy as developed since the French Revolution to see the inadequacy of political equality and of parliamentary institutions to assure by themselves the conditions of the good life for the underprivileged. Militant trade unions, with their ideology of irreconcilable class war, are the natural result of the failure in insight of the democratic rulers in the present world. The second source of the crisis is the opposite extreme of regarding the truth of Communism as absolute and final. There has been little effort by social thinkers on either side to rise above class interest so as to envisage the elements of value in both doctrines in the disinterested spirit of truth. The scientific attitude so loudly proclaimed is absent from social thinking.

The social teaching of *sanatana dharma* shows a way out of this difficulty. What is lacking is a class of people set apart in society to pursue truth for its own sake. Society in the ancient scheme respected and supported such a class of truth-seekers, the best of whom would become Seers and Sages.

Present-day investigation and scholarship seem to show an unprecedented love of truth in the educated classes. But the truth that *sanatana dharma* has in view is ultimate truth, not particular masses of facts in the several sciences. Narada is represented as having become a master of all the sciences and arts in existence—the four Vedas, astronomy, animal lore, language and grammar, economics and politics. But still he was not satisfied. He sought instruction from Sanatkumara and learnt from him the higher knowledge of *Atma* or *Brahma-vidya*, in the light of which his previous lower learning —the *apara-vidya*—acquired vital meaning. The prevalence of devotion to a variety of sciences and technologies is not enough for social pilotage. The sciences have to be pursued in the spirit of ultimate philosophy, and all partial truths related to the whole of reality.

This is what Plato had in mind in prescribing a training in dialectic over and above the particular sciences for his "guardians." This Platonic insight is identical with that of Indian thought, which holds that rulers should be *Rishis* like King Janaka of old, representing not their own class of *Kshatriyas* but the highest interests of all. Hegel points out (though not with reference to Indian thought) that the true meaning of a "classless society" is: one ruled by a class without class interest or, rather, by

one that sees its own interest in the harmony of the interests of all classes.

The class of *Rishis, Brahmanas, Sanyasis,* was expected in the *sanatana dharma* to devote itself entirely to the discovery of truth in a synoptic spirit, to harmonize or synthesize the conflicts of religions, sciences, arts, classes, dogmas, politics and economics. Their function in society was analogous to that of the flywheel in the machinery with which it operates.

A civilization may exhaust its capital of truth after an epoch of triumph and achievement. But, Spengler to the contrary notwithstanding, civilizations need not perish, like mortals, of old age. For the social organism is not completely parallel to the physical. The members of society are spiritual beings in whom the vision of the universal organism can become consciously incarnate.

A class of truth-seekers not warped by national, class, economic, religious, dynastic or personal interests has the rôle of opening new vistas of truth, gaining new visions of possible perfection. Today such a class, if recognized and allowed to rise to the height of its stature, should be able to offer a new synthesis of the truths of nationalism and internationalism, of the great religious systems, Eastern and Western, of Marxism and Liberalism and of the other pairs of extremes troubling the world-mind. The larger truth living in their personalities and issuing powerfully in their expositions and advice would have a compelling power. It is only in this way that civilizations can escape the mortal lot of individuals.

Many thinkers are today turning in this direction for hope. Henri Bergson was persuaded that the best mystics might become vehicles of the *élan vital* and carry the race to the next higher level of universality in social life and morality. They would gather a band of like-minded men who would devote themselves to piloting the ship of humanity. Professor Toynbee points to the lesson of past civilizations in which, time and again, a "creative minority" emerged to help them tide over a hard time. In India Gandhism fostered the creative minority that won national independence. But today the field of truth has to embrace the world as a whole.

The second insight of *sanatana dharma* or ancient Indian social philosophy concerns the way in which such devotion to truth is to be achieved by individuals. It requires wholeheartedness, single-mindedness, purity of aspiration, freedom from divided ambitions. Such traits cannot be developed if the whole of society is pervaded by worldly ambitions. The conviction of Plato that, in the long run, only a perfectly

ordered society could foster perfect individuals is endorsed by Indian social thought and is incorporated in its ideal social institutions. To foster a leading class of persons who will find their deepest satisfaction in the pursuit of truth and its realization in society, the whole structure and spirit of society needs to be permeated with the spirit of truth and righteousness.

Two grades or levels of *dharma* or righteous living are recognized in Indian thought—*pravritti dharma* and *nivritti dharma*, which may be broadly characterized as the way of pursuit and the way of liberation. Like Plato's "guardians," the leading class in society will pursue the *nivritti marga*, the higher spiritual way, the way of disinterested service. Like Plato's "guardians," again, they will put aside all thought of personal pleasure but will take joy in the service of society and the contemplation of truth. Some of them will be full *sanyasis* ascetics) without a family of their own and some will be householders living in the spirit of *sanyas*. Even Vasishtha, who lived a married life, is reported once to have claimed to be a *nitya brahmachari*.

The genuine pursuit of the higher life, in its intellectual, emotional and practical spheres—science and philosophy, art and religion, family and State life—is accompanied by full satisfaction. The leading class will have their minds and imaginations occupied and held by the satisfactions of truth and beauty and righteousness. It will be natural and easy for them therefore to resist the solicitations of sense and egoism and to maintain self-control.

As for the question how such a class is to be found, Indian sociology endorses the Platonic answer that it will be forthcoming if the psychological climate of ordinary life favours its growth. Society will get the leaders it deserves. If it honours millionaires more than thinkers, it will obtain a plethora of millionaires. If it honours soldiers more than others, it will be ruled by soldiers, and so on. If only one standard prevails throughout society, the aim of "getting on," of wealth and conspicuous consumption, as described by the American sociologist Thorstein Veblen, all superior, energetic persons will pursue this goal, irrespective of their divergent talents and endowments. This pouring of divergent capacities into the same dominant channel of salesmanship, "delivering the goods," etc. is corrupting the present acquisitive society. Those with a love of truth are not finding the opportunities or the prestige which their rôle in society demands.

Hence Indian thought has recommended a pluralist system of social ideals. Different classes should advance along the line of their own

inherent genius and fulfil themselves by divergent paths or vocations. The highest class is that devoted to truth—cosmic, universal, eternal—which is above all finitude. The next administrative and military class, corresponding to Plato's "guardians," will find their highest good and satisfaction in the translation of truth into law and practice and the rules of social behaviour.

This scheme will maintain a certain demarcation between different functional groups, so that different vocational ideals can prevail therein without causing frustrating imitation of one group by another. And there will be the added advantage that corruption in one group will not automatically spread to others.

Such a class of truth-seekers was expected in India to maintain itself on alms received or in pastoral and agricultural settlements in the forests called *tapovanas* or *ashramas*. This *ashrama* ideal is one of the greatest contributions of Indian culture and civilization to human thought and progress. It can be realized today through contributions and endowments, in modern terms, if the contributors refrain from calling the tune. Modern societies have accepted old-age pensions for workers It would not be difficult similarly to provide for the material needs of truth-seekers. If their function is recognized, their maintenance will follow spontaneously. Modern society needs to put the highest class of synoptic thinkers and rulers first in the ladder of rank and precedence. They will best serve society by devoting themselves primarily to truth. Even *sanyasis* who do nothing but contemplate will exert a healthy influence by showing by example that this life's values are not all.

To ensure the prevalence of this ideal, the Indian lawgivers so regulated the lower stages or levels of worldly life as to prepare the ordinary member of society to advance, in and through the process of decent living, to the higher way. *Pravritti marga* or the way of pursuit is charted in such a way as to facilitate the gradual incorporation in life of the higher universal values of the spirit. To this end, they laid it down that *Kshatriyas* and *Vaishyas*, administrators and traders, should pursue their calling in accordance with *dharma*. Also, study and contemplation are enjoined on all of them, though only the Brahmanas will devote themselves wholly to these pursuits.

If an element of science and contemplation is included in the daily life of administrators, traders, industrialists, artisans and workers—as we may extend the scheme now to these last—they will be enabled to recognize the value of persons in whom truth speaks with an unequivocal voice. The limitation of

wants and the pursuit of desires within the limits of *dharma* as well as the practice of some study and contemplation as a part of the daily routine in addition to the vocational work will spiritualize the social climate.

Such a society will respond spontaneously to spiritual ideals and leaders. Only such a society will enable the philosophers or sages to rule or to influence rulers in the right direction. The central problem that exercised the great mind of Plato, namely, how to enable truth-seekers and Sages to acquire prestige and power in society and the State, has been solved in principle in the Indian social scheme: Sages will *not seek* power but society will be so organized as to facilitate the discovery and recognition of them when they appear. And a course of discipline is laid down both for Sages and ordinary persons.

The Indian scheme of *varna* (which it would be preferable to call *varga* now to avoid misunderstanding) *ashrama dharma* contains the creative secret of the Phœnix of civilization arising from its own ashes ready for a fresh career. It will also, if applied betimes, halt the process of decay and enable our civilization to redirect its energies towards renewal and recovery.

M. A. VENKATA RAO

THOREAU

"Aspects of attachment, detachment, and non-attachment variously contribute, without one being predominant, to the kaleidoscopic complexity of both his life and writings," says Winfield Nagley in his article "Thoreau on Attachment, Detachment and Non-Attachment" in *Philosophy East and West* (January 1954). Mr. Nagley defines the key terms thus:—

> "Attachment" designates a preoccupation with and pursuit of goals and values which are purely temporal in character. "Detachment" refers to a complete withdrawal from the pursuit of temporal goals and values as a result of the conviction that they are ontologically unreal and are the source of suffering and frustration. "Non-attachment" connotes attainment of a transcendent evenness of mind which enables one to participate in the temporal process without attachment

He says that Thoreau was never completely non-attached. He practised detachment at various times but the conflict between the desire to act significantly and the longing for serenity of mind was almost ever-present. Even during his retirement at Walden, he was attached to the ideal of uprooting "all that was not life." In his attitude toward government, his detachment from participating in its functioning was underlaid with an attachment to the principles he believed it should guarantee.

It is doubtful whether most people will agree with Mr. Nagley's view-point. His application of the key terms to Thoreau's life and works is rather arbitrary.

FAITH AND SCEPTICISM IN ENGLISH POETRY

DONNE AND BAUDELAIRE

[The history of ideas is a fascinating field study, revealing affinities between minds as different to all seeming as John Donne, the "God-struggler," and the author of the *Fleurs du Mal.* It is, however, not always easy to catch in yesterday's idiom the echo of a truth now differently formulated, though it be really neither of yesterday nor of today but timeless. Such a study as this by **Mr. Neville Braybrooke,** the Editor of *The Wind and the Rain,* can help us.—ED.]

Decisions are often made by pins; alternatives offer, a beginning must be made, and a meaning is pricked. "I do not set my life at a pin's fee" might well be the motto for any literary critic. For although there have always been critics of life, literary criticism is a comparatively recent development, a 19th-century legacy. Hamlet seriously weighs mortality, but "when honour's at the stake" he deems it worth the pricking off. This is Shakespeare's view—the man who never blotted a line. But how different from Ben Jonson or Milton, Pope, Wordsworth or Yeats! For all these were poets with an awareness of their historical position. If they invoked their Muse, they also asked themselves about their contemporary poetic task. They became acutely conscious of the past. *Paradise Lost* is a second choice; an epic on King Arthur is abandoned because its theme is that of Æneas. Virgil is no longer a source book of plots; he becomes an "influence." That influence is apparent in the work of all the "Metaphysicals." John Donne may not have written like Virgil, but without Virgil's "influence" Donne could never have written as he did; nor could Charles Baudelaire, two centuries later. And this is where I picked up my pin...

In "*La Mort des Amants,*" Baudelaire sees two lovers whose hearts have become twin mirrors that reflect their burning adoration:—

> Nos deux cœurs seront deux vastes flambeaux
> Qui réfléchiront leurs doubles lumières
> Dans nos deux esprits, ces miroirs jumeaux.

In "A Valediction: of Weeping," Donne pleads:—

> Let me poure forth
> My teares before thy face, whil'st I stay here,
> For thy face coines them, and thy stampe they beare,
> And by this Mintage they are something worth, ...

In each case whether the mirror is the minds of the lovers or the tears, the external signs of the emotion enhance its value and prolong the effect. For in Donne and Baudelaire the idea of duality re-

ceives its finest poetic treatment; the work of each is an exercise in "the similarity of dissimilars." Yet here the comparison ends. Donne, and his followers in the 17th century, chose mathematics to express their love poetry whereas Baudelaire, in the 19th, employed metals, perfumes and religious imagery. The geometry in Donne's "The Extasie" by which:—

> Our eye-beames twisted, and did thred
> Our eyes, upon one double string;

became two centuries later "*Je croyais le parfum de ton sang.*" By the time of Baudelaire mathematics was a spent force as imagery; the poet instead turned his attention to the city, to Paris with its wide boulevards designed to hinder revolutionary enterprise, its all-night *estaminets*, its small theatres with their yellow, tapering *becs de gaz*. His music is that of a falling world: evil is abroad and redemption is an unknown hope.

In contrast Donne's vision "Of the Progresse of the Soule" (ii), pictures only in part a fallen world. That is the one certainty, because elsewhere:—

> . . Have not all soules thought
> For many ages, that our body is wrought
> Of Ayre, and Fire, and other Elements?
> And now they thinke of new ingredients,
> And one Soule thinkes one, and another way
> Another thinkes, and 'tis an even lay

Poets of the 16th and 17th centuries no longer had a metaphysic like that of Thomas Aquinas to fall back upon; and Donne, perhaps more than his followers, sensed disintegration rather than harmony. With the new sciences they contended, each in his turn, with Copernicus, Galileo, Vesalius. As best they might, Donne, George Herbert, Henry Vaughan, Richard Crashaw, Abraham Cowley and Andrew Marvell attempted to fashion the religious metaphysic they inherited—Catholic or Anglican; they tried, in a world beginning to fall apart, to hold hard to their hearts, to fit the new knowledge to the holiness of their own feelings.

> As Lines so Loves *oblique* may well
> Themselves in every Angle greet
> But ours so truly *Parallel*,
> Though infinite can never meet,

sings Marvell of his Mistress, in "The Definition of Love"; while Herbert cries in his "Affliction":—

> Ah my deare God! though I am clean forgot,
> Let me not love thee, if I love thee not

The paradox, "the similarity of dissimilars," became central to the style. What had been ideas only voiced on the periphery of society became the mainstays of Court conversation, so that in its poetry one finds a reflection of English high society. Donne hovered between Catholicism and Anglicanism, his loyalties clash and divide, and there is a constant split in his work. Of his contemporaries he was the most wracked. Yet outwardly society was at peace. This was England's golden age as a country of the arts. Her manor houses proclaim it to this day, and one learns of Colonel John Hutchinson (1616-64) that the

martial drum was not his only music; his wife's memoirs declare that he was an incomparable fingerer of the lute.

The divisions between the Cavaliers, the Roundheads and the Puritans were not so sharp as they are often made out. Theirs was a cross of swords rather than of ideas, since retrospectively one can see that the cleavage was brought about by the Reformation. Their dilemma was basically religious.

If Wisdom enlighten thy way, all the outgoings of thy soul into things and all the appearance of things to thy soul will be like a sweet tune or pleasant dance.

These are the words of Cromwell's favourite Puritan divine, Peter Sterry. They are sentiments echoed repeatedly by the Metaphysicals:—

My music shows ye have your closes
And all must die.

In 1642 Cromwell's chaplain, Thomas Goodwin, published a devotional book about the Sacred Heart entitled *The Heart of Christ in Heaven towards Sinners on Earth.* In it he demonstrated "the Gracious disposition and tender Affection of Christ in His Human Nature now in Glory, unto his Members, under all sorts of Infirmities, either of Sin or Misery."

In 1646 in his "Religion" Vaughan was writing

My God, when I walke in those groves
And leaves thy Spirit doth still fan
I see in each shade that there growes
An Angell talking with a man ..
In Abr'ham's Tent with winged guests
(O how familiar then was heaven!)
Eate, drinke, discourse, sit downe, and rest
Until the Coole, and shady Even; ...

The poet wanted to inspire communion and faith in true Religion, to restore anew between man and Christ the "tender Affection" that had been lost. For somehow, as time had run on, the "secret, golden Mine" from which divine communication had been possible, had fallen out of use. For in "Passing through the Earth's darke veines" the pure waters of Religion had turned from better unto worse because the earth through which the water had to pass had become "a tainted sink"; and here one has the clue that united the Metaphysical dilemma with the Puritan.

Neither Sterry nor Goodwin nor a good many other Puritans were at all the harsh, legalistic terrorists of religion which they have been painted; rather their teaching was spiritual and tender, loving and mystical. They genuinely believed that people could be good and happy and, like the Metaphysicals, they accepted the doctrine of the Fall.

Also, like the Metaphysicals, they wanted religious belief to be individualistic; and, in this, both sides were excessive. They found a defence for their individualistic position by recalling the dissolution of the monasteries and the corruption of the mediæval Church. If their excessiveness did not lead them to spiritual isolationism, then it mani-

fested itself in attacks on "the Roman Antichrist," in wiping out all traces of Mariology, in smashing stained-glass windows, in fasting on Christmas Day. Yet the spirituality that the divines who followed Laud taught was substantially what was being taught by Catholic priests abroad. Goodwin's book about the Sacred Heart had been preceded nine years earlier by the French Jesuit Fr. St. Jure's *Knowledge and Love of Jesus Christ*. The cleavage between the Cavaliers and the Roundheads and the Puritans was a division which automatically became doubled because of the break first caused by Henry VIII between himself and Rome. By Queen Elizabeth's middle reign, Anglicanism had come into its own.

Throughout the first part of the 17th century the Anglican Church influence prevailed in England and, in establishing a new religion for Englishmen, it gradually disestablished itself, the water from the "tainted sink" growing muddier until, by the end of the 18th century, religion in England was at its lowest ebb. So, too, was metaphysics. For here I take up my pin once more. I have a volume of Sydney Smith's letters before me. My pin falls on one written to Lady Holland, dated 1808:—

> I take the liberty to send you two brace of grouse, curious because killed by a Scotch metaphysician; in other and better language they are mere ideas, shot by other ideas, out of a pure intellectual notion called gun.

The Metaphysical tradition had sunk into decline: in attempting to reflect the tension between faith and scepticism (in a world in which traditional cosmology and belief were being questioned), it allowed scepticism to triumph: the Age of Reason approved the victory; language became earthier and muddier; grouse-shooting became the main concern of the day.

As years passed, eventually even scepticism was called in doubt. Then miracles were reported; faith began to seep back. Men began reflecting on centuries of disruption when nothing seemed quite certain and there was a constant tension between belief and disbelief. They found the early part of the 17th century not unlike the 20th. Two hundred years narrow to a pin point in their minds. John Donne, Vaughan and Marvell are now being constantly reprinted. Their poems appear amazingly modern; their dilemmas become shared a second time, for in "poetry all things are made bright and new." Men undergo an "influence" such as their ancestors underwent. They begin to bridge the ages, to link Donne and Baudelaire. Every moment the world seems to be growing smaller. Sometimes it seems as if Virgil wrote only yesterday. "Perhaps, after all," men sigh today, "the Atomic revolution is not so unlike the Copernican...."

NEVILLE BRAYBROOKE

STYLE AND ORIGINALITY

[**Shri Surendranath Tripathi** offers in this essay some provocative thoughts.—ED.]

Literature cannot be conceived in a vacuum; and it needs a form in order to be recognized as such. This is true of all art. The man of letters (which expression itself is suggestive) has to choose some form of the written word to communicate his image or his "emotion recollected in tranquillity." In fact the indescribable force and inspiration behind his image usually causes him to decide on the form spontaneously. That done, he applies himself to the construction of the image—a physical deed—though he is still in an emotional state. And here is a difficulty for many a writer. The word-picture painted from an emotional pitch may not serve his purpose; with the best of intentions and utmost sincerity, he may fail to be communicable. The words he selects and the order in which he arranges them may, it is just possible, not produce the intended or desired rhythm. The words may not be the right words! And here comes in the consideration of style, which in its turn may be the mother of originality.

The word style, as it is used in literary criticism, designates one whole aspect of artistic creation. Upon it depends the total effect of a work of art. In art and literature, as also in workaday behaviour, it is most important how one says a thing. The glory of a true and genuine image is heightened when the artist is able to assemble "words in their best order," and it is his faculty to thus assemble words which he can claim as his own, and therein lies his originality. Thus a work of literature has to be doubly original: first, the artist's imaginative approach to his chosen theme is his own; second, the style or presentation of the theme is his and may, in its ultimate effect, sound glorious or dull. The second, as said, is more important than the first, because an inferior emotion may yet have a desirable beauty if the expression is perfect.

Style in literature is the grace or form involved in the arrangement of words. Thus, in writing, essential style is the way in which we express ourselves, and it reveals our thought process and our personality; it is our art in the use of words. The expressions and words chosen and the order and setting assigned to them is essentially associated with the artist's personality, yet this should be revealed so as not to become too apparent or obtrusive. If style is separated from personality and personality from style, there is neither style nor personality worth the name. All good style embodies in itself the personality of the author

and in every case the style is the man himself.

Thus essential style changes from person to person, but it is equally true that the same person may adopt different styles, in the sense of forms of writing, on different occasions. This brings in the question of the predominance of theme over style in the sense of a mode of expression. This aspect of style must be very precisely suitable to the theme. Precision is one of the virtues that makes a style likable and effective. A style that tends to become lopsided and floppy is not forceful. The use of a minimum of words with a maximum of effect is the most desirable achievement. One who deals in words must be constantly on guard lest those chosen lose the companionship of his thought and entail his wandering from his theme, consciously or unconsciously, thus preventing his ranking among the masters of style in either sense.

Not that a master of style always writes flawlessly. In the work of a master artist even, some flaws become adjusted in a mysterious way and pass in the general pattern. If a real flaw in the style of a master writer is noticed by critics, it starts a controversy around it. If this does not add anything to his fame, it will by no means detract anything from it.

A loose style is apt to misrepresent or distort the thought of a writer, which, if correctly conveyed, would be his gift to humanity. Elegant language is desirable but filling a work unnecessarily with even the choicest words is always to be discouraged. Elegance in essential style does not come from outside, it comes from within. Such style is not only "extraneous ornament," to all good writing, just as refined and cultured behaviour are ornaments of a person.

"The style," runs the oft-quoted expression of Buffon, "is the man himself." This expression attributes to his style the qualities and characteristics that distinguish the man. By reading from their works we are able to say: "This is Dr. Johnson," or "This is R. L. Stevenson." The oneness between his essential style and the man is sacred and heavenly; it cannot be expected that this bond should deteriorate. The personal qualities reflected in a style give it its very life, make it living. Style must be human, full of life. Its effectiveness is dependent upon the extent to which it reflects its creator. This is of supreme interest in the study of style.

Style is the writer's reflection as we are God's. Just as God's image is reflected in everything, in the same way a writer's essential style bears the image of its creator. It is difficult to conceive of a deeper harmony than the one existing between an artist and his creative work and this superb harmony, this relationship, lasts through the ages.

Turning to the problem of

originality in artistic expression, we may note that one need not look for a new subject, one never heard of by either mortals or gods, queer and grotesque, one never treated of before. Instead one's unique way of looking at a thing is what is important, one's own attitude and personal reactions to a problem or subject. With these the work produced will have all the qualities of original writing. It will have novelty and freshness. A talented writer is capable of making lively and interesting any subject, even one that has been treated of a thousand times over before him. He will always add something which will transform the subject into a new creation. The light of his own soul will be reflected in his writing. Not that he will not study his subject, but it will be only the impressions collected as a result of his study and assimilated in his mind that will guide him to think anew from an attitude peculiar to himself. This process of thinking and assimilating becomes writing which seems as fresh as the first flower of the morning and is illumined with light bestowed by the soul of the man. It is in this way that style and originality become associated in all proper writing.

All good writing gives an impetus to thinking and consequently causes the growth of literature. This is how literature has piled up through the ages. Literature that does not arouse in the mind of the reader questions or solutions, or lead him to some original thinking, has no right to the name.

We have said that every good writer adds something of his own even to the commonest theme by bringing into play the element of his soul — the personal element as it is called. But there is at the same time need to beware of the danger of too much personality in a work, for that spoils its charm for the reader and the writing will fail to be great. The presence of the personality in a writing does not imply that personal tastes and fads, likes and dislikes should be aired. All should be in balance so that the reader, instead of feeling the writer's personality as an intrusion, may revel in it.

The best way to judge whether the writer has projected his personality in the right proportion is to examine the extent to which he is impersonal. He should write for everybody from his own angle, he should be a detached observer of things, an onlooker, though he plays his part actively in the scene. He plays the double rôle of actor and audience at the same time through his insight and clairvoyant means. John Middleton Murry refers to this when he speaks of the presence of the "maximum of personality" and "the maximum of impersonality" in a piece of good writing.

To sum up: style should be understood as the art of expressing oneself through a form suited to a particular

image in the mind. Every artistic expression, whether in poetry, drama, painting, architecture, dancing, etc., has a style of its own, but one central aim is common to all: the creating of an object or situation of beauty and wonder. This involves bringing into play the personality of the artist in proper proportion. The two terms, style and theme, are complementary. A certain amount of digression from the chosen theme can be resorted to by the discriminating artist, but circumlocution should certainly be taboo in a consideration of style. Style is an ornament but not an extraneous one. Precision and exactness are qualities essential to good style. Essential thoughts and emotions clothed in simple and direct language make good form or style; involved language destroys charm and obstructs understanding.

Generally speaking, there are no fixed standards or hard and fast rules for the guidance of those who take to literary creation. Essential style is the distinctive mark of a person's writing and, broad similarities excepted, it is different with every writer. Two styles may seem almost identical but the discerning eye of the critic will spot the individual peculiarities of each. Style in the essential sense is a gift over which human regulations have no control. Style as mere form is perfected by practice. It is with this background that a study of style should be undertaken.

SURENDRANATH TRIPATHI

SHAKUNTALA AND ZAL

There is some resemblance in the stories of Shakuntala and Zal. Both were nourished by birds. Zal was left by his father, close to the mount Alburz, taken by the great bird Saena and attended by her; and Shakuntala's mother Menaka left her child, close to the river Malini, by the great mountain Himalaya and she was nourished and attended by Sakunis (birds), and therefore was named Shakuntala. Her real father was the great sage Visvamitra, originally of Ksatriya or Warrior class. Shakuntala's son was Bharata the great king, and Zal's was none other than the great Rustam. The love story of Zal and Rudaba and that of Shakuntala and Dushyanta are both romantic, but in other respects have no resemblance. The story of Shakuntala is an incident in the great epic the Mahabharata and the same as that of Zal in Shah Nama. In both there are supernatural occurrences. Shakuntala's simple story in the Adi Parvan, Chapters 89–100 in the Mahabharata was made into a beautiful drama by Kalidasa. The same could have been done of the story of Zal and Rudaba.

M. A. SHUSHTERY

NEW BOOKS AND OLD

JAMINI ROY

[A well-known art critic, **Shri O. C. Gangoly**, mixes censure, praise and encouragement, as only critics can, in this appraisal of the paintings of Shri Jamini Roy, some of whose work was published last year in *Fifteen Coloured Plates An Album of Paintings of Jamini Roy* (Dhoomi Mal Dharam Das, New Delhi. Rs. 15/-). The album contains well chosen paintings of the talented artist and is admirably printed. It is a publication worth procuring. Jamini Roy's paintings have a charm all their own.—ED.]

The review and criticism of the works of contemporary and living artists in modern times is one of the most risky and thankless jobs of critics. No fair, overall appraisal of the works of an artist still in the making and working on a path of further development is possible. Yet the demands of journalism have prevented critics from suspending judgment on the works of living painters. Encouraged by editors, critics have got into the habit of indulging in appraisals of the works of living artists and many artists, seeking early and premature recognition of their talents, have encouraged the critics.

Jamini Roy, thanks to publicity and frequent exhibitions of his works, has become the most popular Indian artist of modern times. In contrast to this, until a partial exhibition of his works was held in Bombay last year, Nandalal Bose, our greatest Indian artist, deeply immersed in the development of his works in moods of prolonged meditation, persistently avoided any publicity for his paintings, ignoring the claims of an appreciative public both in India and abroad.

In India, the general level of art appreciation is very low and the discriminative connoisseurs and critics are very few. So an artist adept in the art of publicity is better known and appreciated than the shy and modest worker. In fact, during the last 10 years the attention that mediocre and immature artists have attracted, by continuous exhibitions in Bombay and Delhi, has helped to bewilder the innocent public which has been hustled into accepting all newcomers in art as veritable geniuses.

The work of Jamini Roy, very well known as it is, stands very far above that of the rabble seeking name and fame through publicity devices. He has been steadily working on his own chosen path, deriving his inspiration and working data from the folk paintings of mediæval Bengal and the *Pata* Paintings of Bengali Vaishnavism, trying to develop mediæval conventions and types into dynamic forms through a new system of powerful and emphatic draughtsmanship, spelling out a richly coherent language of predominantly decorative intent. His experiment in seeking to develop the folk art of Bengal into a new and powerful modern art idiom was greatly helped by the late Guru Saday Dutt's discovery and collection of a large number of masterpieces of Bengal folk painting. Shri Dutt made a sensation by revealing the indigenous language of Bengal pictorial art, an idiom differing from both the classic forms of Ajanta and the rich and sonorous rhythms of Rajput painting.

It was indeed a strenuous process—through long and tedious experiments with the simple, unsophisticated data of Bengal village art—almost dead or dying—to put life into an obsolete language and vitalize it with new power of expression which would appeal to the modern mind. It must be admitted that Jamini Roy has succeeded

to a great extent in infusing new life into an obsolete system of draughtsmanship which at one time had been a powerful medium of Vaishnava culture, presenting living forms of faith in the folk life of Bengal. His principal stock in trade was a few types of Gopinis, Yasodas and youthful cowherds copied from the decorations of the old ritual and processional cars of the Bengal folk religion. From these mediæval decorative prototypes he developed a new pictorial language of great verve and expressiveness, marked by a lyric simplicity, yet with a new poise, a vigour and a rhythm all its own.

The recovery and resuscitation of the obsolete language of Bengal folk art was no mean achievement and raised hopes of higher things, hopes which, however, have not been fulfilled. In fact Jamini Roy's initial success has handicapped his further development. Francis Watson wrote:—

> Recently discovered by war-time Western visitors to Calcutta and introduced to London by a one-man show in Bond Street, he has perhaps been overpraised or praised for wrong reason

An Indian artist who builds his reputation on the easy appreciation of European admirers builds on an insecure foundation. The language of Indian art is the product of the many idiosyncrasies of Indian spiritual thinking which is still inaccessible to the majority of European thinkers and particularly to the small group of art critics who dabble in Indian art and pretend to have discovered the key to the mysteries of Indian æsthetics.

The fact that the carefully rehabilitated language of Bengali folk art resurrected in the archaic compositions of Jamini Roy was absolutely devoid of any solid spiritual content such as enriched the works of Nandalal Bose was missed by his superficial European admirers. Jamini Roy seems never to have touched the original springs of mediæval Vaishnava literature and the deep wells of Bengali Bhāgavatism but played with the discarded skeletons of Vaishnava art, believing the dead framework of Bengal pictorial art to be the repository of the highest culture and thought of Bengal. Jamini Roy has not revealed in any of his works the slightest knowledge of the works of the Vaishnava *Sādhakas*, who had built up the *Padāvali* hymns of the Vaishnava faith, records of the most deeply felt religious emotions in any literature, such as one meets with in the pictorial interpretations of Abanindranath Tagore, Khitindra Nath Mazumdar and Nandalal Bose.

The poet Tagore had drunk deep at the sources of Bengali Vaishnava literature and some of the highest thoughts of the Bengali devotional singers are embedded in the mystic phases of Tagore's poems. But Jamini Roy stands outside the rich resources of mediæval Vaishnava thought, represented by the mystic hymns of Vidyāpati, Chandīdās, Gyāna-das and a host of other devotional singers who have made a valuable contribution to the Bhāgavata literature.

A pictorial art empty of the resonance and mysticism of Bengali Vaishnavism could not go far enough by merely repeating the formulæ of Bengali folk art. Another serious handicap in his endeavour has been the sophisticated city-life of Jamini Roy. He sought to rejuvenate folk art by trying to recapture the elusive folk mind which he left in his native village many years ago—and many miles behind. His brother artists in Calcutta smile over Jamini Roy's "folk art" factory in the heart and hub of Calcutta, where he shows European admirers new versions of Neo-Bengali folk art.

Another complaint made against his works is that he has produced, in slightly altered versions, almost identical compositions, to the discomfiture of those who had acquired the earlier ones. There is no reason why Jamini Roy should stick to identical types and forms like the repeated types of Blake and Burne-Jones. It is this attachment to successful compositions and types of figures which appears to have

suspended the process of creation of new types and forms and retarded the next stage of development in his art, to which all his admirers and critics are looking forward with anxiety and hope.

This handicap to his art has invited comments such as these from some of his greatest admirers, like John Irwin and Sudhindranath Datta:—

> Jamini Roy's triumph has been the unity of head and hand. But if, as we say, the development is to continue, this unity has constantly to achieve *fresh* organic integration. If only the hand comes to function and if there remains only an air of facility, the reason is not in an atrophy of the mind itself but in a failure of the mind to readjust itself to the objective world which is various and changing. This, we believe, is the reason why Jamini Roy, like Matisse, in his day, has been unable to move forward. His purity has been personal, his clearing ground too large an area of human life. There is not one violent man, not one shrewish woman—in the whole of Jamini Roy's world —with its calm of mind and subdued passion He has been a martyr to his own mastery.

Yet, as Sudhindranath Datta wrote,

> He now possesses a technique comprehensive enough to cope with almost everything; and could he but enlarge his sympathy, the demonstrations of organized labour should present him with fewer formal difficulties than the excesses of a Kirtan procession.

Despite the lack of fresh achievement in recent years, Jamini Roy's work nevertheless remains a marvel. He was given no aid by the atmosphere of Calcutta's world of art, nor had he access, even through books, to the contemporary art world in Europe, where he would have found fellow spirits. Yet in the lonely struggle he has painted magnificent pictures, and our gratitude asks us here: Could we humanly expect more?

O. C. GANGOLY

My Public Life. By SIR MIRZA ISMAIL. (George Allen and Unwin, Ltd., London. 176 pp. 1954. 18*s*.)

This brief record fulfils the desire expressed by the author in the last paragraph, namely, that its readers should wish for more rather than less. In fact, the reader often wishes also that Sir Mirza would be a little less impersonal, a little more reminiscent.

The book opens with an all too brief account of Ali Asker Shirozi, Sir Mirza's grandfather, who came to Bangalore from Iran at the age of 16, with a string of Arab horses and a pile of Persian shawls, and who, in spite of his illiteracy, established himself as a flourishing merchant, property owner and horse breeder, who knew everybody from the Chief Commissioner down. Surely a romantic story, deserving a chapter or two; Sir Mirza gives him only three pages.

As an administrator and among many other things, Sir Mirza was a great believer in the beneficent influence of a beautiful environment. He believed that flowering trees planted around hospitals, schools, colleges and factory compounds cost little, but yielded much in the effect they had on the hearts and minds of the workers. That is one reason why he became such a great builder, why his name will be forever linked with the beauty of Bangalore, Mysore and Jaipur.

Sir Mirza also believed in seeing people and things for himself. He went about the streets of the cities, he interviewed many people, and thus kept an effective check on dilatory and corrupt officials.

On the communal question he has expressed the noblest sentiment, "I felt that one pleases the Almighty even more by serving other faiths than one's own." He refused to join the Muslim League because he believed it to be anti-Hindu. The most striking observation in the book, in our opinion, is this testimony to his political wisdom: "Statesmanship consists in the anticipation and guidance of events, not in waiting upon them." He has a genuine

admiration for Mahatma Gandhi and had incurred official displeasure in giving public expression to it.

The book will not chiefly interest the reader as a record of Sir Mirza's public life, for the record is too brief; nor will it interest him chiefly for any account or analysis it gives of the rapidly changing scene of our national history; its chief appeal, we think, will lie in the picture of the gentle, genial, tactful and wise person that emerges from its pages, almost in spite of the author; the picture of a man with a singular gift for friendship, with a genuine love of nature, and with eminently sensible views on the problems of our times. He should write again, and let himself go next time!

G. C. BANNERJEE

Planning the Indian Welfare State: A Study of the Constitutional Aspects of India's First Five-Year Plan. By C. S. SUBRAMANIA AYYAR. (The Madras Law Journal Office, Madras. xxvi+149 pp. 1954. Rs. 6/8; 9*s.* 6*d.*)

In the nobly-worded Preamble to the Constitution of India its makers have, *inter alia*, stressed the idea that the Sovereign Democratic Republic of India aims at securing for its people not only political justice but also social and economic justice. Fully conscious as they were of the fact that democratic political institutions can survive and prosper only in an economic climate which ensures to every individual both work and a reasonable standard of living, they sought to delineate in Part IV of the Constitution the broad outlines or directive principles of the State which both the Centre and the village units, working in harmonious co-operation, should endeavour to establish in India. Article 39 of the Constitution, three items of which are quoted below, lays down that "the State shall, in particular, direct its policy towards securing":—

(*a*) that the citizens, men and women equally, have the right to an adequate means of livelihood;

(*b*) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good;

(*c*) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment, ...

The National Planning Commission which was appointed in 1950 to assess the resources of the country and to formulate a plan for their proper utilization published a draft plan in July 1951 for "the widest public discussion." After modifications made in the draft in the light of suggestions received by the Commission, the Five-Year Plan in its final form was presented to Parliament in December 1952. This Plan is the first organized effort made by the country to increase production and reduce the existing economic inequalities. It envisages, *inter alia*, the construction of new dams, canals, roads and factories, the reclamation of waste land, the remodelling of our land system and the building up of scientific laboratories for conducting fundamental and applied research. Shri C. S. Subramania Ayyar endeavours, as he says in his Preface,

. . to interpret the *First Five Year Plan* strictly on its Constitutional and Legal bearings in order to provide a proper lead to the community in understanding and appreciating the Plan.

He has not only brought together a large amount of valuable material relevant to the discussion of the constitutional and economic facets of the Five-Year Plan but also has discussed the numerous problems which arise in connection therewith, with objectivity and critical acumen.

As the author deals with highly controversial issues, it may not always be possible for one to agree with him in the many views and opinions he has expressed. But there is no doubt that he has made a real contribution to the

study of the many problems which arise in the process of the establishment of a Welfare State in India.

M. RAMASWAMY

Our Next-Shore Neighbours. By KAKA KALELKAR. (Navajivan Publishing House, Ahmedabad. 220 pp. 1954. Rs. 2/8)

This delightful volume is the vivid and valuable record of the impressions and reflections of the veteran writer Kaka Kalelkar. A close and life-long associate of Gandhiji, Kaka Kalelkar recounts his travels in East Africa over a period of two months. He refuses to regard Africa as the "dark continent" and laments the doings of the European settlers there, especially their blind experiments in an attempt to produce a European civilization in Africa.

Though the policies pursued by Europeans in East and South Africa do not encourage any hope of an honourable co-operation between them and the Africans, yet Kaka Kalelkar strikes an optimistic note in saying that some day on the soil of this continent three races: Africans, Asians and Europeans, will learn to love each other better; will shed their callousness and bitterness, and will build a common multiracial brotherhood.

Kaka Kalelkar's attitude to Africa is characterized by an abounding humanity and sympathy. He rightly reminds us that it was in Africa that the world discovered the great soul, Gandhiji. In his chapter "Education and Caste Divisions" he indicates the terrible need for a right type of religion that would encourage faith and piety instead of the communalism and creed and caste pride that are now rampant. He speaks against the three evils of our country: caste, religious communalism and provincialism, and when he brings the caste system under fire he refuses to see any good in it. He writes, "our humanity will not find full expression until we do away with both *varnas* and castes alike." It is, however, possible to look at these institutions as originally established. Some modern thinkers like Gerald Heard, Rudolf Steiner and Charles Waterman trace the *malaise* of civilization to its failure to recognize clearly the need to adequately organize a fourfold social order that would look after the cultural, political, economic and labour fields of human activity.

P. NAGARAJA RAO

Waifs and Strays. By K. CHANDRASEKHARAN. (S. Viswanathan, Central Art Press, Madras. 53 pp. 1954. Re. 1/8)

Both the writer and the printer and publisher of this small book of eleven essays deserve praise; it is in every way far above the average for Indian publications. In it some of the common things that are a part of almost any one's ordinary, everyday life are considered in a genuinely human way. The writing is simple, charming, has the strength of sincerity, and is in parts poetic—and each essay is thought-provoking. But most of all the book is pervaded with a truly human quality. the power to evaluate that is kindly, tolerant and appreciative; yet does not, because of this, fail to show a sense of the fitness of things nor lack the courage to uphold some unpopular values and censure some popular ones.

E.P.T.

Women and Social Injustices. By M. K. GANDHI. (Navajivan Publishing House, Ahmedabad. xi+207 pp. 1954. Rs. 3/-)

This collection, a fourth enlarged edition, brings together all Gandhiji's writings and speeches relating to women. These cover the period from the late 1920's to the time of his death and deal with the reawakening of women and outstanding social injustices. Gandhiji had pronounced views on matters such as child marriages, child widows, enforced widowhood, the *purdah*, fallen sisters and *devadasis* (temple-girls). He strove to enlighten the public, mostly through the columns of *Harijan* and *Young India*, and to abolish these evil customs with the help of both the men and the women who sympathized with him. His message to youth in this connection was that youth movements should deal with questions of this character.

Gandhiji's views may seem rigid and controversial to some, especially to the undisciplined. The ideals of marriage and self-restraint, of *sati* and *satyagraha*, that he presented are difficult to practise, but he was decided and emphatic about them. He did not want "irreligion" to flourish in the name of religion or that of the scriptures. He wanted people to "test on the anvil of reason everything that is capable of being tested by it, and reject that which does not satisfy it. . . ."

Gandhiji's estimate of woman was very high. She was to him the embodiment of sacrifice, suffering and non-violence. Hence he expected much of women; especially of the educated ones. But as Rajkumari Amrit Kaur says in her foreword:—

> Are we going to fulfil that hope is the question before those of us who are in a position to lend that helping hand for our own soul's sake no less than for the country and the world

MUMTAZ MOTIWALLA

Ramayana-Triveni. By K. CHANDRASEKHARAN. (S. Viswanathan, Madras. 59 pp. 1954. Re. 1/8)

The *Ramayana* is a unique example of literature, and literature has been aptly defined here as "life illumined, commented on and explained by a first rate mind of singular acumen and intuition." Therefore, the *Ramayana* is both a religious scripture and a commentary on life. As such, it is a perennial source of inspiration as well as instruction, with universality and objectivity running through it, as through all true literature, like golden threads.

The author of the present painstaking and profitable comparative study of some of the aspects of the epic, as dealt with in Valmiki's work in Sanskrit, Kamban's work in Tamil and Tulsidas' work in Hindi, has spot-lighted the beauties of each and thus deepened the reader's critical insight and æsthetic appreciation. The result is a bath of bliss in the *triveni* (the triple stream). The episodes and characters selected for mention from the *Ramayana* are "Filial Love," "Felicity of Marriage," "Sita Swayamvara," "Sita Svarnamriga" and "Vibhishana." Here is an illustration of Kamban's delineation: speaking of the *mriga* (the deer) in action, he says:—

> It moves slowly as if in deliberation, it stands and stares Suddenly as if in apprehension it jumps into the air Neither the wind's speed nor the mind's quickness can equal its flight. It looks as though it initiates Truth itself to a new mode of accelerating its pace

M G.

How to Know God: The Yoga Aphorisms of Patanjali. Translated with a New Commentary by SWAMI PRABHAVANANDA and CHRISTOPHER ISHERWOOD. (George Allen and Unwin, Ltd., London. 143 pp. 1953. 9*s*)

From very early times there have been enlightened races which have reared men who were dissatisfied with the multiplicity of gods and with a purely superficial interpretation of the universe in terms of the transcience of everyday events. Attempts have been made throughout history to find a permanence within impermanence, an order amidst chaos, a meaning behind the cycles of regeneration and decay. But the East, which has given mankind all its great religions, looked behind immediate events, and though it saw "through a glass, darkly," it was rewarded by an inspiration which has flooded the earth with its light. No longer need sorrow remain unexplained nor suffering go unrewarded. God has come to his children in his own way and in his own time, knowing each race in its geography and evolution. Thus has He spoken through Zoroaster, and Buddha, and Christ, and Muhammad.

In India, the message came, as it were, to the very cradle of the human race, and monotheism, timidly sung in the Vedic hymns, became glorious conviction in the Upanishads. Schlegel once wrote:—

> It cannot be denied that the early Indians possessed a knowledge of the true God; all their writings are replete with sentiments and expressions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God.

By the time of Patanjali this lofty conception had crystallized, so in the interpretation now given to us by Swami Prabhavananda and Christopher Isherwood we have before us in modern form a summary of the Hindu spiritual evolution and achievement in those long centuries before the birth of Christ. The two authors have approached their subject from the standpoint of Vedanta, which is both a religion and a philosophy, and is the name under which the divine revelation, inspired by the Upanishads and systematized in the *Vedanta-sutras*, has become generally known. Yoga, having its origins in the Vedanta, comprises those exercises in devotion, or more accurately, techniques of meditation which enable a man to experience union with God who is omnipresent and the only ultimate Reality. God who dwells within us is *Atman*, and it is *Atman* or the real Self which the yogi seeks to realize. Looking through and not at the external world, that flux of actions both good and evil with its fleeting scenes of beauty and sorrow, the yogi is drawn to a peace which passeth understanding, the peace of *Atman*.

The book has a definite and limited aim, namely, to state and explain the *Yoga-Sutras* of Patanjali, and this it achieves in a direct and dignified manner. It wisely refrains from a comparison with Western systems of psychology, for yoga is a finished whole, nor does it make significant incursions into modern science. Admittedly such analyses would be interesting, but quite outside the province of a small book; and not only for reasons of space, since its vital message would thus be extinguished under the weight of erudition. For those who want a straightforward exposition of yoga this neat and attractive little book will provide the basic principles; and many, to whom *Samadhi* (state of union) may never mean anything at all, could certainly gain a great deal from the virtues of self-discipline and discrimination extolled in it.

H. J. J. WINTER

His Kingdom in Kenya. By ADELPHOI. (Hodder and Stoughton, Ltd., London. 125 pp. 1953. 6*s.*)

This book is the joint product of several African and European Christians living in Kenya. Together they set out to show how black and white alike have failed to build a harmonious community. They indicate the underlying causes of this failure, and suggest the means by which a truly Christian society could replace the present destructive conflicts.

Their analysis of Kenya's problems is so simple and lucid that a schoolchild might read it with profit. The suggested solution is simple too—as simple, but in human terms as difficult, as the injunctions of the Sermon on the Mount. What matters, they say, is to put more into a society than we try to take out of it. The contribution of black and white to the building of Christ's Kingdom can be equally valuable without being identical.

Readers uninformed about Kenya will find themselves beginning to understand the complex land development; the difficulties between employer and employee which appear to be colour problems but are actually economic; the vexed question of European immigration; the failures of the administration compared with its good intentions. Like the recent British Parliamentary delegation to Kenya, the authors emphasize that district officials, teachers, and missions have tended to destroy or corrupt the old patterns of African life without putting anything attractive in their place.

What is to fill this vacuum? The evil growth of Mau Mau itself appears as one sorry attempt. The writers call for more human contacts, more endeavours by each side to understand the other, an end of discriminations based on race and colour, combined with attempts by educated Africans to do more for their own people. A candid and illuminating list of "racial rubs" is offered to both Europeans and Africans, European patronage, self-righteousness and spiritual pride may be exasperating to Africans, but African importunity and unreliability can be equally irritating to Europeans.

The next to the last chapter: "Blueprint for the Future," contains a straightforward list of outstanding needs which must be fulfilled before Kenya is ready for self-government and the coming of His Kingdom.

VERA BRITTAIN

Christianity and Race Relations. By T. PRICE. (SCM Press, Ltd., London. 88 pp. 1954. 4*s.* 6*d.*)

This booklet is a "hasty synopsis," to use the author's own words, of a much bigger book, ***Christianity and the Race Problem*** by Dr. Oldham, which was published more than a generation ago and is not now available. The author has added material to make it up-to-date, but his book inevitably shares in the limitations of the original one. In the first place, the Christianity here spoken of is almost altogether of the Protestant type. From a book of this kind one would have liked to learn the attitude of the Roman Catholic Church and of the Greek Orthodox Church, etc., in regard to the race problem. Then there are the Coptic and the Syrian Churches which are largely composed of the so-called coloured peoples. In view of all this, it is not proper to speak of a limited section of Christianity as if it were the whole.

The author, however, rightly says that race prejudice, which is not innate, has grown out of modern European history and slavery, and that race-relations are found at their worst where the "clashing interests" of the white people have met with the different cultures of the coloured peoples. This is evident in the Southern States of the U.S.A. and in South Africa. One wonders if a further change will not occur in the U.S.A. and in South Africa within a decade or two. Things are

moving with a swiftness of which Dr. Oldham had no conception and of which even Dr. Price seems not to be fully conscious. It is certain and a pity, however, that this change is due to other forces than Christianity. Very often Christianity, albeit of the conventional or orthodox type, acts as a stumbling-block to the onward march of humanity. Dr. Price points out how, as he believes, Communism is stealing a march on Christianity and wants the latter not to lag behind. In order that this may not happen, what is needed is the conversion of so-called Christians into true disciples of Jesus such as was the late Mr. C. F. Andrews and is Dr. Albert Schweitzer. The time has passed for any patronizing on the part of white Christians of the coloured people, not only in justice but in reparation for the wrongs done them. Moreover, it is sheer mockery to speak of Christianity, in any true sense, when white and coloured Christians cannot everywhere pray and worship together in the same church!

MANILAL C. PAREKH

The Meditations of William of St. Thierry: Meditativae Orationes. Translated from the Latin by A RELIGIOUS OF C.S.M.V. With an Introduction and Notes. (A. R. Mowbray and Co., Ltd., London. 108 pp. 1954. 7*s.* 6*d.*)

William of St. Thierry was a mystic of the 12th century, a Flemish noble, and a personal friend of St. Bernard of Clairvaux. He was for 26 years abbot of the monastery of St. Thierry. The great French scholar M. Etienne Gilson says of him:—

> William of St. Thierry has everything: power of thought, the orator's eloquence, the poet's lyricism, and all the attractiveness of the most ardent and tender piety.

Many of his mystic ejaculations, which have here been rendered into fine English, clearly come straight from the heart of one of the Great Authentics of spiritual vision. He is soaked with the language of Scripture, but at the same time is not afraid to use that language in daringly novel ways.

It will be well to give a few illustrations of William of St. Thierry's mystical thought:—"For love in us mounts up to Thee, O Lord, because the love in Thee comes down to us." "When, therefore, Thou indwellest us, we are Thy heaven, most assuredly." "For us too, to see God is to be like God. This unity, this likeness is itself the heaven where God dwells in us, and we in Him." "... hell can hold no greater torment than the lack of seeing Thee." "Christ in your conscience is the treasure. that you will possess." "Love is a single intense will."

We are grateful for this scholarly and beautiful addition to the shining treasury, of the East and West, of the world's mystical literature.

JOHN S. HOYLAND

CORRESPONDENCE

A SOLUTION TO THE DOWRY PROBLEM

[In publishing in our May issue (p. 229) a communication from Shri S. Balasubramania Iyer entitled "A Ban on Dowry," we invited discussion in our Correspondence columns of ways to overcome this widely prevalent practice which indeed, as Shri Iyer said, "besmirches the fair name of India." We are glad to publish here a thoughtful contribution by **Shri A. Viswanath.** We shall welcome the views of others who have suggestions to offer as to how the evil can best be overcome.—ED]

Mr. S. Balasubramania Iyer in his article "A Ban on Dowry" has pointed out clearly the evils of this social custom and has tried to find a solution to it. It is admitted on all hands that the dowry system has ruined many middle-class families. Recently a few thinking individuals, among the educated class, have discussed this social evil and have suggested ways to correct it.

One suggested solution, as pointed out by Mr. Iyer, is to ban the custom by legislation. Mr. Iyer denies that there is any ground for fear if this is done. Yet I think there is some ground for fear. In the first place, this is a social problem and as such cannot be completely solved by legislation. Even supposing that a law is passed that no dowry shall be demanded, modern youths will not yield so easily. They will think of demanding dowry in the form of presents if not in cash. A graduate may lay down the condition that he should be sent for higher studies. Parents who can afford to do so, looking to the future of their daughters, will accept the condition laid down. Thus this social evil will continue in a slightly different garb.

Mr. Iyer has also referred to an oath taken by some Marwari girls not to marry if any dowry is demanded. If bridegrooms are firm in demanding the dowry, such girls will remain spinsters. It is a brave step taken by these girls but not an effective one. If, on the other hand, young men will take an oath not to demand any dowry that will certainly be a step forward.

Another suggestion put forward is to raise the marriageable age for girls. How can this help to solve the problem? Graduates demand dowry. Nowadays one will be between 20 and 24 when he takes his degree. Unless there is moral growth besides mental and physical the monetary motive is bound to exist. Therefore the real defect lies in modern education, which has no connection with the existing social customs.

It is a very unfortunate thing that the degrees received have failed to make the student conscious of social evils. There is something radically wrong with the present system of education that fails to arm girls and boys to fight against such evils.

For present-day youths marriage must cease to be arranged by their parents for the sake of money. They must realize the significance of marriage, a realization which most of them lack.

Therefore the real solution to this problem is social reform. No such thing is possible unless individual reform is undertaken. This means changing the minds of modern youths by helping them to understand the tremendous evil caused by this social custom.

A. VISWANATH

A LETTER FROM LONDON

[The following letter from **Shri Sunder Kabadi,** whose first letter appeared in our June number, is topical and will greatly interest all our readers. The problems of which Shri Kabadi writes were visualized by the able novelist, James Aldrich, in *The Diplomat,* first published in 1949. The comments of our esteemed correspondent take our mind back to what was fiction then but is fact now.—ED.]

London, June 25th.... "When I hear the word 'negotiate,' I reach for my gun." This is the approach to world problems which seems to animate the leaders of America and which is increasingly deplored among all but the most reactionary sections of opinion in Britain. In this tiny section there are such strange companions as Mr. Malcolm Muggeridge, Editor of *Punch,* who was once Deputy Editor of the Conservative *Daily Telegraph* (which today attacks Jawaharlal Nehru, the Indian Prime Minister, as an "imperialist" because he disputes the right of France and Portugal to continue in possession of Indian territory), and that veteran Tory die-hard, Lord Vansittart, who, like Mr. John Foster Dulles, regards attempts at negotiation with the Soviet Union and China as a sheer waste of time.

These gentlemen regard themselves first and foremost as realists, yet they remain hopelessly blind to the vast changes that have taken place in the world since the days of their youth when it was possible for the great European Powers to mould not only their own destinies but also the destiny of the world. Among these great changes which they stubbornly refuse to recognize is the emergence into freedom and independence of the densely populated nations of Asia and the inspiration that it has given to other peoples still struggling to break the chains of colonialism and imperialism.

The Geneva Conference revealed in an alarming way that those who stubbornly refuse to take into account the great redistribution that has taken place in the balance of power throughout the world are in charge of the American people, whereas in Britain they can exercise no greater influence than as columnists in Sunday newspapers or as editors of comic magazines.

While recognizing that the existence of a New Asia means the end of the old imperialist outlook on world affairs, the leaders of Britain have at the same time realized that the future of what is loosely known as the Western World, as distinct from the Communist World, depends on what Mr. Eden, in his report to the House of Commons on the Geneva negotiations on Wednesday, 23rd June, described as the "support" and "understanding" of the free and independent Asian nations.

Sir Winston Churchill and Mr. Eden, and indeed Mr. Attlee and even the heretic Mr. Bevan, believe that there is a way of opposing the threat of international Communism to Western interests which can retain for the West at least the "good-will" and "understanding" of India and other independent Asian nations and which may even, in the long run, align the great Asian nations alongside the West in a more positive fashion. The important difference between American policy and British policy, which the Geneva Conference has underlined, is that Britain is prepared to gamble on this over a long period, whereas the Americans, with childlike impatience, want their desires to be satisfied without delay.

Britain has been actively combating so-called Communism in various parts of Asia relentlessly and intensively ever since the end of the war. In Malaya, for example, the war against the "bandits" has been going on for six years, and still shows no signs of

coming to an end. In the annual report of the Malayan Federation for 1952, it was disclosed that 4,000 tons of bombs and two million rounds of ammunition were expended, and that nearly a quarter of a million men were kept under arms to deal with the "emergency." The police force costs more than ten times as much to run today as it cost just before hostilities began. There are more policemen in Malaya, with a population of seven millions, than in Britain itself, with a population of fifty millions.

Britain, through the exercise of world power over several centuries, has understood that those nations who want to call themselves "Great" have to pay a price, which is that of ceaseless military vigilance wherever their power extends throughout the world. Today there are 80,000 British troops in the Suez Canal base, one of the worst military outposts, from a soldier's point of view, that Britain continues to maintain. There are British troops spread throughout many parts of the world, from Germany to Korea, from Kenya to Malaya. So long as Britain has world interests, she accepts the need permanently to station soldiers and increasingly costly military equipment in such places to preserve those interests.

The Americans, who did not come to play the rôle of a world power until the end of the second world war, are historically and temperamentally unsuited for this rôle. Being a vast and almost self-sufficient continental nation, they are not accustomed to looking outward at the world, but inwards towards themselves. Since they have been thrust into the centre of a troubled world stage, their natural inclination is to grapple with the problems and difficulties which confront them, solve them in the shortest possible time with all the power and enthusiasm they can, and then get on with the real business of running America.

The great discoveries of science in the past quarter of a century and their application to industry foster the illusion that the problems that inevitably arise in international relations can be solved scientifically. Aldous Huxley put his finger on the weakness of this attitude when he wrote:—

> Because technology advances, we fancy that we are making corresponding progress all along the line, because we have considerable power over inanimate nature, we are convinced that we are the self-sufficient masters of our fate and captains of our souls, and because cleverness has given us technology and power, we believe, in spite of all the evidence to the contrary, that we have only to go on being yet cleverer in a yet more systematic way to achieve social order, international peace, and personal happiness

The greatest example of how this outlook is being given practical expression today is in the reverence with which Western statesmen regard their atom and hydrogen bombs. Take away these great perversions to which science has been put and we find there is not very much more at the core of dominant Western world policy than a lusty determination to preserve their privileged position in the world, which they built up so often at the expense of other peoples.

Not even the French people themselves are now prepared to believe that their sacrifices in blood and treasure in Indo-China over the past seven years were inspired by an overwhelming regard for peace, freedom and democracy. Yet, while there were the faintest prospects of maintaining French domination in Indo-China, the French people were brought to accept the sacrifices involved by appeals to their idealism. They were encouraged, morally and materially, by Britain and America, to "wage the good fight" which now, with defeat staring them in the face, a new French Government (that of M. Mendes-France) has pledged itself to bring to an end within a month.

The more one studies the great contrast between Western ideals and Western performance in regard to Asia, the less reason does there seem to be

for lending that "support" and "understanding" which Mr. Eden is out to secure. The colonial stables in Asia need to be cleaned out much more thoroughly than the owners have so far shown themselves prepared for before anything apart from our own freedom and independence is worth defending. Before military lines begin to be drawn on the map, there is much else that the West could do to show that it is seriously concerned to promote security and stability in this part of the world. It could, for example, recognize the simple fact of China's existence and bring to an end what Mr. Attlee has described as the "farce" of her exclusion from the United Nations, thus restraining such dangers to peace as obviously exist in Formosa and Seoul.

SUNDER KABADI

June 25, 1954

Prof. K. A. Nilakanta Sastri, Professor of Indology in the University of Mysore, reviewed orally on June 12th at the Indian Institute of Culture, Basavangudi, Bangalore, the illustrated first volume of *Studies in Proto-Indo-Mediterranean Culture* by the Rev. H. Heras, S.J. (Indian Historical Research Institute, Bombay. Rs. 175/-). Professor Sastri mentioned that Father Heras had attempted to "elucidate some of the most fascinating problems" raised by the excavations of the Indus Valley cities, Mohenjo-Daro, Harappa and Chanhu-Daro. In particular, this volume was concerned with the system of deciphering the inscriptions and examining the "historical foundations" of the first migrations of the Proto-Indians westwards to Mesopotamia and to Egypt.

Speaking of the contents of the work, the Professor said that the first of its five chapters dealt with the crucial claims to decipher the inscriptions, but, in his opinion, this had not been achieved. Father Heras did not follow any recognized method in deciphering the Indus Valley scripts by means of bilingual records, none being available, while his own method, explained by him in the Preface (pp. xf.), was not easy to understand. The second studied the affiliation between the Indus Valley and the Sumerian people; the third, dealing with migration, "tended to be abstruse" in the opinion of the Professor. The fourth, which studied the "Fish Legend," did not "justify this legend chronologically, as Leonard Woolley and his colleagues had done." The last chapter, concerned with the migration of the Dravidians to foreign lands, and the spread of Dravidian culture throughout the world, was the "crown piece," though, as yet, evidence could not be said to go beyond the fact that, even in those ancient times, the Dravidians occupied "that area which they occupy even today."

In general, Professor Nilakanta Sastri found the book "not consistent in itself." The entire thesis of Father Heras was based on 10 postulates explained in Chapter I (pp. 61 ff.); but many of the conclusions were "contained in the postulates themselves."

Professor Nilakanta Sastri said that most of the accredited authorities did not agree with the conclusions of Father Heras. Father Heras considered the Sumerian Inscriptions more advanced than those of the Indus Valley. This view was not accepted by Barton, a leading authority.

In spite of his disagreeing on many points, however, Prof. Nilakanta Sastri said that the book was the fruit of several years' labour and that there was no doubt of "the prodigious learning and indefatigable effort behind this monumental work," which should be read with the care it merited.

H. G. NARAHARI

ENDS AND SAYINGS

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

Sir Philip Morris, C.B.E., Vice-Chancellor of the University of Bristol, examines thoughtfully in the *Universities Quarterly* for May the problem of "The Higher Education of Scientists and Technologists." He defines the problem as how to

> bring up succeeding generations so that they have the knowledge without which they cannot meet the requirements of their times, and become heirs to accumulated experience in the choice of aims and objectives in life and work, and the methods and manner in which they will pursue them.

He rightly deplores the tendency to accord less social esteem to the products of technological education than to those of scientific training. His urging of the need "for much more tolerance and mutual respect based upon the relevance of the situation unhindered by traditional prejudice." This plea can be applied with a wider relevance by all sections of such a stratified society as that of India.

Technological education alone cannot give broad outlook, balanced judgment or æsthetic appreciation, to say nothing of developing the human sympathies and aspirations—all necessary to the whole man. And like citizen, like State. Other fields of study can indeed, as Sir Philip suggests, fructify the applied as well as the pure sciences.

He rightly recognizes physical accommodation and equipment for technological studies as but part of the problem, maintaining that

> the excessive segregation of specialities defeats its own ends, and there is wisdom as well as safety in our not departing too far and too abruptly from our traditional multi-purpose institutions. Too great a concentration upon a single line of thought or field of activity can easily result in a kind of sterility which can conveniently and most effectively be offset by circumstances and an environment which makes isolationism between different fields of work as near as makes no matter impossible.

Distinguished scholars of several free countries participated by means of recorded lectures in the symposium broadcast in the U.S.A. in honour of Columbia University's Bicentennial, for which the theme "Man's Right to Knowledge and the Free Use Thereof" had been chosen. Thirteen of these, on "Tradition and Change," have been published in book form under the general title of the symposium.

There are especially practical lessons for other countries in another address on this subject delivered by Sir Hartley Shawcross, P.C., at a Conference in New York sponsored by the University and several associations, to discuss lessons from abroad in the conflict between man's right to knowledge and the security of the community.

He reminded his hearers that freedom and toleration were only realizable as an aim if practised also as a means —an eminently Gandhian observation!

> in England, on the whole, the community accepts the fact that, if we claim freedom to propagate the ideas with which we agree, we must grant others freedom to advocate ideas which we detest.

His people were waging the cold war with the weapons of courage, truth, dignity and tolerance, he said. How many in the two power blocs could truthfully claim on behalf of their countries, as Sir Hartley did for England, freedom from hatred? Even during the war, those punished for offences under the special war-time regulations had been punished by the ordinary criminal courts, and *for what they had done, not for what they had*

thought. The right of *habeas corpus* had never been suspended.

