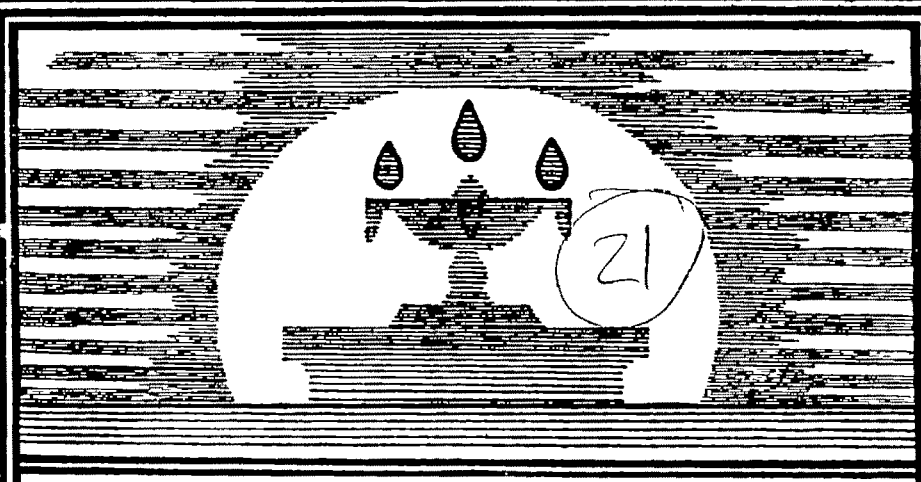
C.U.L - HCH 71.-21-5.1571C



The ARYAN PATH

Vol. XXVI JANUARY 1955 No. 1

CONTENTS

"THUS HAVE I HEARD"—OUR SILVER JUBILEE—*By Shravaka* 1
MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"—
I.—"LIKE A LAMP IN A WINDLESS PLACE"—*By Hugh I'A. Fausset* .. 3
II.—"A FLAG OF THE SPIRIT"—*By D. L. Murray* 4
III—"A VALUABLE LINK BETWEEN EAST AND WEST"—*By R. L. Megroz* 5
THE PROSPECTUS 6
WARNINGS AND HOPES 8
LOGIC AND NYAYA—*By Karl H. Potter* 9
ARABIC STORIES—*By E.M.H.* 15
THE FUNDAMENTALS OF JAINISM—*By Prithvi Raj Jain* 16
THE THING THAT HAPPENED TO ME—A FANTASTIC TALE—*By Claude Houghton* 21
A GOOD EXAMPLE 27
PHILANTHROPY AND FACTS—*By Eleanor M. Hough* 28
COLD WAR 33
NEW BOOKS AND OLD—
REVIEWS—*By K. R. Srinivasa Iyengar, J. C. Hunt, Kenneth Walker, K. Guru Dutt, Elizabeth Cross, H. G. Narahari, Clifford Bax, P. K. Gode, L Marr, M. A. Venkata Rao, Hilla C. Vakeel* 34
THE INDIAN INSTITUTE OF CULTURE—LONDON BRANCH
WHAT IS MAN?—*By D. L. Murray* 43
THE DUTY OF SCIENCE 46
ENDS AND SAYINGS 47

"ARYASANGHA," MALABAR HILL — — BOMBAY, INDIA

THE ARYAN PATH

ORGAN OF THE INDIAN INSTITUTE OF CULTURE

Editor :
SOPHIA WADIA

Associate Editor :
RAGHAVAN N. IYER, B.A. (Oxon)

ADDRESSES

Editorial Office : "ARYASANGHA"
22, Narayan Dabholkar Road
Malabar Hill
BOMBAY 6

Managerial Office : No. 1, North Public Square Road
Basavangudi
Bangalore 4

London Office : 62, Queen's Gardens
London W. 2

Indian Institute of Culture : No. 6, North Public Square Road
Basavangudi
Bangalore–4

* * * * *

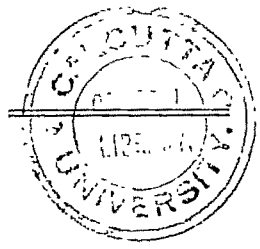
CONTRIBUTIONS—The Editor is responsible for unsigned articles only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given.

SUBSCRIPTIONS—THE ARYAN PATH is published monthly. No subscriptions are accepted for less than twelve months, but subscriptions may begin with any desired number. All orders should be accompanied by the necessary remittance to the Manager, THE ARYAN PATH, 1, North Public Square Road, Bangalore 4, or to our London Office at 62, Queen's Gardens, London W. 2

PRICES : India—Single copy As. 12 ; per annum Rs. 6
Europe—Single copy 1*s.* 6*d* ; per annum 12*s.* or equivalent.
Americas—Single copy 35 cents ; per annum $3.00
All post free

Back numbers are available on special application

THE ARYAN PATH



105
.0615
Vol XXVI 1955

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*

VOLUME XXVI
January-December 1955

THE ARYAN PATH OFFICE
"Aryasangha," Malabar Hill
BOMBAY 6

INDEX

General Index

*About the Gypsies—*By Andrée and Adalrik Högman-Karpelès* 131

*Æsthetic and Artistic Experience—*By Hugh PA. Fausset* 315

*Appreciation of Indian Art, The—*By O.* 368

Approach of Jainism to Ethics and Haribhadra's Contribution to It, The—*By Indukula H. Jhaveri* 167

Attitudes in Africa—*By Reginald Reynolds* 196

*Attitudes to the Bible—*By Marcus Ward* 270

Background of Indian Science, The—*By C. R. F. Murti* .. 115

Beauty *vs.* Utility?—*By Lila Ray* 104

Beyond the "I" (Poem)—*By Hesper Le Gallienne Hutchinson* 461

Buddha in Our Age, A—*By S. K. Ramachandra Rao* .. 498

Can Literature Provide a Religion of Life?—*By Stella Gibbons* 436

*Communism and India—*By Eleanor M. Hough* 225

Culture in Crisis:

I.—An Indian Point of View —*By S. Halder* .. 348

II.—A European Point of View—*By Jonathan Boswell* 353

Dowsing and Radiesthesia—*By T. Bedford Franklin* .. 446

Dreams of Rade the Master-Builder, The (Poem)—*By Mira Aleckovic* 66

Economics of Bhoodan, The —*By Gyan Chand* 291

Fisherman Koboyana, The—*By George Godwin* 99

Flame of the Forest, The—*Adapted by Sudhin. N. Ghose from the Hindi of Senapati* 250

Forgiveness (Poem)—*By E.* 535

Four Songs of Radha—*By Sudhin. N. Ghose* 493

Function and Value of the Beautiful, The—*By Kamala S. Dongerkery* 553

Fundamentals of Jainism, The —*By Prithvi Raj Jain*—I. 16

II. 70

*Review-articles. The books upon which they are based are listed in the usual alphabetical order in the Index of Book Reviews

Goodness in Man and the Presence of God, The—*By S. Vahiduddin* 152

*Heavy Tome," "A—*By Sudhin. N. Ghose* 462
Holy River, The (Poem)—*By Lila Ray* 310
Horace Plunkett Built the Road—*By R. M. Fox* .. 256

"I Ask Not..." (Quotation) —*By Zeb-un-Nissa* 445
I May Not Love or Be Loved —*By J. M. Ganguli* .. 364
Ibsen and Yeats: Pioneers of National Drama—*By R. M. Fox* 154
Idea of Man, The—*By Peter de Morny* 556
Impact of Theosophy on the Poetry of W. B. Yeats, The —*By K. Bhaskara Rao* .. 545
In the Hush of the Himalayas —*By Gurdial Mallik* .. 411
Indian Conception of Soul, The—*By B. C. Law* .. 201
Indian Institute of Culture, The—16, 43, 47, 48, 63, 70, 144, 167, 186, 215, 233, 237, 239, 251, 282, 285, 333, 376, 391, 425, 429, 432, 441, 456, 472, 479, 480, 520, 527
Influence of Imagination on Action, The—*By Claude Houghton* 186
Influence of Literature in National Life, The—*By R. L. Mégroz* 306
Isopanishad: A Free Rendering —*By C. Rajagopalachari* .. 243

Jainism and the Way to Spiritual Realization—*By Indra Chandra Shastri*—I. .. 215
II. .. 251

Kalidasa and the Fine Arts— *By S. Ramachandra Rao* .. 233

*"Leaves of Grass": A Centenary Tribute—*By Hugh I'A. Fausset* 223
Lesson of Saint-Martin, The —*By Robert Amadou* .. 56
Letter From London, A—*By Sunder Kabadi* 140, 280, 422, 572
Literature and Social Reality —*By Bhabani Bhattacharya* 392
Literature of Yugoslavia, The —*By Cedomir Minderovic* .. 63
Logic and Nyāya—*By Karl H. Potter* 9
Love for Love (Poem)—*By Slavko Janevski* 67

Materialistic Conception of Economics, The—*By L. Delgado* 297
Matter Over Mind—*By Elizabeth Cross* 495
Medical Aspect of Ganesh Worship, The—*By G. Sumati Taranath* 159
Meditation in Buddhism—*By S. K. Ramachandra Rao* .. 209
Moral Principles and Modern Science—*By R. F. Rattray* 387

Mystery Plays and Their Connection with Carols—*By Irene Gass* 531

Nature Goes on Strike—*By Roy Bridger* 397
New Materialism, The—*By Clare Cameron* 259
Nuclear Fission and the Natural Order—*By Roy Bridger* .. 147

Olive Schreiner: A Triumph and a Tragedy—*By Dorothy Hewlett* 359
On Looking Back—*By B. Natesan* 562
On the Concord of Religions—*By S. N. Goyal* 344
Oriental Carpets as a Twentieth-Century Symbol—*By Herbert Howarth* 405

Parapsychology and Psychical Research and Modern Science—*By A. M. Low* .. 245
Philanthropy and Facts—*By Eleanor M. Hough* 28
Possible Links Between Indian and African Cultures—*By N. Court*—I. 162
II. 212
Prospectus, The 6

Recollections on the Uprising (Poem)—*By Desanka Maksimovic* 68
Remarkable Dowser, A (Quotation)—*By D. J. West* .. 450

Sayings—*By Avor* 404
Science and the Future of Civilization—*By S. L. Bhatia* .. 472
*Science in Ancient China—*By Lionel Giles* 81
Self, The (*Sutta-Nipata*, IV. 400) 208
Self-Knowledge—*By "Dadu"*.. 311
Shakespearean Plays in Indian Languages—*By C. R. Shah*—
I. 483
II. 541
Silver Jubilee Reprints:
I.—Concerning the Title "THE ARYAN PATH"—*By A. V. Williams Jackson* 76
II.—The Inner Life of Socialism—*By G. D. H. Cole* 124
III.—The Path—*By G. T. Shastri* 173
Slavery in the World Today—*By C. W. W. Greenidge* .. 282
Some Reflections on Coincidence—*By Kenneth T. Dutfield* 451
Spanish Mystics: Two Spanish Mystics and Their Methods of Describing Mystical Experience—*By R. D. F. Pring-Mill*—I. 489
II. 536
Spirit of Vienna, The—*By R. M. Fox* 442
Substance and Symbol in Poetry—*By A. Closs*—
I. 376
II. 425

Tagore on Death: Two Poems *Trs. by Maitraye Devi*—
A Note on the Two Poems .. 111

Whither?—Translated from *Kadi O Komal* 112
Where?—Translated from *Janmadin* 113
Theosophy—The Grand Reconciler—*By D. L. Murray* 51
Theosophy—The Grand Reconciler: Some Further Thoughts—*By D. L. Murray* 339
These Are My Children Also (Poem)—*By Hesper Le Gallienne Hutchinson* .. 269
Thing That Happened to Me, The: A Fantastic Tale—*By Claude Houghton* .. 21
*Thoughts on "The Dhammapada," More—*By Hugh I'A. Fausset* 501
Three Indian Metaphors—*By Durgdas B. Advani* .. 401
"Thus Have I Heard"—*By Shravaka*:
Our Silver Jubilee .. 1
The Coming Revolution .. 49
The Gem of Gems .. 97
The Spring of the Soul .. 145
Serenity and Salvation .. 193
Albert Einstein 241
Discipline and Self-Discipline 289
God is Law 337
God and Mind 385
Right Livelihood .. 433
The Festival of Lights .. 481
The Festival of Christmas 529

Vimanas and Flying Saucers?—*By K. S. Ramaswami Sastri* 302

Wealth of Seneca, The: Theory *vs.* Practice—*By Harry E. Wedeck* 107
Welfare of the Child in the Home, The—*By Lalita Subbaratnam* 520
What Is Man?—*By D. L. Murray* 43
*Whitehead as a Conversationalist—*By Hugh I'A. Fausset* 82
Wholeness in Outlook and Response—*By Phyllis Taunton Wood* 457

Index of Messages Received for the Silver Jubilee of THE ARYAN PATH

Achievement Through All These Long Years, An—*By A. R. Wadia* 171

Bond Between British and Indian Writers, A—*By John Stewart Collis* 265
Broad-minded Acceptance—*By Margaret Smith* .. 80
Difficult and Mysterious Journal—*By Elizabeth Cross* .. 222
Dispelling Stagnation and Purifying Thought—*By R. M. Fox* 264

Fine and Fearless Periodical—*By Lionel Giles* .. 121

Fine Interpreter Between West and East, A—*By Clifford Bax* 79
Fine Service for the Future of Humanity—*By John S. Hoyland* 263
Flag of the Spirit, A—*By D. L. Murray* 4
For Better Understanding Between East and West—*By L. A. G. Strong* .. 262
Forum for Thinkers the World Over, A—*By A. J. Arberry* 262

Great Achievement, A—*By John Middleton Murry* .. 121
Great Wealth of Learning and Insight—*By D. V. Gundappa* 172

I Only Wish THE ARYAN PATH Came Out Every Week—*By Arthur Waley* .. 262

Jewel in the Literature of the East and the West, A—*By L. Delgado* 266

Letter from Chile, A—*By Juan Marin* 301
Like a Lamp in a Windless Place—*By Hugh I'A. Fausset* 3

Makes Quietness Quieter and Inside Self-Retirement Deeper—*By J. M. Ganguli* .. 264
Message from Banares, A—*By Bhagavan Das* 343

Opening Blinded Eyes—*By Stella Gibbons* 263
Our Thanks, Our Faith and Our Hope 268

Proud Head of Maturity and Wisdom—*By Ivor B. Hart* .. 79

Quest for Truth and the Advancement of Goodwill, The—*By George Godwin* .. 263
Quiet and Compelling Message—*By P. Nagaraja Rao* .. 222

Really Worthy of Its Name—*By N. B. Parulekar* .. 221

Service Which the World So Sorely Needs—*By D. S. Sarma* 122
Steady Witness to the Light and Those Who Are Its Heart, A—*By Sri Krishna Prem* 122

True Pathfinder, A—*By W. Stede* 79

Unique Periodical, Another Ark, A—*By Claude Houghton* .. 221

Validity of the Aryan Way, The—*By C. Rajagopalachari* 80
Valuable Link Between East and West, A—*By R. L. Mégroz* 5
Very Useful Service of Scholarship—*By Bimala Churn Law* 121

Way of Life, A—*By G. D. H. Cole* 123

Index of Book Reviews

Abhogah-Kalpataru-Vyakhya—*By Laxminrsimha; ed. by Polagam Sri Rama Sastri and S. Subrahmanya Sastri* 469
Active Mind, The: Adventures in Awareness—*By A. R. Orage* 318
Adventure in Analysis—*By Edmund Wood Gagnier* .. 270
Adventures in Tranquillity: An Introductory Essay and an Anthology—*By A. and E. Matson* 36
Annie Besant—*By Sri Prakasa* 375
Aristotle's Critique of Platonism—*By K. V. Gajendragadkar* 88
Art of Asia—*By Helen Rubissow* 231
Art of India Through the Ages, The—*By Stella Kramrisch* 368
Aurobindo, Sri: Addresses on his Life and Teachings—*By A. B. Purani* 519
Authentic New Testament, The: Edited and Translated from the Greek for the General Reader—*By Hugh J. Schonfield* 568

Bankim Chandra Chatterjee —*By Sri Aurobindo* .. 136
Baruch Spinoza and Western Democracy: An Interpretation of His Philosophical, Religious and Political Thought—*By Joseph Dunner* 329
Belief and Unbelief Since 1850—*By H. G. Wood* .. 568
Benjamin Franklin: The First Mr. American—*By Roger Burlingame* 375
Best Years of Their Lives, The —*By Peter de Morny* .. 566
Beware of Africans: A Pilgrimage from Cairo to the Cape —*By Reginald Reynolds* .. 514
Beyond Our Limitations—*By Tracy Hollingsworth Lay* .. 329
Bhagavad Gita Explained, The —*By Ernest Wood* .. 136
Bhagavadgita, The: An English Translation and Commentary—*By W. Douglas P. Hill* 136
Book of Mirdad, The: A Lighthouse and a Haven—*By Mikhail Naimy* 505

Call of the Vedas, The—*By Abinash Chandra Bose* .. 275
Chinese Buddhist Verse—*Trs. by Richard Robinson* .. 92
Chinese Thought from Confucius to Mao Tsê-tung—*By H. G. Creel* 39
Clock Ticks, The—*By Claude Houghton* 179
Communist Party of India, The: A Short History—*By M. R. Masani* 225
Concise Survey of American Literature, A—*By Alan Wykes* 507

Conference of the Birds, The: Mantiq ut-Tair: A Philosophical Religious Poem in Prose—*By Farid ud-Din Attar; rendered into English from the French translation of Garcin de Tassy by S. C. Nott* 372
Constitution of the Arab Empire—*By S. A. Q. Husaini* .. 279
Contemplative Activity, The: Eight Lectures on Æsthetics —*By Pepita Haezrahi* .. 315
Critical Study of the Bhagavadgita, A—*By Umesh Mishra* 136
Culture and Human Fertility —*By Frank Lorimer and Others* 466

Daily Life of the Christian, The—*By John Murray* .. 323
Dangerous Ghosts—*By Elliot O'Donnell* 86
Dawn Eternal, The: The Secret of India's Evolution —*By Sisirkumar Mitra* .. 230
Decline of Wisdom, The—*By Gabriel Marcel; trs. by Manya Harari* 325
Dhammapada, The: With Explanatory Notes and a Short Essay on Buddha's Thought 501
Dialogues of Alfred North Whitehead—*As recorded by Lucien Price* 82
Dialogues of Jesus, The: An Arrangement of St. John's Gospel—*By Claude Chavasse* 513
Dignity of the Human Person, The—*By Edward P. Cronan* 567
Doctor's Faith Holds Fast, A —*By Christopher Woodward* 515

Education for World Understanding: A Handbook of Suggestions for Teachers—*By R. P. Masani* .. 229
End of Time, The: A Meditation on the Philosophy of History—*By Josef Pieper; trs. by Michael Bullock* .. 37
Essays and Aphorisms—*By A. R. Orage* 318
Expansion of Awareness, The: One Man's Search for Meaning in Living—*By Arthur W. Osborn* 516

Faiths Men Live By, The—*By Charles Francis Potter* .. 468
First Principles of Human Law —*By Marluyn* 328
Flight of Swans, A: Poems from Balaka—*By Rabindranath Tagore; trs. from the Bengali by Aurobindo Bose* 371
Flight of the Skylark: The Development of Shelley's Reputation—*By Sylva Norman* 371
Fortitude and Temperance—*By Josef Pieper; trs. by Daniel F. Coogan* 374
From the World of the Cabbalah: The Philosophy of Rabbi Judah Loew of Prague —*By Ben Zion Bokser* .. 227

Fundamental Unity of India, The—*By Radha Kumud Mookerji* 275
Future of English in India, The—*By A. R. Wadia* .. 316

Game of Chess, A: A Study in Atheism—*By Richard Scott* 326
Gautama Buddha—*By T. L. Vaswani* 420
Genius of Chinese Art, The —*By Maurice Collis* .. 138
Glimpses of Iqbal's Mind and Thought—*By H. H. Bilgrami* 42
God and Man in the Old Testament—*By Leon Roth* .. 322
God and Space-Time: Deity in the Philosophy of Samuel Alexander—*By Alfred P. Stiernotte* 139
Golden String, The—*By Bede Griffiths* 324
Great Prayer, The: Concerning the Canon of the Mass—*By Hugh Ross Williamson* .. 324

Hariharadvaitabhusanam: With Karika—*By Bodhendra Saraswati* 278
Heinrich Heine: An Interpretation—*By Barker Fairley* 319
Historical Geography of Ancient India—*By B. C. Law* 415
History of India, A—*By J. C. Powell-Price* 462
How to Land the Job You Want —*By Jules Z. Willing* .. 90
How to Make and Break Habits—*By James L. Mursell* 421
Hungry People and Empty Lands: An Essay on Population Problems and International Tensions—*By S. Chandrasekhar* 465

Indian Words in English: A Study in Indo-British Cultural and Linguistic Relations—*By G. Subba Rao* .. 179
Integral Yoga of Sri Aurobindo, The. Pt. II—*By Rishabhchand* 519
Intellectual Primer, An—*By Jay C. Knode* 421
Interrelations of Cultures: Their Contribution to International Understanding (Unesco, Paris) 34
Introduction to Philosophy— *By Max Rosenberg* .. 470
Intrusions?—*By J. W. Dunne* 471

Jesus Christ—Teacher and Lord. Vol. I—*By Anjilvel V. Matthew* 374
Jinnah: Creator of Pakistan— *By Hector Bolitho* .. 177
Journey Through Toyland, A —*By Kamala S. Dongerkery* 134
Jubilee Miscellany, A—*By K. R. Srinivasa Iyengar* .. 133
Juliana of Norwich: An Appreciation and an Anthology —*By P. Franklin Chambers* 569

Kathamuktavali—*By Kshama Row* 510
Kierkegaard—*Selected and Introduced by W. H. Auden* 420

Krtyakalpataru of Bhatta Laksmidhara. Vol. VI: Vratakanda—*Ed. by K. V. Rangaswami Aiyangar* .. 223

Leaves of Grass—*By Walt Whitman* 223
Literature and Science—*By B. Ifor Evans* 35
Lives of Destiny—*By Donald Culross Peattie* 42
Living Biographies of Great Philosophers—*By Henry and Dana Lee Thomas* .. 84
Living the Infinite Way—*By Joel S. Goldsmith* . .. 138
Love in the Poems and Plays of Kalidasa—*By V. Raghavan* 509

Madanamahārṇava—*By Sri Visvesvara Bhatta; ed. by Pandit Embar Krishnamacharya and M. R. Nambiyar* 40
Magical Mission—*By George Sandwith* 41
Mahavira-vani (the Sayings of Mahavira)—*Ed. by Keecharadas Doshi* 321
Man Alive: An Anthology—*Compiled by John and Joan Kendall* 373
Man and his Tragic Life: Based on Dostoevsky—*By Laszlo Vatai; trs. by Laszlo Kecskemethy* 508
Men Seeking God—*By Christopher Mayhew* 468
Meaning of the Creative Act, The—*By Nicolas Berdyaev: trs. by Donald A. Lowrie* .. 467
Middle Class Vote, The—*By John Bonham* 278
Mind and the Eye, The: A Study of the Biologist's Standpoint—*By Agnes Arber* 228
Modern Experiments in Telepathy—*By S. G. Soal and F. Bateman* 327
Moulding Forces—*By Sam Shankman* 464
Moving Waters, The—*By John Stewart Collis* .. 510
Mutual Flame, The: On Shakespeare's Sonnets and The Phœnix and the Turtle—*By G. Wilson Knight* .. 317

Nala—Damayantī Rāsa of Mahiraja—*Ed. by Bhogilal Sandesara* 91
Nature of Philosophy, The—*By Daya Krishna* 512
Nāṭyaśāstra, with the Commentary of Abhinavagupta. Vol. III—*Ed. by M. Ramakrishna Kavi* 41
Nectar in a Sieve—*By Kamala Markandaya* 137
Neem Bakayan—*By Ramesh Bedi* 276
New World of the Mind—*By J. B. Rhine* 85
New World Writing: Sixth Mentor Selection 273
Nihilism of John Dewey, The —*By Paul K. Crosser* .. 419
Nine Songs, The: A Study of Shamanism in Ancient China —*By Arthur Waley* .. 320
Not by Bread Alone: A Study of America's Expanding Economy—*By Wilfred Wellock* 568

On Art: Addresses and Writings—*By A. B. Purani* .. 519
Outlines of Jaina Philosophy —*By Mohan Lal Mehta* .. 277

Pain and Other Problems: A Criticism of Modern Philosophers—*By J. C. Wordsworth* 88
Pāṇinisūtravyākhyā. Vol. I—*By Manalur Viraraghavacarya; ed. by T. Chandrasekharan* 38
Pāṇinisūtravyākhyā. Vol. II—*By Manalur Viraraghavacarya; ed. by T. Chandrasekharan* 511
Pen in Exile, The: An Anthology of Exiled Writers—*Ed. by Paul Tabori* 370
Perceptualistic Theory of Knowledge—*By Peter Fireman* 86
Permanent Revolution in Science, The—*By Richard K. Schanck* 466
Persian Proverbs—*By L. P. Elwell-Sutton* 180
Personal Jesus, A—*By Upton Sinclair* 323
Philosophical Study of the Human Mind, A—*By Joseph Barrell* 89
Physical and Psychical Research: An Analysis of Belief—*By C. C. L. Gregory and Anita Kohsen* 135
Poems from Iqbal—*Trs. by V. G. Kiernan* 464
Poems on Sri Aurobindo and on the Mother—*By K. D. Sethna and Others* 135
Politics and Science—*By William Esslinger* 518
Prime Minister, The (A Historical and Constitutional Study)—*By V. Venkata Rao* 277
Primitive India. Expedition "Tortoise" 1950-1952, Africa —Middle East—India—*Trs. from the French of Vitold de Golish by Nadine Peppard* 85
Psychic Message of the Scriptures, The—*By T. Rowland Powel* 326
Puranic Anthology, The (*Purana-Kavya-Stotra-Sudha*)—*By A. P. Karmarkar* 415
Purusarthasudhanidhi—*By Sayanacarya; ed. by T. Chandrasekharan* 511
Pygmies and Dream Giants—*By Kilton Stewart* 230

Rain in My Heart: Forty Poems—*By Adi K. Sett* .. 178
Reality at Dawn—*By Ram Chandra* 276
Religion of an Indian Tribe, The—*By Verrier Elwin* .. 517
Religious Trusts: Their Development, Scope and Meaning —*By C. E. Crowther* .. 504
Road to Mecca, The—*By Muhammad Asad* 231
Root of the Matter, The: A Study in the Connections between Religion, Psychology and Education—*By Margaret E. Isherwood* .. 37

Saint on the March The Story of Vinoba—*By Hallam Tennyson* 513
Sangitaratnakara of Sarngadeva. With Kalanidhi of Kallinatha and Sudhakara of Simhabhupala. Vol. IV: Adhyaya 7—*Ed. by S. Subrahmanya Sastri* .. 176
Sankaravijaya—*By Vyasacala; ed. by T. Chandrasekharan* 40
Sanskrit Language, The—*By T. Burrow* 413
Sanskrit Studies—*By M. Hiriyanna* 181
Science and Civilization in China. Vol. I: Introductory Orientations—*By Joseph Needham* 81
Science and Religion: A Changing Relationship—*By C. A. Coulson* 326
Serious Call to a Devout and Holy Life, A—*By William Law* 570
Shabda ane Artha—*By B. J. Sandesara* 416
Shadow of a Sorcerer, The—*By Stella Gibbons* .. 507
Shashvata Dharma in Srimad Bhagavad Gita—*By Magdal Ramachandra* 571
Simone Weil—*By E. W. F. Tomlin* 272
Smoking and its Effects—*By Sidney Russ* 515
Spiritual Perspectives and Human Facts—*By Frithjof Schuon; trs. by Macleod Matheson* 182
Story of Quakerism, The: 1652-1952—*By Elfrida Vipont* 183
Studies in Indian Literary History. Vols. I and II.—*By P. K. Gode* 274
Studies in Literature and Belief —*By Martin Jarret-Kerr,* "C.R." 87
Studies in Zen—*By Daisetz Teitaro Suzuki* 321
Sufi Path of Love, The: An Anthology of Sufism—*Compiled by Margaret Smith* .. 414
Sun in Our House, The—*By Marjorie Wilkinson* .. 182
Symbols of Religious Faith, The—*By Ben Kimpel* .. 90

Taoist Notebook, A—*By Edward Herbert* 566
Theory of Celestial Influence, The: Man, the Universe, and Cosmic Mystery—*By Rodney Collin* 35
This World of Ours—*By Abram Glaser* 570
Treasures of the Great National Galleries: An Introduction to the Paintings in the Famous Museums of the Western World—*By Hans Tietze* 506
Treasury of Philosophy—*By Dagobert Runes* 418
Tribal Myths of Orissa: Specimens of the Oral Literature of Middle India—*By Verrier Elwin* 92
Tsiganes, Les—*By Jules Bloch* 131

Understanding Jesus Christ—*By McEwan Lawson* .. 469
United Nations and How It Works, The—*By David Cushman Coyle* 517
Upanishads, The—*Trs. by Swami Nikhilananda* .. 138

Vedodyan ke Chune Hue Phul (Selected Flowers from the Garden of the Vedas)—*By Priyavrata Vedavachaspati* 137
Village, The—*By Mulk Raj Anand* 276
Vinoba and His Mission—*By Suresh Ramabkai* 87
Vision of India, A (A Year of Daily Adoration)—*By K. S. Ramaswami Sastri* .. 232

Walt Whitman Abroad—*Ed. by Gay Wilson Allen* .. 464
Way of Life, The—*By Lao Tzu; trs. by R. B. Blakney* 373
What is Creative Thinking?—*By Catharine Patrick* .. 518
William Blake, 1757-1827: A Man Without a Mask—*By J. Bronowski* 319
Witness of a Weaver-Singer (St. Kabir), The—*By T. L. Vaswani* 317
Wonder That Was India, The: A Survey of the Culture of the Indian Sub-Continent before the Coming of the Muslims—*By A. L. Basham* 417

Yoga of Sri Aurobindo, The. Pt. VII—*By Nolini Kanta Gupta* 519

Index of Correspondence

"Fundamentals of Jainism, The":
I.—*By B. C. Law* .. 184
II.—*By Prithvi Raj Jain* .. 184

"Moral Principles and Modern Science"—*By Durgdas B. Advani* 571

"Parapsychology and Psychical Research and Modern Science"—*By J. O. Mackenzie* 330

"Religious Trends in Modern China"—*By Wing-tsit Chan* 332

Index of Notes

Arabic Stories—*By E.M.H.* 15

Bacterial War on Children .. 358

Cold War 33
Currency and Banking .. 347

Duty of Silence, The—*By R.S.* 46

Ethics in Indian Philosophy—

By D. Gurumurti 552
Experience of Beauty The—*By R.P.S.* 106
Fine Programme, A . .. 62
Genius 561
Germ Theory, The . .. 93
Good Example, A . .. 27
Joyce Cary and Elizabeth Bowen 456
Music: High and Low—*By E.M.H.* 435
National Morality 363
On Elements and Atoms .. 110
On Fables 492
Poets and Poetry 75
Prejudices—*By R.P.S.* .. 114
Radhakrishnan, on Students .. 524
Synthesizing Ideas—*By R.P.S.* 175
Technology and the Humanities—*By E.M.H.* 424
Test of the Civilized Man, The 142
Too Much—Too Little .. 391
Universality of the *Ramayana*, The 78
Useful Record, A 130
Vinoba Bhave Speaks .. 544
Warnings and Hopes .. 8
World Animal Day 488
World Brotherhood—*By J.O.M.* 441

Index of "Ends and Sayings" Paragraphs

"Acceptance of Science"—Dr. Alan Waterman on .. 191
Architectural and Sculptural Monuments of India—By Madhuri Desai 96
ARYAN PATH's Silver Jubilee, THE 47
"Asoka's Welfare State"—Professor Indra on .. 192
Basic Education 143
Book Trust—Shri Jawaharlal Nehru on 527
Business men and public welfare—Mr. Norman Cousins on 191
Cattle in India—Shri Ajit Prasad Jain on 334
Civil Rights, Internal Security and 526
Classical studies in schools and universities—*Universities Quarterly* on 237
Conference on Asian Affairs' survey of American interest in Asia 430
Conflicting beliefs of modern man 285
Cruelty to animals 576
Culture, dynamic elements of 528
Current trends in Malayalam poetry—Mahakavi G. Sankara Kurup on 480
Dr. L. S. Dorasami's passing away 285

Eastern and Western Philosophy today—Professor H. H. Price on 431
Education for life 238
"Ends and Sayings" title explained 46
Essential Unity of all Religions, The—By Dr. Bhagavan Das 333
Essential unity of human thought 286
"Evolution and Significance of the Hindu Temple"—M. G. Monod-Herzen on 480

Freedom from sectarianism and priestcraft—Dr. Radhakrishnan on 95
French Cultural Week at the Indian Institute of Culture 47

Great Scriptures Seminar at the Indian Institute of Culture 333

High æsthetic standard of behaviour—Dr. C. R. Krishnaswamy on 336

Ideological conflicts 575
Imagination needed in scientific research—Dr. J. A. Gengerelli on 190
"In Case of Misfortune"—*Manas* on 432
Indian Archæology: 1953–54 96
Indo-French cultural contacts —The Hon. Shri H. Siddaveerappa on 48
"Inquiry into Religion"—*Manas* on 384
Interest in world cultures in the U.S.A. 335
Interrelation of power and culture in Russian history 189

"Knowing the Future"—Professor Ducasse on 382

Lamentation of the Monkeys," "The—By Shri C. Rajagopalachari 429
"Laplace's Religious Views"—Mr. Roger Hahn on .. 381
Law in religion and science .. 381
Living, Standard of 575

Mind of modern youth, The 334

"Nations and Ideologies"—M. Raymond Aron on 143

Poetic Imagination—Mr. Stephen Spender on 285
Poetry Recitals at the Indian Institute of Culture 479, 480
Progress in India 575
Protection of American Indians 96
Puranic literature—Shri N. Raghunatha Aiyar and Shri V. R. Ramachandra Dikshitar on 430

Radhakrishnan on cruelty .. 576
Regimentation of literature in Russia 189
Religion and religiosity—Dr. S. Radhakrishnan on, at the Marian Congress 95

Revolution," "A Moral—Sir Mirza Ismail on 525

Sarvodaya—Dr. Rajendra Prasad on 239
Science and technology today 527
"Science and World Peace" Mr. Waldemar Kaempffert and others on 144
Shelley's "Ode to the West Wind"—Dr. I. A. Richards on 239
Social Aspects of Technical Assistance in Operation—By Morris E. Opler 94
Sri Prakasa, Shri—On Social Service 526

Thoreau's ethical concept of Government—Dr. Francis B. Dedmond on 288
"Thoughts in the Wilderness: Doers and Seers"—By Mr. J. B. Priestley 286
Tribute to Gautama Buddha by Mr. Max Eastman .. 479
True nature of freedom, the—Dr. Raynor Johnson on .. 383

U. N. Charter Revision .. 240
Unity and harmony between religions—Sir Mirza Ismail on 47

Welfare State and dangers of thought control—Shri Humayun Kabir on 94
Western standard of living: the reverse of the medal—*Harijan* on 336
World Brotherhood Movement —Yearly assembly at Brussels 429

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

Advani, Durgdas B. .. 401, 571
Aleckovic, Mira 66
Amadou, Robert 56
Arberry, A. J. 262
Avor (Quotation) 404

Bangaruswami, R. .. 230, 471
Barr, Margaret 323, 374, 469, 569, 570
Bax, Clifford 39, 79, 85, 506
Bhatia, S. L. .. . 472, 518
Bhattacharya, Bhabani .. 392
Boswell, Jonathan 353
Bridger, Roy .. 147, 397
Brittain, Vera 566

Cameron, Clare 259
Chan, Wing-tsit 332
Chand, Gyan 291
Chari, C. T. K. 327
Chhabra, B. Ch. 510
Closs, A. .. 319, 376, 425
Cole, G. D. H. 123, 124
Collis, John Stewart 182, 265
Conze, E. 320, 321
Court, N. 162, 212

Cross, Elizabeth 37, 222, 421, 468, 495

"Dadu" 311
Dandekar, R. N. 415
Das, Bhagavan 343
De Morny, Peter 556
Delgado, L. 266, 297
Dongerkery, Kamala S. .. 553
Dutfield, Kenneth T. 451
Dutt, K. Guru 36, 136, 325, 373, 420

E. 535
E.M.H. 15, 134, 232, 424, 435, 568
E.P.T. 138, 276, 375, 515, 517, 519
E.W. 515

Fausset, Hugh I'A. 3, 82, 223, 315, 371, 501, 516
Fox, R. M. 154, 256, 264, 442
Franklin, T. Bedford 446

G.M. 137
Ganguli, J. M. 264, 364
Garstin, E. J. Langford 135, 230
Gass, Irene 531
Gaur, G. D. 513
George, S. K. 324
Ghose, Sudhin. N. 250, 462, 493
Gibbons, Stella .. 263, 436
Giles, Lionel .. 81, 121, 566
Gode, P. K. 40, 41, 228, 415, 469, 511
Godwin, George .. 99, 263
Gokak, V. K. 179
Goyal, S. N. 344
Greacen, Robert .. 371, 464
Greenidge, C. W. W. 282
Gundappa, D. V. 172
Gurumurti, D. 228, 278, 329, 470, 552, 570

Haldar, S. 348
Hart, Ivor B. 79
Heimann, Betty 417
Henson, Bertram 504
Hewlett, Dorothy .. 359, 507
Högman, Andrée Karpelès .. 131
Högman, C. A. 131
Horner, I. B. 92
Hough, Eleanor M. .. 28, 225
Houghton, Claude 21, 87, 186, 221, 507, 510
Howarth, Herbert 405
Hoyland, John S. .. 263, 568
Hunt, J. C. 35, 326
Hutchinson, Hesper Le Gallienne 269, 461

Iyengar, K. R. Srinivasa 34, 37, 135, 272, 273, 370, 505

J.O.M. 323, 326, 329, 441, 464, 513
Jackson, A. V. Williams .. 76
Jain, Prithvi Raj 16, 70, 184
Janevski, Slavko 67
Jhaveri, Indukula H. 167
Jhaveri, S. K. 277, 321

Kabadi, Sunder 140, 177, 231, 280, 422, 514, 572
K.C. 571
Kothawala, Roshan .. 84, 231

Law, B. C. 121, 184, 201
Lee, E. G. 374
Low, A. M. 245

M. G. 276
Mackenzie, J. O. 330
MacKenzie, John .. 324, 373
Maitraye Devi 111
Maksimovic, Desanka .. 68
Malekin, Peter .. 319, 326

Mallik, Gurdial 411
Marin, Juan 301
Marr, L. 41
Mégroz, R. L. 5, 306
Minderovic, Cedomir 63
Motiwalla, Mumtaz .. 133, 136
Mukherjea, Charulal .. 92, 517
Murray, D. L. 4, 43, 51, 339
Murry, John Middleton .. 121
Murti, C. R. K. 115

Naidu, P. S. 567
Narahari, H. G. 38, 40, 278, 413, 511
Natesan, B. 563
Norman, Sylva 179

O. 178, 277, 368, 375, 421

Parulekar, N. B. 221
Potter, Karl H. 9
Prem, Sri Krishna 122
Pring-Mill, R. D. F. .. 489, 536
Pusalker, A. D. .. 181, 274

R.P.S. 90, 106, 114, 175, 275, 317, 420, 465, 466, 568
R.S. 46
Raghavacharyulu, D. V. K. 318, 518
Raghavan, V. 176
Rajagopalachari, C. .. 80, 243
Raju, P. T. 88
Ramaswamy, M. 279
Rao, K. Bhaskara 545
Rao, M. A. Venkata 42, 86, 87, 90, 182, 229, 275
Rao, P. Kodanda 316
Rao, P. Nagaraja 222
Rao, S. Ramachandra .. 233
Rao, S. K. Ramachandra 209, 498
Rattray, R. F. 387
Ray, Lila 104, 310, 464
Reynolds, Reginald .. 183, 196
Rumi, Jalalu'd-din (Quotation) 428

Sarma, D. S. 122
Sastri, K. S. Ramaswami .. 302
Sastri, A. Venkappa 512
Schiff, L. M. 322
Sen, Dilip Kumar .. 137, 276
Shah, C. R. 483, 541
Shastri, G. T. 173
Shastri, Indra Chandra 215, 251
Shravaka 1, 49, 97, 145, 193, 241, 289, 337, 385, 433, 481, 529
Smith, Margaret 80
Spratt, P. 328
Stede, W. 79
Stoll, Dennis Gray .. 86, 467
Strong, L. A. G. 262
Subbaratnam, Lalita 520

Taranath, G. Sumati 159
Trivedi, V. R. 91, 416

Vahiduddin, S. 89, 139, 152, 419, 508
Vakeel, Hilla C. 42

W.E.W. 138, 468
Wadia, A. R. 171, 418
Waley, Arthur 262
Walker, Kenneth 35, 85, 88, 471
Walker, Roy 317
Ward, Marcus .. 227, 270
Wedeck, Harry E. 107
West, D. J. (Quotation) .. 450
Winter, H. J. J. 180, 372, 414, 509
Wood, Phyllis Taunton .. 457

X. 138

Zeb-un-Nissa (Quotation) .. 445

UNIVERSITY

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. XXVI JANUARY 1955 NO. 1

"THUS HAVE I HEARD"—

The future, like the PAST, is ever alive in the PRESENT.
—The Secret Doctrine, I. 105

It is but fitting that in this issue we should write about THE ARYAN PATH which has finished 25 years of its active career. In some form we should celebrate its Silver Jubilee. The present writer has been associated with the silent task which several of us started in THE ARYAN PATH on 1st January 1930; he has rejoiced in its successes and has shared in its vicissitudes; he had the heart-satisfying joy which intimate association with its first editor brought. Theodore Leslie Crombie had the instinctual second sight of his native Scotland; he offered his Oxford culture in his editorial tasks; loyalty and devotion to the cause of pure Theosophy and to its Living Masters was ever his source of inspiration. These and other qualities laid deep the foundation of THE ARYAN PATH. The light of his mind and heart shimmers through the early volumes he painstakingly produced. His death removed him on the 17th November 1938.

Sophia Wadia followed him and she has worked hard to keep alive THE ARYAN PATH tradition. Especially through the trying period of the second World War THE ARYAN PATH came out every month mainly due to her vigilance and steadfastness. The printers, the publishers, and the editorial staff laboured as one man in rallying round the Editor.

"Shravaka" considers it his good Karma to have had the opportunity of participating in a variety of ways in constructing anew the Ancient Path which stretches from the mundane mire to the kingdom of the Sages and Seers.

THE ARYAN PATH has been fortunate in both its Editor and staff at its headquarters in Bombay and at its office in London—both exceedingly small. We doubt if there is another distinguished Editor who has done with so small a staff what

Sophia Wadia has done. She has been fortunate in securing voluntary aid which has been rendered to THE ARYAN PATH in a variety of ways.

The achievements of the magazine can be judged by the contents of its 25 volumes. To what extent have we succeeded in carrying out our original programme? A considered perusal of the original Prospectus reproduced in this issue will aid the reader in his assessment of our efforts.

We plan to celebrate the Silver Jubilee unostentatiously. In this volume, in its successive numbers, will be published the messages of appreciation received from many of the contributors to our pages, most of whom are friends and admirers of the Editor. Three such messages are to be found elsewhere in this number. Also, we will reprint some of the old important contributions in each of the numbers of this volume.

Such messages and reprints will speak of the past.

But it is not wise to put our attention only on the past. What of the future? Jacob Boehme has some very wise reflections on the yesterdays and the tomorrows:—

> Now I am climbed up and mounted so very high that I dare not look back for fear a giddiness should take me; and I have now but a short length of ladder to the mark to which it is the whole desire, longing and delight of my heart to reach fully. When I go upward I have no giddiness at all; but when I look back and would return, then am I giddy and afraid to fall.

It is better not to be anxious about the future.

Living in the Eternal is not only a metaphysical experience to be had at some supreme moment. It is a continuous and continuing process: as we labour in the performance of our duties, whatever they be, from day to day, with detachment, calm, and righteousness, we fill the earth's atmosphere with light and peace and strength. For us who belong to THE ARYAN PATH family our work inspires the heart, enlightens the mind, energizes our small plain duties. Doubtless we encounter failures now and again but they remind us of our limitations, of our mortal natures. "Light and Darkness are the World's Eternal Ways." But through both "the old order changeth yielding place to new" and the world is getting nobler albeit slowly. We need not be afraid of the atom bombs, for true spiritual ideas are more powerful and they are capable of shattering the atom bomb. Ours the task to seek and to secure ideas which will make the treading of life's Highway a purposeful delight, a great adventure, a soul-satisfying experience.

SHRAVAKA

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"LIKE A LAMP IN A WINDLESS PLACE"

By Hugh I'A. Fausset

During the last twenty-five years so many periodicals have foundered and the field of print for the expression of original ideas or intelligent discussion has sadly shrunk. It is the more remarkable that The Aryan Path, a monthly magazine serving no vested interest and devoted to the dissemination of a Truth, deeper than the division of East and West, or of present and past, should have so hearteningly survived: hearteningly, because it suggests that it is meeting a real need in contemporary thought, not merely to abandon religious and philosophical orthodoxy, but to break through arbitrary barriers to that original spring of spiritual experience from which all growth in true awareness and all real transformation of being derive. It is because The Aryan Path, in the best tradition of Theosophy, has encouraged its contributors and its readers to be loyal, first and foremost, to "the Truth beyond all truths," to seek it and to recognize it under all its diverse disguises and to grow inwardly as their knowledge of it grows, that it has found so many constant and grateful supporters.

Yet without the watchful direction and enlightened faith of its Editor, Madame Wadia, the creative and re-creative ideas, which it has spread month by month through a period of world convulsion, would never have found their way into the minds of both Eastern and Western readers. Much, too, has been owed to her editorial staff, who have themselves embodied that open mind and free spirit which are the first condition of walking "the Ancient Way." As one who has been a fairly frequent contributor during these twenty-five years, I can testify to the friendly and completely unprejudiced spirit which has always prevailed. Truly Madame Blavatsky has been well served by this liberal child of her spirit, not by slavish conformity to her teachings, but by encouraging all who have read or have written in this journal to bring, so far as they could, an enlightened vision, informed by knowledge, not only to the problems of the inward life and its unfoldment, but to international, social and political problems too, and to the study and practice of the arts and crafts of civilization.

I remember well the eager satisfaction with which I read the early numbers of THE ARYAN PATH, feeling that *a new lamp* had been lit where it was most needed, to reveal the inadequacy of religious and scientific bigotry or of the personal conceit or superficial cleverness, which in journalism are so apt to prevail over real insight. The storms of war and of embattled doctrines have failed to put it out. Amid the winds of prejudice it continues to shine, quietly and steadfastly, "like a lamp in a windless place," as it has shone secretly down the ages, from remote times, handed on from one wise mind to another. May its light continue to grow, redeeming the darkness of division, dissolving the veils of ignorance, and awakening the mind to that Truth which is ever ancient, ever new.

HUGH I'A. FAUSSET

II.—"A FLAG OF THE SPIRIT"

BY D. L. MURRAY

As a contributor to THE ARYAN PATH from its first number, I send a sincere message of good-will to the magazine on its Silver Jubilee. Its record is one to be proud of. Standing for ideas that were not easily accepted by the religious and philosophical world at the time when it began its course, it has by the sanity, moderation and fairness of its attitude done much to acclimatize them in circles which were once inclined to treat them with suspicion. Through a period of turmoil, including a Great War that tore humanity asunder, and offered every material obstacle to such an enterprise as THE ARYAN PATH, it has bravely kept its colours flying, and remains today what it has always been—a flag of the Spirit. Its aim has ever been to unite, not to divide; and, resisting the temptation to serve a small coterie or sect, as so many similar institutions have done, it has always invited the co-operation of writers well known in the world outside, without demanding that they should toe the line of any rigid orthodoxy. Faced today with old difficulties in a new form—new intolerant ideologies, and fresh surges of nationalism and racial prejudice —it can find in its own past the principles to guide it in the future. All men of good will should wish it well.

D. L. MURRAY

III.—"A VALUABLE LINK BETWEEN EAST AND WEST"

By R. L. Megroz

The only periodical publications one would expect to have survived, born in the unsettled and distraught time when The Aryan Path first appeared, are of the kind that belong to the same category as wholesale groceries and detergents. In the last twenty-five years we have seen journals of some literary and educational value perish because they no longer seemed a profitable enough investment for finance, not because they lacked a sufficient number of readers to cover expenses. Most journals that intelligently purvey ideas are able to continue because they serve the purposes of some interested group. At that price, the Editor will be allowed to publish some good and disinterested work as well, even poetry and fiction, with no pretence to being propaganda. If the main propaganda purpose is unconcealed, we can be glad to receive a big half-loaf at least; but when the propaganda happens to seem to us wise and beneficent we are even more fortunate. Nothing is perfect in this imperfect world, but a high proportion of the readers of The Aryan Path who have contributed to its happy survival through the past stormy quarter-century must feel that it has given them almost the whole loaf of what is most desirable in a periodical of modest resources. Everybody could express some personal preference regarding the contents, and there would be a variety of views; but I think agreement would be general that The Aryan Path has been a valuable link between East and West. Its tolerance as well as its devotion to the pursuit of wisdom in the past twenty-five years make me want to quote Shakespeare:—

> How far that little candle throws his beams!
> So shines a good deed in a naughty world.

R. L. Megroz

THE PROSPECTUS

[It is appropriate to reprint here the original prospectus announcing the birth of THE ARYAN PATH.—ED.]

A high-class journal, non-political, and mainly devoted to the dissemination of spiritual, idealistic and humanitarian principles, is to be published monthly, beginning January 1930.

Its chief aim is to supply the long-felt need of an unsectarian organ of instruction, suggestion and inspiration for all souls, in every land, who are seeking for a philosophy of life and conduct, having failed to gain contentment and understanding in the old religions or the new creeds. The mind receives but little illumination, nor does the human heart learn to beat to the tune of lofty wisdom and compassion from social organization or political legislation. Organized effort at changing environment affects but little the inner vision of the soul; the free Briton or the republican American is as much the slave of his passions and prejudices as the Indian or the Japanese. Modern science, being young, has not yet supplied rules for the health of the Soul; confining itself almost exclusively to matter and form, it is only just beginning to be heard on the subject of soul evolution.

This journal will endeavour to show the Noble Path of the ancient sages and their modern heirs, a Way of Life which every soul is capable of treading by self-discipline—self-examination, self-control, self-energization. These practices require knowledge. Such knowledge exists in many old tomes and some new volumes; it is obscured by the dust of superstition and bigotry, and arrogance denies its very existence. The fearless search for this knowledge and the resulting conviction of its existence offers a basis for that self-discipline. This journal will embody the spirit of courageous seeking by all aspirants and put forth the fruits of their conviction, exercises and experiences.

Wisdom is universal, not the special possession of any chosen people, though the expression of it, in manner and degree, has greatly differed in different lands and ages; it is impersonal and is available to any and every dauntless seeker after Truth. This seeking is a Way —The Way: that way has been trodden by many in the past, and those who completed the journey are known as Mighty Souls—Mahatmas. Today many are seeking to be shown that old, old way, and a few among them are trying to tread it.

This Wisdom or the Way of Life was better known in the distant

vilizations of an-
ia, Persia, Arabia
re influenced by it.
housands of years ago,
as ancient. By many dif-
mes was this Path describ-
Chinese knew of the Tao,
Hidden Way; the Wisdom of
Self (Atma-Vidya), the Wisdom
hich is Divine (Brahma-Vidya)
were its names in ancient India. The Sanna Marga of the hoary southern Dravidian is the same as the Arya-hata of the northern Buddhist. The Sufi, the Neo-Platonist, the early Christian knew of the straight Path and the narrow Way. In the early centuries of the Western era this knowledge was named Theosophy, a word which has been used through the centuries, time and again, and which has become famous the world over because of the reiteration of that Knowledge by H. P. Blavatsky, the Resuscitator of the Theosophical Movement in 1875.

It is very necessary to clear the position of this journal in reference to the word Theosophy, a term deliberately used. Deploring the injury caused to its fair repute, this journal has as one of its objects the cleansing of that noble word from the contamination it has contracted during the last twenty-five years, by a dignified presentation of real Theosophic ideas. THE ARYAN PATH is not connected with any Theosophical Society. It is to be devoted to the consideration of the great ideas found in the principal literatures, philosophies and religions of the world; of all activities irrespective of political parties or shibboleths, working for human betterment; of all movements which spiritually advance the thought of the Race. This is the real Theosophy, the truths uttered by the great seers, sages, poets, writers existing in every nation from modern times extending back into the pre-historic past—not the present current misconceptions clustered around the name.

THE ARYAN PATH is the Noble Path of all times. The word Aryan is not used in its modern ethnological and anthropological sense. THE ARYAN PATH stands for all that is noble in East and West alike, from the ancient times to modern days. The name is indicative of the healthy fusion of Eastern and Western culture. It stands for the Ancient Way of spiritual development and growth in holiness, which is rooted in knowledge, and which can be walked by Brahmanas and Mlechchhas, by Muslims and Infidels, by Christians and Heathens, by Jews and Gentiles, by Zoroastrians and Durvands. It is the Great Path on which men and women of all castes and classes meet in unison, while preserving their individual qualities and abilities; it is the Path of Brotherhood, not the Brotherhood of one race or nation alone, but of Universal Brotherhood. All speak about

Brotherhood; many desire its realization; a few seek the knowledge, which, when acquired, enables them to practise and live this ideal. Those few will find in THE ARYAN PATH the practical knowledge of daily living; those many will find it full of ideas which make the realization of Brotherhood possible; but all will find in it ideals and aspirations which enrich [illegible] daily struggle wit[illegible]

THE ARYAN PATH [illegible] the Service of Huma[illegible] promoters are energize[illegible] example of the Noble On[illegible] deeds, influenced by the S[illegible] the Great Sacrifice, shine [illegible] secret pages of human annals.

WARNINGS AND HOPES

Dr. M. C. Candau, Director-General of the World Health Organisation, in a broadcast from All-India Radio (reported in *The Hindu*, 21st November, 1954), spoke with a wisdom and insight that are not always shown by learned "experts" and modern medical men. He warned that "in coming to grips with the immediate problems of physical health, it was necessary to be careful not to neglect the mind and the spirit of man." Real health, as defined in the WHO Constitution, results from and depends upon the harmonious function of all the physical and mental processes that go together to make up the whole man. As Paracelsus taught, medicine does not "consist merely in compounding pills and plasters and drugs of all kinds, but it deals with the processes of life, which must be understood before they can be guided." Dr. Candau may be interested to peruse Dr. Bernard Phillips' "Philosophy and Medicine" (Reprint No. 7 of the Indian Institute of Culture) in which he suggests that

> The doctor who would make wisdom his goal will not put his trust merely in the refinement and elaboration of technique; he will regard the diet of the mind as of no less importance than the nourishment of the body; he will show the same concern for the education of the emotions and the sensibilities as for the development of muscular control; he will speak not only of the "integrative action of the nervous system" but also of the integrating function of a set of values or of the religious experience.

Dr. Candau asked a crucial question concerning the countries now embarking on the expansion of their health services and on programmes of industrialization :—

> Would the nations of Asia, rising up to a new strength and material prosperity, be able to maintain their spiritual balance, or would they gain a greater measure of physical well-being, only to lose ground where their peace of mind is at stake?

Dr. Candau expressed the hope that

> Out of Asia may come once again new light to guide men into the paths of peace and towards an era of physical, mental and social well-being such as mankind has never known.

Will Asian physicians bear in mind both Dr. Candau's warnings and hopes?

LOGIC AND NYĀYA

[**Mr. Karl H. Potter,** M.A., of Harvard University contributed to our pages (April and May 1953) two important articles on "Comparative Philosophy" when he was a Fulbright Scholar at Andhra University, Waltair. Here he writes on a much-neglected and very vital aspect of comparative study in philosophy. He raises some pertinent issues, clarifies many misconceptions and provokes further and fuller investigation both of the logical foundations of Indian epistemology and of the differing functions and tools of Indian, Aristotelian and modern symbolic logic.—ED.]

It was with great interest that I read Dr. P. T. Raju's remarks on "American and Indian Philosophers" in THE ARYAN PATH, January 1954. There is a great deal in them which is reassuring to those of us who hopefully look forward to co-operation between thinkers with different backgrounds. The following comments on some of Dr. Raju's remarks are not intended as criticism. Rather I merely want to clarify one or two points which are not generally understood by laymen even in America and which those far from the scene cannot be expected to appreciate. It is worth while to note these points since misunderstanding about them has been responsible for a kind of bad faith between certain American philosophers and others in the Western hemisphere and it is to be hoped that relations between Indian and American philosophers can be spared such unfortunate wranglings.

My first comments have to do with the term "logic," which, like many English words, can be used to signify different things. It is no secret that American and British philosophers over the last century have been profoundly influenced by developments in "formal logic." But it is not well known what this actually means, because these developments are still so much with us that historical perspective has hitherto been lacking.

"Formal logic" first gained its importance through the efforts of various 19th-century mathematicians to formalize mathematics, *i.e.*, to show that mathematics is completely derivable from certain primitive notions, axioms or postulates together with the usual rules of inference. These efforts have been for the most part successful. The monumental work of this stage of formal logic is Russell and Whitehead's *Principia Mathematica*, published in 1910. Though there are today a number of mathematicians and some philosophers who take an interest in these matters for their own sake, we may now say that this phase of logic belongs in the main to an earlier day.

The attempt to study the philosophical foundations of symbolic logic was initiated by Frege. In his famous paper entitled "Uber Sinn und Bedeutung" he tried to come to grips with a basic problem of metaphysics and epistemology—the problem of the relation between the form of our language and the structure of the universe. This theme haunts all subsequent developments of so-called "analytic philosophy." Can we safely suppose that the subject-predicate analysis of English (or German) statements reflects an essential, substance-attribute nature of the world? What do the advances in the logic of relations suggest about the way in which things are ontologically connected? Perhaps language doesn't reflect reality in any straightforward way. Perhaps it doesn't reflect it at all. Perhaps what we need is a new, rigorous language which is more or less parallel to the structure of nature as known to science.

The trends of thought that were stimulated by Frege's work developed along a number of lines as the answers to the above questions varied. One line was that initiated by Bertrand Russell, which is nowadays sometimes called "rational reconstruction." The aim of these philosophers was and is to provide the machinery for a rigorous reformulation of ordinary ways of talking, *i.e.*, to build up a "language" which is capable both of expressing the conclusions of the exact sciences and also of providing accurate translations for all the statements we want to make in the ordinary pursuits of life. Logic enters into this programme in the following way: it is usually intended to make *Principia Mathematica* logic function as the syntax of this artificial language. This involves a careful examination of whether the use of this particular type of machinery commits us to any ontological presuppositions and, if so, what those presuppositions are. The question of the relation of logic to reality has by no means received a satisfactory answer as yet.

Within this school of analytic philosophy one may point to several other trends. Some of the activities of logical positivists such as Schlick, Ayer, Wittgenstein (in his earlier phase) and Carnap fall into this category. These philosophers hoped (and sometimes even pontificated) that a large number of traditional metaphysical problems would disappear or be resolved if the analytic programme were carried out. Wittgenstein, in *Tractatus Logico-philosophicus*, tries to show that certain philosophical problems are the result of ambiguities and other peculiarities of the English language which would resolve themselves if the logical form of such problems were made clear. Russell himself early provided a paradigm of such analyses in his theory of descriptions.

At present in America an influential group is still at work upon this type of problem. Carnap has applied himself to constructing systems for empirical science which are based on primitive terms corresponding both to phenomenal "erlebnisse' and to physical objects, and has also devoted himself to investigating the relationship between the constructed system (the "object-language") and that language we use to talk about the system (the "meta-language"). A younger philosopher, Nelson Goodman, has applied himself to some of the same sorts of problems, using primitive terms denoting phenomenal rather than physical objects. He and W. V. O. Quine have carried on a stubborn battle to show that an adequate system can be constructed with primitives denoting particular individuals only, without recourse to primitive terms denoting universals. This programme is called "constructive nominalism" and bears a close relationship to the traditional problems about general and abstract words.

All these developments were built upon a certain conception of the relation of language and logic to objects, *viz.*, that words and symbols pointed to things in a fairly straightforward manner. This conception was questioned more recently by Wittgenstein, and his influence in Britain has become widespread. The school of thought resulting from his teaching is sometimes referred to as that of "ordinary language analysis." It is the most recent major development in linguistic philosophy, representing a revolt against the "constructionism" of Russell and his followers. Wittgenstein's own philosophy is difficult to characterize, since his own work was mainly negative. Some positive contributions not necessarily due to Wittgenstein himself but arising partly from his kind of speculation are in the process of being spelled out at present by P. F. Strawson, John Austin, John Wisdom and others. The bias of these philosophers is towards the idea that proper attention to the English language as it is actually used will show us that philosophical problems are the result of linguistic misunderstanding alone.

It will be perceived that logical philosophy in the 20th century has travelled a great deal from the exercises in pure logic characteristic of the early days of Peano, Boole and *Principia*. When Dr. Raju comments on these developments that they, "particularly those made by the followers of the Viennese circle, have tended to ignore the existential aspect of logic," he does not, I hope, mean to deny that many recent logical philosophers outside of the Viennese group and even to a certain extent within that circle have occupied themselves in investigating the application of logic and language to reality. One may regard the linguistic approach to philosophical

problems as unsound, but we cannot deny that it has been and is being made. "Logicians," in this wider sense, are not preoccupied with pure form to the exclusion of the application of it in systems, though they may have been 50 or 100 years ago.

"Logic," then, in contemporary Western philosophy, has at least two meanings: (1) that discipline which works out the formal relationships of mathematics and geometry to basic sets of postulates and investigates the possible kinds of formal systems which can be consistently and rigorously constructed and (2) that discipline which is concerned to pick out from among these possible systems that one or those which hold a promise of furthering our investigations into the traditional problems of philosophy as well as into the more special but acute problems raised by recent discoveries in science. It is the latter sort of logic that concerns many contemporary American philosophers, and which, together with the interest in language that I have described, gives contemporary Western developments their distinctive character.

Dr. Raju goes on to discuss the importance of *Nyāya-Vaiśeṣika* logic in relation to contemporary Western thought. Being one of those Westerners "getting interested in Indian logic," I should like to explain briefly why I consider Indian logic important. I should say, if asked, that Indian logic is in many ways inferior to Aristotelian or Stoic logic as a formal calculus—in the first sense of "logic." But this seems to me relatively unimportant—as Dr. Raju rightly suggests, *Nyāya*, whether of the Buddhist or the *Nyāya-Vaiśeṣika* style, is not intended to be a formally impeccable system.