And the post-war policy of meeting indirect Communist propaganda with informed and enlightened public opinion, and leaving espionage and sabotage to Government agencies' handling in accordance with the rules of law, had been effective. Communist Party strength was practically nil, without a single representative in the legislature or, he thought, even in local municipal bodies, and in all unions Communist influence had steadily declined. Communists were not debarred from University professorships for subjects unrelated to history or political economy. There had been careful inquiry into the suitability of those employed in Government posts involving security considerations, but there had not been "any kind of public investigation or purge directed to excluding Communists from political office or public position."

If the cold war was not to become a hot war, Sir Hartley truly said, some *modus vivendi* would have to be found with the Communist States. He called for "more international free trade in the commerce of ideas and knowledge," and pointed to the "illimitable possibilities if only we could pool our resources of knowledge and information in real good will."

An encouraging note was sounded at Denver (U.S.A.) on June 4th by Mrs. Theodore S. Chapman of Illinois, newly elected President of the General Federation of Women's Clubs, nearly half of the membership of which is in clubs in other countries. In her address she called for looking at the present with purpose and with confidence. "Instead of an atomic age, let us call our times the age of responsibility."

Especially important, in view of the trend to conformity in her country and in the world at large, was her calling on American women to "do battle against fear." "We must," she declared, "fight forces which make people afraid of freedom—afraid to think or speak freely or differently."

Women had to increase their personal moral resources and become more socially conscious. And who can doubt that the climate of thought would indeed change for the better if mothers, as she enjoined them to do, put fear out of their own hearts first and then made their homes secure so that the members of their families would "go out with confidence, courage and serenity"?

Mutual mistrust, spreading like an epidemic, holds a threat to the world more insidious but no less serious than any germ-spread plague. As the consciousness of its menace spreads, more and more individuals and countries are bound to appreciate the necessity for an attitude of confidence and friendliness for all.

The June 1954 issue of *Women's Welfare Journal* contains an instructive essay on "Is There a 'Harmless' Lie?" by Jeanne Dumas, Senior Lecturer in Psychology, M.S. University of Baroda. Basing her analysis on a recent study of mother-child relations, she comes to the conclusion that in any circumstances it is harmful for a mother to lie to her children. To the child, its mother is a symbol of the outside world and her reliability a part of the order of nature. To find her lying shakes its faith in the world and plagues its mind with an unwholesome sense of insecurity. A good deal of its excessive demonstration of affection is really an attempt on the child's part to keep hold of an unreliable support.

More broadly, a social order built upon distrust must cause unremitting tension, and hence illness, physical and psychological; and without general truthfulness general trust is impossible.

Why, then, do mothers acquire the habit of lying to their children? Possibly it is because they unconsciously reject the child, or possibly because they do not think of the child as a reasoning individual like themselves. Surely if they could realize the harm even one lie does to a child they would mend their ways.

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Bombay, September 1954 **Vol. XXV No. 9**

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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. XXV SEPTEMBER 1954 No. 9

"THUS HAVE I HEARD" —

The Will to live is a most tenacious power and manifests as the Lust for Living, then as the Love of Life, then as the Love of Life Immortal. The great Buddha said that Tanha, the unquenchable thirst to live, by the way of the senses, and by the way of the mind, was a curse; love for life created the fear of death. And the great teaching is given:—

Kill-love of life; but if thou slayest Tanha, let this not be for thirst of life eternal but to replace the fleeting by the everlasting.

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.

Man has debased the love of life into the lust for living; this is due more to false knowledge than to ignorance. Most men and women suffer from the lust for living. But there is a struggle; for while man is craving to satisfy the flesh the Native Soul, awake in the innermost recesses of his being, whispers, insists, when disregarded torments and when submerged afflicts the carnal nature. Evil and wickedness of sensuous life cause pain, decay, death.

The passage from the life of greed and lust and selfishness to some aspect of the True, the Good and the Beautiful is forced upon man by the God of Suffering, a servant of Yama, the God of Death and therefore of Renewal.

One major experience of the man who is passing from the life of selfishness and evil to the good life is the clear perception of his past errors and blunders. These, committed unconsciously and in ignorance, appear to him not as mistakes but as crimes and sins. So he repents. But he repents in ignorance, or, because he has only false knowledge, repents in a wrong manner; and so the lust for living takes, so to speak, its revenge on him. It tempts him to his fall. He does impulsively what he did not mean to do. This,

in its turn, activates his conscience, which sometimes assumes an exaggerated tone that confuses and torments the man. This is the stage of transition, and often it is a long one, lasting for years.

If ignorance and false knowledge create sin, ignorance of the *modus operandi* of the Law of Karma prolongs the period of Repentance that leads to permanent cure. The period is shortened by the blessed knowledge of Karma, which is just, and infallibly so, but which also is merciful, inasmuch as it shows us how to wipe out the evil effects of past misdemeanours and even of felonies.

This important theme is the basis of the remarkable new novel of Sholem Asch. The important psychological problem of sin and repentance is dealt with in *A Passage in the Night*. The Voice of Conscience neglected in the committing of blunders becomes exaggerated to the point of inducing morbidity and melancholia.

We would draw the reader's attention to this novel. Below we quote a few sentences to attract him to a self-examination: Is he, unconsciously to himself, gliding into the sphere of sin? Is he, aware of his past blunders, repenting in the wrong way? What is right repentance?

Says Sholem Asch:—

Like you, I had to start earning my living early, and like every one of us I encountered temptations and pitfalls. Well, I did certain things that I would certainly not do today. And yet, I don't let them tower up and overshadow my life.

Human beings like to torment themselves in order to appease their conscience. And Man's conscience has an enormous appetite; give it a finger, it will swallow a hand.

Certainly one must repent, and determine not to sin again; but one must repent and dismiss the matter.

With your concentration on your sin, you sin greatly against God.

A man must not speak evil even of himself.

Sholem Asch does not give final or complete answers. But his prescription will lead to that Soul-Discipline which the Sages of the Orient have always taught and teach today:—

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

Kill in thyself all memory of past experiences. Look not behind or thou art lost.

SHRAVAKA

SHRI VINOBA BHAVE AND THE BHOODAN YAJNA

THE MAN AND HIS MISSION

[**Shri Gurdial Mallik** deals here with Shri Vinoba Bhave, whose 59th birthday falls on the 11th of this month. Shri Vinoba, as he is called, is a most devoted and consistent follower of Gandhiji, whose non-violent moral and spiritual revolution he is carrying into new fields with the Bhoodan Yajna (sacrificial land-gift) Movement which he has introduced. This Movement has far-reaching implications and tremendous potentialities for good, based as it is on the conviction of universal human brotherhood and on faith in man. The advantage of voluntary sharing over divestment by violence or by statute needs no brief. Well for India, well for the world, if the forces released by the Bhoodan Movement in India, with its non-violent tradition, keep, as they spread elsewhere, within the peaceful channels marked out by Shri Vinoba.—ED.]

Today the name of Vinoba Bhave is a household word in India. He is also widely known abroad because he has initiated in India a peaceful all-round revolution with the help of Love—that most potent weapon in the spiritual armoury of Man. The weapon is, no doubt, as old as the hills, but its use in cutting the Gordian knot of some of the crucial socio-economic problems of modern community life is almost new; not quite new, inasmuch as Gandhiji had demonstrated its effectiveness in resolving the tensions of foreign rule and allied political issues. Vinoba is his spiritual heir. But what a long and laborious preparation of nearly 40 years he had to make before he could feel confident of proving the divinity and dynamics of love! His whole life, it appears, had been tending towards the consciousness and completion of this momentous mission.

Vinoba was born in Gagoden, a village in Colaba District in the State of Bombay, on the 11th of September, 1895, the eldest of four brothers. His grandfather, a Chitapavan Brahmin, was known for his independence of thought and action; he had invited "untouchables" to dinner and also had taken Muslim singers into the temple, when one flouting such taboos risked excommunication. His independence descended also to his son, Narhar Bhave, the father of Vinoba, whose real name was Vinayak, "Vinoba" being the pet name given him by Gandhiji when Vinayak was living in the Sabarmati Ashrama. Not satisfied with the orthodox way of education, the father went to college but gave it up for industry and business.

In 1907, Vinoba entered the high school in Baroda. Greatly influenced by the stories of the lives of

patriots like Shivaji and of saints like Ramdas, which he heard in his childhood, and by the songs of the saints he had heard his mother singing, he pledged himself at the age of 10 to lifelong celibacy. At that time began his unending study of scriptural literature, strenuous self-restraint and passionate pursuit of Truth. Sharing with others whatever he received came naturally to him; indelibly impressed on his growing mind was the basic principle of integrated existence: "He who gives is a god, he who hoards is a hobgoblin." At school he took up French at his father's instance, who desired to send him abroad later for higher studies. This enabled him to read, among other books, *Les Misérables* by Victor Hugo, a book after his own heart. He topped the list of students in his class every year up to the Matriculation examination, in which, however, he secured a mere "pass," as he had, as he grew up, begun to participate more and more in extra-curricular activities, especially of the intellectual kind. Afterwards he went to college.

At that time the politics of the bomb and the bayonet had an irresistible attraction for many students. Vinoba, however, resisted this and resolved to tread the path of those who seek, with singleness of purpose and undaunted determination, the Supreme Reality. So, in 1916, while on his way to Bombay to appear for the Intermediate examination, he went off to Banaras—the age-old centre of the Indian pattern of culture of the spirit. Here he studied Sanskrit and sought self-knowledge with unusual diligence and unflagging enthusiasm. Just then Gandhiji visited Banaras, having been invited to a function of the Hindu University. His speech there, urging upon the rich and ruling classes a life of simplicity and service, caused a country-wide stir. So Vinoba heard of him and before many days passed he obtained Gandhiji's permission to join the Sabarmati Ashrama.

While at the Ashrama, Vinoba, who had a very poor physique (he weighed only 98 pounds) impressed all by his astounding capacity for different kinds of manual work.

"How are you able to do all this?" Gandhiji once asked him.

"Through the strength of my desire to work, combined with unbending resolve," answered Vinoba.

His unswerving observance of the vows which every Ashramite had to take amazed Gandhiji. No wonder, then, that Vinoba has been able to master many languages, including English, French, Arabic and Persian; to acquire extraordinary proficiency in such domestic arts as cooking, spinning, corn-grinding and laundering, in dairy work and agriculture and even in stone-breaking and the work of a scavenger; and, finally, to study

intensively and extensively Hinduism, Islam, Christianity, Judaism, Jainism, Zoroastrianism, Sikhism, Taoism and Buddhism. He even wrote poetry during his stay at Banaras, but he "dedicated to the Ganges," as he put it, all those poems which pleased him, and offered to the fire-god those which he did not like. He has a number of books to his credit, but of all these he sets the highest store by the *Gita-pravachan*, his discourses in Hindi on the *Bhagavad-Gita*.

Vinoba scrupulously kept away from active politics, as he did from publicity. For humility is his greatest virtue as wisdom is his greatest wealth. When it was necessary to assert, in the spirit of an ideal Satyagrahi, his country's birthright to freedom as a vital principle of life, and to go to prison for doing so, he came out of his cloistered existence—in reality a beehive of constructive activities in the field of rural rehabilitation, in which he evinced the same urge for experimentation as in his spiritual life. For Gandhiji chose him in 1940 as the first of his co-workers to enter a moral protest against the dragging of India into the second world war —claimed to be waged in defence of Freedom—by the Government that had so long denied freedom to her.

Then in 1942 came the "Quit India" movement, which drew into its vortex, so strong was the current of Government repression, even constructive workers who had all along confined themselves to their respective projects and programmes. So once again Vinoba found himself in prison. It was at this time, however, that the realization came to him that, unless educated people like himself mingled with the labouring class, the latter could not labour with faith in themselves and with fervour for the well-being of the whole community.

On the 15th of August, 1947, India became free. But, before Gandhiji had time to consolidate the freedom that had come under his inspiration and leadership, he was shot down, on January 30th, 1948. Therefore, to carry on Gandhiji's herculean work for Hindu-Muslim unity, Vinoba once more came out of his seclusion and travelled in the affected areas, preaching the gospel of good-will and substantiating it by his own shining example. But hardly had the fire of communal fanaticism been put out when Communism raised its head in Telangana, in Hyderabad (Deccan), where proprietors of land and peasants had been terrorized, with consequent death, destruction and destitution. This set Vinoba thinking furiously about the problems of the tillers of the soil and he soon came to the conclusion that to the spinning-wheel, which supplies cloth, would have to be joined the plough, which furnishes food. He also came to another important conclusion, namely, that there should be only one political party in the country, because all the established

parties and those newly springing up alike sought the economic well-being of the sons of the soil, though they differed in their means to achieve this end.

Accordingly, in 1949, in his Ashrama at Paunar near Wardha in Madhya Pradesh he started an experiment in community living on a "labour-economy" basis, doing away with money as a medium of exchange, and also gave the formula for an integrated life: Cleanliness within and without, manual labour for meeting one's primary needs, peace through the religion and practice of neighbourliness and the spirit of self-consecration towards that end. The experiment being successful, he went in 1951 to Telangana from Wardha—a distance of over 300 miles—on foot, so that on the way he might meet the villagers and learn at first hand the nature and extent of their many problems. As he understood these and thought deeply about them, again and again the words of the ancient adage rang in his ears, "All land belongs to the Lord."

Vinoba sought the practical application of the adage, which is but a variation of the central truth of Indian religion and philosophy: the whole world is enveloped by God; therefore, enjoy whatever is given to thee in the spirit of a trustee without coveting anyone else's portion. The answer was vouchsafed to him at Pochampalli, where the landless "untouchables" appealed to him to get them some land on which to eke out a bare existence, whereupon one of the villagers donated, then and there, 100 acres for distribution among the landless. "Here is an effective answer to Communism," Vinoba seemed to say to himself. "More powerful than physical force is the fervour of fellow feeling." And he began to preach sharing in the spirit of love, which binds all to one another.

Vinoba's Land-gifts Movement is gradually making people cultivate a new attitude towards private property as well as possession, so that the present-day distinction between the have's and have-not's, which leads so often to exploitation and oppression in some form or other, may be reduced to the minimum. He does not aim at the abolition of property, as will be seen from the manner in which the land is donated and redistributed and has to be managed.

After donations of land—large and small—have been received Vinoba sets up a non-party, representative Board. The Board installs committees of a similar character district-wise. The title-deed is drafted and copies are printed. With these in hand the members of the committees go into the villages and the land is surveyed in the light of Government records. After ascertaining all the relevant facts, a meeting of the whole village is convened, where the landless vil-

lagers are also present. The villagers themselves recommend that these landless fellow villagers should be given land, whereupon the latter are given at the rate per family (not per joint family) of one acre of wet and five acres of dry land. This proportion, however, is varied in different States in order to make the unit sufficient to maintain the family. The receiver of the land-gift has to accept certain conditions: first, he shall not sell the land, nor shall he mortgage it; nor, after his death, will the land pass on to his family unless the latter undertake to till the land themselves. Otherwise the land will be passed on to a family who will agree to till it.

Actually, it is understood, no effective provision has yet been made for ensuring that each donee is securely launched as a landholder, with food to tide him over till the harvest and the necessary wherewithal for farming; but the ideal is that, in addition to the land, the needy peasant shall be given agricultural implements, a pair of bullocks, seed, etc., while a well or a tank is dug for irrigation purposes, with the help of money donated by those who have no land to give.

Thus began the "Land-gift-through-love" Movement, which during the last three years has been gathering strength with snowball rapidity. Over three million acres have been given to Vinoba. People have been seeing with their own eyes the wonderful working of the way of love and this has started a revolution in the life of the community. To the gifts of land are being added gifts of money by those who have no land to give, of intellectual and legal ability and assistance, and of free labour for the common good. The spirit of sharing is indeed aroused. And it now remains for the Government and non-official organizations to harness the enthusiasm and energy released under the impact of Vinoba's example, influence and inspiration. To miss doing so would be not only to let slip by a golden opportunity to create a non-violent society based on the twin axes of mutual service and sharing, a society all of whose members shall be for each and each for all, but also to be faithless to the call of the ages as well as of the times. It is a fact in history that such a call has always been given by those who have been clothed in the might of love and *ahimsa*—a Buddha, a Jesus, a Gandhi or a Vinoba.

GURDIAL MALLIK

ELIZABETH BARRETT BROWNING: THE MYSTIC

[Our esteemed contributor **Miss Dorothy Hewlett** is the biographer of Keats; the revised and enlarged edition published by Hurst and Blackett was reviewed in our issue of March 1950. Last year Cassell and Company published Miss Hewlett's excellent biography of Elizabeth Barrett Browning—a better mystic than a poet, though none can forget the charm of her verse. Miss Hewlett's *Elizabeth Barrett Browning* is a revealing volume which deserves high praise. This essay, written with sympathy and insight, brings out the mystical element in Mrs. Browning.—ED.]

"God's love is the true mystery.'—(Letter to John Kenyon, June 30, 1843)

The last years of the 18th century and the first 50 or so of the 19th saw a revival in emotional religion which might perhaps be paralleled with that of the 17th century; but with a difference. Evangelism and Tractarianism (also known as the Oxford Movement) gave us no Vaughans, no Donnes, no Herberts or Crashaws. This period produced, rather than the seer or the singer, great reformers and fighters for freedom, Elizabeth Fry, Wilberforce, Lord Shaftesbury.

There was, however, a voice which spoke the language of the 17th-century mystics. Although lacking the full expression of a poet of the first order, Elizabeth Barrett's vision, her spirituality, her choice of subjects, place her among those men of God. In a commerce-ridden age of invention, when railway trains broke the peace of the countryside and satanic mills darkened the North, she had a finger on the pulse of the age, battling in words for freedom against man's cruelty to man, always with an awareness of a larger existence, of the music of the spheres. Employing the image of a grounded ship, she prayed that God would float her.

> Till, in deep calms of space, my soul may right,
> Her nature, shoot large sail on lengthening cord,
> And rush exultant on the Infinite.

It was in her view the business of the poet to interpret the world, not only of nature, the "flower of spring," but also of human activity,

> By issue and symbol, by significance,
> And correspondence to that spirit-world,
> Outside the limits of our space and time.

This inexperienced though widely-read woman developed early a wide sweep of vision, a power to see in large and cosmic terms. She could sweep backwards and forwards through the ages, ride "the steeds of time," always with a high sense of God's purpose, of man's destiny. There was a consciousness, strongly personal, of the sin which marred the world and of its redemption in a Life which "came by Death."

There is in this earlier work an apocalyptic quality, a looking forward to the time when

> .. Eternity
> Shall straight unveil her awful countenance
> Unto the reeling worlds, and take the place
> Of seasons, years and ages

Earth will perish but the "saints redeemed" will be happy, secure in the love of Christ, their Saviour.

With this strong awareness of the mystery which is God's love, the most spiritually ambitious of her poems was perhaps inevitable. In "The Seraphim," a dramatic lyric written in young womanhood, the protagonists are two of God's highest angels commanded at the time of the Crucifixion to visit the riven earth. For a time, however, they linger by the Heavenly Throne. At last the two Seraphim, Ador the Strong and Zerah the Bright, follow that angelic host,

> The roar of whose descent has died,
> To a still sound, as thunder into rain,

to witness the Supreme Sacrifice.

The opening stanzas of "The Seraphim" are magnificent but, as always in the long poems of these earlier years, Elizabeth Barrett's voice falters towards the end. Perhaps in an age when womanhood was slighted, humiliated and lacking in experience, she felt too self-consciously "the sublime uses of poetry, and the solemn responsibilities of the poet."

That she was humbly aware of her limitation we know from the sonnet "The Soul's Expression":—

> With stammering lips and insufficient sound
> I strive and struggle to deliver right
> That music of my nature...

Perfect expression, she feels, of those

> ...octaves of a mystic depth and height
> Which step out grandly to the infinite

must destroy its human vehicle, the earthly poet :—

> ..as the thunder-roll
> Breaks its own cloud, my flesh would perish there,
> Before that dread apocalypse of soul

This high and mystic consciousness of an ideal might perhaps in itself hamper sustained expression: yet here Elizabeth Barrett was in good company. In the *Paradiso*, Dante, before the Virgin Mary, cries out that even if his power of speech equalled that of his ecstatic vision he could not dare to try to describe the smallest fragment of her radiant glory.

In 1844 Elizabeth again published an ambitious work, *A Drama of Exile*, written as an invalid in the "straightened space" of a darkened airless room "with peculiar reference to Eve's allotted grief...more expressible by a woman than a man." In this account of the Fall, Eve is no mere imperfect appendage to man, as in *Paradise Lost*, but a soul in her own right, one who in exile from Paradise can assert :—

> ...Noble work
> Shall hold me in the place of garden rest,
> And, in the place of Eden's lost delight,
> Worthy endurance of permitted pain,
> While on my longest patience there shall wait

Death's speechless angel, smiling in
the east
Whence cometh the cold wind...

These words have a twofold personal application. Elizabeth held strongly (expressing the view later in her verse novel *Aurora Leigh*) that it was both the duty and right of women to work in their own chosen vocation; and as she herself wrought poems in that airless Wimpole Street room she awaited patiently that Angel who should release her from pain and sorrow.

But when in 1846 release came it was in a more radiant form:—

...a mystic shape did move
Behind me, and drew me backward
by the hair;
And a voice said in mastery, while I
strove,
"Guess now who holds thee?"—
"Death," I said. But there
The silver answer rang, "Not Death,
but Love."

A human love, selfless and strong, had drawn her back to life.

During the 15 years of her married life, Mrs. Browning was to know the fulfilment of love, both in husband and in child, but her work still held its sacramental quality. Her Aurora Leigh is a poet, a poet with the avowed aim of her creator, to

...catch
Upon the burning lava of a song
The full-veined, heaving, double-
breasted Age.

A poet in Elizabeth's view should be no dweller in an ivory tower, no dreamer in a romantically coloured past, but an interpreter of contemporary life. That life, however, can be at its highest only an imperfect shadow of an ultimate perfection, and to the human mind that perfection can only be guessed at in the mystery of love, love coming to its richest expression in "First, God's love" and next the love of "wedded souls," a love

Which still presents that mystery's
counterpart,
Sweet shadow-rose upon the water
of life,
Of such a mystic substance, Sharon
gave
A name to! human, vital, fructuous
rose,
Whose calyx holds the multitude of
leaves,
Loves filial, loves fraternal,
neighbour-loves
And civic,—all fair petals, all good
scents,
All reddened, sweetened from one
central Heart!

In "love filial" Elizabeth had known bitter frustration; in "loves fraternal" sorrow in separation, misunderstanding and the loss of a sister; in "loves civic" much disappointment but great exaltation. Her ardent affection for and her strong interest in an adopted country was one of the main interests of her last years. With Italy, in its struggle for freedom against Austrian and Papal domination, Elizabeth worked and suffered. Identifying herself with it to an extent which affected her frail body, she used her pen, both for poetry and in eloquent private letters, on Italy's behalf. So dear to Elizabeth was the cause of Italian liberty that it is possible that the death of the great statesman Camillo Benso Cavour at a critical time

hastened her own end a few weeks later.

It is interesting to note here her account of one of her characteristic dreams: As she lay feverish and seriously ill, she dreamed that she followed "a mystic woman down a long suite of palatial rooms. She was in white, with a white mask, on her head the likeness of a crown. I knew she was Italy."

Although after her marriage her religion was less intense and was richer through a closer contact with men and affairs, it still permeated her whole life. It was inevitable too that she should be vitally interested in the new Spiritualistic manifestations; manifestations, starting in America in the 1850's, which were held by many persons of genuine piety to herald a new Revelation. While admitting that the "spirits" talked a good deal of nonsense, the séances, the table-rappings, the automatic writing interested Elizabeth, scientifically as a branch of new knowledge, and as a sign, a portent, of

> .. that new, near Day
> Which should be builded out of heaven, to God.

In this view she felt herself supported by Swedenborg, whose visionary works were cherished reading in the later days of her invalidism. Swedenborg, she wrote, gave evidence of "an increasing aptitude in the bodies and souls of men towards communication with the disembodied." One strong value of Spiritualism was, she considered, that it enabled one to accept again as actual fact those miracles challenged by advanced thought in a materialistic age. As evidence of God's love made plain in mystery, she thought Spiritualism could give spiritual food to a hungry flock that "looks up but is not fed, except with the chopped hay of the schools."

As the years went by, this woman, who in earlier days had yearned in her work to

> . step out grandly to the infinite
> From the dark edges of the sensual ground . ,

came to closer terms with humanity. Though remaining to the end "half angel and half bird," never losing the power of idealization, she enriched her experience—but not at the peril of her soul. As her small body grew frailer, the life in what Emily Tennyson called her "great spirit eyes" grew brighter, more intense. There was about her an aura of high spirituality. Thomas Trollope, remembering Elizabeth in his old age, said of her: "In mind and heart she was *white*—stainless." Robert Lytton, a close friend, a more imaginative man, wrote at her death: "A lovelier life never went back to God."

DOROTHY HEWLETT

WRITING AND YOGA

[This is a short introduction to a great and important subject. **Shri Indra Sen** is a follower of Sri Aurobindo and roughly outlines a theory based on his teacher's views. Other writers have made valuable contributions in explaining the subject, *e.g.*, John Galsworthy once wrote of the three planes of human consciousness—sub-normal, normal and supra-normal. The subject has its fascination and requires a basic knowledge of the human constitution.—ED.]

Writing is a creative activity and a most valuable talent and capacity. It is a joy in itself. It is self-expression and self-realization. It is also a powerful socializing force. But the inner dynamism of creative activity, its true motive force, is a mystery. What creativity is, what the urge for creation, what its source and sustaining power, its different levels and qualities, and allied questions stand unanswered. And, therefore, true and original writing is generally regarded as an unexplainable phenomenon, a gift of the gods to man, and if so a science of the creative process is not possible.

Modern depth psychology, however, has discovered what it calls the subconscious mind, and has ventured to enquire into the nature and character of inspiration and the faculty of creation and attempted some explanations of these secrets of human nature. The sum of its answers is that inspiration and creation are determined by the deep dynamisms of the individual's subconscious, which forces are often believed to be sexual in their essential nature. This is the most that modern psychology is able to offer. It does not provide a basis for distinguishing between the different qualities and levels of inspiration and creativity, nor does it give a plan of practical and educational discipline for the cultivation and development of these great faculties. If these higher activities of the human mind and spirit are really incapable of culture or educational handling, and if they are to remain wholly mysterious facts and rare phenomena, then the prospects for the progress of human culture are rather depressing. We must then renounce our aspirations to the heights of cultured life, the joys of creative living and the majority must accept mediocrity as their general fate.

This, however, cannot be true. Our consciousness and awareness from their very nature admit of indefinite growth and therefore it should be perfectly possible to know the creative process, as we do other activities that take place within us. Yoga is claimed to be a discipline to ensure this knowledge, an art of the growth of self-awareness which lights up the secret corners of one's personality and its different planes and dimensions, revealing the true nature of the process of creation.

Our normal personality, which

consists of our reactions and adjustments to the external world, physical and social, is essentially a thing of convention and habit. The normal attention of this personality is directed outward, it is *Bahirmukha*, and it seeks adjustments and conformity, competitiveness, distinctiveness and novelty. But creativity is not its *Dharma*, its quality and function. It is not capable of self-existence, it cannot act out of itself and therefore it cannot create.

Dr. C. G. Jung, a profound psychologist, while discussing the essential quality of personality in his work, *The Integration of the Personality*, says that man commonly lives by tradition. His habitual thought, feeling and action are quite adequate for the usual situations of life and they constitute, as it were, the line of least resistance for the flow of his life's energy. But when an unprecedented situation arises "personality' shows its true worth. It may be able to rise above tradition and habit and put forth a creative act. Personality has also, therefore, a unique "centre" above and behind our normal consciousness, which is usually determined by externalities. He endows this "centre" with the power to integrate the varied thoughts, feelings and volitions of our normal personality.

In Yoga philosophy this centre is the true spiritual selfhood of man, which is a fact to be experienced and the realization of which admits of a systematic cultivation. To discover this centre by experience, to live accordingly and exercise its faculties is to live really creatively. To view all life and existence from that centre is to experience them creatively. And, if one has the power of expression in words, he will be able to embody his experience in written or spoken speech.

Our usual normal personality is to this deeper centre of experience an outer instrument or mask, and the cultivation of this is no more than the improvement of the equipment necessary for the embodiment, conservation and expression of the creative experience. Our training in the use of a language is only an equipment for creative work. The outer personality and the inner conscious centre are parts of our integral Personality and even when we are primarily and largely identified with and limited to the outer part, the spiritual centre does continue to influence us more or less, directly or indirectly. Such influence has been recognized by poets and writers as inspiration. But most often it is an indeterminable factor and therefore not usually intentionally utilizable. If this truly creative factor could become better known and its working conditions better understood, it would be a great aid to the growth of creative writing.

The whole tradition of Yoga bears witness to the possibility of our being able to discover the inner consciousness or self, behind and above the environment-involved and

environment-dependent personality. In our own time this knowledge and the discipline which leads to it have received fresh verification and amplification by Sri Aurobindo. Sri Aurobindo maps out in great detail the varied parts of the integral human personality and gives in his books practical directions for the discovery and identification of these parts. And, since he was a poet and a writer too, he gives an assessment of these in respect of their creative powers.

Our normal personality has its physical, vital and mental aspects and the quality of a piece of writing may be marked by one or the other or a combined working of two or more of these. It bears the stamp of the source from which it proceeds If it proceeds from the inner conscious centre, which Sri Aurobindo calls the psychic being, it will possess a definite quality. There are also the parts and planes where the individual directly experiences his identity with the universal and the general, and such participation would involve a great widening of the ordinary narrow and divided outlook on life. There are also the ranges of consciousness which Sri Aurobindo calls the overhead planes; they open up successively fresh perspectives of more complete unity.

This is a bare indication of the possible, varied and wide ranges of experience which our personality carries hidden within itself, while we normally continue to live and exercise its most limited, divided and externally determined part. Evidently for true and creative writing these inner, richer and self-conscious planes of personality must be discovered and made dynamic in our lives. Sri Aurobindo has given us the testimony of his own experience:—

> As the Yoga increased, I read very little—for when all the ideas in the world come crowding from within or from above, there is not much need for gathering mental food from outside sources; at most a utility for keeping oneself informed of what is happening in the world,—but not as material for building up one's vision of the world and Truth and things. One becomes an independent mind in communion with the cosmic Thinker.

Evidently it is most important to discover the inner source of knowledge and learn to see things more deeply and fully. But how is this to be done? The way is indeed long and difficult and above all it demands great sincerity of purpose, for creativity is no small prize to be won. And yet the general advice of Sri Aurobindo is simple. It is just this. "Allow your consciousness to grow." The consciousness as such, by persistent and sincere aspiration, should grow in width, depth and height; the measure of comprehension and sympathy should become larger and greater. Increasing one's stock of ideas and words is not growth of consciousness. True growth, when it has really begun, brings us into contact with our creative nature. And while the process of growth is difficult, it is in itself a source of deepest joy.

INDRA SEN

SEE HERE, PRIVATE TOVAVITCH!

FROM ANY AMERICAN TO ANY RUSSIAN SOLDIER

[Our contributor, **William H. Roberts,** believes that a peaceful and amicable co-existence of the American and Communist blocs is possible. He presents here the outlook and conduct which would promote this, showing at the same time the futility of precipitating a "wasteland." He invites the Communist point of view. Mr. Roberts also dealt with the question of conflicting ideologies and permanent values in his article "Despotism, Democracy and Value Theory" appearing in the July 1946 issue of THE ARYAN PATH.—ED]

See here, Private Tovavitch!

People are getting worried about us. They're afraid we'll soon be tossing hydrogen bombs at each other. They've heard vague hints that there are even worse weapons than bombs—radio-active dust or gas, frightful new bacteria—operations that can change the climates of entire continents and other projects that the men who know don't talk about.

Maybe we *shall* have to fight. I don't know—not yet.

But let's talk first. If we have to fight, we shall each be a little better off because we talked it over first.

And there's a chance, at least, that we may be able to figure out a way to live together on this undersized planet. That would suit me fine.

I don't *want* to fight. I've fought through one big war and I don't like war.

My people have all we want in land, natural resources and opportunities for trade. The two great oceans make us as safe as any people can be in these days of long-range 'planes and guided missiles. We don't want one foot of your land or anyone else's.

I'm not *afraid* to fight. I fully expect we'd win. My country has always won its wars. Victory has become a habit with us. It feels like a law of nature. But I'm sure we'd be badly hurt. You've shown the world that you are a great fighter. I'm not forgetting that in the recent World War you killed more of the enemy than we did, and that to the very end you kept more German divisions occupied on your front than we faced on ours.

I don't want to get hurt. I don't want to hurt you. To myself I seem a friendly sort of fellow. I've been exceedingly lucky. My people have been extraordinarily prosperous. We like to have our neighbours prosperous, too. We've helped some of our neighbours rather generously

when times were hard for them. We'd be glad to see you and all your people happy and prosperous.

You don't believe that, I know. I can't blame you for doubting me. I'll have to admit that we've treated you pretty rudely in the past. I'd rather not talk about that.

If you can't believe me when I say I want to be friendly, figure it out this way. Suppose we fight. Suppose I win. What's in it for me? My buddies and I would have the job of policing all of Russia and Siberia, besides all of Europe. No, thanks! I haven't the slightest wish to spend my winters in Irkutsk or Vladivostok.

Figure this, too. We want to trade. If we flatten out more cities, destroy more seaports and rail lines and lay waste more fields—what's in it for us?

No, if ever I fight you, it will be because I'm afraid of you.

I'm going to talk plainly and bluntly. I haven't the faintest shadow of an idea that you will attack me this year or the next. I know you want peace now—even more than I do. You have lost more than 15 million of your population. Your great cities have been gutted, your fields laid waste, your great dams blown up, your railways and your factories destroyed. No, I'm sure you don't want war, not now.

But I *am* afraid of how you may look at the matter in 1960 or 1970. By that time your nation *may* be the most powerful in all the world. Your population will almost certainly be much larger than ours. Your resources are larger than ours already. Your industrial development was, perhaps, the greatest surprise of the Second World War. You occupy what has been called "the Heartland of Europe and Asia." It has been prophesied that whoever controlled that "Heartland" would dominate the whole continent. I really do not see what can stop you from building up one huge solid bloc of Communist nations from the Pacific Ocean to the Elbe.

What will you want then? ... Will you reach out to rule the entire world? Will you interfere in our affairs?

If you want to practise Communism in your own country, it's none of our business. If the other peoples of Europe and Asia really want to ally themselves with you, there is nothing I can do to prevent them. But I *can* do something to prevent their being forced or terrorized into joining you. As for ourselves, we don't like Communism. We don't want it in our country.

Probably, there will be a small minority of Communists among my own people for some years to come. The very existence of a great Communist nation or empire only a few flying hours away will encourage them. They'll probably call on you

for help. Will you let us deal with them in our own way? I notice what you have done in Poland, Latvia, Esthonia, Bulgaria, Roumania and Czechoslovakia.

Even if you scrupulously let *us* alone, can we be sure that we shall not clash in some other part of the world? Revolutions may develop in any part of the world. Can we believe that you would remain neutral? What reason have you given us, or can you give us, to let us believe that you would not grasp every opportunity anywhere in the world to set up puppet satellites?

Some of my people are so worried about all this that they think we ought to attack you now. Right now we could make such an attack into a Holy War. We could rally against you all the world that is not yet Communist. We could unite the forces of democracy, free enterprise and religion. You would find that a formidable coalition.

If we don't act now, our alarmists argue, you will soon catch up with us in your industrial development. You have already discovered for yourselves the secrets of atomic energy. You will crush or absorb one by one the peoples whom now we could have as our allies. Your propaganda may even weaken the fighting spirit of our own people. Ten years from now we may not be able to make our workers see anything holy about a war on Communism.

I've got to admit that you haven't much more reason to trust us than we have to trust you. You don't need to remind me that back in 1918 and the years that followed we backed Denikin, Wrangel, Kolchak and every adventurer we could discover or incite, and that since World War II we have ringed you about with air and naval bases that have not the slightest significance for any other nation in the world. We have shown a readiness to support any movement anywhere in the world, however reactionary, so long as it claimed to be fighting Communism. Note one exception to that, though. We have not done that in China. We have been wondering whether we did not make a mistake.

I realize I shall have to *prove* I mean to be friendly. I don't expect to do that in one year, or even in five. Give me 10 or 15 years and I believe I can.

I can understand why you want to be secure against such another frightful experience as the one you went through in the recent World War. I'll support you in any reasonable measures you want to take toward that end. I'll help you to rebuild your factories and your cities and to replant your fields. We will guarantee your ships, if you build or buy any, the freedom of the seas.

If we can keep the peace in this way for 10 years, each of us will learn something from the other. In

10 or 20 years from now neither Communism nor Democracy nor Free Enterprise will be just what it is today.

I am ready to gamble that as you feel more and more secure against attack from without or revolt from within, you will modify some of the features of your present order that seem to us most oppressive. On our side, we shall learn something too. I dare to hope that you will work out a more liberal and humane Communism, while we are working out a more socialized Democracy. I figure that the abrasives of practical experience and of learning by trial and error are sure to smooth off the rough edges of both systems. We shall thus converge from opposite directions upon some middle way of living and doing business together.

I can't define that middle way in any detail just now; but I am confident that there *is* a way that will enable us or our children to make full use of everything that is of real value in each system.

Let's begin by acknowledging that neither of us trusts the other but that we've got to do that or lay most of the world waste. Let's start by taking a chance in some small matter. Let's call that *an adventure or experiment in mutual trust*. If it works out well, we can go on to something more important. If either of us thinks that the other is trying to gain some unfair advantage, we can go right back to where we are now and take up again our suspicions and worries. To paraphrase your Communist Manifesto, you and I both have everything to gain —peace, prosperity, happiness. We have nothing to lose but hatred, fear, mutual hurt, devastation and anguish.

I had about given up hope for anything like that; but some of the things your new government has done have caused me to hope again.

I suppose we shall have to begin with Korea. There is an armistice now but what shall we do about that country?

You and I won't have much to say about that. Our departments of state will try to work that out, along with the departments of several other states. I'm only trying to tell you how it looks just now to a private like me.

To leave Korea divided as it is now would simply assure more conflicts in the years ahead. Somehow we've got to put Korea together again. Can we work out some plan by which, under a unified government, we could provide for:

(1) A general amnesty for all who have fought on either side.

(2) Full proportionate representation of *all* groups and the protection of all legitimate interests. Representatives of the United Nations

and of China should observe and advise on all important issues.

Perhaps the next step would be to hold a great conference, probably in some neutral country. There writers and scholars and other persons influential in shaping public opinion could debate the issues standing between us.

If the outcome of that should make it seem worth while for us to go on, then it might be a good thing to exchange commissions for the study of particular problems. At first the problems would have to be very specific and limited. As experience justified us in doing so, we could go on to study problems more comprehensive and delicate.

In the meantime, what about sending us some of your athletes and entertainers and accepting some of ours in exchange? A few years ago you did invite some of our chess players to visit you. Your masters of the game, I understand, won a rather sweeping victory. The tournament did not endanger your government I am sure, or your economic system. This year, or is it to be *next* year, I understand that a team of your chess masters will be visiting our country. That looks to me like a good beginning, even if it is a very small one. Can't we have more such exchanges?

Will you permit some of our scholars to lecture in some of your universities on the good features of our way of life, if we provide an equal opportunity for some of yours to tell us about the workings of the Communist system?

Will you publish in your great journals articles stating our point of view, if we do the same for you? I understand that some of our great magazines *have* tried to obtain such articles from some of your outstanding diplomats and political figures, but without success.

Will you permit our students to study in your universities, if we permit an equal number of your students to do so in ours?

Finally, will you permit tourists to visit your country, if we do the same for you?

We shall not do this all at once, I'm quite sure. That is too much to expect. But it is something toward which we both can work, isn't it?

Now it's your turn to talk. Don't be afraid of hurting my feelings. I'd much rather have you shoot words at me now than bullets or rocket bombs later.

I'm all for getting all our suspicions out on the table, where we can both look at them. Isn't there at least a chance that we shall be able to work out some really sensible way to deal with them?

Isn't it worth a try, anyway?

WILLIAM H. ROBERTS

NEW BOOKS AND OLD

THE PHILOSOPHIES OF INDIA*

The Ramakrishna Mission was founded for perpetuating the memory of Sri Ramakrishna. It has done stupendous service in the cause of spirituality in India and outside of it through its innumerable centres and publications on the Vedānta philosophy and allied subjects. The Ramakrishna Mission Institute of Culture was responsible for bringing to completion the Mission's project to publish *The Cultural Heritage of India* in three volumes, to commemorate the Birth Centenary of Sri Ramakrishna (1936). The edition was sold out within a few years but, owing to a continuing demand for it, it was decided to bring out a second enlarged edition in five volumes as specified below:

Vol. I — The Beginnings of Indian Culture (Prehistoric, Vedic and early Brāhmanical, Jain and Buddhist)
Vol. II — Itihāsas, Purāṇas, and Dharma and other Śāstras
Vol. III — The Philosophies
Vol. IV — The Religions
Vol. V — The Arts, Science and Literature

Each volume is designed to be complete in itself as to history and the critical treatment of the matter included, so as to make it a useful guide to the study of India's cultural history. This Vol. III contains expositions of the different systems and problems of Indian philosophy by 25 Indian scholars who are eminent specialists in their own fields. Professor Bhattacharyya has spared no pains in editing the rich and varied material in this volume, which is not merely an analytical history of Indian philosophy but also a successful attempt to bring to our notice the synthesis of deep philosophical analysis and lofty spiritual exercise.

The cultural heritage of India consists of civilization, culture, philosophy and art, to which three races, *viz.*, the Indus valley people, the Aryans and the Dravidians, have made distinct contributions. Surendranath Dasgupta in his learned Introduction makes a synthetic survey of this culture and rightly concludes that Indian philosophy aims at the realization in this life of the ideals set up by its thought.

The valuable contents of the volume are in five divisions, *viz.*, (1) The Philosophical Systems, (2) The Vedānta, (3) The Religious Philosophies, (4) The Problems of Philosophy and (5) The Philosophical Sciences. For want of space we cannot indicate in detail the contents of each article in the volume. In view of the labour devoted by each learned contributor to his article and the needs of the research students in the field of Indian philosophy we indicate below the topics of the articles in each division with their authors:—

Part I—

Rise of the Philosophical Schools (Dr. T. R. V. Murti); The Sāṁkhya (Prof M. Hiriyanna); Yoga Psychology (Dr Haridas Bhattacharyya); Nyāya-Vaiśeṣika (Dr Satkari Mookerjee); Navya-Nyāya (Dr. J. V. Bhattacharyya); Pūrva-Mīmāṁsā (MM Shri Pramathanath Tarkabhushan), Materialists, Sceptics and Agnostics (Dr. D R. Shastri).

Part II—

Brahma-Mīmāṁsā (MM. Shri Anantakrishna Sastri); Essentials of Vedānta (Shri V. Subrahmanya Iyer), Philosophy

* *The Cultural Heritage of India. Vol. III. : The Philosophies.* Edited by HARIDAS BHATTACHARYYA. (The Ramakrishna Mission Institute of Culture, Calcutta. XXI + 695 pp. 1953. Rs. 30/-)

of the Advaita (Shri K. A. Krishnaswami Iyer), The Philosophy of Śaṅkara (Prof. Surendranath Bhattacharya). The Advaita and Its Spiritual Significance (Prof. Krishnachandra Bhattacharyya), Post-Śankara Advaita (Prof Dinesh Chandra Bhattacharyya), Philosophy of the Bhāgavata (Swami Tyagisananda), The Viśiṣṭādvaita of Rāmānuja (Prof P. N Srinivasachari), Madhva's Brahma-Mīmāmsā (Prof H. N. Raghavendra har), The Nimbārka School of Vedānta (Dr Mrs Roma Chaudhuri), The School of Vallabha (Prof G H Bhatt), The Bhedābheda School of Vedānta (Prof P N Srinivasachari), The Acintya-Bhedābheda School (Principal Radha Govinda Nath).

Part III—

The Philosophy of Saivism (Prof. S. S Suryanarayana Sastri), The Path of Yoga in the *Gītā* (Principal D S Sarma), Philosophy of the Yogavāsiṣtha (Dr. B L. Atreya), Philosophy of the Tantras (Swami Pratyagatmananda), The Philosophy of Mysticism Dr Radhakamal Mukerjee), Philosophy in Popular Literature (Prof Atindranath Bose)

Part IV—

Religion of the Nyāya and Vaiśesika (MM. Dr. Ganganath Jha), Nature of the Soul (Prof A C. Mukerji), Nature of the Physical World (Dr. Umesh Mishra); Nature of Mind and Its Activities (Prof. P T. Raju), Extra-Sensory and Superconscious Experiences (Swami Akhilananda).

Part V—

Indian Theism (Swami Hiranmayananda); Indian Epistemology (Prof Dhirendra Mohan Datta), The Art of Philosophical Disputation (Prof Yogendranath Bagchi); Indian Psychology (Prof P T Raju), Types of Human Nature (Prof. Hari Mohan Bhattacharyya), Indian Ethics (Prof Haridas Bhattacharyya), Philosophy of Values (Prof M. Hiriyanna).

The articles do not exhaust all the aspects of the topics dealt with. They only give us some glimpses of them as will be seen from the contents of a few articles from each part of the volume, briefly indicated below:—

Prof. M. Hiriyanna gives us a masterly sketch of the Sāmkhya system, which pervades the Purānas and a large part of the *Mahābhārata*. It is not the aim of philosophy merely to discover truth but to lead one to realize it. The personal discipline offered briefly in the Sāṁkhya philosophy is more fully described in its twin system of Yoga by Patañjali. Dr. Haridas Bhattacharyya's scholarly and elaborate article on "Yoga Psychology" is a lucid presentation of a difficult subject. He thinks that the yoga system of psychology probably drew much from Buddhism.

Dr. Mrs. Roma Chaudhuri is the only lady contributor. She brings out the fact that unlike other commentators on the Brahmasūtra of Bādarāyana, Nimbārka merely expounds his own theories without attempting any refutation of others. Prof. P. N. Srinivasachari makes some brief critical remarks on the Bhedābheda School of Vedānta, according to which, he states, the Absolute manifests itself in the finite.

Prof. S. S. Suryanarayana Sastri, writing on Saivism, shows how it provides the basis for every shade of philosophic thought from idealistic monism to pluralistic realism, but insists on knowledge as the saviour. Dr. Radhakamal Mukerjee makes some illuminating remarks on mysticism: Metaphysics becomes the law of man's social living in India and is a definite force in human progress. Prof. A. C. Mukerji's article on the nature of the soul makes delightful reading. He shows that it is no exaggeration to say that

> the cultural history of India is the history of the influence the problem of the soul has exercised upon the diverse aspects of her complex civilization through the centuries.

Prof. Dhirendra Mohan Datta deals with Indian epistemology: Epistemology, or the theory of knowledge, has formed an essential part of Indian philosophy as true knowledge alone leads to reality and the overcoming of misery. Prof. Yogendranath Bagchi's article on philosophical disputation will interest even modern logicians. The result of *vāda* (debate) is the removal of doubt. The qualifications and duties of an umpire (*madhyastha*) and a president (*anuvidheya*) given by the ancient logicians are worthy of our consideration and admiration. Prof. M. Hiriyanna's article on philosophical

values is very thought-provoking. The pragmatic view of life taken by Indian philosophy has enabled it to give a foremost place to values. He writes that *Artha* and *Kāma* (wealth and pleasure) have economic and psychological values while *Dharma* (virtue) is a moral value, and *Mokṣa* (self-realization), the ultimate value, all this shows a way of progressive attainment. All Indian systems are optimistic, holding that *mokṣa* can assuredly be achieved.

In the foregoing we have tried to give a glimpse of the magic carpet of *The Philosophies* with its diverse colours and designs as woven by the co-operation of numerous Indian scholars. We feel confident that it will set many to thinking over the momentous problems and mysteries of life and may help to lift some from routine and drudgery.

It is a matter for pride and satisfaction that the Ramakrishna Mission Institute of Culture has set such a high standard for editing and publication as well as scholarship in this volume. We await with eagerness the remaining two volumes of the series, and feel sure that the five volumes, when completed, will also redound to the credit of the Government of India, which has contributed generously towards the cost of publication.

P. K. GODE

The Culture of South-East Asia: The Heritage of India. By REGINALD LE MAY. Foreword by the RT. HON. R. A. BUTLER. (George Allen and Unwin, Ltd., London. 220 pp. 2 maps and 216 illustrations. 1954 42*s*)

There are few subjects so fascinating as archæology unless it be the history of a civilization of a people. Together, the combination is irresistible. It is with a feeling of pleasurable anticipation, therefore, that one welcomes this first attempt to portray the ancient culture of South-East Asia. One is not disappointed.

Although the book is written for the average reader, every student of archæology will find it a useful reference work. Dr. le May's introduction, and the chapter following it, give a lucid synopsis of his main theme and it would be well to read these two chapters twice over. For they are the passport to the inner chambers where occasionally amid the Mon and Khmer figures and the bas-reliefs, one may be overwhelmed. As the author himself points out, a certain familiarity of the reader with Indian art and culture is presupposed What Dr. le May elaborates is the cultural influencing of these ancient lands of the South-East by India.

> India . . began to exercise a profound cultural influence on its neighbours to the eastward—Burma, Siam, Malaya, Cambodia, Java and Ceylon all falling beneath its sway . . almost entirely as a result of trading and peaceful penetration by missionaries and others and not by force of arms

The temples at Angkor and Borobudor; the innumerable statues in stone and bronze of the Buddha, found in many places in South-East Asia; the names of the old cities which are Sanskrit, thinly disguised—all these bear silent testimony. But their art was not merely imitative. What they learnt or what they borrowed, they transformed by the alchemy of their native genius into something distinctively their own.

A fascinating feature of the book is its illustrations, without which many of the author's comments would lose point. Two particularly striking and beautiful figures come to mind—a bronze head of the Buddha from Suk'ōt'a. (Fig. 188), and Fig 42, a stone head of the Buddha (Môn) — both portraying the serene beatitude which is the keynote of Eastern religious sculpture.

Dr. le May's claim that he has written the book for the general public, is modest. This is a book which the discriminating reader will be proud to own.

K. D. NAYAR

The United States and India and Pakistan. By W. NORMAN BROWN. (Geoffrey Cumberlege, Oxford University Press, Calcutta; printed in the U.S.A. xi+308 pp. 1953. $4.50)

It is a paradox of contemporary politics that America has been phenomenally generous in pouring out its dollars into other countries, including India and Pakistan, and yet day by day America is becoming more and more unpopular. *Prima facie* there is something unnatural in this attitude—a definite misunderstanding of America, and therefore a book was needed to show how and why the United States has to help India and Pakistan and aid both countries to iron out their differences.

Professor Brown has produced such a book. He is well qualified to perform this task of liaison officer, for he is familiar with India, he worked in an Indian college, speaks Hindi and has become Professor of Sanskrit in the University of Pennsylvania. He brings a very judicious mind to bear upon his subject. He has given an impartial account of the events which led to the partition of India and its aftermath. He claims to be a friend of both India and Pakistan, and he wants his fellow-countrymen in America to appreciate the difficulties of both these countries. The circumstances which made Gandhi an indirect and unwilling cause of the partition are neatly summarized on page 90:—

> Even more, though Gandhi abhorred Hindu-Muslim communalism and partition, he nevertheless contributed to them. He could not in his time become the political leader of the majority group in India, fortified by mass support, without being religious He could not be religious without being Hindu He could not be Hindu without being suspect to the Muslim community

Professor Brown is not unconscious of the harm that Katherine Mayo did by her book, *Mother India* He has also a sufficient sense of humour to be conscious that Indians are apt to look upon Americans as "good humoured over-age children with too much spending money."

In his treatment of Americans who have influenced India, and especially of President Roosevelt, Professor Brown does not do justice to one good American who has been for years an undoubted friend of India, Dr. Stanley Jones. A friend of Gandhiji, he left no stone unturned to place the case of India before his countrymen and especially their leaders. India should not be unmindful of such an American.

The author is painfully conscious of the fact that "neither the Indians and the Pakistanis nor the Americans seem to grasp the other's point of view." He has made a fine effort to supply this understanding and thereby rendered service to his own country as well as to India and Pakistan.

A. R. WADIA

Asoka for the Young. By ATULANANDA CHAKRABARTI. (The Good Books Company, Calcutta. Illustrated. 144 pp. 1953 Library edition: Rs 6/- Paper: Rs. 2/8)

Atulananda Chakrabarti had a commendable aim in view when he set himself the task of writing *Asoka for the Young.* In the Foreword, Dr. S. Radhakrishnan expresses the hope that this book will be widely circulated among school children and we fully concur with him.

Atulananda Chakrabarti realizes that it is necessary for the younger generation in India to be able to make a true assessment of her ancient culture and tradition in view of the changed values of today. Tradition, he rightly says, is not something we inherit automatically; on the contrary, we must work hard to be able to live up to our worthwhile traditions. Educationists in this country have of recent years been disturbed by the mental and moral disequilibrium so often manifested by students. Books of this type, that deal not only with history but have a strong spiritual background, should

help to provide that anchor without which the untended mind is apt to drift so dangerously.

Commencing with the advent of the Aryans into India, the author gives a brief survey of Vedic philosophy; then, turning to Buddha, he shows how the teachings of that great prophet influenced Asoka.

The setting chosen for the narrative is unusual. It is that of a present-day schoolroom where the kindly schoolmaster unfolds to his little flock these shining chapters of our ancient history.

This book deserves a wide sale, but we feel that its value would have been enhanced had the standard of English been higher. There are a good number of errors in English idiom and grammar in the book.

The volume is well bound and printed, and the numerous illustrations deserve a special mention, for they are as effective as they are attractive.

ROSHAN KOTHAWALA

Christianity in an Age of Science. By C. A. COULSON. (Geoffrey Cumberlege, Oxford University Press, London. 53 pp. 1953. 5*s*.) Received through the courtesy of the British Council.

This "little book" is composed of three lectures given by the author for the Riddell Memorial Lectures Series and is a significant contribution to the *rapprochement* taking place between science and religion.

The thesis is that there is no necessary conflict between science and religion, by which term is meant Christianity, as each represents only a different view of Reality. Professor Coulson illustrates this in the second lecture by "The Analogy of the Mountain," which, seen from different points of view, presents different aspects, but is one whole in itself. One wonders, however, if religion at its highest can be held to represent only one aspect of Reality. Like Plato's idea of the Good, religion must pervade, permeate and even absorb all things in itself. Religion at its best is the experience, realization and vision of God; and when this comes to a man, no particle of matter remains untouched by the glory of God.

Rightly understood, science has brought about an immense enrichment of religion. It has been even a "revelation" of Deity, and the author of this book implies as much. The so-called conflict between science and religion was largely a product of Christian history, and was due to a kind of "totalitarian" belief of orthodox Christianity.

It may be observed that the conflict between so-called Christianity and Science has been only theoretical and there has been actually the closest collaboration between them for all practical purposes. The so-called Christian nations and peoples have taken full advantage of scientific discoveries and even gloried in them as special products of "Christian civilization." It would not be just to throw all the responsibility for the production of the atom and the hydrogen bombs on the scientists. They could not have produced them but for the full encouragement and support of the so-called Christian nations.

MANILAL C. PAREKH

Sacred Books of the World: A Companion Source-Book to *Comparative Religion*. By A. C. BOUQUET. (Penguin Books, London. 343 pp. 1954. 3*s*. 6*d*.)

Dr. Bouquet is already well known for his earlier work, *Comparative Religion*, which also appeared in the Pelican Books series. This is a companion volume, an anthology with full commentary, which traces the development of mankind's profoundest expressions from the primitive chant through the sacred writings of the world's religions to the new Christianity of the present day. It is no easy task to compile an anthology of this kind in so small a volume from the vast literatures which confront, and frequently perplex, the student of religions, and Dr. Bouquet is to be congratulated on his discriminating and representative arrangement. All those who have read the earlier volume with pleasure and profit will wish to supplement and deepen their knowledge by reference to this new collection of extracts from the original sources.

The book is divided into four parts which tend to reflect the natural evolution from polytheism to monotheism. Firstly, the fragmentary utterances of ancient peoples and of primitive savages, the latter collected by field workers amongst the tribes themselves during modern times, are used to illustrate the elementary forms of worship. Then follow temple hymns, liturgies and passages relating to laws and morals. Thirdly, we enter the period of tremendous awakening which has recently been named the Axial Era, stretching from *c*. 800 B.C. to the close of the New Testament canon and embracing all the great religious teachers before Muhammad. The final part deals not only with Islam, but also provides examples from later Judaism, from the *Granth Sahib* of the Sikhs and from the most recent devotional literature.

I would call the reader's attention particularly to Dr. Bouquet's introduction. It will repay careful reading and serve to remove misapprehensions. His approach is scientific and objective; his observations on the translation, interpretation and transmission of a sacred message are brief but significant.

H. J. J. WINTER

The Mark By MAURICE NICOLL. (Vincent Stuart Publishers, Ltd., London. 219 pp. 1954. 21*s*.)

During his life Dr. Nicoll published several philosophical books under the influence of Gurdjieff. *The Mark*, a posthumous volume, was written after the pupil had to some extent emancipated himself from the master's ideas. He has, however, retained the Gurdjieff-Ouspensky method of interpreting the Bible as a code. At best this leads to taking a Blake-like view of Lot and his wife, the old story retold in terms of symbolic vision. At worst it leads to the theological humbug of substituting "sensual mind" wherever the words "shoes" or "feet" occur in the biblical text.

Dr. Nicoll's main thesis is sound, but it is one that would cause no Hindu the least surprise. He argues that the Greek word *meta-noia*, erroneously translated throughout the New Testament as "repentance," really means a transformation of mind which is far more than a temporary change of mental state. This is, of course, the *mano nasha* of Hinduism's ABC. Like so many of the ideas circulated by the Gurdjieff Group as "secret knowledge," this one could have been picked up in an Indian school, and is none the worse for that.

With the virtues of this Group's method, Dr. Nicoll has unfortunately perpetuated its defects. There is no doubt, to his mind, that the woman of Samaria is the soul, rather than the much-married woman from whom the Christ asked a drink. Her five husbands represent the five senses, and the man

she is now living with, who is not her husband, stands for her search for truth beyond the senses. There is no limit to the "esoteric" games one might play on this principle of word-substitution, but most people leave such speculations behind with adolescence.

Near the end of the book there is a strangely moving little chapter called "The New Will." A man without violence is teaching recruits who have come to a country of non-violence. The new will is not based on violence, or having your own way. The chapter ends disappointingly after one and a half pages: but for a moment it led us to hope that Dr. Nicoll had at last come to grips with the realities of human behaviour both inside and outside the Group. Was he putting forward a suggestion in a little parable of his own that might shake some of his disciples out of their complacency? Unfortunately, his daughter tells us in her Preface, "The New Will" was only a dream.

DENNIS GRAY STOLL

A Doctor's Case Book in the Light of the Bible. By PAUL JOURNIER; translated by EDWIN HUDSON. (Student Christian Movement Press, Ltd., London. 256 pp. 1954. 16*s*.)

This book written by a French doctor has been well translated. It sets out the theories of a Christian who is a doctor, a Christian who turns to the Bible for his every need, both as a man and a doctor, and who maintains that in the Bible will be found answers to all professional problems.

In proof of this he gives many examples from his case book. He holds certain definite theories, for example, that Science is a precious gift from God entrusted to us so that patients may be better helped; that sceptics endure threefold suffering; that the Bible contains not only the true meaning of life and death, but also of disease and healing; that physical, psychological and spiritual factors are closely interwoven in problems revealed by every illness and every accident; that afflictions bear wonderful fruits and that even death is a blessing.

The above and many more are debatable points and the book abounds in others. For instance, take the author's view on the psychological effects of confession. He maintains, and I do not think anyone will contradict him, that in Protestant countries doctors often become, in a true sense, confessors. On the other hand, he is of the opinion that to many Roman Catholics a doctor is an instrument whereby God brings the patient back to the Confessional.

Another statement which many will not accept is that the Bible makes no distinction between spiritual and temporal action, between supernatural and natural healing. "... thus the doctor collaborates with God through his remedies, his technique and the skill of his hands as well as through his intercession for his patients...."

The idea of material medicine having a spiritual foundation is one with which many will not agree, nor will they with the comfortable belief that the Bible contains the justification for all human ills.

Nevertheless the book is essentially readable and gives the reader "furiously to think," and he will also realize that Dr. Journier must be a kindly and sympathetic physician, strong in "the unshakable rock of the Christian life."

ALVA BENJAMIN, M.B., CH. M., F.F. Hom.

Journal of World History. Edited by LUCIEN FEBVRE. (Librairie des Méridiens, Paris. 243 pp. July 1953. Annual subscription $6)

This is a new quarterly edited by Prof. Lucien Febvre, Professor at the Collège de France, Paris, in which articles containing materials to be included under some form or another in the six volumes of the proposed *History of the Scientific and Cultural Development of Mankind* (Unesco) will be published. Reactions to and comments upon the views expressed in the *Journal* are welcome, for these will be useful in the preparation of the final volumes. Each of the six volumes will be placed under the editorship of one or two specialists.

All the editors have been invited by Professor Febvre to supply articles for successive issues of the *Journal*. The articles are to be in English or in French. Moreover each issue will contain summaries in German, Russian, Arabic and eventually in English, if the original is not in English.

The present issue contains interesting contributions: D. A. E. Garrod writes on "The Relations between South-West Asia and Europe in the Later Palæolithic Age." It is a rather inconclusive article but for its negative conclusion: that Western Asia made no direct contribution to the development of "blade culture" in Europe.

An article on Islamic history is G. Wiet's "Comparative Study of the Umayyad and 'Abbasid Empires." Lucien Musset writes on reciprocal influences between the Scandinavian world and Western Europe in the cultural fields during the Middle Ages. Both these articles as well as H. and P. Chaunu's article "Atlantic Economy, World Economy (1504–1650)" are in French. The latter is a very interesting essay on economic history. It raises problems of great importance in methodology. The authors have elected to study the traffic of the port of Sevilla with the Spanish colonies of South and Central America during the 16th and 17th centuries and have analysed very closely various trends and showed how these can be interpreted with the general economic history of the period.

B. Lewis's "The Impact of the French Revolution on Turkey" analyses the channels through which the ideas of the French Revolution were brought home to the Turks and what reaction they evoked.

In the section entitled "Documentation" the following four articles appear: "Linguistic Links of the Altaic Invaders of Northern China during the 4th and 5th centuries A.D." by L. Bazin. The problem of the ethnic and linguistic origin of those tribes is examined in detail; Proto-Mongols and Proto-Turks seem to have played the major parts. "Recent Literature on Overseas Missionary Movements from 1300 to 1800" by R. P. Beaver is a useful review of post-war publications on the subject, including all continents. "New Data on the History of General Councils" by H. Jedin throws new light on the old problem of the supremacy of the Pope over General Councils. In "The Emancipation of the Peasants after the Recent German Research Works" by W. Conze the conceptions of the results of the agrarian reforms in Germany and Central Europe, during the 17th, 18th and first half of the 19th centuries, have been deeply modified, especially in relation to the variations of population.

CLAUDE JOURNOT

The Greatness of Siva. By ARTHUR AVALON. (Ganesh and Co., Ltd, Madras. 24+71 pp. 1953. Rs. 3/-)

The Sanskrit *Stotra* literature of India abounds in pieces which, apart from their devotional value, are remarkable for their poetic beauty as well as their philosophic content. Such for example are the *Stotras* attributed to Kālidāsa and Śankarācārya. The work under review, too, takes high rank among hymns addressed to Śiva. Its actual authorship is unknown; but it is written in character, and the speaker is supposed to be Puspadanta, chief of the Gandharvas, as mentioned in the closing verses. The story is that Puspadanta, having lost his celestial powers as a result of having unwittingly offended Śiva, placated him by composing this *Stotra*, and regained his original status. This story occurs in the *Devi Bhāgavata Purāṇa* (ix. 2c).

This *Stotra*, which comprises only 35 stanzas, is a veritable compendium of Śaiva lore; and is characterized by unusual verbal felicity. The present publication gives the Sanskrit original with two commentaries, one by Jagannātha Cakravarti, and the other known as *Sārārthadipikā*, together with an English translation and elaborate notes by "Arthur Avalon" (Sir John Woodroffe).

Woodroffe did pioneer service to the Tantra literature of India by bringing out a series of texts and expositions. They are mostly out of print now. The publishers have laid readers under a debt of gratitude, therefore, by bringing out new editions of the more popular among them The present work is a third and revised edition and gives the second commentary for the first time.

K. GURU DUTT

Life, Faith and Prayer. By A. GRAHAM IKIN, with an Introductory Note by LESLIE D. WEATHERHEAD. (George Allen and Unwin, Ltd., London. 127 pp. 1954. 8*s.* 6*d.*); *The Practice of Prayer.* By ALBERT D. BELDEN. (Rockliff Publishing Corporation, London. 96 pp. 1954. 6*s.*)

Religion in its reflective aspect is not only the practice of silence but the practice of conversation as well. The shared truths become profounder. These two books are modest contributions to the conversation of religion, and in their modesty they say much that would be helpful to many people.

Miss Ikin's book will be of special use to the middle-aged. The author is a practising psychologist and realizes that middle age brings its own particular spiritual problems. She writes wisely about the problems of sighing for what might have been, of the job that no longer yields the interest it once did, of the frustration of what is so wrongly called "failure"; and she suggests the solution. It is a religious solution, it lies in giving up the last vestiges of self-love and practising communion and activity with the transcendent experience of human life. Her voice is gentle and truthful in the conversation. Never more so than when she speaks of prayer. "Prayer," she says, "is not an attempt to coerce or pester God into doing what *we* want but an attempt to align ourselves... to do what He wants." How much wisdom lies in those few words!

Dr. Belden's smaller book moves to the same conclusion. He uses homely illustrations to point the nature and the need of prayer; they do not offend; indeed they add to the strength and meaning of his own voice in the conversation.

Both books spring out of Christian experience, but it is used in such a manner that non-Christians would find themselves at home in it, and indeed might be helped by the contrasts and similarities that it will suggest to them.

E. G. LEE

Religious Trends in Modern China. By WING-TSIT CHAN. (Columbia University Press, New York; Geoffrey Cumberlege, Oxford University Press, London. xiii+327 pp. 1953. $4.25)

The title of the book, or perhaps the demand of the American public, required Wing-tsit Chan to write about more than one religion in modern China; thus there is the inclusion of not only Confucianism as a "religion," but also the so-called "religion of the intellectual." It is well known that the popular concept, of there being "three religions" in China, is misleading and inaccurate. As the author himself points out.—

> To the Chinese, the word *chiao* connotes three separate ideas education, culture and religion When the word ..is used for Confucianism, it means culture and moral education and almost never has the sense of religion. (p. 140)

It is therefore a little odd to find quoted in many parts of the book the philosophical writings of Prof. Fung Yu-lan and some others.

The most important part of this book is certainly the two chapters on Buddhist movements and Buddhist thought. They are brilliantly executed and cogently argued. It is a rare feat to present so abstruse a system of thought as, for instance, the Wei-shih (Buddhist epistemology) School with such clarity. There are, however, a few points which seem to require further elucidation. In interpreting the Rev. T'ai-hsu's theory of the nature of *dharmas*, Mr. Chan fails to explain how "illusion" is passed on to "function," and T'ai-hsu's statement:—

> From the point of view of reality, there is illusion Hence the mind rises and disappears. From the point of view of illusion, there is reality Hence the mind is Thusness,

is interpreted by Mr. Chan as meaning: "There is only one mind. As reality it remains Thusness, and as function, it rises and appears." But the text quoted states "disappears," not "appears"!

Nor does he explain how "all *dharmas* obey the same laws and possess the same nature, and are therefore One." He merely contents himself with the eulogy offered by T'ai-hsu's followers that the abbot "synthesizes" not only *dharma*-nature and *dharma*-character, but also the Wei-shih and the Hwa-yen Schools. This assertion is just as crude as T'ai-hsu's own half-cooked theory. It should be noted here that the Chinese term *fa-hsiang* signifies *dharma*-manifestation rather than *dharma*-character. When manifestation is misunderstood as "character," it gives rise to the confusion in T'ai-hsu's theory, and consequently in Chan's interpretation, that "Idealism and Dharma-Character" are not to be distinguished. And the deduction therefrom that: "The difference between nature and character is relative" (p. 123) is inevitably wrong, for the difference is not between nature and "character," but between nature and its *manifestation*, and is therefore not relative, but essential—a difference upon which are based some of the most important postulates of the Wei-shih School.

It seems a pity that such a highly serious and academic work should suffer from a touch of current journalism, especially in the concluding chapter where the assertion is made that "the new government insists on the freedom of anti-religion along with the freedom of religion," (p. 261) without the slightest shred of evidence or reference to any source. Can't the reader be left free from mendacious propaganda, at any rate in the field of purely intellectual speculation?

WU SHIH-CHANG

THE INDIAN INSTITUTE OF CULTURE

[An excellent case is made out for the value of the Western Classical tradition by **Mr. T. W Melluish,** Honorary Secretary of the Classical Association of the United Kingdom, in the following condensation of his paper on the subject which he kindly made available, through the London Branch of the Indian Institute of Culture, for discussion at the parent Institute in Basavangudi, Bangalore

The discussion meeting was held at the Institute on June 24th, under the chairmanship of Shri K. Sampathgiri Rao, Professor of English in the National College, who held two factors largely responsible for the decline in popularity of the Sanskrit colleges. They were the meagre economic rewards of Sanskrit scholarship and the widespread wish to avoid hard work. The disciplinary value of Sanskrit, however, was considerable, and if any influence had been pre-eminent in uniting India it was that of the *Ramayana* and the *Mahabharata*. Their value had never been greater than today.

We publish here, following Mr. Melluish's contribution, the views which the Institute had invited from four Indian educationists and which were read in full at the meeting, though some condensation was necessary to meet our space limitations. These essays are by **Prof. G. C. Bannerjee** of the University of Bombay, **Dr. K. R. Srinivasa Iyengar** of the Andhra University, Waltair, and **Prof. K. Anantharamiah** and **Samskrita Visharada Shri S. Ramachandra Rao,** both of the Central College, Bangalore. They have a special relevance to education in India, where, as in England, enthusiasts for scientific and technological education seem to regard the Classics as dispensable.—ED.]

I

THE VALUE OF THE CLASSICAL TRADITION

The value of which I talk is a value to the West, where the ideas inherent in the Classical tradition were cradled and found a home by adoption. The tradition in fact is essentially a Western tradition. That other nations and races may find much in this tradition to attract them will admit of no denial. Westerners no less can select much from the religions and philosophies of the East of inestimable worth. Nevertheless, it is to the (mainly) European genius that the Classical tradition is suited, since it is on the whole the taste of successive generations of Westerners that has ensured the survival of that corpus of literature which bulks so large in the Western Classical tradition.

The greatness of the great men of the past is that their words and deeds have, by virtue of their truth, their beauty or their goodness, awakened a responsive echo in the human heart. Such words and deeds have been stored up in the treasury of the memory of mankind; and, since the contemplation of the beautiful and the good is an exercise of the noblest faculties, it has been reasoned from the time of Plato that the education of the young should largely comprise the legacy of antiquity. Now there were two periods of the past history of Europe, namely the 4th and 5th centuries B.C. and the 1st century B.C. and A.D., when two peoples of an extraordinarily lofty artistic and intellectual development, namely the Greeks and the Romans, produced a number of great thinkers, writers, artists and statesmen, the fruit of whose genius has won the ungrudging admiration of many generations of posterity. It was their good fortune to see in miniature and with a greater clarity than is possible for us many problems which come to us now befogged and obscured by a thousand subsequent but irrelevant issues.

There never was a time when it was more important to point out to the heirs of a new age the worth of its hereditary culture. The most important factor of the 20th century is its internationalism, but we must not blink the fact that no culture that is proper and peculiar to one community can be

disseminated indefinitely, and painstakingly fused with other cultures, without losing some of its inward strength and its outward appeal. The weakening of those ties which bind us intimately to our own peculiar culture to which we are most naturally suited may be a loss to outweigh any gain that internationalism may give. A sorry paradox, indeed, we may present—a world never so linked—a world never so adrift. Unless modern civilization is to lose its savour wholly, a dead level of uniformity must not be allowed to blanket sturdy idiosyncrasies.

Generalizations can be misleading and treacherous, but the peculiar contribution of the West to civilization contains certain broad characteristics to which the teaching of the Classics is particularly appropriate. I suppose the quality of Western culture which stands out foremost is its humanism. Such a belief starts from Man at the centre of his universe. The criterion of all that is most worth while will be found in the soul of man. This placing of man at the centre of culture is a lesson that the Greeks put in the very forefront of their thought. The age-long strife between the State and the individual, a moral lesson so beautifully and affectingly told in the *Antigone* of Sophocles is but a single example of the value of the Classics in illuminating this one theme of humanism in the culture of the Western world. The scientist in his laboratory investigating the reaction of matter to matter is but an imperfect being until he has first learnt the far more important lesson of the reaction of man to man; nay, worse, he may be a positive danger if his cleverness outstrips his morals. Such indeed is the cloud which hangs threateningly over the present-day world.

Others, however, will see the fine flowering of the civilization of the West in the development and growth of its social and political institutions. The ideal of democracy in the first place was based on a profound belief in the worth of the individual. The Greek world gives us a clear picture of a small community wrestling with the basic ideas of democratic government after going through the successive stages of monarchy, aristocracy, tyranny and sometimes oligarchy. Here is indeed a magnificent nursery for the Parliamentarians and for the voters of the future. Yet our modern educators are more anxious to turn out producers than voters.

The history of Rome is the history of a remarkably tenacious people, with a genius for government that has hardly been surpassed. In bestowing upon their subjects an unparalleled period of peace, they quite incidentally created a system of law that has served as a model to succeeding generations unto this day. Above all the Romans excelled in the social virtues. It was an admiration for this system which, through what has been called the "grand old fortifying curriculum," gave stability to the outlook of those who shared its lessons. *Nous avons changé tout çela.*

Again it may be urged that the culture of the West owes much to its insistence on Reason as its guiding principle. Plato and Aristotle most of all men had Reason enthroned. If the lack of discipline and authority in modern education has grown with the outmoding of all those virtues implicit in the writings of the ancients, the dethronement of reason in favour of some dubious asset labelled "emotional experience" is one of the worst disservices rendered to this country. The classic virtues of restraint and moderation are those whose inculcation through the medium of the Classics has stood the Western world in better stead. Flabby sentiment is a poor substitute for hard thinking, and it is sentiment that is the worst enemy of modern education. Yet there are critics who would oust the Classics on the score of irrelevance.

I believe the need for a Classical

education today is greater than ever to counteract the evil effects of a growing materialism of outlook. Yet I would be no party, even if it were possible, to banishing science from our schools. The ancients themselves would have been puzzled at any dichotomy between science and the arts. In fact the insatiable curiosity of the Greeks which sent them roaming in their speculations all over the universe gave an impetus to Natural Science.

All works of Art, be they products of the pen, the chisel, or the brush, have at least this in common, that they represent a compromise between the spirit and form. The inspiration of the Greeks and Romans was channelled and directed upon certain lines prescribed by tradition, religion, public approval, usage, or even certain fixed principles emanating from the sober and considered judgment of the artist himself. I doubt whether the ancients considered such limitations of form barriers to their self-expression. An artist by virtue of his *métier* must feel some responsibility to his public and it is essentially by their form that the public is able to understand and appreciate the products of the artistic genius. This is not to say that the form of art or literature is not subject to change and development. Greek drama originated in a choral ode and emerged as a comedy of manners, gradually disposing of its chorus as it proceeded. Yet it always maintained a healthy respect for form It is here that modern art and literature have gone most astray. In consequence there is a rift between modern art and the modern world. Yet how recent a development this is! The literary tradition of the West has been built upon the development of the Classical forms. A Milton could infuse the English spirit into an epic on Classical lines. A Burns could invest with Scottish fire a lyric of a Catullan cast. Keats could frame the romantic song of a nightingale within the structure of a Greek Ode. This blending of the Romantic spirit with the Classical form provided for the æsthetic appreciation of the peoples of the West something that was familiar and represented a degree of balance between the old and the new that gave interest without staleness. Under the new dispensation art and poetry know no form or laws and avow themselves uninterested in popular approval; and this to my mind argues a measure of culpable irresponsibility. I cannot but believe that an education which through the Classics and their modern reflections laid greater emphasis on the value of form in art and literature would do much to recreate once more the link between art and literature and the people.

Of the beauty of ancient literature and art and the vision of greatness which it gives, of the people that are perishing today because they have no vision, I will not speak, that value of the Classics is evident.

I do not claim that the traditional culture of the West has a monopoly of some of the virtues which I have claimed for it. My object in pointing out the characteristics of the Classical tradition is to draw attention to the fact that we are foolishly abandoning the very best of our culture. In so far as the situation has any message for the nations of the East, it should serve as an awful example. A number of educational suicides in this country are desperately anxious to reveal their independence of the mother tree by sawing off the branch on which they are sitting.

We are told that in order to keep up the standard of living more technicians are needed. Hence the boys are to be pushed into technical education. For economic reasons we must have scientists—very well, teach the boys science. There is no discussion as to whether science in itself makes a very good educational medium. The narrowest of vocational training is advocated, if thereby the country may achieve parity with its commercial competitors. The shabby banner that

we flaunt before our sparkling-eyed youth is inscribed with the soul-stirring device, "More Comforts for the Workers." As long, however, as education is made ancillary to economic needs, a social theory, a political dogma, or indeed anything but the individual moral and intellectual needs of the boys themselves, we may expect a continuance of the already noteworthy decline in morals and intellect. Let those who would seek to imitate the West at its worst take solemn warning.

At least it can hardly be maintained that those who take up the study of the humanities do so for any other than strictly educational reasons. They have, in a word, little "career" value. The danger on the other hand, of the mass production of scientists is that of a sudden increase in a materialist education, to the inevitable detriment of the spiritual element.

Learning as a function of the mind is but imperfectly understood, and the fatally facile image of the mind as a receptacle of given cubic capacity has taken so strong a hold on the public imagination that it is doubtful if anybody will ever be able to disabuse the great British public of the notion. That learning is rather a slow cultivation of habits of thought, of the active exercise of intellectual powers along tracks with which the mind becomes ever increasingly familiar, that, in short, learning is a kind of discipline, is imperfectly appreciated almost everywhere.

Now the particular virtue of a training in the Classics is that the processes involved in acquiring and learning to use highly inflected languages—and in particular languages related to our own—create an attitude of mind towards the written and spoken word which is of the highest value. The kind of English which abounds in loose abstractions and woolly vagueness, with references left inexact and ambiguities unresolved, is only too typical of modern thought. Verbal precision, which is badly needed today, a proper training in the Classics can give. But in education we have always to reckon with the psychologists. These could never bring themselves to approve a course of studies that is either hallowed by tradition or even faintly redolent of hard work. They have therefore announced that any skill which a student of the Classics acquires in the course of his studies is not and cannot be transferred to any other department of studies. If a psychologist says to me that a boy is not better for his Latin in writing English I will pit against his theory 25 years of practice and reinforced observation to the contrary.

One can hardly overestimate the importance to all men of keeping the well of speech pure and undefiled. This century has seen a great debasement of the uses to which speech can be put. It is significant that Hitler banned the teaching of the Classics, for it needed no great linguistic subtlety to see through his verbal fallacies.

If I have gained an adherent to thinking that the Art, History, Thought and Literature of the Greeks and Romans are *per se* worth studying, and the languages for their educative value are worth studying, I shall not have wasted my time.

T. W. MELLUISH

II

THE CLASSICS IN INDIA TODAY

"We Europeans are the children of Hellas," says H. A. L. Fisher in the preface to his History of Europe. Can it be affirmed with equal truth that we Indians are the descendants of one cultural "parent"? Hardly; more than one civilization has gone to the making of our cultural heritage; and, while the Hindus look back upon the thought and literature of Sanskrit, the Muslims are nourished on the best of Persian and Arabic. This is not for a moment to deny that there is a common culture, evolved during the centuries in which Hindu and Muslim have lived together; it is merely to recognize that our common culture is a river in which many streams mingle, although they have their separate sources. Nevertheless, it is not only possible, it is necessary, to talk of the relevance of the study of the Classics. For, whether we know our Classical languages and their literatures or not, we are brought up on the beliefs that sustained our ancestors; we imbibe their values and attitudes unconsciously, almost with the very air we breathe. In a hundred different ways, the idioms and the metaphors of our everyday speech reveal our debt to our Classics. We are indeed the children of our particular Hellas.

If we would be wise, we should know our spiritual forefathers, their language, their literature, their values, their attitude to life. Ours is an age of transition, in which fanatics are busy planning and perpetrating linguistic purges and pogroms; the old wine of ideas is being violently poured into new word-bottles of monstrous shape and size. And the Classics are invoked to give sanctity to these operations. One must therefore know the Classics, whether one wishes to applaud these efforts, or to oppose them, or merely to understand their significance.

But we must not approach them in the narrow spirit of the sectarian or the fanatic. Among the outstanding qualities of a Classic, according to T. S. Eliot, are maturity and a certain catholicity which makes for a universal appeal. Our chief endeavour must be to imbibe these qualities from our Classics. If we are Hindus, let us attempt to imbibe the cosmic tolerance of the Upanishads instead of going about attempting to preserve or foster the superstitions and practices that have encrusted the purity of the original belief until it can hardly be seen.

Above all, the study of the Classics is a great reminder to us of the continuity of History and the value of Tradition. It reminds us that men were pre-eminent in thought, in their sensitiveness to moral values, in their search for the ideal way of life, long before the scientific inventions and the development of the scientific techniques on which we pride ourselves so much. It makes us think again of the meaning of the word Progress. It makes us ask ourselves, "Are we really better than our ancestors, and, if so, wherein?" It makes us wonder whether, in the things that really matter, our ancestors were not our superiors. No one will deny that this is a very good thing, for it is the beginning of a revaluation of accepted values, of a search for the true values.

Finally, the awareness of tradition which a study of the Classics and their influence enhances, in turn leads to a realization of the essential folly of all attempts to make a break with the past in the effort to rebuild "this sorry Scheme of Things entire" nearer to our heart's desire. In the last analysis, the thing is impossible. Even the revolutionary builds on the experience of the past; or else he would have to discover and invent all human knowledge before he could take a single step forward. This does not mean that no

change is possible, or that nothing should be destroyed. Destruction is implicit even in the process of growth, and, as Carlyle has pointed out, the Old Clothes of ideas and institutions must be replaced by New Clothes. But this is done not suddenly or violently, but constantly, gradually. And it is the wise man's part to keep alive and active this dynamism inherent in society and social institutions.

The study of the Classics, then, helps us to become clear-sighted, mature, wise; it teaches us to conserve rather than destroy; it induces us to seek out afresh the universal values of life.

G. C. BANNERJEE

III

THE VALUE OF THE CLASSICAL TRADITION

In his excellent paper on "The Value of the Classical Tradition Today," Mr. Melluish has made good use of one of the allegories of G. K. Chesterton. Let us not destroy altogether the feeble but steady light of the Classics in our anxiety to have immediately the benefit of the fierce glare of a "modern" education! It was Chesterton too who remarked that a "dead" language like Latin is really an eternal undying language, while a seemingly "living" language is also a visibly dying language! It is a brilliant paradox and, like all paradoxes, it contains a grain of truth. People who object to Greek and Latin in the West, and to Sanskrit in India, maintain that these are "dead" languages, and hence that to waste time on them—when time in our atomic age is so precious!—is suicidal. The average Indian political mentality argues that the mother-tongue or the regional language is all-important; the 'national" language, Hindi, is important, too; English, in view of its international vogue, may also be studied: but Sanskrit? Why waste time on this "dead" language, this incomprehensible literature that has no obvious contemporaneous relevance?

The attack against Classical education is delivered (at any rate in India) at different levels—but there is no doubt regarding the cumulative effect. Firstly there is the view, widely held today in influential quarters, that, as between humanistic and scientific studies, the latter are "dynamic," while the former are stagnant. We occasionally witness the spectacle of a Vice-Chancellor publicly boasting that in *his* university the main if not the sole emphasis is laid on scientific and technological studies. Following this singular trend, our secular democracy has constituted a regular university at Roorkee out of a mere Engineering College.

To the lay mind (and it is the lay mind that controls the universities in India) there is something immediately exciting about science and technology. There are the laboratories, the strange new techniques, the unpronounceable new names, foreign experts come along, and add to the excitement and the fascination. Techniques are important, no doubt, but not without reference to their human worth! Modern governments, terribly afraid of the possibility of another war, are driven to pamper the scientists, not wisely but only too well: to pamper as well as—when there is a suspicion of leakage somewhere—to persecute the scientists. Like the gnats drawn inevitably to the flame, like the flame that must, as the law of its being, lure the gnats, scientists and governments feel fated to come together and—this is the lurking fear in their hearts—perhaps they will one day turn themselves and the world into a vast mutual suicide club. Once grant that science and technology are "dynamic,"

urgently "utilitarian," and demonstrably "progressive," and it follows that the more of science and technology, the better; and the conclusion is that all other modes of intellectual training should be frowned upon. Humanistic studies, then, are a mere luxury, and ought to have no place in our education or indeed in our national life.

Secondly, even when humanistic studies are "suffered," as it were, it is usually made clear that Sanskrit is really of no use even as a luxury. There are universities in India that have Chairs in a variety of scientific and pseudo-scientific subjects, but none in Sanskrit. There are State Governments that make it impossible for pupils to study Sanskrit—it is argued that the mother-tongue or the "national" language would suffer if Sanskrit gained a permanent foothold in the school curriculum. It is not realized that for a boy or girl whose mother-tongue is Tamil, the additional knowledge of Tamil gained in school by the study of a few modern texts is negligible whereas the same time, devoted to a language like Sanskrit, might well lay the foundations of a Classical education. The mother-tongue, being the mother-tongue, is easily and naturally acquired and mastered, and popular journals like *Kalki, Ananda Vikatan, Kalaimagal* and *Dinamani Kadir*, which have an enormous vogue in the Tamil country, give children as well as adults education in the living language and its living traditions. The position is about the same in the other linguistic areas. What is objectionable is the artificial subordination of Sanskrit to the mother-tongue, as if without such State regulation Tamil children would not study their own language! All legislation should be permissive, not coercive—for a democratic society is almost by definition a "permissive society." Our educational reformers have by no means vitalized studies in the modern languages, but Sanskrit is being steadily elbowed out of school and college.

Thirdly, the Sanskrit question is being repeatedly mixed up with the "communal" question and even the racial question—a malady peculiar to South India. Sanskrit is supposed to be the Brahmins' language—the weapon which had helped them to consolidate their position as a "privileged" caste. Not only is Sanskrit the language of the Brahmins: it is also the Aryan language *par excellence*, an importation from the North, the symbol of the Aryan invasion of Dravida Nadu! Down with Sanskrit, then!

Thus the threefold attack against Sanskrit comes from the "dynamic" scientists and technologists, from the champions of the mother-tongue and the "national" language, and, finally, from the communal enthusiasts for Dravidasthan. No wonder Sanskrit studies are in a very bad way today. Although named as the Brahmins' language, it is more often the Brahmins who completely surrender to the blandishments of a "dynamic," "progressive," "modernist" and nakedly materialistic education. Mr. Melluish has vividly described the situation in England consequent on the shift in emphasis in education. The malady is the same in India—only it is far more advanced. On the other hand, the need for a close link with our Classical tradition is even greater in India than in Britain and the West.

To the superficial outsider India is no nation at all—only a geographical area. About a dozen major languages are spoken, and there are strong local loyalties. It is usual to speak of the distinctive "culture" of the Tamils, the Andhras, the Kannadigas, the Maharashtrians, the Bengalees, the Oriyas, the Assamese. Where does Bharat come in, then? Where are the roots of Indian civilization and culture that, in our desire for unity, we may clutch at or cling to? The West broke into factions and nations and sub-nations because neither the common Greco-Latin tradition nor Christianity proved in the long run a sufficiently cementing

force. In India the bond of unity has long been the Classical tradition—in literature, in philosophy, in the arts. Emphasize the regional languages as we may, it should be done without detriment to the common source of all our national activities, the inspiration behind all our constructive endeavours. To lose this inspiration is verily to lose all.

There is another consideration also. For nearly 150 years English occupied a dominant place in our curricula. English for us became the hard intellectual core and radiating cultural centre of our studies. The intellectual world of India such as it was, whether eclectic or imitative, was *one* world from Kashmir to the Cape. Today conflicting counsels fill the air. English will now vacate the place it formerly occupied, leaving a vacuum that cannot be filled adequately or immediately by Hindi or any other modern Indian language. Our "living" languages, however vigorous in their play of life within certain circumscribed limits, are as yet unequal to the demands that are now likely to be made on them. Under these circumstances, Sanskrit alone can give us that background of strength, opulence, certainty and exactitude which we desperately need today. We are at present distracted by the blaze of violent opinion and controversy, and we accordingly hanker after unity and certainty. But, situated as we are, when we do not know what to do with English or how to do without it, a return to and a reaffirmation of our own Classical tradition offers us the sole means of overcoming the confusion and cultural disintegration that threaten us today.

It is not suggested that all school-children should be made to go through a stiff training in Sanskrit, but it is certainly necessary that they should at least have some knowledge, at first or second hand, of our Classical heritage. It also means that our educational system should be a permissive one in the best sense of the term, so that we may have in all our schools and collegiate institutions some teachers and pupils who may resolutely devote themselves to a study of Sanskrit, or engage themselves in research and bring about a general diffusion of the ideas which are enshrined in our great Classics. Although the outlook is bleak and unpromising, there are not wanting clear signs that may well be the harbingers of a new Classical Renaissance in our country. One example must suffice here. Rajaji (Shri C. Rajagopalachari), the fighter and patriot, the Odysseus of the Congress, the Nestor of the ruling party, has tempered his life and politics with the Classics of India—the *Upanishads*, the *Gita*, the *Mahabharata*, the *Ramayana*—and his popular commentaries on these imperishable testaments of the Indian genius help the masses in Tamil Nad to forge afresh their links with the national tradition. In his own life, in the purity of his prose style in Tamil no less than in English, in the steady wisdom of his sentiments and parables and public pronouncements, in the unhurried, unambiguous movements of his political action and in his unfaltering and clear sense of direction we have an ocular proof of what the Classical tradition can do for us today in India. So long as our climate can produce sages like Shri C. Rajagopalachari, we need not wholly despair of our future.

K. R. SRINIVASA IYENGAR

IV

INDIA AND THE GRECO-ROMAN TRADITION

Mr. Melluish's monograph is concerned with the value of the Classical tradition in the field of creative effort —literature, art and philosophy—and, secondly, in the field of education. In the introductory part of his paper he says that the Classical tradition is suited mainly to the European genius; and that the taste of the Westerners has ensured the survival of Classical literature. These two statements are not supported by historical facts.

There was a gap of five or six centuries in the Classical tradition of Europe. Europe reeled back to barbarism after the fall of the Western Roman Empire in the fifth century. It was the Muslims who preserved the Classical literature, science and philosophy, and handed back the torch of learning to Europe in the 12th and 13th centuries. During this long interregnum even the clergy were ignorant.

It is, moreover, important to bear in mind that European civilization is a blend of the Christian and Classical traditions. Christianity, like the other great religions, is a product of Asia; and an Asian people can easily enter into the spirit of Christianity, which contains certain elements that perplex the Western mind. Secondly, the Classical tradition of Europe is far from being alien to us. The ancient Greeks and Romans were the cousins of the ancient Iranians and the Indian Aryans. All these Aryan peoples had common social customs and religious beliefs. The very gods they worshipped had a family likeness.

Moreover, there has been in the past a certain cultural contact between India and Greece. Soon after the invasion of Alexander, Indian sculpture and architecture were markedly influenced by Greek art—the traditional images of Buddha, for example. On the other hand, the Greek philosophers and mathematicians of Alexandria were profoundly influenced by Buddhist and Hindu thinkers. These historical facts reveal our close kinship with the ancient Greeks and Romans; and the Classical tradition of Europe has a deep significance for us.

We have to preserve our own national excellence and, at the same time, cultivate an international outlook. Mr. Melluish thinks that present-day internationalism is a menace to the strength and vitality of one's own national culture. But internationalism proper is antagonistic to the provincial, not the truly national. Mr. Melluish rightly says that the strength of the modern world will lie in diversity within unity. We have to study the Greek and Latin works at least in translation, in order to take our proper place in the comity of nations.

The educational system in India 120 years ago was very defective. There were very few educated men; and they knew only the Sanskrit and Persian literatures. This historical fact is not adequately realized by those who hold that the introduction of English as a medium of instruction was a mistake. Macaulay's arguments in favour of English as a language of culture and also as a language of international communication are stronger today than they were then. Any possible resuscitation of literature, art, philosophy and science in India today is bound up with our adherence to our own tradition, Sanskrit and Persian, and to the European tradition through the medium of English.

But a generation after Macaulay's death T. H. Huxley complained that in England too much importance was attached to Latin, and the growing sciences were neglected. His plea has had its effect. The pursuit of science appeals to the utilitarian spirit of the

age. Most men have developed a delusive notion that the sciences alone are worth pursuing, and that the humanities have no value. The sciences were neglected a hundred years ago; but now the pendulum has swung to the other extreme. Ordinary men, greedy for quick profit, think only of the career value of a course of studies, and fail to realize that we should pursue knowledge for its own sake and that knowledge forms a man's mind and character. Today the world is full of indiscipline, dishonesty and the spirit of strife. Mr. Melluish rightly traces these grave social evils to our neglect of the humanities. It has been well said that ancient civilizations were destroyed by barbarians from without, and that modern civilization is likely to be destroyed by the barbarians within.

The happiness of every individual, the survival and prosperity of every nation, will ultimately depend on a sound system of education. If poverty, disease and crime are to be eliminated, if world peace is to be ensured, and if democracy is to survive, the voters and the leaders of the people have to be educated on proper lines. Planned education has, no doubt, its dangers. We are familiar with the types of "conditioned" minds produced by the educational systems of the mediæval church, and of the Fascist and Communist States. The education imparted to the young should be such as to promote the democratic virtues of freedom and fellow feeling, the spirit of enquiry and the pursuit of truth.

An exclusive education in science leaves many faculties of the mind unexercised The humanities alone impart a knowledge of men and their ways, enlarge our sympathies and educate our conscience and our sense of beauty and of goodness. Some great scientists, such as T. H. Huxley, Einstein, Eddington and Jeans, have been steeped in the spirit of the humanities, while they excel in the scientific field. But an ordinary student of science, outside his own special field, is the most unscientific of all creatures. The much vaunted impersonal outlook of a scientist does not serve him when he comes to deal with complicated human affairs; he is in some cases a helpless victim of passion and prejudice, because his sense of justice has not been educated Filling administrative posts with men who have received but a superficial training in science involves a twofold waste, of material resources and of human talent.

Mr. Melluish has rendered a real service by his indignant exposure of the specious theories of the modern pseudo-psychologists. The study of a language is an incomparable training of the capacity to think clearly and logically. Mr. Melluish contends that even the practice of translating a passage from an inflected language like Greek or Latin (or Sanskrit) into an analytical language like English, and *vice versa*, provides a valuable mental discipline and brings a clearer apprehension of the written and spoken word.

Along with a debased language due to neglect of the Classical tradition, we have now a kind of art which exhibits no sense of form and which is quite unintelligible to the general public. Mr. Melluish sounds a note of warning: "Let our reeling folly serve as an awful example to the East never to cut themselves off from their own culture."

In a modern short story a mother says that Latin may be all right for Jack, who has to pass his entrance examination; but she wonders what good Latin could do Evelyn.

The tutor replies that Evelyn, like all children, is new to our civilization; she has to enter it and Latin is one of the subjects in her entrance examination also; no one can grasp modern life without some knowledge of its Greco-Roman origins.

Scholars have pointed out that the moderns owe to the ancient Greeks their humanism, their sense of the dignity of the individual, their respect for

the authority of reason; and that they owe to the Romans much of their law code, many of their social and political institutions and their sense of discipline and orderliness. Therefore Indians should read, at least in translations, the masterpieces of the Greek dramatists, historians and philosophers and the Latin poets. These works feed and strengthen the spirit of man. They will give us a correct sense of values. The Classical writers will inspire us with an unquenchable thirst for the good, the true and the beautiful. They will give a new direction to modern science and will enable us to make a beneficent use of the Titanic power that scientific knowledge brings us, because our growth in wisdom and character will be equal to our knowledge. Then the desolate "waste land" of the spirit will receive the water of life; and the splendid vision of a nobler and happier humanity, conjured up by Shelley, will be realized:—

> The world's great age begins anew,
> The golden years return.

K. ANANTHARAMIAH

V

THE VALUE OF THE CLASSICAL TRADITION

The paper by Mr. T. W. Melluish is an excellent one and most timely, at a moment when Classical traditions are being set at nought and Classical studies are derided. It is well to draw the attention of India and other Eastern countries to the noble qualities found in Western Classical studies. For humanism, reason, the system of law and the social virtues and harmony between spirit and form, as also between technology and the humanities, are necessities as much to the East as to the modern West. So, though the paper is primarily intended for the West, it has a great value for us in India and the East. It is true that the Eastern countries were very great in the past and had their own traditions; but today, owing to historical reasons, they are compelled to shape their society very much on the pattern of the West. It is particularly so in two important fields, namely, Education and Government.

The educational system in India is in a fluidic state and unless steps are taken quickly to give it the right direction, chaos may result. In this subcontinent, different languages are spoken and the people belonging to the various parts of the country naturally insist on learning the language prevailing in their region—sometimes to the exclusion of others. This may ultimately lead to complete diversity. The problem therefore arises as to how to establish unity between the various peoples of India. Here it is that we must take a lesson from Mr. Melluish. He has pointed out, though in a different context, the great unifying quality of the Classics; and we here in India must think of introducing the study of the Indian Classics, and that perhaps compulsorily, into our own educational system in order to achieve unity in the linguistic and national fields.

Now that English, which all along did this work of unification, is not very much in favour, Indian Classical studies alone can save us from educational disaster. Again, in the literary field we are running riot. The insistence on "novelty" of which Mr. Melluish complains has wrought havoc here also. If we want to come back to ourselves, we must understand the fundamentals of true literature. These again can be had only from a study of Indian Classics. For it is only these that tell us that what constitutes great literature is not an attempt at mere novelty but

the able delineation of a *Rasa* (sentiment) in any work of literature or art. Again, we also are in the grip of loose thinking and given to ambiguous speaking, as are the moderns in the West. Precision in thought and expression could be gained by a study of ancient Indian logic and grammar. A certain story narrated to the writer by his preceptor in Classical studies was of a learned Swamiji belonging to a neighbouring district who used to draw the attention of anybody who spoke to him incoherently to the necessity of studying at least a line from any of the commentaries written by Sri Jayathirtha, the great Indian Vedantin philosopher

Two other important benefits from Indian Classical tradition deserve consideration here. The first is the habit of memorizing which was insisted upon in ancient India. The entire Indian "Sutra Literature" came into existence to facilitate committing to memory a branch of knowledge. The sorry plight of the modern who finds it hard to write or speak two sentences without the aid of a printed book should compel us to ponder what we have to do to cultivate our memory. Our ancient pandits who were "walking encyclopædias" should be regarded as our ideals for the removal of this defect.

Secondly, for keeping our "well of speech" pure, the Indian Classical tradition hands down to us two methods: those of *Akanksha Krama* (the method of expectancy) in the interpretation of a given sentence and of the *Viseshana Viseshyabhava* order (the qualifier-qualified relationship) in associating properly the words of a sentence. These methods will help us to achieve the "verbal precision" which Mr. Melluish says the modern West also lacks.

Above all, one great danger which is threatening Western education is common to our land also. It is the emphasis laid upon the study of sciences and technology to the exclusion of humanistic studies; and the advocacy of the narrowest of vocational training. This is bound to disturb the balanced attitude of men and society, a balance which is absolutely necessary for the full development of the personality as well as of society Here we must learn a lesson both from the Western Classical tradition and the Indian For both traditions definitely inform us that for true progress the study of philosophy and poetry is as important as the study of the sciences. In short, if man is not to succumb to the threat of the atom bomb, he must attempt fervently to establish harmony between the sciences and the humanities.

Some of these salient features of the Indian Classical tradition are mentioned here to show that our present-day ills may get cured by our adhering to that tradition.

At this stage, the suggestion may be made that, just as India and the East have a good deal to learn from ancient Greece and Rome, similarly modern Europe may have something to learn from a study of the ancient Indian Classics. The Indian Classics have a few fundamental principles to offer to all humanity. The insistence upon the rule of *Dharma* or Righteousness in all spheres of human activity is a great contribution of ancient India. This is the theme of the Vedas, of the great Indian Epics and of the Law-texts of the Indians. This principle of *Dharma* allows a modern society to form any kind of government provided such a government runs its machinery on the basis of *Dharma*. Then again, Indians talk of the concepts of *Rasa* and *Dhvani* as those which alone should rule in true literature and the fine arts. A greater virtue of the Indian Classics is to draw the attention of man towards the existence of a higher power governing the universe. This leads man to realize his limitations and to curb the conceit which otherwise will grip him. It also enables him to cultivate humility, which alone will make him a useful member of society.

Considering these fundamental virtues, would it not be wise for the modern educationists of the East and the West to encourage the study of the Classics of both regions in their educational systems? Thus, it may be possible for the young man of the Western schools and colleges to study the Western Classics with a dash of the Eastern. Similarly, Eastern students may be introduced to one or two great works of Greece or Rome. This internationalization of Classical studies may lead to a better order of human society.

Mr. Melluish is rightly convinced of the utility of Classical studies but, in arguing for their encouragement, here and there he seems rather harsh towards the moderns who think of eschewing the Classics. For example, he is impatient with the psychologists and is not prepared to grant to psychology the status of a science. The present writer is at one with Mr. Melluish in advocating Classical studies, but he would suggest that talking about the modern educationists averse to the Classics in such a manner, however much they may deserve it, is only to invite trouble in addition to risking the loss of one's own object. After all, there may be a grain of truth in the theory of "emotional experience" put forward by the moderns, etc. The correct approach seems to be to meet the moderns' objections to the introduction of the Classics in a different manner. If the moderns argue—as a few in India are doing—that a study of the Classics curbs the development of the creative abilities of an artist, let us say that too many books of the past need not be studied. If they argue enthusiastically for the importance of "emotional experience," they may be told that "reason" is at least as important as "emotion," which it is unwise to emphasize. Such a compromising attitude would seem more likely to bring about the desired end.

This very small point apart, the stimulating essay of Mr. Melluish is responsible for provoking in us many thoughts. May his efforts to convince the people of his country to accept the utility of Classical studies be crowned with success!

S. RAMACHANDRA RAO

REPORT FOR 1953

Most of our readers know that THE ARYAN PATH is the organ of the Indian Institute of Culture. The objects of international understanding of all cultural traditions and of education of the public that THE ARYAN PATH serves through the written word, the Institute promotes through lectures, discussions, publications, musical programmes, exhibitions, etc.

The Institute's Report for 1953 has been out several weeks. It contains a remarkable digest of cultural activities, under the Institute's own auspices, in India and in the world at large.

Readers interested in the Report or in the Institute should write to the Corresponding Secretary, Indian Institute of Culture, 6 North Public Square Road, Basavangudi, Bangalore, or to the London Branch of the Institute at 62 Queen's Gardens, Lancaster Gate, W. 2.

THE INDIAN INSTITUTE OF CULTURE

WORLD PEACE DAY

On August 5th, the eve of the dropping of the atom bomb on Hiroshima, the Indian Institute of Culture, Basavangudi, Bangalore, celebrated World Peace Day with a Special Meeting under the chairmanship of the Mayor of Bangalore, Shri H. S. Seetha Ram.

Addresses were given by Prof. S. A Asirvatham and Mr Gordon Muirhead and messages for the occasion received from the Mayors of the two Japanese cities that had passed through the horrors of atomic bombing were read.

Mr. Shinzo Hamai, Mayor of the city of Hiroshima, had written:—

Dear Friends in India

It is with distinct pleasure that I send you a message from Hiroshima in celebration of the World Peace Day, August 6, 1954

May I first send you on behalf of the citizens of Hiroshima our very cordial greetings and our expression of high admiration for the fine leadership the Indian people are so conspicuously demonstrating to the world at present in defense of the valuable cause of world peace.

As we observe the ninth Peace Day here, our concern for the ever-developing destructive powers of the nuclear energy is very deep indeed, for the recent American hydrogen bomb tests in the Bikini atolls, in spite of the considerable span of space and water that intervene between our country and the test site, have nevertheless had very real and alarming effects all over Japan.

Since we believe that these signs of evils of the atomic energy abused, apparently of small account in the face of more seemingly important events of the world, really portend an inconceivably huge catastrophe which it is now no exaggeration to say might eventually destroy mankind in its totality, we are concentrating our best efforts to make our urgent appeal listened to by all the world's principal policy-makers to have the hydrogen bomb as well as all other forms of nuclear weapons effectively banned and outlawed. We are encouraged to know of similar movements being carried on in many other parts of the world and it is our hope that mankind will be wise enough to take the right decision before it is too late

My very best wishes go to your commendable gathering on this Peace Day which I regard as a staunch bulwark against the impending threat to humanity May it be a real success, contributing in a substantial measure to the establishment of a worthy peace among all nations of the world

The message of Mr. Tsutomu Tagawa, Mayor of Nagasaki, read as follows:—

With the coming round of the ninth anniversary of the atomic raid on Nagasaki the pathetic memory of the dire calamity they suffered nine years ago is refreshed in the hearts of Nagasakians

As you are all aware, the people of Nagasaki have been striving for the establishment of a world peace. If they are successful, with the co-operation of the Indian people and all other peoples of the world who earnestly desire an end to war, the precious lives of so many tens of thousands of their fellow-citizens will not have been sacrificed in vain.

I am delighted to know that, in full accord with the citizens of Nagasaki who aspire after a solid world peace, your Indian Institute of Culture has been making every effort for the attainment of this great end

Mr. Alfred W. Parker of Oakland, California, who, as Executive Secretary of an *ad hoc* International Committee, did good work in promoting the wider observance of the anniversary of the bombing of Hiroshima as World Peace Day, had also sent a message for the occasion, urging a brotherhood for peace and the practical application of the Golden Rule. "The eternal law of love," he said, had been taught throughout the centuries and was embodied in the ethical teaching of the world religions, adding :—

If all adherents of religion would start to apply the teaching of their masters and prophets in their daily human relations, in science and techniques, in education, in economy and foreign policy, all the turmoil of war, suppression and exploitation would cease

This note was echoed by both speakers. Professor Asirvatham said that restoring religion and ethics to their legitimate place would end the mutual

distrust between nations which was a major threat to peace. The other threats were colonialism and racial discrimination, and hostility between ideologies, which had to be ended For this, tolerance and peaceful co-existence were the cure. Democratic India's non-aggression and non-interference pact with Communist China furnished the pattern.

Mr. Muirhead said that almost all great religious teachers were men of peace. All peoples wanted peace and in all religious groups there were some who opposed war on principle. The Quakers had always done so because of the damage war did to the spiritual life of man. There was no hope without belief in the human individuality and in the spiritual life. Social and political injustice had to be ended, not because to do so was expedient but because injustice was an evil thing.

In these days of warfare of a total nature, all men and women shared the responsibility if war broke out. Peace had to be worked for steadily. The way of life of every individual affected international relations. He referred to Gandhiji's part in the amicable settlement of the differences between India and England, and that of some well-disposed individuals in England. He could see the working of Gandhiji's spirit in the fine efforts for peace which had been made, by Indian leaders like Shri Jawaharlal Nehru, in Korea and Indo-China.

The Mayor said that the present newly achieved freedom from war was only the beginning of peace. Strenuous efforts and wisdom were required to consolidate it. He urged the establishment of a World Peace Centre by the UNO, with the co-operation of all nations. He believed that it would make easier the solving of all the other problems of the One World in the making.

REGIONAL LANGUAGES PLUS ENGLISH

Language, states Shri P. Kodanda Rao in his pamphlet *Bi-Lingualism for India*, is a medium of communication of thoughts and "languages have no political, religious, racial or other correlations." He illustrates this with some examples, but then how does one account for such facts as diverse languages? Shri Rao believes that in the choice of a language the determining factor should be its "current communicational utility." Hence in India certain regional languages should be developed.

"The Census of India, 1951, listed over 750". languages in India. Some of them were spoken by a very few. "It is obviously impossible to provide education or administration at even the lowest level in each" of them, writes Shri Rao. But in most parts of India, the regional languages are the media of instruction for pre-college education.

The present policy of bilingualism should continue, argues the author; regional languages being used at the lower levels of education and administration and English at the higher levels. English is wrongly looked upon as "foreign." Mahamahopadhyaya P. V. Kane admitted in his Presidential Address to the India Languages Conference held at Poona in 1953 that no regional language could competently replace English for the next *fifty years*.

Shri Rao presents a scheme of bilingualism which merits attention. To sum up in the words of Shri Rajagopalachari, whom he quotes:—

> Let us not give up English, which we acquired by the accident of history. . English . is a universal language . the language of modern science, modern research, modern politics and modern scholarship in all branches of life.

ENDS AND SAYINGS

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

The Indian Institute of Culture, Basavanguli, Bangalore observed on August 12th the Ninth Anniversary of its founding. Appropriately the Special Meeting took the form of a joint celebration of the Foundation of the Institute and of the 123rd Birth Anniversary of Mme. H. P. Blavatsky. For it was her teachings that inspired the establishment of the Institute, on her Birth Anniversary in 1945, as they have inspired the labours of its principal workers ever since. H. E. Shri Sri Prakasa, the Governor of Madras, delivered the Foundation Day Address, which he gave under the chairmanship of Shri E. P. Wadia. The Chairman introduced him as a man not only of patriotism and of learning but also as a man of generous sympathies and spiritual impulses, above provincialism and with an international outlook.

Shri Sri Prakasa gave a wonderful retrospective picture of what the world and especially India had gone through in the last century and where it had come. He spoke first of the fitting coincidence of the Anniversaries of the Institute and of Mme. Blavatsky, who was among the greatest of those whose names shed lustre on the 19th century.

That century had stood for aggressive nationalism in the West and colonialism in the East; for industrialism and for science with a philosophy of materialism. Mme. Blavatsky had challenged the century's ideology on all fronts. For nationalism she had preached internationalism; she was not enthusiastic about industrialism, which had brought poverty and other evils; and her science was based on spirituality, not materialism.

In the three great objects of the Theosophical Soceity, which she had founded in 1875 in America, she had given the world what we should do well to keep in our hearts. The first proclaimed universal brotherhood without distinctions of race, creed, sex, caste or colour. The second was the comparative study of religions; without that attitude religions divided rather than united men. The third was the study of the powers latent in man, which could explain many things apparently inexplicable or even unbelievable.

These were still much needed. The preaching of brotherhood in all nations could create the atmosphere in which real brotherhood would be possible. Communism was not the last word on religion, it was necessary to study the message of the great teachers of the past. Also man's latent powers should be studied. The hydrogen bomb did not exhaust man's creative energy; he hoped this would be used in future for the peace and prosperity of mankind.

Theosophy was still needed; it was not theoretical, but a practical mode of life. Mme. Blavatsky said in her great work, *The Key to Theosophy*, "Theosophist is who Theosophy does." Both Mme. Blavatsky and Mrs. Besant, who was inspired by Mme. Blavatsky, had worked hard to make life livable by the humble, the poor and the outcast. And Colonel Olcott had been the first to start "Panchama" schools in Madras, teaching Indians their duty to their brethren.

Mme. Blavatsky had come to India in 1879, with Colonel Olcott. The humiliation of subjection to a foreign country had made many Indians doubt their own traditions and faith Their reaction was to become as much like

Europeans as possible. The reaction of others was to repudiate all foreign influences and cling to orthodoxy lest they be submerged. Mme. Blavatsky had come as a great reconciler of these two streams of thought. She declared India to be the home land and the Holy Land of all mankind. She also taught of great Masters of Wisdom in the Himalayas, who were of the Indians' kith and kin and who had a hand in guiding world events.

She had brought hope and joy to the people of India when they were thinking themselves lost and with no future. She repeatedly said that she had nothing to do with politics, but the very arousing of a subject people had a political effect. Whatever might be the future of the Theosophical Movement, we could not be sufficiently grateful for the service it had rendered.

At the special meeting of the Indian Institute of Culture to celebrate Independence Day, Shri K. Guru Dutt set the tone by remarking from the chair that our rededication to our motherland on such a day should be in no chauvinistic spirit but in that of the ancient Indian prayer: "Let all people be happy!"

Janab Mohamed Sheriff saw the significance of India's enfranchisement in the triumph of soul-force in politics. Already India had served peace nobly and he hoped in spite of the dark immediate future that she might succeed in making peace even between the two blocs. Only unremitting work to ennoble the citizens' characters could make possible a national policy equal to this task.

To worthily keep the freedom won, said Prof. K. Anantharamiah, we needed, even more than the remodelling of the outer social structure, the infusing of a spirit of critical but reverent inquiry into the young. This would lead them to appreciate the finest in all the cultural streams in India and ultimately effect a synthesis. Youth had unbounded enthusiasm; it was for wise elders to give it direction and depth.

The chairman brilliantly drew upon the highest thought of Greece and Rome. Aristotle had shown that freedom consisted in following the constitution. This "constitution" was a concept similar to *Dharma*, which by ancient definition was that which sustains individuals and societies in all circumstances. Tacitus, the historian of "practical" Rome, had declared material civilization the least important aspect of civilization. From Rome we had to imbibe the virtues of *humanitas*, respect for human personality; *gravitas*, high seriousness, *shraddha*; and true cosmopolitanism, which would enable us to address an all-Indian audience as Bhaskararai had done.

A very interesting meeting was held at the Indian Institute of Culture, Basavangudi, Bangalore, on August 7th, to observe the 13th anniversary of the passing away of Dr. Rabindranath Tagore.

Under the chairmanship of the Rev. L. M. Schiff, an inspiring lecture on "The Religion of Rabindranath," which will be published as a Transaction of the Institute, was given by Shrimathi Maitraye Devi, herself a poet, the daughter of the well-known philosopher, Dr. S. N. Das Gupta, and the wife of Dr. M. Sen. The lecturer was peculiarly well fitted for her task of interpreting the thought of the great Indian poet, philosopher, educationist and artist She had been in close touch with him since her childhood, as a devoted admirer, pupil and friend. The story of his several summers, towards the close of his life, spent as the guest of her husband and herself in their plantation home in Mangpu in Darjeeling District, is delightfully told in her Bengali book, *Mangpute Rabindranath*. She is the author besides of a critical study in Bengali of different aspects of his genius, and of two volumes of poetry.

In our huckster age one clasps hands "as over a vast" with a kindred spirit when one hears a man speak for beauty and for an education that gives young people a longing for it, as did Sir Cecil Syers, with the dream days of Oxford behind him, in his address on June 25th, 1954, to the Classical Association of Ceylon, reprinted in *The New Lanka* of July 19-4.

Whatever a student may wish ultimately to make his province, a classical education, says Sir Cecil, is the broadest and best preliminary training. From it can come an accuracy of thought and a feeling for words that today are at once rare, necessary and hard to acquire, a sense of humour invaluable in a world of tensions; a love of beauty of language and a lofty gentleness of spirit that alone can make a full man, in a sense nobler than Bacon's. That a classical education is not practical is a mere catchword. A wise thought, too, is this:—

> I believe that study of Greek and Latin literature nourishes and sharpens appreciation of the sound of words.... *This appreciation is not confined to the two languages themselves but spills over and colours one's feeling for one's own language too.* (Italics ours)

In India today it can be fruitfully applied, for the study of English and Sanskrit will do for the Indian languages as much as that of Greek and Latin has done for what, after all, is among the greatest of modern literatures.

Prof. W. T. Stace served with the British Civil Service in Ceylon from 1910 to 1932 and hence knows well the British type of colonialism. On the basis of his experiences and observations he writes on "British Colonialism" in the Spring 1954 issue of *The Yale Review*.

British administration, though autocratic, was efficient, incorruptible and just, and the army of Civil Servants was chosen on the basis of a very stiff competitive examination. The best brains were chosen and these had had a first-class general, classical education. But the majority of them were quite innocent of political or administrative knowledge.

These recruits, however, picked up "tiny crumbs of knowledge here and there," learning "on the job itself," and became surprisingly efficient. At the same time, British colonial rule lacked imagination and breadth of vision. They unquestioningly had to follow precedent and could take no steps to promote self-government among the subject peoples. There was no political freedom given but the maximum of personal freedom was allowed, writes Professor Stace. As to India in her struggle for freedom, he observes that it was not a matter of personal liberty there, but of "civil disobedience" adopted by Gandhiji and his followers, which, it was claimed, made a technical difference, but that was "not to say that the British acted wisely or well."

Professor Stace admits that the subjection of a people by a foreign Government is a moral evil but he adds that the British, at least, sowed the seeds of personal freedom in far places and had not been entirely unmoved by ethical considerations in regard to their Empire. Besides, power politics rather than moral scruples sway not only the British but all nations; and colonialism is on the wane now. The latter is true, but is not colonialism still dreaded, and intense wherever it exists?

In *Perspectives*, Spring 1954, Louis Kronenberger, analysing some "patterns of conformity in the American character" under the title "The One and the Many," writes:—

> Many more people will risk being thought sinners than saints, wastrels than prigs, and though the basis for most satire on human pose and pretension is people's wanting to be accounted more cultured or intellectual or artistic than they really are, in recent times the satire might more appositely have concerned their pretensions to being he-men, good guys and low-brows.

An interesting phenomenon and by no means peculiar to the United States. It seems to be closely related to that unfortunate abstraction: the Common Man. Ever since "the common man" was declared the proper source of political authority, incompetent thinkers, shrewd producers of plays and films, and alleged poets have shown an increasing tendency to make him the judge of all manner of things that ought to be subject to the judgment only of unusually gifted and experienced men.

The interesting fact is that "the common man" judges nothing; for nobody quite believes himself one. In practice it is still uncommon men who deliver the critical judgments; only, too many of them feel oddly compelled to lower their standards out of deference to "the common man."

Who profits by this suicide of the intellect? Mr. Kronenberger points out that the adoption by educated people of "low-brow" talk results only in a "loss in real communication." What is true of language is true of all matters of taste. When the most educated class relaxes the self-discipline necessary for good taste it is reducing the opportunities open to the less educated classes, not bringing some new heaven within their reach.

The apparent humility of this attitude cloaks the insulting assumption that "the common man" is made of baser metal. The truly democratic assumption, on the other hand, would be that in the long run all human beings have the same glorious possibilities. We must not debase but preserve as a sacred trust the highest ideals, the most refined taste, the subtlest intellectual tools, for "the common man" to take hold of as he is educated into the ability to use them.

A Plea for Sanskrit as National Language, by Principal J. N. Borah, which has been translated from the Assamese by Prof. S. M. Das, is a pamphlet which points out why Sanskrit should replace Hindi as the national language. Hindi is not considered to be up to the mark; also it borrows freely from the Sanskrit and would thus gain an undue advantage over the other regional languages. Sanskrit, says the author, "was the national language of India till the coming of the British." It has a rich vocabulary and literature and is the source of many of the regional languages. Sanskrit would hence harmonize differences while Hindi would only widen them and "create disorder."

Sanskrit is not now a spoken language, yet many, many people "in India can understand" it. So, pleads Principal Borah, institutions all over the country should promote the publication of "books and periodicals on modern subjects in simple Sanskrit" and in the Devanagari script.

A national language is usually the most current and common language of the masses. It is doubtful whether many will at present support Mr. Borah's plea.

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Bombay, October 1954 **Vol. XXV No. 10**

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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. XXV OCTOBER 1954 No. 10

"THUS HAVE I HEARD" —

Our civilization is guided by financiers and politicians. Our citizens accept them as their natural leaders. As a result, a social order has arisen different from those known to history. Ancient ideals have become unsuitable in modern life. Thus the institution of the Pilgrimage which had great educative value, which inspired minds and hearts to rise to nobler heights, is lost to us. Even where it exists and is observed, or example among the orthodox Hindu *Tirthakas* or the Muslim Hajis, it is a creedal rite which may bring respect to the "pilgrims," but does not possess the power of mind transmutation.

Leaving aside the minority even of such pilgrims as visit Kashi and Rameshwaram, or Mecca and Medina, or Lourdes and Canterbury, etc., what about the others? Today the secular form of pilgrimage is holidays. Vast populations take advantage of vacations and leaves of different types (casual leave, sick leave, annual leave, etc., which are customary, and now in many cases legally enforced on the employer) to entertain themselves, each according to his tastes and desires. The true Pilgrim is rare; he has given place for the most part to the secular traveller. "Change of air for the body," "freedom from work," the "putting aside of business worries and family concerns," "sight-seeing," and the like allure the tired earner of daily bread and his family. They all use time, money and energy differently from when he and they are in harness at office, home or school. Decent folk —and most are that—desire to forget the routine of life by breathing a cleaner air, drinking different and health-giving waters, consuming "richer and better" foods, seeing different sights and scenes. The glamour exercised by all these strengthens their illusion. It is the bodily and sense life, the mundane mind and morals, which are titillated during holidays. True soul refreshment and mental re-creation are not so gained. That is why so many return home from their vacation a

little refreshed in body but with a sense of disappointment. Holidays and travels do, however, have their uses and are in some ways beneficial—we are not overlooking that.

But the traveller is not the pilgrim. The pilgrim does travel, does glimpse sights and scenes his eye had never beheld but his vision is fixed upon the Place of Pilgrimage, where his Soul is going. The moral and spiritual purpose of the Pilgrim enables him to gain from new sights and scenes, from new foods and herbs, from new human contacts, moral and intellectual values and an uplift which the traveller misses out. The object of the traveller is his own entertainment; that of the Pilgrim is mental enlightenment, moral uplift and above all some spiritual realization of the Divine.

In these days when life presses hard on millions of men and women and sheer existence demands laborious efforts, it is rarely possible to go on a real pilgrimage. But this Kali-Yuga, our dark cycle, affords us the opportunity to turn ordinary acts and events into sacraments. So we must learn to utilize our short vacations and well-earned office-leave to the very best advantage. Free-Masons go from labour to refreshment; philosophers value re-creation; poets themselves need the repose from work to listen to the Silence singing to them. And did not Jesus himself tell his disciples returning from their holy labour to come apart into a desert place and rest awhile?

But what are true rest and repose? How can we refresh ourselves in real re-creation? Are holidays and vacations to be merely mundane experiences?

Pilgrims go to holy places because these are hallowed by the ideas and images of holy men—saints, seers, sages. Such centres have been called "spiritual seminaries." They recall to the mind the penances and prayers performed, the praises sung, the sermons preached; and the pilgrims try to gain their inspiration and energy for self-purification and soul-enlightenment.

The ordinary holiday-maker is centred in his sensorium; the serious traveller is bent upon educating his brain; the earnest and sincere pilgrim returns home a better-hearted and a nobler man, if he has been able to osmose the merit which is enshrined in the place of pilgrimage, the light which radiates therefrom and the peace which surrounds it.

Thus have I heard:—

Man is an Eternal Pilgrim. His responsible purpose in life is to visit Holy Places. Thereby he learns to erect within himself the Temple of Seven Shrines.

SHRAVAKA

GANDHIJI ON DEMOCRACY

[We are happy to be able to publish this month, in which Gandhiji's birth anniversary falls, an essay on his ideal of democracy, which demanded of both society and the individual far more than the mere keeping up of the political mechanism of democracy. **Shri Bharatan Kumarappa,** too old and too well-known an exponent of Gandhiji's philosophy to need introduction, here explains that ideal in all its aspects, giving us at each point the words of Gandhiji himself.—ED.]

Gandhiji was one of the greatest democrats that ever lived. He loved man irrespective of race, caste or creed regarded the human personality as sacred, and gave his life to freeing man from suppression, whether political, social, economic or religious. His views on democracy are, therefore, well worth study, especially as they are so vitally different from what passes for democracy today.

Modern states think that they are democratic if they have adult franchise, whereby people are enabled to elect their own representatives to Government. But the question is how far these representatives really represent the people; for in large groups, such as nations with populations of several millions, in which the voter and the candidates for office can have little personal knowledge of one another, the vote is captured very often not by the most deserving by knowledge and capacity, but by one who has the money to buy up votes, the backing of an influential party or the gift of a long tongue that can carry audiences away with empty promises. Gandhiji, therefore, concluded that real self-government or democracy was possible only in small groups like villages where people knew one another from day to day and had personal relations with one another. So he wrote:—

My idea of Village Swaraj [Self-government] is that it is a complete republic, independent of its neighbours for its vital wants, and yet interdependent for many others in which dependence is a necessity.... The Government of the village will be conducted by the *Panchayat* of five persons, annually elected by the adult villagers, male and female, possessing minimum prescribed qualifications. These will have all the authority and jurisdiction required.... this *Panchayat* will be the legislature, judiciary and executive combined to operate for its year of office.... I have not examined here the question of relations with the neighbouring villages and the centre if any. My purpose is to present an outline of village government. Here there is perfect democracy based upon individual freedom. The individual is the architect of his own government. He and his village are able to defy the might of a world. For the law governing every villager is that he will suffer death in the defence of his

and his village's honour. (*Harijan*, 26-7-'42)

It is important that the village should thus depend on itself for defence, for if it does not it will lose its independence.

But such a decentralized political order requires as its necessary counterpart a decentralized economy, in which each village will produce primarily for its own requirements. For if it does not do this, but corners production for itself through large-scale centralized manufacture, it will work against the self-dependence of other areas. "Therefore we have to concentrate on the village being self-contained, manufacturing mainly for use." (*Harijan*, 29-8-'36) His insistence on the spinning-wheel was merely symbolic of his desire to revive village and cottage manufacture, by means of which people would learn to be self-reliant, be owners of their tools and work on their own initiative:—

But the ideal of Khadi [hand-spun cloth] has always been as a means *par excellence*, for the resuscitation of villages and therethrough the generation of real strength among the masses—the strength that will *ipso facto* bring Swaraj. ..We have to awaken villagers themselves and make them capable of tackling their own problems and forging ahead through their own strength. (*Swaraj through Charkha*, compiled by Kanu Gandhi, p. 8; 15-9-'45)

Otherwise, in a centralized economy, as under industrialization, the individual loses his independence, becomes a mere employee doing the will of another, and is easily regimented. Moreover, political power is perforce concentrated in the hands of a few and there emerges an all-powerful State which ever increasingly controls every department of the life of the individual—food, clothes, housing, education, health, recreation and travel. The individual is hedged in on all sides by controls and has for all practical purposes forfeited his freedom. Gandhiji disliked this greatly and wrote:—

I look upon an increase in the power of the State with the greatest fear. (*The Modern Review*, 1935, p. 413)

Self-government means continuous effort to be independent of governmental control.... Swaraj government will be a sorry affair if people look up to it for the regulation of every detail of life. (*Young India*, 6-8-'25)

In an ideal democracy, accordingly, the State will have little or no place, as the individual will manage his own affairs in co-operation with his neighbours.