Rather, *Nyāya* is an attempt to formulate rules of procedure required in getting results in the world in which we live. The more such rules reflect the actual nature of reality, the better are we able to get proper results. The principles which connect the categories of the *Vaiśesika* system, for instance, if they are correct, enable us to infer other events from those we are experiencing here and now. Thus the rules of inference depend ultimately on the real connections which actually do obtain in nature. This is sometimes not understood because of the popular and misleading habit of presenting the paradigm of *parārthānumāna* or inference for others as if it were the basic formula upon which *Nyāya* builds. This was presumably done because the authors of books in English on Indian philosophy were eager to compare the Indian "syllogism" ("the hill is fiery because it is smoky," etc.) with the Aristotelian syllogism. This "syllogism" of *Nyāya*, however, is to be used in arguing with others—

its end is primarily to produce conviction in one's listeners. Obviously one must first discover the truth for oneself, and for this another procedure is advised (*svārthānumāna*), not syllogistic in form but just as much *Nyāya*. *Svārthānumāna* traces the steps necessary before one can know that a judgment is true; these steps are either perceptual or memory experiences. In other words, *Nyāya* of this variety tells us what experiences are connected with what other experiences. This is obviously no formal discipline; it is, as Dr. Raju would say, concerned with the "existential aspect" of logic. It is a logic of discovery rather than of formal demonstration.

Understanding *Nyāya* in this light, it will be seen that what the Naiyāyikas and others discussed in times past bears close analogy to what some logical philosophers discuss today in America. As a historical comparison, the success of the new methods of Gañgeṣa and Raghunātha sweeping out of Bengal in the 15th and 16th centuries may be placed alongside the success of the new methods of Frege and Russell sweeping over American and British philosophy at the turn of this century. Both represent an attempt at a more rigorous approach to the traditional problems of philosophy.

In India this rigorization was achieved by a clever manipulation of *abhāva* or negation. In the West it was achieved by clever manipulation of quantifiers. Both attempts addressed themselves to some of the same sorts of problems. For example, we find Gañgeṣa and Raghunātha using as an argument against certain older views that they are *gaurava*, meaning literally "heavy" or involving an unnecessary number of entities. As already noted, logicians such as Goodman and Quine are attempting to exorcise the ghosts of universals, believing that older realistic views are not as simple as they might be. In both cases the principle of parsimony was not new —old Naiyāyikas used *gaurava* as an argument and a mediæval scholiast was responsible for "Occam's razor." Nevertheless, there was a new attitude present in both cases that it was worth while to sacrifice brevity of statement for paucity of categories or primitives. Both *Navya-Nyāya* and logical analysis have been charged with being "scholastic" in the sense that the translations which they propose for ordinary statements seem unduly long, overburdened with technical terms and thus unnecessarily difficult to understand. They accept these limitations, however, in order to gain explicative power. The technical terms in both cases are rigidly defined, and the use of these terms is a powerful tool in making clearer the intricate system of connections

possible between a small number of categories or primitive terms.

Indian logic presents genuine alternatives to Western modes of thinking, and yet belongs to the same type of project that some Western logicians are engaged in. Even if the *Nyāya* and the other systems should prove to have grave defects, their study by Western philosophers would be worth while, for we learn from error as well as from success. But it is by no means certain, in my opinion, whether one can fairly say that recent developments in analysis have outstripped the Naiyāyikas. It is more likely that all logicians, in the *Nyāya* sense, can profit from acquaintance with each other. There is here a common goal—the mapping out of reality in as general and simple terms as possible. There may be several equally feasible methods for doing this—there may be only one. We are far from knowing yet. In our present state, we should welcome all the help we can get.

Here is one more thought that makes some of us in the West interested in Indian logic. There is an anthropological theory, not universally held but certainly not rejected, which claims that the structure of ideas of a culture is determined by the structure of the language it uses. This is a particularly arresting thought when taken together with the view that the structure of language somehow reflects the structure of nature. In the light of the disparity of structure between different languages, it is difficult to see how both these theses can be true, and both are undoubtedly extreme generalizations. Yet even the suspicion of their partial truth may serve to warn us never to assume that the world is, for example, made up of things with qualities constituting them, merely on the analogy of the subject-predicate manner of speech characteristic of the English language. By keeping in mind the philosophies and languages of other peoples we can check our work to trace any such assumptions. If the same idea turns up both in *Nyāya* and English—or even better, in some non-Indo-European language-speaking community—it is a safer bet that we are not being led to any assumptions on solely linguistic grounds.

Indian logic ought to be interesting to philosophers of the West for its own sake. It is by no means an "antiquarian study," and we would be very wrong to treat it patronizingly or as a mere curiosity. I hope I am not mistaken in thinking that Dr. Raju exaggerates the attitude of those who have little or no acquaintance with Indian thought. The truth is that Americans have not been as active in looking to India for help as the Indians have been in looking to America. But I for one believe that this attitude will change

as Americans come to realize their dependence on and intimate connections with the people of all lands. Then we may hope that the community of interest which I have pointed out between, for example, the *nyāyaśāstris* of the East and the logicians in the West will be recognized, as we discover and consider all the possible ways in which peoples can help one another.

Harvard KARL H. POTTER

ARABIC STORIES

Writing in *The Islamic Quarterly* for July 1954 Mr. Abdel-Aziz Abdel-Meguid surveys story literature in Arabic from before Islam to the middle of the 19th century. "There was never a time in their literary history," he tells us, "when the Arabic-speaking people were not interested in stories." He mentions the youth of Damascus in the Middle Ages, described in the *Arabian Nights* as "rushing and stumbling over his skirts because 'there is a virtuous old man who every day sits on his couch telling stories...and I am dashing in order to find a place near to him.'"

Popular, religious, historical and legendary literature existed in Arabia before Islam, but the *Qur'an* is said to contain the earliest large collection of recorded stories. Many foreign stories were translated into Arabic, Ibn al-Muqaffa, who produced the *Kalila wa Dimna*, being described as the earliest translator known by name. Some of the animal fables are no doubt of remote Indian origin, and India must have been the source of some of the tales in the *Arabian Nights*. There were, besides, historical and philosophical romances.

The *maqāmat* in rhymed prose, which marked the beginning of story literature, combined an elegant style and "the biting wit and humour of the popular anecdote." They maintained their popularity with the educated classes, but these were never developed into the story *genre* proper. Perhaps this was because sterility overtook the classical literary impulse.

From the 11th to the 19th century pedantry and affectation and reliance on authority held sway among the educated, although during this period popular romances and stories gained ever greater favour.

It seems topical to find one writer, Hariri, who died in 1122 A.D., defending the scoundrelly characters and wicked deeds in his *maqāmat* as having a "moral purpose." "They are for instruction, not for display." Producers of crime comics and crime films might claim as speciously the same!

E.M.H.

THE FUNDAMENTALS OF JAINISM

[We publish here the first of two instalments of this essay by **Professor Prithvi Raj Jain**, M.A., Shastri, of the S.A. Jain College, Ambala City. It was one of the essays specially prepared for discussion at the Indian Institute of Culture, Basavangudi, Bangalore, in connection with the Mahaveera Jayanti Celebration sponsored jointly by the Institute and the Jain Mission Society, Bangalore. It was considered on April 17th at a Discussion Meeting under the chairmanship of Dr H. L. Jain, Retiring Principal of Nagpur College, Nagpur.—ED.]

Speculations about man, the universe and the relation between them, and about the goal of human life have been agitating man's mind from times immemorial. This has given rise to many philosophical systems and religious doctrines, one of which systems is known as Jainism. Its followers, nowadays mostly confined to India, hold a prominent place in this country. They have a vast literature in different languages, a most ancient culture,[1] holy places scattered throughout the country and numerous historical monuments as symbols of their glorious past and evidence of their love of art and sculpture.

It is quite wrong to believe, as was held in the greater part of the 19th century, that Jainism was either a break away from the Vedic religion of the ancient Indian Aryans or merely an offshoot of Buddhism.[2] The Jains believe their system to be eternal truth, revealed for the benefit of mankind in every era by innumerable Tirthankaras[3] or Jinas (Victors). These are omniscient expounders of the nature of things, preachers of truth and organizers of the *Sangha* or Holy Order of ascetics, and teachers of the laity, both men and women.

Owing to insufficient historical data scholars may hesitate to accept the claim of Jainism to be a most ancient system of thought. But there is irrefutable literary evidence that Jainism was flourishing in India definitely in the eighth century B.C., and even during the Vedic age. According to Dr. S. Radhakrishnan,[4]

> Jainism prevailed even before Vardhamana [Mahavira] or Parshvanatha. The *Yajurveda* mentions the names of

---

[1] See J. P. JAIN: *Jainism: The Oldest Living Religion.*

[2] See HERMAN JACOBI's Introduction to *The Jaina Sutras*, Part I, in The Sacred Books of the East, Vol. XXII.

[3] A Tirthankara is defined as he "who shows the broad fording-place of virtue, the best of all, reaching which men overcome pains and sorrows."—SAMANTABHADRA; *Brihat-Svayambhu*, Stotra, 3.

[4] *Indian Philosophy*, Vol. I, p. 287

three Tirthankaras—Rishabha, Ajitanatha and Aristanemi.

Buddhist literature contains evidence that Lord Mahavira did not reveal any new truth or found a new system. The four vows (*Chaturyama Dharma*) preached by Lord Parshvanatha, the last Tirthankara before Lord Mahavira, were in vogue before Lord Buddha attained enlightenment.[5] Lord Mahavira was but one of the promulgators of Jainism; his parents were followers of Lord Parshvanatha.[6]

Jainism is distinguished from other religions and philosophies by its clear-cut theological and metaphysical doctrines. The main purpose of this article is to acquaint the educated laity with the basic principles of Jainism without going into details. The exposition will be based mostly on original, authoritative works.

Unbiased Indological research by European and Indian scholars has revealed in ancient India two distinct currents of culture, namely, the Vedic or Brahmanic and the Shramanic. They were so antagonistic in approach that some ancient scholars regarded their opposition as eternal, like that between a serpent and a mongoose or a cow and a lion.[7]

The old Shramanic culture included the doctrines accepted by the Jains, the Buddhists, the Sankhyas and the Ajivakas. The Sankhyas have entered the Vedic fold, the Ajivakas are found no more and only Jains and Buddhists may now be regarded as representatives of this culture. Prof. A. N. Upadhye describes it as

> an indigenous system of thought; call it for convenience the Magadhan religion, which was essentially pessimistic in its worldly outlook, metaphysically dualistic if not pluralistic, animistic and ultra-humane in its ethical tenets, temperamentally ascetic, undoubtedly accepting the dogma of transmigration and the Karma doctrine, owing no racial allegiance to the Vedas and Vedic rites, subscribing to the belief in individual perfection and refusing unhesitatingly to accept a creator.

Pandit Sukhlalji, one of the greatest living authorities on Indian religion and philosophy, has very lucidly summed up the basic difference between these cultures:—

> Brahmanism or the ancient Vedic movement was established on the attitude of inequality while the latter [Shramanism] was based on the attitude of equality. This basic difference is obvious in these three respects, *viz.*, concerning society, concerning the end to be achieved and concerning the outlook towards living creatures.[9]

[5] PANDIT SUKHLAL *Nirgrantha Sampradaya*, Parts I and II.
[6] *Acharanga Sutra*, II. 15. 16, and *Kalpa Sutra*.
[7] PATANJALI: *Mahabhashya on the Panini Sutras*, 2. 4. 9.
[8] A. N. UPADHYE: *Pravachana sara*, Preface, p. 12.
[9] *Jain Dharma Ka Prana*, p. 1.

Both Jainism and Buddhism deny the authority of the Vedas, reject priestcraft and the rigidity of the caste system based on birth, deify the human soul, follow the doctrine of *Ahimsa* more earnestly than others and stress ethical standards. But other tenets of theirs differ, as do also their literature and their history.

Jainism accepts the existence of the eternal, non-material soul which persists through all changes and migrates from one body to another until finally liberated. Buddhism, denying the existence of such a soul, believes in an unbroken series of states, each depending on the condition just preceding it and giving rise to the succeeding one. The Jain and Buddhist concepts of liberation are also different. The tenets of Jainism, moreover, are claimed to have been promulgated by various Jinas at different times, while the Buddhist doctrines were preached for the first time by Lord Buddha himself.

Jainism lays stress upon external and internal self-denial, while Lord Buddha was opposed to external austerities, regarding them as useless for purifying the mundane soul. While the two systems have in common words like "Jina," "Arhat," etc., used in both for deified souls, the word "*Niggantha*"[10] (*Nirgrantha* in Sanskrit and *Niganttha* in Pali) meaning "free from all fetters," internal as well as external, is used exclusively for Jain monks and deified persons.

Prof. Dalsukh Malvaniya, a well-reputed Jain scholar, holds that in the Upanishads, regarded as the fountainhead of all other Indian philosophical systems, the foundation of Jainism is not found. This fact establishes its independence and originality. The exposition of Karma, of the *gunasthanas* (stages of spiritual development), of the order and creation of the universe, of atoms, matter, the six substances, etc., found in the canon attributed to Lord Mahavira, goes to prove this system to be the result of the labour of many centuries before his time as well as different from and independent of Upanishadic thought.[11]

Jainism maintains that truth and untruth have been existing and will continue to exist side by side. Professor Kapadia has rightly said:—

> According to the Jainas their religion as propounded by their omniscient Tirthankaras is nothing but truth, and hence they are inclined to believe that there was never an age when Jainism did not exist at least in some part of the world and that there will never

[10] *Acharanga Sutra*, 109, *Bhagavati*, 9 6 383.
[11] *Agama Yuga Ka Anekanta Vada*, p. 12

come an age when it will be completely wiped off from the surface of our globe.[12]

As to specific literary evidence to justify this claim, we have referred to Lord Arishtanemi's being named in the *Yajurveda* (IX. 25). The *Adi Parva* of the *Mahabharata* refers to *kshapanaka*, which means a Jain monk. The *Bhagavata Purana* (V. 3-6) gives the life of Lord Rishabha. The word *shramana* occurs in the *Ramayana* (I. 14-22) and commentators interpret it as meaning a sky-clad Jain Monk. In the *Prabhasa Purana* Lord Nemi is referred to as a Jina who obtained salvation on Mount Raivata.

The Buddhist *Dhammapada* refers to Rishabha and Mahavira. The *Mahavagga* mentions a Jain temple of Lord Suparshva as standing in the time of Lord Buddha. The *Shatashastra* (5th century of the Christian era) mentions Lord Rishabha as the founder of Jainism.

Archæological proofs of the antiquity of Jainism are also not wanting. In the Orissa inscription of the Emperor Kharavela (160 B.C.) Rishabha is mentioned as Agrajina. The Kankali Stupas of Mathura also prove the antiquity of the system. Some scholars maintain that nude figures discovered at Mohenjo-daro are in the Yoga posture peculiarly Jaina.[13] Prof. Pran Nath of the Banaras Hindu University deciphers Seal No. 449 as "*Jinesha*" (*Jin-i-Sarah*).[14]

The foremost peculiarity of Jainism is that it claims no non-human source. Its tenets are based on the knowledge of the Victors, who have attained perfection by their own efforts in this very universe. According to Jainism it is the human soul alone which can reach the highest degree of purification. All souls are possessed of fulness and perfection. Jainism is totally against offering devotion to any being, human or divine, in the hope of gaining bliss, immortality or perfection through the mercy of that being. The full development of the soul cannot be gained through outside aid. Lord Mahavira emphatically declared, "Man, thou art thine own friend; why wishest thou for a friend beyond thyself?"[15] One has to struggle with one's own enemies, having faith in one's own strength. The true victor is expected to defeat his passions and sense cravings and not his fellow beings.

Fight with this, your own body; why should you fight with anything else?[16]

Fight with yourself. Why fight with

[12] H. R. KAPADIA: *The Jaina Religion and Literature*, Vol. I, p. 7.
[13] *The Modern Review*, August 1932, pp. 155-160.
[14] *The Indian Historical Quarterly*, Vol. VIII, Supplement, p. 18.
[15] *Acharanga Sutra*, 116.
[16] *Sutrakritanga*, 154.

external foes? He who conquers himself through himself, will obtain happiness.[17]

The noble, human character of Jainism makes it free from mystic ritual, unholy superstition and the feeling of helplessness or inferiority. That is why the late Virchand Raghavaji Gandhi,[18] the first torch-bearer of the message of Jainism to the modern West, declared in one of his speeches:—

> The philosophy of the Jainas is not essentially founded on any particular writing or external revelation but on the unfoldment of spiritual consciousness, which is the birth-right of every soul. Books, writing and scriptures may illustrate, wholly or in part, this truth, but the ultimate fact remains that no mere words can give full expression to the truths of Jainism, which must be felt and realized within.[19]

According to Jain metaphysics, this universe is without beginning or end. It has always existed and will continue to exist for ever, undergoing countless changes which are produced simply by the inherent powers of different substances, without any intervention of an eternal God or Creator.

Substance has been defined as possessing some unchanging essential characters (*gunas*) and other changing modes (*paryayas*).[20] The essential characters of a substance are found permanently in it and it is on account of them that the substance exists. Non-essential or accidental characters of a substance are always subject to succeeding changes.

The world, according to Jainism, is changing as well as unchanging. Jainism rejects both the theory of impermanence accepted by the Buddhists and the theory of absolute permanence expounded in the Vedanta system. It believes in permanence in change. From one point of view, substance is permanent and from another it is subject to change. That is why substance or reality is also defined as consisting of three elements: origination, decay and permanence.[21]

Paryayas originate and decay but the *gunas* remain permanent. Consciousness, for example, is regarded as a quality (*guna*) of the soul. There cannot be any time when the soul is absolutely devoid of consciousness. But pleasures, pains, etc., are merely various modes (*paryayas*) of the soul. They appear and disappear.

P. R. JAIN

(To be concluded)

---

[17] *Uttaradhyayana*, IX. 35.
[18] Delegate to the Parliament of Religions, Chicago World's Fair, 1893.
[19] *The Jaina Philosophy*, pp. 15-16.
[20] *Tattvarthadhigama Sutra*, 5. 38.
[21] *Ibid.*, 5. 30.

THE THING THAT HAPPENED TO ME

A FANTASTIC TALE

[**Mr. Claude Houghton** has written many unusually powerful novels and contributed to our pages several strange tales. Here he seems to excel himself in the boldness of his conception, and the nervous vigour of his portrayal, of the dark, sublunar regions of consciousness where are unmasked the thoughts and motives of "other" people, the hidden springs of human conduct, the seeds of crimes, cravings and paranoic complexes that manifest in the mundane world.—ED.]

I shan't be able to keep it up much longer. That's certain. So I'm going to write what happened to me, then give it to them—the people I work with, I mean—when the time comes. That's simpler than a verbal explanation, which might be incomprehensible.

The Thing did not happen all at once. Far from it. Intermittently, I had strange experiences, but they did not really alarm me, until they became more frequent and of greater duration. Then I did get frightened because, after all, I have to earn a living. I go to a job every day. You know how it is.

Actually, the first time it happened I didn't take much notice. Odd experiences were no novelty to me. I was very sensitive as a child. When I was 12, my father took me to a specialist, who said I had a very highly organized, and exceptionally responsive, nervous system.

Now, don't imagine I gave in without a fight. I fought this Thing with all I'd got. For a time, I thought I'd won. Then—It happened again. And then It became—*permanent*.

I'll try to explain as simply as possible, but it's not easy. Believe me, it's not easy. You'll have to collaborate...

Suppose you were walking down a mean street with dilapidated jerry-built houses and alleys on either side, and derelict men and women hanging about. And suppose, now and again, a smart car—looking like an apparition from another world—raced past.

And now suppose that—suddenly—all this vanished. Instead of the buildings you *saw the thoughts and motives of the people who'd built them*—a quivering low vibration of dirty yellow! And instead of the derelict people you *saw* their inertia, their depression, their distorted passions, their fear and the ghosts of all the things that had died in them. You saw a hideous mud-coloured vibration. That is, you saw the *psychic lives of these people*. And, when a smart car raced by, you saw an arrogant blood-red vibration—with excrescences like writhing claws.

P157/10

Then imagine that, wherever you went, you did not see men and women in the flesh, but you saw their desires, hopes, greeds, fears, plans, each represented by a vibration of appropriate frequency and colour.

Imagine that! Then imagine it becoming *permanent*. That's what happened to me.

Now, just a minute! If what I've written seems utterly grotesque, consider this: suppose you saw the world and its inhabitants as modern science says they are in reality. *Everything solid would vanish*. Everything would dwindle to vibrations, each with its unique frequency. You'd *see* the vibrations of an earthquake thousands of miles away. You'd see the vibrations coming from the stars. You'd see radio waves bouncing off the moon. You'd see nothing solid if you saw Reality as presented by the scientists.

Perhaps that all sounds too nebulous—too remote and complicated. Well, wait a minute! I'll think of something simpler, more concrete.

I've got it! Suppose, suddenly, your eyes attained X-ray penetration. You know that at some shoe shops there is an X-ray machine. You put a foot into an aperture at the bottom, look down a funnel-shaped opening at the top of the machine—and see the miraculous bones of your foot. Well, suppose your eyes attained *that* degree of penetration, so that, when you walked down a street, you did not see men and women, but saw their "fearfully and wonderfully made" skeletons walking, running, jumping on to buses, gesticulating, shaking with anger, bent double with laughter or flirting.

If you had X-ray vision, you'd see the anatomy of things, wouldn't you? You'd penetrate the mask of the flesh.

Does that idea scare you? Not nearly as frightening as what I saw—always, everywhere. I saw everything and everyone as they are *psychically* today. I saw their secret thoughts, their hidden emotions. I tell you, it is annihilating to see everyone and everything in its psychic aspect. Never more so than today. Unless, of course, you're a saint. I don't happen to be one. (If *you* are, what I've written won't surprise you.) I tell you this, too; seen in its psychic aspect, the modern world is shrouded in fog—a fog of Fear.

Still, don't forget, I had to go to my job each day. Every morning just before eight, I took down my hat—and mask—then hurried to the station. (Everyone who goes to a job, of course, has to have a mask. You must look normal. Mine was a very special mask. It had to be.)

Remember that the station I saw was not the material one. I recognized it by its unique vibration. Remember, too, that I did not see men and women on the platform. I

saw their psychic bodies. I saw their thoughts, their emotions. Don't forget!

So, one day, when old Sturtevant came up to me on the platform and said "Good morning" I recognized him by his voice. I had to *remember* what he actually looked like. A great strain, believe me—and not very rewarding when I did remember what Sturtevant looked like in the flesh!

Sturtevant went up, financially, in the world some months ago, so it was unusual for him to get the eight o'clock train. He dropped all the people he used to know before his fortunes improved, but remained on good terms with me, because I'm secretary to a well-known surgeon.

The Sturtevant I saw was very different from the one who parades pompously before humanity. I saw a dun-coloured vibration, which enclosed him like a suit of armour. That's what his Self-Importance looks like, psychically. His thoughts, being wholly concerned with a woman he greatly desires, look like scarlet worms, twisting and writhing on a hot plate.

"Hello, my dear fellow!" he exclaimed, in the voice he'd adopted when he became prosperous. "Still on the same old treadmill, I see."

Then I made a mistake. I should, of course, have answered the actual Sturtevant. But I didn't. I answered him from his own secret thoughts.

"Yes, the same old treadmill," I said, "but it's not so steep or so endless as—Mary Poole."

(That was the name of the lady who obsessed him. The name flickered round his thoughts in letters of scarlet flame.)

His breath went with a hiss, as if he'd been punctured.

"How—how did you know?" he whispered. "Not a word, mind! Not to a living soul! I count on you!"

The train approached and a friend of his—also prosperous—claimed him.

I met him again at the station, a few days later. He took me aside, then said in a whisper: "I know some people find things a bit difficult today. So, if you're a bit short of cash, let me know."

I promised to tell him if I became a blackmailer.

(Now, I say again, if what I've written seems utterly grotesque to you, ask yourself this: Which is the more real, the man sitting opposite you in a railway carriage, a man you see frequently, so you're familiar with his features, figure and clothes—or the secret thoughts of that man, his hidden emotions, and the activity of his will? The man you see may *appear* entirely normal—and may be plotting murder.)

If I've given you the faintest idea of the world as I see it—and of men and women as I see them—you'll

understand to some extent the ordeal to which I am daily subjected. Ordeal by Vision. You'll have some idea what a strain it is to remember how the world appears to others and to speak to them as if I were still an inhabitant of their so-solid-seeming world.

I don't say that everything I see in the world, under its psychic aspect, is fearsome, but much of it is, because people today are bewildered, frightened, desperate, without faith in the future. All familiar frontiers are obliterated: all signposts defaced. So, inevitably, the psychic vibrations caused by this state are not easy to face.

All the same, remember this: I'm the kind of man I am, so I see the kind of things I see. A man's spiritual stature determines what he sees, in the actual world and in the psychic world. That's obvious. Your position on a mountain determines the prospect before you.

I don't say that the psychic world, as it is revealed to me, is all terror. It is not. But it's not easy to look at it unmoved.

Still, the surgeon for whom I work is—different. His is a dedicated life if ever there were one. I see him as a silver vibration of transcendent beauty. And sometimes I see a "nobody" in the street with an aura which makes something deep in me bow down.

But don't imagine that I see with the eyes of an angel. (Presumably, unreality would be invisible to an angel.) I see with the eyes of the man I am. And may God have mercy on us all!

....There's one thing I did, as a result of what happened to me, which may have some effect on the people who read this. It may, but I'm far from certain. It all depends on whether they believe what Everard Gill tells them. He thinks they will. I'm not so sure.

It may be coincidence that I got to know Everard Gill soon after I had decided that I couldn't keep it up much longer—couldn't go on pretending that I saw the world and people as others do.

Everard Gill came to live near me about two months ago. I had a fearful shock when I saw him for the first time, waiting on the platform for the eight o'clock train. I was suddenly confronted by a coffin-shaped black vibration. That's how he appeared to me. And I knew that this man was alone in terrible isolation, in an isolation so armoured by his Will that I could not see his secret thoughts. All I could detect was a tremor in the black vibration shrouding him, as if he found my presence disturbing.

I was late the next morning and jumped into a non-smoking carriage after the train had started. Gill was alone in the carriage, in a corner seat. I sat opposite him. Neither of us had a paper or a book. We just sat, silent.

We travelled together on several occasions, probably because we both preferred a non-smoking compartment. He never spoke—and never looked at me.

Then, one morning, I saw his secret thoughts.

It's a miracle I didn't cry out. This man was wholly intent on murder. All his considerable intellectual power, all his exceptional imagination, all the immense force of his Will, were concentrated on planning the murder of a man who had ruined him. Everything was narrowed to that objective, with concentrated terrifying intensity.

All his secret thoughts were open to me now.

The man he intended to murder was Spurgeon, who has hacked his way to financial success with jungle ruthlessness. It was easy for me to see the story of their relations, in Gill's thoughts, because, being obsessed, he went over and over again the injury done to him and his plan to murder Spurgeon.

Spurgeon had many enemies—bitter enemies—known to him as such. But he did not know that Gill was his deadliest enemy. He did not know because Gill, with serpent cunning, had convinced Spurgeon that the injury which he had done him was "all part of the game." Gill pretended to accept Spurgeon's creed that "All's fair in business and war." This had impressed Spurgeon. He said he admired a man who "could take it." He sometimes went to the villa where Gill lived alone to boast of his business acumen. Gill's attitude to him was one of hero-worship, which plumed Spurgeon's immense vanity.

Gill's plan for murder was calculated with the cynical detachment of a man who did not care whether he was detected or not. He'd take precautions, of course, but his supreme objective was to murder Spurgeon. Gill didn't care what happened after that. He had no plans for "afterwards." If he was caught and hanged, that would be that!

Gill was well equipped for the rôle of murderer. He was immensely powerful. He had served in a special unit in the war. He knew all the technique of unarmed combat.

His plan was a simple one.

Every year Spurgeon went on a holiday for some weeks without telling anyone where he was going. Actually, he didn't know. He set forth, in one of his smaller cars, at night, stopping at places as his mood dictated. It was already arranged that, a month from then, Spurgeon would have supper with Gill at his villa, then start on his holiday. In making the invitation, Gill had said that he could suggest a route which he thought would appeal to Spurgeon.

Everything was worked out. He would kill Spurgeon—in a way which I won't describe, but one

which would leave few traces of violence. Gill could enter his garage from the house. He would carry the body to Spurgeon's car—then drive off. He knew a place about 25 miles from London where, not far from a main road, was a disused half-hidden track, just wide enough for a small car, which led to the edge of a precipitous rocky ravine. Gill would get out of the car, put it in gear, and let it run over the edge into the ravine. Then he would return to London.

That was the main plan. There were other details, meticulously worked out.

....One night, a fortnight before the date planned for the murder, I went to Gill's villa.

I rang the bell.

After a very considerable interval Gill opened the door.

"So it's you."

He stood aside. I went in—then followed him to a room which was as hospitable as a crypt. Everything was stark, static—as rigid as the purpose of the man who spent hours alone there.

I sat down. And then I told him what had happened to me. I told him how this Thing had once been intermittent, and then became permanent. I told him how I saw the world, and how I saw men and women.

When I finished, he said: "How do I know you're not lying?"

Then I told him about the injury Spurgeon had done him—and his plan to murder Spurgeon.

"You weren't lying. Well, what are you going to do?"

"What are *you* going to do?"

He said nothing, so I went on: "When he's dead at your feet, you won't see him. You'll see yourself. Every murderer, unless he's insane, when he sees his dead victim—sees himself. You know that. You've reason to. You killed many men in the war."

"So a super-rat like Spurgeon must go on living! That's it, is it? He must go on living, because the *good* turn the other cheek! Not because they're Christians, but because they're masochists!"

"All right. Play it your way. Kill Spurgeon. Then you'll have nothing to do. Nothing whatever."

"How do you make that out?"

"You've narrowed everything to one objective—killing Spurgeon. For over a year, the whole of your mind, the whole of your imagination, the whole of your will, have been focused on that one objective. So what will you do when he's dead? Gloat over his death? For the rest of your life?"

A long silence.

Then he said: "It's different—now you know."

"It's different for me, too, because you know what's happened to me.

You're the only person in the world who does know."

I went on: "You think Spurgeon is prosperous, triumphant, happy—don't you? You're wrong. I saw him, not so long ago. He—like you, and like me—is a man alone. He, like you, is a man with one objective: to prove, *to himself,* that he's a success. He must prove that, to himself, in order to fill the vast emptiness of his life. He's more alone than we are, because he meets no end of people. And that emphasizes his isolation. I tell you, he's utterly isolated. I know about his relations with women."

"So do they! They've reason to!"

"A man's relations with women reveal what he has done to his own emotions. Spurgeon has destroyed his."

After a pause Gill said:

"Do you mean that Spurgeon would suffer more if he goes on living, than he would if I killed him?"

"Of course. Unless he alters."

Gill burst out laughing. Odd laughter.

"All right. You win. I'll see Spurgeon once more—for the last time. I'll tell him my plans to kill him—and why I decided to let him live."

After a silence, he exclaimed explosively: "I can't stay here alone! Not for an hour!"

"Come back with me."

"Sure?"

"Sure."

"I'll pack a bag."

* * * * *

Since then, we have lived together.

Gill knows I am writing this. He knows I'm going to give it to them, when the time comes. It won't be long now. He says they'll believe what I've written when he tells them about Spurgeon. They may. We'll see.

Anyway, the people who read this will have to make what they can of it—just as I had to make what I could of the Thing that happened to me.