There is then a state of enlightened anarchy. In such a state everyone is his own ruler. He rules himself in such a manner that he is never a hindrance to his neighbour. (*Young India*, 2-7-'31)

For this, however, self-restraint should be the guiding principle in the life of an individual under democracy. But modern nations under the influence of industrialization are

ever multiplying wants. Their ideal seems to be not self-restraint but self-indulgence. This leads inevitably to greed and selfishness, and consequently to the monopolization of power and wealth, inequality, colonialism and war, which are the opposites of democracy or true brotherhood. Gandhiji therefore concluded:—

Swaraj cannot be attained by the erection of huge factories.... Western civilization is a mere baby, a hundred or only fifty years old. And yet it has reduced Europe to a sorry plight. Let us pray that India is saved from the fate that has overtaken Europe where the nations are poised for an attack on one another, and are silent only because of the stockpiling of armaments. Some day there will be an explosion, and then Europe will be a veritable hell on earth. Non-White races are looked upon as legitimate prey by every European State. What else can we expect where covetousness is the ruling passion in the breasts of men? Europeans pounce upon new territories like crows upon a piece of meat. I am inclined to think that this is due to their mass-production factories. (Gandhiji's Conclusion to his Paraphrase of Ruskin's *Unto This Last*, pp. 62 and 63)

Gandhiji wrote this in 1908. The disease which was then in its early stages has now spread, and threatens to destroy the entire world because of policies followed by the big industrialized powers. Gandhiji saw where it would lead, and denounced it with all the indignation of a prophet:—

It is my firm belief that Europe today represents not the spirit of God or Christianity but the spirit of Satan. ... Europe is today only nominally Christian. In reality it is worshipping Mammon. (*Young India*, 8-9-'20)

I wholeheartedly detest this mad desire to destroy distance and time, to increase animal appetites and go to the ends of the earth in search of their satisfaction. If modern civilization stands for all this, and I have understood it to do so, I call it Satanic. (*Young India*, 17-3-'27)

Gandhiji was so deeply devoted to the democratic ideal of man as master of himself that he hated for this reason not only industrialization which, with its ceaseless quest for a "high" standard of living, made man a slave to self-indulgence but also drink, tobacco, drugs and contraceptives, which dragged man further into slavery:—

Drugs and drink are the two arms of the devil with which he strikes his helpless slaves into stupefaction and intoxication. (*Young India*, 22-4-'26)

The conquest of lust is the highest endeavour of a man or woman's existence. Without overcoming lust man cannot hope to rule over self. And without rule over self there can be no Swaraj or *Rama Raj*. Rule of all without rule of oneself would prove to be as deceptive and disappointing as a painted toy-mango, charming to look at outwardly but hollow and empty within. (*Harijan*, 21-11-'36)

Since democracy is essentially the rule of the individual over himself,

and violence or compulsion is its very antithesis, in that it takes no cognizance of the opponent's right to rule over his own thought and action, violence will never be resorted to by one pledged to true democracy. Thus:—

Democracy and violence can ill go together. (*Harijan*, 12-11-'38)

Our motto must ever be conversion by gentle persuasion and a constant appeal to the head and the heart. We must therefore be ever courteous and patient with those who do not see eye to eye with us. (*Young India*, 29-9-'21)

If, on the contrary, we are today impatient and resort to violence, it is, Gandhiji held, because of a feeling of helplessness and fear on our part due to irreligion or lack of faith in the things of the Spirit:—

This feeling of helplessness in us has really arisen from our deliberate dismissal of God from our common affairs. We have become atheists for all practical purposes. And therefore we believe that in the long run we must rely upon physical force for our protection. (*Young India*, 25-5-'21)

The business of every God-fearing man is to dissociate himself from evil in total disregard of consequences. He must have faith in a good deed producing only a good result; that in my opinion is the *Gita* doctrine of work without attachment. God does not permit him to peep into the future. (*Young India*, 29-12-'20)

Not only in regard to the means, but also for the end, *i.e.*, for the democracy of his conception, Gandhiji depended ultimately on his religion:—

If all that there is in the universe is pervaded by God, that is to say, if the Brahmin and the Bhangi, the learned man and the scavenger, . . . no matter what caste they belong to—if all these are pervaded by God, there is none that is high and none that is low, all are absolutely equal. (*Harijan*, 30-1-'37)

In the purest type of Hinduism, a Brahmin, an ant, an elephant and a dog-eater are of the same status. . . . Hinduism insists on the brotherhood not only of all mankind but of all that lives. It is a conception which makes one giddy, but we have to work up to it. (*Harijan*, 28-3-'36)

The ideal, accordingly, is the realization of God through identification of oneself with all beings.

Man's ultimate aim is the realization of God, and all his activities, social, political, religious, have to be guided by the ultimate aim of the vision of God. The immediate service of all human beings becomes a necessary part of the endeavour, simply because the only way to find God is to see Him in His creation and be one with it. This can only be done by service of all. . . . If I could persuade myself that I should find Him in a Himalayan cave I would proceed there immediately. But I know that I cannot find Him apart from humanity. (*Harijan*, 29-8-'36)

Consequently, under true democracy according to Gandhiji the entire world, being as it were the body

of the Infinite, will be knit together in a single organic whole consisting of small units, self-dependent for all primary needs but mutually helping each other for other purposes:—

Every village will be a republic or *Panchayet* having full powers.... This does not exclude dependence on and willing help from neighbours or from the world. It will be a free and voluntary play of mutual forces.... In this structure composed of innumerable villages, there will be ever widening, never ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance but ever humble, sharing the majesty of the oceanic circle of which they are integral units. Therefore, the outermost circumference will not wield power to crush the inner circle but will give strength to all within and derive its own strength from it.... Let India live for this true picture, though never realizable in its completeness. (*Harijan*, 28-7-'46)

What a profound contrast between this picture and that presented by modern "democracies," highly centralized, arrogant and lustful, seeking to divide the world among themselves by sheer brute force!

BHARATAN KUMARAPPA

A SELECT LIST OF BOOKS RELATING TO GANDHIJI

BY BHARATAN KUMARAPPA

An effort has been made in this list to guide the general reader interested in Gandhiji's teachings and life to a few books which will give him a working knowledge of them. All the books are in English. Those wishing for more such literature may write for a List of Publications in English to the Navajivan Publishing House, P.O. Navajivan, Ahmedabad 14, India.—B.K.

I. BOOKS BY GANDHIJI

A. TEACHINGS

Sarvodaya or The Welfare of All: Contains the essence of his philosophy in regard to all aspects of life; pp. xii+200; Rs. 2-8-0; postage, etc., As. 13.

For Pacifists: A brief collection of extracts on Pacifism and Non-violence from Gandhiji's writings; pp. vii+106; Re. 1-4-0; postage, etc., As. 5.

Hind Swaraj: Written in 1908, it contains in essence Gandhiji's later teachings on various topics; pp. xii+68; As. 8; postage, etc., As 3.

Hindu Dharma: contains the extended meaning which Gandhiji gave to Hinduism as a living faith which motivated his life; pp. xx+443; Rs. 4; postage, etc., Re. 1-2-0.

Towards Non-Violent Socialism: Shows how we may apply non-violence to the solving of present-day economic problems in India; pp. xii+164; Rs. 2; postage, etc., As. 14.

Women and Social Injustice: Deals with problems arising out of women's present position in India; pp. xi+207; Rs. 3; postage, etc., Re. 1.

Towards New Education: Gandhiji's criticism of the educational system introduced by the British in India, and his own ideas as to what Indian education should be; pp. vi+90; Re. 1-4-0; postage, etc., As. 5.

Key to Health: Gandhiji's exposition of natural ways of maintaining health as against the use of drugs; pp. xxvi+83; As. 10; postage, etc., As. 3.

B. LIFE

Autobiography (*My Experiments with Truth*): Contains an account of his life from childhood to 1921. He here opens his heart and tells of the formative influences which played on him, and of his various experiments in living in accordance with his ideals; pp. viii+640; Rs. 7; postage, etc., Re. 1-9-0.

Autobiography (abridged): In addition to the above, Gandhiji wrote a companion volume entitled *Satyagraha in South Africa*, giving details about his Satyagraha movement in that country. The matter of both volumes, running into almost 1,000 pages, has here been abridged; pp. xi+294; Rs. 2; postage, etc., As. 13.

II. BOOKS BY OTHERS

A. ANTHOLOGIES

Selections from Gandhiji: By NIRMAL KUMAR BOSE; pp. xxiii+311; Rs. 4; postage, etc., Re. 1.

The Mind of Mahatma Gandhi: By R. K. PRABHU and U. R. RAO; Oxford University Press; pp. 225; Rs. 4.

B. BIOGRAPHIES

The Life of Mahatma Gandhi: By LOUIS FISCHER, in one volume; Signet Publication. The New American Library, New York; 25 cents. Also in two volumes, Bharatiya Vidya Bhavan Publication.

The Mahatma: By D. G. TENDULKAR, in eight volumes, each volume about 450 pages and 110 illustrations; price per volume Rs. 30 or £3/ or $9; postage, etc., Rs. 2; price per set Rs. 220 or £20 or $70, delivered free; available from Publications Department, *The Times of India*, Bombay, or from leading bookshops.

Books in the above list not bearing the name of a publisher are publications of the Navajivan Publishing House, established by Gandhiji as a Public Trust for broadcasting his ideas on a non-profit-making basis. They may be ordered from the Manager, Navajivan Publishing House, P.O. Navajivan, Ahmedabad 14, India. Payment of the price of the books plus postage should accompany the order and should be in the form of a Bank Draft or Postal Order in Indian rupees. Other books bearing the name of a publisher should be ordered direct from the publisher concerned.—B.K.

RESISTANCE

[Through the courtesy of Professor A. Closs of the University of Bristol, England, we are privileged to bring out this graphically written chapter of *The Silent Tarn* in advance of the posthumous publication of this third volume of the trilogy on the Albigensian struggle by his late talented and high-minded wife, **Mrs. Hannah Closs.** In her passing away late in 1953 THE ARYAN PATH lost a good friend whom many of its readers will remember as the contributor of several thoughtful and valuable articles which have appeared in its pages during recent years. *The Silent Tarn*, we understand, is to be published shortly in a single volume with its previously published predecessors, *High Are the Mountains* and *And Sombre the Valleys*. The admirable study, "The Albigensian Struggle for Spiritual Freedom: What It Means for Us Today," which the late Mrs. Closs had prepared especially for discussion at the Indian Institute of Culture, Basavangudi, Bangalore, was published in our June 1951 issue.—ED.]

The road lay up-stream at first, skirting the river till at Montgaillard, a narrower track turned in among the hills. Beyond, the high-road continued a little, then it forked eastwards towards the Sabarthez. It was a region that for the last years Wolf had avoided, too full as it was of memories. But today those dreaded images had little power to rise. Bewildered by the events of the past hour, he rode quickly, as though mechanically impelled by the mission whose full significance he had as yet not even made clear to himself. This morning, starting from Durban, he had never thought it possible that he would become the emissary of peace. Till now he had given himself no time to think how Perelha might accept the news but rode as fast as he could, his mind fixed on the goal. In spite of the sympathy that had awakened between the two of them at the time of Ramon's visit, he had not seen him since. The shyness that since the tragedy in the Sabarthez had withheld him from contact with others, added to his doubts as to what might be Ramon's reaction to his attitude towards the renewal of the war, had kept him from following up the other's invitation to Lavelanet.

How then would he receive him today? Somehow all that seemed to matter were the tidings themselves—that Ramon, above everyone, should be made to understand their necessity. But, though Mirepoix might testify to his father-in-law's common sense, Perelha, in his quiet stern way, might prove as truculent as Roger himself. The man was attached to his estates as the lichen to the rock. He'd never brook interference from the French. Involuntarily Wolf raised his head and saw with surprise and relief that he had already ridden far along the

track that branched off from the road leading towards the Sabarthez. He might already be on Perelha's lands.

On either side, the valley slopes were clothed in the pale green of the young corn (Ramon obviously, he noted with an experienced eye, lived up to his reputation as a farmer) but far away, above a dark belt of virgin forest, a turreted mass of rock rose so sharply fretted against the sky that it was difficult to conceive that it was built by human hand. Yet it must be the fort. He recalled how once, on the hunt, his father, hawk on hand, had pointed to what he called Perelha's eagle's eyrie.

Suddenly the image of Ramon-Roger of Foix rose before him with overwhelming clarity—that gloriously self-confident figure, gazing scornfully from its imperious height upon the tongue-tied boy whose dreams and foibles he would wither in one single phrase of his eloquence. From the first they had been at loggerheads. The Sabarthez affair had only been, Wolf knew, the final blow he had dealt his father in a lifetime of his disappointments. They had never met again till he had been called to the deathbed at Foix.

It was a mercy, Wolf reflected, he could not see him on his embassy today. And yet there was a time, it flashed on him ironically, when he himself had played Roger's part, inveighing furiously against his father's pusillanimity in making a treaty with Montfort and the Pope. Was he now to learn something of his suffering, to understand too late the man he had always fled? But their concept of peace, he thought bitterly, had nothing in common. What, by the way, could Roger have muttered about his father and peace? He remembered the day he had been called to his deathbed, so late that he had arrived only just in time to witness his parting breath. For a moment, as he had stood, awkward and useless beside his legitimate brother, it had seemed that his father's eyes had opened and been directed towards him, that his lips had even struggled to speak. But Roger had bent between them. If words had really fallen from the dying lips only his brother had heard them and for whom else could they have been meant? All his life there had been no understanding between them. Why should it be different in the end? The proud and silent countenance lying motionless upon the pillows had betrayed no sign that its last utterance had not been understood.

Vengeance—no, of course, Wolf dispelled his momentary uncertainty—it was surely with that thought his father had breathed his last breath. Futile, he told himself, to imagine there could ever have been understanding between them. The consciousness that he himself had

once been guilty of the same attitude only stiffened his intransigence. But today—the thought whipped him with a strange sort of exhilaration—it seemed to him almost that by this mission of peace on which he had been sent forth he might redeem something in himself.

* * * * *

The last lap of the serpentine path was steep, so steep that even on that spring day his horse was drenched in sweat. And, when at last he arrived at the summit, it was only to hear that Ramon Perelha had ridden over to the other fort to see about some reinforcements. Little use to ride after him, one of the guards insisted, he might very likely return by the other road. Probably he'd be back within the hour, certainly before sunset.

Wolf hesitated. If he set out to meet him, he might well miss him. His horse was tired. Probably he could borrow another beast, but still the chances of meeting Perelha were small. After some consideration he decided to wait and, handing his horse to the man, climbed the steps to the keep.

Inside, the place was cold and silent. All life was gathered on the towers, on the ramparts. He could hear them on all sides, hammering, chiselling, fixing the mortars and catapults in the slits. The noise fretted him like the incessant hum of some futile activity. Thinking, with relief, that it would soon be proved vain and useless, and anxious to collect and prepare himself for delivering his message, he decided to wait in the hall.

It appeared to be empty, except for some young squire or page, sitting, his back towards him, in the embrasure of the window, cleaning a bit of armour and evidently so engrossed in his work that he did not even glance up. He had advanced desultorily some way across the floor before the figure turned, stared a moment and then sprang so suddenly to its feet that the half-polished helmet fell clattering to the ground.

"Wolf — "

He had stopped short, smitten with confusion. The gleaming coppery hair was after all only looped into the collar of the hauberk.

"I thought," he stammered, "you were a boy—your brother perhaps —your hair—"

"But he's dark. Besides," she added, with an air of self-importance, "he's only a child."

"And you?" he laughed, but, regarding the slim young figure before him, stopped short. The hauberk was two sizes too large, but from beneath it the small, taut breasts moulded the pliant mesh of steel. "You've grown a lot," he admitted.

"Luckily." She pulled herself to her full height. "Or I'd have found

nothing to fit. Look," she cried, and, lifting a sword that was lying on the window-seat, swung it in both hands—"I've learned that too. You see," she ran on with confident frankness as though they were friends whose lifelong companionship had only been interrupted for a time, "they sent me for a year to my aunt's on the Aude—to see whether she couldn't tame me and teach me manners, but it wasn't much use. I was fearfully bored till I made friends with an old armourer. He taught me all about swords and spears and arquebuses and even preparing the molten lead. I help them out there," she nodded towards the ramparts, "but then I thought I must get my own armour ready. He taught me to clean that too. By the way, he seemed to know you. He'd been Trencavel's armourer at Carcassonne. His name is Pons."

"Pons—" Wolf echoed bewildered. But of course—"Is he still alive?"

"Yes, only he's frightfully old—he wanted to go back to Carcassonne when the French cleared out, but the young Viscount wouldn't even look at him. Just offered him a ducat through one of his courtiers. I believe it hurt him more than if he'd been hit in the face."

"He was proud, old Pons, even then," Wolf murmured, moved by a sharp, fierce sympathy that he had not felt in the days when the armourer had scarcely managed to disguise his jealousy of Trencavel's young favourite. "I'm afraid he didn't care for me very much," he added regretfully.

She shrugged. "Oh, he just didn't like your games. All those new-fangled sports, he called them, you tried on with Trencavel—throwing light javelins and wrestling unarmed—and the rest. But I think it must have been rather fun. Still it's no use in war. And now they're going to attack us."

"I don't think they will," Wolf answered.

"You mean they won't get so far? But you can't be sure. They did before, you know. But we're all prepared. The ramparts are just bristling," she cried eagerly, "Count Roger asked us to see everything's in order. Is that what you came about?" she continued in one and the same breath. "If so, you can tell him. I'm in charge here till father comes back," she explained. "He's ridden over to our other fort to see everything's being prepared all right there too."

"I don't think it'll be necessary," he repeated.

"Oh, the place is very strong," she explained, misunderstanding his meaning, "but father wants to make sure. All of us are doing the same roundabout. "We'll make Toulouse sit up and even the French if they

venture. They never thought that we'd resist since all the others deserted. It's rather grand being the only ones, isn't it?" There was such a light in her face that he waited before he spoke.

"We're not resisting," he said at last.

She gazed at him blankly. "You mean Count Ramonet's won over King Louis? They say he's generous. They're letting us keep our independence?" But there was almost a note of disappointment in her voice.

He shook his head. "We're making peace."

"Peace?" She stared at him uncomprehending.

"Yes. We're meeting the French embassy at the Pas de la Barre—to sign the treaty." But the very quietness of his voice made it sound all the more unreal.

She took a step forward and halted. Standing there motionless, the sword planted before her, gripping the hilt in both hands, she fixed her eyes upon him, like a living indictment. "But it's impossible. Count Roger promised. He'd never give in."

"He saw in the end it was the only way."

"But why? Father said we could hold out for months — "

"Perhaps—right in here—in the mountains. But it would be useless in the end, and only make things much worse for the rest. The more we resist, the worse the reprisals—Ramonet threatened — "

But her face lit up with renewed hope and scorn. "Count Ramonet —D'you think we're afraid of him? D'you know what they call him?" She laughed aloud. "D'you think we'd listen a minute—you can ask father — "

"Ask what?" A voice sounded from behind them. Ramon Perelha stood framed in the doorway. The next second she was dashing forward and flinging herself upon her father's breast.

"He says—he came to tell you—but it's impossible—" her voice was lost in angry sobbing.

Freeing himself gently from her clasp, Ramon Perelha stepped forward into the room.

"What's wrong? Has anything happened to Count Roger?" he began anxiously.

Wolf had stooped down, mechanically picking up the sword that Esclarmonde had dropped, unheeding in her despair. He shook his head. "I come from Foix—I was to tell you that there will be no resistance. We are signing the peace."

Ramon Perelha's expression hardly changed. Only his straight square

figure grew perhaps still more upright. "You mean—it is Count Roger's wish?"

Wolf nodded.

"But it *can't* be." Esclarmonde turned to her father imploringly. "Count Roger promised!" Suddenly her face contorted. "It's he," she cried wildly, gazing at Wolf in anguished hate, "he's talked him over—he doesn't believe in fighting and so he thinks that everyone else is a coward — "

"Be quiet," her father muttered. "You'd best go out on the ramparts whilst we talk it over," he commanded more sharply, as his daughter still stood staring before her, her hands and body quivering with misery and rage. "But say nothing as yet to the men." She seemed scarcely to hear. As if bracing herself to a great effort, she made suddenly for the door.

* * * * *

Mirepoix's prognostications as to his father-in-law's reactions proved, as Wolf discovered, not very far wrong. Indeed he almost gained the impression that had any other than Peire-Roger acted as courier and emissary, Ramon Perelha would have needed few arguments to convince him of the hopelessness of the situation. Loyalty to Roger had been after all Perelha's main incentive to resistance. True, his attitude towards Ramonet was one of impatience and scorn, and the thought of possible French vigilance being imposed in the district caused him for a moment to hesitate. None the less he had spent too much time in restoring his estates during the last years not to feel thankful that they would be spared further ravages. His was indeed the slow, quiet philosophy that comes of age-long contact with the soil and recognized the futility of useless resistance. All things, he had often enough forced himself to admit, have their appointed seasons and temporary darkness did not exclude a new awakening. That that awakening might necessarily herald in a better age he did not delude himself. Each time it might be for the better or for the worse—the cycle of life continued in repeated spirals. Wolf, confronted with his sober realism, found the fervent arguments with which he had been kindled by Roger's hot-headed pugilism and Mirepoix' flippancy gradually sound somehow almost rhetorical.

It was dusk before he left, but he refused Perelha's invitation to stay. He could count he had won a victory. Not only had Perelha, though grudgingly, shown himself in favour of concluding the peace, but he was ready to wager that his opinion would be shared by nearly all his neighbours. He could promise that Roger's decision was unlikely

to meet with real dissent. And yet Wolf, riding back the way he had come, was aware of a sense of failure. It was to the child that he should have presented those arguments, the meaning of peace, the foundation of a unity on which true peace could at last be built—something far beyond Roger's waiting for vengeance or Mirepoix's speculations on the subtle relationships of papal diplomacy and lust, beyond even Ramon's fatalistic acceptance of fact. But she had fled. He saw her again, standing before him in her boy's hauberk—the sharp, small breasts quivering under the clear shining mail, her leaf-green eyes darkening with tears and scorn.

But, at Durban, Honoria, when she heard the news, would turn to him with a look that he had always hoped to see. He tried to figure it and couldn't—

It was already dark. He had to ride warily through the woods. Beyond there was a house—the manor, he remembered vaguely. He had passed it as he rode up. Lights glowed under the eaves—a smell of dung and fodder and then from the darker blur of the hedge, a fragrance—roses?

A laugh like tinkling glass—behind the trellis of the pleasance in Carcassonne—and he had stood powerless to move, petrified as the hexagonal fount, the clipped symmetric beds of flowers, whilst Mirepoix's white fingers groped in the trailing folds of Agnes of Montpellier's dress, unhooking the clinging briar. Roses—*Rosa mundi*—was it the voice of Father Gregorius or himself intoning the Marianic hymn amongst the choir-boys of Bolbona? But if a rose is more than a rose? He had posed the question himself, lying there with his sprained ankle, listening to Sicard's minstrel friends—

With a sudden effort he spurred on his horse. It was still a fair way even to Foix. Roger, he trusted, would be feeling too bitter to detain him long and then he would ride straight on through the night to Durban.

Once more he tried to think with what a sense of triumph he would be able to confront Honoria. It was only when he saw the crenellated ramparts of Foix towering darkly above the river and thought of the violated hostel on the Arise that he remembered once more that the treaty would fail to spare Durban any more than had Roger's soldiers and that from the peace which he had been preaching with such fervour, Honoria and he would be shut out.

HANNAH CLOSS

THE BRITISH INFLUENCE ON INDIAN RELIGIOUS AND SECULAR THOUGHT

[Our esteemed contributor, **Dr. K. R. Srinivasa Iyengar,** here offers mature reflections on what India gained and can retain from the British impact on her intellectual life. Such reflections are important now; for there is some danger of India's losing much that was valuable in the experience in a merely passionate repudiation of everything connected with the British rule.—ED.]

Eighteenth-century India can best be described as a waste land, with a sandstorm sweeping over it. The West had chosen to invade India: the Portuguese, the Dutch, the French and the British were principally involved in the invasion, with stray Italians, Danes, Germans and others casually thrown in. The invasion came in three waves, and sometimes the three waves merged into one. The merchants came to make quick money, the missionaries came to save pagan souls, and the soldier-politician came to achieve the conquest of the country. For India, of course, the West was an alien world, alluring and alarming at the same time. On the other hand, the West in India was also a self-divided world; there were three or four nations warring with one another—the Portuguese gave no quarter to the Dutch, nor the French to the British, while the Catholic looked askance at the Protestant and his sub-varieties. Moreover, this triple invasion unfortunately coincided with the break-up of the Moghul Empire—or was there, after all, a causal connection between the two? Be that as it may, Shah Jehan's imperial Delhi was now a city of terror and confusion, and India presented to the world a pitiful spectacle:—

> .. violence
> Proceeded, and oppression, and sword-law,
> Through all the plain, and refuge none was found.

After the first furious shocks of the Western impact, India went through a "dark" age, a period, shall we say, of suspended animation. Vitality and the zest for life were at the vanishing point, spirituality glowed but in fitful embers, and intellectual activity was nearly at a standstill. For the possession of this numb body, the struggle raged with incalculable fury—war lord against war lord, exploiter against exploiter, fanatic against fanatic, crook against crook. In the end the British emerged as the paramount power in the country and, in the comparative tranquillity that followed, India revived again, rationalized her reactions to the Western—and especially the British—impact, and turned them to fruitful use. The sandstorm-ridden waste-land period was over at last. There was a new

vitality, a fresh start of spring bloom. The dormant intellectual and critical impulse was now quickened into sudden life, a new efflorescence was visible everywhere, and the reawakening Indian spirit went forth to meet the violent challenge of the values of modern science and the civilization of the West. It is an extraordinary story of endurance, assimilation and integral transformation.

The foreigner in India, once he had planted his feet firmly enough on the soil, adopted divers means to achieve the conquest of the mind and heart and soul of the people of India. Now the missionary, now the administrator, took the decisive step: and they received tepid or enthusiastic support, as it chanced, now from the emancipated Indian, now from the enlightened Englishman in India. There was opposition too, sometimes feeble, sometimes effective. The sinister deadweight of the Past often pitted itself against the seductive promises of the Future.

Obscurantism presented a mulish front against progress; prejudices —racial, religious, national—filled the air with a fog of misunderstanding; and, although there were not wanting sturdy men who were endowed with a sense of direction and were capable of determined endeavour, for the time being all was tentative, half-hearted, indeed even half-headed. Yet surely the seeds of regeneration were being scattered, with whatever immediate aims and imperfect means, and the soil too, having lain fallow so long, was eager to receive them. Thus the introduction of the printing press into India, the launching of the first Indian newspapers, and the institution of the new schools and colleges, however generally their potentialities might have been missed at first, were destined in course of time to revolutionize the climate of thought and faith in the country.

The printing press was the missionary's principal engine of evangelism. Towards the end of the 16th century, the English Jesuit, Thomas Stephens, the first Englishman to visit India, published *Krista-Purana* in Marathi-Konkani, and also a Konkani grammar. The first printed Tamil works were *Kristava Vedopadesa* (1677) and *Kristava Vanakkam* (1679). Ziegenbalg and Schultze published translations o the Bible in Tamil and Telugu, respectively, while De Nobili and Fabricius came out with books of Tamil prayers and hymns. In the 18th century, Fr. Beschi carved out for himself a small niche in Tamil literature with his epic, *Tembavani*. The next step was the publication of secular literature in the regional languages, as also books in English for local consumption.

Prose in the indigenous languages was at first an artificial creation, meant to serve the purpose of the Christian missionary or the British

administrator. But presently—especially after 1835, when licensing was abolished—secular literature of all kinds came to be published, and the classics of Indian literature and of secular and religious thought were also printed, though not always accurately. English classics like the plays of Shakespeare (for example, *The Merchant of Venice* and *Cymbeline*), *Pilgrim's Progress, Gulliver's Travels, Rasselas* and *Hypatia* were translated or adapted into the vernacular, and new Indian writing freely imitated Western models in poetry, drama, fiction and other literary forms. The vernacular was also used in text-books in Geometry, Physiology, Surgery and General Science.

Prose literature was born indeed, though as yet its movements were cumbrous and its steps unsure; and there was the stir of new life in the various regional literatures. The very structure of the Indian languages and their syntax underwent some changes consequent on the Western impact, and there was frequent word-borrowing from English. "Modern Marathi literature," writes Mr. V. P. Dandekar in *Modern India and the West*, "may be said to have begun with the advent of British rule in Maharashtra." "... Our prose literature, and also our dramatic works," write Dr. Raja Shyam Behari Misra and Mr. Sakhdeo Behari Misra in the same book, "...are for all practical purposes the product of Western influence and culture alone"; and it is more or less the same story in the other modern regional literatures in India. *The shock of the Western impact turned the sod, while English literature fertilized the field: and in due course modern Indian literature was born.*

The violent impact of an alien civilization meant also association with Western culture and English literature, and the printing press opened the gates for the flood of new ideas, new values, and new intimations of the Spirit. Things could no more be quite as they had been before. Not only Christian mysticism and dogma, but also Western thinkers like Bacon, Burke, Bentham, John Stuart Mill, Herbert Spencer, Emerson, Thoreau, Carlyle, Ruskin and, later, Morley, Marx and Lenin have quickened the development of a national literature in the country.

Keshub Chandra Sen said a century ago: "Politically and intellectually England is our master." And only ten years ago, the editors of the Bengali journal *Nirukta* confessed: "The real thing is that we are naturally interested in English literature and we want to develop Bengali literature on the same lines."[1] And Dr. Radhakrishnan

[1] Quoted by LILA RAY in *A Challenging Decade* (1953), p. 34.

remarked recently at the time of the inauguration of the Sahitya Akadami that "the intellectual renaissance through which India was passing was to no small extent due to the impact of Western culture on Indian society." The impact has no doubt lost much of its original violence and force, but it has not ceased altogether: the attack is renewed in wave upon wave—the Cinema, the Radio, the Penguin Books, the American Pocket Books, the Digests and the illustrated papers being some of the fresh forms assumed by the attack from the West. And however passionately we may—as we perhaps ought to—cling to our roots, the roots of our immemorial traditions and our separate racial or national identity, we cannot fail to respond to these incessant solicitations from the West. The process of cross-fertilization is thus a continuous one, and *the West and India are being more and more implicated in each other's life-ways.*

The introduction of the printing press inevitably led to the birth of newspapers and the evolution of the "Fourth Estate," a formidable power in the modern world. *The Bengal Gazette,* edited by Gangadhar Bhattacharya, came out in 1816. Missionaries as well as the laity (both Indian and English) contributed to the growth of the press in India. Government at first sought to control the press with an iron hand, but when Rammohan Roy, Dwarakanath Tagore and some others signed an important petition stressing "the native right of all men, the free access to knowledge and opinion without the intervention of any authority to say what is good for them or not," more liberal ideas came to prevail. In 1879, 20 English papers and 200 papers in the regional languages were published in India, and the numbers have gone up steadily ever since. Papers like Tilak's *Kesari,* Sri Aurobindo's *Bande Mataram* and Gandhiji's *Young India*—to name only three here—have helped to give the "Fourth Estate" in India a status and an influence commensurate with the rôle it has to play in the competitive modern world.

The third engine of revolution was the new educational policy of the Government of India, which provided for instruction through the English medium, and for the dissemination of modern scientific knowledge. Books are bought or distributed, newspapers are read or discussed, but systematic instruction in an educational institution is on a different footing altogether. The first missionaries did not think immediately of establishing schools in India, though the missionaries of a later day were to make education one of the principal items in their programme of action. The indigen-

ous *Pathashalas* were in a moribund condition, unable or unwilling to cope with the challenge from the West.

As for the early Anglo-Indian administrators, they were often—like a Sir William Jones or a Henry Thomas Colebrooke—more interested in drinking deep at the fountain of Sanskrit literature than in trying to educate the people of India through English. The Madrasa for the Muslims was established by Warren Hastings in Calcutta in 1780, and the Sanskrit College at Banaras was established by Cornwallis 12 years later. Attempts were made to develop Sanskrit itself into a national language, and a few books were actually translated from English into Sanskrit. So, far from trying to push English down the throats of unwilling Indians, the early British Indian administrator was fascinated by Sanskrit and wished to make it the medium of teaching at the higher levels.

But there were other forces operating in a very different direction. The redoubtable Rammohan Roy compared the old education to European scholasticism and pleaded for a Baconian modern education through English so that India too might be set on the path of progress. The Hindu College at Calcutta owed its foundation to the endeavours of Rammohan Roy, David Hare and Sir Hyde East, and was run in the beginning by voluntary contributions. In Madras, as early as 1838, a colloquial knowledge of English was (as noted by C. E. Trevelyan) "a much more common acquirement...than in Bengal." English was gaining ground, and the Orientalists were fighting a rear-guard action. In 42 years the Calcutta Madrasa had accumulated a library of but 12 volumes, and so came in for justifiable ridicule. The College at Banaras was no better, and languished, as it were, on account of pernicious anæmia. Meantime the founding of the Hindu College at Calcutta had been followed by the starting of other colleges at Bombay, Delhi and Madras. And Macaulay and Lord William Bentinck's Government merely took note of the hard realities of the situation when they decided on education through the English medium alone.

The new educational policy was soon found to be a pronounced success: in 1860-1, there were fewer than 4,000 collegiate students in all India, the number going up to 17,356 in 1907; 61,000 in 1917 and 83,890 in 1927. English education had evidently "come to stay": and today, seven years after independence, it stays still, though not without a certain ambiguity in aim and failure in function.

It has been correctly remarked that modern India is largely the

creation of the last 100 years. By 1860, the rule of the East India Company was over, and British rule had effectively commenced. The first railway had been laid in 1853, the first telegraph wires hummed in 1854, the Universities of Calcutta, Madras and Bombay were started by 1859, and our Legislative Councils began functioning from 1861. British ways of life were gaining currency in our cities and towns. British games—tennis, cricket, golf, football, hockey—were played on our fields and grounds. The tuft disappeared, being replaced by the crop; the suit and the hat displaced the *dhoti* and the turban. English literature was studied with avidity, and English was spoken even in one's home. Muslim culture too underwent an eclipse, and renascent activity took the shape of the Anglo-Oriental College at Aligarh (1875). A new generation grew up in the towns and the cities, completely Anglicized in outlook and given to derogation of things Indian. Wandering between two worlds, the dead Past and the unborn Future, the newly educated Indian became, for all his airs of superiority and self-assurance, an utterly rootless creature, without convictions, without controlling foci or regulating frames of reference. It was all bright tinsel, not pure gold.

Nevertheless, the more alert Indian spirits were quick to see in the juxtaposition of the two civilizations an opportunity for a new synthesis between the West and the East. Prof. Arnold Toynbee has noted that revolt against orthodox Hinduism has more than once taken fire from the impact of an alien religion: thus Guru Nanak, inspired partly by Islam, founded Sikhism; thus too Rammohan Roy and his friends, inspired by Christianity, founded the Brahmo Samaj in the 19th century. Rammohan, Keshub Chandra Sen and Dwarakanath Tagore were wise and learned men, and their aim was to reconcile Hindu spirituality with Christian ethics: the Veda with the New Testament. They came to build, not to destroy: to clear away the rubbish and the weeds, not to lay iconoclastic hands on the main structure or weaken its immemorial foundations. Not the New Testament alone, but English writers like Bacon, Hume and Emerson also gave a stimulus to the new movement. The Samaj declared itself against caste, *sati*, idol-worship and other incidental accretions or separable accidents of Hinduism, and paved the way for many desirable social reforms.

But Christianity itself soon came in for much criticism. The opportunism of de Nobili, who had brazenly passed himself off as a Brahmin and organized a caste-ridden Indian Christian Church, and the easy diplomatic Christianity

of the Danish Lutherans, Ziegenbalg and Plutshin, who likewise permitted caste distinctions within the Church, were not calculated to raise the prestige of Indian Christianity. The example of professing Christians—the foreign exploiters—was equally revolting. No wonder Hindus thought that the Christian religion as actually practised was really "devil religion."[2] Orthodox Hindus and protestant Hindus often joined hands to attack the methods of the missionaries and their sneers against Hindu religion and spirituality, while a book like Paine's *Age of Reason* gave the counter-attacking Indian critic ready-made ammunition to discomfit the would-be saviour of lost pagan souls.

Following in the wake of the Brahmo Samaj, new movements gave renascent Hinduism a vigour and a freshness that came like ambrosial monsoon showers after the long bleakness of winter and the gruelling aridity of summer. The Veda Samaj (1864) had but a brief vogue in Madras, but the Prarthana Samaj in Bombay, of which Mr. Justice Ranade was once the moving spirit; the Arya Samaj which Dayanand Sarasvati founded in the Punjab in 1875; the Ramakrishna Mission which, founded by Vivekananda in 1897, has achieved by now a well-nigh global influence; the Theosophical Movement, which under the leadership of Colonel Olcott, William Q. Judge, Madame Blavatsky and Annie Besant popularized a convincing form of religious eclecticism; Gandhism, that singular mixture of evangelical humanism, Puritan ardour, ethical extremism and revolutionary nationalism; and the Yogashram at Pondicherry which grew around Sri Aurobindo during the last 40 years of his life and sought to shoot a revealing light into the splendorous panorama of the Spirit's landscape—these are so many centres of the new life, in which the evolutionary destiny of the human race is being safeguarded and advanced. During the past six or seven decades, numerous dissertations on Hindu religion and philosophy have appeared in English as also in the regional languages. Commentaries on the Vedas and the Upanishads, the Vedanta and the *Gita*, and on the other constituents of our heritage are legion. Not unreasonably, Western criteria are often applied, and Western formulæ of expression are found serviceable. On the other hand, the actual bearing of distinctively Western thought on works like, say, Vivekananda's matchless exposition of the different systems of Yoga, Tilak's *Gita Rahasya*, or Sri Aurobindo's book, *The Life Divine*, is negligible. *What Western thought has really done is to help*

[2] *Modern India and the West*, edited by L. S. S O'Malley (1951), p 51.

Hinduism (or Islam) to restate its fundamentals in a manner intelligible to thinking men in the West no less than to the East.

On the other hand, the searchlight of Western thought has proved no mean factor in awakening our social conscience, crystallizing our reactions to the abuses in our midst, and devising the means necessary to eliminate them. The abolition of slavery; the steady rise in the status of women, a slow return to the large freedom and self-respect of the Vedic Age and a movement out of the stifling grooves of convention forged in later times; legislation relating to widow remarriage, to divorce, to the prevention of *sati*, child marriage and polygamy and to women's right to own property: removal of the social disabilities of the "untouchables" or Harijans: the loosening of the rigidity of caste regulations—the light and driving force of Western thought have played a worthy part in all this.

Men have now learned to respect women and to treat them neither as dolls nor as slaves, but as fellow human beings, fellow citizens of the Republic of India. The shift is from group, class, or caste mentality—herd mentality, that is—to an attitude that looks upon each individual —man, woman, child, Brahmin or Harijan—as a unique power and personality, a vessel of the immortal Spirit. Of course, the Past, though seemingly dead, reappears in a new garb: political groups or parties, linguistic fanaticisms, administrative, managerial and academic hierarchies, now tend to stratify into new castes with all the old defects, and some more superadded. It is to be hoped that this is only a temporary phase.

The influence of English thought on our legal and political life is also very considerable. The Indian Penal Code, originally drafted by Macaulay, is really English criminal law, but without much of its extravagance and uncertainty. "...the English have given to India," says Viscount Bryce, "such parts of their own law (somewhat simplified in form) as India seemed fitted to receive."[3] Through codification, law has acquired both definiteness and a certain mandatory vigour. Our Union Constitution too bears the impress of British thought. "The Magna Charta," says Shri K. M. Munshi, "transplanted to America in the 18th century and brought into Indian law in its modern form by British and Indian judges and legislators, forms an integral part of our Constitution."[4]

Our political thought has been

[3] Quoted in *Modern India and the West*, p 114.

[4] *Our Greatest Need* (1953), p. 160.

influenced to an equally pronounced extent by Western, and more particularly British, thought. The Sarvajanika Sabha of Poona (1870), the Calcutta Indian Association (1878), and the Indian National Congress (1885), owed their prime inspiration to the diffusion of liberal ideas from the West, while in more recent times Socialism, Marxism and Leninism have won their respective circles of adherents. If an earlier generation quoted Burke, Mill and Morley, the generation that grew up between the two world wars found inspiration in the works of Shaw, the Webbs and Laski. No doubt, political leaders like Tilak, Sri Aurobindo and Mahatma Gandhi were no pale mimics of Western political thought. Their roots reached down to the centres of our racial culture, and their political philosophy was Indian in a dynamic (and not in a merely revivalist) sense. They stormed the gates of achievement, carrying the masses with them, for this very reason. But in the external terminology of our political thought, in the forms and methods of our political life and in our education in the alphabet of democratic theory and parliamentary practice, the British example has certainly helped.

Although India is now an independent country, the influence of the West (and Britain is for us still the eyes and ears of the West, the window that opens to us the far horizons of the West) has not ceased, and is not likely to cease. But it has now become a two-way traffic. While Indians are responsive to Western writers and thinkers like an Eliot, an Orwell, an Edwin Muir, a Mauriac, a Schweitzer, the West too has realized the insufficiency of her ethos and now turns to thinkers, statesmen and seers like Jawaharlal Nehru, Radhakrishnan, Sri Aurobindo, Ramana Maharshi and Mahatma Gandhi for working out her salvation.

The West gave us models and techniques for experimenting on a number of new literary forms, and gave us also the example of a vigorous and versatile culture. In the arts of life and of death, the West is supreme. But Death increasingly seems to call the tune in the Western world. India may yet succeed in carrying humanity's evolutionary destiny to further heights of achievement, discovering the clue to world sanity and world peace. The time is not far off—or so at least one hopes—when happily we shall cease to think that some are of the East and others of the West. Civilization is a stupendous co-operative adventure, and all of us are equally involved in the adventure; and it is as a world-embracing human family that the race will discover and fulfil its true mission on earth.

K. R. SRINIVASA IYENGAR

THE WRITER IN THE WEST

[The following article, as provocative as it is obviously sincere, is by a valued contributor to THE ARYAN PATH, **Mr. Dennis Gray Stoll**, the author of *The Dove Found No Rest*, *Man in Ebony* and several other works. Western journals, it would seem from this article, may not be free to publish, without embarrassment or worse, an expression of opinion so frank and a warning so pointed as this essay contains. The writer in free India finds himself in a less difficult position from the point of view of freedom of speech. The pages of THE ARYAN PATH, moreover, are open to all views, and we are glad to publish so courageous and outspoken an article as this. It presents an aspect of truth which needs and merits calm consideration.—ED.]

What do they tell us plainly of new opinions when this very opinion of theirs, that none must be heard but whom they like, is the newest opinion of all, and is the chief cause why sects and schisms do so much abound, and true knowledge is kept at a distance from us?—JOHN MILTON, *Areopagitica*

The writer in the West has been driven into a peculiar corner. In an age when all about him is communication—newspapers, television, radio, cinema, theatre—he is able to say less of what he really thinks and feels than ever before. Why is this? Does the blame lie with him, or with society?

Our society today is technically very highly organized, but spiritually speaking it is not alive at all. The life of the average man is dead as a tomb. A typical technician goes to lunch in his factory canteen, collects his food and eats it without saying a word to his neighbour, unless it be to air his opinion on the weather, wages, working hours, income tax, football, the dogs, cricket, or to pass on a bad joke about sex. On important matters like peace and love he is inarticulate, intent only on earning enough to keep him in home and television, with outings to the pub and to watch sport during the week-end. His desire is to hold down a "safe" job, to make extra money if this does not entail working too hard and to avoid thinking about the torn and afflicted world of which he does not wish to be reminded that he is a member. Therefore television offers him what he desires—escape.

At a higher level the spiritual and mental deadness is even worse. The successful technician, with pretensions to culture, reads the fashionable literary magazines, usually edited by ex-Communists who have turned their anti-Capitalist dialectics against Russia now that anti-Communism pays such high dividends in the West. Their drum-beating against the Iron Curtain is even more

monotonous than their former drum-beating on its behalf. Obviously the writer who is sensitive, who really thinks and feels what he writes, is not welcome within their pages. And it is doubtful whether the readers of these magazines, who desire above all to feel comfortable and superior, would welcome cold blasts of truth and wisdom let loose among all the effete whimsy and political sophistry which passes for fiction and fact in their favourite monthly.

These two instances will serve to show the predicament of expression common to all the arts in the West, except painting and music, which are comparatively impotent to stir the public mind out of its false sense of security—pathetically false, since the public mind is in reality scared to death.

The West has for so long assumed that it has the moral leadership of the world that its people do not know what rôle to play now that their stature has been reduced to that of ordinary human beings. The moral bankruptcy of their policies in Africa and Asia, the bitterness of the subject peoples whom they still refuse to liberate, or the independence of those whom they have been reluctantly compelled to liberate, rankles. Despite timely warnings by the late Wendell Willkie, they have not yet taken a global-minded view of the world. They have not yet seen that their colonial dreams in Africa and Asia are in reality nightmares. They have not yet understood why an African, discriminated against for being dark, robbed of his ancestral land and half-starving, should revolt against the "Christian" whites who keep him in subjection. They have been repeatedly told by a controlled press and "policy"-censored radio that in Malaya, Viet-Nam and Kenya all the trouble is being caused by bandits, instead of by human beings fighting, with their backs to the wall, for their land, rights and sheer survival. Ironically enough, they still revere Caractacus, the Briton, who revolted against the Romans, but condemn Kenyatta, the Kikuyu, who revolted against the British. They still revere Vercingetorix, the Frenchman, who revolted against the Romans, but depose the Sultan of Morocco who revolted against the French. In their pride they have not realized that it is not simply Western history, but the history of mankind that is their own. Any writer who understands these issues and states them clearly in his work will not be published here unless he cleverly twists the situation to blame everything on Russia.

Recently a story by a British writer, dealing with the situation of an African wrongly accused of subversive activities by the police, won

a literary competition. It was not printed, however, and the prize was not awarded because an ex-member of the C.I.D. was invited by the publishers to give his opinion of the story and declared that it was "improbable." One wonders what the fate of E. M. Forster's *A Passage to India* would have been if an ex-I.C.S. District Magistrate had been asked to judge the probability of the story before publication!

It is no exaggeration to say that the intelligent Western writer who refuses to falsify his point of view must confine his published work to comparative trivialities. Serious public discussion of controversial themes is discouraged unless the dice are heavily loaded in favour of the official policy of the moment. While many English people are horrified at the antics of Senator McCarthy, so far as the literate arts are concerned the situation here is little better than in the U.S.A. The process of suppression is simply conducted in a more subtle and gentlemanly fashion, behind the scenes. So deep has the fetish of anti-Russianism sunk that a London film critic of repute, reviewing a film about Soviet Russian music and ballet in which one of the characters happens to remark that his is a lovely country, condemned the whole production as "unadulterated propaganda." She passed no censure, however, on an American naval film in which "Stars and Stripes Forever" and similar patriotic tunes are played every ten minutes, and in which the chief characters talk of little else but a jet-propelled torpedo whose destination is plainly the ships of the U.S.S.R. in World War III.

While there is no doubt that the Soviet State has grave defects, particularly of censorship and the acquisition by force of other people's land, there is also no doubt that it is not the only State in the world with these vices. It is just as well to remember that Russia was not responsible for the dropping of the first two atom bombs on civilians and children, so that the current campaign to paint the Soviet as the most likely power to drop the first hydrogen bomb makes historical nonsense. Even such obvious facts as these can no longer be mentioned in debate or print in this country unless the speaker or writer is prepared to be branded a Communist or "fellow traveller."

At a time when the West adopts towards Russia the ominous posture of the last Roman legions on the outposts of civilization; and when Russia, in her turn, is haunted by not altogether unfounded apprehensions and a mania for persecution, it is necessary for all thinking men to understand what is happening, and, at the risk of derision and even death in their own countries, to speak the truth forthrightly. The

guilt of those who are articulate, but who remain silent for reasons of expediency, is greater than that of the ignorant man who believes all he is told by authority, like a child hanging on the words of his Big Brother.

George Orwell envisaged the language of Newspeak in his novel *1984*, a language in which the statement "Big Brother is Ungood" could not be substantiated by reasoned argument because the necessary vocabulary no longer existed. Our plight in 1954 is already almost as bad; for, although the words exist, the means of communication by print, radio, television, theatre and cinema are closed, or gravely curtailed, to the writer whose object is to give a view of vital matters which runs contrary, or appears to run contrary, to the immediate interests of the society in which he lives. When such unorthodox views concern issues like feeding the hungry versus preparation for war, or non-violence versus the hydrogen bomb, the result of suppression may well be not merely the suicide of a particular society, but of the entire human race.

Even so circumspect a journal as *The Times Literary Supplement* admitted in a recent editorial that it doubted "whether in our present situation it is the duty of a serious writer to challenge the accepted values of society. In a sick age, in a society indeed desperately uncertain what its accepted values are, is it not perhaps the duty of the writer to help society to *define* its values?" The editorial attitude of the popular press is considerably cruder, and perhaps more honest, for they now openly take the view that free inquiry into and criticism of, say, our concentration camps in Kenya is not just "letting down Queen and Country," but downright Communist. Thereby, of course, the victory is won for totalitarianism without a single shot being fired from behind the Iron Curtain.

So long as the means of expression in the West are in the grip of fearful men, not so much afraid of Russia as of their own guilt, so long will a *rigor mortis* of ideas afflict the public mind.

DENNIS GRAY STOLL

JAIN IDEAS IN THE MODERN WORLD

[Mahaveera Jayanti Week was celebrated by the Indian Institute of Culture, Basavangudi, Bangalore, from April 15th to 20th, in collaboration with the Jain Mission Society, Bangalore. The occasion was the 2552nd Anniversary of the birth of Mahaveera, revered by all Jains as the last great Tirthankara. One of the papers prepared for discussion was that by **Shri A. Chakravarthy, M.A., I.E.S.,** which we publish here in shortened form.

In the first part of this paper, omitted because of our space limitations, Shri Chakravarthy traced informatively the development of European civilization and the trends of Western thought in recent centuries. He found the modern West, despite its great achievements in science, still in the dark as to the nature of man and baffled in the quest for eternal values. He presented the following tenets of Jainism as of value for solving the problems of the modern world.—Ed.]

The most valuable factor in Indian thought is *Ahimsa* or non-violence. Its import is not confined to the religious commandment "Thou shalt not kill." This injunction is generally understood to be restricted to human society. "Thou shalt not kill" thy fellow human beings. There is no religious significance within that limitation. It is maintained by the law of the State. Its violation will be a crime punished by the State. But the principle of *Ahimsa* in Indian thought is of wider application. It means "Thou shalt not kill or injure any living being," however low it be in the scale of living organisms. Further, its implication is not merely negative. It has a positive foundation. It is based upon universal love. Wherever there is suffering and pain, you must extend your loving hand to remove the pain and to alleviate the misery.

This principle of *Ahimsa* has been the central doctrine of Indian thought from times immemorial. It appears to have been the basis of what is called the Indus Valley Civilization. Even before the period of the Aryan invasion, it was observed by the pre-Aryan Indians as a strict religious principle. *Ahimsa* in this wide application forms the fundamental basis of Jainism, while all other Indian religious systems accept this principle in a limited form, to suit their convenience. It is Jainism alone that emphasizes it in its complete and absolute form, including all the various ethical implications such as abstaining from eating meat and avoiding animal sacrifice in the name of religion.

A more important aspect of the principle of *Ahimsa* than that of non-injury to other living beings is an implication of this principle relating to the self. The strict observance of *Ahimsa* forms the main factor in spiritual development. A

person trying to observe this principle must adopt a psychological attitude conducive to its observance. He must rid himself completely of all the gross emotions, such as hatred, anger, etc. He must put himself mentally in the place of the suffering beings. It is only then that he will be able to appreciate fully the religious and ethical significance of *Ahimsa*. Then only will he be able to realize that this principle far transcends the ordinary moral principle "An eye for an eye, and a tooth for a tooth." It is based upon a much nobler ideal: "Love your enemies"; return good for evil; if they have injured you do not take revenge but generously pity them, for "they know not what they do."

This religious ideal of *Ahimsa*, revealed to the world by Lord Rishabha, was, as said, the guiding principle of life among the Indians even before the Aryans invaded India and settled here. Though they conquered the land militarily and subdued the people of the conquered country, still they could not escape being influenced by the higher culture and the nobler principle preserved by the people of the land. The Vedic culture which was brought by the Aryans into India was no doubt incompatible with the *Ahimsa* culture which prevailed in the land prior to the Aryan invasion. Still they had to accept this noble principle. Hence we find this influence on later Vedic thought; it was mainly responsible for the Upanishadic development. It teaches man to turn his thought to his own self instead of to the natural forces around him. By this shifting of importance from the external world, he learns to turn his attention upon his inner self, whose spiritual greatness is more powerful than the brute forces of nature. This may be taken to be the core of Indian thought in general; it was contributed by Jainism from the earliest days of Indian history.

Besides *Ahimsa* there is another point peculiar to Jainism. This is *Tapas* or *Yoga*, which has a special importance in the Jain religion. The purpose of this discipline is to secure complete control of body and mind. This practice of *Tapas* or *Yoga*, generally associated with Jain ascetics, is quite different from the bodily *yoga asanas* practised in *Hatha Yoga* by Hindu ascetics. Jainism recognizes only the postures of the body of the person engaged in Yogic contemplation. Standing erect (*kayothsarga*) and quietly sitting while engaged in contemplation; these are the two types of Yogic postures which are generally illustrated by the idols in the temple representing the *Tirthankaras*.

The description of this Yogic contemplation given in the Jain *Yogasastras* clearly brings out the ideal aimed at. The object is to develop the psychic power and to

bring the body entirely under its control. The various sense organs and their activities are amenable to psychic control. The aim is to bring the sensory action under voluntary control and to direct the attention to the inner self. This will give the power to delve deep into the subconscious self, which is the more important part of the individual personality. From such access to the subconscious self, knowledge superior to that perceptible by the senses can be gained through clairvoyance and telepathy. This is corroborated by modern psychic research. Such extra-sensory perception or psychic activity as a result of Yogic practice, is called *avadhi jnana* and *manahparyaya jnana*. This was known to the Jain thinkers several centuries ago. This development of soul force is another important characteristic of Jain ethics.

Mahatma Gandhi understood the value of soul force. He made use of this weapon in the freedom struggle and successfully proved its worth. As long as he lived, he had a strong belief in its value for settling international disputes. He fully realized that civilization did not rest merely on an economic foundation. The social structure rests upon the solid foundation of the spiritual welfare of mankind. "Man shall not live by bread alone but by every word of God." Full appreciation of this noble principle will restore the stability and harmony of the world. Indian thinkers in general and the Jains in particular, have the obligation to display their spiritual wealth before the whole world, for the benefit of all.

This principle of *Ahimsa* is practically identical with the Jain *Dharma*. *Dharma* according to Jainism is identical with *Ahimsa Dharma*. This fundamental religious principle includes four other ethical principles which spring from *Ahimsa*. They are *Satya, Astheya, Brahmacharya* and *Aparigraha*, meaning, respectively, "Thou shalt not speak falsehood," "Thou shalt not steal," "Thou shalt not covet thy neighbour's wife" and "Thou shalt not be greedy for possessions." These four, together with the first, *Ahimsa*, constitute the *Pancha Vratas* (Five Vows) in Jainism. The observance of the four subsidiary vows must be maintained without conflicting with the primary principle of *Ahimsa*. "Thou shalt speak the truth," but if in its practical application it results in cruelty to other living beings, then it becomes an evil. The third and fourth principles, "Thou shalt not steal" and "Thou shalt not covet thy neighbour's wife" are taken care of by the law of the land and violations of them are severely punished. Hence these two moral principles have no special religious importance.

The fifth vow, relating to *Aparigraha* or limited possession, is really

the most important from our point of view. Its observance is emphasized only by Jainism. In other religious systems, whether Indian or non-Indian, not so much importance is attached to this. No doubt, Jesus recognized its importance. When a rich young man asked him how he could have eternal life, Jesus told him: "Go and sell that thou hast, and give to the poor...." Some Indian religious systems also emphasized the principle of renunciation. It was because of this principle that members of royal families like Mahaveera and Gautama Buddha renounced their princely state and took to asceticism.

But we are not here referring to this ideal of complete renunciation. We are thinking of the principle of *Parigraha* or possession as applied to householders in general. Here it is not called *aparigraha*. It is *Parimita Parigraha*, voluntarily limiting one's own possessions. Each individual, irrespective of his position in society and his occupation, is expected to limit voluntarily his property and wealth. Whatever produce he gets from his land beyond the limit he has fixed, must be placed at the disposal of the whole of society. Whatever income he gets from his business, over and above the limitation imposed by himself, must be utilized for the welfare of the whole of society.

This principle of *Parimita Parigraha*, which is the fifth item of the ethics of the householder, is very important at present. The conflict of ideologies in the modern world, between Capitalism and Communism, which divides the world into two hostile groups, one championed by the U.S.A. and the other by Soviet Russia, is the inevitable consequence of the economic basis of modern culture.

Ending this conflict and paving the way for the world's harmonious progress on the peaceful path, guided by the higher spiritual light, will be made possible only by the universal acceptance of this principle of PARIMITA PARIGRAHA. Every individual should realize that his life is only partly for himself and mainly for the whole of society. His individual welfare is bound up with the general welfare. His individual salvation is conditioned by the salvation of the whole of society.

If the world accepts this ideal, then peace among mankind can be guaranteed. The whole world will be united and happy. There will be no disagreements between nations; no struggles; no wars. The world will then be assured a period of peace and prosperity, with the path of understanding open. Then Paradise will be regained on earth. This seems to be the goal of modern thought, towards the attainment of which Indian thought, and especially the Jain religion of *Ahimsa*, has to shed its light on the path of human progress.

A. CHAKRAVARTHY

NEW BOOKS AND OLD

TWO CENTURIES OF BRITISH CULTURE*

It is surprising how little most of us in England know about our Royal Societies. I suppose everybody knows that the Royal Society (of scientific interest) was founded in the reign of Charles II, but few persons who do not belong to it could tell us much about the Society of Literature, and this is the stranger because we have achieved so much more in literature than in music or even painting. Again, most readers may confuse The Royal Society of Arts with The Royal Academy (1768). The explanation probably is that the Academy has always been an institution with objects to sell.

The Royal Society of Arts (a few years older than the Academy) was founded as the Society for the Encouragement of Arts, Commerce, and Manufactures and, as we should expect, the Founders first convened in a coffee-house near Covent Garden.

The Duke of Edinburgh, who is now its President, in his brief foreword to this massive memorial volume says:—

> .. by active origination, practical example and wise exposition it [the Society] has led the way for two hundred years towards advancement in many familiar and practical aspects of life.... By its persistent and unobtrusive activities the Society has been an agent behind many notable developments, the good effects of which are felt to-day, but it has always tended to do good by stealth, and its great achievements are far too little known.

Moreover, it has "always remained independent and unaided by the State."

Its work has indeed been various. Considering its title we may not be surprised to find that it gave a money-award to Landseer when he was ten years old for a most remarkable drawing of a spaniel: but what about its brave but largely futile attempt (about 1854) to build public lavatories in London? The public seems to have fought shy of them. And what about the gallant enterprise of setting up plaques upon houses in which celebrated persons have lived? These, like the lavatories, were long ago taken over by the London County Council. What, again, about the Society's encouragement of an invention called a "Gunpower Carriage" (1830), which was an attempt to produce a kind of motor-car; or its patronage of a "crop-drying machine"; or of its recent renovation of the village of West Wycombe? Chemists would be interested in the Society's efforts to find in Britain cobalt and madder, then imported from remote parts.

All these activities prove the existence of a benevolent, intelligent and completely disinterested group of persons; and when we have realized the width of their benefactions we are left wondering what forms of human endeavour they omitted to assist. Perhaps they wisely left painting to the Royal Academy, and did little for literature because it is our national "strong suit." Still, even now I have given merely a sample of their deeds, every one of which has served to improve our civilization.

So many prizes were given in cash, usually a hundred pounds (probably guineas when guineas were current), that the Society had either a very large membership, which seems unlikely, or

* *The Royal Society of Arts: 1754–1954.* By DEREK HUDSON and KENNETH W. LUCKHURST Foreword by H. R. H. THE DUKE OF EDINBURGH, K G Introduction by THE EARL OF RADNOR, K C.V O (John Murray, London. XVIII+411 pp Illustrated 1954 30*s*)

was composed of wealthy philanthropists. They, after all, were not really scarce until we had paid for the 1914-1918 war. Presumably it has now to ponder over its distribution of prizes and medals—although we may almost assume that a gold medal was presented some years ago to Mr. T. S. Eliot. The Society could hardly have been out of the running in the race to present him with honours.

We owe this notable history to a pair of hard-working writers, one of whom, Mr. Luckhurst, has been Secretary to this old Society since 1937. They may well be proud of their accomplishment, especially as the volume is not without sudden gleams of humour. Without these it might have been somewhat ponderous and overburdened with the names of "Certain People of Importance in Their own Times." (Few of us are of any "importance" after our time. We could name few statesmen who now excite much interest, and yet politicians always fancy that they will be permanent occupiers of the limelight. I remember, by way of illustration, how a well-known surgeon, here in England, complained that a skilled artist, in any medium, was much better known than he. That was, no doubt, the bad luck of his overcrowded profession. For a hundred surgeons who could adroitly cut out your appendix, there has been only one W. B. Yeats, only one Epstein, only one Paderewski. This shows, probably, the difference between a craftsman and a unique artist. Many can write pleasant verse, but few can produce poetry.)

The authors of this book should be praised for their industry and precision. It cannot be an easy task to record two hundred years of forward-looking, for all the conditions of life have changed so violently: some for the better (the lives of agricultural workers, for example) but most things —manners included—for the worse. In 1544 England was mainly a farming country. By 1854 it had become a formidable industrial island. By 1954 we have turned it into a satellite state of America. Here we see the action of National Karma. Once, long ago, our ancestors regarded the settlers in America as mere "colonists." And now! It is doubtful whether we should have "won" the First War without American help. In that war I was a news-censor, and I often wondered how an army based upon democracy would hold together. Was not the Private, as we call him, eligible for the White House? Why should he respect his officer? And yet he did. I recall very well how, as a news-censor, I was told not to tell how many Americans were arriving at Marseilles.

All this was long ago, but not from the viewpoint of a Society to which Reynolds and Johnson belonged.

CLIFFORD BAX

Aspects of Early Assamese Literature. Edited by BANIKANTA KAKATI. (Gauhati University, Gauhati, Assam. 315 pp. 1953. Rs. 12/-)

Modern Assamese scholarship boasts of three distinguished scholars: one of whom, Dr. Banikanta Kakati, the editor of this work, died in November 1952, thus robbing Assam of his rich gifts of research and painstaking study. Dr. Birinchi K. Barua has given evidence of his love for Assamese culture in the first volume of his *Study of the Cultural History of Assam.* He has also written *Studies in Early Assamese Literature*, which was published from Nowgong in May 1953, two essays from which have been included in the present volume. The third of this Assamese trinity of scholarship is Dr. Suryakanta Bhiyan, who after a very competent apprenticeship in Bengali verse turned his attention to the rich beauty of Assam's political history. He has now been induced to return from the dim twilight of antiquities to pre-

side over the destinies of Assam's *Sahitya Sabha*.

The present volume, compiled under the editorship of Dr. Kakati, consists of an essay from his own pen, "The Assamese Language"; a contribution from Prof. M. Neog, "Assamese Literature Before Śaṅkaradeva," on pre-Sanskrit literature; two papers as mentioned above taken from Dr. Birinchi Barua's studies, an excellent essay on "Madhavadeva and His Works" by T. N. Sharma; a paper on Rāma Saraswatī, an author whose works have not yet been wholly published; and scholarly dissertations on the Assamese recensions of our ancient epics, Puranas and the *Gītagovinda* by U. C. Lekhara and S. N. Sharma.

As Dr. E. K. Handiqui points out in his Foreword, "A comprehensive history of early Assamese literature is still a desideratum." In the present volume, the achievements of the pre-Sankari age have not yet been fully dealt with. Perhaps when the next volume of Dr. Barua's *Study of the Cultural History of Assam* comes out we shall have an adequate picture of this most interesting period. In his paper, "The Assamese Language," perhaps his last work, Dr. Kakati has dealt diligently with the varied aspects of the many factors that go to make up its composite character, but he has laid somewhat unnecessary stress on the differences, grammatical as well as linguistic, between Assamese and Bengali. After Tagore's tribute to the late Sahityarathi Bezbarua, after the latter's death in 1938, there is now no Bengali so foolhardy or so ignorant as to speak of Assamese as a dialect of Bengali. It is time therefore that scholars in eastern India should unite in finding out how intimately languages like Maithili, Oriya, Bengali and Assamese are in affinity as champions of Aryanism on our eastern frontier. As Sir George Grierson pointed out, Assamese, though a distinct language with a great literature, is more intelligible to Bengalis than their own obscure dialects of Sylhet and Chittagong.

ACE VIEME

Art Experience. By M. HIRIYANNA. (Kavyalaya Publishers, Mysore. 86 pp. 1954. Rs. 5/-)

These illuminating essays, two of which appear for the first time here, should prove especially interesting to Western esthetes; and they offer all modern artists some basic ideas, very much needed by them at the present time.

Professor Hiriyanna first states that Indian philosophy was always more than a way of thought—it is a way of life in which ethics occupies an important place. He adds:—

> Like ethics, aesthetics is dependent upon philosophy and like ethics, it aims chiefly at influencing life

He holds that a real work of art should induce in and secure for man a unique experience, not to be attained by other means, which is morally elevating and conducive to spiritual unfoldment. The two characteristics of a genuine artistic experience are impersonality and pure joy; and, however transient the experience, when genuine, it will be elevating. But, as with ethics, to be most effective, art must have a foundation in metaphysics.

These will appear "hard sayings" to many; and the idea that a true work of art must combine Goodness and Beauty and these be united to Truth or knowledge may, we fear, be scoffed at by some moderns regarded and regarding themselves as artists. But these are some of the views ably presented by Professor Hiriyanna in comparing and explaining Eastern and Western, ancient and modern, ideas on artistic experience.

E. P. T.

Tolstoy: A Life of my Father. By ALEXANDRA TOLSTOY. Translated from the Russian by ELIZABETH REYNOLDS HAPGOOD. (Victor Gollancz, Ltd, London. 543 pp. 1953. 30*s.*)

One avowed aim of this book is to do justice to the memory of the author's mother, that much tried wife of an exceptionally "difficult" genius. Hers was, for many years, the well-nigh impossible task of running an estate and educating her children with the handicap of her husband's presence; one who, after 20 years as a devoted husband and father, suddenly cut ties with the world, distributed his property among the family, and even broke off marital relations. A real grievance, too, was that Sophia's husband now refused to employ his creative power artistically, in his religious zeal regarding literary composition as mere self-indulgence.

Tolstoy might renounce the world but he could, or would, not go the whole length: he remained a powerful disturbing element in his home, unable to forego the loving support and help of three daughters. The younger children were thus torn between the parents: their characters, especially those of the boys, suffered accordingly.

Others were inevitably to suffer too: those devoted people who followed Tolstoy in his new path of freedom, of self-denial in all fleshly things, were persecuted by the Government. Tolstoy himself was too powerful an influence, both at home and abroad, to be openly attacked. This, to a man fundamentally honest, was a bitter grief. Unmolested himself, he saw his disciples thrown into prison, sent to Siberia.

This towering genius who, in practising and preaching the way of love, opposed established authority, yet distrusted the revolutionaries of his time, foreseeing that their triumph would mean only a new struggle for power, the establishment of a regime giving little more freedom, if any, than was enjoyed under Czarist domination. Even what was perhaps his most practical gift to mankind, the advocacy and practice of education of the people, has been perverted, shot through and through with propaganda.

No man can escape the trend of his age: Tolstoy in his advocacy of human freedom excepted one half of the race, regarding women as little more than child-bearers and child-rearers. In his own wife, though always solicitous for her soul, he admitted no claim to personal individuality of mind or tastes. Again, Tolstoy's elderly pontifications on literature read very oddly to a Western mind: Goethe was for him a "trivial, bourgeois and egotistical man of talent," *Faust* "an entirely bad piece of writing" and Shakespeare "a terrible impostor and piece of filth." It would seem that not even a single-hearted man of God, a strong intuitive genius, can see simply on all great matters, even within his own art. But such failure has perhaps in itself a message to the lesser man; inculcating that lesson of humility always preached by Tolstoy himself.

This is such an interesting and stimulating book that one must regret the employment in translation of a number of Americanisms. Such locutions may seriously detract from its usefulness and charm, not only to those British born, but to foreigners reading in this edition.

DOROTHY HEWLETT

Poems of Change. By IRENE COATES. (The Fortune Press, London; available from Oxford Book and Stationery Co., Scindia House, New Delhi. 52 pp. 1954. 6*s.*)

Miss Coates has a poet's sensibility and gift for the jewelled phrase, but many of these poems are in a minor key and through some runs a morbid strain, of which the following expression is one of the least unpleasing:—

...hopes hung
On a bough like bright toys
Whose wrapping rots at a touch
And the torn corner shows
Consuming fire.

There is perhaps more justification, in modern minds adrift, for such sentiments than there is for expressing them, when men so desperately need reassurance, challenge, a note of inspiration. The lines spoken by two characters in "Persephone," a long poem modernizing suggestively the ancient myth, seem to promise that she will yet sound such a note:—

". . the spiral of regeneration"
"or the unfolded meanings of religion"

The last poems, "Oyster and Poem" and "The Naturist," show, perhaps, a response to the urge she had written of resisting; the urge to

...force my sick imagination
To build a better future

One hopes they are the latest written They have both hope and charm.

E. M. H.

Falcon of Spain. By THOMAS BALLANTINE IRVING. (Orientalia, Lahore. 158 pp. 1954. Rs. 6/-)

This study of Spain under the strong but clement Umayyad ruler, 'Abdurrahman I (731-788 A.D.), when Arabic power and influence reached its furthest to the West, deals illuminatingly with a subdivision of European history seldom appreciated or pictured. A humane and cultured ruler, 'Abdurrahman contrasted sharply with his brutal and ignorant contemporary, Charlemagne, in Christian Europe.

The 6th century was the darkest of the Dark Ages in the Western world, during which "scarcely a Christian could either read or write," and whose only important historian, Pope Gregory, took as his motto: "Ignorance is the mother of devotion"—and confirmed it by having the great Palatine Library burnt.

About 150 years later 'Abdurrahman's Arab Spain was laying foundations for Europe's renaissance in its schools, academies of learning and centres of the arts, skilled crafts and sciences, in its beautiful cities, Cordoba, Toledo and others. The culture of the East poured into Arab Spain and was welcomed by this great ruler.

Professor Irving writes:—

'Abdurrahman's school had been that of adversity, and in it he had received a degree in moderation In triumph he was magnanimous, merciful and tolerant, although when occasion warranted, he knew how to be severe. his punishments never passed the bounds of decency...

His greatest enemy, Mansur, the 'Abbasid caliph, respected him, named him "Falcon of the Quraysh" and wrote in admiration: "No man before him ever performed such deeds!"

E.P.T.

Letters to My Daughter. By DAGOBERT D RUNES. (Philosophical Library, Inc., New York. 131 pp. 1954. $2.50)

Here are 21 letters; they spring from life-experience and are mellow and mature. They reveal a passion for cultivating righteousness and compassion. Therefore, they help the reader in "looking upward creatively." Most of these letters are woven around Hebrew legends and laws, which imparts to them the interest of short stories. The voice of the rabbi reverberates through the pages of the book:—

. . Smiles and a song are a truer road to godly life than observance of all the rituals and all the rites

The true philosophical mind never wishes to win an argument but rather the truth And the way to truth is the way of hesitancy

At the end, there is a collection of

stray reflections, entitled "Evening Thoughts." Here are but two of them, sufficiently indicative:—

Friendship: a daydream beat of the heart for a face that lights it up.

Giver: Those who give quietly, give twice

G. M.

Nation. By MOHENDRANATH DUTT; edited by MANAS PRASUN CHATTERJEE and LAXMI NARAYAN GHATAK. (The Mohendra Publishing Committee, Calcutta. 104 pp. 1954. Rs. 2/-)

Frankly, this book is unimportant. What is rightly said in it is commonplace and often too vaguely expressed. Almost throughout, the author assumes a Nietzschean, prophetic tone, which ill becomes him; for he has no remarkable insight to offer. His information is neither very systematic nor accurate; and he rarely takes the trouble to deal with even obvious objections to his emphatic dicta.

The matter is an aggressive, militaristic and would-be industrial nationalism, which, if followed, would certainly bring upon India all the inner troubles of the West, but probably (since the author's economic theories are of the vaguest) without its outer prosperity.

The author's patriotism is quite sincere, but even for one's own country's good patriotism is not enough. It is significant that though he traces the social ill effects of mere theology he shows no positive appreciation of true spirituality.

L. W. S.

Famous Tales of Ind. By A. S. PANCHAPAKESA AYYAR. (V. Ramaswami Sastrulu and Sons, Madras. xiii+394 pp. 1954. Rs. 4/-)

"India is the cradle land of fable, allegory, parable and story"—thus the author opens his introduction. His familiarity with these is well known and his motive for translating some of these ancient and memorable tales into English is commendable. He wishes them to be the international ambassadors of India's innermost ideals. One finds here a variety of stories representative of different eras and regions. There are translations from Sanskrit, Prakrit and Tamil, brought together, perhaps, for the first time.

Most of these stories are widely known in India but, being written in a simple and engaging style, the collection can serve as a useful text or introductory book. The stories are: Human Sacrifice Stopped, Nala and Damayanti, Savitri, Harishchandra, Vikrama and Urvasi, Sakuntala, Udayana and Vatsaraja, Mahavira, Bimbisara, Kovalan and Kannaki, and Manimekalai. The last two are the stories of famous Tamil epics, already translated and published by the author but appearing in an abridged form here, occupying nearly one third of the book.

Shri Ayyar does not lose sight of the morals and important ideas of all these stories. This aspect is also emphasized in the short accounts making up the introduction. But if one expects a very suggestive rendering, revealing depths and allusions, one is somewhat disappointed. The footnotes are interpretative but not fully so. The true nature of sacrifice, asceticism, etc., is lost while the symbolism of the gods and goddesses remains unexplained. Hence there is at times a strain on credulity.

MUMTAZ MOTIWALLA

The Dance in India. By FAUBION BOWERS. (Columbia University Press, Geoffrey Cumberlege, London. 175 pp. Illustrated. 1954. 32*s.*)

Mr. Bowers handles his subject with sympathy and genuine interest; his approach is far from superficial. Although the book was written chiefly to interpret the art of Indian dancing to the West, one suspects that the author had the Indian intelligentsia somewhat in mind. He clearly hints that the true form of the art, shorn of the vulgarities and trivialities with which it is tricked out for the adulation of the multitude, is in danger of neglect and decay unless substantially encouraged. He gives as an instance in point the ancient dance form, Kathakali, which today in Malabar still struggles to preserve its old traditions, in spite of the lack of sufficient patronage, and adds that in India the dance in general is faced with the prospect of being corrupted and even distorted by the garish demands of cheap entertainment.

> In trying to make the dance popular, they have debased it. Faulty dance movements cannot be concealed by fluttering lights of different colours. . inability to cope with the wide scope and physical exigencies of Indian classical dancing has led to an extraordinary hybridization. This is the dancing one sees in night clubs, on the screen, in many private homes and sadly enough at many public dance recitals

In quoting from the excellent Introduction, I have deliberately refrained from picking Mr. Bowers's bouquets The average Indian knows instinctively what is best in his own culture, but complacence is his worst enemy, and a few brickbats may help to revive his sense of values. He ought, therefore, to welcome Mr. Bowers' friendly *caveat.*

The author has made every possible concession to the Western reader by his clear and concise explanations of the various religious *motifs* of each dance. His vivid sense of atmosphere and colour saves his subject from becoming too technical. It is possible, in spite of this, that the chapters on Bharata Natya and Kathakali some may find less easy to follow than the light and graceful descriptions of Kathak and Manipuri dancing.

Several photographs of Indian dancers in action supply effective illustrations. There are signs, however, in occasional errata, of hasty proof-reading —a pity, in a book which is otherwise most attractively produced.

K. D. NAYAR

Transfer of Power in India 1945-7. By E. W. R. LUMBY. (George Allen and Unwin Ltd., London. 274 pp. 1954. 18*s.*)

This is a straightforward and sympathetic account of the problems faced by British and Indian statesmen and politicians during the last two years of British rule in India, how they solved these problems and what the consequences were. The author, who served in the India Office from 1934 to 1947 and who was on the staff of the Cabinet Mission to India from March to June 1946, is more concerned to narrate the sequence of events than to express opinions.

His book brings into some sort of order the mass of conflicting political, economic, cultural, military, geographic, ethnographic and religious forces at work during these two vital years. It is based on the written material of the time, White Papers, Parliamentary debates, resolutions of Indian political parties, speeches and statements by Indian political leaders, press comments, and so forth.

The clash of personalities, the way in which individuals and their idiosyncrasies may have helped or hindered in the peaceful transfer of power once Britain had made up her mind that "renunciation" was the only statesmanlike course, is not Mr. Lumby's concern. Despite the tragic and unfortunate consequences of the partition of the sub-continent, which he feels the his-

tory of the preceding 40 years made inevitable, the author feels that Britain's part in the transfer of power is something which will always stand to her credit.

"In retrospect it may seem that she merely took the obvious course, the line of least resistance," he comments.

Yet there remain two striking facts. One is that her act of renunciation, however it may have been dictated by the hard facts of her post-war weakness, is one for which history affords no close precedent or analogy. The other is that the results which have followed from the pursuit of other policies by other European powers in their dealings with their Asian territories during recent years have been unfortunate for all concerned.

SUNDER KABADI

Fifty Years of Co-operation: Golden Jubilee Souvenir: 1904-54. (The Bombay Provincial Co-operative Institute, Bombay. 300 pp. 1954. Rs. 10/-)

Shri Vaikunth L. Mehta writes the Foreword to this symposium, a valuable survey of the background and beginnings of the Co-operative Movement in India and its history in Bombay State. It presents many little-known facts and, deservedly, many who have given freely of their time and resources to serve their less privileged fellows through this Movement are given due credit.

Many aspects of Co-operation are competently dealt with. Shri G. M. Laud's excellent chapter on "Urban Co-operation" reveals defects in respect of regulation and recoveries of urban banks that call for remedying, though he finds their position generally sound.

Bombay's lead in co-operative education deserves emulation but the adequate training of administrators and working staff, indispensable as it is, cannot obviate the need to educate even prospective members in sound co-operative principles. Propaganda that is silent on the dire effects of ignoring these is a disservice to the Movement.

Prof. D. G. Karve's closing pages, "Towards a Co-operative Commonwealth" bring out co-operation's potential contribution to the building of a truly democratic culture.

An index would have added to the volume's usefulness.

E. M. HOUGH

Freedom: A New Analysis. By MAURICE CRANSTON. (Longmans, Green and Co., Ltd., London. viii+177 pp. 1953. 12*s.* 6*d.* Agents in India: Orient Longmans, Ltd., Bombay.)

The author has written a fascinating but inconclusive thesis. He critically reviews the various, diverse and even contradictory, connotations of concepts attached to words like freedom, liberty, liberalism and democracy, and comes to the provisional conclusion that they indicated different ideas to different people at different times. For instance, to Lord Acton freedom meant freedom from the constraints of nature, like freedom from hunger, disease, insecurity, ignorance and superstition; to Rousseau it meant freedom from the constraints of the Church and the State and a return to the "noble savage." The two concepts were contradictory and each could develop only at the expense of the other. As regards democracy, England and America as well as Hitler's Germany and Stalin's Russia claimed to embody it, but they were widely different. According to the author, democracy has been a popular form of government with more than one political party, as in England, and not a single party, as in Russia.

The author especially refers to the eternal problem of "the freedom of the will" and its ethical implications of right and wrong and the responsibil-

:ty for these. He reviews various definitions and the attempts to reconcile the two concepts of free will and predestination, sometimes by ignoring or denying them. He defines "determinism" to mean that "everything which happens in the universe, including the actions and decisions of human beings, is in principle predictable." The ethical implication of this would seem to be that God is the cause of all human sins and should be blamed for them. There is a parallel to it in Hindu theology. A Sanskrit *loka* says: I know what is right but do not act upon it; I know what is wrong but do not desist from it; I act only as dictated by the God that is in my heart.

The author defines free will to mean that only *some but not all* of the acts and decisions of human beings are predetermined and predictable. He does not, however, indicate which actions are predetermined and which are free. He concludes that the case is strongly against determinism; and for the case for free will he offers a "negative" argument only because he thinks a degree of uncertainty remains inevitable.

Perhaps the two concepts can be reconciled, at any rate up to a point. Gilbert Ryle has said that men are not machines, not even ghost-ridden machines; they are men. He might have added that men make machines. It may be said that, in so far as man is able to make machines, he has free will, but his freedom is limited by the determinism of "laws," mechanical or physiological. For instance, it is predetermined that bodies heavier than air, fall to the ground, while bodies lighter than air, rise. But man is free to manipulate the two predetermined phenomena to ascend in a balloon or descend slowly and safely with a parachute. Indeed, the whole of human achievement during the ages seems to be the interplay of free will and predetermination.

P. KODANDA RAO

Inside. By HELEN BRYAN. Introduction by HENRY J. CADBURY. (Peter Davies, Ltd., London. xi+276 pp. 1954. 15*s*.)

This is an interesting, but hardly an important, contribution to the layman's knowledge of prison conditions. Interesting because it tells of a women's prison in West Virginia, U.S.A. (the only Federal Prison for Women), at Alderson, where the institution is organized in cottage homes, where the prisoners have seven frocks and many letters and visitors, substantial earnings and liberty of contact within the prison. Any British women prisoners, even those at our open prison at Askham Grange, would be green with envy to read about such conditions. But the women who must spend many years under its discipline and its unnatural life must still hate it; that is the rub. Stone walls may not make a prison, but their absence does not make an institution cease to be a prison.

Not an important book because the writer of it was in the prison for only three months and could not, therefore, savour the full effect of even a highly enlightened prison, still less that of the far more numerous lock-ups and cellular prisons where repression still predominates in treatment.

Helen Bryan went to prison with a clear conscience on a political issue and one would have thought that she would have accepted her sufferings with less complaint than is in fact the case. The revelation of her feelings only emphasizes what must be suffered by the less happy, less well-equipped and less intelligent average prisoner. This story gives a gleam of hope that these may be getting at last a little nearer to being treated as human beings.

FRANK DAWTRY

Christian by Degrees: Masonic Religion Revealed in the Light of Faith. By WALTON HANNAH. Foreword by DR. E. L. MASCALL. (Augustine Press, London. 222 pp. 1954. 12*s.* 6*d.*)

The author of this book either enjoys polemics or has a personal dislike of Masonry. In *Christian by Degrees* he renews the controversy that he started in his previous book, *Darkness Visible*, a work which has now reached its seventh edition.

The question debated in both works is whether the Masons have any right to regard their ritual and symbolism as being in the Christian tradition. Mr. Hannah contends that whatever good the Masons may achieve through their benevolent institutions, they have no right to claim, as many of them do, that they have any connection with orthodox Christianity, and the author of this book places great stress on this word orthodox. No Anglican clergyman has any business, therefore, to take part in rituals which are so obviously pagan in origin as those of the Masons. Mr. Hannah feels so strongly on the subject that he publishes, in Appendix B, a black-list of clergy who have attained the higher degrees of Masonry.

This is a very bad-tempered book and the author is evidently still very angry with the Masonic writers who are attempting to trace any likeness between the symbolic figure of Hiram Abiff, the Master Architect of the Temple, and that of Christ He is particularly furious with a Mr. W. L. Wilmshurst and in replying to him descends to such terms as "disgusting blasphemies" and "satanic heresies." Now, ill-temper in a book becomes just as tedious as is ill-temper in conversation and, long before I had finished my reading, I had lost any interest with which I had originally started. When I was an active Mason, I never took the ceremonies of my lodge very seriously, so I am unable to feel the necessity for the author's angry crusades against a body of men who are undoubtedly doing more good than harm. To put it plainly, I feel that Mr. Walton Hannah has written an unpleasant, boring and unnecessary book.

KENNETH WALKER

Christians and Christianity in India and Pakistan: A General Survey of the Progress of Christianity in India from Apostolic Times to the Present Day. By P. THOMAS. (George Allen and Unwin, Ltd., London. 260 pp. Illustrated. 1954. 18*s.*)

This book, written by a member of the ancient Syrian Church of South India, has as its subtitle: "A General Survey of the Progress of Christianity in India from Apostolic Times to the Present Day." According to tradition, the apostle Thomas came to India, and laboured there, making converts and founding churches, until he met a martyr's death at Mylapore. The author accepts the tradition, but its authenticity is doubtful. What is certain is that Christianity came to India long before it was even heard of in some Western lands. The realization of this fact helps one to see Christianity in India in true perspective; for it has often been imagined that it was a late importation from the West. There is something to strike the imagination in the thought of a Christian community persisting in South India through the centuries, from apostolic, or sub-apostolic, times to the present day.

It is impossible in a review to follow the author in the interesting and graphic accounts which he gives of personalities and episodes in the history of Christianity in India. One may regard this as divided into two main periods—the period of Portuguese influence and the modern missionary period. One cannot but be impressed by the zeal of the early Portuguese missionaries, even if one must condemn

some of their methods both in their work of conversion and in their efforts to Romanize the Syrian Church. Perhaps most interesting of all are the pictures which we are given of great Jesuits, like Francis Xaver, the greatest of them all, and Robert de Nobili, who in the early 17th century began his work in Madura, assuming the guise of a Brahman, and presenting his Christian message in the form of a Fifth Veda.

In the latter part of the book space is given to the story of modern Protestant missions, but the author's selection of material is not always satisfactory, nor is his accuracy always unimpeachable. Pakistan, both from its place in the title and from its own importance, deserves more than a passing reference. But this is on the whole a valuable book and we commend it to all students of the history of religion.

JOHN MCKENZIE

Science and Man's Behaviour (including the complete text of *The Neurosis of Man*). By TRIGANT BURROW. (Philosophical Library Inc., New York. 563 pp. $6/-)

While the 20th century witnessed amazing scientific advances in the realms of pure theory as well as technology, it also witnessed the sorry spectacle of the application of these advances to destructive purposes. At the same time certain disciplines and certain movements grew up which attempted to stem this tide of destruction and to curb the sadistic trends in human behaviour. Economists, sociologists, psychologists and psychiatrists set themselves to discover the root causes of human misbehaviour, to suggest cures for the malady and to ensure happiness for man, individually and in the mass. They have done valuable work. All credit and our gratitude to the great pioneers in these fields! But among them are many each of whom considers himself the one and only messiah, and all the rest misguided pseudo-messiahs! To this line of scientific philanthropists and harbingers of succour to afflicted humanity belongs Trigant Burrow, whose book is claimed to be a new gospel to suffering men and women. "Does Burrow think he is going to cure the world?" asked Freud when he heard of the new gospel. And Burrow's answer was "I most certainly do."

According to him, *all* religions, *all* philosophies and *all* "political, social and economic schemes presumed to answer the need of man" (p. 121) have completely failed. What, then, is the remedy? It is phylo-biology, which the author, in collaboration with a group of researchers, has brought into existence. And phylo-biology is the science of the behaviour of the "global man," not of man as an individual (psychology), nor even of man as a social being or man as an integral part of Society (sociology), but of man as an integral part of entire humanity. We are all *mad*, says Burrow:—

> For the normal community is unconsciously agreed upon certain *cherished and untouchable madnesses common to us all*, and the individual patient is stigmatised with mental dereliction only because his deviation or neurosis is not in line with the deviation or neurosis of the wider community (p 319. Italics reviewer's)
>
> What we ordinarily designate as "normal behaviour" is in no sense biologically sound and co-ordinated. (p 32)

What then is the remedy? The author's remedy is outlined in essence in the Preface and Chapters I, VIII and XIV. Chapters II to VII consist of an analysis of prejudice as a social tension, and Chapters IX to XIII deal with physiological patterns of tension and their instrumental recording in the laboratory.

A main contention of the author is that there is very great need for a science of feeling. We agree. But when he goes on to say that "there is an organismic factor" and that this *biological factor* is to be found not in this individual or that, "nor in this nation or some other nation, but only in man

as a species or phylum" (p. 129), we are frankly puzzled. Throughout the book there is confusion between biological, psychological and sociological factors. The myth of the "Group-mind" has been revived. Unfortunately, well-designed and carefully conducted experiment has been vitiated by a doubtful hypothesis.

Still, the book is worth reading as it is the result of a well-intentioned effort to get to the root causes of the present world malady.

P. S. NAIDU

I Who Am: A Study of the Self. By LAWRENCE HYDE. (The Omega Press, Reigate, Surrey. 222 pp. 1954. 15*s.*)

This book is a scholarly assessment of the various approaches to the problem of the "Self," the relation of Man, Nature and God. The author analyses the scientific, philosophic and psychological standpoints with lucidity and a most penetrating eye for error and limitations, *e.g.*, the false analogies between physical and psychological processes, or the fallacy of "elementarism" (the attempt to explain things by resolving them into their components), or the one-sided deductions by exoteric Buddhism from the doctrine of *anatta* (non-ego).

But, tantalizingly, Mr. Hyde develops his constructive themes only very slightly, promising a more complete account in a future treatise. To judge from this preliminary sketch, he is working on the ancient spiritual ideas that (unrecognized for many centuries) were brought again to public notice in H. P. Blavatsky's great works, *Isis Unveiled* and *The Secret Doctrine.* He takes up some of those fundamental postulates, such as the incomprehensible unity between Absolute Life and differentiated being; the bipolarity of Spirit-Matter; the manifested universe as a compound of hierarchies of beings; and the final goal as not oblivion in the All, but the living synthesis of the Permanent and impermanent, the reconciliation of all opposites.

He defines the monad as "the expression of spiritual differentiation, a manifestation not of separation, but of distinctness." He indicates the doctrine of the emanating spiritual Life Ray, with which each man's real heredity is linked, and (though he does not use the actual terms) the old ideas of "theurgy" and "mediatorship." He notes the vital fact that there are two great regions outside the normal range of consciousness, one irrational, the source of psychic vitality, the second supra-rational, the source of that energy in us "that causes us to introduce harmony and order into our experience." Both must be jointly experienced, but with the first subordinate to the second.

He writes of man:

> ...as a being who is capable of being energized, at different levels, and with different degrees of intensity, by forces with which he has placed himself in relation. According to the direction in which his mind is focused he can become a libertine, a powerful and inspiring leader, an imaginative novelist, an enterprising financier, a selfless saint, a ruthless Nazi, or all manner of other things. But in every case he will remain in and for himself almost nothing, and his significance will lie only in the fact that either for good or evil he has become an instrument for the manifestation of powers that originate outside the frontiers of his own being (p. 67)

> ...it is the *whole* that energizes and uplifts the life of the individual elements of which it is composed. Within the corporate unity they participate in a higher order of life than they would in separation from it. So community means both sacrifice and fulfilment. (p. 202)

He gives perhaps hardly enough of his views here—particularly on reincarnation, which he links with the idea of the Life Ray—to enable one to judge them fully, but appreciative readers of this book will look forward to his next with interest.

W. E. W.

THE INDIAN INSTITUTE OF CULTURE

LONDON BRANCH

[We publish below the report of an informal talk given at the London Branch of the Indian Institute of Culture on July 16th, 1954. The speaker, the **Rev. Michael Scott,** deported from South Africa for his efforts in behalf of the Africans, is now working with the African Bureau in London. He was introduced by the Chairman, Mr John F Shaw, Chairman of "Racial Unity," as selflessly devoted to the service of people without making any distinctions between them Readers familiar with the *Bhagavad-Gita* will be struck by the apt closing quotation which reads like a modern paraphrase of Sri Krishna's teaching of right action without regard for its fruits —ED.]

INDIA'S CONTRIBUTION TO AFRICA'S PROBLEMS

The Indian Institute of Culture had not made its task easier, declared the Rev. Michael Scott, by choosing to awaken public interest in current problems and to provide opportunities for acquiring information. There was no lack of news. But generally it was not presented in a way that gave the whole picture. The facts were carefully selected and arranged. Objective appraisal was hindered; it was hard to understand the problems that faced us. This was not a totalitarian country and the press was free. Yet in many respects the methods of disseminating news were more dangerous, more insidious than overt propaganda.

Ours was an age of strongly pronounced, divergent trends. Ideas making for freedom and for coercion had both gained currency. The practice of both had been widened, but especially had the machinery for coercion been vastly improved. Unity was essential to humanity if it was to survive the East-West tension, the bitter nationalisms and the egoism of big groups. Would there ever be enough unity for the rivalries of maleficent powers to be overcome? Perhaps this was an exaggerated portrayal of our world. The historical-minded might dismiss our issues as at least no more serious than those that had arisen countless times before. Surely this was too complacent a view! It was not enough to describe the human situation simply in terms of the age-old struggle between good and evil.

From the process of collectivization that had taken place, the individual's desire to reaffirm his dignity had been reawakened. *Corruptio optimi pessima* —the corruption of the best is the worst of evils. This was true of Christianity and, up to a point, of Communism too.

Communism was the result of Christianity's missed opportunities. Christian institutions had in the course of their long history become corrupt instruments of injustice and oppression. The Churches had become possessors of great wealth and defenders of the *status quo*. And now that they had lost much of their former power they had not regained their original spirit. Small wonder that, bereft of the inspiration to seek freedom, many people had come to accept a perversion of Christianity!

This was the background against which Africa's serious plight had to be considered. There, as elsewhere, more than anything else a blend was required of Western religion and Eastern wisdom. Significantly, it had happened in a small country—named for the nativity of Jesus, Natal—that an Indian lawyer had started his movement against repression, which had aimed at driving out evil by justice.

A full appreciation of the importance of Gandhi's work demanded a clear understanding of the ease with which man's religious nature could be put to corrupt ends. He had indeed achieved a synthesis of Eastern and Western religion. He had taught a way of resisting evil which was not incompatible with Christianity. His method of delivering the mind and soul from bondage required love and forgiveness for the oppressor, not hatred. Yet, like Jesus and Socrates before him, Gandhi had died at the hands of his own people.

How far had his lessons been learnt? There was little sign of emancipation in Africa yet. But it would be obtuse not to recognize some of the gains. The Indian struggle had taught the English a good deal; it had helped the growth in India of responsible self-government; and it had proved that independence could be achieved without loss of friendship. These points were very relevant to Africa today—and to the rest of the world. But it did not follow that, because Satyagraha had been successful in India, it would suffice in Africa. For example, in South Africa the passive resistance movement had been killed by the barbaric measures used against it, though Dr. Malan had not solved his problems by these means. There was a grave danger that events in Kenya foreshadowed serious violence in South Africa. The signs were not lacking.

Clearly, more thinking was required about the technique of revolution. What procedure should be adopted when the governments in question stepped outside the conventional rules of the game? We were watching more and more people get not more freedom but less, not greater responsibility but less, not a profounder respect for the value of the individual but less. In the many conferences that were held nowadays with "fraternity" as their key-note, not enough emphasis was placed on how to struggle for the right, on how mankind should emancipate itself.

Racial prejudice as such was the least of the problems to be faced. The difficulties went far deeper than mere prejudice, and nowhere could this be better seen than in South Africa. That was a state which had been built up during several generations on the assumption that one race was inherently superior to the others. Only recently, however, had this belief been buttressed by explicit economic, religious and moral sanctions. There was no place within this system for moral suasion.

This was in marked contrast to British Africa, of which it was pertinent to remember, however much we might justly criticize the institutions there, that, under them, those who were prepared to struggle for their freedom could get it. Under what other system would a politician have been taken out of prison and made Prime Minister as a result of the verdict at the polls, as in the case of Kwame Nkrumah? Mau Mau notwithstanding, it was the case that the British alone had done anything to encourage African self-expression. Experience in India had surely something to do with this. But it was also true that nothing like enough had been done yet. And the failure to do even as much as the British had was leading to the rise of quack religions in Belgian, French and Portuguese Africa.

The Rev. Michael Scott did not claim to have any ready solution to the problems as he had posed them, which extended far beyond the confines of Africa itself. In Africa, however, the large Indian communities had a heavy responsibility, placed as they were betwixt the other communities. The Indians could help greatly if they educated their less fortunate African brethren as the prelude to a joint liberation campaign in the Gandhian spirit. Unity of purpose between Indians and Africans, especially in South Africa, could alter the whole situation.

In closing his talk the Rev. Mr. Scott quoted Mr. T. S. Eliot:—

> Now, under conditions that do not seem propitious, there is only the trying. The rest is not our business.

ENDS AND SAYINGS

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

India has an excellent opportunity to show the world the unanimity of her people on the *Satyagraha* doctrines of Gandhiji. Prime Minister Nehru has given a lead to the country in his usual unequivocal and sincere manner. The opportunity comes through the obtuse and unreasonable attitude of Portugal in reference to her small possessions in India. It is the moral right of the people of Goa and other small territories to request Portugal to withdraw peaceably and let the enclaves merge into India. These enclaves are Indian terrain, their population is almost wholly Indian.

Portugal's warlike attitude can be met by violent methods by the citizens of Goa, assisted by the Government of India. But in consonance with the policy of non-violence Shri Nehru has rejected the plea of extremists to end the Portuguese opposition by violent means. His method of persuading Portugal to cool down in temper, to examine the problem in a friendly spirit, and to see with the eye of reason as well as righteousness is according to the Gandhian technique. Communists and communalists fail to appreciate Shri Nehru's outlook. The people in general cannot but admire their loved leader's action. India is succeeding with the French enclaves and she is bound to triumph with those of Portugal also. There is a double victory to be gained: the unification of India with the friendly retirement of the French and the Portuguese is one; but to have attained our object by the method and technique of Gandhiji, acclaimed as the Father of the Nation, is the bigger victory. Time is on the side of India and tact, patience and friendliness are more powerful weapons than machine-guns and battleships. By her attitude and behaviour India will set an example to a world obsessed by the fear of war.

His Excellency Shri Sri Prakasa, the Governor of Madras, distinguished pertinently between culture and civilization in an address at the Madras School of Social Work on August 20th. Civilization, he said, expressed itself in the social, economic and domestic spheres. It differed with time and place. People brought up under different standards of civilization might therefore differ widely, but all cultured people were alike. "While civilization is the body," he said, "culture is the soul." Civilization was the result of knowledge, resting on research in diverse fields; culture was the result of wisdom. And wisdom, he implied, was of the heart.

For the mark of the man of culture which he suggested was not education or breadth of reading, not being widely travelled or being a connoisseur. The test was simple: the cultured man was always considerate of others. The scramble for seats in a bus might disclose a poorly dressed man as a man of culture, a well-dressed one as a person with bad manners.

To be sure, the application of this test may give a higher rating than they merit to good manners imposed by upbringing or by considerations of what is expected from one in an enviable station in life. But genuine consideration for others by whomsoever shown is an expression of innate culture.

The world looks to a man of culture for other things besides, but Shri Sri Prakasa put his finger on the basic expectation. For with the attitude of forgetfulness of self in thoughtfulness for others go naturally tact, poise and

tolerance and breadth of sympathy. And the sense of responsibility and of brotherliness must flower ultimately in serenity of heart and mellowness of mind.

Shri P. V. Rajamannar, Chief Justice of the Madras High Court, speaking at the Madras Christian College, Tambaram, on August 20th, stressed the importance of a spiritual background to life. It was the College Day of that institution, which he had himself attended and the subtle religious atmosphere of which he praised.

Religion, he said, was not a compartmental or periodical affair, to be found in a place of worship and to be taken up at will. Religion should unconsciously permeate life, should be the background of all activities. Indians, whatever their creed, were traditionally reflective and contemplative by nature, inclined to higher interests than material ones. It was sometimes made a charge against them. Indian youth, however, seemed today to be falling away from the old traditions of the country. Generally speaking, there was spiritual anarchy or disintegration.

We share Shri Rajamannar's hope that it is only a passing phase. Religion *per se* is the stronger for any orthodox tradition being disencumbered of superstitions and special claims and of the social evils practised in its name. But the sense of the Divine indwelling Life and of unerring Law, with universal brotherhood as their corollary and as the basis of morality, is lost by any people to its immeasurable detriment.

The true spirit of religion can be recovered by Indians' returning to the primitive, soul-satisfying philosophy of the Aryans. Asiatic psychology can supply the evidence needed for the reconstruction of crumbling faith and for the reinstatement of spiritual values as the background of everyday life, for which Shri Rajamannar called.

This year's Present Question Conference was held as usual at Lady Margaret Hall, Oxford, from July 24th to 31st.

The purpose of this is to bring together experts in many branches of life and learning, in order that they may discuss their own approach to a given topic with the ordinary members of the Conference. The subject of this year's Conference was "Man in his Relationships"; previous Conferences have discussed such subjects as "Man's Creativeness," "Freedom and Responsibility," "Conflicts of Loyalties," and "Springs of Action." The founder of the Conference is Dr. Heinz Westmann, a well-known London physiotherapist, who with Mrs. Westmann has personally organized the annual meetings at Oxford since 1946.

At this year's Conference lectures were given on such varied aspects of the subject as "Ritual" (Prof. A. Macbeath, Belfast), "Constitution Making" (Prof. W. J. M. Mackenzie, Manchester), "Economic Interrelations" (Mr. S. Adler, Cambridge), "Inter-Personal Relations" (Dr. S. Churchill, London), and "Science and Poetic Insight" (Dr. Martin Johnson, Birmingham). A Lecture on "Gnosticism" was given by Prof. Gilles Quispel of Utrecht, and Indian thought on the subject was discussed by Dr. A. L. Basham, who spoke on the Buddhist doctrine of the personality and the teaching of both Mahāyāna and Hīnayāna Buddhism on personal relations, stressing the practical lay morality taught in the Jātakas and the *Singālovāda Sutta*.

The Conference was attended by about 150 people, of many professions, all of whom were given full opportunity of discussion in small groups, and of personal contact with the lecturers. Living together the semi-communal life of the college, the members fully realized the proclaimed purposes of the Conference—to seek "the experience of the unity and wholeness of life" and "to bring about communication."

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Bombay, November 1954 **Vol. XXV 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

VOL. XXV NOVEMBER 1954 No. 11

"THUS HAVE I HEARD"—

The great virtue of contentment is not correctly appraised by our civilization. In the name of progress the forces of rivalry and competition are allowed to take possession of our consciousness. Our educational institutions encourage, through the examination system, prize-giving and the like, the development of competition and rivalry. What the boy or the girl may acquire of the spirit of team-work in the sphere of sport greatly weakens in the classroom where the top rank is the coveted position. The seed of discontent is placed in the heart of the boy, who carries it forward into the field of business and waters it to growth in the strength of rivalry; the girl similarly fosters the sprout of competitiveness in the atmosphere of home, club and society; even the realm of social service is not free from the debasing power of competition and rivalry.

People sometimes fool themselves or allow themselves to be fooled by calling this lethal force "divine discontent." The ordinary discontent, almost universally present, has nothing of divinity in it. Grumbling and grouching, lamenting and bemoaning are marks of a discontent, not divine but pertaining to the sub-human nature, the animal which almost every person carries within his consciousness.

Divine discontent shows itself in silent, intelligent resignation. This resignation has no trace of fatalism or kismet; on the contrary, it is positive and active, and spurs the individual to clear his environment of the fleas and ants and mosquitoes of petty and small weaknesses, or of the ferocious tigers and angry bulls of pronounced vices. And this is done in silence and with a sense of humour. True resignation always has within it the silence of knowledge and understanding; this silence is not that of the frustrated man who is morose. Similarly, true resignation evinces a sense of humour —that vital virtue which has insight into the imbalance, the disproportion of what the ancient psychologists named the four humours,

Hilarity and loud laughter do not always bespeak a sense of humour.

This higher or divine resignation carries with it the really divine discontent. This inner, dual, divine power does not produce complaints of the environment with which man has to contend, nor even of his own bodily or mental limitations. The man who has aroused this twofold, divine force recognizes the truth of ancient psychology that his outer environment, be it hut or palace, his standard of living, whether he eats tasty viands or simple food—are but reflections of his inner and psychological environment. He primarily works with his mind with its knowledge and ignorance, its breadth of vision and depth of insight; his emotions of fear and enmity, of egotism and vanity, or of love, generosity and harmony; and the energy to persevere in the search for Self-Knowledge which is the progeny of righteous acts.

Men and women complain of the street and the town in which they live, ignoring the great truth that the street of untidy thoughts and the town of the mean heart are causal. The heat and cold felt by the human body (and who is there who does not complain about the weather?) is a reflection of the likes and dislikes harboured in the brain and allowed to run their course in the blood stream, and of the ambition for wealth and fame and power which becomes the very energy or *prana* valued as self and soul. Each one of us has the inner environment of thoughts and feelings which manufacture words and deeds. This inner environment evaluates, very falsely indeed, our outer environment. Our standard of living is not really dependent on minted gold and silver coins or on paper money, but on the gold of Energy and the silver of Patience, on Harmony of the mind and the Height of the heart.

In the light of the Wisdom of the *Rishi* or Sage-Seer, of the singing thoughts of the Silent One, the *Muni*, how very abject and petty is the "philosophy" that millions of mortals hug to their breasts. Such live in fear and compete in stealth, pretend to be good and succeed in tarnishing and debasing their own consciousness and the beautiful and bountiful Nature which surrounds them. Within us is the Land of Content; labouring thereon we shall reap a harvest undreamt of by worldly "planners" who are almost wholly concerned with schemes and dreams of mere economic progress.

SHRAVAKA

RELIGION IN A SECULAR STATE

[**Prof. A. R. Wadia** dispassionately surveys the condition of religious life and work in modern India, which has been constitutionally declared a secular state. The days of organized religious creeds with their fanaticism and intolerance, ignorance and superstition, are nearly done. More and more people seek the way of virtue and altruism, and some understanding of the meaning and purpose enshrined in the universe. A large number have accepted the principle of Universal Brotherhood and are seeking a rational basis for its practice in personal, national and international life.—ED.]

There is a general feeling in India against Pakistan declaring itself an Islamic state, for this definitely implies that the State of Pakistan looks upon Islam as the only true religion, and there is a distinct risk that at some time religious fanaticism may flare up or at least that the different religions in the State may be tempted to look at one another with suspicious eyes. I myself did not share in this suspicion till one day I was told by a Muslim from Pakistan that India was an irreligious country as her constitution had declared her a secular state. In view of this feeling, it would be worth while discussing briefly the relation of a secular state to religion.

A secular state is essentially a state that does not identify itself with any one religion or religious sect. It takes up a neutral attitude. On the other hand, a so-called religious state, by identifying itself with a particular religion or a particular church, makes itself responsible for the upkeep of all buildings belonging to the established church and for the personnel engaged in its work. The Church of England is an outstanding example of an established church. The King or Queen of England is the head of the Church of England and administers the policy of the Church with the advice of the Archbishop of Canterbury, the Primate of England. There was a time in the past when it was intolerant of the Roman Catholic Church and of the Jews, but today things are different: the historic spirit of English tolerance has asserted itself and no political or educational disability attaches to any religion. In most European countries today religion has been dissociated from the State, even in France and Italy in spite of their historic associations with the Roman Church. With the growth of political consciousness in the peoples of different states religion has been disestablished, but thereby religion has gained its independence of political leading strings, and that is a lesson that Pakistan may yet have to learn.

On the whole religion has played so important a part in human history that there may be something

to be said for an established church, provided all the people of a state owe allegiance only to one church. For example, this was possible in Western Europe in the days when the authority of the Pope was absolute in all religious matters. But the Reformation that Luther introduced made it impossible for all the people of a state to be united in their religion. There came into being Catholic countries with pockets of Protestants and Protestant countries with pockets of Catholics. With religious fanaticism at its height, intolerance was the order of the day, often accompanied by cruelty, which lends justification to Swift's caustic remark: "We have just enough religion to make us hate, but not enough to make us love, one another." On the whole the history of religion in Europe goes to show an absence of toleration on the part of the dominant religion or sect. With the growth of the democratic spirit and the acceptance of the right of every individual to practise his religion as he likes, subject to the usual condition that he exercises his right without interfering with the rights of others, it has come to be an accepted principle of modern states that they should not be identified with any particular religion or sect.

India, nurtured upon the principles of Western democracy for a hundred years and more, has rejected the principle of monarchy and accepted the republican pattern for her government. It stands to reason, that following the usual pattern of the modern democratic state, India should have categorically declared that she would be a secular state.

Superficially it might appear that with the establishment of Pakistan as a Muslim state India could have claimed to be a Hindu state, and that is the main plank of Hindu-Mahasabha politics. But the Indian National Congress from the very beginning was working under the banner of secular politics with *all* communities. This trend continued even when Mahatma Gandhi took up the leadership of the Congress, in spite of the fact that he claimed to be intensely religious. But he was not an orthodox Hindu. He claimed his Hinduism to be a universal synthesis of all religions and that is why Christian and Muslim hymns had a place at his daily prayer-meetings.

Even assuming that India could ignore the existence of millions of Muslims still in India, Hindus are hardly in a position to declare India a Hindu state in the religious sense of the term. There are the Buddhists, the Jains, the Sikhs and the Lingayats, all of them adherents of creeds quite different from orthodox Hinduism. In fact, nobody has been able to define Hinduism itself with any success, and it is beginning to be admitted that nobody will be.

Even among the orthodox Hindus

there are different sects traditionally opposed to each other: the Advaitins, the Visistadvaitins, and the Dvaitins. During the last hundred years new reforming sects have come into existence, beginning with the Brahmo Samaj founded by Raja Rammohan Roy. It accepted the Upanishads, but rejected caste and idol worship. Later there came into being the virile movement of the Arya Samaj, started by Swami Dayanand Saraswati. His cry was "Back to the Vedas'" and he too repudiated caste and idol worship.

So, if India had declared herself a religious Hindu state, which brand of Hinduism would she have taken for an established Hindu Church? Needless to say, any such attempt would only have engendered a great tussle among the Hindus themselves and in the name of religion there would have been endless bickerings as to which Hindu sect should predominate. It would have needlessly created a panic among the non-Hindus, and the numerically superior Hindus would have made it a convenient excuse to keep non-Hindus out of political offices and government service generally. This would have been a sad betrayal of the non-Hindus who fought for political freedom side by side with the Hindus and a grievous betrayal of the whole life and message of Gandhiji.

So, whether from the standpoint of democratic principles or from the standpoint of the inherent inability of Hinduism to define itself, it was political wisdom to declare India a secular state. From the religious standpoint too this was quite justifiable. Far from being irreligious, as alleged by some Pakistanis, India showed herself to be truly religious. Unlike Russia in the early days of her Soviet government, India has not banned religion. On the contrary she has gathered within her bosom all the diverse religions of the world and guaranteed them perfect security, including even the right to propagate their creeds. It would be quite unjustifiable to suggest that the secularity of the Indian State implies any irreligion on the part of her leaders. There is the classic example of Gandhiji. If he were alive today he would have kept alive the flame of religion as he did all his life. Dr. Rajendra Prasad is admittedly a very religious man, leaning towards orthodoxy. Dr. Radhakrishnan has in a number of his books and from numerous platforms declared the supremacy of religion in life, and the rank and file of Indians still continue to be highly religious, steeped in their traditional modes of worship.

Russia affords an excellent example of the vitality of religion. Karl Marx struck the note of modern revolt against religion when he branded it in his classic phrase as "the opium of the people." Lenin made full use of his opportunities when he succeeded in ousting Kerensky and in laying the foundations of

Soviet government in Russia. He banned religion and converted churches into museums or other places of public utility. It is questionable whether he ever persecuted the clergy except in so far as they may have worked against the Soviet regime. But he did better than persecute them. He so ridiculed them in words and posters that he seemed to sap the old loyalty of the people to the Church. The Soviet State of Lenin was definitely irreligious, though secular.

Now before the Russian Revolution the Russians were reputed to be Christians orthodox even to the extent of being superstitious. It would have been an inexplicable miracle if the people had given up their religion overnight. One may safely conclude that the orthodox continued their religion in the safety of their homes or in the sanctuary of their hearts, where Lenin's writ could not have run. That the people had not given up their religion became clear when, in the hour of their triumph and of their victory over the forces of Hitler, the Russians came out in their millions and under the leadership of their priests held many mass meetings to praise and thank God and Christ and Stalin. Surely such a phenomenon could not have taken place overnight, and the conclusion becomes evident that the Russians had continued in their religious beliefs. It would have been stupid of Stalin if he had forbidden these religious meetings when they were held to share in his joy and in his triumph. He allowed them and thereby lifted the official ban against religion. But his action took away the irreligious character of the Russian State and made it secular in the usual democratic sense of the term. And this position still continues. Thus also ended an interesting venture to do away with religion altogether. But religion, like the phœnix, can survive many deaths and many upheavals.

Any state attempting to have an established religion may today be looked upon as anachronistic and not truly democratic or truly religious. Pakistan has already experienced the effects of being an Islamic state. It has made aliens of some millions of Hindus who still cling to their homes in East Bengal as they can look forward to nothing but being helots. Worse still, Muslim fanaticism has begun to turn even against fellow Muslims like the influential and highly educated Ahmediyas. Religious persecution and fanaticism savour of mediævalism and are thoroughly irreconcilable with democracy.

On both logical and historical grounds we would be justified in asserting that a secular state certainly does not imply irreligiousness but only implies neutrality in matters religious, a desire to accept all religions and the right of the individual to accept any of them. At the higher level, as in the cases of

Gandhiji and Dr. Rajendra Prasad and Dr. Radhakrishnan, secularity implies the right of religion to have its play above the din and dust of politics. Since it is impossible to prove any one religion the best of all and, more important, since the forcing of any religion upon people is intrinsically and unconditionally an evil, the height and depth of wisdom lies in recognizing the right of all religions to exist and even to propagate themselves by peaceful and constitutional means. In this perspective a secular state may be looked upon not as an irreligious but as a highly religious state.

A. R. WADIA

DISCIPLINE AND CONVERSION

At the Fourth Annual Meeting in Delhi on September 11th and 12th, the Fellowship of Friends of Truth, Wardha, passed two excellent resolutions that show it has rightly grasped two of the sternest problems of India today, and it deserves the thanks of all who wish India well.

The first, on conversion, reaffirms the important truth that conversion is an inner and usually a continuing, process. People should certainly be free to change their outer religion if they think that likely to help the inner process, but "the uprooting of individuals and groups from their ancestral traditions often has disastrous consequences." To seek to convert people for the sake of a creed's numerical strength and especially to use coercion or material inducements to this end, is a sacrilege, due to our wrong attitude to religion. If we had the right attitude of tolerance and respect, we would seek true conversion for ourselves by purification from within.

> Our plea [says the resolution] is for a new reverence for all religions, and for the opening of windows all round, so that the light from each may shine upon all, helping man to a complete understanding of the Truth within and guiding us all together to a fuller realization of the Life Abundant

The second resolution draws attention to the sophistries with which the alarming growth of militarism in India is defended. Military training, it is claimed, gives youth much-needed training, discipline and patriotism. But, the resolution points out, it gives all these in the context of modern warfare, which can hardly inculcate the values of Truth and Love. Constructive alternatives, such as training through the Shanti Sena or for village service, are available. "True defence lies in the building up of Truth and Love amongst the people, and not in the accumulation of armaments or training in the use of weapons of destruction," says the resolution which hopes that Gandhiji's India will lead the world in acting upon this truth.

The subjects of these two resolutions seem to be closely inter-related when examined in the light of the psychology of the human individual. Real conversion accompanies real self-discipline. Discipline of the carnal man by the divinity within produces true conversion. Without self-discipline there can be no real conversion.

THE MUTINY OF THE MIND

[**Mr. Roy Bridger**, a champion of the "Back to the Land" Movement in Britain, has proved his faith in his conviction by forsaking business for life on land reclaimed by his own efforts to a state of productivity. He contributed to our last volume several persuasive arguments for a more natural way of life. For argument's sake, no doubt, he understates in this essay the power and responsibility of thought, but is it not certain that a more widespread regard for "life's 'setting,' " a more general and intimate partnership with Nature in producing the necessities of life, would help men to regain the "earthly equilibrium" and live in peace?—ED.]

In his recent biography of Mussolini, the blacksmith's son who became the head of a nation, Paolo Monelli has pictured a ridiculous figure seemingly with the least qualifications for high office. The would-be emperor who is said to have worn spats to conceal the shabby shoes he was too mean to replace lacked the humility which would have made him Chaplinesque. Cut out, Monelli seems to think, for slapstick, he turned instead to politics and chose the tyrant's road to fame.

He was not the only one. If you engaged a man to paint your house, and instead of getting on with his work he insisted on raving the place down with all manner of pointless arguments and shreds of discarded opinions about everything under the sun, you would give him the sack and that would be the finish of him. But, because Hitler became head of a nation in the mood to listen to him, he was able to plunge the world into war.

It is at present too early to place the monolithic Stalin. The machinery he set in motion has not yet come to a standstill; and the biggest blunders are sometimes partly retrieved by the turn of events. We can make a start, however, by saying that Stalin was a man, and not a god. It is not much, but it is rather ominous.

In the glare of democratic publicity the weaknesses of America's leaders could hardly hope to go unnoticed. Roosevelt, in his bluff way, was capable of quite a number of schoolboy "howlers." President Truman never set himself up as anything but a plain man. A plain man controlling the destinies of other plain men is common throughout history. But what if such be called upon to control the destinies of "gods"?

One of the most alarming features of the situation today is the appearance in the world of a race of "gods." The weapons of war are now "godlike" in their perfection. They possess fabulous explosive

power, and their range and speed are immense. The only fitting controllers of such marvels would be men who were made also on the pattern of perfection. We should then have only to select a target—Peace, let us say—to be guided irresistibly towards it. Unfortunately we have only men of various degrees of plainness, small-scale figures with third-class travel outfits, doing their best to cover up the holes in their arguments with oratorical spats. East, west, north and south—there is no one to be seen able to handle the "gods of war."

The gods of Norse mythology were well trained in bloodshed, but the casualties in the daily tournaments in Valhalla were miraculously restored at night, their wounds healed and their lives in front of them as before. Today we possess weapons which would not be out of place in Valhalla but, lacking the magic gift of renewal, we are not the divinities to be using them. The awful finality of the atom bomb, the use of which should be reserved for the supreme decision of god-like beings who have weighed every consideration, is at the disposal of ranting politicians and old-fashioned militarists, men whose ideas veer about from one day to another, no more rooted than thistledown.

If those observers are correct who relate the shift in balance between East and West since Yalta to Roosevelt's misjudgments (it is now generally accepted that distrust of British imperialism led him to concede much to the Russians), there appears little immediate prospect of stability in a world dominated by political decisions. Nothing could be more infinitely nebulous a contribution to atomic planning than mere political opinions. They are so insubstantial that people are blown between extremes even on the same day: deciding in the morning that the only possible course is total disarmament, yet swept by panic headlines in the evening papers into calling for unprecedented defence expenditures.

Since the weakest element in our efforts to solve the problem appears to be that treacherous, unpredictable abstraction called "thought," it is at this point that the greatest pressure should be exerted. But it is futile to bombard the heads of states with pamphlets. Peace will not be attained by two or three individuals' meeting, however well versed they may be in the latest views. It is not the process of thinking which is at fault, but the almost universal habit of thinking politically; and, although the politician is of course more deeply committed than most, the man in the street is badly affected too. If it applied to two tiny nations of about a dozen individuals apiece, facing one another, the

picture of two opposing "sides" would, most likely, be quite accurate. But when each "side" is several hundred million strong, with all ranks fretting themselves to distraction with a medley of theories and fancies, there is ample margin for those particular shades of opinion which occupy themselves with passing on top secrets. There appears to be a possibility of atom bombs becoming as common as bicycles!

In Beethoven's opera, *Fidelio*, there is a sombre scene which depicts a man languishing in a prison dungeon. There seems to be no hope—he is imprisoned for life. The music swirls gloomily, rising to notes of anguish and torment. Suddenly, however, so far away that it might be the wishful product of imagination, a trumpet call is heard—a suggestion of reprieve, a mere breath. A momentary note of promise lights up the music, only to fade and disappear. But again the trumpet call is heard, this time right outside the prison, ringing, unmistakable, releasing a no longer controllable crescendo of fervour for freedom and new life.

Today, with two-thirds of its people condemned (by an average weekly income of a little more than ten shillings) to chronic undernourishment and an expectation of life not exceeding 40 years, the world is threatened with complete devastation by the very agency through which it had been hoping to advance: science. If at times there appears to be no hope, no prospect of release from the dungeon, the impression derives considerably from the uniform inability of the new power groups to realize that the old ideas of security through military strength are played out. Nationalism is a concept, not a portion of reality. A nation is merely a thought in the minds of members of one of the highest species of mammals.

Yet the man in the street, who is torn between conflicting loyalties, "is in the greatest of difficulties when called upon to represent his country." It takes a lot of mental gymnastics to think that the United Nations represents the man in the street. And what can the man in the street claim to be a representative of? He belongs to a group which has attempted to escape the complete responsibilities incumbent upon its species. If man were a sedentary brain radiating ideas, his bond with the soil might be broken with impunity. But unfortunately his other bodily activities have remained at the Piltdown stage, so the man in the street is by no means the common man, who is more precisely the man in the field, the man who has remembered that thinking is a stage in activity which is dependent upon various previous

stages such as growing food and harvesting it.

Although the peasant is the true representative of mankind, he is of all types the least represented, one reason being that he is not interested in ideas. In a world spinning with the head-on clash of ideas, he pursues his life without bothering much about them. This is not to say that his brain does not work as competently as anyone else's, but that he simply cannot afford time for abstractions. Conscious that he and his family would starve if he were to spend his time thinking about Existentialism, the future of the novel, charters of liberty and similar intellectual matters, he possesses in abundance what the brain behind the test-tube appears to have dispensed with altogether—regard for the "setting" or the life around us. The "disinterested devotion to research" with which the scientist seals his work off from the everyday activities of ordinary folk has led to the discovery of the atom bomb, a device for which no cultivator in the world could find a use.

It would be impossible for those with a regard for life's "setting" to entertain explosive thoughts towards it. It would have been useless to offer D. H. Lawrence an important executive post on the Woomera rocket range project on the strength of his having captured the strange fascination of Australia's empty "Dead Heart" so successfully in his book, *Kangaroo*. Seldom has regard for the "setting" been expressed so powerfully as when Rachel Carson, in her book, *The Sea Around Us*, found the words to match the elemental forces which have produced man's environment with those long, majestic sentences coming in like great rollers on a Pacific coast:—

> I see always the steady, unremitting, downward drift of materials from above, flake upon flake, layer upon layer—a drift that has continued for hundreds of millions of years, that will go on as long as there are seas and continents.

But this reverent contemplation of the accumulation of sediments would hardly be likely to be extended to the downward drift of chunks of the Polynesian Islands scheduled to be blown to bits by a group of thought-ridden mutineers.

Turkey is now said to be entering the atomic race, which means that ideas on these lines have entered the minds of a group of mutineers residing in a built-up area. In order that life may be maintained while these thoughts are being entertained, food is placed regularly before the individuals concerned.

How often it is remarked about some foreign diplomat: "He looks just like one of us." Of course—because that's what he is. He wears a nicely tailored suit, is never without a collar and tie and, were he handed a spade, might stand about

awkwardly just like any other international politician. He is one of the head men, nourished physically by processed and refined foods and mentally by the produce of the myriad rattling printing presses, some of which are turning whole forests into oceans of trash. These machines will have served up to him millions of words on the "international situation," possibly written by political experts, business men, or so-called reliable sources and informed circles, and maybe not a word of it worth reading.

"I think, therefore I am"—it might have been better for everybody if someone had thrust a spade into the hands of Descartes; we might then have been told: "I plough, therefore I eat, and at the end of the day I shall think about what I'm going to do tomorrow." But the original peasantry survives only as a vestige. The old roots have been cut, to be replaced by an artificial pipe-line which is now the only link between the source of life and the intellectual stratosphere. The present-day servants of the food-producing system, geared to the machines which have been thrust upon them, and occupied with distributing the chemicals which are industrialism's contribution to the cycle of return, are more interested in the possibilities of seeing life at second-hand, *via* the cinema and television, than in promoting a rural revival. The reservoir of regard for our setting is dangerously low; but it is becoming apparent that to qualify for the Valhalla of earthly equilibrium entails very great changes, not along the line usually considered as progress, but back towards the soil and the roots.

ROY BRIDGER

Why, when God's earth is so wide, have you fallen asleep in a prison?
Avoid entangled thoughts that you may see the explanation of Paradise.
Refrain from speaking that you may win speech hereafter.
Abandon life and the world, that you may behold the life of the world.

—JALALU'D-DIN RUMI (*Shamsi Tabriz*)

"THE BREWER'S BIG HORSES"

[Fear of war and bombs has become an unnatural experience and **Miss Elizabeth Cross** (who needs no introduction to our readers) offers in this short article a sure remedy — as old as death itself. The *Gita* recommends "a meditation upon birth, death, decay, sickness and error"—all interrelated. The great Buddha has said (*Dhammapada*, 146-148):—

> Why this laughter, why this jubilation, when this world is burning, burning? Shrouded in darkness why do you not seek for light? Behold this painted image, this body full of sores, stuck together, sickly, and full of many thoughts devoid of permanence and stability. This body is wearing out, it is a nest of diseases; it is frail. This heap of corruption is breaking to pieces. Life ends in death.

Logical reflection on the death of the body leads to the recognition of the immortal Soul, and a conviction of the ancient truth frees us from fear and hatred and brings us a sense of security.—ED.]

A very long time ago—even before I was a little girl—there was a serious need for Temperance work in England. Life was hard and drink was cheap, so very often fathers stayed far too long in the pub and much social misery resulted. The Temperance workers used all sorts of means, signing pledges, wearing blue ribbons, teaching songs, to popularize their campaign. In fact they worked so hard that occasionally they became the victims of their own fears, and sometimes lost adherents through over-exaggeration.

One of the songs I remember being mocked was that which declaimed: "The Brewer's big horses, they can't frighten me!"—this being, in the original, because Father had Signed the Pledge, but it was finally parodied into quite another theme, and the Brewer's big horses merely brought fizzy lemonade and were as tame as tame.

Isn't it about time we began to say the same thing about the atom bomb? Personally I am sick and tired of atom bombs and Communists; but of the two I think the bomb bores me most. If by being scared to death I could do the slightest bit of good to anyone then I would willingly sit down and tremble, so do not imagine my calm is due to lack of sympathy with the innocents of the human race. But I really don't think my worrying will do anything for anyone, except perhaps make me more disagreeable and so cause further unhappiness all round. If I were really convinced that everyone's hope of a future were much more slender than ever before, I doubt if I would have bought those 12 new rose trees last Autumn. But I took a chance and now they are blossoming joyfully in the garden, decorating

the sitting room, and their spent petals going into a jar of scented potpourri.

It may very well be true that the atom bomb can kill more people in a shorter time than has ever been done before. After all, Great Britain and the U.S.A. are in the position of having proved it — and I can't say I'm very proud. I still don't think, however, that the end of the world is at hand, or if it is the end of the sort of world we have known I still don't think it matters so much. Civilizations have risen and fallen in history before, and it may well be that we are on such very wrong lines that it is time we handed over to the animals and let them have a go at things.

To be somewhat cynical, however, I don't believe that most people in the Western world are so much worried about the end of true civilization. What I think is that they are getting fussed about war in general and the bomb on their town in particular. This general atmosphere of fear is being disseminated by many writers who would do better to sit down and think more clearly before they throw around such grand phrases as "Man is facing disaster..." or "This Atomic Age challenges mankind..." Just that a tragedy happens to a lot of people at once doesn't make it any more tragic for the individual — sometimes the contrary. If you do happen to be blown to pieces with all your friends and relations you are certainly saved a great deal of worry and bother. This is not just a frivolous thought; it is meant quite seriously, because I consider it absolutely wrong reasoning to presume that one hundred simultaneous deaths are, automatically, several hundred times more sorrowful or tragic than one hundred separate and individual deaths.

The whole mistaken attitude, which is partly a cause of this exaggerated fear of the atomic bomb, is taken because governments and society in general have gradually forgotten the individual in favour of the mass. A whole host of hideous new words are used to denote people: "personnel," "labour," "consumers," and so on. They hide little John and Mary and Mrs. Brown and old Grandpa Jones. That is why it takes something that will kill several thousand people at a time to make any government sit up and take notice. Yet the death or disablement of any individual is important, to himself and to his friends, and finally to the world at large. "...never send to know for whom the bell tolls; It tolls for thee."

Let us get back our respect for the individual; then we shall be able to take proper and right action. If we are going to sit down and let ourselves be scared by every headline about the bomb or guided missiles or any other scientific nonsense the chaps may think up, we shan't have a proper attitude to

the small girl waiting to cross the road in front of our car. We are not helpless in the world: we can preserve life, but in our own individual way. Not so much by signing pledges or petitions but by keeping our eyes open and our brakes in good order if we are motorists, and by being ready to escort children and old people across the road if we are pedestrians. Not very exciting or very "Atom-Age" perhaps, but practical and honest. What is more, if you have ever had the terrible task of breaking the news to parents that their child has been killed on the way to school ("The driver didn't see her in time...'), you know that the sorrow would have been no more acute had the missile been from the air.

The atom bomb may still do some good if it can but make us acknowledge our mortality. "Look your last on all things lovely, every hour..." We don't do this often, if at all. The poets have always begged us to value fleeting beauty, Housman in particular, with his reminder of how short a time we have to watch the cherry tree in bloom, and Shakespeare with his

> Golden lads and girls all must,
> As chimney-sweepers, come to dust

—to say nothing of Jesus's teaching that we must lay up for ourselves "treasures in heaven" because then our hearts need not be with our treasures on earth. But let us also be realistic and admit that, in certain circumstances, a wasp's sting may be the weapon that sets us to explore that "undiscovered country from whose bourne no traveller returns." Let us keep in mind that, truly, any minute may be our last in this world, and so let us open our eyes to appreciate the beautiful and the good, and let us guard our lips against hurtful speech. In the same way we may gain much patience and kindness if we realize the mortality of others. How many people spend time in regretting kind deeds not done, loving words unsaid, when some loved person has gone!