CLAUDE HOUGHTON

A GOOD EXAMPLE

The Lebanese Government has taken advantage of the Unesco Mission, headed by Paul Collart, to see what can be done to preserve the ancient monuments and the old city of Tripoli as well as the ruins of Baalbek. An interesting illustrated Report on it has lately been issued: *Lebanon: Suggestions for the Plan of Tripoli and for the Surroundings of the Baalbek Acropolis*, Number VI in Unesco's series "Museums and Monuments." It is to be hoped that more Governments will profit by the expert advice now made available and that thus many priceless cultural treasures will be saved for mankind. These beautifully produced Reports are interesting and educational for the general reader, not only for experts.

PHILANTHROPY AND FACTS

[The single-minded, practical devotion of the late B. Seebohm Rowntree to his self-chosen, self-effacing task of bettering conditions for his fellow men, described here by **Dr. Eleanor M. Hough**, holds many a lesson for both public service and private philanthropy.—ED.]

"To live to benefit mankind is the first step."—*The Voice of the Silence.*

A life of service without fanfare closed on October 7th, 1954, when Benjamin Seebohm Rowntree, 83-year-old humanitarian, industrialist and a pioneer in purposeful socio-economic research, died at High Wycombe, England.

Seebohm Rowntree, at the age of 19, entered service as a chemist in the great chocolate and confectionery works in York which his father, Joseph Rowntree, had founded. He observed the same long hours as other workers of the day and, though he soon rose to the managership of a department, he never lost touch with them. His sympathy with the working people and his understanding of their problems were doubtless factors in determining the line of service which he made his own, and in which he had his wife's full sympathy until her death in 1944. He was Director in Charge of Labour in the Rowntree works, even during the many years before his retirement when he was Chairman of the Company.

A believer in trade unions, he commanded the esteem and trust of their members. He had a hand in an impartial study of trade unionism which was reported in *Are Trade Unions Obstructive?* He was able to settle directly and quietly a big national strike when Lloyd George was Prime Minister, because of the latter's friendship on the one hand and the unions' confidence in his own good faith and good will on the other.

His father and brothers shared his concern with improving wages and working conditions in their factory. In *The Human Factor in Business* (1921) he presents, for what they may be worth to other employers, the steps taken by "the Cocoa Works" to meet the workers' needs, supplementing or anticipating labour legislation. He was no sentimentalist. He believed in running a factory on sound business principles but favoured giving each worker some direct interest in the success of the whole undertaking and securing him against exploitation. The adoption by employers of the principle of paying workers as much as they could, would, he said, revolutionize the relations between Labour and Capital. He recommend-

ed a judicious blend of profit-sharing and control-sharing and the setting aside of a share of the profits, perhaps small to begin with, for the public benefit.

This would serve a useful purpose if it helped, even in a small degree, to transfer the emphasis from the interest of the private individual to the interests of the community.

Seebohm Rowntree's interest in social problems early reached out to the improvement of the workers' lot in industry and life. He seems to have applied to man the lesson of physical evolution, that improved surrounding conditions make possible the altering and improving of the organism. His thinking was man-centred and rayed out to touch many facets of human life and illuminate them. Wages and working conditions, unemployment, housing, nutrition, recreation, educational and cultural opportunities and human relations all came within the range of his effective interest.

He stressed the importance of courtesy and consideration in industrial as well as in rural labour relations. In the study of the rural labour problem which he had made with Miss May Kendall—*How the Labourer Lives* (1913)—the decreasingly cordial relations between farmers in general and their labourers were ascribed by the latter to the employers' indifference, to the workers becoming in the farmers' eyes mere machines, "to be scrapped without reluctance when they cease to be profitable."

The first major fact-finding undertaking inspired by his conviction that "*wise measures for the remedy of any disease cannot be suggested until its precise nature is known*" was reported in *Poverty—A Study of Town Life*, published over half a century ago. Charles Booth's stupendous investigation reported in *Life and Labour in London* had preceded it, but had left without exact definition "the poverty line." Mr. Rowntree's investigation in York, then a city of 76,000 population, was similar in some ways to Booth's study. He, however, worked out meticulously the bare minimum annual income then required, with all possible economies (no allowance for a single tram ride or a postage stamp!) to maintain a family of normal size in a state of physical efficiency. Below that minimum income there was "primary" poverty. "Secondary" poverty was ascribed to the expending of part of the income on objects other than the maintenance of physical efficiency. He found 10 per cent of the population of York in the first and 18 per cent in the second category. He returned to this problem in *Poverty and Progress* (1941) and *Poverty and the Welfare State*, published in 1951, the year that he was 80.

In the initial study, made in 1900,

his analysis showed drink to be the predominant factor in "secondary" poverty, other prominent factors being betting and ignorant or careless housekeeping. It is characteristic of Seebohm Rowntree's social conscience and his thoroughness that he later turned his attention to all these problems. He headed the committee whose careful and detached study of the social effects of alcohol drinking was reported in *The Social and Economic Aspects of the Drink Question*. He published *Betting and Gambling: A National Evil*. And courses in housewifery, dressmaking and cookery, held during working hours, were made compulsory for girls on joining the Cocoa Works.

His sympathies extended even to the "work-shy" individuals revealed by his study made with Mr. Bruno Lasker and reported in *Unemployment: A Social Study* (1911). In a passage written with more feeling than he generally allowed himself, the "social and industrial machine" is arraigned—"a perfect machine for the manufacture of 'unemployables.' " The problem of the reform of these men, it is added, while primarily a moral problem is not entirely so,

> for the conditions which govern the work and lives of many workingmen tend to encourage carelessness and intemperance. Indeed, we often wonder if those of us who are apt to stand apart and judge thriftless drunkards with but little sympathy would, under similar conditions, have done better than they!

If the conditions which are depicted in the following passage have to a considerable extent been mitigated in his country, the credit goes in part to such men as Seebohm Rowntree, who prepared the climate of opinion for the Welfare State:—

> Born often of a poor stock, and growing up amid a degrading environment, with a slum street for an unguarded playground, receiving the legal minimum of education with no encouragement from their parents, sent into the world at 13 or 14 to drift into whatever occupation comes their way, then, whether single or married, living in a poor house and dingy street, and returning to it night by night after nine or ten hours of unskilled work, which arouses neither interest nor ambition, with minds untrained to serious thought, and a horizon on which the marvels of art and science and literature have never dawned—what wonder if, in their effort to introduce some colour into the drab monotony of their lives, they fall victims to the allurements of the bookmaker or publican, or lose heart and join the ranks of those who have ceased to strive?

This description, surely, holds a warning for a country entering, as India is, upon an era of industrial expansion. Does it not, to some extent at least, apply still to the condition of many an industrial worker in India, even today? It certainly did so when the Indian Labour Movement was launched in Madras

in 1918. Then a philanthropist not unlike Seebohm Rowntree in his sense of human brotherhood, his freedom from political ambitions and his avoidance of personal acclaim aroused exploited Indian factory workers and other unskilled working men to a sense of their human dignity and to the consciousness that they were not only "hands" but also heads, and hearts in each of which there dwelt a spark of the Divine.

Mr. Rowntree's concern was not primarily with placing the blame for conditions where it belonged but with the problem of building better for the future. Of the work-shy the authors wrote:—

> Not very hopeful material, we fear, to work on *now!* But was it once hopeful? Could the entry of the men into this class have been prevented, entirely or in part, if the right kind of help had been given at the right moment? And when and how should this have been done?

Especially concern is expressed that many youths under 19 years of age were found to have been without work for a considerable time. "The serious consequences of such an experience when the character is especially impressionable will at once be recognized." More oversight was advocated for all lads up to 18 and compulsory training during periods of unemployment. The proposals for reducing unemployment called for more active intervention by the State than public opinion might then have approved. They included the adjusting of public works planning to neutralize as far as possible cyclical and seasonal fluctuations in demand for labour; afforestation; insurance; small plots of land for workers, as a second line of defence against unemployment; and a central agency to decasualize labour, assuring selected men almost constant work from different employers.

The conviction that "poverty and monotony go hand in hand" is expressed in *How the Labourer Lives*:—

> The worker . . . is starved mentally and emotionally; his perfectly healthy craving for simple pleasure is starved . . . the pipe and the alehouse . . . are only narcotics, not giving positive value to life, but deadening its vague discomfort.

Believing that the employer had a responsibility for providing wholesome recreation or using his influence with the community to have it provided, Seebohm Rowntree practised what he preached. He was the Chairman of the Governors of York Citizens Theatre Trust and Director of the High Wycombe Repertory Theatre. A study made with G. R. Lavers, which began with recreation in York but extended itself to England and Wales was reported in *English Life and Leisure* (1951).

The work of the Fabian Society in providing factual grist for the

Labour Party's mill was paralleled by the inquiries of the Liberal Party after World War I. Seebohm Rowntree served on the Executive Committee of these inquiries, the results of which appeared in several Yellow and Orange Books.

The assembling of facts painstakingly dug out is unspectacular but solid national service. India would be the stronger for a few Seebohm Rowntrees or an organization like the Fabian Research Bureau to lay a sound factual foundation for planning, as well as for legislation and administrative action. There were men who took facts seriously among the early stalwarts of the Freedom Struggle. Sir Dadabhai Naoroji, Gopal Krishna Gokhale Sir Phirozshah Mehta and Shri V. S. Srinivasa Sastri, like Gandhiji himself, used to study problems thoroughly and so their pronouncements carried added weight.

It may be questioned whether all the followers of Gandhiji who are honestly trying to emulate him in universal good will seek as earnestly to emulate him in the passionate desire which he confessed in conversation with Shri C. Rajagopalachari, as reported in the *Harijan* of 15th January 1938:—

> There is the desire to see that in whatever I am speaking about, to whomsoever I am speaking, truth—cent per cent truth—is speaking out.

The fulfilling of that desire calls for accurate knowledge of the facts.

Both head and heart are needed for adequately meeting the problems of the modern State. There are diligent fact-finders among the statisticians—as doubtless also among the seekers for destructive uses for thermonuclear energy and among vivisectors. And on the other hand there are well-wishers lacking fundamental knowledge, who all too often with their well-meant efforts do more harm than good. It is rare to find the selfless seeker after facts and the lover of his kind in such effective combination as in Seebohm Rowntree.

The list of his quiet, constructive achievements is not a short one. Other studies of his besides those mentioned are *Land and Labour: Lessons from Belgium* (1910) and *The Way to Industrial Peace* (1914). It was he who originated the Balliol Conference for management and workers, which it is understood was later taken over by the Industrial Welfare Society. He also was responsible for the Management Research Groups of non-competing British manufacturers. He was one of the sponsors of the National Institute of Industrial Psychology. He was active also in connection with the work of the National Housing Committee and was one of the proposers of the Astor inquiry into British agriculture.

Mr. Rowntree's association with

Lloyd George began in 1912, when he was a member of the latter's Land Inquiry Committee and responsible for the housing investigation. So well did he impress that statesman by his judgment that he was made successively Director of the Welfare Department of the Munitions Ministry which Lloyd George headed and, towards the end of World War I, a member of the Reconstruction Committee.

Beyond a doubt Seebohm Rowntree could have had a distinguished political career, but he desired no recognition and avoided publicity as assiduously as many court it. He could hardly refuse, however, the honorary LL.D. degree conferred on him by the University of Manchester, to whose Owens College he had gone from the Bootham Friends' School in York, to study chemistry. And he accepted in 1931 the Companionship of Honour, a distinction which, *The Manchester Guardian* remarked in its obituary tribute on October 8th, "never had a more fitting recipient." "The record of his life is the record of most of the progressive movements of the time."

E. M. HOUGH

COLD WAR

An alarming consequence of the Cold War in our iron-curtained world is the failure of the citizens and Governments of democratic States to be eternally vigilant about every violation of individual liberty. The external enemies of freedom have managed to distract attention from the authoritarian trends insidiously creeping into the sanctuaries of popular sovereignty. It was therefore a timely and vital warning that Dr. Radhakrishnan, Vice-President of the Indian Republic, sounded in his opening address before the 8th General Assembly of Unesco on the 12th of last November at Montevideo.

Dr. Radhakrishnan regretted that Governments were becoming more centralised, more coercive on their citizens and more effective in their control of thought and opinion even in democratic States. "If the drift to totalitarianism in democracies goes on, there will be nothing left for democracies to defend."

Is the Indian Union, the largest democracy of the world, fully free from this tendency? India's political and moral message to other countries was well reiterated before the Unesco General Assembly by Dr. Radhakrishnan :—

> We are obliged to live together and may we act therefore with hope that we can all live together as friends Whatever our differences, reciprocal understanding should be our concern. If we remain separated, if we refuse to communicate with others, we will, in the long run, simply fall into abuse, instead of acting within the spirit of the organization.

NEW BOOKS AND OLD

Interrelations of Cultures: Their Contribution to International Understanding. (UNESCO, Paris. 387 pp. 1953. $2; 11*s.* 6*d.*; 550 fr.)

Some years ago Unesco collected personal statements from various scholars on the cultures characteristic of different peoples inhabiting different regions of the world. This mass of authoritative documents was scrutinized by a committee of experts who issued in due course a joint statement stressing the broad conclusions emerging from the enquiry. The volume under notice presents a judicious selection from the material collected, clinched by the joint statement on "Humanism of Tomorrow and the Diversity of Cultures."

The enquiry was no doubt an ambitious undertaking, and the resulting publication has the merits and limitations that mark all such attempts to achieve global comprehension. The variety is obvious on the surface, and the filiations between neighbouring culture-patterns reveal themselves to the critical observer Certain basic lifesprings, too, can be discerned in all living cultures, and so the attempt to infer the humanism of tomorrow is seen to be legitimate enough. Only, let us not reduce all human phenomena to simple algebraic formulæ!

The volume starts with Mr. McKeon's illuminating essay on "Philosophy and the Diversity of Cultures." He distinguishes between the social, political and humanistic aspects of cultures, and shows how philosophical inquiry plays an active part in keeping cultures alive and helping them to achieve mutual understanding. Both Mr. Chen and Mr. Kirby, who cover China and Japan respectively, practically equate culture with literature. Shri Atreya's learned and informative essay on the spiritual, moral and social aspects of Indian culture is followed by Dr. Suniti Kumar Chatterji's enquiry into the origins and meaning of Indian culture, which he concludes by saying that "acceptance of unity in diversity or a harmony of contrasts" is the unique Indian way of life. M. Danielou's essay on Indian traditional arts is a painstaking piece of work, but it is passing strange that in his survey of Indian music, the only South Indian composer he mentions should be Swati Tirunal! Two short essays on American culture are followed by studies in the culture of the Spanish, of the Spanish-Americans, and of the Negroes. Professor Ayala thinks that individualism is the key-note of Spanish culture, while Dr. Zavala and Dr. Zea analyze the clash of culture in Mexico and Spanish-America generally. M. Griaule's statement on "The Problem of Negro Culture" is informed by sympathy and understanding, and is one of the most satisfying essays in the book.

In the final joint statement, the Unesco committee of experts emphasizes the impact of the industrial, democratic and technological revolutions on regional cultures and makes a plea for the evolution of an international humanism based on common values and meanings in the various regional cultures.

K. R. SRINIVASA IYENGAR

Literature and Science. By B. IFOR EVANS. (George Allen and Unwin, Ltd., London. 114 pp. 1954. 8*s.* 6*d.*)

The artist used to aim at art for God's sake. Modern art is all too frequently for art's sake. Dr. Evans would like art to be for man's sake.

In this trenchant and most provocative little book Dr. Evans argues that the writer (or rather the poet, for it is largely in terms of the poet that the theme is worked out) at first failed to understand and now simply does not take proper note of scientific developments, which, gradually since the 16th century, have come to dominate our society. Consequently the cleavage between art and science has grown wider. Isolated and embittered as a result of the narrowness rather than the depth of his understanding, the artist today finds himself in a backwater: his contribution to society is of little real value.

The new humanism for which Dr. Evans pleads would have the universality of awareness that was best exemplified by Shakespeare, and, detached from ideology, dogma or any fixed approach to life, it would assert the unity of human life. All this is admirable.

But many of the comments in Dr. Evans's analysis, however, may cause the reader to wonder if the new humanism would amount to much more than art hanging on to the coat-tails of science with divine metaphor thrown in for good measure. Must the imagination of the poet be bound by the scientifically justifiable? Dr. Evans does not appear to allow that there is a difference between the poet or novelist peddler of panaceas, all too common nowadays, whom he rightly distrusts, and the builder of great systems like Shelley, whom he unfairly dismisses as a failure. The nature of the scientific method makes it logically impossible for very much to be said of interest that is scientifically justifiable; it can only be more or less plausible. It is therefore a great pity that Dr. Evans does little more than state the objections of the 19th-century romantics to science; for it was their failure to receive an adequate answer that forced their successors into the protective shell that Dr. Evans is now trying to break.

These comments serve only to emphasize the value of Dr. Evans's book. He deals all too briefly with a subject that concerns many of us intimately. It is right that we should think deeply about it.

J. C. HUNT

The Theory of Celestial Influence: Man, the Universe, and Cosmic Mystery. By RODNEY COLLIN. (Vincent Stuart, Ltd., London. xxi+393 pp. Illustrated. 1954. 35*s.*)

Mr. Rodney Collin (clearly a *nom de plume*) was a follower of P. D. Ouspensky, the Russian philosopher, who died in 1947. In his introduction he recounts to us the genesis of his book. P. D. Ouspensky returned to England from America an exceedingly sick man and, to the consternation of most of his followers, appeared to be telling them that he had abandoned the system of knowledge he had been teaching them for many years. "It is difficult," writes Rodney Collin,

> to convey the impression created. To those who had listened to him the system represented the explanation of all difficult things, pointed the way to all good things. Its words and its language had become more familiar to them than their mother tongue How could they "abandon the system"?

The author then recounts how, a fortnight before his death, Ouspensky explained to a few of his followers the meaning of his message to them. He urged them to "start again," to "make a new beginning" and to "reconstruct everything for themselves."

This book represents the author's

fulfilment of this task of reconstructing, on the basis of knowledge he had previously been given, a system of knowledge on the subjects of man and the universe. It is a tremendously bold attempt to deal with the mysteries of the universe and of man's life and death. No one can fail to admire the courage, the industry and the research that has undoubtedly gone into the making of this book, but whether its philosophy, science and religion will appeal to the reader is another matter. It is the author's personal fulfilment of his teacher's injunction, "reconstruct everything for *yourselves*" (italics reviewer's), and I have no doubt that whether it tallies or not with another person's reformulation of the same knowledge will not unduly perturb him.

To discuss the matter of this book would take too long, for Mr. Collin is dealing with almost everything; so the manner alone can be criticized. There is no doubt that the author is an able and lucid writer. If it is difficult, as it often is, to grasp his meaning, it is not because his exposition is muddled but because his subject is essentially an exceedingly abstruse one. The illustrations are very helpful and the book is beautifully produced.

KENNETH WALKER

Adventures in Tranquillity: An Introductory Essay and an Anthology. By A. and E. MATSON. (Philosophical Library, New York. 119 pp. 1954. $2.75)

Although published by the Philosophical Library, this little book is not a work on philosophy, strictly so called. Yet it does embody a philosophy of life, that of "creative cheerfulness," of "cheerfulness as power." This is really an "Anthology of Restorative Thoughts" compiled by Esther Matson, appended to an Introductory Essay by her mother, Anna Glover Matson. The essay has been supplemented by a number of informal talks developing the main idea, which is that, notwithstanding appearances to the contrary, there are certain inner realities which make for goodness and gladness. Some men of wisdom and power in all ages have been "so alert to these realities that they could even catch and fashion them into an Art, the art of cheerfulness." The anthology attempts to present specimens of this happy wisdom.

The extracts in the anthology are mostly poetical, and are drawn from English and American literature, from Chaucer onwards up to date. There are just two cited from Greek (Archilochus and Epictetus), and about the same number from Latin (Marcus Aurelius and Martial). There are also two from the Christian mystics, St. Teresa and St. Francis de Sales; and only one from Eastern wisdom, which may be given here as a sample of the contents: "Health is the greatest gift, contentedness the best of riches" (*Dhammapada*).

As may be seen from this, there is nothing very profound or original and exciting about the selections. On the other hand, they are not hackneyed or too commonplace. This applies also to the talks, which are characterized by simplicity and even *naiveté*. It is believable that this book may be found soothing and restful by the type of readers for whom it is intended. It is pleasing to read that the royalties on it will be contributed to the cause of research regarding the origin and cure of heart diseases.

K. GURU DUTT

The End of Time: A Meditation on the Philosophy of History. By JOSEF PIEPER. Translated by MICHAEL BULLOCK. (Faber and Faber, Ltd., London. 157 pp. 1954. 10*s.* 6*d.*)

This is a translation of a stimulating "Meditation on the Philosophy of History" by a brilliant young German philosopher.

History, being a movement and a process, Dr. Pieper argues, cannot be conceived except in relation to its possible origins and its probable destination. What is the meaning of it all? To what end? Has the One become the many—and will the many reassemble in the One? Or is all history but the magic of *Maya*—or even the world-drama of the Evil One?

When we speculate along these lines, we are at once involved in theological considerations. The ordinary historian can assimilate facts and present them in an ordered way; but he can neither see into the dim vistas of the remote past nor peer into the remote future. A philosophy of history aims at viewing the whole process as a synoptic whole, and this it cannot do without seeking the help of theology. History from the human end is not a description of natural phenomena or a catalogue of names and dates: it is really the story of *homo sapiens*. What is to be his ultimate fate? Will he go the way of the giant lizards, and just cease to be? Will he invite divine intervention, develop new powers and help to enact here the "Life Divine," a new heaven and a new earth? Will he forge conditions that make the appearance of Antichrist possible, or even inevitable? Can history be conceived as the fateful clash between the Divine and the *Asuric* forces, between Christ and Antichrist?

Dr. Pieper discusses the views of various thinkers on the idea of progress and he presents his own dialectic in impressive words. In the final pages of the book, Dr. Pieper forecasts in vivid terms the contours of the totalitarian world rule of Antichrist, something not dissimilar to "Big Brother" despotism as imagined by Orwell in his *Nineteen Eighty-Four*. If that is the "end" to which things are tending, what "hope" then for humanity? But Dr. Pieper reassures us: "The Christian historical conception of the end of time includes the view *that Antichrist will be defeated.*" Dr. Pieper closes his brilliant thesis with this plea, or assertion:—

> Without a return to revealed truth it is impossible not only to *philosophize* about history, but even to *live* in the area of real history as a spiritual being. .

K. R. SRINIVASA IYENGAR

The Root of the Matter: A Study in the connections between Religion, Psychology and Education. By MARGARET E. ISHERWOOD. (Victor Gollancz, Ltd., London. 238 pp. 1954. 13*s.* 6*d.*)

This study in the connections between religion, psychology and education is both profound and practical. It is indeed a rare pleasure to meet an author who has something of importance to say and who says it briefly, in clear, non-technical language, so that the ordinary seeker after hope and light is encouraged to read and to meditate.

In the Preface she says, "I should like to make it clear that this book is not intended either for the orthodox believer or the orthodox atheist,' but I can assure both classes that it is worthy of their attention. To those of us who, however feebly, may be "seekers" and who may feel uncertain, guilty or confused because of their lack of regimented "religion," this book is indeed a most helpful and cheering beacon.

Miss Isherwood covers a wide range in her review of many aspects of spiritual life and growth, including the "Experience of Love," the "Experience

of Beauty," the "Experience of Joy and Pain," the "Experience of Truth" and the "Experience of Goodness." Parents and teachers in particular will find the chapter on Education of special help, although the whole book deals, fundamentally, with education as growth. She emphasizes that "education is not something you 'get' from school.... It is a continuous and lifelong process..." In the same way she shows, and helps us to show the children we try to teach, that Christ's "absolute directives, such as 'Resist not Evil' or 'Be ye perfect' should be understood to refer to the ultimate goal towards which we strive." In this way she shows how the Christian attitude is but another aspect, another path, towards spiritual growth, and that the true seeker is tolerant and may find help in many places.

There are helpful notes to the reader, giving sources of quotations, and a list of suggested reading including *The Sacred Writings of the World's Great Religions*, selected and edited by S. E. Frost, and *Yoga and Western Psychology* by Geraldine Coster.

Finally, the whole work is permeated with a wonderfully sane, hopeful and occasionally humorous spirit which makes it a delight to read and reread. It is dedicated to Dartington Hall, and to all students, especially those who are parents, teachers and ministers.

ELIZABETH CROSS

Pāṇinisūtravyākhyā (Vol. I). By MANALUR VIRARAGHAVACARYA; edited by T. CHANDRASEKHARAN. (Madras Government Oriental Manuscripts Series, No. 33, Madras. x+675 pp. 1954. Rs. 13/12)

Despite numerous predecessors and successors, in Sanskrit Pāṇini has remained the grammarian, and his *Aṣṭādhyāyī* has always been the grammar *par excellence*. But the aphoristic rules (*sūtras*) of Pānini are so brief that, had it not been for ancient commentators like Kātyāyana and Patañjali and more modern ones like Bhaṭṭojī Dīkṣita (16th century), they should have proved almost unintelligible. Even with their commentaries it has often been felt that the *sūtras* are not always easily comprehended.

Vīrarāghavācārya, a comparatively recent author, seems to have felt that this difficulty of the Pāninian *sūtras* springs from their aridity. His method of making the aphorisms attractive is to add illustrative verses and passages from the classics to a brief commentary on them; and this commentary is nothing else but a reproduction of the *Kaumudī*. The arrangement of the *sūtras* in the *Pāninisūtravyākhyā* is itself borrowed from Bhaṭṭojī Dīkṣita, though the first volume omits the earlier sections and begins with the *Strīpratyayaprakaraṇa*.

In employing poems of great poets like Māgha and Śrī Harṣa to illustrate Pāninian rules, Vīrarāghavācārya really ignores the authority that these great poets have in their own right and independently of Pāṇini in matters of usage. The point is perhaps unimportant to the beginner, for whom the present work is mainly intended. In the next part we are promised the necessary indices which will make the edition really useful. A *corrigenda* where mistakes like *dviyīyā* for *dvitīyā* (p. 68) are corrected should be added to it.

H. G. NARAHARI

Chinese Thought from Confucius to Mao Tsê-tung By H. G. CREEL. (Eyre and Spottiswoode, London. 301 pp 1954. 21*s*.)

The title of this book by Professor Creel, an American, might be misleading. True, the author does something to expound the teachings of Confucius, Mencius, Lao-tze and other less well-known sages, but the book contains much history as well

That history is largely a record of tyranny, war, murder and massacre, but to us who have lived through a distressing half-century, "man's inhumanity to man" is no longer startling.

Some readers may have thought, as I did, that Confucius was almost entirely concerned with ceremonial, but Professor Creel shows clearly that he was a good democrat and one who wished important posts to be occupied not merely by high-born or handsome men but by men best suited to the work.

> Most of them [the aristocrats] felt that the arts of war were the only occupations worthy of the serious attention of a gentleman, and they made fun of those, even among their own numbers, who concerned themselves with the need for good government and orderly administration.

> Confucius was not a pacifist. He believed that, regrettably, there are times when force must be used by moral men, in order to prevent themselves and the world from being enslaved by those for whom force is the only argument ... (p. 40)

> He praised one of his disciples for being able, "though wearing a tattered hemp-quilted gown, to stand beside those wearing costly furs without the slightest embarrassment." (p 43)

To us who read THE ARYAN PATH, the most interesting chapter in this learned, modest and somewhat diffuse book is probably that in which our Professor records how swiftly and widely Buddhism (of the Hinayana type) spread through old China. The Chinese seem to have thought that it had a marked resemblance to the Tao: but except that both philosophies advocated gentleness and love, I can see little likeness between them.

Professor Creel believes that, since the West has been bullying China for a hundred years, it is the West which is responsible for the present prevalence of Communism in the mighty old country. Still, he tells us that Confucius even now is not wholly disregarded. He also believes that Communism in China will differ a good deal from the Russian brand.

When you finish this difficult but praiseworthy book you receive a much more troubled impression of bygone China than if you were acquainted only with the delicate, highly sensitive poems (best translated by Arthur Waley) and the lovely landscapes which illustrate the fundamental unity of human souls with the mountains and rivers of the planet in which we are at present living. So far as I can make out, the Chinese (unless under the Buddhistic influence) had almost no conception of what we call "the soul," or of an after life. Their best men concentrated upon this world: their worse men concentrated upon self-advancement in the government service. Nevertheless, the extreme beauty of Chinese painting and poetry shows that nearly always there were beautiful natures incarnated in Chinese bodies. How well I remember going through the narrow streets of Canton, when I was 18, and feeling that I could never know those strange people: and yet my grandfather was a missionary to that ancient civilization. Did the leadership of mankind begin in Egypt or in China? I would like some scholar to tell me.

CLIFFORD BAX

Śaṅkaravijaya. By VYASACALA, edited by T. CHANDRASEKHARAN (Madras Government Oriental Manuscripts Series, No. 24, Madras. xxi+228 pp. 1954. Rs. 9/2)

Not less than 15 works are known to have been devoted to the sacred task of giving a biographical account of Śri Śankarācārya, the famous propounder of Advaita Vedānta. The great teacher may have been later than Bhartrhari, but all agree now that he lived very much earlier than the 8th century. His earlier biographer, Ānandagiri (14th century), is thus removed from him by more than six centuries. This is probably the reason why no two biographies agree in point of detail, and none can be singled out as *the* authentic account.

Vyāsācala's *Śaṅkaravijaya* in 12 *sargas* is but one of the works mentioned above. As the author's name appears in the copper-plate grant of King Narasimhadevarāya of Vijayanagar, dated 1507 A.D., his date is certain.

Examined as a literary piece, the poem does contain some good descriptions of nature, and figures of speech like *upamā*, *rūpaka* and *utprekṣā* are not rare. But not all the verses are lucid and some even seem to be completed with effort, as shown by the inane use of particles like *sma* (pp. 1, 15, 23). It is therefore difficult to agree with the editor when he feels that the poem is "fit to be called a *Mahākāvya*."

The numerous misprints in the book, many even on the first page of the text, could have been avoided by careful proof-reading.

H. G. NARAHARI

Madanamahārṇava. By SRI VISVESVARA BHATTA; edited by PANDIT EMBAR KRISHNAMACHARYA and M. R. NAMBIYAR (Gaekwad's Oriental Series No. CXVII. Oriental Institute, Baroda. 40+468 pp. 1953. Rs. 24/-)

It is a pleasure to see the publication of volume after volume in the Gaekwad's Oriental Series, started by the late Maharaja Sayajirao Gaekwad of Baroda of immortal memory. It is also in the fitness of things that this Series is now under the able management of the Maharaja Sayajirao University of Baroda.

This work is ascribed to Māndhātā, the second son of King Madanapāla but it is really a treatise by Viśveśvara Bhaṭṭa (14th century), the son of Pedi Bhatta, on *Karmavipāka* (the fruition of deeds), an important topic in the Hindu *Dharmaśāstra*.

The law of action (Karma) plays an important rôle in Hindu philosophy and religion. Incurable human ailments are even today believed to be the result of some deeds done by an individual in previous lives.

This treatise on *Karmavipāka* is allied to Āyurveda. Its treatment of the causes of disease is very exhaustive. The treatment of diseases prescribed in the work is, however, along the lines of the *Dharmaśāstra* and consequently beyond the scope of rational medicine. In fact the work is a compendium of *Karmavipāka* texts holding out a promise of peace and happiness to the sufferers who repent of their unclean past.