How cowardly it is to forget our mortality! And how cramping! It is foolish to think, ever, that you have plenty of time, because no time could ever be enough to see and experience all the wonders there are in even a small plot of ground. Why, just now when I bent to pick up a peg fallen from the washing, I saw a bumblebee going carefully down a small hole to her underground home, and nearby an ant carrying another on his back—enough life there to occupy my study for weeks, but I had better do the ironing first.

Don't let the big bomb frighten you, any more than the "Brewer's big horses." Also, do not be shocked or disgusted by my practical, individual attitude. Many people are, such as an old-fashioned friend who exclaimed at the extravagance of flowers I brought home to my mother one winter's evening.

"Oh, she brings me flowers every week," my mother said, burying her nose in the bunch.

"She likes them better than wreaths on her coffin," I explained. The friend was horrified, but Mother understood.

ELIZABETH CROSS

SONGS OF THE BAULS

To whom do you pay homage, O my heart?
All that is eternal, all that is evanescent is your guru.

Your gurus are numberless

Your bridal is your guru, your guru is the agony of death.

The pain in your heart is your guru, and that which makes you weep.

To whom should you pay homage, O my heart?

Shrimati Lila Ray quotes this verse in her instructive essay, "The Bird of Life," in *Indo-Asian Culture* for July 1954, describing the attitudes and beliefs of the Bauls, a sect of mystical humanists in Bengal, drawn largely, though not entirely, from the illiterate classes.

The other principles of this mystical sect are equally worthy of contemplation. All its followers have renounced the formal religion of their birth. Lalon Fakir, for instance, born a Hindu, yet adopted "Fakir" as part of his name and sang in one of his songs of "Israfil's horn."

To a Baul, "What is true is moral, irrespective of codes." He believes that through love a direct knowledge of reality can be attained that needs no rationalization. There is the struggle certainly, between the vitality of physical existence and the individual's longing for the shore of an existence other than physical, where complexities are resolved into "certainty and stability." But this universal life is, as the Baul songs say, within, "behind lock upon lock," the "Man-of-the Heart," the "master in this house" of the human constitution. To seek it the Baul does not reject the body. He uses it as "the instrument of supreme perception" and of the expression of the divinity immanent in all visible splendour. And he accepts human love eagerly and reverently, as a bridge to the experience of divine love.

Lest their mystic acceptance of the body be abused to justify self-indulgence, the Bauls usually keep this part of their belief esoteric.

The Bauls mostly express themselves in song, even in answering questions. It is from an answer sung to the question why this is so, that Shrimati Ray has taken her title:—

When the bird of life speaks
Be quiet and listen....

THE SPIRITUAL BASIS OF EDUCATION

[In our issue of April 1954 **Dr. S. M. Hafiz Syed, M.A., Ph.D., D.Litt.,** wrote on the importance in individual life of "Faith in the Self" (p. 170). In this essay he makes the most important single application of the principle there established—to educational methods. He has offered in effect a metaphysical basis for such modern educational reforms as seek to draw understanding from within the child rather than instil ideas into its mind, and reminded us of the truths Socrates propounded and practised in this respect. Brilliant thinkers of the West too have been as severe in their judgment upon the educational evils rooted in creedalism.

We hope especially that his remarks upon the rivalry constantly encouraged in our schools will be taken to heart by some educators at least. It is one of the more dismaying examples of modern blindness that rivalry should ever be supposed "healthy."—ED.]

"Of *Atma* this life is born" (*Prashnopanishad*, iii. 3). Man is not his body, or his senses or even his mind. These are his vestures, subject to change, decay and death, whereas the real man is immortal, is ever abiding, never-ending, "eternal, unborn, perpetual and ancient."

The Hindus from time immemorial have taught that life is education. Death may transfer us to a higher class in the School of Earth-Life. In any case we shall have to pass on from class to class and from school to college. And, while we are continuing our education, two processes will be carried on in our souls—two processes which are really one—the awakening of consciousness in the hidden depths of our being, and the transcendence of self. The immanent God, the innermost core of Reality, is at the heart of each. To awaken consciousness in deeper and still deeper strata of our being is the task that awaits us in this and future lives.

The life of self-transcendence leads to Self-illumination. Lives of service prepare us for the Great Service. The essence of worship is the dedication of the heart to the One Self. The temple of God is everywhere. The worthiest offering that we can lay on the Altar is service. And the medium of communion with God is selfless love.

This, in short, is the Hindu conception of Deity as different from the Semitic religions, which mostly believe in an extra-cosmic God who rules the world as He wills. He is quite different from human beings, whom He is said to have created.

It seems to me that, if the civilized people of the world can revise their conception of Godhead and can bring themselves to believe

in the immanence of God, they will be in a position to have fuller and deeper sympathy with all human beings, to love all and to live in the lives of others. This sound conception of life should be inculcated in the minds of little children in an easy form from their early years. Therefore it is essential that this ideal should be borne in mind while dealing with them at every stage. On this ideal we could build a new education which would serve as a sound foundation for all time to come, and which would enable us to awaken and develop our inner and deeper consciousness, at present veiled from us because of our own ignorance.

This ideal demands that we dedicate ourselves to the service of our common humanity, and not of ourselves only. We must also make it possible for our children to follow the bent of their real nature and dedicate themselves in their turn. If the grown man finds it hard to enter the Kingdom of God, the reason is that he was not allowed to enter it while he was still a child.

Devotion to the universal ideal is, of inner necessity, disinterested. If there is any taint of self-interest in our service, we may be sure that we are not rendering it to the Infinite Whole. We cannot serve God *and* Mammon. Nor can we serve God *and* self. Absolutely disinterested service is the true ideal, an end which we must never cease to pursue. It is in order to learn the lesson of disinterested devotion that we are living our lives on earth; and children cannot begin to learn the lesson at too tender an age.

The world is sick of a grave malady, and it is now passing through a dangerous crisis. The symptoms are that the old ideals are outworn, that the old restraints have lost their power, that a flood of selfish desires and lawless passions has been let loose and that we are nearer to moral anarchy than we have been for many centuries. For so desperate a disorder there is but one remedy—a new ideal or hierarchy of ideals, a radical change in the inner man. Apart from such a change, our attempts at reform are so much patchwork, and reconstruction schemes are the idlest of dreams. We may alleviate symptoms. We cannot cure the disease.

But to make such a change—the change of being "born again" when one has reached adult life—is a task of almost superhuman difficulty. Genuine "conversion"—the sudden transformation of the inner man—is a very rare phenomenon. It presupposes an exceptional combination of circumstances, and not always is a sudden, radical change a healthy one. It is sometimes hysterical or otherwise morbid. The new life does not always endure, the violent change being sometimes followed by an equally violent reaction. If a change in the inner man is to be permanent and effective, it must be

evolutionary rather than revolutionary, the outcome of a secret process of growth rather than a sudden reversal of the current of one's being. In other words, it should, ideally, begin in the nursery and be carried on through childhood and adolescence into adult life.

The cult of the extra-cosmic God has been the evil genius of education in Christendom. The parent and the schoolmaster have played the part of the God whom they worshipped, in the little worlds which they rule. And they have reproduced in the life of the child, and therefore of the man, all the evils which the tyranny of the omnipotent autocrat has wrought in the life of mankind. They have applied to the child—applied, that is, to the growing man—at the time when his growth ought to have been most vigorous, when the sap of his life was rising most strongly, a steady and relentless pressure which has had behind it a heavy weight of ignorance, prejudice and "will to power." The result of this pressure has been, in part to arrest, in part to warp, his growth. Growth, if healthy and harmonious concentrates in itself all emancipative forces, but the result of the pressure of dogmatic education has been to imprison the child in himself.

As the child, animated by the instinct to Live, has passively resisted this deadly pressure, the autocratic controllers of his destiny have tried to overcome his resistance by alternating rewards with punishments, bribes with threats. In doing this they have lowered the whole plane of his effort and activity and also his outlook on life. What bribes and threats have not done in the way of demoralization has been achieved in many cases by forcing the child to compete with his classmates for prizes and other marks of distinction, thus tempting him to regard his comrades as rivals and possible enemies, to pride himself on his petty achievements and to look down on those whom he may have happened to surpass. In other words, the child's elders have fostered his selfishness, his ambition and his vanity.

They have done more than this. They have made the child dependent on themselves for instruction and guidance, and have thus paralyzed his faith in himself. They have weakened his will, partly by trying to break it, partly by giving him no opportunity for the exercise of self-discipline and self-control. They have made him blind, or at least dim of vision, by assuming that he could not see. They have cramped his intellectual, artistic and constructive capacity by wilfully narrowing the field of his development; and, when his tastes and powers have died of inanition, they have taken for granted that they never existed, that he was by nature as stupid and helpless as he was vicious and perverse.

Worse still, they have taught him

to look without instead of within for his ideals, his motives, his standards of value, his tests of reality, his proofs of failure or success. And, as the crowning injury, they have tried to make him religious, not by helping him to discern and follow the "true Light which lighteth every man that cometh into the world," but by requiring him to take part in ceremonial observances which have no meaning for him and by plying him with their own scriptures and creeds.

The whole scheme of his education seems to have been framed for the express purpose of turning him out into the world with few or no interests which can take him away from himself, the victim of arrested or, at best, of one-sided mental and spiritual development, imprisoned in a narrow and conventional morality, dominated by the prejudices of his own social class, absorbed in selfish aims and ambitions, destitute of any sense of human fellowship, a materialist, an individualist, an extravert, asking from life too much of comfort and pleasure, too little of that deeper happiness which is within his grasp if he will but claim it. There are many lessons which his pastors and masters have omitted to teach him. But there is one which they seem to have deliberately prevented him from learning—*the lesson of disinterested devotion, of Self-realization through self-forgetfulness, of losing the world that he may find his soul.*

Yet he was ready to learn that lesson before they took him in hand. *The pioneers in education who have based their schemes on trust in the natural goodness and the all-round capacity of the average child have proved this to the full.* There are schools in England which are ideal social communities—schools in which the children, released from needless pressure, allowed to express themselves freely in many ways, allowed to develop in many directions, have found, in the joy of "unimpeded energy," the sense of oneness with their fellows through partnership in a common life: schools in which material rewards and punishments are unknown, in which honest effort is its own reward, in which the success of each is a matter of rejoicing for all, in which the spirit of comradeship has killed the spirit of competition, in which the whole atmosphere is electric with life and happiness and good-will. At present such schools may be counted on one's fingers; but if the basis of education could be changed they would multiply, and as they multiplied there would be a corresponding change in the basis of our social life.

The cult of the extra-cosmic God, involving as it does a profound distrust of human nature, is, I repeat, the evil genius of education. *Let us now base education on the cult of the immanent God, and on the inexhaustible trust in human nature which is at the heart of that cult.* It

is not for me to suggest how this is to be done. *The immanent God "fulfils himself in many ways"*, and in the sphere of education, if in no other, exclusive devotion to any custom, however "good," will sooner or later "corrupt the world."

The orthodox type of education has been a failure, not only because its aims and ideals have been at fault, but also because of its blind belief in stereotyped methods, which it has forced on the teacher as well as on the child. In this it has been true to its own master principle, for if the immanent God fulfils himself in many ways, the extra-cosmic God reveals himself in only one.

Let the new education be equally true to its master principle, *the principle which is inherent in faith in divine immanence.* At present the new education is a heresy. Let it take care that it never degenerates into orthodoxy. Let it give freedom and responsibility in generous measure to the teacher, and through the teacher to the child. Its confidence will not be misplaced. What matters it if each of a thousand pioneers in education takes a path of his own? If they are all animated by reverence for the indwelling Spirit of God, and therefore for the unfolding nature of the child, they will all arrive, in the fulness of time, at the same goal.

For they will have taught their pupils or, rather, they will have helped them to learn for themselves, the great lesson of disinterested devotion, the great lesson of loyalty to the community—to an ever-widening community—in and through loyalty to one's own higher Self. When this lesson has been widely learnt and practised, the reform of our social life will become something more than a politician's promise or an enthusiast's dream. It is through its action on the child, even more than through its action on the adult, that the cult of the autocrat of the Universe has corrupted man's nature and demoralized his life. The adult is what his upbringing has made him and it is not easy for him to become anything else. But the child may become anything. The Kingdom of Heaven is as open to him as is the prison of self. We have hitherto gone out of our way to drive him into the prison of self. Let us now help him to enrol himself as a citizen of the Kingdom. Then, in the next generation, we shall perhaps have a better and happier world.

M. HAFIZ SYED

I have studied, most reverend Sir, the Rigveda, Yajurveda, Sāmaveda, the Atharvaveda as fourth, the epic and mythological poems as fifth Veda, grammar, necrology, arithmetic, divination, chronology, dialectics, politics, theology, the doctrine of prayer, necromancy, the art of war, astronomy, snake-charming, and the fine arts—these things, most reverend Sir, have I studied, therefore am I learned indeed in the scripture but not learned in the Ātman. . .I am in sorrow—lead me then over, I pray, to the farther shore that lies beyond sorrow

—Nārada to Sanatkumāra in the *Chhāndogya Upanishad* (VII, I)

MARCO POLO IN INDIA

[The famous traveller's 700th birth anniversary is being celebrated. **Mr. H. P. Collins** at one time Literary Editor of *The Adelphi*, editor-translator of Joubert, and author of *Modern Poetry*, is writing a book on Marco Polo. This article from his pen is topical and interesting.—ED.]

The Iron Curtain of mediæval Islam was far harder to penetrate than that of modern Moscow. For centuries before the Mongol conquests the vast tracts of Asia east of the Pamirs had been legendary territory to Europe. Even the numerous Asiatic converts, Nestorians, Manichees, Jacobites, had lost all living contact with the sources of their beliefs. Marco Polo, who arrived at the court of the Khakhan Kublai nearly 50 years after Chinghis Khan's death, was actually the first European to give an account of the Buddha, and he remains the only eyewitness of the Hindu civilization of Champa, Crivijaya and Java. Otherwise only the recently excavated ruins of that lost civilization survive to tell of the rather mysterious triumph of Hindu over Chinese culture in Southeast Asia—a phase that passed away at the same time as the Mongol empire itself, and as completely.

But the one traveller to whom the wonders of mediæval Asia were revealed was the most prosaic of observers. It was a self-satisfied, pertinacious and grasping shopkeeper, to whom the Queen of the Adriatic gave birth 700 years ago, one who was no scribe and had no formed language in which to tell a story orally, though he was enough of a linguist to patter four Eastern dialects. His *Travels*, really a geography rather than a travel book, was dictated rapidly in 1298, in a Genoese dungeon, to one Rustichello, a fellow prisoner of war. We have no original text, nor even a copy of the original parchment, and it is only with the discovery in 1932 of the "Zelada" Latin MS. at Toledo that the later half of Polo's account, including India, has taken on the appearance of a fairly consecutive narrative.

Except for the Siberian north, the general outline of Asia was familiar to Europeans, but Islam had long curtained off the vast complex civilizations revealed to Marco Polo. Not that Christianity was incurious, though proselytizing zeal was greater than intellectual curiosity. Long-standing Papal curiosity culminated in the arrival of the friar John of Pian of Carpini at the Mongol capital of Karakorum under the Khakhan Cui in 1247; and in the 1250's St. Louis of France sent William of Ruysbruck on the same journey. Both survived the rigours of the enterprise with difficulty, and

though they were better equipped narrators than Marco Polo their circumscribed accounts have made little impression. Neither knew the Indias. When the elder Polos on their first journey home left Kublai's court in 1266 it was on the understanding that they were to ask the Pope for a hundred holy men to expound Christianity to the East. The Mongols had invaded Europe half-a-century earlier, and the crafty Kublai was possibly more anxious for military details than religious enlightenment. In 1271 the Polos started back with their nephew and two holy men deputed by Gregory X, the newly elected Pope. A Mongol war broke out in Persia, and the monks soon turned tail, but young Marco was made of sterner stuff. From the moment of his arrival at the magnificent summer palace of Xanadu (Shandu) he became the directing spirit of the trade expedition and the real emissary of the West in the eyes of the sagacious Kublai.

Unlike most great explorers Marco Polo discovered a civilization higher than his own. The pattern revealed to his eager, limited gaze was a long-finished pattern. He was enough of a student or scientist to record fact and suppress his own adventures. His frequent dryness has the excuse of a good motive, and he had an insatiable appetite for the marvels which were no marvels to him. His cautious, methodical attempt to bridge two remote civilizations resulted in his name becoming a byword for liar and his being ironically named *Millioni*. For, like the child before the giraffe, he could not believe his eyes and scarcely knew what was true or untrue. "I did not write half of what I saw," he declared.

His "Indie" is a body with the head missing, but the torso is easily recognizable. Of Oriental religions or cultures he had no conception; but his book is an invaluable (because innocent) testimony to the changeless integrity of the East. "Idolaters" in Cathay or Manji meant Buddhist to Marco Polo and in India it meant Hindu; but the authentic unchanged lineaments are all the evidence the initiated need. He divides India into three: Greater, Less and Middle, by which last he means the explored portion of Africa, not then known as a continent. In the Less he included roughly everything between Bengal and the straits of Malacca. Hindu India proper he visited twice in the service of the Khakhan. It was the age of multiple sovereignty: many of the rulers were still free of the Khakhan, while many paid tribute to him. The essential India was still untouched by Islam or the West. At the time of Polo's first visit about 1286 the Mongols had taken Champa, but Burma was not conquered yet. His mission was probably—though he does not identify them—the one to Ceylon he mentions elsewhere, to acquire

certain sacred relics the Khakhan coveted, of which the chief was the Buddha's tooth. The Commissioner sailed west-southwest from the port of Zaitun to Champa, "a country very wealthy and large, whereof the people are idolaters and have a king and language of their own and send yearly tribute of elephants and aloe-wood to the Khakhan."

He did not comment upon the long Hindu ascendency in Champa, so recently ended, nor the sculptured ivories of the land; but he did remark that its wide forests were the source of ebony chessmen. He sailed on southward, apparently missing Cambodia with the magnificent temples at Angkor, so soon to be lost in the jungle for centuries. Touching at Pulo Condore, he veered westward across the Gulf of Siam and landed near historic Hindu Ligor. Here he found an independent people, secure in the wilds of northern Malaya, who were probably Shans migrating southward from the Mongol dominium. These must have been the future conquerors of Cambodia, the founders of modern Siam. Marco Polo is perhaps the only European venturer to have seen the kingdom of Locac, with its brazils, in the days of the Shans, when its cowries and gold were exported, the gold to be coined for the bulging treasuries of the great Kublai.

Crivijaya was then in the throes of the Javanese encroachments and Singapore was already lost. Marco Polo said little about these historic changes, but he was shocked to find Mohammedanism flourishing in several of the eight kingdoms of "lesser Java" (or Sumatra) where he was marooned for some months. But as these urbanized Moslems had been recently the cannibal sun-worshippers so memorably described by Ludovico Barthema, he counted them no great spiritual loss.

The mission reached "Greater India" by way of Seilan, the home of true Hinayana Buddhism. Here Marco Polo observed that the "wretched and cowardly people" were no warriors but held the richest jewels of the world, and King Sendeman the great ruby even the Khakhan's wealth could not buy. The naked and vegetarian ways of these highly civilized islanders had a strange fascination for the Venetian. Kandy had been for over a century the most important shrine of the Buddhist world, from which had spread the enthusiasm that filled Burma with her matchless pagodas and the realms of the Shans with their unique religious sculptures.

Marco Polo's long account of Sagamoni Borcan is, so far as it goes, singularly faithful. He did not succeed in explaining to Europe that the Buddha had founded a faith that was distinct from Hinduism; but he did in his way grasp the distinction that the Buddha was a man made god and not a god in origin; that his spirit had been *perfected* through reincarnations; and that his images were images of

God and quite distinct from polytheistic images. It is difficult to believe that either Kublai or Marco Polo was deceived by the fragment of elephant's tooth which was afterwards triumphantly displayed in Kambaluk as a sacred relic; but it is interesting to see with what dispassion the literal-minded Venetian sought to disentangle the Christian and pagan legends that had clustered for centuries round the sepulchre of Adam in Ceylon.

Marco seems to have entered the essential Hindustan by voyaging westward to the Kingdom of Maabar or the Coromandel coast. This region of pearls and fish-charmers and vivid fauna afforded the sober European his most memorable experience of a people dominated by religious devotion. Of the beliefs that underlay such unfamiliar fanaticism he comprehended little or nothing; and he was deeply puzzled by the ritual of the temples. The cult suicides moved him almost to eloquence. Nothing could emphasize the gulf between East and West more than this wonderment of a plain man whose mind had not been touched by previous travellers' tales. In Maabar Marco Polo first encountered Brahmins and yogis, and it is notable that the only obvious parallel to European experience afforded him was that of the yogi alchemists, then at the height of their fame. He was far less horrified by pretentiousness than by true asceticism, which he met for the first time among yogis, especially in the province of Lar beyond Maabar "towards sunrising," the home of the brahmins. "And these are so cruel and so treacherous and such perfect idolaters, that I tell you it is devilry."

But the abiding fascination of Marco Polo's India lies in the obvious fidelity of his outward description, not in any tantalizing glimpses of inner understanding. He records the particulars, and after 700 years we see them as unchanged essentials. As we travel northward with the strangely expatriate Commissioner "towards more civilized parts" to Mutfili, and then again southward, and then westward to the pirate-haunted coasts of Melibar and Tana, a sort of miracle occurs. The spectacles of education and experience fall from our eyes, and we see the thronging subcontinent as if we were children born on some other planet.

Once again, seven years later, Marco Polo sailed round the coast of India with a great fleet, conducting a 17-year-old Mongol princess to the court of the Il-Khan of Persia, whose bride she would have been if he had not poisoned himself with the alchemists' potions hopefully imported from Maabar. To this later visit we owe the wonderful account of Burma, conquered by the Khakhan's generals in the battle of the elephants at Vochang. His description of Mien, as he called the land, and especially of Pagan, the

shrine of pure Buddhism, perhaps lingers in the mind beyond anything else in his vast book. The gold and silver roofs, graciously spared by the conquering Kublai, gleam in an eternal sunlight. But the second impression of Southern Asia had not the freshness of the first, and it was far more hurried. It is to the rather impious quest of the Buddha's tooth that the Western world owes its introduction to a wider and more urgent spiritual experience.

H. P. COLLINS

HUMANISTIC STUDIES

Interesting points are made in replies to a questionnaire of the International Council for Philosophy and Humanistic Studies in connection with a Unesco project investigating practice and possibilities in study, in East and West, of each other's culture.

M. Paul Masson Oursel thinks that the diverse traditional cultures of East and West can furnish the elements of a new common culture, but warns against confusion and over-simplification.

Dr. Arnold Toynbee's best suggestion is in connection with presenting the backgrounds of Oriental civilization to Western students. In this, which we should put before the recent history of East and West that he makes a preliminary, he advocates beginning "with the religious and philosophical classics of the Oriental cultures, not with the literary ones.... Religious and philosophical ideas seem to be much more the common property of Mankind."

M. Jean Bayet, Director de l'Ecole Française de Rome, points out that "thought and sensibility transcend history, even the history of civilization." Before differences are pointed out "youth has to be persuaded of the common capital... which justifies moral exchanges between men of good will."

M. Alain Daniélou deplores the "incredible lacuna" in Occidental culture represented by ignorance of the East. He thinks that the discovery of the classical art and thought of the East might have an effect on the modern West which would be comparable to that of the discovery of Greek thought upon the mediæval Christian Occident. And he paraphrases Goethe's "He who knows but one language knows none" as "He who knows but one religion cannot estimate its value."

In its reply the Indian Institute of Culture at Bangalore offers several suggestions for acquainting students in East and West with the best in each other's thought. It draws attention, however, to a relevant and basic problem:—

> The proper balancing of technology and the humanities seems to us a world educational problem of the first magnitude.

EX NIHILO NIHIL

[**Mr. Rufus Suter** is an American contributor whose study of Kant under the title, "The Sage of Konigsberg," appeared in our June 1953 issue. He here presents in the guise of thought-provoking fiction reflections growing out of one phase of the thought of that great philosopher of 18th-century Germany.—ED.]

Peter Schmidt had received a red invitation card from his friend Dr. Li Sheng-wei telling him to come to supper three nights hence. Peter was delighted, for he liked soy-bean curd mixed with fried shrimp, and he knew that the old man would serve it. So on Wednesday evening he rang the doorbell of a rooming house and was admitted by his host. Up a flight of stairs he was ushered into a familiar one-room apartment with a refrigerator and a small gas stove. Even before the door was opened he smelt the pungent fragrance of the frying shrimp. "It is *teen ha mo*" (out of this world), he thought, in the only Cantonese he knew.

Peter could wield chop-sticks expertly. So for a time no word was spoken while he and his host enjoyed several bowls of the delicious concoction. Not until tea drinking began did Dr. Li Sheng-wei find leisure to speak. Then he said abruptly: "You know, of course, that in my youth I spent several years in Germany studying philosophy." Peter had not known, but he remained silent. "We Chinese," the old man continued, "respect Immanuel Kant highly." This was also news to Peter, for hitherto he had imagined that the Chinese respected no philosophers except their own, that is, the First, Second and Third Sages—Confucius, Mencius, and Chu Hsi, respectively. But he still kept quiet because he did not wish to interrupt a line of thought that had taken an unexpected turn.

He was even more astonished when Dr. Li Sheng-wei, instead of droning on interminably about the principles of morality and political science (as the Chinese usually do), launched off into a lively exposition of Kant's teachings about space and time. Peter had enough German in him to feel instinctively that everything Kant said was to be taken seriously. As far back as he could recall he had believed, though vaguely, that space and time were "forms of sensibility," as Kant had taught, and that they were not "things-in-themselves." But now, paradoxically, this Chinese was making the Kantian doctrine clearer to him than it ever had been before. He caught himself listening intently to his venerable host, who had reached the stage of talking about the moon. "The moon," he was saying, "is a sphere, as you would

see, Peter, if you could live long enough to go there. But my point is that everything *spatial* about the moon: its having shape, and its moving through space—all this *spatiality* is generated by our consciousness in the act of observing the moon. Do you get the point?" Then without waiting for an answer: "The same may be said, Peter, of everything *temporal* about the moon: its lasting. This again is your and my consciousness at work, organizing our perceptions of the moon into a neat pattern."

Peter was pleased by his host's grasp of Western science. The moon, obviously, in this discourse, was doing duty as an example. The point was that space and time in their entirety, or as a whole, result from acts of consciousness. In the universe as it really is there is neither time nor space: no permanence, no movements, no succession, no change, no dimensionality, no shape, no divisibility, no separateness. Also no opposites to these: no instantaneousness, no stationariness, no simultaneity, no changelessness, no points, no shapelessness, no indivisibility, no togetherness—for the one set of opposites are as much parts of time and space as the other.

Peter suddenly was vividly aware of the point. Then he walked to the cupboard and looked at a beautiful Ming vase. "Kant," he cogitated, "must be correct. But if it is true that every space-quality and every time-quality is projected into that vase by a deeply ingrained quirk of my consciousness when I look at it, the electrons tracing orbits around the protons that constitute it must lead a very peculiar kind of life. And what about all the history between the instant when that vase was made in Peking four or five centuries ago and this moment? The discovery of Jupiter's satellites, the invention of the steam-engine, the harnessing of electricity, the two world wars, and now the splitting of the atom—these events, too, must have occurred and existed in a quite unintelligible way if time and space are spectacles through which I watch time."

Peter's preoccupation with his own thoughts had been so intense that he was paying no attention to Dr. Li Sheng-wei. Then he happened to notice him and was puzzled by the quizzical expression in his eyes. From his chair at the table the old man moved unsteadily towards the stove to brew some more tea. Seized by what he evidently considered a better idea, he hobbled to Peter, touched him gently on the sleeve and whispered in his ear: "Peter, would you care to know what the universe is like when your spectacles are broken?" Peter was caught too unawares to reply. In the first place he had not spoken

out anything about spectacles. The old man continued: "You know, in my youth, I lived for several years in India, where I studied Yoga. I learned from the Masters how to obtain what I believe may well be complete control of my consciousness—though I am not yet entirely certain, never having made the ultimate test of whether I can render inoperative what Kant called the forms of sensibility. There is naturally the rather embarrassing chance that if I really am able to pass the ultimate test, space and time will collapse altogether—consciousness being, as you know, one. And then, since the phenomenal universe is stretched out over space and time, like a lattice-work, if the lattice-work should vanish, the phenomenal universe would...."

Peter, more to humour his host than from curiosity to learn what would happen if Kant's forms of sensibility were put out of commission, said: "All right! Go ahead!"

He caught again the quizzical expression in the eyes of the venerable Chinese. And that was the last quizzical expression, or indeed the last of anything else that he ever caught sight of, for without fanfare there suddenly was—Nothing. The universe of phenomena went out like a light—not only for Dr. Li Sheng-wei and Peter Schmidt, but also for everybody else: those who lived contemporaneously with Dr. Li and Peter, those who lived before them throughout all past history, and those who would live after them in a future which no longer existed.

RUFUS SUTER

THE PROBLEM OF SEX

Dr. Irene Bastow Hudson's *Sex Problems with Reference to Family Limitation and the Teaching of the Ancient Wisdom* is a tiny pamphlet that dwells on a side of this subject too little considered by modern societies in their wholesale acceptance of contraceptives and artificial birth control. She emphasizes that sex is a creative power, properly used only in the propagation of the race, and that unwholesome effects, both moral and physical, must follow from the abuse of such a power for mere gratification. The true significance of marriage is also brought out: that it is a training of the feelings to altruism.

It is heartening to see one with Dr. Hudson's medical qualifications propound the spiritual view. In analysing the abnormal slavery of modern people to the sex urges she draws upon the profound explanations offered in the esoteric anthropology of Madame Blavatsky's *Secret Doctrine*. We are afraid, however, that she introduces the technical terms and unfamiliar doctrines of Theosophy without sufficiently preparing the ground. This is likely to confuse and turn away the reader who is not already a student of Theosophy It is to be wished, for this reason, that she could have revised her outspoken essay so as to lead up to the Theosophical doctrines by gentler steps and otherwise improve the arrangement of her material

R. P. S.

NEW BOOKS AND OLD

MATHILDE DO CANTO*

Nowadays, the *'romans-fleuves"* inundate the literary market. It is rarely that one rereads them, unless to look, amidst the endless details, for some outstanding pages. On the contrary, thin books are reread with renewed pleasure : one discovers what the author discreetly suggests or leaves untold. and one has even the delightful freedom to read between the lines... ! Typical recent examples of such books are *La Marche à l'Etoile* by Vercors (author of the famous *Silence de la Mer*) and *Olivia* by Olivia (*nom de plume* of Mrs. Strachey Bussy); both have been translated into many languages and artistically filmed. Less talked about, though deep, original and solid, is Mathilde do Canto's *Dona Josefa.* The preface by Romain Rolland will entice every one to become acquainted with the tragic heroine; we translate from it:—

> I am often nearly desperate in the midst of the books that hurry me on and under the unmerciful rain of manuscripts. I had decided not to read any more of them.... *Dona Josefa* had disappeared under a heap of papers; it was only today that I found her again. I read the first pages—and then, I read till the end . . *Dona Josefa* is a fine book. It has enfolded me. It is a whole atmosphere of soul and nature Having finished reading it, I am impregnated by it It reveals a heart which suffers and enjoys generously, a key-board of multiple sensitivity and of flavour. The womanly soul that fills the book (her sphere which is a part of herself) is admirably true, of a genuineness not belonging to mere narrative, but a fruit one inhales and tastes. Unlike so many intellectual works of art, where intelligence tries to clothe itself with the senses and succeeds only rather poorly in doing it, one can say that here the senses become intelligence. Thought is seen, touched, tested by the eyes, fingers, nostrils and tongue; it throbs within the heart.

Mathilde do Canto has lived in the Azores; she has felt and rendered, as only an artist can, the quaintness, beauty and traditions of the islands; her style is strong, delicate, witty. As in the old *Mymensingh Ballads*, nature is constantly mingled with the feelings of the heroine: sky, ocean, plants are not only a background to the inner drama, they participate in it. Animals add their voices to the symphony; the sheep passing in some tragic landscape; the wings of a bat fluttering in the ghastly night; the far-away gallop of a horse; the queer cry of a lonely peacock. As in the Indo-Persian miniatures all the details are painted with delicacy and charm, with strength and colour. Around the family drama the author revives the old legends: Atlantis, the submerged continent, the cyclone, the floods, after which nothing remained under the new Sun except the fair islands: the Azores, Madeira, the Canaries; Ines, the assassinated young princess whose dead body, royally adorned, crossed the whole continent covered with a gold cloth, surrounded by torches and between crowds of adoring people. (Henry de Montherland has just written a drama on that subject which has been staged in Paris with success, under the title: *La Reine Morte.*)

Mathilde do Canto tells us about the primitive customs still prevalent in the island and intermingled with Christian rites; about life in the convents. Here and there she gives a popular song, a lullaby, a striking local proverb to satisfy the lover of folklore. The problems of home industries, weaving, etc., and those of the workmen and fishermen, have attracted Mathilde and

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* *Dona Josefa.* By Mathilde do Canto (A. Maréchal, Liége. 181 pp. 1945)

not left her indifferent. Her booklet is rich with philosophical meanings; it carries our thoughts far beyond the island where Josefa dies of a cancer, after having adopted the child of a peasant girl, abandoned by her own son. After the heroine's death her brutal husband adopts the child and loves her. "Everything begins all over again, eternally," writes Mathilde do Canto, "as day after night, sun after rain, spring after winter, so can a little love save the world. . . ."

The author has still several books in manuscript: *Franc Jeu* (*Frank Game*) about the last war; *Une Brebis hors du Troupeau* (*A Sheep out of the Flock*) depicting the Calvinist Geneva of 1900. In *Le Danseur de Corde* (*The Dancer on the Rope*), Mathilde tells us of the suffering of an ambitious young woman who, after an accident, has to have a leg amputated. She masters her humiliations and gains a peace of mind which she is able to share with others. "Most of us have to submit to some secret amputations," Mathilde explained when lending us her manuscript, "but few of us accept and rise above them; that is the symbol of my book." She is a great admirer of Indian thought and her books are no doubt influenced by that preference.

ANDREE KARPELES AND C. A. HOGMAN

Iran. By RICHARD N. FRYE. (George Allen and Unwin, Ltd., London. viii+126 pp. 2 Maps. 3 Appendices. 1954. 8*s*. 6*d*.)

Readers should not be misled by the brevity and textbook-like arrangement of this concise historical, political, economic and religious analysis of Iran. The author of this excellent work, who is well acquainted with the Middle East, writes with detachment and understanding in this survey which leads up to the many acute current problems. Chief of these are the oil dispute with Great Britain—settled since the book was written—and whether Iran will turn Communist.

Mr. Frye comes nearest to making an explicit diagnosis of Iran's problems when he points to the absence of a middle class, of a link between town and country. It is a pity he does not probe more deeply here. The disillusioned Western-educated intellectuals, who read Kafka, Sartre and others "symptomatic of the Westerner's uncertainty in the great world of science created by him," represent, as he says, the effects of the clash between modern and traditional ways of life in a country which needs the application of at any rate some modern techniques.

Religion goes deep in Iran. It means more than the attempt by Kashani and the Mullahs to regain the ground they lost under Reza Shah by exploiting the bitter nationalist reaction to the power politics played over Iran. The religious tradition goes back to the noble days of Zoroastrianism. And within Islam the finer side of religion has been carried on by the Sufi orders, which are better able to accommodate the Western influence than is the formal Shiite State religion.

In referring to these two strands of religion, Mr. Frye indicates both the hope and desperation of Iran, where it has not proved possible to copy Mustapha Kemal's experiment in Turkey. This inability is not confined to Iran alone But Mr. Frye states the problem and leaves it; he too well appreciates the permanent factors underlying the uncertainty in this land of rich civilizations, which makes for a mysteriousness that it is difficult for an European to penetrate.

J. C. HUNT

Atlantis to the Latter Days. Inspirationally dictated to H. C. RANDALL-STEVENS (EL. EROS) by the Masters Oneferu and Adolemy of the Osirian Group. (The Aquarian Press, London. 160 pp. Illustrated. 1954. 13*s*.); *Death—An Interesting Journey: From Teachings by the Messenger*. Compiled by STANLEY BEDFORD. (The Alcuin Press, Welwyn Garden City. 151 pp. 1954. 10*s*. 6*d*.)

These books, as denoted, claim to be inspired from discarnate sources. The "Atlanto-Egyptian" writings were dictated by an inner voice, the illustrations being drawn automatically; the "death" messages came through a deep-trance medium, Mr Bedford's wife. In both cases there was reluctance at first to let the mediumism develop—with Mrs. Bedford it only did so after a serious thyroid illness. In both cases the matter and style of writing are insignificant, compared with those of many works of imagination produced normally. Mr. Randall-Stevens' writings, despite the assertion to the contrary, bear all the marks of a subliminal medley. Daydreams cut one off from reality; automatism and "disconnection" are opposed to psychological integration; and, even were the results spectacular, the eventual price for the dichotomy might prove too high.

The "Atlantean" narrative under review, a revised and enlarged re-issue of *The Voice Out of Egypt* (published 1935), is an episodic mixture having a pantheon of Egypto-Jewish colouring, with additions (Sparks of the Cosmic Overplus, etc.). Its version of Atlantis (*c*. 30,000-15,000 B.C.) "left but a mere handful of people to carry on the civilization" in Egypt (the transcriber having been himself Akhnaton). Apart from the briefest of mentions, the ancient Asian and American civilizations are treated as non-existent, even though the former at least (older than that of Egypt) has a vast mass of records and literature, giving an unparalleled field for research on the subject of still earlier civilizations. One can see how personal and subjective this account is, by comparing it with *The Secret Doctrine* by H. P. Blavatsky. There she adduces a weight of evidence—from innumerable, almost contemporary sources, as well as from the discoveries of geologists, anthropologists and so forth—as to the existence of former continents and giant races. Mr. Randall-Stevens' fantasy does not fit in the picture.

The second book has more of the ordinary spiritualistic character. On the data given, one cannot judge whether the "subconscious" alone or other factors too are at work. One reads, "There is no evil in the beyond, therefore there are no evil spirits." Or again, obsession "by an evil spirit is impossible.... If they did exist, they would not be allowed to influence us. The authority of God's Law is so compelling; they would be placed under proper restraint." Remorse in the spirit world is stated to be enough punishment for misdeeds in this. All this might well be the "wish-fulfilment" of a soft-hearted nature, not overburdened with a sense of logic. On the other hand, the lulling of people's fears might well be a first step to their victimization by the subjective evil they deny. The very lack of shadow in the picture indicates its falsity, especially when one compares it with definite teachings about the after-death states that explain the truths taught about them by all the religions, under various allegorical forms. These teachings are not to be found in passive trance. The first intuitive fear of this mediumism was a surer guide.

E. W.

Marxism or Islam? By MAZHERUDDIN SIDDIQI. (Orientalia, Lahore. xix+ 168 pp. 1954. Rs. 7/8)

Mankind must choose, this author contends, between Marxism and Islam: all other faiths have shown their inadequacy.

Marxism is on the face of it the more vigorous and materially powerful. But it has defects. The greater part of the essay is a criticism of its philosophy, ethics and political theory. The author makes many sound points and must rank among the best critics of Marxism. He makes some mistakes, however. Marxism does not separate the knowing mind completely from the matter it knows. This is one of the errors of "mechanical" materialism which the dialectic claims to correct.

Still, no comprehensive philosophy is free from faults. Men can endure quite a lot of hocus-pocus if its practical outcome is satisfactory. It is here that the author's criticism falls short. He notices that the moral level of the Russian rulers has declined since Lenin's day, but his instances are confined to foreign policy. It is surely relevant to his theme that, tried out in practice for 35 years, Marxism has produced a truly horrific despotism, and even in a much diluted form, in Britain, has provoked doubts whether it must not ultimately destroy all initiative.

Mr. Siddiqi then advances as his alternative a version of Islam which, though doubtless authentic, has not been practised since the time of the third Caliph. He quotes texts enjoining support of the poor, and one from the Hadith implies that men should surrender all surplus wealth. Hence he claims that Islam demands socialism The texts will hardly bear so much weight: they can be taken as supporting "welfarism."

One would have expected Islamic thinkers, beginning almost on a clean slate, to devise some new plan whereby to avoid the defects which all Western systems, including socialism, have shown.

P. SPRATT

The Awakening. By SHANKER RAM. (A. N Purnah and Co., Madras. 48 pp. 1954. Re. 1/-)

Shanker Ram writes, "I am a simple man" and he believes that simple people the world over will agree with him that hatred and violence cannot bring peace and that "bombs are the concentrated violence of hateful minds."

He imagines a Human Congress, with delegates from the people of every nation, determined to act for the "Human Family" as a unit because

> the time has come when our family has to decide either to succeed in making Gandhiji's ideal of Ahimsa a reality, or cease to exist as a human family

The Congress's Fifth Resolution sums up the intent and plan:—

> This Congress of Humans votes for the total abandonment of war as a necessary prelude to World Government and calls on all the influential members of the Family to start Ahimsa Societies in every ... corner of the world, since Non-violence alone can save the Human Family from annihilation through atom bombs and similar deadly weapons.

This terse booklet is valuable because full of real insight, common-sense ideas and understanding, and its simple sincerity is bound to make a deep appeal to every human heart. It should be widely circulated, and its suggestions considered.

E. P. T.

Negro Slave Songs in the United States. By MILES MARK FISHER. With a Foreword by RAY ALLEN BILLINGTON. (Published for the American Historical Association. Cornell University Press, New York; Geoffrey Cumberlege, Oxford University Press, London. xv+223 pp. 1953. $4.00; 32*s.*)

Most of us have heard a certain number of "spirituals," perhaps "Joshua fit de battle o' Jericho" or "Swing low, sweet chariot"; and a good many people are acquainted with Marc Connolly's brilliant play *Green Pastures*. We have therefore known for some years that the Negro slaves adopted the Bible stories with a childlike and pathetic literalness. A point which is rather surprising in Dr. Fisher's book is that the songs of longing for release do not always mean a pining for "heab'n" but, quite as often, for a chance of getting to Liberia or of returning to Africa.

The inevitable pathos and the spirit of endurance in most of these songs make us feel a vicarious pride in the noble work of emancipation which was achieved by Abraham Lincoln, his generals and their volunteers (not forgetting Walt Whitman). Dr. Fisher suggests that Moses was the "patron saint" of those poor slaves—some of whom, he says, were well treated and given posts of responsibility. Listen!

> Go down, Moses,
> Way down in Egypt land,
> Tell ole Pharaoh
> Let my people go

A reviewer, if he wishes to praise, is usually wise to let the author speak for himself. Indeed, this was Sir John Squire's precept when he was editing that gallant paper *The London Mercury*. So here is a fascinating excerpt from Dr. Fisher's summing-up:—.

> Negroes evidently had something that offset the wretched and unmoral pictures that were usually drawn of their total situations, something that gave them the strength to survive overwhelming hardships Help from the federal government in preventing starvation.. cannot entirely explain why the turmoil of emancipation did not create a worse reaction in the Negro people One of the reasons why it did not was the uncommon strength of the Negro spirit, and a major source of this strength was the spirituals... Many Negroes succumbed to the rigors of American slavery, and all of them might perhaps have become dispirited and have died out, according to expectations, had they not had their songs in the night....
>
> The popularity of spirituals in Europe is too well known to need rehearsal here. In both the Eastern and the Western hemispheres have the spirituals captured their listeners. Perhaps never before have the songs of a people woven such charms.

However, we must attribute some of the charm to the dark beauty of so many Negro voices.

CLIFFORD BAX

Persian Poems: An Anthology of Verse Translations. Edited by A. J. ARBERRY. (Everyman's Library. J. M. Dent and Sons, Ltd., London. xvi+239 pp. 1954. 6*s.*)

This volume is a very welcome addition to Everyman's Library and the editor has supplied an interesting and illuminating preface, giving a brief account of the history of English translations of Persian poetry, with some notes on the art of translation.

The poems are given under the headings of Quatrain Lyric, Ode, Didactic and Epic, and, as one would expect in a collection of Persian poems, include some in a mystical strain, such as "The Veil" (Attar, p. 44), "Mystic Cups" (Iraqi, p. 57) and "Revelation" (Hafiz, p. 77).

There are examples of the verse of poets of the classical period and also of a number of modern poets, of whom Iqbal (pp. 136 ff.) is the greatest and best known, but others, such as Shahriyar (pp. 107 ff.), are also responsible for some fine poetry, translated by the editor. He is also the translator of some of the older poems, notably some

quatrains by Rumi, which are moving in their simplicity —

If life be gone, fresh life to you
God offereth,
A life eternal, to renew
This life of death

The Fount of Immortality
In Love is found,
Then come and in this boundless sea
Of Love be drowned (p 36)

Some of the older poems, and nearly all of the modern verse, will be new to most English readers. While some of the extracts are long, much longer than is usual in an anthology, this is all to the good, as it gives the reader a better idea of the poet's work and also of the subject concerned. There is a valuable bibliography and also indices of the names of poets and translators. Readers might have liked to know much more about the poets than is given here; translators are dealt with more adequately.

To all lovers of poetry, and of Persian literature, this book can be strongly recommended.

MARGARET SMITH

A Tagore Testament. Translated from the original Bengali of RABINDRANATH TAGORE by INDU DUTT. Cover and Frontispiece by CYRIL SATORSKY. (Meridian Books, London. xiv+117 pp. 1953. 10*s.* 6*d.*)

A Tagore Testament comprises several essays, speeches made on various birthdays and other pieces written in answer to questions about religion or to criticism of his philosophy, linked together by poems. The book is not therefore an autobiography in the strict sense, rather is it an expression of beliefs and philosophy. The prefatory Translator's Note is excellent in its analysis of Tagore's achievement. It quotes T. S. Eliot's phrase, "the intersection of the timeless with time," as expressing the true apprehension of the poet, and particularly of *this* poet, his awareness of eternal values and their effect upon human life, "this life that is the perpetual playground of the Infinite." Above all, Tagore was aware not only of the transcendence of the Deity, but His immanence. To many he seems withdrawn from normal life, but surely the vocation of a poet is to see life from a different angle, to direct our thoughts to the things of the spirit. Tagore himself, late in life, made no claim to be a philosopher, he described himself simply as a poet.

The book fails on one point. A great man's literary work cannot be wholly divorced from his personal life; a short biographical note and a brief account of the wonderful experiment of Santiniketan would have added immensely to its value. The very brief letter at the end, and the few references to Santiniketan in passing, assume too much previous knowledge in the reader. Since the translation is obviously intended for Western readers, this background is necessary for a generation which does not know Tagore.

G. E. PEARSALL

Valmiki Ramayana. By N. CHANDRASEKHARA AIYER. (Bharatiya Vidya Bhavan, Bombay. 236 pp. 1954. Re. 1/12)

This English abridgment of Valmiki's *Ramayana,* forming a companion volume to the *Mahabharata* by "C R.," is a welcome addition to the Bharatiya Vidya Bhavan's Book University Series, whose praiseworthy objective is to render to Indian literature and thought the same service as the Pelican and Penguin Books have done to English. The book carries a Foreword by Pandit Jawaharlal Nehru in the course of which he says, "I do not think any person can

understand India or her people fully without possessing a knowledge of the two magnificent epics that are India's pride and treasure."

In a fairly lengthy Introduction, the translator discusses the merits of the epic and tries to explain why the *Ramayana* enjoys a prestige and popularity even greater than that of the *Mahabharata*. As against modern critics like the late V. S. Srinivasa Sastri, he upholds the view that Sri Rama was an *avatara* of divinity and not a mere mortal, and claims that that was Valmiki's own view. His approach is therefore "orthodox." In making the abridgment, he has included nothing which is not to be found in the original.

Comparisons may be invidious, but they are often inevitable. So far as felicity of diction goes, this has to yield place to Rajaji's version of the *Mahabharata*. The unnecessary sectional headings like "Synopsis" or "Rama to be crowned" are awkward and break up the continuity of the narrative. The transliteration of Sanskrit words is not quite uniform. But these are minor shortcomings in a worthy performance.

K. GURU DUTT

Highlights of Modern Literature. Edited by FRANCIS BROWN. (The New American Library, New York. 240 pp. 1954. 35 cents)

Highlights of Modern Literature is a collection of essays from *The New York Times* Book Review. Francis Brown, who edits the section, calls them "fugitive pieces." The book seeks to save the important fugitives from oblivion. The blurb calls them "literary delights" but they are more than highly pleasing. They are absorbingly rewarding.

These 58 informal essay-reviews are remarkable not only because they deal with important trends and men of letters but also because they are written by leading *littérateurs* such as W. H. Auden, E. M. Forster, Stephen Spender, André Maurois, Thomas Mann, Sean O'Casey, Alan Pryce-Jones, Louis Kronenberger, Katherine Ann Porter, etc. As Francis Brown says in the introduction, "the choice of subject is only the beginning. It is the treatment of the subject that brings revelation."

The essays are arranged in six sections—"On Books," "On Writers and Writing," "Appraisals and Reappraisals," "On Poetry," "On History and Biography," and "Some Names Remembered." Here are but a few indications of the feast:—

Probably the most powerful effect of literature on us is a moral effect, and this effect, rightly appreciated, is what gives literature its unique value.—ARTHUR MIZENER, "What Makes Great Books Great."

If he plays false, it is in order to speak more truly.—ELIZABETH BOWEN, "The Writer's Peculiar World."

The history of the Snob-Value of the Obscure deserves a book in itself.—IVOR BROWN, "In Praise of Comedy."

Appreciation doesn't mind your writing a little poetry about people you admire: what it won't let you write about them is fiction.—LOUIS KRONENBERGER, "A Time to Speak Words of Praise."

Nothing makes a man learn faster than the necessity for teaching.—FRANK O'CONNOR, "A Lyric Voice in the Irish Theatre."

We are living in a time which above all challenges the concept of the individual.—STEPHEN SPENDER, "Can't We Do Without the Poets?"

The best poetry should evoke suggestions which please and satisfy but do not exhaust themselves on the hardness of intellect.—RICHARD EBERHART, "Why I Say It in Verse."

MUMTAZ MOTIWALLA

You Will Survive Death. By SHERWOOD EDDY. (The Omega Press, Reigate, Surrey. 175 pp. 1954. 12*s.* 6*d.*)

This book is concerned with the fascinating question of the individual's survival of death. By survival of death Dr. Eddy does not mean "pantheistic absorption into impersonal being nor...mere biological or social immortality." What he does mean is "the survival of an individual, personal consciousness, with memory of the past and a personality that shall be spiritually recognizable to my friends."

The author states that he has always held this belief on grounds of faith alone. He met many enlisted men in the two world wars and many bereaved relatives, however, who did not have this faith but who sought evidence for it. Accordingly, in order that he might be able to help such people, he began to investigate the recorded empirical psychical research of others on immortality and to seek direct personal evidence, through the agency of mediums of the highest integrity. This he did, although up to the time of beginning his investigations (1937) he had a robust prejudice against psychical research, as the field was "full of superstition and fraud." It is in this context that Dr. Eddy's conclusions must be viewed.

After 12 years of close study, whilst admitting all the limitations and peculiar difficulties connected with psychic investigations, and whilst acknowledging the meagre results of the past 70 years' work, he affirms.—

> just as there is no contradiction between my religious faith and scientific truth, so there is none between my religious experience, which is based on faith, and scientific psychic evidence for survival.

Perhaps one may be allowed to ask whether, as the author appears to admit (*vide* p. 171), faith has outweighed reason in convincing him of survival. Yet undoubtedly the book carries the ring of complete sincerity and is a clear and stimulating presentation of a most difficult problem.

One small point—on p. 146 there is some confusion of dates.

WILLIAM TAYLOR

Chinese Philosophy in Classical Times. Edited, annotated and translated by E. R. HUGHES. (Everyman's Library. J. M. Dent and Sons, Ltd., London. xlv+336 pp. 1954. 6*s.*)

There is a quality of sweet reason and luminous common sense even in the mysticism of the classical Chinese outlook that makes a strong appeal to many Western minds. Its tone of humanitarian feeling, its scientific logic and its organic naturalism chime in friendlier fashion than more transcendent works. It is not surprising, therefore, though gratifying, to find the Everyman's Library reprinting E. R. Hughes' selection of classical Chinese writings for the third time (in a larger format, and with minor revisions and an additional preface). Sinologues will need no reminder of its value, but "Everyman" will find it worth exploring, as the following random example shows:—

> Master Tseng said, "Every day I examine myself in three ways whether in my transacting of business for other men I have been faithful to them, whether in my intercourse with my friends I have been true in word, whether I have not passed on teachings which I have not mastered" (*Analects*, 1 4)

Mr. Hughes' Introduction, with its background survey and its imaginative analysis of the principles of translation, is worth reading for its own sake. He himself by nature sees the nobler aspect of the meanings of the terms he works upon.

E. W.

PREPARING FOR WORLD FEDERAL GOVERNMENT

[In August 1953 the World Association of Parliamentarians for World Government and the World Movement for World Federal Government met together in conference at Copenhagen to consider proposals for the Revision of the United Nations Charter. This year the two organizations met separately. Here we reprint brief reports of both Conferences.—ED.]

The fourth Conference of the World Association of Parliamentarians for World Government was held in London from September 4th to 10th and was attended by members of Parliament from many countries of the world as well as by friends and sympathizers. For the first time such a conference was held in a world free from actual war even though it was not at peace.

Debates were held on the Resolutions of the previous year's Conference at Copenhagen, which deal with both the larger sphere of World Government and the smaller and more pressing need, the revision of the United Nations Charter.

The ideal set up is to make the United Nations into an international government, and all human beings into world citizens. They would replace the Security Council by a world Executive Council, and set up a bicameral World legislature. They would have a world disarmament plan added to the United Nations Charter. They would have supervision by United Nations Inspectors.

Though this ideal is set up no-one expects that it will immediately be reached. The immediate practical idea is to make the United Nations work in the way everyone knows it ought to work, and to open it to all states which will accept the necessary obligations.

Ideals must always be ahead of present-day facts, but they must be constantly before us until they do become established facts, making way for higher and higher ideals. The World Association of Parliamentarians for World Government is doing good foundational work.

E. BESWICK

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Delegates from over 20 countries met in London at the end of August for the Sixth Annual Conference of the World Movement for World Federal Government. They examined ways and means of publicizing the "Copenhagen Plan" that was drawn up last year at the joint conference held with the World Association of Parliamentarians for World Government.

A note of urgency pervaded the proceedings, for the Charter of the United Nations comes up for review in September 1955. By co-operating at all levels with the parliamentarians, the World Movement seeks to act as a pressure group working through the numerous international organizations that are connected with the U.N. and on a national level through political parties. A special committee was also set up to study the attitude of the Soviet countries.

An encouraging feature of the conference was the favourable reaction it had from the British press. However, while the Movement has much wider support than its relatively small and scattered membership would suggest, it will be hard put to it to co-ordinate its sympathizers so that their voice is heard in the councils of the nations.

J. C. HUNT

INTERNATIONAL CONGRESS OF ORIENTALISTS

On Saturday, August 21st, between 900 and 1,000 scholars of all nationalities gathered at Cambridge, England, to attend the Twenty-third International Congress of Orientalists, held under the presidentship of Sir Ralph Turner of the School of Oriental and African Studies, London It was a remarkable Congress; for, for the first time in many years, Russian scholars were present. There were also members from Poland. The Congress was therefore more completely "international" than for many years past.

In a talk upon "Historical Significance of Sectarian Movements in India," printed for us in translation, A. Diakov, one of the Russians, said:—

> the study of the Bhakti movement from the point of view of its social roots, the study of different trends of this movement which reflected the interests of different strata of society (and we know that this movement was by far not homogeneous) is still in its initial stage. One of the aims of this report is to draw the attention of the historian to the prime importance of the study of the Bhakti movement for the correct understanding of the social life of mediæval India

The Congress lasted a week. It was divided into 11 Sections: Egyptology; Semitic Studies; Assyriology; Iranian, Armenian and Central Asian Studies; Altaic Studies; Turcology (History); Indian Studies; Far East; Islam (divided into two sections, Language, Literature and Art, and History and Religion); Orient-Occident and Christian-Orient, and Africa Altogether about four hundred lectures or papers were offered. Two General Meetings and a Closing Section were held, and the usual receptions and social gatherings aided the friendly mixing of East and West, race and race, nation and nation. The Russians, 20 of them, had brought some films which they arranged to show to delegates. They depicted the progress made by the U S.S.R. in the underdeveloped lands over which it had control.

Apart from the lectures given to the different Sections and the discussions which took place, the general themes of the Congress, discussed at the General Meetings, were two: cataloguing of manuscripts so that the individual library catalogues should be at the disposal of all other libraries—an immense work, for which the keen co-operation of all countries was essential; and the relationship between Orientalism and History.

In this connection two booklets had been prepared: *Oriental Manuscript Collections in the Libraries of Great Britain and Ireland* by J. D. Pearson, M.A., Librarian, School of Oriental and African Studies, University of London, published by the Royal Asiatic Society, and *Orientalism and History*, edited by Denis Sinor, Secretary-General of the Congress. The latter, with Preface and Epilogue, consisted of five articles: "The Ancient Near East" by H. Frankford (who died before the Congress), "Islam" by Bernard Lewis, "India and its Cultural Empire" by J. E. van Lohuizen-de Leeuw, "China" by Edwin G. Pulleybank and "Central Eurasia" by Denis Sinor.

Mr. Sinor made an interesting and important point in his Preface: "It is always difficult to convince people that what they do not know can be as important as what they know." He asked for a closer relationship between Orientalist and Historian, that each might know the difficulties of the other, and he suggested that Orientalists should perhaps more fully realize "how their fields of study can, and should, be set at their proper place in general history."

Mr. Cyril Philips, Chairman at the Meeting, referred to the need of his-

torians to observe the "discipline of history," and he emphasized this especially at the present time when "new" histories are being written. There was great need, he felt, for history to be severed from the political opinions of the historian.

In some of the discussions an appeal was made that Eastern and Western archæologists should work together. There was need for some press to produce, along the same lines as the Cambridge histories, a comprehensive history of the East.

The dangers of so much specialization and so much attention to technicalities that the broader aspects of learning and life were neglected were once admirably made clear by the theme of the meeting being lost in a discussion as to just when Mahomet consummated his marriage.

A similar discussion took place at one of the Sectional meetings, dealing with the letter and the spirit of laws. If the "letter" only is obeyed more and more laws have to be added in order to clear away the multitudinous efforts of the human mind to "get round" the spirit while attending to the "letter."

On the other hand it must be admitted that only by combining the efforts of the "dry-as-dust" specialist with the knowledge of the larger pattern of history and life can a truly comprehensive, total history of mankind be achieved and a true perspective of past and present be attained.

Reference was made to the difficulty of getting enough money to continue oriental studies in Great Britain. The London School of Oriental and African Studies was in a better position in this respect than certain other centres of this branch of learning in other university towns and the need for more funds was urgent. Reference was made to the great effort made in this field by Russia and her allies.

E. BESWICK

YUGOSLAV CULTURE

A Yugoslav Cultural Evening was arranged by the Indian Institute of Culture, Basavangudi, Bangalore, on September 27th, with the Yugoslav Embassy's co-operation and under the chairmanship of Mr. Justice B. Vasudevamurthy. It was a great success in arousing appreciation of a distant country's cultural achievements. It also gave an insight into Yugoslavia's history, democratic aims and independent policy and into her problems and the spirit in which these were being met.

Besides an illuminating talk on Yugoslav literature by Mr. Cedomir Minderovic, Counsellor for Cultural Affairs in the Yugoslav Embassy, there were beautiful scenic films. And, most revealing, there were translations from living Yugoslav poets, beautifully read by the Rev. L. M. Schiff and Mrs. Schiff. Even the translations were evocative and let shine through the true poetic sensitivity and fire. They gave a glimpse of the sacrifices that lay behind the achievement of Yugoslavia's freedom and of the beauty and splendour that, as Mr. Schiff said, had been distilled out of suffering.

Truly, as Mr. Minderovic said in concluding his talk, "the most noble and the most lasting links between nations are cultural links."

CORRESPONDENCE

A CANADIAN MAKES A FEW COMPARISONS

The term "American" as used to denote only the citizens of the United States of America is obviously a misnomer, since Mexicans and Canadians, speaking in terms of geography, are no less Americans, but, since custom legalizes everything, the term is accepted in the more restricted sense.

Mexicans, whose culture and racial characteristics stem from a Spanish origin and make them readily distinguishable, are rarely taken for U.S. Americans. But Canadians, because of similar speech and countenance, very often are and sometimes resent it with considerable heat. North Americans we are, if you like, but please remember the qualification.

In spite of being inundated these later years with seas of journalistic Americanism we have managed to keep ourselves sane and afloat. Having developed what our great neighbours to the south call "sales resistance," we take the printed word with the proverbial pinch of salt and can recognize propaganda a long way off.

Most Canadians have travelled by car in the United States and have had the experience, when stopping for a petrol fill at one of the many gaudy stations where cars are serviced (and the service well charged for), of hearing the attendant remark as he flutters his duster across the windshield: "Too bad you people can't get away from the British and come in with us." We parry politely with: "Do you think we might be better off with you?" while the tongue threatens to betray us into asking. "What makes you think we would like you any better than we like the British?" But we remember our guest manners just in time. Besides, we feel they would never understand that. Since in these times no weaker nation can stand entirely alone, we prefer to keep our association with the Commonwealth rather than be utterly swallowed by the United States. Americans regard us Canadians as being a bit slow on the uptake and not quite alive to our great opportunities—Oh, fine people, of course! But just not "savvy."

However, there is nothing amiss with the hospitality we find below our southern border. Friends down there insist upon conveying us here and there, bent on showing us their wonderful country where everything is "the biggest and best in the world." When they come to us they are usually good visitors, putting up with gravel and even dirt roads in this province of Saskatchewan, since only the main highways are paved, although in Eastern Canada they find roads that are equal to their own.

When some wealthy American's pencil points to a map at some remote northern location and decides to go "way up in Canada for a little fishing," the guides and resort men will sometimes have cause to remember his largesse for a long time. If, on the other hand, he and a companion or two decide to fly up there in their own plane, the chances are they will set themselves down either by accident or ill-design at some point of no return as far as their own power is concerned. Then the Canadian Air Force must send scout planes to locate them and perhaps a helicopter to fly them out. Our government spends many thousands of dollars yearly on such rescue missions. It may be interesting to note that psychologists explain this recurring desire to retreat to primitive surroundings such as our ancestors knew as being in itself an unconscious protest

against a dominating materialism and a complex way of life wherein the business of getting a living is all-important and the art of living for its own sake is largely obscured.

Canadians, being a northern people, possess an immense drive toward work, which is necessary in opening up a new country. But the creative arts do not flourish under such conditions. At present they tend to be imitative of what is done in other countries or too self-consciously Canadian. This cultural lag will right itself when there is more leisure time for artistic expansion.

It comes as a surprise to newcomers here that wives of cabinet ministers and professional men usually do their own cooking and housework as well as care for their children, unless they are prevented from doing so by illness. The many mechanical aids they may have raises the standard of cleanliness but seldom actually lessens the labour involved, since the cleaning and care of household appliances itself forms a large part of the housework. Then again, many small machines of electric motivation are ornamental rather than useful—the batter mixer sits upon its shelf while the busy housewife beats up her cake with a spoon because it is too much trouble to get it out and clean it afterwards for just one cake. Taking everything into consideration, the Western woman with her wide social and civic obligations is, during her years of child-rearing, among the hardest worked in the world.

We are often told that in densely populated countries many people must go hungry throughout the greater part of their lives. This knowledge makes us uncomfortable; we would like to do something about it and sometimes we make a gesture in that direction. But we cannot realize the condition of hunger because few of us have ever been truly hungry. What passes for hunger with us is usually nothing more than a sensation of partial vacancy within the stomach which urges us to repeat the pleasurable experience of eating.

It sometimes happens that a case of destitution is discovered and given sufficient publicity to unlock the vast stores of sentimental sympathy possessed by the American public. Then the erstwhile unfortunates are showered with gifts of money and merchandise, which have been known to include motor-cars and even a modern home. Canadians, however, tend to be less reckless in the matter of signing cheques.

In comparing a highly mechanized society with another based largely upon human labour one should remember the advantage of the disadvantages. If there is less opportunity for vicarious forms of enjoyment such as supplied by television sets and many vast sport spectacles, the people tend to develop more satisfying human relationships than are likely to be found in a swiftly moving existence.

We have heard that in Eastern lands the last years of a person's life are a time of tranquillity since respect and obedience to elders is still the rule. This is no longer true in America, where too much emphasis is placed upon the opinions and desires of youth. Within limits it is well to encourage the young to take part in affairs, but the juvenile section of Western society has been getting out of control, as anyone may learn from the daily press. But even this condition seems to have run its course, and there is encouraging evidence that the pendulum is swinging back again.

ELLA DAVIS

A SOLUTION TO THE DOWRY PROBLEM

[We opened our columns in May 1954 to the discussion of the dowry practice which is very common in India today, and of how it can best be overcome Shri S. Balasubramania Iyer in our May issue argued for legislation against the dowry system. In the August ARYAN PATH Shri A Viswanath saw social reform and especially individual reform as the solution Here "**Kar**" takes up in earnest the education of public opinion and particularly the arousing of the conscience of the young men concerned. His views on "bridegroom-buying" are sufficiently challenging to stand on their own merits He is followed by **Shri Mohan,** who suggests a solution to this problem —ED.]

SACRAMENT OR SACRILEGE

Hindus have had to contend against many social evils, such as widow-burning, child-marriage, untouchability and the dowry system. Many of these have disappeared; others are fast disappearing now. But an abominable evil is the system of bridegroom-buying politely called the dowry system. This insidious disease is now widespread. The very economic pressure which has forced young men to put off marriage till they can stand on their own feet has made most of them more unscrupulous in the matter of exacting a dowry. But in fairness I have to add that some young men do not stoop to swindling parents-in-law, and, secondly, that not merely young men but the elders too are to blame. Modern education may have done little to counteract this evil; but it is not correct to say that "the real defect lies in modern education, which has no connection with the existing social customs." It is modern education that has awakened the social conscience to the diabolical nature of the customs enumerated above.

In fighting against the dowry system we have to adopt the methods we have followed in our fight against the other evils. It is only when the majority of the people have learnt to condemn a social evil that any legislation against it will produce the desired result. This grave and momentous task of educating public opinion has to be accomplished by the teachers, journalists and men of letters, who are the intellectual and spiritual guardians of society. A rich and humane culture is the surest remedy for any social disease. It is more difficult to correct wrong-headed elders than ignorant youngsters; therefore the appeal should be made primarily to the sense of self-respect and the conscience of young men.

We boast that we are a people with a spiritual outlook; and we profess that the initiation into knowledge and marriage are the two major sacraments in a boy's life. No idea of elective affinity may find a place in our accepted code of marriage and morals; yet the code does not preclude, but rather enjoins, mutual respect and community of thought and aspiration between bride and bridegroom. The bride is the *sahadharmini*, the spiritual partner of the bridegroom.

Nowadays, marriage is no more a spiritual covenant, not a partnership of wedded souls, but a commercial transaction. Some of the bridegroom's elders who drive a hard and squalid bargain are seemingly very "pious" persons.

The young bridegroom, who is supposed to have been initiated into the transcendent Wisdom of the Upanishads on the day of his *Upanayanam*, is now taught, not to look for beauty of person and character in his spiritual partner, but to think of the money she will bring him. With his mind preoccupied with the rustle of currency notes and the glitter of gold, a young bridegroom can hardly feel the enchantment of the wedding hour,

Surcharged, within Him, overblest to move
till his spirit sank
Beneath a sun that wakes a weary world
To its dull round of ordinary cares;
A man too happy for mortality.

Thus a blight falls on the wedding hour itself, because a sacrament has been turned into a sacrilege. The responsibility of the parents and other elders of the bridegroom is heavy indeed.

When once the bridegroom has demanded and received his price, his self-respect and his happiness are bartered away. He cannot greet his bride with a smile and cannot expect an answering sweetness of smile. She is likely to feel that life with a husband so purchased is unspeakably degrading. In most cases, the bride has not the courage to speak out; but there will be

Curses not loud but deep, mouth-honour, breath,
Which the poor heart would fain deny, and dare not.

The husband, having slain the soul of their relationship, must, unless he is thick-skinned, feel that

... renown and grace is dead;
The wine of life is drawn, and the mere lees
Is left this vault to brag of.

Thus the spiritual ruin of the marriage is complete.

The husband not only forfeits love and happiness but is a loser even from the materialistic point of view. If daughters are born to him, his own vicious example will be cited against him when he attempts to find bridegrooms for them and he will be mercilessly fleeced.

I have dwelt at some length on tl spiritual and economic consequences the dowry system, because I want tl young men to realize what irreparab injury they do to themselves by expec ing a dowry.

While condemning the dowry syste I should like to observe that a well-t do father ought to realize that h daughter has a claim on him as w as his son, and that he ought to ma some provision for her. But whatev money the father voluntarily gives h daughter should be absolutely her ow her husband should scrupulously avo putting any kind of pressure, direct or indirectly, upon his father-in-law extract money. I subjoin these refle tions on parental duty to a daught because I am aware of certain illiber attacks on the Hindu Code Bill.

I should also add that I have occ sionally come across a sensitive, se respecting young man who, on reachi man's estate, hesitates to ask help ev from his own father, because he believ that he must depend on his own ear ings and hates parasitism of eve kind. Such a youth will never suff the unutterable degradation and mise of those who put money above lov dignity and the grace of life. Wh the young men of this subcontine develop a true dignity and refineme of feeling, we shall indeed be a gre and a happier nation, worthy of o spiritual heritage.

Bangalore K.

A SOLUTION TO THE DOWRY PROBLEM

The dowry system is truly a common disease from which the whole community is suffering. A large part of Hindu society especially is badly affected by this evil. There are, fortunately, people of intelligence eager to wipe out this blemish. Shri Balasubramania Iyer and Shri A. Viswanath have presented some well-considered means.

The legislative way suggested by Sl Iyer is really a good one, provided is acted upon seriously by the Gover ment. But I agree with Shri Viswanat who rightly calls the custom of dow a social evil, that the best and re solution to the problem is social refor

which can best come about through individual reform. He does not, however, tell us how the minds of our young men are to be changed.

I now propose a more concrete means, which may be of some use.

In my opinion the best way is to establish a society to carry on vigorous campaigns in all parts of the country against the custom. It must be composed of men and women of both strong characters and sincere wills. I here chalk out a programme for such a society, in brief.

The society must carry out propaganda against the custom and place its dreadful effects before the public from the religious, social and political points of view. The members of the society must undertake to marry their girls and boys according to the society's rules, which should forbid the taking of a dowry in any form. In this way they will establish concrete examples of a social ideal and induce people to follow it. Afterwards the society must perform a *satyagraha* in the most beneficial and truly Gandhian way before and during the celebration of any marriage in which a dowry has been demanded.

The heroes of the nation must first plunge into the work and then the masses will follow. I request all reformers and workers for the nation's uplift—and there is no lack of such—to pay greater attention to this question. This should be taken as a *yagna*, just as *Bhoodan* is, and a great deal of work must be done in this direction.

BRAJENDRA MOHAN

Muzaffarnagar, U.P.

POLITICAL UNDERSTANDING

A brilliant review of Shri Nirad Chaudhuri's autobiography began: "This is a provocative book." (For another see THE ARYAN PATH, Vol. XXIII, p. 84.) We feel the same of his article "Passage To and From India" in *Encounter* (London), June 1954. Shri Chaudhuri holds the unusual view that the failure of the Indo-British political relationship was due to the failure of the British truly to Westernize Indians, and the failure of social intercourse between the British and the Indians.

His principle is that peoples that cannot achieve a minimum of common culture cannot achieve political understanding, let alone build a single political community. The British erred in supposing that maintenance of law and order in a colony was a sufficient basis for stable political relations. The Americans are in some danger today (though not as much as is commonly believed) of supposing that helping other nations towards economic prosperity is a sufficient basis. Political understanding can be achieved only by peoples that treat one another as equals—and, as Shri Chaudhuri finely says, "men do not treat as equals those who are not of their psychological species." Shri Chaudhuri advises the West to think of converting "the single zoological species called man into one psychological species."

This, indeed, will have to be achieved. The true way is to humanize once again the masses of *men* who have allowed themselves to shrink to merely passive citizens of political states.

G. R. C.

ENDS AND SAYINGS

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

Amidst the prevailing atmosphere of excessive complacency matched by extreme cynicism in many spheres of Indian life, wise words of constructive, discriminating self-criticism are infinitely welcome. An example *par excellence* is the bold and noble Convocation Address of Sir Mirza Ismail to the young University of Poona on the 30th of last September. We hope that his hearers responded graciously to his appeal to give, on many topical matters, "dispassionate consideration to fact and argument."

In seeking to revive and unify the culture of the different races in India, while we must be ourselves firmly rooted in our own soil, we

need have no fear of becoming less vitally Indian if we absorb what the west has to give... There is not a single sphere in the life of the mind and spirit in which we cannot profit very greatly by the absorption, so far as our own genius permits, of western thought... It is in literature, however, that our need is greatest

If Sir Mirza argued the case for a careful study of the English language, he was equally anxious that the various Indian languages should be protected from the intellectual imperialism of the Hindi-speaking fanatics. Here, as on the question of Basic Education, Sir Mirza rightly deplored that a fine idea had become a fetish and that "unfortunately the planners have chosen to exaggerate, distort and misapply this idea."

In the international sphere, we need to recognize

that there is room enough on this spacious globe for all ways of life, or, as the old Chinese proverb puts it, that two men may sleep on the same pillow and dream different dreams.

In India, as in the world as a whole, the greatest need of the hour is a spirit of unity and tolerance for the views and acts of others Every group or community must be prepared to make some sacrifice, sacrifice of self-interest and self-esteem, in the furtherance of our common aims and ambitions. *The law of sacrifice is the ethical principle that dominates all life, the only light that guides human conscience.* It is an essential element in the realization of our national destiny

Sir Mirza's address is not a bundle of beautiful platitudes; it raises the deepest considerations in the most broad-minded way possible. His own words about the humanities may be aptly applied to his own address: "There is nothing superficial about the fundamentals."

Gandhi Jayanti Day, October 2nd, was observed as usual by the Indian Institute of Culture, Basavangudi, Bangalore, with a Special Meeting to honour the memory of India's greatest son in modern times. Dr. B. Ch. Chhabra, Deputy Director-General of Archæology, Government of India, gave the birth-anniversary address on "Gandhi as Brahmachari and Mahatma."

He ascribed Gandhiji's success to a factor little taken into account today—his faithful observance of *brahmacharya* in thought, word and deed, for more than 40 years. He had taken the *brahmacharya* vow, which included celibacy at the age of 37 and had kept it. He had written:—

Every day of the vow has taken me nearer the knowledge that in Brahmacharya lies the protection of the body, the mind and the soul. Every day revealed a fresh beauty in it

Self-imposed discipline, Dr. Chhabra said, was necessary to the acquiring

of moral excellence. He drew attention to Gandhiji's book, *Self-Restraint vs. Self-Indulgence*. Gandhiji had by his life set a great example which, if widely followed, would restore the country to its former greatness. "Try to follow in the footsteps of the great," Dr. Chhabra urged "If you can't go all the way, even a few steps will stand you in good stead," as, he pointed out, was promised in the *Bhagavad-Gita* The *Gita*, he mentioned, had been Gandhiji's constant companion, he had studied, expounded and lived it. Dr. Chhabra referred to Gandhiji's having made the acquaintance of the priceless little book in England, in his student years.

In *My Experiments with Truth*, Gandhiji described his introduction to the *Gita* by two brothers, students of Theosophy and pupils of Mme. H. P. Blavatsky, to whom they presented him. We may mention also that it was the reading of her *Key to Theosophy* which, he wrote.—

> stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition

Perhaps his later quest for the truth in the universal basis of all religions stems from that brief contact.

Brahmacharya really means service of the great power of light, of truth, of purity that exists in the universe. Modern India can profit by Gandhiji's example in individual conduct as well as in taking all decisions from the point of view of the spiritual nature of man.

His attitude of spiritual compromise of the right kind seems, moreover, to give India a pattern for a type of Government different from that of conflicting parties. In the idea of a Round-Table Discussion, in which different views may be courteously presented and an amicable agreement reached, there may be something worth considering seriously Clashes in the Indian Parliament between religious, provincial and linguistic interests weaken India's influence abroad. Shri Nehru, however, in weighing all proposals on their merits, regardless of their source, is following Gandhiji's example and giving a valuable lead in international relations.

The Indian Institute of Culture observed Raja Ram Mohan Roy Day on September 28th, when addresses were delivered by three speakers, Dr. D. Gurumurti, Shri P. R. Ramaiya and Professor Sampathgiri Rao, under the chairmanship of Shri B. P. Wadia. The composite picture which emerged of the great patriot of international sympathies, a religious social and political reformer, fearless and sincere, was of a moral and intellectual giant.

A man of spiritual and mystical bent, he had worked against idolatry and founded the Brahmo Samaj "for the worship and adoration of the Eternal, Unsearchable, Immutable Being who is the Author and Preserver of the Universe." It had become a Hindu reform movement, but in his conception it was to be broader-based, offering a common platform to men of all creeds. He had studied the scriptures of Islam and the Bible, learning Hebrew and Greek to study the latter in the original, and said that he understood Vedanta the better for having done so.

An instructive parallel was drawn between him and Gandhiji, both deeply religious and practising what they preached, and both, from their religious convictions as a centre, leading the way to reforms in society, politics and economics. Ram Mohan Roy had attacked *suttee* and encouraged widow remarriage. He had worked for freedom of speech, opposing censorship of the press. In every direction his influence had been good, not least, it was mentioned, in the sphere of international relations, into which the spiral of India's history was taking her more and more today. Great patriot though

he was, he had recognized the value of English education for India and the contact that it offered with world thought. He deserved the appellation "Father of Modern India," the title of a volume published on the centenary of his death.

Comprendre, Revue de la Société Européenne de Culture, contains several human and enlightened contributions by writers of world-wide repute such as Charles Morgan, Stephen Spender, Lewis Mumford and M. Duverger. Prof. Umberto Campagnolo is truly an excellent editor. Outstanding among the articles in the issue of May 1954 is the essay by Ruth Nanda Anshen (known for her fine anthology on "Freedom") on "The Emergence of Universal Man." This echoes the message of the Renaissance *Oration on the Dignity of Man* by Pico della Mirandola and the ancient Eastern conception of *Nara*, the thinking man in search of a system of universal and eternal truths. Miss Anshen comes out with aphoristic flashes of sapience, *e.g.*:—

> Man must finally learn that the meaning of each individual existence rises above the socio-historical process and has a direct kinship with universal truth.
>
> Democracy cannot merely be; it must *do* For without doing, it will cease to be.
>
> The highest justice is that which distributes to each in accordance with his own nature, permitting of course equal access to all the sources of economic wealth and spiritual fulfilment; a natural equality, a political justice which mankind requires if anarchy is to be avoided.
>
> Man must move quickly, for the universal brotherhood to which his philosophy and religion have summoned him has become the condition of his survival.

Miss Anshen properly pleads that the concept of the common man, *communis homo*, referred originally not to the

> amorphous, inarticulate, anonymous man, but to the immanent deity, the very *man* in every man

Therefore she says, quoting Thomas Paine, "We have it within our power to begin the world over again."

It is, however, a very real pity that even Miss Anshen's article suffers from the besetting sin of many contemporary Western writers—subtle special pleading on behalf of Christianity. Statements such as

> Buddhism in emphasizing the sheer infinity of the divine principle robbed its practical influence of energetic, originative value and activity

regrettably reveal more glibness than knowledge. Surely, the supreme need of our time, in the East and the West alike, is for a deeper understanding and for less mutual denigration than we have had so far! On the whole, Miss Anshen probably realizes this in her inspired prevision of the social order that must come if human culture is not to crumble before the demands of the Atomic Age. This seems to be felt by two self-critical American contributors to *Comprendre*, Waldo Frank and Lewis Hanke. It is, however, only in Lewis Mumford's article on "The America in Europe" that the most significant key-note is struck:—

> For the Old World culture of Europe and Asia, and the New World culture of the Americas can survive only on the same terms that individual states and nations and cities can now survive—by the further creation of a One-World culture, which will enclose and reconcile, and yet transcend, all the existing energies, vitalities, humanities, and divinities. Here as elsewhere survival is bound up with continued growth and renewal.

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Bombay, December 1954 **Vol. XXV No. 12**

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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. XXV DECEMBER 1954 NO. 12

"THUS HAVE I HEARD"—

Those who have the weakness to believe that Nature works according to the Law of Cycles, and that therefore in human history also the rise and fall of civilizations occurs under the operation of that Law, will find a recent controversy of unusual interest. It is the Toynbee-Jerrold controversy which took place in the columns of *The Times Literary Supplement.*

What is of particular interest to us here is the deduction of Dr. Toynbee, after prolonged study, reflection and consideration, about the nature of the cyclic activity in the history of humanity in the last few centuries. He wrote, on the 16th of April 1954:—

> I guess that both the West and the world are going to turn away from man-worshipping ideologies—Communism and secular individualism alike—and become converted to an Oriental religion coming neither from Russia nor from the West. I guess that this will be the Christian religion that came to the Greeks and Romans from Palestine, with one or two elements in traditional Christianity discarded and replaced by a new element from India. I expect and hope that this avatar of Christianity will include the vision of God as being Love. But I also expect and hope that it will discard the other traditional Christian vision of God as being a jealous god, and that it will reject the self-glorification of this jealous god's "Chosen People" as being unique. This is where India comes in, with her belief (complementary to the vision of God as Love) that there may be more than one illuminating and saving approach to the mystery of the universe.

Is the Western civilization Christian? Of course not. Dr. Toynbee says:—

> The only way to be uniquely Christian in reality is to repent like the publican, to see the beam in one's own eye, to take up the cross, to drink the cup. These conditions have been fulfilled by saints in all the Christendoms, but there have been Muslims, Hindus, and Buddhists who have fulfilled Christ's conditions too.

> The sin of which I feel that we Westerners need to repent is Pharisaism.... When Pharisaism bears its inevitable fruit of violence, Christians are appalled, as we are at the violence of Communism and of our own past Western wars of religion. That other half of the world which has derived its religion, not from Palestine, but from India, has, like pagan Greece and Rome, been less guilty of this particular sin (though no doubt, it has peculiar sins of its own). In our new "one world," in which the wages of fanaticism are going to be genocide, India will have something to say about this; and we cannot afford to be deaf to her voice.

The Voice of India—but which India? we may well ask Dr. Toynbee and our other friends in the Occident. The voice of orthodox Hinduism, of Caste-ism, of untouchability and of evil social customs, of psychics afflicted with the disease of mediumship? The Muslim, the Christian and the Parsi India are no better. The vision of Gandhiji proclaimed India to be an irreligious country in spite of its million shrines.

In the public world, however, we have the Holy Writ, from the Vedic Hymns to the *Bhagavad-Gita*; and it is good to note that there are not only psychically afflicted religionists but also spiritually inspired Minds. The great texts are known to the Occident through the splendid work of philologists; but mystics and intuitive philosophers alone can reveal the Truth, the Power and the Beauty enshrined in the words and phrases, allegories and symbols of those ancient texts.

So, the message of the East, whence ever the Light comes, may be heard in this: Do not mistake the Eastern sky for the Source of Light. Eternal Wisdom is pre-Vedic, pre-Aryan. The Luminary of Pure Wisdom sheds its rays with impartial fidelity and the glory and the grace of those rays have touched many individuals in every cycle, in every period of history. The accumulated Wisdom of the Ages and the Yugas is one great storehouse of knowledge which learners can and should use to drive away the darkness of ignorance.

But who is the learner? The decaying brain? The ever-shifting mind? Feelings and emotions which express themselves now as carnal love and now as great love? The true learner is the immortal human Soul, each Soul an Image of the Spirit.

Through self-discipline born of Knowledge the learner makes his mind a repository of Divine Ideas whose light it radiates; he transforms his heart into a Temple where shines the Light of Unfailing Compassion which is Justice itself; such an aspiring and practising learner surely arrives at the Lodge which is the Home of Perfect Sages and Seers.

That is the second great source open to the modern world. That influence is potent and powerful in the India of today, the true India which the daring, devout pilgrim soul will find if he has humility, the spirit of fearless quest for truth, and love for his fellow men. Universal and timeless Wisdom is available to all who walk the way of Universality and true Brotherhood.

SHRAVAKA

THE LAMP OF GEORGE SAND

[We are happy to publish here **Monsieur and Madame C. A. Hogmar's** timely tribute to a Frenchwoman of great sensibility and rare courage, the 150th anniversary of whose birth is being celebrated this year. Mme. Amadine Luc le Aurore Dudevant *née* Dupin (July 1st, 1804, to June 8th, 1876), is better known by the pseudonym under which her many famous novels were written: George (originally Georges) Sand. She, like that less widely known Frenchwoman, Flora Tristan, of whom Mme. Andrée Karpelès-Högman wrote in our November 1953 issue, was "a precursor." The woman's movement of modern times owes not a little to this courageous feminist. She was a large-hearted as well as broad-minded woman, strikingly free from pettiness and pretence and ardently desirous of a better, freer and happier world.—ED.]

France is honouring, nowadays, the memory of a generous writer, of a true idealist, of a forerunner: George Sand, born 150 years ago. Her granddaughter (still young in spite of her 88 years) has helped the State to observe the sesquicentenary suitably. The plans include lectures on the wireless, concerts of romantic music (Chopin's), recitals of poems (Alfred de Musset's); and the inauguration of a "Bibliothèque Georges Sand" in Paris; and of a special room in the Musée Carnavalet. In La Châtre, folklore festivities will remind us how much George Sand loved her "province de Berry"; its peasants, local legends and customs were a constant source of inspiration to her. In the Château de Nohant (offered to the State by Aurore Sand) different ceremonies will take place. When they are over, darkness and silence will prevail, and from the garden, in the solemn, mysterious night, guests will suddenly see a small, lonely light in the Château. It will seem as if George Sand, lighting her old lamp, were there, meditating, remembering, hoping...and writing her famous *Histoire de ma Vie* (The Story of My Life).

The light of George Sand's generous ideas, the flame of her passionate novels, might be veiled from time to time, or replaced by torchlights of fashion, dazzling advertisements, high lighthouses. But there always will come new generations to watch over the little flame of her lamp and to gather round it in silent worship; and that is perhaps the symbol hinted at by Aurore Sand.

We had the privilege, during the first world war, of meeting Aurore Sand. She had created an *atelier*, helping artists out of work to reproduce her own creations: artistic garments, Spanish dolls, etc. With her large curls *à l'anglaise*, her sloping shoulders, her "1830" dress, Aurore looked like a reincarnation of George Sand. At that time,

George Sand was considered "old-fashioned" by the young generation; the flame of her lamp was very dim. Coming towards us with a graceful and harmonious step (she could dance Spanish folk dances exquisitely) Aurore spontaneously asked us: "Do you like my grandmother?" In answer to our enthusiastic "Yes!" she exclaimed: 'Oh, then I love you!"

Things have changed now: André Maurois has just written *Lélia, ou la vie de Georges Sand* (Lelia, or the Life of George Sand), which is read with deep interest Jean Larnac has given us *Georges Sand, Revolutionnaire* (George Sand Revolutionary—*Editions Hier et Aujourd'hui*), which reveals to us many little-known sides of her political life.

George Sand is what is called, nowadays, *un écrivain engagé*; no social problem left her indifferent; but she was not blind to fiction, poetry, or to any of the problems of the soul or of the senses. The preface to one of her novels, *La Petite Fadette* (Little Fadette), reveals both sides of her nature. She imagines a dialogue between a friend and herself both deeply impressed by the sufferings of France during the Revolution of 1848. It might have been written today!

"...there is, in humanity, nowadays, a moral suffering which cannot lead to any good; the evil ones suffer, and their sufferings lead to rage; the just suffer, and their suffering leads to a martyrdom that only a few can survive."

"Are you losing faith?" asked my friend, scandalized.

"On the contrary," I answered, "it is the time in my life when I have the greatest faith in the future of ideas, in the kindness of God, in the destiny of Revolution. But, Faith counts by centuries; Idea, ignoring days and hours, embraces Time and Space; we, poor human beings, count the instants of our short passage on Earth, taste the joy and bitterness of them, and cannot help sharing, with the heart and mind, the sufferings of our fellow creatures. When they go astray, we are troubled; when they suffer we cannot be calm and contented. You tell me life is beautiful, and that the stars are shining. No doubt, the serenity of sky and earth is the imperishable truth whose divine source men can neither dry up nor soil. But, while we contemplate the ether and the stars..., while we smell the perfume of wild flowers, while nature sings all around us its eternal idyllic song, one chokes, one languishes, one cries, one dies in the slum or the prison. Never has the human race uttered a more muffled complaint, more hoarse, more threatening. All that will pass, and the future is ours, I know, but the present decimates us. God reigns but, nowadays, does not govern any more."

"Make an effort to get out of this prostration," said my friend. "Think of our Art and try to find once more the charm its leisure exérts on you."

"Like nature, Art is for ever beautiful," I answered, "just as God is kind for ever, but there are epochs when Art is contented merely to exist as an abstraction and only manifests itself later on, when its adepts will be more

worthy. Its breath will then revive the dumb lyres, but will it be able to make them vibrate once more, those whom the storm has destroyed? Art today is in a period of decomposition preceding a new eclosion. During revolutionary periods, artists, like all that is human, like plants which die in Winter, revive in the Spring. Bad weather destroys many germs. Nature does not mind a few flowers, a few fruits less; nor humanity a few more hearts frozen by sufferings or death. No, Art cannot make me forget the sufferings of Justice and Truth on earth today. Art can well live without us. Proud and immortal like poetry and nature, it will always smile at our ruin. We who live through these unlucky days, let us try to be men before being artists. We have other things to do than deplore the silence of the Muses..."

George Sand's friend tries to persuade her to listen, once more, to the voices of nature, to the song of the ploughman, and to offer them as a balm for the wounds of humanity; he adds:—

"I confess that I am tired of turning in the vicious circle of politics, and bored with accusing a minority who governs, to be obliged, at the same time, to recognize that this minority is elected by the majority. I should like to forget all that, if only for one evening, and to listen to that peasant who was singing just now, or to yourself, if you wanted to tell me one of those tales that villagers relate to you during autumn evenings."

George Sand agreed and thus was written the charming story, *La Petite Fadette*, when, in the narrow circle of her lamp's light, George Sand forgot, for an instant, politics and the sufferings to which they give birth. She remembered only the daily life of the peasants and all the poetry that nature offers to an author who can feel deeply and render her impressions in a masterly way.

ANDREE KARPELES and
ADALRIK HOGMAN

A BLAKE PICTURE

Notes on Blake's Picture, The Spiritual Condition of Man, by Kerrison Preston, is an illustrated brochure sponsored by the Graham Robertson Collection. This little-known symbolic painting owes its name to W. M. Rossetti, a mid-19th-century connoisseur.

Mr. Preston gives a detailed and suggestive description of the painting with its numerous figures. His tentative interpretation, which differs from those of both those predecessors, seems plausible.

Especially interesting is his drawing attention to the presence in it, among familiar Biblical figures, of unmistakably Indian symbols, *e.g.*, a typical *sadhu's* top-knot and "the long-stemmed lotus-bud." Mr. Preston suggested Edward Moor's *Hindu Pantheon* as a possible source of these. It may be recalled, however, that, writing in these pages in April 1950, an Indian critic, Prof. V. K. Gokak, observed:—

> The extent of Blake's familiarity with the metaphysical aspects of Hinduism merits closer investigation than it has yet received.

GENESIS—ACCORDING TO THE PROTO-AUSTRALOIDS

[Sharing as we do the idea expressed by Plato in *Gorgias* and the *Phædo* that "myths are the vehicles of great truths well worth the seeking," we are very glad to publish this article by **Shri Charulal Mukherjea.** In it he gives the story of the appearance of the dry land and its inhabitants according to the legends of the Santals and other Proto-Australoid tribes of India. Myth was the universal method of teaching in antiquity, and many a fable that has come down from a remote past allegorizes a truth. Otherwise, Mme. H. P. Blavatsky asked in her first great work, *Isis Unveiled*, "Whence that identity of primitive conceptions which, fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth?" And in her *Secret Doctrine* she affirms her belief that "no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it." None of the mythological stories in the world's scriptures, she declares, "are meaningless and baseless stories, invented to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition." The late Dr. Ananda K. Coomaraswamy, writing in the *Quarterly Journal of the Mythic Society* in 1940, expressed the conviction that the whole body of folklore motifs "represents a consistent tissue of interrelated intellectual doctrines belonging to a primordial wisdom rather than to a primitive science."—ED.]

It is one of the ironies of our existence on this planet that modern man has taken up the study of himself only after exploring the vegetable, animal and many of the other kingdoms with which he is surrounded. So the researchers into prehistory have to fall back upon myths and legends, folk tales and songs to reconstruct human evolution and culture. Race memory is short, but it is fortunate for us that the fairy fabrics of myths were woven by our forefathers and left to their scientifically-minded children to be analysed and dissected and then moulded into data for rational history and ethnology.

We choose to take up some of the aboriginal myths in their pristine simplicity, with the object of showing their general agreement as to the primordial cause of things, how the planet earth came into being and how life crept in with Man in the rear brake-van. Let us start with the Santal theory of creation and compare it with the myths of other Proto-Australoid tribes of the Chota Nagpur plateau.

Man, the Santals say, was born in the east. But before his creation

there was only water. Then *Thakur Jiu* (the Supreme Deity) created the crab, then followed the shark, crocodile, a huge fish (*raghab-boar*), lobster, earthworm and other aquatic creatures in order. Next he made clay images of man, but, as he was going to infuse them with life, *Sin sadom* (the Sun horse) rushed down from the ethereal regions and destroyed them. *Thakur Jiu* was grieved, but he went on with his creation. He then made a pair of *Hans hasil* birds who perched on his hands as there was "water, water, everywhere." Soon, however, they had something to alight upon as *Sin sadom* produced foam while drinking water. So they perched upon the foam and drifted on. They felt hungry, but where was food to be had in the infinite expanses of water? The Creator summoned the crocodile. "Can you bring earth from the bottom of the ocean?" he asked. The crocodile made the attempt but failed, for the earth melted away while being lifted up. The rest were called to show their wit and might, but they too were unsuccessful. The turns of the earthworm and the tortoise remained. The earthworm said it could carry out *Thakur Jiu's* order if the tortoise co-operated with it. This was arranged and, as the tortoise stood still on the water, the earthworm dived down, reached the bottom and began to swallow earth, which it transmitted upwards through its tail. The mud settled like cream in thick layers and became solidified into this earth of ours.

Next, the Creator harrowed the uneven surface of the earth. The mound-like things, high and dry, passed as hills. The foams that floated on the ocean gradually stuck to the earth whereon he sowed the seeds of *sirom* plants (*Andropogon Muricatus*). Then grew our common grass, *Karam* (*Adina Cordifolia*), Sal (*Shorea Robusta*), *Mahua* (*Bassia Latifolia*) and other trees. Now the *Hans hasil* birds laid two eggs on the *sirom* plants. Out of these two eggs emerged two human beings, a male and a female babe. They were fed liquids soaked into cotton and when they learned to toddle their bird parents flew away with them to the land of the setting sun, alighting at Hihiripipiri and leaving them there. They lived there on grass seeds and tendrils, naked, in perfect happiness.

Then came temptation in the shape of *Litak* (the Rainbow), who introduced himself as their *gorom-baba* (grandfather) and taught them how to make rice beer. They drank the brew, became hilarious and began living as man and wife. Next morning when the *gorom-baba* came he smiled in his sleeve, for the first man and woman then discovered for the first time that they were naked and felt ashamed and in need of clothes. Then *Haram* (old man) and *Ayo* (mother), as these first parents of mankind were called, clothed themselves in banyan leaves. They

increased and multiplied, producing fourteen children, seven sons and seven daughters. The children formed pairs which developed into clans. Next they migrated to Khojkaman where they became vicious like buffaloes and degenerated into immorality. As they began to behave like beasts, the Creator, *Thakur Jiu*, was very angry. He admonished them to return to the path of correct conduct, but most of them listened not. So the Creator selected a virtuous pair and asked them to enter into the caves in the Harata Hills. Then in a mighty indignation he rained upon the others fire (according to some, water) for seven days and nights till all the men and animals were totally annihilated. A folk song describes this flood and fire thus (in translation):—

For seven days, nights seven, it rained
fire and fire
For seven days and nights seven,
rained water in floods.
O ye men! Where were ye then?
Where did you shelter take?

The reply sings:—

Behold there is a mountain called Harata,
Behold there is a cave therein,
wherein we hid,
And therein, therein, we escaped unhurt.

The early migration of the Santals is reflected in the following folk song which may thus be rendered in English:—

We were born in Hihiripipin,
We were sought by God in Khojkaman
We increased in numbers in Harata,
And divided into clans in Sasangbeda.

From Sasangbeda (the plain of turmeric) to Jarpi, where lies the great mountain Maran Buru, over which they could not cross except by offering worship for the rest of their lives, was the next step in the tribal migration. It appears that their onward march did not stop, for next they came to Aere, passed on to Kaende, then left for Cae, whence they came to Campa, the land of seven rivers. Their sojourn at Campa is traditionally very important; for this was the time of Sri Ramachandra and the early Santals, known as Kharwars then, went to fight for him at Lanka against the demon king Ravana. The next place in the tribal progress was Tore Pokhori Baha Bandela, where the sojourners fixed their religious rites and ceremonials. Next the early men came to Icak-buta (the shade of a tree named *icak*), where they lived for a long time. But restlessness was in their very fibre and they left the place at successive intervals for the plains of Jona Jospur, Khaspal Belaonja, Sir and Sikhar, while some went to Nagpur. And as they lived for some time in the country of Sant, beyond Sikhar, they are called Sanotar (Santal).

The theory of creation amongst Birhors, "a little known jungle tribe of Chota Nagpur," is in many respects similar to the Santal myth. But their Supreme Spirit, *Sing Bonga*, was in the nether regions prior to the creation of the earth. He came up to the surface through the hollow of the stem of the lotus plant which stood with its head

above the water. In this version, the tortoise failed and the leech alone "vomited out the clay from its stomach into the hand of *Sing Bonga*."[1] It is nowhere stated in the Santal account that the Sun horse (*Sin sadom*) was a creation of *Thakur Jiu*, as its counterpart named *Pankhraj* is said to have been by the Birhors. The Birhors explain the reason why *Pankhraj* destroyed *Sing Bonga's* clay image of man: it was afraid that man, when brought to life and endowed with superior force, would subjugate the horse under its power. It goes on to say that when God was frustrated in his first attempt to make man, he made a clay figure of a dog, then remade the effigy of man. Next he infused life into the dog, which guarded man as he received the life-breath; and thus was the supreme creation of *Sing Bonga* saved from the jealousy of *Pankhraj*, the Sun horse.

The Bhuiyas of Orissa, in their legend concerning the creation, say that *Dharma* (God) was the primordial cause of things. Then came an ocean of water and, out of its depths, a mass of mud. On this mud-bank *Dharma* created a man and a woman. But the mud-bank (earth) began to shake and tremble and God saw it was unfit for human habitation. So he created a tiger and a tigress, ordering them to kill the human couple and put their blood and flesh at the four corners of the earth to make it firm. These served as pillars of iron to harden it like stone. Then *Dharma* created another couple, who became the parents of seven sons and seven daughters.[2]

The Juang tribe of Orissa holds also a theory of creation and a tradition of a rain of fire which destroyed the earth. When the fire-rain subsided, the first man issued out of the earth near the source of the Baitarani river.

In the Kharia account *Ponomosar* (God) made this earth and fashioned two clay images. He placed them in the hollow of a banyan tree and as the milky juice of the tree dropped into their mouths they became animate. The first parents lived on wild roots and fruit, were naked and increased and multiplied. This account explains why birds were created: man prayed to have more variety in his food. A violent storm came as the prayer was granted and leaves of trees were scattered and flew high, when lo and behold! these were transformed into birds. Then men began to kill the small birds for their food.

The Kharia version of the myth agrees with the Santal one as to flood and fire destroying mankind. We hear that God sent a flood to punish man for cutting down fruit-bearing trees, but a few clever persons escaped from the torrents by covering themselves with large leaves and

[1] *The Birhors*, by S C Roy, pp. 398–402.

[2] *The Hill Bhuiyas of Orissa*, by S C. Roy, pp 262–63

fled to hilltops. God also wanted to provide the many vultures with food, and we hear: "The sons of man displeased *Ponomosar*: once more the vultures prayed to him for food," as some human beings had escaped from the flood. Now God in his wrath sent a rain of fire to efface man from the earth. It lasted for seven days and seven nights and, when it had ceased, none lived except a brother and a sister.

There is a wonderful unity in diversity amongst these various myths referred to above. We remember also the story of creation narrated in *Manusamhita*: how, in it, out of the primordial gloom emerged an egg, radiant as the sun "flecked, in thousand liveries dight." And, remembering the Biblical story of creation, we may mark the strange resemblance with the Santal theory of the temptation of man and the tale of the fire and flood brought on by man's transgression, although they vary in details. And our imagination travels to the dim past, to the very cradle of humanity and the time when folklore had its origin. It pictures how mankind branches off into tribes and races at different periods in prehistoric ages and how man goes to far-off places to create new cultures and civilizations, yet ever carrying distinct evidence of a common origin which provides important data for the reconstruction of the history of early man.

CHARULAL MUKHERJEA

OUR SOIL AND OUR FOOD

In the last few decades we have seen many changes in ideas of a proper diet, realizing at each step the importance of some component previously unnoted. In *The Scientific Monthly* of June 1954 Dr. Harry F. Warren, a geologist from the University of British Columbia, adds to these components some far less easily dealt with, *viz.*, minerals that are present in foodstuffs in such minute proportions that it has hitherto been usual for analysts to call them "trace elements." The significance of this is that wheat is not what it should be, nor is any other crop at its best, so far as human health is concerned, if it is grown in a soil that lacks the trace elements necessary to health, however normal it may be to sight and to taste.

Dr. Warren is then naturally concerned that there are five times as many people in the world as there were 300 years ago, that they are eating foods from many new areas, whose content of trace elements we have not even thought of considering, and that the drainage systems of modern cities are emptying more and more of our little-understood trace elements into the sea.

Dr. Warren therefore declares :—

> Of fundamental importance is the fact that, while life has been evolving for perhaps 500 million years or more, all these changes have come about in the last 300 years. It would be a strange coincidence if some adjustments did not have to be made somewhere

The essence of the adjustments, of course, must be a realization that we owe to nature the duty of returning to the soil what we borrow for our sustenance.

THE MARVELS OF SCIENCE

[**Miss Elizabeth Cross** writes here with tender irony and a rare feeling for those finer values of life that are all too often sacrificed at the altar of the modern Moloch, Popular Science. Until ordinary men and women offer non-violent resistance to the numerous, commonly unnoticed cruelties that are justified in the deceptive language of a utilitarian ethic, the horrors of the hydrogen bomb cannot even be traced to their correct causes. Miss Cross deserves our gratitude for voicing the conscience of those humanitarians whose moral perceptions are unclouded by the *maya* of casuistry and pseudo-scientific jargon.—ED.]

Once upon a time, when H. G. Wells and Bertrand Russell were the hope of the intellectual world, science began to shine upon the horizon of the common man. Religion was out of date—look at the beastly way in which religious people behaved, always persecuting the unbelievers—sometimes it was "the Koran *or* the sword," at other times it was "strict churchwoman, regular communicant" *or* you couldn't have the school teacher's job. No, it was clear to the hopeful young people in colleges that science was the final wonder of the world and that once people understood objective truth, then lambs and lions would enjoy peaceful co-existence. Kipling was sadly dated when he said, "And those who are good shall be happy..." Science turned it round so much more sensibly and stated that those who are happy and who do exactly what they choose all the time shall be good.

So we continued to revere science, to bring up our children in a scientific way (or what we imagined to be a scientific way, completely disregarding the natural but apparently unscientific even if successful ways practised by all the animals we could observe...) until we were tempted to give them an unscientific smack or a hug now and then, and found that worked better. Gradually we discovered that there were rifts in science...just as there were divisions in religion. Scientist A advocated spinach; Scientist B discovered how bad it was; you took your choice according to taste.

Later still our confidence in the nobility of science was further shaken by the general destructiveness of its many inventions. Seriously we debated whether everything wasn't getting worse and worse instead of better and better as we had been promised. We began to wonder, in our slow, unscientific way, whether it was worth while putting a girdle round the earth in so few hours merely to be assured of really quick bomb delivery. However, all that could be argued out and resolved by saying that scientific discovery (Science, in fact) was neutral, it just depended on *us*

how the discoveries were to be used. (It was perhaps a little galling to the Western mind to admit that China had used gunpowder so long for the delightful art of decorative fireworks, and that our chief use of it was for killing each other.)

"Just let the Scientists take charge of everything...," the idealists would murmur: "Get rid of these tricky politicians and stop muddling about with philosophy and mystic nonsense, get down to hard facts and then you'll see."

We are beginning to see, just a little perhaps, but a glimpse may be enough.

Now and then a scientist, often wisely anonymous, makes some hard-headed statement couched in plain language, concerning sterilization of certain groups of people, or how personality may be changed by a simple operation or electric shock. We read it and say, "Fancy! Whatever will they do next?" and turn to the strip cartoon, not connecting the matter with ourselves or our family. More rarely does one read a longer statement on "hard facts" that reveals more about the author's basic outlook. Such an article appeared recently in a national daily, dealing with the deliberate infection of rabbits with a deadly and extremely painful disease. This "rabbit plague" has shocked a large public who normally have no objection to the taking of life (animal or human) when they consider it to be in their own best interests, because the disease is so horrifying in its effects: the rabbits becoming blind, tortured with thirst, and taking several days to die in misery. A large number of people have voluntarily gone into the country where these dying rabbits are to be found in order to kill them quickly and put them out of their agony. Children discovering the poor creatures have been horrified and made miserable. The article put the "Scientific" point of view, bracingly demanding that we should abandon our sentimental attitude towards this clearance of "Vermin."

It was, as articles go, as splendid a piece of misleading propaganda as could be contrived. It nowhere mentioned the cruel death, the lingering agony deliberately inflicted. It stressed instead the appalling amount of damage done by rabbits, it described them as ruthless, as a menacing foe to the farmers and food growers, and coupled them with such vermin as rats. (I won't take time to defend rats here; that can come later, I hope.) Every statement in the article was scientifically true—rabbits do destroy food, they do eat the bark of trees in snowy weather (maybe the scientist would too, if he were starving), and, worst crime of all, they do breed frequently and increase enormously.

What was so unscientific was the wonderful way in which the writer implied that rabbits were a wicked, deliberately cunning enemy, against whom no measures could be too

strong or too vile. He implied (I say he, because I'm sure no woman could be so unrealistic) that the rabbits chose to have large families on purpose to harass the farmers! Picture Father and Mother Bunny planning to do the most damage to Farmer Brown's corn! He used scare tactics in the good old wartime way: "Mind or you'll be the next victim. Kill that rabbit or you'll all starve." Never a word to admit that other methods are possible, that more humane ways can control the rabbit population in England, although every poacher who has been prosecuted for "hunting coneys" knows that he could clear an area if he had the chance and every professional trapper can tell how many rabbits are left deliberately to breed in order to ensure next season's work.

What a fuss about rabbits! Yes, because they are creatures of the world and due for as much respect as sparrows. But not only should we fuss about the rabbits, surely the fuss must be about the underlying morals of all those who are beginning to praise the end regardless of the means: "It is a good thing to get rid of rabbits...it doesn't matter how wickedly cruel you are in the doing of it...how brutalized you become...the end justifies the means." Rabbits breed too much; the same may be said of various races. No doubt Hitler was being very scientific when he began to notice the Jews, look how menacing they were—worked so hard that they began getting all the best jobs —breeding ruthlessly, taking such care of their families, clinging together and helping one another. Why, as soon as you begin to read "Jews" instead of "rabbits" in that article you begin to understand why concentration camps were such an urgent necessity.

Somehow I am beginning to wonder if scientists aren't amazingly like some of the shocking old teachers of religion, the really strict and letter-of-the-law ones. I remember being taught, when very young, "It is the Intention that counts"...and a mischievous cousin asking solemnly, "If I put the cat in the oven, intending to warm it, and it gets burnt instead, does that count as a good action?" He was assured that it did count as good. I, younger, feminine, and knowing both cousin and cat, disagreed, saying: "That's no good to the cat. You should use your sense." Now, I am convinced that the scientists with their any old means to a "Good End" are not only going to succeed in killing the cat but in burning their own fingers as well.

ELIZABETH CROSS

OUR LIFE AND OUR NATURE

[Our esteemed contributor, **Shri J. M. Ganguli,** expresses in this sincere statement of personal faith an attitude of unquestioning acceptance of the unexpected events of life, of the imponderables of cosmic and human nature. This will, of course, be considered by some of our readers to be unduly fatalistic, depressingly negative. But, when we are overwhelmed by the onrush of sudden disappointments and sufferings, most of us are apt to over-emphasize *Kismat* or Fate, which—according to the *Gupta-Vidya*, the secret lore of ancient India —is only a narrow facet of the complex and many-sided doctrine of Karma-Nemesis, of action and destiny. During periods of passivity or dejection, intellectual clarifications and scriptural citations may annoy rather than soothe our sick minds. Is this, however, any reason why we should not, during our calmer moods of self-confident reflection, study the statements in *The Yoga-Sutras of Patanjali* or the *Bhagavad-Gita*, of St. Paul or W. Q. Judge? Can we not gain some wisdom and strength by a meditation upon "birth, death, decay, sickness and error," upon Bhishma's declaration on his deathbed that "Exertion is greater than destiny"? Is it inconceivable that we could, by a delicate, deliberate use and adjustment of our *Svabhavas* and *Svadharmas*, our natures and our duties, come closer to the attainment of *Svaraj*, the realization and the Rule of the Self, the Divine Ground, the Source of All?—ED.]

One of the fundamental causes which lead to miscalculations and disappointments in our lives is our not appreciating the limitations of our powers and capabilities. Being too much, and in fact most of the time, turned outward to the external and the physical, our minds which form and judge impressions and ideas are left unchecked and unstudied. In the natural course the mind thus grows presumptuous, and its consequential, egoistic outlook makes it dogmatic and assertive in its inferences and conclusions. What is beyond its orbit of comprehension it will pooh-pooh; what is mysterious it will consider in a way that satisfies its vanity; what is beyond its power and control it will not see or admit. Some seeming and generally elusive successes in some physical experiments encourage and support this attitude. We want to, and think and believe that we can, mould even human nature, which we are far from understanding, and change and fashion it according to plan and to our wish: give me a kid and I shall make it into a lamb to my liking, we say, if I only have the means and opportunity for doing it.

But does not such wishful thinking lead invariably to bitter disappointment? With all the love and care given to children, parents one day may be cruelly disappointed to find them going astray from the track marked out for them. They become differently inclined, differently shaped, differently natured, though the environment, association

and living conditions have been the same for each one.

Such disappointments come to all at some time or the other. And many people look for a reason for it in quarters other than in the inevitable individuality of human nature. We come to the world with a nature characteristically our own, and we move on through the span of this life on a marked track, like a railway train rolling over fixed rails. I shall avoid the word predestination because it is associated with some theological implications of a controversial nature. I shall, for the same reason, refrain from asserting that, according to Sankhya philosophy, at the time of one's death a balance-sheet, so to say, of one's doings is made up which decides the course of one's next life—although there may be something in this to think over and reflect upon. I shall confine myself to facts and realities coming under our direct observation and experience.

We observe and experience so many things, but when we want to understand and explain them we are inclined to make, even unconsciously, suppositions which conform to our faith, belief or likings, rather than to any truth; and, oftener than not, we go wrong in this way. On looking deeper into events, happenings and our own experiences, however, what do we find? If we look into our life, through its ups and downs and its many vicissitudes, how many of them do we find have been of our choice? On how many occasions did our will prevail? What sharp bends could or did we effect in our nature and inclinations?

We are often inclined to argue, but even then we discriminate between those events and happenings which turned to our liking and desires and for which we take credit, saying that they were due to our will and effort, and those events which went against our calculations and which we attribute to fate. The good qualities in those under my care were due to me, I say, but their defects and faults were due to their having had a bad or poor background from past lives. Is there any rational justification for such an arbitrary division of credit?

Our nature works and has been working, perhaps, in a system and according to a law, but are we the planner of that system or the maker of that law? When a river comes from its source and bends and turns, and flows over or round boulders, it might as well think that all that was willed, directed and controlled by itself. But when we sit on its bank and watch it coursing along we see how causes altogether out of its control regulate and determine its onward flow. Its ripples and murmurs seem to display its enthusiasm and satisfaction at its own accomplishments, but we see that they are not of its own wishing or doing. The levelling of its course, the hard or soft soil, the stones and

boulders on its bed, were not of its choice but due to altogether external agencies.

The sea waves come majestically up on the shore, then break and playfully recede to the depths they came from; but I laugh at their swelling with pride for nothing, for nothing done by their own will or power. So, also, I am amused when I watch from the balcony the stream of human beings going past me both ways; people in different moods, with different supposed purposes and with differing feelings of assumed self-importance. Each one evidently thinks that his own will is acting and deciding every step of his way; but, as I extend my vision and look behind or ahead, I can see the road the bus is taking, I can see the events and happenings to come on the road, which will surprise them and which are still in their future.

Thus we all go, each one rolling over the rails on which he is placed and meeting events and occurrences which await ahead. Scenery changes, weather changes, but the train keeps on its rails; and so do I and my nature. The impressions, thoughts, impulses and inclinations which come, come in a sequence which is characteristic of the path I am travelling along. Storms and tempests may rage, but my wheels keep on their steel track, revolving in unchanged manner and following the slopes and curves which come in the way. "Behold, Arjun, they will be killed in spite of you... they are all killed by Me," an what Arjun was disinclined to d he saw already done in the yonde where the present and the futur merge.

My nature has not been changing but only evolving in its own manne as determined by the track it ha to follow. Flowers bud and blossor and give out their fragrance, eac according to its intrinsic quality, i a unique way; and so do we Little minute creatures we are with in an incomprehensible vastness we come and go, wherefrom an whereto we cannot at all say; w wake and open our eyes for a whil and then close them again, wh and how we do not know; we ar agitated by passing impulses whic come not at our dictation, but whic leave an intoxication that makes u suppose that we can turn and twist move and change as we wish, in spit of the stupendous forces which gri and fit us into a gigantic system If individuals in any system wer really wilful could the system work Would not all laws break dow causing a chaos?

If influence and environmen could really change one's inborn nature, amidst princely luxurie and attractions Buddha would no have turned an ascetic and a *bhikshu* If teaching and preaching coul produce results, the world's grea teachers, preachers and prophet would not have failed to change a least their own society. Within th

direct sphere of their influence what crimes, what atrocities, were not committed?

I can well foresee what some people will say and how they will argue against what I have written above. But they need not quote authorities or open scriptures before me, or cite whole cantos from epics to silence me; for I have myself withdrawn within myself, and looked hard at the facts of passing, diverse occurrences with a close, unbiased scrutiny of experiences which has made me instinctively feel myself a tiny bit in a stupendous Whole, whirling in a gigantic Cosmos, wherein inexorable laws play and operate harmoniously yet inflexibly. And as I muse, as I reflect upon a sand grain on a mighty revolving stone wheel imagining that it is able to change and regulate its own activities, my vanity and presumption, which had been making me relate events and happenings to *my* will, disappear. Authorities, quotations and citations do not touch me; rather the ridiculousness of my presuming to know, adjust, change and manipulate my nature and destiny amuse me and I laugh.

J. M. GANGULI

RE-EDUCATING OUR CIVILIZATION

Dr. L. P. Jacks makes it plain in his thoughtful leading article in *The Hibbert Journal* for October, "The Price of Our Warmaking Civilization," that the ultimate rejection of war as an instrument of international policy will demand drastic changes.

A new economic structure and a new political one will be called for to replace ours, traditionally geared to war-making and to preparations for war. He does not believe that any "moral equivalent" to war will furnish the same incentive to wealth production; universal peace will almost certainly reduce "the Wealth of Nations."

He makes, however, a suggestion for a moral equivalent to war that seems more promising than William James's cult of heroism and the pursuit of glory in the fields of peace. It might, he writes,

> be found in *the re-education of mankind*, adopted as the common objective and based on the idea of turning away from the pursuit of material wealth to developing the riches that lie hidden in the nature of Man, "Man the Unknown," as Alexis Carrel rightly names him, a vast continent—some say infinite—waiting to be explored.

He finds daring but happily not inconceivable "the dream of a new civilization, in which the pursuit of wealth falls into the background of the common aim, and is no longer the aim itself, but taken in its stride, on the principle that when the Kingdom is sought first the other things will be added."

It is encouraging that so far-seeing a student of affairs sees the underlying movements of our time as apparently tending towards a reign of peace. And if the price of peace be indeed a reduction of material wealth, will not the loss be more than compensated for by the moral and spiritual gain?

SPECTRAL VISITANTS OF FAMOUS FAMILIES

[**Mr. E. R. Yarham, F.R.G.S.,** whose last article in this magazine was on 'Scottish Second Sight," writes here on an equally interesting theme, without sensationalism, and without even the shadow of speculative explanation of the well-attested phenomena he describes with fearless candour. Before the *rationale* of ghosts can be impartially investigated and fully understood, the fact of their frequent occurrence must be admitted with greater honesty than is yet common in some sophisticated circles.—ED.]

One of the most remarkable spirit photographs yet recorded was that taken at Raynham Hall, Norfolk, the seat of the Marquess Townshend.

It was secured when two photographers of repute were working at the Hall, an ethereal figure being seen by one of them on the oak staircase of the house. The figure is clearly visible on the negative. The Marchioness Townshend referred to it personally before the Lynn Psychic and Spiritualist Society. The case was investigated by the late Mr. Harry Price, honorary secretary of the University of London Council for Psychical Investigation, and he could give no explanation for the occurrence except a supernatural one.

The incident is not only remarkable for the photograph itself, but also because it confirms the widely held belief that Raynham Hall has long been haunted. It stands not many miles from Sandringham, the Queen's home, and the Marchioness Townshend in her book, *True Ghost Stories*, tells of the spirits which inhabit (if that is the right word!) the Hall. In her opinion they are friendly to human beings, and her belief is that Raynham is haunted by "benevolent and protective spirits."

Speaking of the famous "Brown Lady of Raynham," a visionary appearance of Lady Dorothy Walpole (sister of the great Sir Robert Walpole, of Houghton, in Norfolk, and wife of Charles, Viscount Townshend), which has been seen from time to time at Raynham, Lady Townshend related how her son George and a playmate some years back watched a lady walking down the stairs. The boy did not recognize the lady who smiled at him as she walked. Suddenly he exclaimed, "I can see through her," and flew to his mother.

Now this is the figure thought to be the one appearing on the photograph. Lady Townshend speaks of it as "an exquisite visionary figure of beautiful form," and she says she is bound to believe in its truth. Although the "Brown Lady" sometimes appears before a death in the

family, there is no evidence that she is ill-disposed toward it; on the contrary her attitude is friendly.

The last recorded occasion of the "Brown Lady's" coming before a death was when the husband of Lady Jane Hildyard, who was a Townshend, was lying ill. Lady Jane left the sick-room to prepare some medicine, and on her return he said that she was very late in coming, for the maid had been in and had lit the fire. His wife assured him it was impossible for any person to have entered his bedroom without passing through the dressing-room where she was getting the medicine ready. He persisted in his statement, however, saying. "She put back the curtains at the foot of the bed and stood staring at me for ever so long." He felt no fear, but exclaimed: "What extraordinary eyes the woman had!" In a few days he died.

Norfolk, "The Queen's Country," is, as a matter of fact, notable for several ghostly visitants to eminent families. One was seen by Prince Christopher of Greece, cousin of King George V, when on a visit to Sandringham House in 1930, to see his aunt, Queen Alexandra. Describing what happened in an account, the Prince wrote: "I am a perfectly normal creature, not subject to illusions. Yet things have happened to me for which there is no everyday explanation."

He was resting before dressing for dinner and in an alcove stood a dressing table with an oval mirror. It was broad daylight, and some slight noise made him glance up. To his amazement he saw a woman looking at him out of the mirror. She was wearing a low-cut *décolleté* gown with a tight curly coiffure of the early 17th century. She glanced at him almost menacingly and vanished. At dinner he told this to his sister and his cousin, Princess Victoria, who laughingly declared he had been dreaming.

Next day Queen Alexandra suggested they should visit a historical castle about 12 miles distant. To Prince Christopher's astonishment, in the picture gallery of the ancient place was a portrait of the woman he had seen. But the most extraordinary thing was that his sister and cousin had gone first into the gallery and they had recognized the woman from his description only.

The story, the prince discovered, was that the original of the portrait had been ill-used by her husband and she died, partly from bad treatment and partly from grief. Her ghost haunted the guest-room where the portrait was hung, and so it was removed to the gallery. After that the spirit never appeared in the house again, but roamed the countryside appearing in other houses.

Norfolk is noted for its great halls, one of which, the magnificent

Jacobean Blickling Hall, 30 miles from Sandringham, was the home of Lord Lothian,[1] the ambassador to the United States whose death early in 1940 was a tragic loss to the Commonwealth. In an earlier house on the site lived Sir Thomas Boleyn, father of the unhappy Anne, who may have been born there. Tradition implies that her father's spirit is haunted by furies. He is doomed to take a drive, long enough to include 40 bridges, between midnight and dawn of a winter's morning.

As for Lady Anne herself, who was married to the so-called "Merrie Monarch" late in 1532, to die by the axe three and a half years later, the most eminent Norfolk archæologist of modern times, Mr. Walter Rye, gave what is probably the most accurate account of her ghostly peregrinations :—

Lady Anne Boleyn is said to ride down the avenue of Blickling Park once a year with her bloody head in her lap, sitting up a hearse-like coach, drawn by four black headless horses, driven by a coachman and attendants, who presumably out of compliment to their mistress had also left their heads behind them.

Only two miles off stands another of the great halls of Norfolk, Wolterton. The families owning Houghton, mentioned earlier, Raynham and Wolterton are all closely connected. Sir Robert Walpole's sister married Viscount Townshend; his brother Horatio built Wolterton. The "White Lady"[2] of Wolterton is seen before a death in the family. The visitant is the shade of a woman whose tomb in the ruined church in Wolterton park was discovered by an ancestor of the present occupants.

At least one story of her appearance in recent times has strong claims to belief. The late Dorothy Nevill received a note from her brother, the then Lord Orford, at the beginning of December 1894. "I heard from Norfolk," ran the note, "that the 'White Lady' has been seen again. It is you or I this time, Dolly, for we are the only ones left." A few days later he was dead.

Closely associated with this story is an account of a ghostly visitation which caused a tremendous stir at the time, partly because of the clarity and detail of the observer's account, and also because of his character. He was the late eminent English divine and scholar, Dr. Jessopp,[3] and he held a living a few

[1] The Blickling appearances were well known to Lord Lothian. They have been referred to again and again in local publications, *e.g.*, *Norfolk Magazine* and *Norwich Mercury* (November 7th, 1931).

[2] The Wolterton "White Lady" is referred to in *Eastern Daily Press* (October 1931).

[3] Dr. Jessopp was a Doctor of Divinity, of St. John's College, Cambridge, and Canon of Norwich Cathedral, a well-known scholar of the latter part of the last century and author of many publications.

miles from the old moated hall at Mannington, a mile from Wolterton. The Lord Orford named above was living there at the time, not at Wolterton Hall.

Here is the account Dr. Jessopp wrote, one of the most notable of all ghost stories:—

"On the 10th October, 1879, I drove to Mannington Hall, to spend the night at Lord Orford's. Though I was in perfect health and spirits, it is fair to state that I had had a great deal to think about, some little anxiety, and some considerable mental strain of one kind or another. I was not, however, conscious of anything approaching weariness, irritability or 'fag.'

"I arrived at 4 p.m., and was engaged in pleasant and animated conversation until it was time to dress for dinner. We dined at seven; our party numbered six persons. Of these, four at least had been great travellers, I myself was rather a listener the talk was general and discursive, and amused and interested me greatly. Not for a single moment did it turn upon the supernatural; it was chiefly concerned with art and the experiences of men who had seen a great deal of the world, and could describe intelligently what they had seen, and comment upon it suggestively. I have rarely been at a more pleasant party. After dinner we played a rubber. We left off as we began and as two of the guests had some distance to drive we broke up at half-past ten.

"The main object of my going over was to examine and take notes upon some very rare books in Lord Orford's library, which I had been anxiously wishing to get a sight of for some years, but had never been fortunate enough to meet with up to this time.

I asked leave to sit up for some hours and make transcripts. His lordship at first wished me to let his valet remain in attendance to see all lights out, but as this would have embarrassed me and compelled me to go to bed earlier than I wished, and as it seemed likely that I should be occupied until two or three in the morning, it was agreed that I should be left to my own devices and the servants should be allowed to retire. By eleven o'clock I was the only person downstairs and I was very soon busily at work, and absorbed in my occupation.

"The room in which I was writing was a large one, with a huge brick fireplace and grand old chimney; and it is needless to say it is furnished with every comfort and luxury. The library opened into this room, and I had to pass out from where I was sitting into this library, and get upon a chair to reach the volumes I wanted to examine.

"There were six in all. I took them down and placed them at my right hand in a pile, and set to work—sometimes reading, sometimes writing. As I finished with a

book I placed it in front of me. There were four silver candlesticks upon the table, the candles all burning and, as I am a chilly person, I sat myself at one corner of the table with the fire at my left, and at intervals, as I finished a book, I rose, knocked the fire together, and stood up to warm my feet.

"I continued in this way at my desk till nearly one o'clock. I had got on faster than I expected, and I had only one more book to occupy me. I rose, wound up my watch, and opened a glass of seltzer water, and I remember thinking to myself that I should get to bed by two after all. I set to work on the last little book.

"I had been engaged upon it about half-an-hour, and was just beginning to think my task was drawing to a close, when, as I was actually writing, I saw a large white hand within a foot of my elbow. Turning my head there sat a figure of a somewhat large man, with his back to the fire, bending slightly over the table, and apparently examining the pile of books I had been at work upon. The man's face was turned away from me, but I saw his closely-cut reddish-brown hair, his ear and shaved cheek, the eyebrow, the corner of the right eye, the side of the forehead, and the large high cheekbone.

"He was dressed in what I can only describe as a kind of ecclesiastical habit of thick corded silk, or some such material, close up to the throat, and a narrow rim or edging of about an inch broad, of satin or velvet, serving as a stand-up collar and fitting close to the chin. The right hand, which had at first attracted my attention, was clasping without any great pressure, the left hand; both hands were in perfect repose, and the large blue veins on the right hand were conspicuous. I remember thinking that the hand was like the hand of Velasquez' magnificent 'Dead Knight' in the national gallery.

"I looked at my visitor for some seconds, and was perfectly sure that he was not a reality. A thousand thoughts came crowding upon me, but not the least feeling of alarm or even uneasiness; curiosity and a strong interest were uppermost. For an instant I felt eager to make a sketch of my friend, and I looked at the tray on my right for a pencil; then I thought, 'Upstairs I have a sketch book—shall I fetch it?' There he sat, and I was fascinated; afraid not of his staying, but lest he should go. Stopping in my writing, I lifted my left hand from the paper, stretched it out to the pile of books, and moved the top one. I cannot explain why I did this—my arm passed in front of the figure, and it vanished. I was simply disappointed, and nothing more.

"I went on with my writing as if nothing had happened, perhaps for another five minutes, and I had actually got to the last few words of what I had determined to extract

when the figure appeared again, exactly in the same place and attitude as before. I saw the hands close to my own; I turned my head again, to examine him more closely, and I was framing a sentence to address him when I discovered I dare not speak to him. I was afraid of the sound of my own voice.

"There he sat, and there sat I. I turned my head again to my work and finished writing the two or three words I still had to write. The paper and my notes are at this moment before me, and exhibit not the slightest tremor or nervousness. I could point out the words I was writing when the phantom came, and when he disappeared. Having finished my task, I shut the book and threw it on the table. It made a slight noise as it fell—the figure vanished.