Still, peace of mind plays a great rôle in therapeutics and the *prāyaścittas* or deeds of atonement which give peace of mind to a sufferer do possess some psychological value in the treatment of patients with a religious bent of mind.

Apart from its sociological value the present work is of some linguistic significance as well. Shri Nambiyar's critical Introduction to the volume will rouse the interest of readers in this rather neglected field of study—the

Karmavipāka texts, which have governed Hindu thought and practice for hundreds of years.

Our best thanks are due not only to the editors of the volume but also to the University of Baroda, which now shares the great renown of the Gaekwad's Oriental Series.

P. K. GODE

Nāṭyaśāstra, with the Commentary of ABHINAVAGUPTA, Vol. III. Edited by M. RAMAKRISHNA KAVI, M.A. (Gaekwad Oriental Series, No. CXXIV. Oriental Institute, Baroda. xx+321 pp. 1954. Rs. 15/-)

The *Nāṭyaśāstra* of Bharata is the oldest extant work on Indian dramaturgy and the theory of Sanskrit poetics. Various dates have been assigned to it. Manomohan Ghosh assigns it to the period "between 100 B.C. and 200 A.D." According to Dr. P. V. Kane this conclusion cannot be far from the truth. The question of the text of this work is a very complicated one. In spite of the several editions of the text or portions of it published during the last 85 years the need for a masterly critical edition of this important work still remains.

Shri M. R. Kavi brought out the first volume of his edition of the *Nāṭyaśāstra* in the Gaekwad Oriental Series in 1926 and subsequently the second. About 1936 he sent to the press his press-copy of Volume III, which after many difficulties has now been published after 18 years. Prof. G. H. Bhatt, the present General Editor of the Series, says in his Preface to this volume that the remaining portion of the text, which is ready for printing, will be published without any delay.

This volume contains Chapters 19-27 of the *Nāṭyaśāstra* with Abhinavagupta's Commentary. This Commentary is famous for its erudition but is incomplete. In spite of this deficiency it is valuable for the important information it gives about the commentators on Bharata and the writers on the histrionic art. Abhinavagupta's literary activity can be placed between A.D. 1040 and 1070. This Kashmiri author of numerous works was a man of acute intellect and encyclopædic scholarship. But for his Commentary on Bharata's work the history of Indian dramaturgy would have remained a closed book.

Shri M. R. Kavi deserves our best thanks for his lifelong labour in the field of Sanskrit poetics and dramaturgy and in particular for his present edition. We await with eagerness his long introduction to this edition, which is to appear in the last volume, now in the press. We convey to the University of Baroda our hearty congratulations upon their expeditious printing of the present volume.

P. K. GODE

Magical Mission. By GEORGE SANDWITH. (Omega Press, Reigate, Surrey. 255 pp. 1954. 16*s*.)

This is the autobiography of a psychic, from childhood to the point of his marriage. It relates his career as land agent, and his many travels, as civilian and in the services. The countries visited include Abyssinia and other parts of Africa, Australasia and Polynesia. He claims to have been given an Ethiopian Ikon whose magical protective power he has used against various native sorcerers. It is a pity that he does not give details about native religious and psychological beliefs, as these could have been of interest. The autobiographical details do not disclose *un type sympathique*.

L. MARR

Glimpses of Iqbal's Mind and Thought. By H. H. BILGRAMI. (Orientalia. Lahore. 124 pp. 1954. Rs. 4/2)

These are six lectures on Iqbal delivered by Dr. Bilgrami in Oxford, Cambridge and London on various occasions.

Iqbal was to the Muslim world what Tagore and Sri Aurobindo were to Hindu India. He was mystic, philosopher and poet in one. Proud of his Brahman ancestry, he was a living confluence of the Islamic, Hindu and Western streams of culture. He became the mainspring of the Muslim renaissance and the maker of Pakistan, though he died in 1938 before the fulfilment of his dream. He was educated in Lahore and Cambridge, took a doctorate in philosophy from Munich University and was called to the Bar in London.

The book gives a sketch of the rôle of Iqbal primarily as a leader of the Islamic renaissance. It shows him forging a new interpretation of Islamic scriptures and tradition round the twin concepts of the oneness of God and the unique sufficiency of the Prophet Muhammad. Iqbal evolves a philosophy of knowledge making room for a spiritual intuition that would illuminate both the mystic experience of religion and the message of beauty in art. He makes room for both the freedom of science and the progress of society in a vigorous reinterpretation of the *Koran*. He grafts a dynamic ethic of individuality and a democratic sociology transcending race and geography on the spiritual stem of Islam.

Like Tagore, Iqbal condemned Western materialism, racialism and nationalism. The book shows how Muslim thinkers are using the inspiration of Iqbal, at once interpretative and creative, to rebuild Islamic society.

M. A. VENKATA RAO

Lives of Destiny. By DONALD CULROSS PEATTIE. (A Signet Key Book. The New American Library of World Literature, Inc., New York. 208 pp. Reprinted 1954. 25 cents)

What has come to be somewhat superciliously labelled by reviewers in highbrow weeklies as "*The Reader's Digest* Civilization" has merits which tend to be overlooked by these superior people. In the United States alone, in circumstances in which "the radio, television, the movies and the gramophone combine to induce in people a state of pleasant illiteracy," *The Reader's Digest* reaches 40 million readers and helps to keep them wedded, as it were, to the printed word. Such journals, instructive, informative and easy to read, seem to be fighting the publisher's battle valiantly and victoriously and making the world safer for Humanists.

Lives of Destiny is a collection of 24 short biographies of the most outstanding figures of Western civilization in the spheres of art, music, sciences, adventure and politics. Each is a miracle of condensation, is vividly and forcefully presented and excellently serves the purpose for which it is intended. Dealing with men in all fields of human endeavour from Marco Polo in the 13th century, through Mozart, Charles Darwin, Voltaire, Hans Christian Andersen and over 20 others, to Wilfred Grenfell, whose life closed in 1940, Mr. Peattie writes of those who each carried the human spirit a little further onward, who scaled the heights of achievement and who, reaching out to objectives outside the narrow round of stilted personal interests, enriched humanity for all time. This book admirably reflects what Mr. Peattie considers might be taken as the thesis of his work: "It is history which teaches us to hope..."

HILLA C. VAKEEL

THE INDIAN INSTITUTE OF CULTURE

LONDON BRANCH

[The British writer and critic, **Mr. D. L. Murray**, Editor for a number of years of *The Times Literary Supplement* and the author of *Disraeli* and several novels, spoke at the London Branch of the Indian Institute of Culture on May 7th, 1954 We publish here a report of his thought-provoking talk, given under the chairmanship of the novelist Mr. Claude Houghton. There is perhaps no question more important or more inclusive in its ramifications and implications than that which Mr. Murray raised.—ED.]

WHAT IS MAN?

Holding the view that the most important thing about a man is his view of the universe, Mr. D. L. Murray ventured, while disclaiming any special knowledge, to answer this perplexing question, which, with the obliteration of the frontiers of certainty, belonged peculiarly to our time. A small mind might make modest conjectures on a big subject. And it might be important to know what even small minds were thinking.

In the past, philosophers and poets had hardly asked the question seriously. They had moralized on human nature; to them Man was a marvel, not a riddle. "What a piece of work is a man!" In the great battles of beliefs different questions had been asked. For the early Christians the true question was "What is God?"; for the 18th-century humanists, "What is the citizen?"; for the 19th-century, "What is progress?" Copernicus and Galileo might dethrone this globe on which we live from its central position in the universe, and Darwin assign to man a lowly origin in some simian creature, but Kant had placed man's mind at the very centre of creative things.

The scientific materialists declared man to be a complex of physical forces, a mechanism set on gaining pleasurable, and avoiding painful, sensations, yet they had exhorted men to live up to an austere ideal of duty more earnestly than many who claimed to have a loftier view of man. These apparently subversive thinkers still believed man to be all he was ever held to be, "a little lower than the angels," "in apprehension how like a god!" Occasionally a discordant note was struck. "Man," said the cynic Anatole France, "is a gorilla with a musket." But even Nietzsche's ruthless and terrible Superman had his own ideals and Bernard Shaw, who developed the idea of the Superman in *Back to Methuselah*, saw an endless vista of possibilities for the evolving human spirit.

How then, with such a background of ideas, had the modern world—at all events in the West—so far lost its inheritance, the philosophy of human dignity that man was a spirit, responsive to ideals that implied a wider universe than the plane of material manifestation? The opposite view had no more to commend it today than when Socrates argued with Thrasymachus, the Sophists and the followers of Heraclitus. The dazzling and terrifying expansion of science had not by any logical arguments disproved the reality of mind and spirit.

The explanation lay in the receptiveness to certain ideas in a mental climate of disillusionment. The First World War was one of the chief causes of this. Very few people had believed that war would ever take place on such a scale, let alone that it would be waged with a barbarity of which 18th- and 19th-century armies would have been ashamed. The tiger revealed in man had given birth to cynicism, weariness and disgust. A note of bitterness, almost absent before, had crept into the

polemic that had long gone on against organized religion, and the process of "debunking" the great figures of the past had set in like a flood. In "debunking" his heroes, man was "debunking" himself.

A parallel process was Russia's adoption of the creed of militant materialism, Marxist Communism. Communism, however, was not the only system that disregarded individual rights, that resorted to force and torture to attain the ends of the state. This disregard was merely the consequence of any political creed that denied the spirit in man and made of him an economic unit whose worth was solely his use to the state.

The third main factor, and more pernicious than the others by far, was the development of the science of psychoanalysis. Materialism had always suffered from the fact that it was an explanation that failed to explain. Psychoanalysis came to the rescue of materialism by reducing all human activities and the motives that set them going to the interplay of one or two simple instincts. The moral faculty and the religious sense in man were explained away as a series of psychological inhibitions. Man was left as a perverse animal who had somehow complicated his existence by a number of self-wrought delusions, losing thereby the untroubled consciousness of other animals in satisfying the desires with which Nature endowed them.

This was not to cast doubt on the curative value of psychoanalysis in many cases, and the science had undoubtedly unearthed many facts about human nature. But the philosophy these had given rise to took disease as the norm of humanity. Small wonder then that all sense of responsibility had vanished, when it was explained away as an inhibition or instinctual delusion.

In a world hag-ridden with the dread of a war that might annihilate civilization, the classical notion of man was vindicated by the one pragmatic argument that it alone gave guiding principles to society for protection against casuistical excuses for atrocities committed in the pursuit of power by rulers who had lost all sense of human values. This nightmare would vanish were there a sincere return to the ancient view of man.

Two forces reacted against the degradation of man consequent upon materialist philosophy; the traditional orthodoxy embodied in the established churches and religions, and the system of thought variously known as the Ancient Wisdom, the Wisdom of the East, Spiritual Monism or Theosophy. The old orthodoxy deserved to be regarded with respect. In the present crisis all the forces that upheld the reality of the spiritual world should be united. Yet sympathy for the theology of the past could not disguise its inadequacy on many vital points of principle.

In the orthodox view man was the creation of God, and therefore forever external to his maker. He was for eternity of a lower order with a fixed limit to his capacity for development, a limit fixed by his being a creature. He remained separate from the Absolute Spirit in essence, however closely he might be united with God in love and adoration. Yet, as William James held, "God" understood as the intimate soul and reason of the universe had always seemed to some people a more worthy conception than "God" regarded as an external being and magistrate of our conscience.

The desire for an essential unity between Man and God was not an arrogant claim to take a place not our own. Did not philosophers like Butler and Kant point to the absolute authority with which a man's conscience commanded him? If Mill's paradox about God and Hell was to be avoided, must not conscience be the voice of God within us, not an external power? Did not this mean that man must be of the divine nature himself? God was

then, as Paul Claudel said, "something within me that is more myself than I."

Secondly, orthodoxy saw a narrow destiny for man. Was there justice in the idea that the eternal lot of man's spirit was determined by his actions in one short life, when so many people's lives were overshadowed by hereditary disabilities, warped by circumstances of birth, weakened by illness and disordered by perplexity? Even the worst of men could do but a limited amount of evil in one life. Yet the static heaven of the Christian tradition was open only to the "saved." And for the "lost" there was an even more dreadful fate than exclusion from heaven. After one brief probation their lot was hell, an unending state of torment, which was pictured with varying ferocity by different theologians. Was this justice: an infinite sentence for a finite crime?

This, indeed, was nothing less than a doctrine of Divine Failure. Could the idea of something irretrievably bad be reconciled with our ideas of divinity? Would not the existence of even one lost soul be a confession of failure as much on the part of the creator as on that of the soul itself?

Orthodoxy also taught that man could evade the responsibility for his actions through the redemption wrought by the blood of a Saviour God. This doctrine of vicarious atonement struck roots far deeper into the religious life of man than the Christian religion, which had but done its best to redefine and spiritualize the belief. There was, however, a doctrine at least as venerable by age and association, that of Karma. This taught that all man's debts had to be paid for without recourse to any external saviour who would take on himself the punishments and consequences for man. Which of these two doctrines was the more consonant with the dignity of man? In ordinary life the man who, like Walter Scott, tried to pay off his debts was respected more than one who resorted to bankruptcy to be released from full payment to his creditors. On the moral plane it was often impossible to make reparation in one life. But since, according to the doctrine of Karma, a man's burden of Karma was always limited, however heavy, he could pay it off in the series of his lives. Otherwise what real peace could there be for a soul that was aware of wrongdoings not fully expiated! The doctrine of vicarious atonement implied in another form the idea of Divine Failure in the evolution of the universe, a degradation of the nature of man.

In indicating these points at which many religious minds of our day found the traditional doctrine of man unsatisfying, the Theosophic alternatives had by implication been stated, namely, that man was a manifestation of the godhead; that hence the voice of conscience within the individualized ego was the voice of the godhead, whether or not it was understood; that the soul's evolution was worked out in a succession of lives sufficient to rid each soul of the stains that kept it separate; and that heavens and hells were therefore but stages on the path of progress, so that no debts could be left unpaid forever. "Each man is . . . the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment." This is the consoling doctrine of Karma that shows the only purgation possible to Man without loss of self-respect.

One feature in the Theosophical philosophy was particularly noteworthy—its universality. Whereas the traditional systems all became exclusive at one point or another, Theosophy could find a place for all of them in its structure, in which they appeared as statements from different angles, more or less satisfactory, of the one universal philosophy. Theosophy could claim to be the religion of man in the most universal sense, and conversely the question "What is Man?" had for part of its answer that man was a being in

whom this universal faith was implanted, though under somewhat differing forms and sometimes disfiguring disguises.

There were at present encouraging signs that the Ancient Wisdom, the Third Force between advancing Materialism and unbending ancient Orthodoxy, was winning thoughtful adherents. Yet it was not making all the advance that, judging from a limited point of view, could be wished for. The crisis was urgent; the need for a spiritual doctrine that was at once definite, a basis for action and not incredible to the modern mind, grew daily more urgent. It would be a terrible mistake, Mr. Murray said, to suppose that this was merely a theoretical matter. Unless humanity today could be convinced of the right answer to the question "What is Man?" the question might answer itself upon a lower level and in a ghastly form, namely, "Man, that is to say man of the present race, would be an extinct species."

D. L. MURRAY

THE DUTY OF SILENCE

Many today are so appalled at the fruits of once-adored science that they wish to attack and destroy it as an altogether poisonous growth. *The Ethics of Atomic Research* by John Langdon-Davies is remarkably free from such frenzy. In this little pamphlet (Casement Publications, Ltd., Bombay. 34 pp. 6 as.) he shows, by taking the history of the atomic bomb itself as an example, that the development of techniques which make destructive weapons possible is inextricably involved in the development of those that make beneficial inventions possible. What determines the actual application of the techniques is not the scientist's feelings but the nature of man's political and social organizations.

Within these organizations we cannot forbid the evil potentialities of science without forbidding science itself. Mr. Langdon-Davies' solution—or rather, the solution that he proves the only possible one—is "the gradual approach to a real United Nations Organization, powerful enough to prevent the rivalries and hatreds of sovereign states." He recognizes that this itself depends upon the answer to the deeper question, presented to us by the labours of the scientists in such an awful form: "Which is stronger in the world of men, Love or Hate?"

This is in the main a sound analysis. But ought the scientists to submit so completely to the political pattern of today's world? All true teachers of the ancient mysteries kept certain doctrines esoteric for fear the profane should by their means come to wield powers they were not morally mature enough to wield. Does not a similar duty of silence lie upon the knowers of such powerful secrets of nature as our scientists know?

R. S.

ENDS AND SAYINGS

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

We print below the paragraph which appeared in Vol. I, No. I of this journal explaining the purpose of this regular feature.

The title, "Ends and Sayings," has been borrowed from Samuel Butler, quite felicitously we think for the purpose we have in view. Each month in our pages will appear short notes on topics of interest to the thoughtful reader. Poets and Philosophers by their intuition and contemplation have enriched to an incalculable extent the content of the world's soul knowledge, and we would wish to emulate them in these pages, by bringing to bear some of the fruits of intuition and contemplation into the everyday affairs of the world. This can only be done helpfully, in our opinion, by having a sure gauge in order to test the true measure of value in what goes on around us That gauge we shall find in the Wisdom Religion, and by its light and inspiration we shall try to examine the different viewpoints, culled from all sources, that we shall present before our readers.

"Shravaka" this month dedicates his article to the Silver Jubilee of THE ARYAN PATH. He refers to the future; we are glad to announce that with this volume we have the co-operation as Associate-Editor of Shri Raghavan Iyer, B.A. (Oxon), who has just returned to the Motherland. Shri Raghavan Iyer went to Oxford as a Rhodes Scholar.

The world is in need of a spiritual recipe, the essence of which is something more definite than a mere intellectual understanding of rival faiths, and something more positive than a mere tolerance of them. If we can all unite in the worship of the One Supreme Being, without quarrelling over the methods of approach to Him, we shall have gone a long way to bring about harmony among different religions

This was Sir Mirza Ismail's main message at a meeting of representatives of various religions organized at Dharmasthala on the 23rd of last November by those in charge of the Manjanatha Swami Temple. Of course, while a merely negative type of tolerance is never enough and may even be a nuisance, an intellectual understanding born of a careful study of the world's great religions is no less important than unity among rival religionists in the worship of the One God who is known by many names. Brotherhood between believers in different creeds cannot be deep and abiding unless it is rooted in a sincere and proper appreciation of the original teachings of the various prophets. As Sir Mirza rightly remarked,

The feeling that we alone are eligible for salvation and are entitled to enter the Kingdom of God, and that those professing other faiths are doomed to perdition, temporary or eternal, seems ingrained in human nature. A truly enlightened man is he who entertains no such belief....

Such enlightened men are still few and far between; in the coming years may their tribe increase!

A highly successful French Cultural Week was held at the Indian Institute of Culture, Basavangudi, Bangalore, at the end of November. It was opened on November 25th with a crowded meeting under the chairmanship of the Hon. Shri H. Siddaveerappa, Minister for Home and Industries, Mysore.

The cordial mutual relations between France and India were emphasized by Monsieur Roger London, French Consul at Madras, in a felicitous short speech. He referred to the very recent amicable settlement under which France had relinquished to India her territories in the Indian subcontinent. He mentioned also the exhibition of full colour reproductions of paintings, furnished by the Alliance Française, Madras, which in-

cluded several schools and famous artists of modern France and which would be open to the public in the Institute's hall for the following five days.

A paper on "The Aims and Objects of the Alliance Française," sent by Prof. Pierre Bornecque of the French College, Pandicherry, whom indisposition prevented from being present, was read by Shri L. Shankara Doraiswamy. Professor Bornecque mentioned the similarity between the Institute's ideal of Universal Brotherhood and the ideals of the Alliance Française. Besides the spreading of the French language, these included, as did the Institute's aims, the bringing together of the different civilizations for better mutual understanding and the cultivation of friendship between peoples.

Another feature of the opening meeting was the playing and interpretation, by Mr. and Mrs. Ingle, of records of French music of several centuries.

Two evening meetings were given to lectures on "The Contribution of France Towards Great Discoveries" and "French Culture," by Prof. G. P. E. Macé and the Rev. L. M. Schiff, respectively. There was also a Discussion Meeting at which a paper on "Love in French Poetry," written in French by Prof. Pierre Bornecque and translated by Mr. Philip Spratt, who presided, was read and discussed. The discussion brought out parallels and contrasts in the literatures of England and of India. Another evening was given to the showing of French educational and cultural films furnished by the French Embassy, New Delhi.

The Hon. Shri H. Siddaveerappa, Minister for Home and Industries, Mysore, inaugurated the French Cultural Week with an illuminating address. Indians' contacts with Western culture had been mostly confined to Great Britain, in the pre-Independence years, but their interest was keen in the spirit of French culture and the traditions and achievements of other leading countries.

Even in translation French literature had a special flavour. "A wonderful discipline both of the intelligence and of feeling" had resulted in the clarity, vivacity and wonderful wit of the great French writers—Voltaire and Rousseau, Alexander Dumas, Victor Hugo and the great essayists and dramatists. Even other than literary writings had a luminous quality. The regional literatures of India would profit by their writers' closer acquainance with the French masters.

Voltaire had been stimulated by Indian thought. Prof. Louis Renou of the Sorbonne indeed had said that "the best writers and thinkers of France had been influenced by Indian thought and culture," and that "the intuitive sense of affinity between France and Indian culture had developed into devotion." India had the good fortune of being the repository of the noblest spiritual tradition, the only one in the whole world which had been alive through the centuries.

Indians were interested in Bergson's "dynamic and intuitive Philosophy" and in his "interpretations of the value of religious mysticism in universalizing national morality," as well as in the Existentialist Movement and in France's brilliant lead in art. Art movements oscillated between "bare appearance and pure inward meaning," but the French masters displayed a "wonderful spirit of fidelity to actual experience."

He praised the Institute as a pioneer in the field of cultural transmission and wished it increasing public support to enable it to continue and expand its useful activities.

THE BANK OF MYSORE, LTD.

(Established 1913)

Authorised Capital	...	...	... Rs. 1,00,00,000
Capital Subscribed	...	...	... Rs. 50,00,000
Capital Paid-up	...	...	... Rs. 50,00,000
Reserve Fund	...	...	... Rs. 84,00,000

Registered Office.

AVENUE ROAD -- BANGALORE 2

27 Branches at important Centres in Mysore State and at
BOMBAY—COCHIN—COIMBATORE—MADANAPALLE—MADRAS

London Agents: THE EASTERN BANK LTD., CROSSBY SQ., LONDON, EC. 3
THE CHASE NATIONAL BANK OF CITY OF NEW YORK, LONDON.

New York Agents THE CHASE NATIONAL BANK OF CITY OF NEW YORK, NEW YORK.

Canada Agents: THE BANK OF MONTREAL, MONTREAL, CANADA.

Directors:

Rajasevasaktha P. SUBBARAMA CHETTY (*Chairman*)
Lokasevaniratha, Dharmapraksa V. R. CHIKKACHANNANJAPPA SETTY
Dharmaprakasa L. S. VENKAJI RAO
Rajasevaprasaktha M. VIRARAJA URS, B.A., B.L.
Sri D. SHANKARAPPA
Sri S. M. RAMAKRISHNA RAO
Sri G. V. RUDRAPPA
Sri S. RAMANATHAN
Dharmaprakasa M. V. VEERAPPA
Sri K. SUBBA RAO RAMASWAMY
Sri N. C. SEN GUPTA (*Government of India nominee*)
Sri M. M. MEHRA (*Reserve Bank of India nominee*)
Sri N. MADHAVA RAO (*Government of Mysore nominee*)

General Manager:

SRI B. V. NARAYANA REDDY, B.A. (Hons.)

Current, Savings Bank and Thrift Deposit Accounts are opened and Fixed Deposits received and interest allowed on terms which may be ascertained on application.

Credits granted on approved Securities and every description of Banking Business transacted in all currencies.

THE INDIAN INSTITUTE OF CULTURE

PUBLICATIONS DEPARTMENT, BANGALORE 4

LIST OF PUBLICATIONS

Annual Reports: For the years 1948 to 1953. Each Re. 1/8

Existentialism: A Survey, and Ancient Indian Thought. By K. GURU DUTT. (Second Edition) Rs. 2/8

Transactions—Each Re. 1/- unless otherwise stated.

No. 1. "The United States of America: The Making of Its Constitution." By M. RAMASWAMY. (*Out of print*)

No. 2. "The Flag of Free India: Significance of the 'Wheel of Asoka.'" By G. P. RAJARATNAM.

No. 3. "Goethe, The Scholar." By W. GRAEFE.

No. 4. "Some Philosophical Concepts of Early Chinese Medicine." By ILZA VEITH.

No. 5. "The History of Scientific Thought with Special Reference to Asia." By H. J. J. WINTER.

No. 6. "East and West: Some Aspects of Historic Evolution." By CONSTANTIN REGAMEY.

No. 7. "The Heroines of the Plays of Kalidasa." By S. RAMACHANDRA RAO.

No. 8. "World Peace and Rabindranath Tagore." By K. CHANDRASEKHARAN.

No. 9. "The Concept of the United Nations: A Philosophical Analysis." By E. M. HOUGH.

No. 10. "Yantras or Mechanical Contrivances in Ancient India." By V. RAGHAVAN. (Re. 1/8)

No. 11. "The Social Play in Sanskrit." By V. RAGHAVAN. (Re. 1/8)

No. 12. "The Life and Thought of Avicenna." By H. J. J. WINTER.

No. 13. "Unesco and World Unity and Peace." By E. M. HOUGH.

No. 14. "Leonardo da Vinci: A Quincentenary Tribute." By O. C. GANGOLY.

No. 15. "The Physician: Priest, Craftsman, or Philosopher?" By ILZA VEITH. (*Out of print*)

No. 16. "Ayurvedic School of Medicine: Theory and Practice." By A. LAKSHMIPATHI.

No. 17. "The History of Fireworks in India Between A.D. 1400 and 1900." By P. K. GODE. (Re. 1/8)

No. 18. "Response to Beauty": "A British Point of View." By REGINALD LE MAY; "An Indian Point of View." By M. A. VENKATA RAO. (Re. 1/8)

No. 19. "Proposals of World Federalists for United Nations Charter Revision." By MAX HABICHT.

No. 20. "The Religion of Rabindranath." By MAITRAYE DEVI.

No. 21. "Maimonides, the Conciliator of Eastern and Western Thought." By DAVID BAUMGARDT



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. XXVI FEBRUARY 1955 NO. 2

"THUS HAVE I HEARD"—

A sense of impending doom is present in the consciousness of millions of men and women. Vast masses are experiencing disease of body, agony of mind, torture of heart. "Whither?" they ask and somewhere an echo answers "To doom and annihilation." Only a very few stop to consider if this be true, and if true, in what measure? How many perceive in this vague feeling an opportunity to want to go to the School of Life?

Steeped in religious superstitions the blind belief of many is stripped of real assurance or even consolation. "Let us live, fearing God, obeying the priest, doing what good we can, for tomorrow we die." How many of such folk enquire "Who, Where, What is God?" Does the craft of the priest reveal to them the justice of Deity or Mercy in Nature, or the real spirit of Universal Brotherhood without distinction of creed?

An equally large number are steeped in false Knowledge, especially of the ever-shifting scientific theories; they are desperate, and for them the only panacea is to answer the tempting call of hedonism—eat, drink, be merry in a variety of ways, including the gross debauch in tasty foods and strong drinks, and worse, for—"to-morrow we die."

Religious believers suffer by a non-questioning passive attitude, by accepting theological dogmas and ritualistic clap-trap, and fail to enter the School of Life. But so also do all men of modern Knowledge who are killing out the urge of the heart, whence intuitive wisdom flows.

Sacerdotalism is on the increase and religious believers, in the absence of true Knowledge, remain mostly amoral. Great advance in modern Knowledge, especially technology, has popularized materialistic and mechanistic views of life and nature, and has made its votaries amoral in another way.

The special feature of this psychological phenomenon is its grim universality. The doom is expected

and is talked about in every part of the world. If war comes, it will destroy everybody and everything; Washington, D.C., will perish together with Stalingrad! The grimness and the universality of the coming doom should stir the human mind on both sides of the iron curtain to abandon the course of action which has created the desperate situation. It ought to occur to that mind that what is needed is not the pursuing of the old mistaken course, nor some new technique in action, but a different philosophy of life. If the atom-bomb is about to destroy civilization then it is high time that the atom-bomb philosophy and technique should be abandoned. What can replace it? Why should not the Welfare States of the U.S.A., the British Commonwealth, and other Democracies destroy every vestige of spiritual and military Totalitarianism and take to preaching Truth and practising Non-Violence? Is it really impossible for Christendom to follow the teaching of "Resist Not Evil" and "Love Thy Enemy"? Is there no warning for the President of the U.S.A. and the Prime Minister of Great Britain in the words of their own Prophet (*St. Matthew*, xxvi. 52) "Put up again thy sword into his place, for all they that take the sword shall perish with the sword"? It did not seem impossible to the great pioneer, Gandhiji; he acted and he won, and left the grand legacy of friendship and peace between Britain and India.

Political leaders and even political parties are not likely to adopt the way of Gandhiji. This applies to Russian political leaders perhaps even more than to the leaders of any other country. Both have vested interests But what of the mass of common people? There is native instinctual understanding, and the common people are almost ready "to beat their swords into plowshares, and their spears into pruninghooks." In the very depths of the collective Human Heart burns the divine spark, all negations notwithstanding. It is called Love for Humanity, an ardent aspiration for a universal reign of justice—hence a latent desire for light, harmony and goodness. Its realization, wrote H. P. Blavatsky,

"can come to pass only when Greed, Bias and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but cunning synonym for oppression of the people, and it exists for castes, never for units."

Truer are these words in 1955 than they were in 1889 when written.

The question that we must now ask ourselves is: how can we fan the fire of peaceful aspirations residing in common people into a mighty flame? If neglected, this flame will be quietly quenched by the vested interests of all nations—of Church and State, Army and Big

(*Concluded on p. 55*)

THEOSOPHY—THE GRAND RECONCILER

[Meister Eckhart, in a memorable phrase, described God as "the denial of denials." Here, in this penetrating article, our old contributor, **Mr. D. L. Murray** (former Editor of *The Times Literary Supplement*), asks and answers the significant question: "What is the creed that involves the minimum of denials?" The term "Theosophy" is much misunderstood, but the system of ideas it designates stretches far back into the night of time and is revealed in recorded history as what Leibnitz called *Philosophia Perennis*. Mr. Murray's description of the "reconciling function" of Theosophy deserves to be considered especially by all those who are dissatisfied with the sectarian materialism of modern science and of the rival religions.—ED.]

Edward Caird, the Oxford Hegelian philosopher, reviewing Auguste Comte's critique of the Protestant principle of religious individualism, conceded that "the real problem of our intellectual life is how to rise to a judgment which is more than private judgment." Amid the welter of conflicting religions and philosophies—what Newman called "the all-corroding, all-dissolving scepticism of the intellect in religious enquiries"—one is tempted to cry that it is not enough to have a religion in which one believes; what is required is a religion in which one cannot *dis*believe, a Divine Reality that can be called, in the phrase of Paul Claudel:—

Quelque chose en moi qui soit plus moi-même que moi (Something in me which is more myself than me).

It is a great deal to ask. Hegel, no doubt, believed that he had achieved it by his vision of the Universe as a single rational system in which every truth was so indissolubly linked to every other that no statement could be made which did not ultimately imply the Absolute Reason or Spirit which is the ground of all that is. Yet, whether because the Hegelian system seems to reduce the living, palpitating Universe to a mere chain of logical concepts (what one of his dissentient disciples called a "bloodless ballet of categories") or whether for some other reason, most people have found it only too easy to disbelieve this "irrefragable" system of philosophy, and it would seem necessary to look elsewhere for the satisfaction of man's need for religious certainty. If it is not possible to reach a synthesis that excludes all conceivable doubt, is it possible to find a philosophy or faith that at least offers a harmony of the principal ideas that have been the matter of dispute between the rival religions and metaphysics of the past? What is the creed that involves the minimum of denials?