"Throwing myself back in my chair, I sat for some seconds looking at the fire with a curious mixture of feeling, and I remember wondering whether my friend would come again, and, if he did, whether he would hide the fire from me. Then first there stole upon me a dread and a suspicion that I was beginning to lose my nerve. I remember yawning; then I rose, lit my bedroom candle, took my books into the inner library, mounted the chair as before, and replaced five of the volumes; the sixth I brought back and laid upon the table where I had been writing when the phantom did me the honour to appear to me.

"By this time I had lost all sense of uneasiness. I blew out the four candles and marched off to bed, where I slept the sleep of the just or the guilty—I know not which—but I slept very soundly."[4]

As a commentary on this famous apparition, Cardinal Newman, in a celebrated passage, wrote that a man who has seen a ghost is never the same again. Well, Dr. Jessopp was 55 when he was honoured by the apparition's presence, but the affair did not affect his health very adversely, for he lived to be 90.

In a note to "The Lady of the Lake" Sir Walter Scott recorded a weird account from the memories of Lady Fanshaw. Her husband, Sir Richard, and she visited a friend in Ireland, the head of a clan, who lived in an ancient moated castle. At midnight Lady Fanshaw was awakened by a ghostly scream and she saw in the moonlight a female face hovering at the window, which was far above the ground. The face was young, but pale, the red hair loose and dishevelled. Part of the form was visible, too, and it was clad in ancient Irish dress. Next morning she related the happening, and her host said that he had not wanted to cast a gloom over the visit, but a member of the family had died, and whenever this happened the form of the woman always haunted the place.

[4] Quoted by John H. Ingram in his *Haunted Homes and Family Legends of Great Britain*

He went on :—

She is believed to be the spirit of the woman of inferior rank whom one of my ancestors degraded himself by marrying, and whom afterwards, to expiate the dishonour done to his family, he caused to be drowned in the castle moat.

In *Peveril of the Peak* Sir Walter mentions another female spirit, which attends upon the Stanley family, warning them by an unearthly shriek of some approaching calamity, and especially "weeping and bemoaning herself before the death of any person of distinction belonging to the family."

The story of the phantom drummer is famous as the family apparition of the Ogilvy line of the Earls of Airlie, whose home is at Cortachy Castle, which is 500 years old. A remarkable incident relating to this spirit is narrated in a book[5] published some years back. A certain lady staying at the castle heard one night as she was dressing for dinner the sound of a drum beneath her window. She knew nothing of the family visitant, and mentioned it to her host. Immediately he lost his colour and a silence fell on the company.

The lady was then told of the dread character of the happening. The legend ran that a former earl had murdered a drummer boy, had put his body in a drum, and thrown it from the battlements into the moat below. Ever afterwards when a death impended in the family the drummer rose from his grave to predict the end of the victim and to haunt the family with the sound of the drum. Not long afterwards news came to the visitors of the passing away of a prominent member of the line.

The Hamond family of Westacre, another Norfolk village, are reputed to be warned by the visit of an invisible rider,[6] whose clattering into the courtyard tells of a death. The messengers of imminent bereavement in the Arundel family of Wardour are two white owls, which perch on the roof of the family mansion. A phantom bird with white plumage on its breast flies around the home of the ancient Devonshire family of Oxenham, warning them of coming death. This legend is the subject of considerable folklore, including a long ballad.

One of the most notable stories of ghostly visitants relates to the mysterious hooded monk of Newstead Abbey, ancient home of the Byrons. An old rhyme referring to the unearthly visitor runs :—

When an heir is born, he is heard to mourn ;
And when aught is to befall
That ancient line, in the pale moonshine
He walks from hall to hall.
His form you may trace, but not his face,
'Tis shadowed by his cowl ;
But his eyes may be seen from the folds between
And they seem of a parted soul.

[5] *Some Haunted Houses of England and Wales.* By Eliott O'Donnell.
[6] Mentioned by C. L. McCluer Stevens in *Pictorial Magazine*, December 25, 1920.

The Royal Family has its spectral omen of death. This is the Big Ben ghost, which makes its appearance at the time of a death in the family.[7] An old man, bent and small, glides up the river in a decrepit skiff from the Surrey side, passes through the third arch of Westminster Bridge, and vanishes into the terrace wall of the Houses of Parliament just as Big Ben starts to strike midnight.

Many similar stories could be told of Britain's ancient families and their ghostly visitants, omens of death as a rule, but sometimes bearers of happier news. How they came to be inextricably linked up with the fate of these families is lost in the mists of time, but there is no doubt that beliefs as to their visitations are widely held.

E. R. YARHAM

EFFICIENCY OF LABOUR

In *Encounter* (London) of June 1954 Daniel Bell, a lecturer in sociology at Columbia University, New York, makes some interesting "Notes on Work." Our notions about work are inherited from the Utilitarians, with their passion for tidiness and efficiency. But in modern industrial conditions this attitude has caused unforeseen effects.

The pursuit of efficiency led engineers to analyse human motions into tiny constituent parts and then propose a "best way" of performing each motion, according to which factories set their average pace of work. This approach, thank goodness, has been discredited by later research. Adam Abruzzi of Columbia University showed that these constituent motions were not independent of other motions or of the individual worker's whole "work rhythm." *The Man on the Assembly Line* by Charles Walker and Robert Guest shows how eagerly workers try to infuse a little variety, and, at least occasionally, their own work rhythms, into their work. The Hawthorne experiment on five working girls puzzled statisticians with a complete absence of correlation between physical circumstances and output, until it was realized that the girls were responding most to the interest focused on them by the experiment!

These discoveries, however, have not resulted in anything better than managerial attempts to include the workers' contentment in the factors of production. The *nature of work* is still the same in modern factories; many incidental consolations are added to the routine. Since there seems to be little likelihood of the methods of production being made more human, Mr. Bell suggests at least rotation in the workers' jobs.

The psychological results of the situation are such as to cause misgivings. Work, as such, is regarded with distaste. Compensation for having to work is sought in daydreams during work and intellectually lazy and emotionally shallow recreations during leisure. The drift is towards reducing work and increasing leisure, which is worshipped out of all proportion to its value today in the individual's growth. Mr. Bell ends his essay by referring to a neglected, wise opinion of Freud :—

> And yet work, said Freud, was the chief means of binding an individual to reality What will happen when not only the worker but work itself is displaced by the machine?

R. P. S.

[7] Quoted by T. C Bridges in *Pearson's Weekly*, April 16, 1927.

PROBLEMS OF CANADIAN LITERATURE

[**Shri Dilip Kumar Sen** considers here the problems and the promise of Canadian literature. That promise none can doubt who has read the poetry of Bliss Carman and Sir Charles Roberts. Genius is individual, but the environment influences its expression and a nation can and should contribute to the flowering of the best in all its citizens.—ED.]

Canada, with her ideal of one voice, one people, one in heart and soul and feeling and desire, has been for many a land of dream. Her exciting political history, her breath-taking beauty and above all her untapped mineral resources and stretches of virgin soil have invested her with an irresistible attraction. The early settlers came with a firm determination to wrest a living from this new land and had hardly any time to stand and stare at its many-splendoured beauty. Their struggle went on for quite a long time, and, while Canada was strenuously busy transforming her vast potential wealth into those tangible assets which assure to her an economic power commensurate with the rightful dignity of her political influence, she sadly neglected her culture and was content largely to import it ready-made from easy and inexpensive sources. But happily, after the first world war, the Canadians became aware that without an indigenous culture their country lacked national stature.

The creation of a national literature is by no means easy. National flavour cannot be created synthetically; all the alchemy in the world will not force the growth of a literature. In her task of creating a purely national literature Canada is faced with some peculiar problems. First of all, the people inhabiting Canada are heterogeneous and the languages they speak are diverse. On the one hand are the French *habitants* of Quebec, full of a sense of their race and religion, and of the determination to survive unchanged, with their age-old preoccupations with altar, hearth and folk traditions. On the other are the British settlers with a definite bias towards the mother land and a natural suspicion of the defeated, sullen French. In addition to these two divergent groups there are minority groups of Germans, Ukranians, Scandinavians, Yiddish-speaking Jews and Poles. Mention should be made here of two other minority groups—the Eskimo and the Red Indian—whose cultures have had no effect upon Canadian literature. The Eskimos have dwindled so much that numerically they do not count at all. But the mysterious spirit of literature is not always dependent upon mere numbers. The empty spaces of Canada, every nook and corner of the Colony of the Maple Leaf, is crammed with memories of these lovable people.

The degradation of the Indian is perhaps an inglorious by-product of British supremacy. When the earliest French settlers came to Canada they found the Red Indians already established and scattered in their various tribes over a vast tract of land and apparently accepted these brown people as a natural part of the New World. The British, lacking this peculiar knack of the French in dealing with aboriginal people, made a great blunder in segregating them in special areas.

Canadian literature is already bilingual. In its delicate pattern there should still be place for the minorities who do not speak either English or French. Nor should it ignore the aspirations and traditions of the great primeval race now so rapidly vanishing.

Another problem before the Canadian writer is posed by the vast empty spaces of his country. With nearly one-sixteenth of the world's land area and probably more than one-sixteenth of its natural resources, Canada has as yet only a fraction of one per cent of the world's population. Again, the distribution of this sparse population is very uneven, thus handicapping the growth of a broad-based national literature. A well-integrated, vigorous and articulate national spirit is conducive to a great literature. The writer is the product of his nation and that is why, for the sustainment of a great literature, there must be a measurable and progressing social cohesion, and for the acceleration of this Canada needs more Canadians.

A third difficulty is raised by the perilous nearness of the United States of America. The overflow of American capital and business enterprise has turned Canada virtually into another State of the Union. Culturally, too, many Americans regard Canada as a part of the United States. This has had a very undesirable effect upon the development of literature in Canada. To a predominantly colonial country the imprint of an English or American publisher often seems the hall-mark of excellence. Again, serious literature has to face the keen competition of mass-produced, cheap American journals. Often the Canadian writer is urged by economic as well as other considerations to leave his mother country and settle in the United States, which can offer a better climate for creative literature and also more money and more fame.

But, in spite of all handicaps, Canada is destined to play a great part in the domain of literature in the coming years. Walter Theodore Watts-Dunton as well as Swinburne seriously believed that the next great master in English poetry would probably be born in Canada. Culture will come to stay in Canada when she is not confused by the imported influences which the immigrants from many countries have brought with them. These will finally die out or be thoroughly assimilated and, when the authentic Canadian

culture emerges, it will be unlike any other cultural pattern that we have known. What form this self-expression will take it is difficult to forecast now. But it will not be far wrong to say that there are bright prospects ahead for literature in Canada. The real voice of Canada will be heard through the regulated rise and fall of poetry. Canada is ripe for bursting into a new life. She has been

> caught up rejoicing by the winter-sodden heart
> On subtle aerials of Spring.

The distant echo of Orpheus' footsteps is ringing on the rocks, the hills and the bare, blank spaces of Canada. The snow of the silence of the centuries is thawing :—

> And like a blast of gold
> A clarion
> A thousand startled waters
> Take the Sun.

Yes, poetry has come to stay in Canada. Some among the sheaves of verse that are being tossed hither and thither by the cross currents of criticism may one day find an undying place in the anthologies of world poetry. The growth of literature is almost assured in Canada; for nothing else can present the wonderful picture of the gradual amalgamation of the most varied types into a race woven out of strands even more numerous and diverse than those out of which the British race was slowly composed.

DILIP KUMAR SEN

U.N.O. CHARTER REVISION

Mr. John Pinder, a member of the Executive of the World Movement for World Federal Government, spoke on United Nations Charter Revision at the London Branch of the Indian Institute of Culture of Basavangudi, Bangalore, on October 22nd. He said that the U.N.O., like the League of Nations, had been unable to establish true law internationally because of the false analogy made between states and people. Justice could not be meted out to a country just as to an individual; attempts to do so failed and brought the organization into disrepute. According to federalist logic, political barbarism was the inevitable consequence of people being grouped in separate states with no superior authority to prevent them from arming.

Dynamic decision-taking would become practicable if the United Nations was reconstituted with a police force replacing the armed forces of all the nations; a world court with powers of compulsory jurisdiction; a people's assembly composed of delegates from all countries without exception, instead of or in addition to the present General Assembly; and a world development authority to utilize at least some of the saving from universal disarmament to help redress the economic inequality between nations.

Federalist ideas were gaining ground slowly, but many people had a fatalistic view of what was practicable. Mr. Cripps had been honest enough to admit that day-to-day affairs prevented political leaders from seriously considering how world government might be achieved. "We must disenthrall ourselves," Lincoln had said. Until we all did this, the flashes of intuition of many statesmen would avail little. But from people who had disenthralled themselves would come people who understood one another. This was the federalists' hope.

J. H.

SANTA FÉ, NEW MEXICO

[**Dr. Alma S. Wittlin,** a European museum worker and a writer on the educational possibilities of museums, was invited to the U.S.A. by the American Museum of Natural History, New York, to study the educational work of museums in the Eastern and Mid-Western States. While in that country she visited the West and one suspects that the New Mexico Museum of Archæology at Santa Fé, which she mentions, may have been the attraction to that picturesque little city, rich in history and present peace. In her closing paragraph she suggests the contrast between its tranquil atmosphere and that of its sinister neighbour 25 miles away, Los Alamos, where atom bombs are made.—ED.]

Travelling to Santa Fé from Los Angeles in the West, or from New York in the East, one has to remind oneself that one is not required to carry a passport or to think of the tedious business of visa and customs: the city of the Holy Faith is a part of the United States. Even people in Chicago or elsewhere in the American Midwest or East tend to forget this fact sometimes, a quaint fact indeed, for the State of New Mexico and its capital, Santa Fé, are a world in themselves.

A good way of getting acquainted with Santa Fé is to seat oneself on a bench in the main square, the *Plaza,* eyes shut and ears exposed to the local sounds. They come, English words in a variety of accents, Spanish words and syllables, alien in rhythm and meaning. Santa Fé to a considerable extent lives on the tourist trade but the multiplicity of languages is a characteristic trait; in it reverberates the adventurous past. It is considered the most ancient city in the U.S.A. save one. Founded about 1605, the city now boasts a population of about 30,000 but has no railway station. The grandiose mountains which frame the spot required that the railway line should run through Lamy, some 18 miles to the south of Santa Fé. The atmosphere of Santa Fé seems to be a maze of historical reminiscences, artistic whims and sound, up-to-date Americanism; and its citizens do not appear to have ever reached a final conclusion as to the merits or demerits of its geographical situation.

Many New Mexicans preserve in their language the memory of the *Conquistadores,* the soldiers and priests of Don Quixote's Spain who succeeded in pushing the northern frontier of their Mexican colony into the area known even then as New Mexico. The well-groomed, dark-haired office girls of Santa Fé, and the young mothers who bask their babies in the sun, use Spanish words and have a pitch of voice that has long been forgotten in Spain. They hold the legacy of the men who, three to four centuries ago had ventured out to conquer the legendary Seven Cities with their treasure of

gold and silver, but who had to be content with the seeming conquest of the souls of the native Red Indians, a people who submitted to outward religious conversion without ever allowing their own spiritual convictions to be touched or altered by the white invaders.

Even now the Indian child of the American Southwest does not speak English until he reaches school age. The settled Indian farmers in their villages, which are called *pueblos*, and the migrating shepherds have remained faithful to the languages of their ancestors, who are believed to have crossed over to America from Siberia some 30,000 years ago, *via* the ice or sand of the Bering Straits, a mere 36 miles. These American Indians speak so many different languages that sometimes they have to resort to English or Spanish to communicate among themselves with members of other tribes. All like to be recognized as the "oldest Americans" and all take pride in a solemn deportment and great courtesy when dealing with "Europeans" as some call Americans with white-coloured skin.

The observer in Santa Fé, though he may register the world of sounds around him and notice the variety of spoken words, is bound as well to note the absence of much noise, the relative stillness that reigns in this American city. The rush, the haste, the tense anxieties of modern urban life, are unknown in the atmosphere of Southern relaxation of thin air, 7,000 feet above sea level. Opening the eyes will confirm what has been heard: there is a legacy of Seville and Granada in the narrow, winding streets, the walled gardens, the *patios*, the fountains, the window grilles, the heavy, carved doors. There are blanketed Indians, statuesque men with long, black, braided hair and women in *sari*-like draperies; there are the scions of the cowboys, those all-important characters of the Yankee conquest of the West.

The "cowboys" of Santa Fé are not always genuine ones. In fact, many of the figures in tight, navy-blue cotton trousers, the all-too-popular "jeans," and with large-brimmed hats, are young women! To be complete, the costume calls also for a pair of riding-boots of a special kind, with high, slanted heels and embroidered tops. The original cowboy, who watered his horse from his enormous hat, had his great time when the "Anglos" at last got access to New Mexico. In 1821 Mexico gained independence from Spain and the Mexican Governor who superseded the Spanish one in the Palace at Santa Fé relaxed the old rules which had tied New Mexico to Mexico and had shut it off from the United States. A trade trail was opened, the Santa Fé Trail, which soon became famous. With wagons piled high with modern industrial luxuries, cloth, furniture, rugs, etc., the efficient men of the Eastern States streamed west. Their

guards on the long, perilous journey, amongst wild Indians and on uncharted trails, were the cowboys, an *élite* of *bravos*. At the end of the trail waited the buyers, aristocratic *Señoras* in black veils, Mexican civil servants and officers, and the timeless Indians. When the trading was over, drinking and dancing began, until the Easterners were ready to travel home again. On their trip east they drove before them huge herds of cattle and sheep. To this day, New Mexico's barren foothills are a homeland of sheep.

There is not a single skyscraper in Santa Fé, no subway and no speedway, but the city owns probably the oldest public building in the United States, the Governor's Palace. When the *adobe*, the local clay, was shaped into these stout, low walls, the city of Washington, D.C., was still undreamed of. From the early 17th century for about 200 years the Spanish, Mexican and American Governors of New Mexico occupied this building, except for an interregnum of about 14 years after the Pueblo Indian revolt in 1680. In 1821 came the Mexican governors of the republic; and in 1846, soon after the outbreak of the war between Mexico and the U.S.A., representatives of the United States occupied Santa Fé. At present the Governor exercises his office in a new Capitol building and the old Governor's Palace now houses the New Mexico Museum of Archæology, a collection of archæological and ethnological specimens of Indian and colonial Spanish origin, the Historical Society of New Mexico and the School of American Archæology.

For several centuries, the colonnade in front of the Governor's Palace has been a landmark in Santa Fé. At present it is the charming background of a mart of American Indian arts and crafts, especially so during the annual *Fiesta* early in September when the native Americans from the neighbouring villages display under the arches their fine, artistic, handmade wares, their delightful slant-eyed babies and such household goods as families may need for camping out for three days and nights. In the past, this colonnade was the scene of many a remembered or forgotten tragedy and comedy. Spanish grandees and their ladies in 17th-century brocades have stepped from their coaches to this sidewalk; white and red-skinned rebels have been hanged under these arches; singing and shooting echoed from these walls whenever the government changed hands.

The past looms large in Santa Fé at all seasons, but especially when the three-day *Fiesta* is celebrated. Then a pageant which illustrates the last conquest of New Mexico by the Spanish, largely by moral suasion in the year 1692, is held. A member of one of the old Spanish families enacts the part of Captain Diego De Vargas and proclaims Spanish sovereignty over the city and the Palace. Clad in silk

and velvet, with guns and lances, the captain and his men look picturesque on their horses and are loudly cheered by a motley crowd of enthusiastic subjects. Local citizens: Spanish-American, Anglo-American, and American Indians, and tourists from all parts of the United States, join in the spectacle. On the eve of the carnival a huge figure, "Mr. Gloom," is burnt and joy, in the form of dances and processions, is expressed. The Indians perform their ancient, symbolic prayer ritual; children in Spanish and Mexican garb revive memories of old rhythms and courtesies; ladies of Spanish descent don their grandmothers' gowns of brittle silk and drink thick chocolate. A solemn service in the Roman Catholic cathedral, in the presence of the Archbishop, marks the end of the festivities.

It is to the credit of the artists and archæologists of Santa Fé that some 25 years ago they saved the *Fiesta* from the oblivion into which it had sunk. They are also the guardians of the good quality of the local Indian arts and crafts which are exhibited and sold on the occasion: the pottery, textiles, silverwork and beading. The American Indians are born artists, and here they badly need an additional source of income. The drought of the region is a constant peril to the farmer, especially as the birth rate is increasing among the Indians.

"Land of Enchantment" is a name of New Mexico, and it is not undeserved. The longer one stays there the more strongly one feels gripped by the virginal beauty of the snow-covered peaks under the deep blue sky, the rocky hills flecked with small pine trees, the weird forms of stone and soil carved out by erosion, the desert in all hues of red and yellow, and the appreciable harmony in which three different cultural groups, the Indian, the Spanish and the Anglo-American, have gradually learned to live together.

What matters it whether Los Alamos, with all its miracles of modern science, is far or near? Santa Féans refer to it casually as "on the hill."

ALMA S. WITTLIN

NEW BOOKS AND OLD

A GREAT METAPHYSICAL*

[It gives us pleasure to publish this first contribution to our magazine of a promising young writer, **Mr. Peter Malekin,** a Scholar of Wadham College, Oxford, who has just graduated in the Honour School of English Literature. Mr. Malekin is also a keen student of mystical writings, especially Buddhist, and has been associated with the Plotinus Society founded last February in Oxford "to study the great mystics of all ages so as to discover the common ground of mystical experience."—ED.]

Mrs. Bottrall's book on George Herbert has something of the quiet charm to be found in the works of the poet himself. Obviously in full accord with the doctrines of the Church of England, Mrs. Bottrall develops her subject with sympathy and understanding. She sets out to give an account of Herbert which resolves the dichotomy between "man" and "poet," to describe the man with the aid of his poetry, and to elucidate his poetry by what is known of the man. *George Herbert* therefore contains both biography and criticism and is an excellent general introduction to Herbert's works. It does not aim at giving a detailed and fully analytical account of the poems treated separately; rather the approach is synthetic—an indication of themes and general poetic practices, sufficiently documented by examples, and linked to the thought, character and life of Herbert and the church he served.

The account given of Herbert's life is sane and balanced, erring, if at all, on the generous side. It interprets sympathetically the documented facts, presenting him and those about him in the best light The worldly side of Herbert's character, while not ignored, is not emphasized. The account of his life has, as a result, serenity and the inevitability given by a purpose beyond the individual which is seen from the first guiding him towards the ministry. The elements of struggle within Herbert as he slowly relinquished the allurements of this world are not expressed with the same force; the reader is always aware of the calm surrounding the area of storm.

When a book is as satisfactory for general purposes as is this one and as well written (Mrs. Bottrall's style, while not virile, is earnest, fluent and eminently readable, devoid of tortuous expression and hideous jargon) it is perhaps quibbling to quarrel over matters of emphasis. As the Buddha said:—

> They blame him who speaks much, they blame him who speaks little; they even blame him who sits silent: there is none in this world who is not blamed.

While Mrs. Bottrall is exploring the differences between Herbert and the average metaphysicals, the reader may well tend to forget the similarities between him and his contemporaries which form a very real link with his time. The polished and regular verse, the complicated stanzas, the dramatic realization and the colloquial tone to be found in his poems make him artistically rather a blender of the various tendencies of the century than a strict adherent of any one "school." His affinities with the majority of contemporary trends allow him to fit into his temporal context without clashing with the sensibility of his age. If classified he must be, Herbert is perhaps best regarded as a successful eclectic, temperamentally suited to

* *George Herbert.* By MARGARET BOTTRALL. (John Murray, Ltd., London. 154 pp. 1154. 15s.)

absorb otherwise divergent tendencies into union and harmony.

A more serious matter is that, in emphasizing the traditional Christianity of Herbert's work, Mrs. Bottrall tends to treat the Christian element not so much as a mould or means of expression for spiritual experience, universal and free for all men but rather as the unique core of spiritual experience, for Christians only and meaningless without the Christian religion. She might herself be willing to admit that this is not so, were she directly questioned on this specific point, and she does say that

> ...when Herbert and Hopkins...set aside their professional preoccupations and write as human souls, the fact that they express themselves in religious terms need not be a serious obstacle to sympathetic understanding.

Nevertheless, in dealing with Herbert's poetry she treats the poetry rather as an elucidation of Christian conceptions than as a poet's vehicle for expressing spiritual experience. The limitation thus created is dangerous because the experiences expressed, as they are valuable, are certainly not exclusively Christian. A Christian's contemplation of Christ as the one and only Son of God expiating the sins of the world on the cross, or the contemplation by the follower of another religion of the divine part of man taking upon itself the sins of men through the suffering of countless incarnations are only important poetically for their end-product, an experience not dissimilar for the contemplators in the two cases. Were Herbert's poetry expressive of an exclusive experience through a particular religion only it would be a great deal less humane and a great deal less valuable than it is. In fact, Mrs. Bottrall's enthusiasm for the Anglican Church gets the better of her at times. Her sympathy, abundantly shown towards Herbert, is conspicuously lacking whenever she mentions her fellow Christians, the Puritans. Is one mistaken in discovering an emotional bias in such phrases as "the brief but shattering triumph of the fanatical Puritans after the Civil War" (p. 81), and "that church [*i.e.*, the Anglican], so grievously disrupted by the triumph of the dissenters"?

Nevertheless the book as a whole is admirable, and Mrs. Bottrall's sympathy is certainly abundant for George Herbert, whatever it may be for the Puritans. She enters into his experience with happy understanding and an intimate respect. Herbert has neither the full-throated power of Donne nor his fiery passion, nor is the range of Herbert's work vast, but his poetry has a delicate and mild flavour of its own, a transparency, a clarity, a calm beyond metaphor which the kindliness of Mrs. Bottrall's book and her general avoidance of extravagant claims do much to bring out. Certain of Herbert's poems have, in addition, an intensity and homely vividness which are splendid even in an age renowned for the intensity of its poetry; to these Mrs. Bottrall does full justice, showing their place in his work and as far as possible in his life as well.

Mrs. Bottrall has performed a further service in drawing attention to Herbert's prose work, *A Priest to the Temple*, a succinctly written and unostentatious account of the author's ideal of a country parson. The prose has that degree of character which is in danger of perishing because of the flabby standardization of modern usage. The occasional archaic phrase acts like a fine relish to a favourite dish, making the style seem something rich and rare. The thought of the work is based upon good intentions, guided by common sense and modified by the social assumptions of the 17th century. *A Priest to the Temple* may be read by a modern reader with profit, delight and a considerable amount of assent.

George Herbert is a satisfying book, sensible and entertaining, well worth the reading for information and for enjoyment.

PETER MALEKIN

Science, Medicine and History: Essays on the Evolution of Scientific Thought and Medical Practice written in honour of Charles Singer. Collected and Edited by E. ASHWORTH UNDERWOOD. (Geoffrey Cumberlege, Oxford University Press, London. Vol. I. cxxii+563 pp.; Vol. II. viii+646 pp. Illustrated. 1953. Eleven guineas for two volumes in the U.K.)

Dr. Charles Singer is the doyen of historians of medicine and science in this country and, he having now reached the venerable age of 78, his university and medical colleagues have paid their respects to him by contributing articles to this great composite work As is inevitable in a book made out of voluntary contributions it has a patchwork quality about it but, as we all know, patchworks constructed out of casual odds and ends can be very effective. Moreover, a patchwork can be made to conform to a general plan and in this case the plan is as follows: The text is divided into eight books, the first seven of which

> treat the history of science and of medicine as it unfolds itself in chronological periods. The eighth book includes essays which deal with the history of individual subjects over long periods, or with bibliographical and similar matters which find no place in a chronological arrangement.

The eight books, thus formed have been bound together in two massive volumes.

Dr. Singer, a great scholar, is receiving a very suitable present, for much erudition has gone into the making of these two volumes. All of the essays are written in English except five, four of these foreign contributions being in French and one in Italian. The work is illustrated with 106 half-tone plates, together with line drawings incorporated in the text. The magnitude of the work will be shown by the fact that its index takes up 62 pages. In addition to an index it contains a complete bibliography (412 entries) of the writings of Professor Singer. In the words of the dust-cover these two volumes are not only a worthy tribute to a great scholar, but also a learned and cosmopolitan contribution to the literature of the history of science and medicine.

It will probably be disappointing to readers of THE ARYAN PATH that the contributions of ancient India to medicine are almost entirely neglected in this great work. So little indeed is said on the subject of Indian medicine that it could easily be compressed into a single paragraph. Now it is quite true that if we go as far back in Indian literature as the *Rigveda* we find that the treatment of disease at that remote time consisted mainly in the recitation of spells and incantations. But later Indian works such as the *Ayurveda* show a great advance in medical knowledge. And if we continue to trace Indian history onwards we soon reach Charaka, who was a very competent physician. Susruta was a still greater man. His writings show that by that time Indian medicine was aware of the fact that malaria was spread by mosquitos and that an outbreak of plague was usually heralded by the death of a great many rats. In surgery India was even more advanced than in medicine; fractures were splinted with bamboo and lithotomy and Cæsarean operations were both performed. It is unfortunate therefore that amongst the many contributors to this great work there did not happen to be anyone interested in the ancient Indian school of medicine.

This is obviously a book for experts rather than for the general reader, who, without any knowledge of the history of medicine and science, is likely to lose his way in such a wealth of disconnected information. But for the person for whom the book was obviously intended, the scholar of scientific and medical history, it is a work of very great interest and importance. Indeed the reviewer, who has himself just completed a popular history of medicine, finds it somewhat ironical that he should now be reviewing a work, which, if it had appeared a year

or two earlier, would have been of the greatest assistance to him.

Even if the sales of this book never defray the high cost of its production, its publication is amply justified. Fortunately that very helpful body, the Nuffield Foundation, came to the editor's assistance at a critical moment in the book's production and made its publication financially possible. Now that the private patron is eliminated by the heaviness of modern taxation, such benevolent institutions as the Nuffield Foundation are becoming of greater and greater importance to our welfare.

KENNETH WALKER

Roman Literature. By MICHAEL GRANT. (Cambridge University Press, London. 297 pp. 1954. 15s.)

Most Western people adopt much the same attitude towards the Romans as towards their own grandfathers—that is to say they do not think much about them. But without our grandfathers we should not have existed, and without the Romans goodness knows what sort of a social and cultural chaos we should have been heirs to. For as Professor Grant points out—in a book it would be hard to overpraise—Greek culture would never have survived unless the Romans had adhered to it; and he quotes: "If the Greeks asked the right questions, the Romans found the right answers."

Too many of the few who do think about their grandfathers and the Romans drop into a conventional habit of putting the Romans down as "unsympathetic." The Greeks have had better propagandists. But the Romans were not only hard-headed, a quality one might think modern people would admire. Where literature was concerned they produced sensitive artists as well as scholars and historians, and their idiom and resourcefulness have coloured the whole development of the nations whose infancy they fostered. Of the playwright Plautus our author observes that even Dickens in the 19th century was still learning from him—though without knowing it. Cicero's letters, as revelations of human personality, were something new in the world. Lucretius, most poetical of Epicureans, upheld a materialism which no compassionate man would be ashamed of. Horace remains the very type of cultivated hedonist, and the surviving fragments of Petronius' fiction announced the novel of modern times. As for Virgil, he has enjoyed with little intermission one of the highest reputations of any writer of any age. And so on, well into the Christian era. Jerome and Augustine were not Romans, they were respectively a Dalmatian and an African, but "Roman literature is not only what the Romans wrote"—it had never been that exclusively—and the Christians using Latin widened the sphere of influence of a language which it is somewhat paradoxical to call "dead."

The simplicity of Professor Grant's readable style is merely apparent: the book is subtle, learned and stimulating, it is history and criticism, and it tactfully fills gaps in knowledge that in many cases ought not to have been there.

PAUL BLOOMFIELD

The Satanic Mass. A Sociological and Criminological Study. By HENRY T. F. RHODES. (Rider and Company, London. 232 pp. Illustrated. 1954. 16s.)

The reader will undoubtedly find much to interest him in Mr. Rhodes' book, which certainly shows that the author has read widely and devoted much thought to a difficult and highly controversial subject, and in which will be found a number of new and interesting ideas logically propounded.

The linking of certain cults at different periods with revolutionary tendencies and with crime is, I think, clearly shown; but whether the earlier phase was quite as described is another matter. I cannot but feel that the Cathars and the Templars, not to mention the earlier Gnostics, have been misjudged, and I am not prepared to place as much reliance as the author does (see Chapter III) upon the evidence of the Demonologies and the Inquisition.

As regards the Templars, it is possible that Mr. Rhodes has been misled by the late Alastair Crowly's unpublished writings, made available to him by Mr. Gerald Yorke, and has come to the conclusion that Crowley's O.·.T.·.O.·. was a direct descendant of the Order.

Coming in the latter part of the book to matters concerning the Rosicrucians and the Freemasons, I confess to feeling that the author is somewhat over-ready to accept both these as examples of the worship of Lucifer—always supposing that the Rite of Rose Croix was genuinely Rosicrucian, which is more than doubtful. And in this case the curious *Rituale* quoted (p. 204 ff.) can hardly be evidence of any connection. It is, however, interesting to note its similarity with the Rose Croix Ritual published over a century ago by Hone.

E. J. LANGFORD GARSTIN

Human Society in Ethics and Politics. By BERTRAND RUSSELL. (Allen and Unwin Ltd., London. 239 pp. 1954. 15s.)

What a luxury it is to see the light of a great mind, untied to any dogma, cast upon the complicated problems of man! Here is Bertrand Russell doing this once again. The book is cast in two Parts. In the first he treats of general ethical problems: Sin, Moral Codes, Authority in Ethics and so on, in 12 chapters. The second is on the Conflict of Passions. This comprises an examination of such questions as Myth and Magic and Religious Faith as a cure for our troubles.

The reader cannot fail to receive light. This does not mean, and it cannot mean, that he will get much guidance. Take his chapter on Moral Obligation. It is the search of a powerful mind for an absolute. But he cannot reach one, since no intellectually definable absolute in ethics exists. This might floor the weaker brethren who had hoped to come away with a moral imperative other than their innate sense of decency. But it is not fair to be disappointed at being forced to face the fact that we really do have only conscience to work with.

It is the uncanting nature of Russell's mind that adds to the great pleasure of reading him on such subjects. If an uncanting and lucid intelligence looks squarely at human behaviour and sets down the facts, the result is—high comedy. It informs this book, as most books by Bertrand Russell. One could give a thousand examples. Here is one, so good, so true:—

> Most stern moralists are in the habit of thinking of pleasure as only of the senses, and, when they eschew the pleasures of sense, they do not notice that the pleasures of power, which to men of their temperament are far more attractive, have not been brought within the ban of their ascetic self-denial.

JOHN STEWART COLLIS

Fundamentals of Indian Art. By S. N. DASGUPTA. (Bharatiya Vidya Bhavan, Bombay. xii+121 pp. 1954. Re. 1/12)

This brochure on Indian art consists of a course of lectures given by the author in Rome during 1939. War and his illness stood in the way of its early publication and it is now published posthumously with an interesting preface from Mrs. Dasgupta, depicting the genesis of the lectures and the genius of the author for versatile scholarship.

Many writers like Havell, Foucher, Ananda K. Coomaraswamy and Dr. B. Bhattacharya have written on the subject of Indian art but the beauty of the present work lies in its giving infinite riches in a small space. To unfold the "apperception of beauty, the subtle and mysterious way of self-expression of Indian mind" in a manner that even the uninitiate in art may well understand and comprehend is no mean task and this the author achieves by his clarity, lucidity and brevity, supplemented with innumerable references and illustrations from literature and works like those of Abhinayagupta and Buddhaghosha and the *Shukra-niti-sara.* And we feel assured that Sarnath, Sanchi, Ellora and Ajanta will live for all time to come.

Again, Shri Dasgupta remarks that unlike the art of Greece, which idealized human beauty, Indian art has been fundamentally spiritual and much symbolism underlies its delineations, whether pictorial or plastic. No wonder a high standard of excellence has been expected of the artist and his minimum requirements are enumerated in *Samarangana-Sutradhara.* As Dr. Dasgupta has shown, a good and noble character is necessary for an artist.

A selection of art illustrations offers additional attractions to the reader.

R. BANGARUSWAMI

Islamic Social Framework. By M. RAHEAN. (Orientalia, Lahore. 169 pp. Rs. 6/-)

The establishment of Pakistan, says the author, who is a professor in the Chittagong College in Pakistan, started a new era in Muslim society. Islam is a religion with a social message. In its golden age it evolved a body of spiritual truths and social laws that rest on eternal foundations.

Islam teaches through the *Koran,* writes the author, who agrees with Professor Shustery and Quaid-i-Azam Jinnah, an order of "moderate socialism" based on spiritual foundations. He lists faith and trust in God, prayer, charity knowledge, mutual consultation and self-preservation as the basic principles. The Koranic law supplemented by the *Sunnah* (traditions) is not a closed system; it is open to development creatively, through *ijma* or the consensus of opinion of the learned and through reason, to meet new conditions.

Property as a trust, private ownership of property within limits, state/ enterprise in certain directions, *zakat* or the contributions of the rich towards social security and welfare, prohibition of usury and the doctrine of the State's ownership of land are the economic postulates that render the Islamic order superior to both capitalism and communism.

The book is interesting as affording a glimpse into the creative thought stirred in Pakistan by the responsibility and opportunity to build a new society on Islamic principles brought by national freedom.

On the political side, there is an interesting chapter pointing out the possibility and desirability, from a long-term point of view, of building a federation of Islamic States. The apparently formidable difficulties, presented by the national sovereignties of different Muslim States and the theory of a single Caliph for the whole of the Islamic brotherhood, are shown to be possible of solution by wise and patient diplomacy.

M. A. VENKATA RAO

Treasure in the Dust: Archæology in the New World. By FRANK C. HIBBEN. (Cleaver-Home Press, Ltd., London. 280 pp. 16 plates. 1953. 25 *s.*)

The common belief that it was Columbus who first discovered America —"the New World"—has of late received a rude shock at the hands of archæologists and historians who have probed deeper into the matter. Barely 14 years ago, quite a stir was created by Chaman Lal's book, *Hindu America*, revealing, as he saw, the imprints of Hindu culture on the two Americas. The present book gives nothing of this. It presents an eminently readable account from quite a different angle. Its tone is sober, its treatment comprehensive.

The European impact on America is held to be responsible for the disappearance of surface evidence of its early history. The spade of the archæologist has, however, laid bare an abundance of antiquarian remains that testify to the drama of human life played, in diverse cultures, throughout "the New World" from thousands of years before Christ. In common with other scholars, Dr. Hibben concludes that man's emergence from zoological mammals took place in the Old World only: Australia, Java, China, India, Europe and Africa: that American soil did not witness such an event, but that man migrated from the Old World to the New World. This migration, it is further agreed, took place some time towards the close of the Ice Age, when he, though physically fully developed like the modern man, still hunted wild beasts for food and lived in natural caves or rock-shelters. As to the possible route of the first migration, there are various theories. Dr. Hibben discredits those dealing with the lost continents of Atlantis, Mu and Lemuria, as also the "Easter Island" theory and the "Chinese Junk" theory. He holds that "Bering Strait seems the most logical mode of entry for humans into the New World." Thus, according to him, man stepped across from the eastern tip of Siberia to the western tip of Alaska, and later across the Isthmus of Panama into South America. (p. 32)

The author, however, confines himself to the prehistory of the continent of North America, as a background for its history in the widest sense. The material of the earliest period consists of arrow-heads of chipped flint and other similar man-made stone implements, discovered at various ancient sites such as Folsom in New Mexico. In shape and workmanship they resemble those found in various parts of the Old World. Broken pieces of pottery also are found on those sites in the New World. While bone remains of the hunted animals have been found in abundance, no human bones of that early age have, we are informed, yet been discovered. This is rather strange.

Beginning from the hunting stage of man in North America, the story is worked upwards, showing how he passed through various stages of culture and civilization. In his early agricultural stage, he differed from his contemporaries in the Old World inasmuch as he depended entirely on his own muscular strength for tilling the land and carrying loads, without the aid of domesticated animals. Besides, he cultivated mainly maize, seemingly without knowing the existence of wheat, barley, rye, rice, etc., which were cultivated in the Old World of those times.

The method of dating by "Carbon Fourteen" (C14), radioactive carbon, resorted to in dating certain types of excavated objects, promises to be a great aid to the archæologists all over the world.

It is a traditional convention, which has become too well established now, that we call the original inhabitants, the various peoples of that part of the world, "Indians." They were

living in all extremes from abject poverty to the full opulence of empire The Digger Indians of California grubbed for roots, while

the Aztecs of Mexico presided over subject peoples in a hierarchy of power. The Mayas carved with great skill from durable rock, and painted designs that would rival the artistic tradition of any European or Asiatic culture. The Mound-builders of the East used earth to express their religious feelings. The Indians of the North-west Coast carved in wood. There were hunters, farmers, business men, and priests among these early Americans. (p. 14)

The Chronological Chart of North America given at the beginning and the illustrative plates are indeed helpful in following the story. A detailed map is a desideratum.

B. CH. CHHABRA

Buddhist Texts Through the Ages. Newly translated from the original Pali, Sanskrit, Chinese, Tibetan, Japanese and Apabhramsa. Edited by EDWARD CONZE in collaboration with I. B. HORNER, D. SNELLGROVE, A. WALEY, under the auspices of the Royal India, Pakistan and Ceylon Society. (Bruno Cassirer, Oxford. Distributors: Faber and Faber, Ltd., London. 323 pp. 1954. 16s.)

This, a companion volume to Dr. Conze's *Buddhism, Its Essence and Development* (2nd ed., Oxford, 1953), is the most comprehensive, though not the largest, selection of translations from Buddhist literature into English. The editor, who has himself translated the passages from Mahāyāna scriptures in Buddhist Sanskrit, has, with the aid of his distinguished assistants, also included selections from the Pāli scriptures, Tantric literature in Sanskrit, Apabhraṃśa and Tibetan, and Chinese and Japanese Buddhist literature. All the passages are newly translated in simple readable English, avoiding the strange affectations of some Pāli scholars (for example such circumlocutions as "He-who-has-thus-attained" for *Tathāgata*, here sensibly left untranslated, and archaisms such as "almsman" for *bhikkhu*, here given its usual translation, "monk").

Though the choice of passages for translation by the editor and his collaborators has been on the whole good we would make a few minor criticisms. The most striking omission from the Pāli section is the Buddha's first sermon, the *Dhamma-cakka-pavattana Sutta*. The editor might justify its absence by reference to his *Buddhism*, where it is paraphrased; but the *Sutta* is of such cardinal importance that it might well have been given here also. Though in his *Buddhism* Dr. Conze gives full weight to the importance of the Buddhist laity, few passages in this work have any bearing on lay morality —the three Jātakas translated by Miss Horner refer to questions rather of doctrine than of ethics. Thus the uninformed reader, from a cursory perusal of this book alone, might well get the impression that Buddhism has no message for the ordinary man but is merely a system of spiritual and mental training for the monastic community. We should like to have seen included a translation of the central portions of the *Sigālovāda Sutta*, surely one of the finest passages on practical everyday morality in the scriptures of any religion.

From the literary point of view Dr. Waley's contribution is perhaps the finest, but it is also the shortest of the four, and might well have been expanded. The more paradoxical *Kung-an* of later Ch'an Buddhism, which evidently do not appeal to Dr. Waley, have been excluded because they "have been conveyed in such generous measure to the European reader by Dr. Suzuki." No passages are given from the literature of the Japanese Amidist sects, which are among the most important of modern Buddhism. These omissions are not perhaps of major importance from the point of view of the student of Buddhist philosophy, but they weaken the work's claim to comprehensiveness.

Among the most interesting passages are those translated by Dr. Snellgrove,

who works in a field little trodden by most students of Buddhism, and often deliberately avoided as a quagmire of decay and corruption. Here for the first time the lovely Apabhraṃśa *Dohākośa* of Saraha is introduced to the English reader, this is surely one of the finest mystical poems in the world's literature. Dr. Snellgrove's translation shows clearly that the Tantric Buddhist, for all his antinomianism and questionable magical practices, had not forgotten the ethical teaching which played so big a part in older Buddhism.

The fair tree of thought that knows no duality
Spreads through the triple world.
It bears the flower and fruit of compassion,
And its name is service of others.

The editor and his collaborators have done great service to Buddhist scholarship and to the spread of the knowledge of Buddhism in the West. Their work has been sponsored by the Royal India, Pakistan and Ceylon Society, which deserves a share of the credit for this very valuable anthology.

A. L. BASHAM

The Nature of Human Personality. By G. N. M. TYRRELL. Foreword by Professor H. H. PRICE. (Allen and Unwin, Ltd., London. x+122 pp. 1954. 12*s.* 6*d.*)

The late G. N. M. Tyrrell was not only an outstanding authority on psychical research, but a serious philosopher who, unlike so many investigators in this field, was concerned regarding the deeper implications of paranormal phenomena.

His essential conclusion was that man is the victim of what may be termed a biological conspiracy as the result of which he is hypnotized by his senses into believing that nothing exists outside the very restricted realm of experience that they render accessible to him. Our ordinary conscious minds are, in fact, "adapted to common life as the glove to the hand."

Once this process of self-limitation is recognized, the way is open to acknowledging the reality of more extended regions of being. But in exploring them we must make due allowance for the subtle way in which our minds condition all our experiences in this most deceptive of fields.

What concerns Tyrrell most seriously in this, his last, work is the obstinate refusal of most scientists to give any adequate attention to even the solidly based discoveries made by investigators in this field. As a result they are blocking our advance into wider fields of knowledge, without even realizing that they are doing so.

One criticism: in stressing the fact that the world as it exists for common sense is an abstraction from a wider field, the author makes no reference to the fundamentally important fact that we can transcend it, not only by extending our knowledge into the psychical realm, but by contemplating physical actualities from the spiritual plane —in other words, by seeing *this* world in the light of Eternity. The significance of the æsthetic and the sacramental seems to have escaped this otherwise cautious thinker.

LAWRENCE HYDE

MORALS AND DOCTRINE IN BUDDHISM

[In answer to our invitation to **Dr. E. J. Thomas,** to share with us his suggestions regarding the application of the Buddhist ethic to the life of the layman in our times, we have received this short and stimulating note.—ED.]

The Buddha's method of teaching and the matter that he taught have two very distinct aspects. He was in the first place a teacher of morals. Morals of a kind exist in every social community, but the Buddha gave them a new meaning.

An action, he said, was right if it was intended to be right. The doing of it produced so much merit, which would result in an increase of happiness, if not in the present life, then in a future existence. In saying this he taught what everyone could understand. We are told that he began a discourse by preaching of "almsgiving, morality, heaven and the folly of the passions." It was not until he saw that his listeners' minds were prepared, softened and free from bias that he gave his own special teaching, "the laudable doctrine of the Buddhas."

But your inquirer asks about "the practical subject of the way of living according to Buddha's teaching, especially for the layman, and the applicability of those ideas and teachings for the modern individual." "The way of living" generally means living in accordance with or in violation of moral rules. To live in accordance with moral rules is the first requirement of Buddhist teaching, as of many other religions. What is peculiar to Buddhism is the *doctrine*, and this is much more than morality. Your inquirer seems to be paying attention merely to the moral or ethical aspect. But the practical aspect of the way of living only becomes real and practical when we know the meaning of life, and the meaning of life is found for the Buddhist only in "the laudable doctrine of the Buddhas": this consists of three stages, morality, meditation, and full knowledge. They are looked upon as a High Way (*Magga*) and only for those who are willing to advance upon it has it any meaning or importance.

Cambridge E. J. THOMAS

GANDHIJI ON GOA

Navajivan Publishing House, Ahmedabad, has published Gandhiji's writings upon the question of Goa, some of them very brief notes from *Harijan*, in a little pamphlet, *Goan Struggle for Freedom.*

With characteristic firmness Gandhiji laid hold of the essentials: that Goa is a part of India, historically alienated but irresistibly yearning to share the destinies of the motherland, and not in the least estranged by the religious differences of which so much has been made; that repressive methods will not keep Goa apart from India for long; that the struggle must be carried on non-violently, without hatred of Portugal.

It is satisfying to see every one of the great moral leader's counsels faithfully reflected in the Prime Minister's statement in Parliament on August 25th, 1954, reprinted here as an appendix.

A LETTER FROM LONDON

[**Shri Sunder Kabadi**, an Indian journalist in the British capital, whose last "Letter from London" appeared in our August issue, offers here some pertinent reflections on a perennial problem, which recent moves towards another Disarmament Conference make particularly timely.—ED.]

The shadows of world war, which had been darkening over the world during the past six or seven years, are beginning to fade, and it has even become possible for politicians and statesmen to suggest that the nations may be faced with a long spell of armed peace. For the first time since the end of the Second World War, men are not killing each other anywhere on the earth's surface in the cause of one or the other of the two rival ideologies, democratic freedom and Communist dictatorship. The voices of statesmen and diplomats have lost some of their harshness and stridency and newspaper headlines are not as doomful as they used to be about the imminence of an atomic holocaust.

Among those who believe that the world may even be on the threshold of an era of peace is a man who has spent 30 years studying history and who yet remains an optimist about the future of mankind. He is Dr. Arnold Toynbee, who has just completed a 3,250,000-word, 10-volume work, *A Study of History*.

"I believe we are going to stand the strain of having to live through a long period of nerve-wracking 'missionary warfare' with an undramatic ending," he has declared. This will lead the world, in his opinion, to some sort of world government controlling the warlike uses of atomic energy.

"I believe this is bound to happen because it is the only condition on which man can go on living on the face of this shrunken planet. And I think man has a very strong will to survive. What is happening now is bringing the last five or six thousand years of civilization into focus. The Chinese and the Roman Empires have been trial trips at world government.

"Recently the Western world has tended to think of Us and the Natives. There are no Natives when everyone has got the Hydrogen bomb."

Let us consider what evidence is available for the theory that the world may be on the threshold of a peaceful era. We must discount the utterances and opinions of professional soldiers who will be the last people in the world to admit that arms and armies may have begun to lose their historical and traditional value to society. But if we leave the soldiers quietly working out their strategy, logistics and communication and supply problems, and occasionally exhorting their peoples, as Lord Montgomery did at the unveiling of the El Alamein Memorial, never to neglect to cultivate the martial spirit, we can detect *a growing wish among the peoples of all countries to rid themselves for ever of the waste and futility of war.*

One of the impressions which all the various British visitors have gained in Russia and China is that the people in those countries, including the rulers, would rather face a future in which peace was guaranteed than a future in which they would have to throw everything into an atomic conflict. This impression, gained in personal contacts with Mao Tse-tung, Malenkov and other members of the Chinese and Russian governments, and from what they saw of the ordinary people at work and at play, confirmed the view that Western statesmen and politicians at a distance had begun to formulate. This view is that an atomic

war is more likely to be precipitated by accident than by design. Yet the main energies of peoples in all countries are directed towards the gigantic tasks of recovering from the violence and misery of the last war and from the damage and destruction of their revolution for independence. On this important fact, that the balance sheet of war today can only show a dead loss for all concerned, there is complete agreement among the men who exercise power, whether in the dictatorships or the democracies.

While it is comparatively simple to grasp this fact mentally, assisted as we are by charts and statistics showing the radius of destruction of hydrogen bombs, our difficulty is that we are more or less reluctant to face this fact and adjust our lives accordingly. We continue to prolong a state of affairs which could provoke the accident which we know, with as much certainty as we know anything, would spread ruin, desolation and pestilence throughout the world.

This risk of an accidental war will be reduced in proportion to the capacity and willingness of those nations who stand in fear of one another to try to gain first-hand knowledge of each other's social, economic, cultural and political practices and activities. The exchange of visits which have recently been made by politicians, trades-unionists, industrialists, scientists, sportsmen, artists and musicians of countries which are firmly wedded to different and contrasting ideologies will serve to remove some of the prejudices and fears which led to the race in armaments. If respected politicians and public figures return from these visits and draw attention, as many have already done, to the abhorrence in which war is held among the people they have visited and to the desire for peaceful negotiation of differences manifested by the rulers of these countries, it is reasonable to suppose that other avenues to strengthening the prospects of peace will be explored in addition to the negative and risky path which leads only to the acquisition of greater and greater military strength.

The prospects and opportunities of promoting better understanding between peoples who have been feverishly arming against one another will not be favourable so long as the armaments race, with all the high-pressure military and strategic planning which accompanies it, continues unabated. That is why the disarmament negotiations which have been resumed by the United Nations may very well prove the accuracy or otherwise of the prophecies being made by men like Dr. Toynbee. The difficulties in the way of disarmament have always been presented, both by Russia and the West, as largely procedural and mechanistic. One of the questions occupying the mind of the American and Russian delegates to the UN, for example, has been whether these countries would allow inspecting aircraft of any Disarmament Agency to fly over the territory of their own country. Another problem said to have held up progress in the last few years towards negotiating a Disarmament Convention is whether the construction of atomic weapons should be controlled or banned first, or whether there should be simultaneous control and reduction of these and of "conventional" armaments.

Such difficulties as these would be easily overcome once there was a courageous acceptance of the fact that, if civilization is to survive, the atomic bomb, the supersonic bomber, military bacteria, the aircraft-carrier and all the other machines of total warfare must join the axe, the spear and the suit of chain armour in the only place where they can render a service to society—in the museum. In at least one country in the world—in Britain—it has become a commonplace utterance of scientists, politicians and newspaper writers that, in a war fought

with thermonuclear weapons, the outcome would be total destruction.

"A few hundred large bombs might destroy most of Britain without world-wide risk, but a few thousand would pass the danger line," declared Dr. E. D. Adrian, Master of Trinity College, Cambridge, in his Presidential Address to the British Association for the Advancement of Science. His views, incidentally, were broadcast, as well as widely quoted in the press, so that the general public cannot claim to be ignorant of the fate that awaits it should peace again be jeopardized.

If the world is to survive, there is in fact no alternative to disarmament. This means that the emotional satisfaction which nations have always derived from the possession of arms and armies, and the release which militarism has traditionally provided for the expression of national idealism, must be directed along different channels. In many countries today, especially at times of natural disaster such as floods, earthquakes and landslides, armies are in fact "mobilized" to save life and property and to bring succour and relief to the injured. In the process of disarming, consideration should be given to retaining in existence "military" units and formations, with all their ancient traditions of service, courage and valour, which could still function as honourable and respected institutions in the national life. Such an "army for peace" would provide an outlet for the spirit of adventure, comradeship and service which is characteristic of every generation. If, further, it could be established as a multi-national force it would serve to promote trust and confidence among different peoples instead of the old prejudice against and fear and hatred of the traditional army, which is fast becoming an anachronism in the modern world.

To bring under serious consideration such constructive measures to preserve peace, the first requirement is to apply the brakes to the present race in armaments. The most sensible suggestion so far advanced has come from India, whose representative at the UN has urged, as a preliminary to further negotiations, agreement among the nations on a truce in the arms race. Statesmen who try, with all the sincerity in the world, to reach agreement on disarmament while the atomic plants and arms factories in their own countries are working at full pressure on the biggest peace-time armaments programme in history are rather in the position of men trying to walk up an escalator that is carrying them down all the time. The next few months will show whether they have the necessary agility for this feat.

SUNDER KABADI

In the series "The Civilization of the American Indian" Mr. Joseph Epes Brown has recorded and edited *The Sacred Pipe; Black Elk's Account of the Seven Rites of the Oglala Sioux*. The following is an interesting interpretation by Black Elk, as recorded by Mr. Brown, of the smoking of the sacred pipe that accompanied all rites.—

In filling a pipe all space (represented by the offerings to the Powers of the Six Directions) and all things (represented by the grains of tobacco) are contracted within a single point (the bowl or heart of the pipe), so that the pipe contains, or really *is*, the universe. But since the pipe is the universe, it is also man, and the one who fills a pipe should identify himself with it, thus not only establishing the centre of the universe, but also his own centre; he so "expands" that the six directions of space are actually brought within himself. It is by this "expansion" that a man ceases to be a part, fragment, and becomes whole, or holy, he shatters the illusion of separateness.

ENDS AND SAYINGS

"_____*ends of ver*
And sayings of philosophers
HUDIBR/

Fundamental problems of "Human Relations and International Obligations" are to be discussed at the suggestion of Unesco in a symposium at the Indian Philosophical Congress's 29th Session, to be held in December at Colombo, Ceylon. Dr. Richard McKeon of the University of Chicago, a delegate to that Congress, led the discussion in a symposium on the subject held on October 21st at the Indian Institute of Culture, Basavangudi, Bangalore. The other speakers on that occasion were Prof. N. A. Nikam, Mr. Justice B. Vasudevamurthy and Shri D. V. Gundappa.

The Basic Document on the subject, prepared for the symposium at Colombo, was used at the Institute. Though time permitted little more than the presentation of the problems, without definitive answers or general discussion, they were stimulating to thought. In what sense should peoples regard and treat one another as neighbours or as equals? Is the overcoming of obstacles to the international communication of ideas an obligation or a matter of national policy? Is an individual under obligations to give his loyalty to a particular culture?

The Basic Document refers to the concern of most contemporary peoples to share in the enduring insights and the æsthetic enjoyments of others. The right of everyone to access to the common cultural patrimony of great works of literature and of art should be recognized as transcending all national or communal claims.

Two constructive contributions which India could offer for the reconciling and co-ordinating of East and West which were properly complementary to each other and not antagonistic, were suggested by Sir C. P. Ramaswamy Aiyar at Bangalore on October 19th He was speaking at the Indian Institute of Culture, Basavangudi, on "India in the International World."

One was the tradition that war was purposeless. Two World Wars had proved the correctness of Asoka's warning in a pillar edict in Orissa that in every war the victor was the vanquished. If modern India proclaimed the futility of schemes for war and the piling up of armaments she would be echoing Asoka's views and a tradition which far antedated the great Buddhist Emperor of over two millennia ago.

India had known wars, but only dynastic, personal and superficial ones. In no war in India had population been pitted against population. In India as in China the cultivator had carried on his labours little affected by the strife of kings.

The ancient *Rig Veda* had prefigured the idea of the United Nations when it had laid it down that the way to solve problems was for people to come together, discuss together and understand each other's points of view.

No less important a contribution which India had to offer was her having put material power in its place and not given it first place. It was difficult for Americans, apprehensive of any threat to their way of life with its widely spread material advantages, to conceive that any nation could be content with comparative poverty, as India seemed to be. This was not to say that the Indian attitude to life was irreconcilable with efficiency. The era

of India's greatest spiritual and cultural achievements had been one of throbbing industrial and commercial activity.

But the Indian civilization was the only great civilization, except perhaps the Chinese, in which wealth had not been regarded as the *summum bonum*. Indian literature, sacred or secular, from 2000 B.C. to 50 years ago, showed no hero admired because of his riches. It was the man who, though perhaps without material possessions, was great in wisdom and in character that was traditionally honoured. Things of the mind and the spirit had ever been recognized in India as the most excellent things.

"The Lessons of the Political Literary Writings of the 1930's" was the subject on which Mr. Stephen Spender addressed an overflowing hall at the Indian Institute of Culture, Basavangudi, Bangalore, on November 4th, under the chairmanship of Sir Samuel Runganadhan. One of a distinguished group of young poets of that decade, which included W. H. Auden, C. Day Lewis, Christopher Isherwood, etc., Mr. Spender vividly presented their dilemma.

Depressed by prophecies of the doom of Western civilization, their social conscience stirred by the widespread unemployment produced by the system by which their families were prospering, they had found the poetry of pity for distress inadequate. Feeling the urge to write so that the conditions responsible for the unemployment could be remedied, they had found themselves faced with the problem of ends and means. The furthest any of them had gone towards accepting bad means to good ends was the line in Auden's "Spain" about "acceptance of necessary murder." His later "Refugee Blues" showed the retreat which Auden had made from this position.

Mr. Spender made a powerful plea against writers' permitting the imposition of an outside system of thinking on inside spontaneity; it was not only destructive to talent but also deprived the world of the witness of the human spirit to conditions as they actually were.

Did one believe in man for the sake of politics or politics for the sake of man? That question his group of writers had faced in the '30's; it was still a vitally important one. It was not his point that poetry should abjure politics, but that political poetry should be critical of politics and uphold the dignity and freedom of the individual. He warned that the tendency to officialize writers was not confined to avowedly totalitarian countries. Large areas were activated by mild or benevolent terror, involving the assumption that the bureaucracy was always right. He opposed all terror. The writer had to resist not only pressure from the politicians but also economic pressure to support policies of which he did not approve; he had to retain his independence of directives and his right to criticize his government, his party and the society in which he lived.

On October 8th at the London Branch of the Indian Institute of Culture Miss I. B. Horner, Secretary of the Pali Text Society, gave a talk on the Sixth Great Buddhist Council, for which an ideal centre, Rangoon, had been chosen. The Council had opened officially on Vesak Day this year, and was expected to remain in session until Vesak Day 1956, the accepted date of the 2500th anniversary of Gautama's *Parinibbana*. United by Buddhism, the Sangha, the Government of Burma—particularly remarkable for its earnestness—and the laity, chiefly from Burma and Ceylon, had co-operated in a spirit of devotion and dedication to build the Cave and provide for the Council, which, however, could be held only by the Sangha.

The object of all such Councils was to chant or record as nearly as possible what the participants took to be the Buddha-word, which at first had not been written down. Further, there was in fact a long interlude between the Fourth Council, which took place 454 years after the *Parinibbana*, in the Aloka Cave in Ceylon, and the next one, held at Mandalay in 1871, when the whole of the Pali canon was engraved on 729 marble slabs. These it had since become apparent, contained many errors and additions and there were also omissions. This was inevitable, considering the long passage of time, the methods of transmission and the fact that Pali had not its own script.

The object of the present Council was to purify the Pali canon, thus to secure a text acceptable to the whole Theravada world, by consulting, comparing and checking the five versions of the Tipitika: four from the leading Theravada countries—Burma, Thailand, Ceylon and Cambodia—and in addition the "London text." No arbitrary decisions, however, would be taken in favour of one or another version. Differences would be clearly shown in footnotes and in appendices to each book to facilitate reference. While a measure of agreement had been reached on disputed points, it might be wondered whether all the findings would pass the tests of modern scholarship.

The newly established texts were to be translated into Burmese, a difficult task; Burmese, unlike Pali, was not a rich language. Translations might also be made into Hindi and English. The printing of the texts was being carried out on a fine press, the gift of the Committee for Free Asia. Proof-reading had to be done with tremendous care, and this was not without reason. Often in the past scriptures had been printed so carelessly that now the Burmese Government had had a bill passed laying down legal sanctions against such practices.

World peace was the result which the organizers of the *Chattha Sangayana* had in view. To this end they had to begin in Asia and to use their influence through Buddhism, the traditional religion of South-East Asia. Defenceless against the great power blocs, South-East Asia's only hope lay in unity, a unity coming from a revival of Buddhism. This would make for a way of life that perhaps would enable these countries to resist outside influences, as a result of putting to good use the store of patience, common sense and good-will built up amongst the people during the last 2,500 years. For this purpose Burma was an excellent rallying-point. Moreover, while a forward-looking new nation, Burma had been Theravada Buddhist for centuries.

But if the future of South-East Asia depended on the outcome of this ideal struggle, so too it had, through Buddhism, a contribution to make to higher standards of morality and to the set purpose and determination which this demanded for the whole world.

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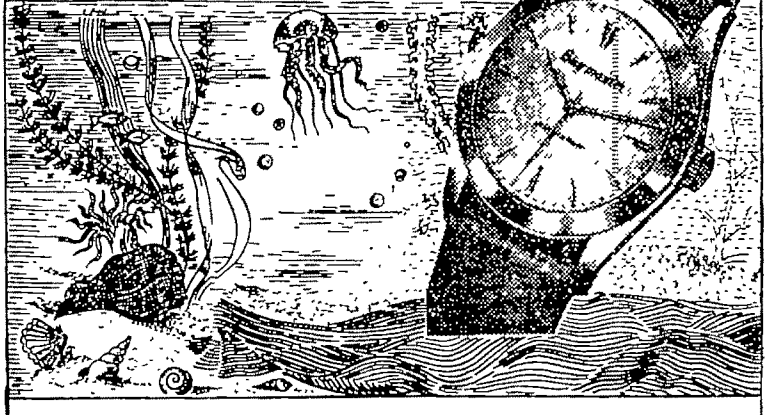
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