Surely there are very good grounds for making this claim on

behalf of Theosophy.* It was once said that "Christianity is a chapel in the Infinite," meaning, presumably, that it figured at least certain elements of the Absolute Reality which cannot be confined or exhausted by human concepts with relative truth. By analogy with this it might be said that "Theosophy is a cathedral in the Infinite,' a vast fane within which the historic religions are all chapels, varying no doubt in extent and worthiness and beauty, as do the chapels in any of the great cathedrals of Europe, but none of them without their own significance and value. It is also, to vary the metaphor, a School in which the differing philosophies of man's intellectual history are brought together in a higher unity.

Let us examine some leading instances of this reconciling function; and, to begin with, the problem that has faced Western thought ever since Kant's critique of the human reason, the problem not to be evaded of the capacity of our intelligence to grasp ultimate realities. I have said it is not to be evaded, though the attempt is continually made to do so. Yet the contradictions of reason (the "antinomies" as Kant termed them) when it seeks to solve the difficulty of a first cause of things or the limits of space and time persist in spite of all attempts to surmount them. Even the tempting escape of those thinkers who would confine speculation within the phenomenal world of time, space and causation, and ask no questions about the whence and whither of the Whole, systems like the Pragmatism of John Dewey, leave us uneasily suspended in a Universe that swims in chaos, or like links in a chain that has no end or attachments. There is no satisfaction in such a posture.

But let us turn to the answers of Theosophy, and the difficulty is as much mitigated as it can be to human faculties. For here Agnosticism is allotted its due share—the ultimate Root of Being remains as impenetrably veiled as Kant's world of "Things-in-Themselves" or Herbert Spencer's "Unknowable"; there is no pretension that the Formless which lies behind all forms can be comprehended by the categories of human reason. But this is not a surrender to pure nescience, since the *manifestation* of the hidden Being in the universe of space and time is revealed to reason, and even some planes of the Formless can be penetrated by the intuition of the mystics who have attained the higher degrees of development. No doubt this distinction was reached in principle by

* I select *Theosophy* as the least unsatisfactory name of this way of thought, though it goes beyond the system of the Neo-Platonists who invented it, and is, of course, in essentials far older than the Theosophical Society, founded in 1875. It is sometimes called *Esoteric Buddhism*, which may be misleading, or Occultism, which to the general public carries an unfortunate suggestion of mystery-mongering. *The Ancient Wisdom* is a more beautiful title, but capable of too many meanings There is a felt want here.

Kant when he conceded that God, freedom and immortality could be known by means of the moral intuition which he styled the "practical" reason. But how much richer in content is the Theosophical view of the manifested or phenomenal universe open to man's intelligence and experience! It far outranges the physical plane of time and space and material causation, opening up the higher worlds of subtle matter and more freely informing spirit, and providing keys to the problems of man's aim and progress through an almost infinite vista of lives!

And yet, with all this expansion of knowledge and sensation, there is no final reduction of the Infinite to the limitations of human capacity. It remains shrouded in its mystery, beyond all grasp; and Theosophy, which by its doctrine of initiation may seem to have exalted the human Adept or Master of Wisdom far above the place allotted to man in other systems, is not to be charged with the invention of an "anthropomorphic" Universe. It may divinize humanity, but does not humanize Divinity. It can admit that our thought is inadequate to Reality, without denying its contact at all stages with the Real.

A cognate question, which has troubled theological thought in the West for centuries, is that of the *transcendence* or *immanence* of the Divinity. One tradition, derived from Hebrew monotheism and inflexibly maintained in the scholastic philosophy of the Catholic Church, holds God to be an external Creator of the universe, separated by an impassable gulf from all the creatures He has made. Another, prevalent in the philosophical schools of Greece and culminating in the Stoic doctrine of the *Anima Mundi*, teaches that individual souls are all manifestations of the Divine Oversoul and identical in substance with it. This doctrine, commonly called Pantheism, may well have infiltrated into Greek thought from Oriental sources. After a long reign of transcendent Theism the conception of the indwelling Deity has gained ground since the beginning of the 19th century. William James, lecturing in 1908, declared that he believed most members of his audience would be "ready to side with Hinduism in this matter." The "place of the divine in the world," he argued, "must be more organic and intimate" than the "older monarchical theism" allowed.

Here again the Theosophist believes that his system performs a reconciling function and gives reasonable satisfaction to both sides. Maintaining as the very core of his creed that each human soul is a spark of the Divine, coming forth from its Unity and destined to return to it, he yet does not limit the *Anima Mundi* to the totality of human monads. We are individualized portions of a far vaster Reality than this race of humanity. The Godhead *transcends* the universe and its inhabitants as known to us, but

is never *separated* from the sparks of itself manifested in the planes of being. From this point of view the bitter dispute between "immanentists" and "transcendentalists" tends to become a matter of words. Whether we term the spiritual reality of which we form part our "Deeper Self" or our "Heavenly Father" may be little more than a choice of metaphors. Personality even on the merely human plane is not simple. We speak of "struggling with ourselves," of "summoning our better self to our aid" and so on. These "other" selves appear at one time as within and at others as external to our everyday selves. So at a deeper or "higher" level still *immanence* and *transcendence* are not mutually exclusive.

A question that has deeply agitated—one might say agonized—the modern mind is that of *optimism* or *pessimism*. It has perhaps found more urgent expression in art, in the works of poets and novelists, than in the reflections of professional philosophers. That is natural, for the academic world tends to be a haven from the griefs and struggles of ordinary mankind, and to view reality in terms of passionless logic. But the bitter experiences of our globe in this century of devastating wars and destructive revolutions, experiences that have left behind them only the menace of more fearful annihilations to come, have brought to the front in common thought the problem of the worthwhileness of living amid such prospects. Cynicism and scepticism have gained ground terrifyingly in the atmosphere of the modern world. Has Theosophy a contribution to make to this grim problem, too?

Well, certainly no Theosophist has any excuse for dropping into the facile optimism of a Dr. Pangloss. Men will make differing estimates of the quantity of suffering and frustration upon this plane, a gloomy or a hopeful outlook being largely a matter of temperament. But Theosophy has no rebuke for those sensitive or disillusioned souls who find life on the physical plane an empty show or a mere torment. Despair of "this sorry Scheme of Things" has been held to characterize Oriental religions—with what justice I am not qualified to determine. But at least Theosophists are under no obligation to excuse the inexcusable, to avert their eyes from horrors, or whiten the smirched robe of an imaginary God who could but will not intervene.

Their last word on the other hand cannot be with Schopenhauer or von Hartmann or Thomas Hardy that the universe is a blind play of anarchic forces, cruel in their incidence upon human capacity for pain, and only to be stayed from evil by annihilation. Paint the scene of our sufferings as black as you will, for the Theosophist the manifestation of the Divine cannot be a process without meaning or aim. Beyond the physical plane where evil rages there stretch to his eyes the higher worlds of manifested

being where all ills are transcended; there remains the unmanifested One, the untarnished Source of Bliss. He cannot admit that evolution is a caprice, not a plan; he may be forced to believe in a tragic but never in a lunatic universe. He may be enough of a pessimist (though not necessarily so) to surrender all worldly hopes as empty illusions, but he will not, like a celebrated philosopher of our day, seek to build his citadel on a foundation of unyielding despair. For his is not a philosophy of disruption; Theosophy is the grand reconciler.

D. L. MURRAY

"THUS HAVE I HEARD"—

(*Concluded from p. 50*)

Business. If not properly guided, the collective voice of a desperate humanity will produce a volcanic eruption that will throw our globe into the convulsion of disintegration. A new age needs a new type of leader. An awakening world community awaits the emergence of men of vision, courage and altruism to guide it along the paths of peace. Atomic scientists and 'cold war' politicians must be replaced by workers for world government, by champions of mutual aid, by votaries of the spiritual unity and universal ideals of mankind. The world has known great national leaders and mighty men of war. Can it now throw up great world leaders and mighty men of peace? It is high time that we began to face this formidable challenge of the Atomic Age.

SHRAVAKA

THE LESSON OF SAINT-MARTIN

[**M. Robert Amadou** is the author of many books, among them *L'Occultisme* (Julliard, 1950), *Anthologie Littéraire de l'Occultisme* (Julliard, 1950), and *La Parapsychologie* (Denoël, 1954). In this essay he writes with discernment and dispassion on the valuable work of Louis Claude de Saint-Martin, the Adept who served the Cause of Theosophy and Occultism in the 18th century.—ED.]

Traditions, according to their own particular symbolism, are unanimous in depicting the original state of man, the state from which he has fallen and the return to which constitutes the first step in any spiritual progress and in all development tending towards initiation, as a point of departure. To have fallen is to have drifted away from the centre. To liberate ourselves, to take up once more our place in the whole, is first of all to regain our position in the centre of the universe, at the "fixed centre" of which Confucius speaks, the necessary point of departure from which to rise higher.

It is possible to extend the symbol of the centre of a circle. Each of its implications shown in the small number of truly traditional symbols and myths is rich in lessons; each image is revealing. Thus, the movement which carries along the man who is detached from the centre separates him more and more from his ideal standpoint. The man who has rediscovered the path comes under the influence of a centripetal force which roots him to the centre of the universe as well as to the centre within himself. Thus, from the terms "centre" and "periphery" it is possible to find, according to René Guénon, the equivalents of the geographical east and west. Moreover, according to whether he turns towards the centre or towards the circumference, it can be said that man as he has come to us from the past devotes his main attention and applies his energies to acquiring knowledge of the inner world of spiritual reality, or, like the modern man, tries to take hold of the physical world, from the realm of appearances.

Even more than by its end it is by its method that the traditional attitude is opposed to the modern attitude. The aims of both are in fact universal and the difference between the two spirits is never more clearly shown than when they are applied to the elucidation of the same problems. Never were the dangers of the modern Western mind —essentially "ex-centric" — more clearly revealed than now. It can destroy any genuine spirituality. This is why eminent men, some of them amongst the most clear-sighted of our time, have denounced the dangers of our civilization and have spoken in favour of a return to the traditional idea of knowledge of life.

The interest in phenomena and in matter, dangerous when it tends to become exclusive, has absorbed many occultists and many thinkers. Their ultimate interests doubtless lie elsewhere—some of them seek after the phenomena the reality of which others are bent on establishing. It is possible that in this devious manner both discover the inner life and are guided towards the path of spirituality. But the risk of mistaking the means for the end is a very real one, as is that of failing to recognize the transcendence to which the phenomena open up the way. Let us be quite clear on this point : practical occultism and metapsychology imply a metaphysic with inescapable consequences to the personal human being. For the path is one which leads us far from the realm which gives it birth and beyond the fields through which it passes. But it is a hard way and one in which fallacious charms ensnare the pilgrim. If, however, he is not cast down by the length of the road, if he avoids the obstacles with which it is strewn, must one not fear that he may yield to the temptation of the familiar environment, and, together with the taste for adventure, lose the desire and the hope to give it meaning? In practical occultism, as in metapsychology, failure can be as dangerous as success. The former hides from the student the end in which he no longer believes and towards which he no longer strives—because the only course known to him through his imagination, which he had begun to follow, appears to lead nowhere. By its blinding splendour success likewise hides the reality once so fervently desired.

What are the arguments in favour of practical occultism and metaphysics ? First of all the need to know, this thirst which is legitimate even when tending towards excess, which pays homage to its creator even whilst it insists on denying him. No object is despicable which our intelligence takes hold of and monopolizes. Then we must remember that these phenomena, well understood and made use of in the right way, are amongst the best means for revealing to us the heart of which they are the closest sheath. For the object of all human effort, whether speculative or practical, cannot be denied. It is the Good, the Beautiful, the True ; it is Love. It is in regard to this, according to the extent to which they separate us from or bring us near to it, that these efforts should be rated. The real question—one to which Plotinus gave lucid expression—is: "By what art or by what means or by what discipline can we reach the Good towards which we must travel ? " (*On Dialectic*, I).

It goes without saying that the only method may present itself under many different aspects. It goes without saying that there are many paths leading to the royal road and that certain ways are possible for each individual. It is upon these that it is desirable that

light should be shed. For those in the world who have begun to distinguish the universal purpose which gives rise to feelings of love for all creatures, for all those who under apparent relationships have discovered relationships which are deeper and of a surprising character, who are acquainted with unusual experience and are familiar with mystery, there is a guide. This guide is modest and his honesty lives in his deeds. This guide does not like to be called master; he wrote his books in order to ask us to forget about books, his own not excepted. But he knows the tortures and temptations which assail the occultist and the explorer of the metapsychical. His experiences no doubt go beyond those of the most audacious magician: he worked for years to evoke the Redeemer. Louis Claude de Saint-Martin, the Unknown Philosopher, may justly be considered to be one of the greatest occultists of all time. Who can refuse to listen to what he has to say to those who have subjected themselves to the same discipline?

It is in 1768 that Louis Claude de Saint-Martin, born at Amboise in 1743, a former student at the College of Vendome, a former lawyer opposed to all procedure and at that time a young officer in the Régiment de Foix, meets at Bordeaux the man whom in his last moments he still calls his first Master: Martinez de Pasquales. This strange character is believed to have founded at Montpellier in 1734 a new Lodge within the framework of the regular Freemasonry. It did not take long before this Lodge became obsolete. But Martinez continued to be a member of the Freemasons and to start new branches or to join Lodges already in existence. At Foix, Bordeaux, Paris, Tours, Poitiers, then again at Bordeaux, Martinez tries to enlist the services of adherents for the masonic branch of which he is the Grand Master, which is above the three degrees of the Blue Masonry, such as the higher grades of the *Erossisme*, to which he gave the most impressive name: the Order of the Chosen Knights—the Hearts of the Universe.

Saint-Martin had been initiated into this Order in 1768 by two officers of his regiment, before he got to know Martinez. The first event took place in the month of September, the second a few weeks later. The devotion of Saint-Martin to the aims of the Order of the Hearts and to the memory of Martinez, whose disciple, secretary and friend he was, was steadfast. Now the Martinezist atmosphere, whatever its secret may be, is essentially that of metapsychology and of practical occultism; in the realm of the sacred it is that which surrounds the requirements of symbols. To possess a symbol is the unanimous wish of Martinez and his disciples, Baron de la Chevalerie, Saint-Martin, Granville, Willermoz. The Order of the Chosen Hearts is, in effect, the custodian of a theosoph-

ical teaching which is often obscure, but frequently also grandiose; it was expounded by Martinez in his *Traité de al Reintegration*, developed and commented on in his many letters to his pupils. One point in this philosophy of Martinez is of particular interest to us, the point where theory becomes practice. What is the doctrinal justification of the operations, of the experiences a justification of which for years dominated Saint-Martin's mind, indifferent by nature to perceptible expressions of spirituality? Man has fallen, the whole of nature has fallen by the "primitive crime," which, incidentally, seems much more like the central episode of a cosmic drama than the guilty act of a responsible creature. Metaphysically it is that man has fallen and that his fall has brought about that of the universe. Elsewhere, however, Martinez affirms free will, and states that "it is in punishment of this simple criminal propensity that minds have been thrown, by the unique power of the creator, into subjection, privation and misery, contrary to their spiritual character, which was pure and simple in quality." Whether the "primitive crime" of which Martinez speaks recalls the Cabalistic fragmentation of the Adam-Kadmon or that of the tragic games played by the æons in the state of Gnostic beatitude, or whether this strange term only serves to translate—as Joseph le Maistre believed—the Christian idea of original sin, the fall is nevertheless certain. For Martinez this proposition calls for an obvious corollary—our only salvation is to return to our original state. Therefore let us try to regain our lost state of splendour. According to the animistic vision of Martinez and from the occult view-point from which he described the world, our work will consist of fighting the forces of evil and calling in the forces of good, and of conquering the former with the help of the latter. But these forces are also people; they can—at least the lowest of them can—experience the automatic effect of the rites. We cannot, however, limit to this magic action the redeeming work of the Order of the Hearts of the Universe. The process of emanation leads us without danger, inferior beings that we are, to Jesus Christ the Redeemer. And, after arrival in the higher regions, prayer and invocation, cleanness of heart and purity of motive, are more important than formulæ or the gestures which are inspired by them and which alone render them efficacious.

According to Martinez, the work of striving to attain to the original state involves a series of operations in which magic and theurgy are closely allied, in which orders become supplication and prayers a song. Thus man takes his place in a Manichean universe and chooses the part he is to play. He participates in the fight between good and evil; his fight against the powers of darkness is conducted from within

the ranks of the powers of light, with the help of his fellow fighters, certain of final victory. One by one he enlists the spirits of good and musters them on his side; their presence is proved to him by the palpable manifestations he observes —and he exorcises the evil powers, of which the signs also bear witness of defeat, by sending them back to the realm which is their prison, the cone, no doubt, which obscures, every 28 days, the way from the earth to the moon, at just that time when exorcising operations are prescribed by the Hearts. It is obvious that a deeper study of the technique of the operations, and also of the doctrinal framework which makes it essential—the close observation of the signs described as "passes" and perceptible to the senses of sight, hearing and smell—must be undertaken by the candidate for Martinezism. This interest in paranormal manifestations, to which Martinez applies a metaphysical hypothesis, often led the adepts of the Master of Bordeaux to research which today goes back into the realm of the metaphysical. Thus Willermoz studied in a remarkable medium the lessons of normal and pathological sleep. Thus Martinez himself gives, on the meaning of the various "passes," a wide variety of explanations, of which the positive meaning may increase our knowledge of the paranormal in a rather strange way. But let us remember above all the purpose of the operations carried out by Martinez and his devotees. These are actions the result of which is to allow man to break through into the field where the destiny of the world is played out, to allow him to get into touch with his friends and with his enemies, to deliver mortal blows to the latter and to bring to and receive from the former the best possible support. Definite manifestations denote certain success, the information that contact has been established. This is the indication of partial victory—it is also proof of a burning desire for a reunion with the whole which is beginning or continuing. But the dangers of this practical method at once become apparent. For one Willermoz who waits for more than 15 years for the signs of his success, how many neophytes are daunted by the first setback? And the subsequent works of Willermoz make us fear that he has not always resisted the temptation to study for their own sake these phenomena and to overlook the unique pattern which has bestowed a certain value on them.

Moreover, the conjunction of magic and religion which is characteristic of Martinez's system may well be broken in favour of magic. For operations were sometimes used for a material end, the healing of a sick person, for example. At any rate the moral identification of the beings emanating from the night is often deceptive. Saint-Martin was aware of these dangers. Despite the fact that, according to his own words, he had "not much of the

astral," he succeeded in getting "passes" at the September equinox in 1772. But he knew well that it was impossible to make the certainty of a spiritual success dependent on the perception of phenomena open to so many other natural causes or to try to subject the realm of spirit to their incalculable effects. And if it were necessary to find an instance of the attraction to the study of phenomena, which can become a fatal one, which these practices entail, is it not to be found in the oath taken by Saint-Martin to the Mesmer Society in 1785?

But the pious soul of Saint-Martin, since childhood turned inwards towards itself, could not succumb. A little later in 1785, Saint-Martin, who had lived in Paris since the departure of Martinez for Saint-Domingo in 1772, after various visits to Lyon to see Willermoz, to Italy with Willermoz's brother, to Bordeaux to see the Abbé Fournié and to Toulouse, returned once more to Lyon. All he took with him was the Hebrew Bible. His written works at that time consisted of two volumes: *Of Error and of Truth,* primarily intended for the Martinezist sect, and *The Natural Picture of the Connections between God, Man and the Universe.* Three years later we find Saint-Martin at Strassburg, where Madame de Boecklin and the great Salzmann reveal to him his second Master—Jakob Boehme, who had been dead for more than 150 years.

The destiny of Saint-Martin is now determined, determined perhaps on the strength of a mysterious communication. He remains faithful to Martinez's doctrine of the fall and of reinstatement, which he rediscovers in Boehme and of which Boehme confirmed his interpretation on the lines of Christianity. He does not deny the authenticity of the operations of the Order of the Hearts of the Universe or the value of the signs which they proved. But he sets himself on a path which would appear to lead more directly and more surely to the goal which Martinez and Jakob Boehme had in view, to the end which his eternal spirit had determined for him, to the God whose care had allowed him to pass through the period of occultism and metapsychology and, as it were, to be the master of the manifestations which might otherwise have held him fast. To the outer way he prefers the inner one, to the path of action that of the heart. And all the books which he will write in future will both be apologia for and expositions of the technique of the inner life—the life devoted to meditation, the aim of which is union. He will praise the "Man of Desire," and, to reach the state of grace, he will no longer recommend the ribbons and the swords or the words charged with magic meaning but the ministry of man as a spirit.

The lesson of Saint-Martin would thus seem to be twofold. His thesis

is unique: that it is the responsibility of man alone to earn his salvation and to go back to the central position which is his own, to attain to the reunification of both the universe and of himself in one Principle. The results of this thesis are shown to us in the life of Saint-Martin, his writings—especially his wonderful letters to Baron de Liebistorf—reveal them to us. Practical occultism and metapsychology lead man into realms where he can easily lose himself. If, spiritual novice that he is, he thinks he has found the way, let him be cautious, let him accept in the first instance the revelations which will be offered to him (and they may well be offered in a somewhat disconcerting way), let him never lose sight of the goal to be attained. But above all let him keep at an equal distance from the Scylla and Charybdis of unconstraint and exclusive attachment Whatever studies he considers necessary for himself or for others should not be allowed to obscure the only thing of real importance. Already to Martinez de Pasquales, whose instructions he followed, Louis Claude de Saint-Martin expressed surprise, and let forth this cry from his heart: "Master," he said, "is all this necessary to gain a knowledge of God?"

And the whole life and work of Saint-Martin only serve to convince us—for, alas, we have to be convinced even of the evident—that only prayer is necessary, the reaching out of the soul, concentrated on itself, towards God, the centre to which we are striving.

ROBERT AMADOU

A FINE PROGRAMME

A pamphlet entitled *Arts and Letters* describes Unesco's programme and practical measures in this field. The mission of the Organization is to make the art, music and literature of each nation known and appreciated by its own people and by the people of other lands. Unesco supports artists in their attempts to achieve international co-operation and mutual aid, and to defend their professional interests. It endeavours to act, in Georges Roualt's telling phrase, as "a Red Cross for the things of the spirit" and, moreover, as a peaceful Crusader in the cause of the spiritual and cultural solidarity of mankind. Would it not be a much-needed reversal of recent trends if more and more national Governments (especially in democratic countries which have won their political freedom in the last few years) were to emulate in their patronage of the arts the cautious rôle assumed by Unesco?

It is not the duty of an international institution to dictate to the fine arts, *nor to anticipate the activities of professional associations.* On the contrary, its rôle is to assist artists to pursue their vocation without hindrance, to supply their needs, and to comply with the recommendations of the artistic community by all means in its power.

THE LITERATURE OF YUGOSLAVIA

[We publish here the address which was given at the Indian Institute of Culture, Basavangudi, Bangalore, on September 27th, by **Mr. Cedomir Minderovic**, Counsellor for Cultural Affairs in the Yugoslav Embassy at New Delhi. The occasion was a Yugoslav Cultural Evening arranged by the Institute and held under the chairmanship of Mr. Justice B. Vasudevamurthy of the Mysore High Court. Attractive educational films of Yugoslavia, made available by the Embassy, were also shown and several contemporary Yugoslav poems were beautifully read in English translation by the Rev. Leonard M. Schiff and Mrs. Schiff. Three of these translations, kindly made available by the Yugoslav Embassy, are appended to Mr. Minderovic's paper on a subject that is too little known.—ED.]

The origin of the literature of the peoples of Yugoslavia goes back to the 9th century A.D. It was during this period that the two Slav apostles, Cyril and Method, translated into a Slav language the important parts of the Holy Scripture, and the first liturgical books. After their death, their disciples had to struggle hard against attempts to suppress the national language. The best-known written works of this period are the *Letopis popa Duklanina* (The Chronicle of Dioclee the Priest) and the *Brizinski Spomenici* (Leaves from Friezingen).

In feudal Serbia, literature flourished at the court of the Sovereigns of the Nemanjici dynasty. The first known writer is Sava Nemanijic, whose work is full of noble thoughts and a tender filial devotion. Next to Sava is Stefan Ptvovencani (Stephen the First Crowned) of the Nemanjici. Among the authors of biographies of Kings and Saints, the better known are Dementijan and Teodorije. Tefimija, the nun, has left a graceful eulogy of Prince Lazar Hrebeganovic, who was defeated at the battle of Kosovo (fought against the Turks in 1389), a eulogy which she embroidered in pure gold on damask silk.

The popular literature includes poetic works and prose. The popular songs or lyrical *pesme* belong to various types—mythological, ritual, humorous, erotic and domestic.

The epic songs are divided into several cycles, the cycle of mythological songs, those of the Nemanjici, Korsovo, Marko Kraljevic, Brankovici and Crnojevici; those of the Hajducis and Uskocis; and, finally, that of the liberation of Serbia.

The most beautiful songs of the Nemanjicis' cycles are: "The Marriage of Tzar Dusan" and "Skadar on the River Bojana."

One of the most praiseworthy among the epic cycles is incontestably that of Kosovo. Among its most famous songs are "The Maid of Kosovo," and "The Death of the Mother of the Yugovicis." These *pesme* revive, in a colourful and

powerful style, the heroism of a people who struggled against an adversary far superior in numbers and finally fell on the Plain of Kosovo. "The Death of the Mother of the Yugovicis" describes, through a series of admirable gradations, the mute sufferings of a mother who, turning over dead bodies of soldiers killed on the battlefield, finds those of her husband and her nine sons. The mother bears this suffering in silence, as if she were made of stone, but she dies of pain when one of the thousands of crows hovering ominously above her, drops a hand torn from the youngest of her children.

Marko Kraljevic's cycle is the most popular. In the legend of this hero, the people have sung the finest human virtues: heroism, love, equity, friendship and piety. But it describes Marko with all the qualities and defects of man.

The cycle of the Hajducis includes some very fine accounts of individual battles fought by the heroic Hajducis against the Agas and Turkish Beys. These songs are at the same time the expression of the ideas of a whole nation, of her aspirations and her sufferings under a hated foreign yoke. The songs and those of other cycles are full of revolutionary ideas, which the people probably added to the original background at the time when the *pesme* began to radiate the hope of quick liberation and were the only spiritual food of a population under Turkish domination for centuries.

The popular literature in prose consists of some 8,000 stories, legends, fables, anecdotes, and humorous tales. The themes are much the same as in most literatures. But this does not deny to the prose literature of Yugoslavia its beauty, richness, poetic expression and originality.

Parallel to popular literature, a scholarly literature has developed, first at Dubrovnik (Ragusa) and afterwards in other countries inhabited by Yugoslavs.

The literature of Dubrovnik began under the influence of Humanism and the Renaissance and later evolved towards more originality. The best-known writers of Dubrovnik are: Dore Drfic, Sizko Mencetic, Dominko Zlataric, Dinko Ranjina, Mavro Vetranovic and Audrita Cubranovic. The dramatic literature of Dubrovnik reached its zenith in the comedies of Marin Defic (1518-1567). The principal works which he has left are *Dundo Maroje*, which was recently performed with great success in Paris, then *Skup* (The Assembly) and *Novela od Stanca* (The Fable of Stanac). The epic poetry of Dubrovnik attained its highest expression at the time of the Catholic Counter-Reformation with Ivan Qundulic, whose masterpiece, *Osman*, is an epic poem with clearly patriotic inspiration, singing of the first victorious wars of the Christians against the Turks at the beginning of the 17th century. Humanism, the Renaissance and the Reformation

gave a new impetus to the literature of the Yugoslav peoples.

In Slovenia, a national literature was born and developed in the midst of the group of Protestant preachers, Primor Trubar, Stjepan Kouzul, Turij Dalmatin, etc. In Croatia, Peter Zrinski and Krsto Frankopan, the two great feudal lords who perished on the scaffold in Vienna in 1671 for having rebelled against the Court, have left some epics whose theme is the history of Croatia.

Rationalism has produced, among the Yugoslavs, writers like the Serb Dosty Obradovic, author of fables of a pedagogic and moral character, and a remarkable autobiography, the Croat Matija-Hutun Zegkovic and the Slovene Valentin Vodnik.

During the period of Romanticism there appeared in Serbia Vrink Stefanoni Karadfic, the great reformer of the language and the editor of popular songs, and Branko Radicevic; in Croatia, Ivan Mazuranic; in Montenegro, Petar Petrovic Njegos. Njegos left us several great works, of which the best known is *Gorski Vijenac* (The Mountain Wreath) published in 1847. Moved by a powerful epic inspiration, this work is full of living pictures of life in Montenegro at that period and of its inhabitants. It is a hymn to freedom, containing passages of an imposing lyricism unequalled so far in the literature of Yugoslavia.

Although the selection of contemporary Yugoslav poems which follows is limited in scope, it will give you the opportunity to form an opinion about it. Still, I believe that I should point out some facts about contemporary Yugoslav literature in general.

The liberty of the country, the liberty of man—in the best sense of the word—are the most significant motives not only of Yugoslav art but also of the art of all other nations. The word, stone, melody, colour, movement—creatively composed into a work of art inspired by these motives—will last from epoch to epoch, much longer than all other creations of art. From generation to generation these creations live and radiate their life-giving light into the future of the nation, into a more beautiful life of humanity.

It is not good, it is evil, if the thought and sentiment of man, of the nation, are regimented. This is not only decadence; it is degradation of art, of man and of the nation. In a society which has abolished the exploitation of man by man, in complete economic freedom, thought and sentiment must find conditions for their full creative development.

The great fight between realism and modernism, to use these general terms, has been going on in Yugoslav literature for years. With the same intensity, the struggle between various conceptions is going on within both these categories—realistic and modernistic literature.

This process cannot be stopped. In daily papers and periodicals, on the radio, on the stage in the numerous Yugoslav theatres, in poetry and prose, in critical essays and reviews, creative thought and sentiment are searching for, and finding, their way.

The poetry of which selected translations follow only partly expresses this process. Both India and Yugoslavia are today inspired by ideas of a humanistic civilization of creative freedom of nation and of man. As they are approaching each other spiritually, even this small selection of poetry is of some value. It opens the window on the thoughts and sentiments of a small nation which, just as big India, knew how to make sacrifices and to gain victories in the struggle for independence. And the noblest and, I may say, the most lasting links between nations are cultural links.

CEDOMIR MINDEROVIC

THE DREAMS OF RADE THE MASTER-BUILDER

(By MIRA ALECKOVIC)

Incense pours from the pines, and a murmur is heard from the new-seen stream;
Night's warm wing covers the earth;
Many ages have come and gone, passing over the earth like a dream;
But this age had a different birth.

From one dark hill-top to the next a splendid shadow slides,
Immune from the dusts of the grave;
Its shape is seen to be Master-Builder Rade's as it rides
High over our hosts coming in wave upon wave.

And watching us at work in the evening's aromatic air,
He—the old artisan, Master of his craft—
Is glad yet ill at ease; and our overseers are there
On guard along the track.

For Rade the Builder would be glad if age had not passed like a dream,
So, with his chisel bright and new,
(While incense pours from the pines and a murmur is heard from the new-seen stream)
He might call out: "And I'm here, too."

And Rade the Master-Builder would help us to erect tall towers,
Build bridges and castles out of dreams,
With lanterns on the battlements unquenched to the end of the hours,
And towns in multitudes of glittering themes.

He'd be willing to do this and more...but many ages have passed since
then, like birds
In flight; and our own hands best weave
Such dreams: lanterns multiply, and cities come into being and great
gold herds;
So, builder, do not grieve!

We have with us thousands of young masons fresh from your instruction;
And together we greet the dawn in its glory.
Oh, see how freedom has grown up in the Builder's hands, like the
construction
Of skadar on the river in the old folk-story.

You look on, Builder, and listen to the words of the songs,
With the rustle of leaves all around.
We shall not, like you in your days, be baffled and thwarted by
wrongs,
As we build our visions on firm ground.

We know your image well; the day sees and the night feels
Its presence dogging hard our heels.
Such youthful energy is not to be found from one world's end to the other;
You do us good, O gray-haired brother.

You are still with us, though many ages have passed since then,
like birds
In flight; and our own hands shall weave the whole wide choice
Of our dreams; lanterns multiply, and cities come into being and great
gold herds;
So, Builder—Now Rejoice!

LOVE FOR LOVE

(By SLAVKO JANEVSKI)

He knows the long, dumb miracle of the summer nights
Who has shared with us the moon's hospitable rites...

In a lilting cradle of soft corn the poppy bathes in dew
To the travelling songs of cranes; and a hundred blended pipes
Shed quiet tears
Into a moan of mountain breezes hidden in the corn's ripe ears...
The drenched fields swell,
Bursting their bounds like a tide from a bottomless well.

Somewhere, in Galicnik perhaps, the drum-beats sound
At a wedding feast—a huddle of carts in the village and dark red
Garments merging on the ground.
Young hearts run riot and the wild blood burns;
With nuptial song in the throat, that sings like a tinder
And will change a frigid stone into a glowing cinder.

Yet mornings are more miraculous than nights,
With their sun-spangled necklaces of pearls and purple lights.

The man is happy who has been to Veles or has spent sweet hours
In Tikves, seen the Prespian landscapes,
Picked an armful of wild flowers
In Males, soaked a honey-biscuit in the bubble of sweet wine,
And fondled our young lambs
While a shepherd pipes his dirge for Gotze Delchef, the departed hero
Of this land—for such a man holds Macedonia in his heart.

He who has watched the fingers of embroidering stars
Busy above the lakes, and heard the boom
Of minstrelsy from weavers at their carpet loom,
And seen near Prilep the tobacco leaves like a great gold stain
On the lowland fields—such a man has carried away our love;
But love for love comes back to us again.

RECOLLECTIONS ON THE UPRISING

(By DESANKA MAKSIMOVIC)

Serbia is a secret world
Where no day knows what the night brews;
And no night sees the dawn's grey child;
Where each bush in the brake defends its dream
As a separate, secret flame;
And no bird knows what waves and weaves
Those patterns in the rustling leaves.

The creeping creatures under stones
Are hidden from the lizard's eye.
The corncob's ears are deaf to sounds
From a neighbouring field of rye.
Things move and change—
And every nook in a leafland glade
Hides something strange.

Who knows what secret is concealed
In a flawless, glittering bead of dew?
The cries of toil from a lowland field,
Blown to the hilltop fields and farms,
May be the secret call to arms.

In all the land does anyone know
What secrets may begin to grow
In the untouched breasts of a girl:
What pain like a secret stone
A child holds in his hands;
Or what compulsion bends
The hooked back of a withered crone?

Throughout the land the blowing winds,
Spiced breezes and rivers and streams,
And bells in steeple and tower
Scatter the secret news abroad.
But who can tell what sudden power
May lurk at the bend in the road
Where the forest begins?

This land has killed the enemy's trust
In his eyes;—small spoor in the mud
May be false or hoofmarks in the dust.
Cunning may lurk on every tongue,
—In the reapers song,
In the stroke of the woodman's axe,
In the lullaby and the cradle that creaks.

THE FUNDAMENTALS OF JAINISM

[We publish here the second and last instalment of this essay by **Professor Prithvi Raj Jain, M.A., Shastri**, of the S.A. Jain College, Ambala City. It was one of the essays specially prepared for discussion at the Indian Institute of Culture, Basavanguḍi, Bangalore, in connection with the Mahaveera Jayanti Celebration sponsored jointly by the Institute and the Jain Mission Society. It was considered on April 17th at a Discussion Meeting under the chairmanship of Dr. H. L. Jain, Retiring Principal of Nagpur College, Nagpur.—ED.]

II

Substance is classified in Jainism as follows:—

1. *The Soul or "Jiva."* Consciousness is the very essence of the soul. In its pure and natural form the soul is believed to have unlimited knowledge, perception, strength and bliss. The inherent characteristics are the same for all souls. Souls are divided into two classes: emancipated (*Mukta*) and worldly (*baddha* or *samsarin*). The emancipated souls have purified themselves of the dross of Karmic matter, risen to the highest *loka* and attained infinite knowledge and perception and unmixed bliss.[1] The worldly souls are in embodied form, clouded by the Karmic matter which gives rise to various pleasures and pains according to its nature and intensity.

The Jains believe that all living beings are self-existent and eternal, found originally in an impure condition but with the potentiality of purifying themselves. Once they become pure or liberated, no power on earth can stain them. Souls are different from the body and are infinite in number. The soul

is possessed of knowledge and perception, is immaterial in its pure form, is the doer of all actions, is of the size of the body it occupies at the time, is the enjoyer of the fruits of its actions.[2]

It is tasteless, colourless, odourless, unmanifest and has intelligence as its quality. It is soundless, without any distinguishing mark and without defined configuration.[3]

2. *Matter or "Pudgala."* Matter is regarded as liable to integration and disintegration. Material substances can combine to form larger and larger wholes and can also break up into smaller and smaller parts, ending in *anu* or atoms. Matter possesses touch, taste, smell and colour.[4] It is divided into atoms and molecules[5] (*Skandha*). Two or more atoms may combine to form bigger molecules. All substances

---

1 *Panchastikayasamayasara*, 28.
2 *Dravya Sangraha*, 2.
3 *Pravachanasara*, 2, 80.
4 *Tattvarthadhigama Sutra*, 5. 23.
5 *Ibid.*, 5. 25

except the soul are devoid of consciousness. The atoms, according to Jainism, are fundamentally alike, having the above-mentioned qualities and not different for earth, water, fire and air, as in the Nyaya system.

3. *Space or "Akasha."* Substances must have room to exist. That which affords this room is called *Akasha. Akasha* is of two kinds: *Lokakasha* (the space containing the world of souls, matter, time, etc.) and *Alokakasha* (the empty space beyond such a world).

4. *Time or "Kala."* The substance responsible for modifications and changes in things is known as time. In its absence nothing could continue to exist or undergo a change.

5 and 6. *"Dharma"* and *"Adharma."* These two substances are a distinguishing feature of the Jain system. They do not mean virtue and sin as these words ordinarily imply. The Jains believe that there must be some substances which help souls and material objects to move or to rest. These are known as *Dharma* and *Adharma,* respectively. Just as water helps a fish in its movement in the river or the shade of a tree helps a passer-by to take rest, so these two substances help worldly objects in their movements and rest. They do not make them move or rest, but simply perform the function of assistance. It is due to them that the division of *Lokakasha* and *Alokakasha* is inferred. There would be no end to the upward movement of the liberated soul if these substances did not exist.

Jains do not believe in a personal, eternal God who has been from the start all-pervading, pure, omniscient and all-powerful and is also the creator of this universe. In Jainism the deified liberated souls, countless in number, take the place of God. The aim of their devotion is merely to guide and inspire a sincere devotee to follow in their footsteps.

The individual soul can attain Godhood by continuous efforts. It is the human soul which, on complete purification from foreign Karmic matter, attains to the highest level of divine perfection. Thus in this system man himself becomes God, depending upon his own help. The following words of Shri Jawaharlal Nehru may well be regarded as a tribute to the Jain point of view concerning God or deified human souls:—

> It has always seemed to me a much more magnificent and impressive thing that a human being should rise to great heights mentally and spiritually and should then seek to raise others up, rather than that he should be the mouthpiece of a divine or superior power. Some of the founders of religions were astonishing individuals, but all their glory vanishes in my eyes when I cease to think of them as human beings. What impresses me and gives me hope is the growth of mind and

spirit of man, and not his being used as an agent to convey a message.[6]

The theory that there is one personal God with virtues and powers for ill, controlling all the activities of the universe, cannot produce desirable moral qualities in the heart of the worshipper. Aldous Huxley rightly maintains that

> belief in a personal moral God has led only too frequently to theoretical dogmatism and practical intolerance... and to the commission in the name of the divinely moral person of every kind of iniquity.[7]

The basic feature of the Jain conception of God is that worship is absolutely impersonal and all human souls worthy of Godhood are given reverence without distinction of colour, caste or country. The *Jaina Navakara Mantra,* recited by the Jains many times a day, pays homage not to individuals but to five classes of *Parameshthins* (Supreme Ones) :—

1. *Arhats,* embodied souls which have attained omniscience.

2. *Siddhas,* who have discarded even the body and attained final liberation.

3. *Acharyas,* heads of the monastic order.

4. *Upadhyayas,* teacher-saints.

5. *Sadhus,* ordinary ascetics.

Every known object has innumerable characters or *Dharmas.* Only *Arhats* or omniscient souls can know an object in all its various aspects. Our knowledge is relative and partial. Consequently our judgments about a thing are true only from a certain standpoint. We cannot claim that an object exists only in the way or form in which we know it. Others may see it from a different angle. It is also a common experience that after the lapse of some time the same object seems to us different. The Jain system believes in realism and holds the existence of all objects to be real. The standpoint from which the Jains explain the existence of the universe is known as *Syadavada* or *Anekantavada.*

Critics often say that it is impossible for an object to exist and not to exist at one and the same time. But the object is existent from one point of view and non-existent from another. The object "man" exists as a man but has no existence as an animal. We can prove the existence of the table as a table, but as a bench the table has no existence. Hence ordinary human beings cannot pass absolute judgment about any object as not all its characters are within the scope of our knowledge.

So, according to the Jains, every judgment should be qualified by the word "*Syat*" or "somehow" or "from a certain point of view," to avoid possible false statement and the causing of misapprehension.

---

[6] *The Discovery of India*

[7] *Ends and Means,* p. 301.

On the basis of *Syadavada* the Jain logicians have developed the *Saptabhanginaya* or the seven forms of judgment, the details of which can be learned from ancient works as well as from the scholarly writings of some distinguished modern scholars of Jainism.[8]

Syadavada aims at harmonizing seemingly discordant doctrines and teaches us toleration as well as intellectual freedom. Dr. S. C. Chatterjee and Dr. D. M. Datta have pointed out the beneficial effects of the *Syadavada* theory :—

The principle underlying *Syadavada* makes Jaina thinkers catholic in their outlook. They entertain and accept the views of other philosophers as different possible versions of the universe from different points of view. The only thing that the Jainas dislike in other thinkers is their dogmatic claim that they alone are in the right. This claim amounts to the fallacy of exclusive predication (*Ekantavada*). Against such a fallacy of philosophical speculation a protest has been raised recently in America by the Neo-realists, who have called it the fallacy of exclusive particularity. But no Western or Eastern philosopher has so earnestly tried to avoid this error in practice as the Jainas have done.[9]

Turning to Jain ethics, the *summum bonum* of the Jain religion is the attainment of salvation or *Moksha*, which means freedom for ever from an endless circle of births and deaths in the various forms of gods, human beings, animals or infernal beings. This freedom is gained through one's own steady and strenuous striving. The path leading to this salvation consists of right vision or faith, right knowledge and right conduct.[10]

The bondage of the soul from times immemorial is regarded as real, although the soul is inherently perfect and pure and can remove all obstacles and attain perfect illumination. For this purpose the soul must willingly subject itself to a series of practical disciplines, rules of conduct and various internal and external penances. The stages of spiritual development, about 14 in number, are called technically *gunasthanas*.

The Jain Tirthankaras were aware of human weaknesses. They knew that the path of renunciation is not easy for all to follow. Hence they preached and propagated two sets of rules of conduct—one for monks and the other for householders. It is repeatedly stressed that both sets of rules are *Dharma*, or the Virtuous Path. The path of the householders does not lead to sin.

The Jain monks and nuns are required to practise the five great vows in their perfect and highest possible forms: Non-injury, Truth-

[8] *Syadavadamanjari*, *Syadavadaratnakara*, *Saptabhangitarangini*; *Ashtasahasri*, *Prameyakamalamartanda*; *The Jaina Philosophy of Non-Absolutism · A Critical Study of Anekantavada*, by SATKARI MOOKERJEE, etc.

[9] *An Introduction to Indian Philosophy*, p 93.

[10] *Tattvarthadhigama Sutra*, 1. 1.

fulness, Non-stealing, Celibacy and Non-attachment to worldly objects. Their life is one of complete self-help. They are not to be a burden on society in any way. They always travel on foot, wear the fewest possible clothes (some even discard clothing altogether), have no house or property of their own and are expected to know many languages for the purpose of propagating the message of peace among the people of different nations. They keep to a simple, purely vegetarian diet, just sufficient to keep body and soul together, beg their food from different houses and have neither attachment nor enmity towards any living being. The detailed rules for their conduct are given in the *Acharanga Sutra*, the *Dashavaikalika*, the *Uttaradhyayana* and the *Tattvarthadhigama Sutra*, etc.

Shravakas and *Shravikas*—male and female householders—are also expected to follow these vows, though in a somewhat modified form. They have to practise some other important vows also. They take no food after sunset. They are enjoined to earn their livelihood in a just manner, to help the needy and the poor, to show reverence to the ascetic order, to study religious scriptures and to be tolerant to other faiths. Monogamy, and that also with the practice of self-restraint, is regarded as the ideal form of marriage. Honest dealings are emphasized. One Acharya has said:—

Even the virtuous cannot accumulate heaps of wealth by honest earnings. Has any one seen the rivers flooded with pure water?[11]

Honest and just living does not lead to hoarding. By it one can earn only enough to make both ends meet. Jain householders in general have been peace-loving, faithful and upright throughout their history. Their rules of conduct can be learned in detail from the *Upasakadashanga*, the *Yogashastra*, the *Ratnakarandashravakachara*, etc.

The matter which so far has kept the soul in bondage and has prevented it from attaining final liberation is known as *Karma*. It is bound up with the soul. It is regarded as material and of very subtle form. Every action, every word, every thought, produces, besides its visible effect, an invisible transcendental one which, under certain conditions, materializes in reward or punishment, according to its nature or force. The intellectual, spiritual or material differences found in various beings are understood to be the result of the different individual *Karmas*. *Karma* has eight main divisions, each with many subdivisions. The Jain Acharyas have given an exhaustive account of the various *Karmas*, dealing with the problem in minute detail. Readers are referred to the *Gomattasara Karma-kanda* and the *Karmagranthas*, etc., for a full account of the problem. Dr.

[11] GUNA-BHADRA. *Atmanushasana*, 45.

Glasenapp considers that "in no other system, perhaps, has Karma been taught to be of such concrete, realistic, physical nature as here."[12]

From the above brief account the antiquity and independence of Jainism and its salient features can be seen. It has been well written that Jainism is the means to the introduction into this mundane world of a reign of peace, ordered harmony, and reasonable sweetness which are most wanting in these days of rank materialism and uncompromising self-aggrandisement, wherewith this blessed land of Bharata has become surcharged.[13]

P. R. JAIN

POETS AND POETRY

Poets have occasionally offered definitions of poetry or declared that it is inherently indefinable. An attempt to analyze the precise nature of the appeal of poetry was made in Sanskrit poetics. Anandavardhana, a Kashmir poet, contended well over a thousand years ago that the soul of poetry is *dhvani*, the subtle suggestion of an appealing meaning which in various ways produces *rasa* or the resonance of æsthetic satisfaction in the responsive reader. No one can complain that poets have not said enough on poetry.

But poetry is seldom discussed publicly by two poets belonging to completely different generations. This happened, however, when the B.B.C. broadcast such a discussion between James Stephens and Dylan Thomas which *Encounter* (November 1954) reproduces.

Dylan Thomas held a view slightly similar to that of Anandavardhana: Poetry is "memorable words-in-cadence which move and excite me emotionally."

James Stephens declared that "the poet is a fellow who can take hold of a thought and make it sing."

Of course much depends upon the receptivity of the reader. Carlyle said with epigrammatic exaggeration that a man is a poet who can read a poem well. Perhaps he was only suggesting that to the truly sensitive reader of a fine poem, the world can never be the same again. As Dylan Thomas pointed out:—

> A good poem helps to change the shape and significance of the universe, helps to extend everyone's knowledge of himself and the world around him.

This important statement only echoes what Shelley said so inspiringly in his ill-understood "Defence of Poetry":—

> ...poetry defeats the curse that binds us to be subjected to the accident of surrounding impressions....it equally creates for us a being within our being. It makes us the inhabitant of a world to which the familiar world is a chaos... It compels us to feel that which we perceive, and to imagine that which we know. It creates anew the universe, after it has been annihilated in our minds by the recurrence of impressions blunted by reiteration.

---

[12] *The Doctrine of Karman in Jain Philosophy*, p. viii.

[13] NAHAR AND GHOSH: *Epitome of Jainism*, p. xvii.

SILVER JUBILEE REPRINTS: I

[In this Silver Jubilee year we shall be reprinting suitable articles from the first volume of THE ARYAN PATH as announced in our last issue. The following is from Vol. I, No. 1, for January 1930.—ED.]

CONCERNING THE TITLE "THE ARYAN PATH"

[**Professor A. V. Williams Jackson** is too well known for any introduction. The highest authority in Iranian philological lore, his services to allied tongues and subjects have been and are of acknowledged value. At Columbia University, New York, he is esteemed by his pupils as few professors are, not only for his deep learning and his painstaking teaching, but also for the nobility of his character, for his sunny disposition and his equal-mindedness in all events.

It is a real pleasure that we find ourselves in a position to give his article the place of honour in our first number. It raises before the reader the ideals which our name invokes—those of Universality, of the Life of the Spirit, of the Light that comes from Great Souls of every land and era.

He begins his article with the well-known question: "What's in a name?" We say: "Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and 'leaveth wherever it goeth.' Carlyle thought that 'there is much, nay, almost all, in names.' 'Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus,' he wrote.

"The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seedgrain, which will either grow 'to be an all-overshadowing tree' on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view."—EDS.]

"What's in a name?" said Shakespeare once. The choice of such a title as "The Aryan Path" is particularly felicitous for an international review which has for its aim the publication of articles that represent what is best in both Western and Eastern cultures. The term "Aryan" recalls the common heritage which the Occident shares with the Orient and the union growing ever closer between them, while the word "Path" itself opens vistas of the way that leads toward the light.

Christ himself, in summing up the light of his spiritual predecessors, used the image when he said, "I am the way, the truth, and the life" (John, 14. 6). The Greek word

hodos, "way, road," as there employed, has connotations that may be compared with "path," even though the words have not a common origin. By derivation the English word *path* may possibly be connected with Sanskrit *panthan, path,* Avestan *pantan, path,* Old Persian *pathi,* and compare Greek *patos,* "path," Latin *pont-em,* "path bridge," and kindred words in modern European languages. The word is attested in the Eastern branches of Indo-European, in Indo-Iranian, Armenian, Slavic and Baltic; see A. Maillet, in *Indian Studies in Honour of Charles Rockwell Lanman,* p. 4, Cambridge, Massachusetts, 1929. The use of the word "path" in a symbolic sense is found in the earliest writings of India and Persia.

Thus the *Rig-Veda,* which is the oldest of all Aryan literary monuments, speaks of "the path of Right"—*pantha-rtasya*—(RV. I. 136, 2, and elsewhere). The designation "path of Right" is here full of spiritual meaning, whatever its usage in the later ritual may have become. Guidance along the spiritual path, moreover, forms the key note of the Upanishads. A single quotation will suffice: "This is the path (way) to the gods, the path (way) to Brahma" (*esa devapatho Brahmapatho, Chandogya Upanishad,* 4. 15. 6). In Buddhism we all are familiar with "the noble eightfold path," (*ariya atthangika magga*) namely, that of right belief, right resolve, right speech, right behaviour, right occupation, right effort, right contemplation, right concentration, (*e.g., Digha-Nikaya, Sutta* 22). Furthermore, the name of a famous Buddhist work is *Visuddhi-magga,* "the Way of Purity," the Pali word *magga,* like the Sanskrit *marga,* "way, road," being synonymous with "path," a natural interchange also in other languages.

Turning to Persia we may note that Zoroaster, the Prophet of Ancient Iran, seven centuries or more before the Christian era, similarly employs the word "path" with a symbolic connotation. In his Gathas, or metrical sermons, he preaches to the people about "the right paths of weal (salvation), the true ones, to the worlds where Ahura (God) dwells" (*erezush savanho patho,* etc., *Yasna,* 43. 3); likewise elsewhere in his exhortations he uses the expression "the right paths." Generations later, or about 500 B.C., the great Persian king Darius I, a worshipper of A(h)uramazda, Ormazd, caused to be carved around his future tomb that was hewn high in the rocky cliff at Naksh-i Rustam, in Southern Persia, a historic inscription, the last words of which record his behest to each and all of his subjects, "abandon not the path which is right" (*pathim tyam rastam ma avarda,* NRa. 58-60).

Instead of confining the quotations to the literature of our Aryan kinsmen in India and Persia, it would be easy, if time and space permitted, to add illustrations from Greek, Latin,

and other literatures. To follow "the right way of life" (*rectam vitae viam*) was a watchword of Cicero and the Roman poets; instances might be multiplied. Enough, however, has been adduced to show how happy is the choice of the word "Path," and "Aryan" alike, in the title of this magazine which merits the heartiest of good wishes for assured success in its high aims.

A. V. WILLIAMS JACKSON

THE UNIVERSALITY OF THE RAMAYANA

The Journal of Oriental Research, Madras, (Vol. XXIII, Parts I-IV) contains a complete record of an illuminating lecture on "The World of Valmiki" delivered by Shri N. Raghunatha Iyer at the Madras Sanskrit Academy. Critical literature concerning the *Ramayana* accumulates with increasing rapidity. If it has not yet attained the speed of production of new Shakespearean criticism, it has already exceeded the amount written on any other epic. This proliferation of expository and commentative literature on the *Ramayana* is likely to call forth a clamour for the study of the original texts. (The preparation of a definitive text by the Collation Section of the Baroda Oriental Institute is of course a most worthy endeavour).

Shri Raghunatha Iyer shows a percipient, mature mind and a receptive, generous heart in his comments on the "dominant notes" of the epic and on most of its main characters. Two topical reflections may be mentioned here.

> Because Vali quoted *Dharmasastra* Rama too went at it hammer and tongs But he knew—and Vali came to agree—that you cannot understand the scriptures by making an *ad hoc* raid upon them as our social reformers do. You have got to live the good life.

Here is an important lesson for those of us who wish to improve and alter any set of social customs and institutions. The more ambitious and radical a programme of reform, the greater the need for proper preparation, for spiritual self-discipline. This is ultimately the difference between the constructive, non-violent reformer who produces permanent results in a quiet way and the noisy, nihilistic revolutionary who rejoices in demolishing the icons and idols cherished by others but inevitably invites a violent counter-revolution.

Shri Raghunatha Iyer offers another topical reflection on the *Ramayana* which is applicable to men and nations today with particular poignancy :—

> Valmiki would seem to think that no differences of race, language or culture need inhibit that *maitri* which the world so sadly lacks today. On the other hand he looks upon it as the golden strand on which may be threaded the rich diversity of our human lot.
>
> But true friendship can only be among those who respect the basic human virtues of kindliness and compassion. The friendship of Vali and Ravana was based on ideology. The friendship of Sugriva and Rama was based on the fundamental decencies.

Spiritual and moral bonds will always be stronger because they are always more satisfying than intellectual and ideological ties. Unlike a *Sangha* of saintly men, a brotherhood of bandits is a temporary contrivance and therefore continually uncertain and unstable. Political alliances between parties or nations will be dependable and effective only if they are based upon mutual appreciation and trust and not if they are centred merely upon a common enemy or similarity of doctrinal affiliation. Have not the Great Powers (which are more concerned with securing satellites than with winning friends) something to learn from the *Ramayana*? Is it inconceivable that Valmiki could be a better guide than Machiavelli in our Atomic Age?

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"A TRUE PATHFINDER"

By W. STEDE

The Aryan Path!

Truly Aryan means truly noble:

(1) in spirit, reflecting the unsurpassed grandeur of the mysterious Universe in man's aspiration;

(2) in thought, mirroring the steadiness and reliability of the Divine Laws, creating faith and demanding submission, hallowing a nobility of purpose;

(3) in action, aiming at harmony among all forms of life and rooted in the nobility of compassion.

The Noble Path is the endless going forward to the secret goal, never attainable yet ever present, attracting irresistibly all the striving and longing of the human soul.

THE ARYAN PATH has been a true pathfinder for these ideals during 25 years. May it continue to be one for the blessing and uplift of noble men!

W. STEDE

II.—"A FINE INTERPRETER BETWEEN WEST AND EAST"

By CLIFFORD BAX

I have contributed to THE ARYAN PATH, in a very modest capacity, since 1933. Twenty-one years.... Yes, and I hope that the magazine, which is a fine interpreter between West and East, may continue for at least another 50 years.

CLIFFORD BAX

III.—"PROUD HEAD OF MATURITY AND WISDOM"

By IVOR B. HART

I am glad to add my tribute and congratulations to THE ARYAN PATH in achieving its 25th birthday. It was conceived and launched at a period of hope for the East and of growing apprehension of ideological upheaval in the West, and it has survived the vicissitudes of a World

War to rear a proud head of maturity and wisdom. Its pages have been illumined by the thoughtful writings of distinguished thinkers, and its dual mission of showing the thoughts and teachings of the East to the West and of the West to the East it carries on with undiminished vigour and power.

May THE ARYAN PATH continue to flourish!

IVOR B. HART

IV.—"BROAD-MINDED ACCEPTANCE"

By MARGARET SMITH

Believing, as I do, that the mystics have had—and still have—a great contribution to make to the enlightenment and spiritual welfare of mankind in showing them the way to God, I am grateful to THE ARYAN PATH for its broad-minded acceptance of contributions which perhaps may have helped to lead its readers onward and upward in their way through life. Mine have been mainly on the subject of Islamic mysticism, but also on Christian, Neo-Platonic and Jewish mysticism. I hope they have fulfilled their purpose.

MARGARET SMITH

V.—"THE VALIDITY OF THE ARYAN WAY"

By C. RAJAGOPALACHARI

The THE ARYAN PATH has completed twenty-five years devoting itself to the sole object of "showing the noble, old Path to the travellers of today." These twenty-five years have in India seen great travail and great changes in politics. But nothing has happened to throw doubt on the validity of the Aryan way. With the historian Arnold Toynbee let us join in prayer:—

Marcus (Aurelius), recluse in the palace and hermit in the camp, teach us too to make the flight of the Alone to the Alone amid the bustle of this busy world.

All ye who have also served God, though ye were uncloistered and unwithdrawn, teach us too how to be in the world yet not be of it.

C. RAJAGOPALACHARI

NEW BOOKS AND OLD

SCIENCE IN ANCIENT CHINA*

In his preface Dr. Needham tells us that the contribution of the Chinese to science and technology still remains clouded in obscurity, whereas the work of the Egyptians, Sumerians, Babylonians and others has been both recognized and explored. Why should the science of the Chinese have remained more or less at the empirical stage, although between the 3rd and the 13th centuries they succeeded in maintaining a level of scientific knowledge unapproached elsewhere? And how is it that European scholars have for so long been only dimly aware of that vast and complex civilization? There can be little doubt that one of the causes, and perhaps the most potent of all, has been the difficulty of the Chinese written language. Consequently, while Chinese scientists have necessarily become bilingual, hardly a single one in the West could be found with even an elementary knowledge of Chinese. Nowadays this serious deficiency is being remedied, and students everywhere will be very grateful for the Chinese characters supplied in the footnotes and bibliographies of this book, for they form an essential addition to their romanized transcriptions. Incidentally, it is a little misleading for the author to describe the Chinese script as "ideographic" on page 4; for, as a matter of fact, it started with a few pictograms, which were supplemented later by some simple ideograms, but did not become a really efficient means of communication until the phonographic principle was also incorporated.

This book, we are told, is addressed neither to the general public nor to sinologists in particular, but to all educated persons interested in any of the subjects treated. For the transliteration of names it was doubtless wise to retain the familiar Wade-Giles system, but surely a mistake to make an exception by substituting "h" for the apostrophe, which means that we get weird-looking words like *chhin* and others misleading for the pronunciation, such as *tshang*.

After thus examining some peculiarities of the written language, we pass on to a few bibliographical notes on Chinese literature; of those dealing with dictionaries and encyclopædias the first is, as we should expect, on the *T'u Shu Chi Ch'êng*, consisting of 10,000 chapters in 32 sections. For this, the present reviewer many years ago compiled an English alphabetical index, of which Dr. Needham speaks approvingly on the whole; but he also points out, as "a serious defect," that it does not give the titles and names of authors of certain books which are reproduced in the Encyclopædia. And he adds:—

> ...the entries selected by Giles seem rather whimsical to the historian of science, who will find among them, for example, "tiddly-winks" but not "tides."

The answer to this criticism is simple enough: nothing at all was "selected" by me. After translating into English the names of *all* the subjects treated, I merely arranged them in alphabetical order. And it was the compiler, not I, who decided to include the Chinese game corresponding to our tiddly-winks, but to say nothing about tides.

---

* *Science and Civilisation in China.* By JOSEPH NEEDHAM. With the research assistance of WANG LING. Volume I. Introductory Orientations. (Cambridge University Press. xxxviii+318 pp. With Illustrations, Tables and Maps. 1954 52*s* 6*d*.)

This is followed by much longer geographical and historical introductions, both well illustrated with maps and photographs. The latter is an excellent survey, filling 76 pages, of the whole drama of Chinese history down to the time of the Jesuits and the beginning of the Manchu dynasty. Three books in English, we are told, have been described by a friend of our author as "the least bad" of all books dealing with this difficult and intricate story: those of Fitzgerald, Wilhelm and Goodrich; so presumably Dr. Needham has based his own account on them.

If there is one fault to be found with this remarkable work so far as it has progressed at present, it is that the details of its arrangement are much too minute and elaborate: so far from helping the reader to track down what he wants, they actually serve as an obstacle to his finding it. An idea of what is meant by this may be gained by referring to the complicated "Plan of the Work" on pp. 18 and following. A few minor points may also be noted. Speaking on p. 155 of the Taoist philosopher Lieh Tzu, Dr. Needham says that the existence of any philosopher of that name is highly doubtful. To my mind, there is very little doubt in the matter. With the exception of a few obvious interpolations, his whole treatise, especially the numerous anecdotes with their delightful ironic humour, is written in a style which has no parallel that I know of anywhere else in Chinese literature.

Among the names of many lesser foreign writers, the absence of Robert Morrison, author of the first great Chinese-English and English-Chinese dictionary and a translator of the Bible into Chinese, is surprising, to say the least. "Hsüan-tsang," not Hsüan-Chuang," is the accepted spelling of the name of the famous Buddhist pilgrim. Confucius' "short tenure of office" in the State of Lu is mentioned on p. 95. It is now fairly certain, however, that Confucius never held any official post in Lu or elsewhere. The two famous poets, Li Po and Po Chü-i, are referred to on p. 127 as Li Pai and Pai Chü-i.

All serious students, and many others too, will be delighted to learn that the whole work in seven volumes is already completed in manuscript, so that publication can now go steadily on. It bids fair to be the most comprehensive and useful collection of its kind that has yet seen the light.

LIONEL GILES

WHITEHEAD AS A CONVERSATIONALIST*

When Plato recorded the conversations of Socrates and his friends, he used imagination more than memory and, we have reason to suppose, mingled his own philosophy with that of his Master. Boswell was more of a human dictaphone though he succeeded in communicating almost as much of his own personality as of Johnson's. Mr. Price is in the line of Boswell, and even more of Eckermann, both as a faithful reporter and as one with a talent for drawing his subject out. As a shorthand reporter in youth and a journalist with thirty years' practice in recording the conversation of others he was an expert in the task he undertook. His subject was unaware for seven years that he was keeping their conversations in his Note Books. But by that time their relationship had become so spontaneous and familiar that

* *Dialogues of Alfred North Whitehead* As recorded by LUCIEN PRICE (Max Reinhardt, London x+386 pp 1954 25s)

the knowledge made no difference. Whitehead, however, read in typescript all that his friend and admirer had written and continued to write during four subsequent years and passed it as substantially correct. To what extent Mr. Price succeeded in capturing and communicating Whitehead's manner as a talker, only those who had the privilege of listening to him can know. But he has created the illusion of lively conversation and, gradually, the impression of a distinctive person. Philosophers seldom write with grace and clarity, though there are shining exceptions. And Whitehead's style as a writer was often difficult. He confessed that, unlike Bertrand Russell with whom he collaborated in their great work, *Principia Mathematica*, and who loved and composed in words, he himself did not think in words, but began with concepts, which he then tried to put into words. This possibly explains why his thought is profounder than Russell's, but his expression often less happy. But in these conversations, as Mr. Price has recorded them, he spoke directly and precisely, and, if there is not much charm, his thought was always compact and never laboured under his learning. As soon as he knew what was on hand, he urged that any tendency to monologue or long speeches of his own should be avoided. But, in fact, Mr. Price from the beginning had varied his record with the remarks of other speakers who were often present and particularly with those of Mrs. Whitehead, who gave a domestic air to many of the occasions and acted as a foil to her husband. Her remarks and those of others are seldom important, but they maintain and vary in a natural way the flow of thought.

So much for the style of the book. It is lively and readable and the background of changing seasons and different rooms is pleasantly sketched in. What of the quality of the thought which it enshrines? I confess that I am a little disappointed In his introduction Mr. Price describes how frequently Whitehead's physical presence seemed to have become only a transmitter, so intense was his preoccupation with ideas. "He, the thinker, seemed to have vanished in the vastness of his own thought." The conversations seldom bear out this idealized portrait. Throughout the book we get the impression, not so much of a master of wisdom, a man of sensitive spiritual insight, as of a very able, all-round thinker whose interests were firmly attached to the affairs, historical, social, and contemporary, of this world Doubtless he was right to deplore the fact that the humanities, as taught in universities and derived from Greece and Rome, had divorced the life of contemplation from the practical world. But too great an engrossment in that world can hinder the growth of those qualities of inward awareness which distinguish the seer from the thinker.

All his life Whitehead was a University teacher, first at Cambridge, then in London, and, during his last twenty years, at Harvard. He helped to initiate a revolution in mathematical thought and he perceived, as few others, the real significance of science in the modern world. These were great achievements and what made him so much more than an academic highlight was undoubtedly his ever-present sense of the infinite beyond and within every finite form. He repeatedly stressed this in his talk:—

> I wish I could convey [he once said] this sense I have of the infinity of possibilities that confront humanity—the limitless variations of choice, the possibility of novel and untried combinations, the happy turns of experiment, the endless horizons opening out.. As long as we experiment .we and our societies are alive; when we lose them, both we and our societies are dead, no matter how externally active we and they may be, no matter how materially prosperous they and we may appear.

The same conviction made him abhor dogmas and the treating of half-truths as whole truths. Christian theology he thought one of the great disasters of the human race. It was, he remarked, the dissolution of Newtonian physics,

when he was a young man, and the collapse of certitude where it was supposed to be least assailable that most affected his thought. But his outlook was really determined from within, though as a member of University faculties he was constantly aware of the danger of substituting static thought for dynamic discovery. For him æsthetics came before both morals and logic "What is wanted," he remarked, is not so much knowledge as "an immense feeling for things." It was this belief in intuitive experience which kept his mind active and perceptive to the end. In this book we enjoy the company of such a mind as it indulges pleasantly in reminiscence or ranges over a great variety of topics from the general to the particular. On matters beyond his spiritual reach, on Buddhism, for example, or pacifism, he could be trivial and perfunctory, and Eastern thought seems to have been a closed book to him But to much that men ask and discuss in intelligent circles he had the answers.

HUGH I'A. FAUSSET

Living Biographies of Great Philosophers. By HENRY THOMAS and DANA LEE THOMAS. (Bharatiya Vidya Bhavan, Bombay. 285 pp. Reprinted 1954 Re. 1/12)

One work of the Bharatiya Vidya Bhavan, an institute of Indian culture in Bombay, is to bring out in English, as well as in eight of the principal languages of India, literary works which could contribute towards self-education of the highest order. Realizing that true culture is not limited by frontiers or differences of nationality, the Bhavan plans to cover in its range of publications much of the finest, not only in Indian, but in world literature.

Its latest publication, *Living Biographies of Great Philosophers*, is a reprint giving the lives and philosophies of 20 of the greatest thinkers of the Western world, finely written by Henry Thomas and Dana Lee Thomas. This work should prove of much value not only to lovers of philosophy but to all who appreciate good literature.

Commencing with Plato and his account of Socrates and his ceaseless quest for truth, the authors lead us through the centuries along a golden path of shining thought.

Though the doctrines expounded are varied and diverse, ranging as they do from the coldly impersonal perfection of Plato to the intense egoism of Nietzsche, from the negative melancholy of Schopenhauer to the gentle humanity of Emerson, there is, nevertheless, one common factor discernible throughout, *viz.*, the desire to find true happiness for all mankind.

To compress so profound a subject into about 300 pages must have been an infinitely difficult task. The authors have accomplished it with ease and brilliance, combining exhilarating substance with impeccable language, to produce a book that makes really inspiring reading

ROSHAN KOTHAWALA

New World of the Mind. By J. B. RHINE. (Faber and Faber, Ltd., London. xi+291 pp. 1954. 18*s.*)

The researches of Dr. Rhine at Duke University, North Carolina, have attracted world-wide interest and his previous books on the manifestation of the "Psi" factor (telepathy, precognition, clairvoyance) are by now well known. In this more recent work, he first reports the latest progress made and then looks at the new world he and his fellow parapsychologists have been exploring and tries to discern some of its main features.

Telepathy and precognition cannot be fitted into the space-time schema of which science makes use and, this being so, many scientists have, not unnaturally, refused to accept them as proven. Yet sooner or later recognition of these mysterious faculties of the human mind will be forced upon them and some new framework will have to be made for their reception. Dr. Rhine is, therefore, undertaking a very necessary task in attempting to define the relationship between the world of science and what he calls the "New World of the Mind."

Naturally the part of this book that will interest readers of THE ARYAN PATH most is that in which the relationship of parapsychology to religion is discussed. Here Dr. Rhine is a little disappointing, for he clearly has no deep feelings on the subject of religion. He rightly points out that "the chief enemy of religion, at least in the Western World, has been the philosophy of materialism" and then states that the findings of the parapsychologist serve to weaken the materialists' position. No one can doubt this and those of us who deplore the widespread and uncritical acceptance of materialism by the young and inexperienced Western mind are grateful to the parapsychologists for their help in counteracting this tendency. But, unfortunately, Dr. Rhine uses the word religion in his book in its narrowest sense, meaning by it orthodox Church Christianity alone. This being so, he is inclined to look upon the institutionalized religion of the West as an opponent to further scientific progress, including progress in parapsychology, rather than as its natural ally and friend, such as a more liberal type of Christianity would undoubtedly be. And this is a pity, for if he had taken a wider view of religion, he would have found amongst the great world religions, and particularly among those originating in India, ideas that would have helped him in finding his way about in the dark and mysterious world he is trying to explore. Yet, in spite of the weakness of the chapters dealing with the relationship of the "Psi" factor to religion, I am still able to recommend Dr. Rhine's book to the readers of THE ARYAN PATH. There is much in it that they will find of very great interest.

KENNETH WALKER

Primitive India. Expedition "Tortoise" 1950-1952, Africa—Middle East —India. Translated from the French of VITOLD DE GOLISH by NADINE PEPPARD (George G. Harrap and Co., Ltd., London. 52 pp. 80 Photographs. 1954. 30*s.*)

I wonder how many Indians know much about the Bondos, the Gadabas, the Kanis and the Todas? These are the primitive tribes which three observant Frenchmen visited, and they live remote from each other. The book shows that they are indeed primitive but, apparently, pacific—with the possible exception of the Bondos. Our French friends' guides were not eager to take them into the Bondo country. It seems that none of these tribes have advanced in religion beyond animism.

This handsome volume is magnificently illustrated with eighty photographs, of which a number are in colour; and it would be hard to overpraise the superb photography of the travellers or the superb reproduction by the publishers.

We are told that there are now only five hundred Todas, the reason being that they have very little resistance against disease. Possibly, also, they have outlived their place in human evolution. Considering how many handsome people there are in India, it is surprising to find how crude and plain are the men and women who figure in these illustrations.

CLIFFORD BAX

Dangerous Ghosts. By ELLIOT O'DONNELL. (Rider and Company, London. 208 pp. 1954. 15*s*.)

Mr. O'Donnell has written more than forty books on ghost lore and the macabre. *Dangerous Ghosts* is, we understand, his forty-sixth. It is concerned with anecdotes about hauntings, rather than with any attempt to explain or relate them to other ghostly phenomena. The author gets over this difficulty by saying that

> to give a definite cause or reason is impossible, so many phenomena are seemingly purposeless and their origin shrouded in mystery

We are expected to content ourselves with such tit-bits of information as "Ghosts apparently take a peculiar pleasure in harassing and tormenting clergymen and their families." For the rest, the book is full of stories of appearances, purporting to be true, but bearing only the slightest testamentary evidence, and sometimes none at all. There are ghosts of all sorts, family, "lone wolf," and "stinking" spectres, who glow with a leadenish blue light and are said to emit a foul smell of putrefaction

In a book which seems to have no purpose beyond entertainment, one idea emerges by implication. We are left wondering whether these dangerous ghosts are half as queer as the people who believe in them.

DENNIS GRAY STOLL

Perceptualistic Theory of Knowledge. By PETER FIREMAN. (Philosophical Library, New York. 48 pp 1954. $2.75)

This is an essay on logic outlining the chief modes of thinking by which we acquire knowledge. It bears the impress of fresh thought on the part of one not brought up in the academic tradition. The author is a chemist by training, which makes the effort all the more creditable. His is a realistic point of view basing knowledge on perception, which is more complex than sensation. He illustrates the further modes of synthetic and analytic thinking by means of scientific examples. He rejects the *apriorism* of Kant and the abstractions of recent mathematical logicians like Bertrand Russell.

But the work shows no awareness of the vast developments in epistemology since Hegel, both in idealistic and realistic schools, in regard to the criteria and validity of knowledge. For instance, he speaks of percepts and repercepts (ideas) as *counterparts* of facts without considering the theories of correspondence, of independent quality and coherence in regard to the relation between idea and reality.

The failure to develop the higher implications of the intuitive element in all knowledge excludes the higher ranges of art, religion and morality from the purview of the discussion and diminishes its value.

M. A. VENKATA RAO

Studies in Literature and Belief. By MARTIN JARRETT-KERR, "C.R." (Rockliff, London. xii+203 pp. 1954. 15*s.*)

The theme of these studies can be stated in a phrase: the influence of an author's beliefs on his work. Whether this theme is so over-orchestrated that it is "overlaid," is difficult to determine on a first reading.

It is thought that certain statements of Mr. T. S. Eliot—in *Elizabethan Essays*—are very pertinent to the theme of this book. Father Jarrett-Kerr quotes only one of these statements. He does not agree with Mr. Eliot that the "poet does not think." He holds that Mr. Eliot has "too narrow a conception of thought." But there are other very relevant statements in *Elizabethan Essays*. The poet "expresses the emotional equivalent of thought." And: "To express the emotional equivalent of thought requires as great intellectual power as to express precise thought." It is the poet's "business to express the greatest emotional intensity of his time, based on whatever his time happened to think."

It seems probable that this question of "thought" is a fundamental one. If one agrees with Mr. Eliot, one's view of the influence of an author's beliefs on his work would be different from that presented by agreement with Father Jarrett-Kerr.

Space restriction precludes an adequate survey of these interesting studies. The statement that, at one level, they are a fascinating anthology is in no sense derogatory. The chapters concerned with Calderon, Manzoni, Dostoevsky, Ramuz, Pilgrims or Explorers? (with its interesting assessments of modern writers) contain illuminating quotations—"potted" plots—penetrating criticism—to such an extent that if this book be regarded merely as an anthology, which would, of course, reduce it to its least profound level, it would have to be conceded that it is a unique one.

CLAUDE HOUGHTON

Vinoba and his Mission. By SURESH RAMABHAI. (Akhil Bharat Sarva Seva Sangh, Wardha. 246 pp. 1954. Rs. 3/-)

This brochure chronicles the outward history of the Bhoodan Yagnya Movement in the last three years from the inside, as it were, for the author is a participator in Vinoba's campaign. Though outwardly Vinoba seems to aim only at transferring land from the landlords to landless peasants, the spirit and technique of his experiment is shown to be a natural continuation of Mahatma Gandhi's *satyagraha*. In Vinoba's hands, *satyagraha* has become a superior alternative to communism. If Mahatma Gandhi's *satyagraha* was a moral equivalent to civil war, Vinoba's Bhoodan Yagnya bids fair to become the spiritual and creative *modus operandi* of social reconstruction. It is developing into a method for effecting a peaceful revolution mobilizing the soul-force of the people in order to revitalize society and State from their rural centres.

Swaraj is being literally built before our eyes through *gramraj* (village self-rule), by healing the social schism with the binding power of love.

Marx's psychological assumption that the rich will never surrender property and power is being falsified before our eyes. 32 lakhs of acres have already been distributed to the landless. The target of five crores (Vinoba's five-year plan) is likely to be reached. If the movement succeeds, it will clarify the synoptic strategy of spiritual revolution bringing advance simultaneously on all fronts of social and political life. It will afford an example of the self-renewal of civilization through true mysticism and spirituality.

M. A. VENKATA RAO

Pain and Other Problems: A Criticism of Modern Philosophers. By J. C. WORDSWORTH. (George Allen and Unwin, Ltd., London. 159 pp. 1954. 12*s.* 6*d.*)

The subtitle of this book is: "A Criticism of Modern Philosophers" and the modern philosophy against which the author is particularly tilting—with considerable skill—is logical positivism. Let the reviewer admit straightaway that it is quite impossible for him to look at this little book without bias, believing as he does that the logical positivists are a public nuisance and that the sooner the present fashion in philosophical thought changes, the better it will be for all of us. It is a pleasure, therefore, to watch the author splintering lances with such men as A. J. Ayer and Professor G. Ryle and holding up to ridicule their philosophical conclusions.

Mr. Wordsworth writes clearly on what is admittedly an exceedingly difficult subject but he would have helped the reader considerably if he had summarized his findings. His book is without a preface and nowhere does he either look forward and tell us what he is proposing to do, or look backwards and remind us of what he has done. As a result of this lack of help, the reader finds it very difficult to be sure of the nature of the author's positive findings on the problem of pain. This is a pity, for this is a provocative, stimulating and interesting book. As the publisher's notice points out, it is a satirical as well as a critical work since the logical positivist philosophy, so widely favoured at the present day, is particularly vulnerable to ridicule, more especially in its treatment of the subjects of art and morale.

The author takes full advantage of his opportunities and provides us with a good deal of amusement at the expense of the great champions of logical positivism, Messrs. Russell, Ryle and Ayer. But, as the reviewer has already admitted, he starts strongly biased in Mr. Wordsworth's favour and this can scarcely be accepted as an objective account of *Pain and Other Problems.*

KENNETH WALKER

Aristotle's Critique of Platonism. By K. V. GAJENDRAGADKAR (Usha Press, Mysore. 79 pp. 1953. Re. 1/8)

This booklet by Professor Gajendragadkar of H.P.T. College, Nasik, was originally the thesis submitted by the author to the Bombay University in 1923 in lieu of four papers of the M.A. examination. It contains a preface by Prof. R. D. Ranade, under whose guidance the thesis was prepared. If the Indian Vedantins, particularly those who have leanings towards Sankara's Advaita, are asked to choose between Plato and Aristotle, they will certainly prefer the former. Plato's boldness of approach to metaphysical problems and conclusions, a certain clearness and neatness in his thought due to burdening it less with naturalistic material, the presence of a strong mystic element, and the doctrine of participation and reminiscence, which is allied to the problem of the relation of the Brahman and the individual, bring Plato closer to the Advaita than Aristotle. It is no wonder therefore that the author chooses to be a Platonist and, besides, attempts to show that Aristotle also "remains a Platonist *malgré lui*" (p. 79). For the purpose, he examines Aristotle's criticism of Plato's theory of Ideas, of transcendence, participation and imitation, of knowledge, of causation and of numbers, and says that, in spite of criticism, Aristotle remains and has to remain fundamentally a Platonist.

P. T. RAJU

A Philosophical Study of the Human Mind. By JOSEPH BARRELL. (Philosophical Library, New York. 575 pp. 1954. $6)

Nothing is so near to each of us as our own mind and, strangely enough, nothing is so shrouded in mystery as its working. No doubt certain advances in specific directions have been made since the time of Aristotle, but when one probes deeper into their nature one wonders whether there has been more gained or lost in insight through the course of the centuries. That psychology has freed itself from the yoke of metaphysical speculation may be considered a great step forward. But whither is it drifting? Has Behaviourism brought more understanding of the self than the philosophers of bygone ages and the so-called dreamers of the East? Our thought is now enmeshed in the network of stimulus and response, and the mechanism of the conditioned reflex is made to do wonders.

It is, however, refreshing to find Professor Barrell attempting a new synthesis of psychological concepts and a more comprehensive understanding of the human mind. He does not wish to dive deeper but to move wider on the surface of the human personality. That his approach is sane and wholesome is guaranteed by the fact that he consciously associates himself with the method of his great countryman, William James. No wonder that the normal mind assumes in his view greater weight than mind in disease. Professor Barrell gives his main consideration to the different types of human minds and works out in detail different forms of extraversion and intraversion. Psychology in the recent past has given considerable attention to the problem of human types. Jung, Kretschmer and others have worked out, each in his own way, the typical ramifications of human personality. Among them the work of Jung and Kretschmer has aroused special interest. Professor Barrell bases his scheme of thought on Jung's division of the personality, though, as an American, perhaps he follows the peculiarities of his own national tradition in psychology. Above all he distrusts the "unconscious" and, like James and unlike Freud, Jung and Adler, he likes to move only from the conscious to the unconscious. He frankly admits, however, that the notion of the unconscious is indisputable.

> One would as soon deny the doctrine of evolution as the concept of the unconscious Nor does this study deny it. It simply rejects a depth-psychology in favour of a trait-psychology

It is true that the concept of the unconscious has been much abused. It is not so much the unconscious as the different types of consciousness that demand our attention. Have we reached the summit of consciousness? Is there no going beyond? Since Professor Barrell fights shy of going into the depths, it is perhaps too much to expect him to venture into the heights. There is also a risk involved in every division of minds into types. The individual is exposed to the danger of being submerged in the type and losing his uniqueness, of which it is the function of art to remind us constantly. The individual as a member of a class or a type is only a scientific abstraction and not the living and breathing individual of every-day reality. This leads to the mystery of personality and as a mystery it can only be suspect in the matter-of-fact world of today.

But Professor Barrell in his own way and in his own field has done a laudable work. As he has drawn much upon literature and art for his illustrations, his book is enjoyable and eminently readable. The Section on "Maladjustment and Psychosis," with its interesting discussion of the relation of the "mood-cycle" to individual development, deserves appreciation and the work as a whole is an important contribution to our knowledge of psychology.

S. VAHIDUDDIN

The Symbols of Religious Faith. By BEN KIMPEL. (Philosophical Library, Inc., New York. 198 pp. 1954. $3.75)

This work on comparative religion confines itself to the subject of symbolism in religion. The author surveys the whole field from the *mana* of the primitive tribes to the Trinity, Brahman, Nirvana and Tao of the higher faiths. He uses as a definition a synthesis of Schleiermacher's idea of religion: man's feeling of absolute dependence on the infinite, with Prof. Rudolph Otto's idea of it as being based essentially on the experience of the numinous.

According to Professor Kimpel a progress in the symbols employed accompanies a progress in ideas and a scale of values. Symbols are valued as *signs* of a transcendent reality, though sometimes they are mistaken for it. This attitude helps him to reveal an identical spirit and quest beneath all the symbols of man's religious experience, from those of the Congo pigmy to those of the Christian, Hindu, Buddhist and Chinese saint or sage. This is the value of the book, though it has the defect of undervaluing the immanence of the reality which religious symbols represent.

Also, Tantric ideas of sacrament, the Buddhist idea of *Sunya* and the Advaitic idea of *nirguna brahman* could have been used to strike the right balance between the acceptance and the transcendence of symbolism.

As usual, unfortunately, in current studies on religion, the monumental work of Madame Blavatsky on the symbols of the world's great religions is ignored.

M. A. VENKATA RAO

How to Land the Job You Want By JULES Z. WILLING. (A Signet Key Book. The New American Library, New York. 192 pp. 1954. 35 cents)

In spite of its title, this book does not pretend to be an Aladdin's lamp to the jobless Jules Z. Willing is a personnel consultant of long and rich experience, and the modesty and moderation of thorough knowledge pervade this book. Mr. Willing does not propose to fit you for some fabulously paid sinecure; he only tells you how you can best find the employer who needs your probably quite unspectacular abilities, frankly for his own ends. Mr. Willing's advice is exhaustive, covering even such minor matters as how to compose a situation-wanted advertisement and what to wear to an interview, and is directed mostly to saving your money, work and time while hunting for a job. It firmly discourages vanity, pompousness, exaggeration of qualifications, and tricks to overreach your prospective employer generally.

Throughout the book runs an insistence upon the job-seeker's realizing that in seeking a job he is seeking to fit into a system of numberless interdependences. He is valuable only in so far as he is a good partner in relationships of interdependence.

Perhaps this advice is adequate in getting a job. But one must go further to make the best use of a job as a field for inner growth. Co-operation is not only a policy adopted because it is the most profitable to all concerned. To learn to co-operate in the fullest sense is an end in itself; it is to win, not a livelihood merely, but a life in harmony with "all that lives and breathes."

R. P. S.

Nala-Davadantī Rāsa of MAHIRAJA. Edited by BHOGILAL SANDESARA, PH.D. Gujarati. (Prachin Gurjar Granthamala Series, No. 2. Maharaja Sayajirao University of Baroda, Baroda. 180 pp. 1954. Rs. 4/4)

The University of Baroda has done well in undertaking to publish old Gujarati works of literary, linguistic or social significance under the supervision of such a competent Prakrit and Old Gujarati scholar as Dr. Sandesara. *Saṭṭiśataka Prakarana*, No. I in the Series (reviewed in THE ARYAN PATH, XXIV. 379), was a Prakrit work in Jaina ethics by Nemichandra Bhandari of the 12th century. This work is a narrative poem by Mahīrāja of the 16th century on the popular story of Nala as modified in Jaina tradition. It is particularly noteworthy that the two books together give an idea of the standard Old Gujarati of the 15th and the Middle Gujarati of the 16th century.

This edition of *Nala-Davadantī Rāsa* has the special merit of following a manuscript in the author's own hand written in 1585, *i.e.*, 29 years after the composition of the *Rāsa* in 1556. An old manuscript written by the author himself is so rare a thing to discover that, apart from the *Rāsa's* intrinsic merit as a poem and the linguistic data it gives, this fact alone makes the work valuable. Mahīrāja was a Jaina *Sadhu*, a disciple of one Vinayamaṇḍana, and this copy was made for the benefit of a female disciple of Vinayasundarī, named Marghai.

As in other parts of India, the story of Nala has been very popular in Gujarat. Among the non-Jaina writers, Bhālana, Nākara and Premānanda have narrated the story with remarkable success. Indeed Premananda's version is an acclaimed classic. Of the Jaina versions, that by Nayasundara is the most celebrated. The Jaina authors, while adopting a chaste idiom and a classical form, give the story a twist for the greater glory of their religion; but this means no small loss to its artistic merit. The story of Nala is used to illustrate particularly the Jaina doctrines of the law of Karma and the religious merit of charitable gifts.

In the present version Nala and his brother Kūbara are rival aspirants for the hand of the beauteous Davadantī. The disappointed and envious brother compasses Nala's downfall in dice-play and both Nala and Davadantī are exiled. The woes of the couple are nearly the same as described by other poets, but the heroine is here more self-possessed and daring. She faces thieves and a *rākṣasa* (demon) without losing her wits. Her faith and her scrupulous performance of religious rites come to her rescue not seldom. When the cycle of woes is over, there is a happy reunion of husband and wife, and the lost kingdom is regained. The story is indeed over; but the Jaina author must see that his hero and heroine, when the time is ripe, renounce the world.

Mahīrāja has a fair mastery of language and style. He has used appropriate *dhalas* and metres—some very lyrical—and his treatment of pathos is particularly moving. He has seized every opportunity of drawing striking pictures of Nature's seasonal beauty.

The editing of the work leaves nothing to be desired. There is a scholarly Introduction by Dr. Sandesara, discussing the value and features of the poem. An appendix gives another old poem on the same theme by an unknown poet. At the end there is a glossary of all the archaic words used in the poem, with brief etymologies. This provides good material for a future dictionary of Old and Middle Gujarati.

V. R. TRIVEDI

Chinese Buddhist Verse. Translated by RICHARD ROBINSON. (Wisdom of the East Series, John Murray, London. 85 pp. 1954. 5*s*.)

"The Chinese Buddhist Canon is, to use one of its own similes, like the great ocean." (p. xi) So, to be of value, any selection made from it must follow a definite plan. That adopted by the present able and lively translator has been, firstly, to choose poems or hymns (no prose) still popular, still "read, believed and followed today" for the sake of a number of ingredients they contain; and, secondly, to indicate the point and scope of these ingredients against their various backgrounds and currents of thought. This makes an interesting Introduction. A contention made here is that some, but not all, of the hymns in this volume are for "the common man," rather than for the expert meditator or the skilled metaphysician, although "metaphysics" are not lacking in the extracts, for example from the *Avatamsaka Sutra* and the *Lankavatara Sutra,* Ch. II. And indeed the root of the matter is in them all, and is meat and drink to "the common man" who takes his Mahayana seriously and tries to live as counselled in his hymns: to praise and adore the Buddhas (*e.g.*, Gautama, Amitabha, Aksobhya); to "let your thought dwell on the power of Kwannon," the merciful helper over obstacles; to aspire after right faith; to behave morally in every way for the sake of birth in Aksobhya's Land; and to emulate the Bodhisattva's vows leading to the distant goal of Buddhahood.

The selections are based on a coherent plan, and so too is the method of translating: if the Chinese line has 4, 5 or 7 characters, the English will have 8, 10 or 14 syllables. This makes very pleasant reading and "translates into English with less loss than other kinds of Chinese verse" (p. xi)—an important point. One is therefore all the more anxious to know whether the "perverted views" (p. 62, verse 10) became even more "perverted" with the passage of time. The Buddha Gautama's contemporary, Ajita Kesakambalin, had held: "There is no (merit in) giving. There is neither this world nor one beyond. There is no (benefit from serving) mother or father." Here we find:—

> Perverted views say there is no giving
> To one's parents, no past and no future.

Similarly, it is a question whether the "webs" on the Buddha's hands and feet (expanded in note 9 into the unhelpful "gauze-like webs") is a true rendering even if a possible translation; for, to mention only one objection, a person whose fingers are (truly) webbed (*i.e.*, grown together like a snake's hood) is not fit to go forth into the homeless state of a monk (let alone to be ordained), according to the Pali *Vinaya.*

It is a pity, considering almost a whole page is vacant, that it was not filled by more notes. Buddhism needs explanation. Apart from this, the editors are to be congratulated on adding another well-planned and well-executed volume to the Wisdom of the East Series.

I. B. HORNER

Tribal Myths of Orissa: Specimens of the Oral Literature of Middle India. By VERRIER ELWIN. (Geoffrey Cumberlege, Oxford University Press. 700 pp 1954. Rs. 20/-)

This is the 17th volume with which Verrier Elwin has enriched the field of Indian anthropology.

In India, anthropology is still in its infancy and Dr. Elwin's present work is another foretaste of the great possibilities of our folklore. Although it is but a Lilliputian encyclopædia, as a shape of things to come, it fills our minds with hope and admiration for one who describes himself in the Pref-

ace, humbly enough, as a "field-worker," one who thinks "it is more important to collect new material from the sources which are now rapidly disappearing," leaving behind at least a partial record, and add to what he began in *Myths of Middle India*, and what has been rightly described in the *American Anthropologist* as an "aboriginal *Purana*."

The volume comprises about a thousand stories arranged in sections: it has a valuable index, glossary of names, word-list, book-list and a motif-index with notes.

Dr. Elwin has not failed to supply the reader with that which was most required under the circumstances, namely, brief ethnological notes on the various tribes. He further tries to give the special qualities of the mythology of each, in a 55-page Introduction. Thus the several Orissan tribal myths are classified under their subjects, showing a pattern of wonderful unity in their apparent diversity. The material has been gathered from headmen, priests and shamans speaking a Babel of tongues.

Dr. Elwin regrets that he did not discover any great story-teller in Orissa. It seems to suggest that the tribesmen shy away from the anthropologist's note-book. Or shall we think ourselves fortunate that the expert did not mar the unadorned simplicity of the primitive folk-tales by embellishing them with imaginative embroidery?

The attempt to disentangle "Hindu motifs" is a curious obsession with many anthropologists and we wonder if any definition of Hinduism except that of belonging to a religion or sect originating in India is at all worth while—just as the application of *sindur* to the Bengali bride's forehead is a pre-Aryan custom, the very description of the Supreme Deity by the Santals as "Thakur Jiu" and their shouting of *Haribol* during marriage and funeral ceremonies are culture loans never to be paid back. Much harm has been done to India by the attempt of some to distil aboriginals of particular types into a cent per cent mother-tincture and we invite Dr. Elwin's valuable co-operation and appeal to him to discourage this and view the tribals from the angle of a *Bharatabarsiya*, in this our great confluence of humanity, in the words of Tagore.

This is a splendid achievement.

CHARULAL MUKHERJEA

In an address printed in *The Layman Speaks*, a homœopathic digest, for September 1954, Dr. Hafiz Mohammad Shafi, Secretary-General of the Pakistan Homœopathic Association, questions the tenability of the germ theory. It is a long time since the celebrated Professor Pettenkofer of the University of Vienna swallowed a test-tubeful of live cholera germs, a quantity of virus calculated to be enough to kill a regiment, and nothing happened. Recently Dr. Rodermund of Wisconsin smeared his body with the exudation of smallpox sores in order to show his medical colleagues that a healthy body could not be infected. A year ago, Dr. René J. Dubos of the Rockefeller Institute, a leading investigator in the field of antibiotics, admitted:—

> Medicine has gone too far in blaming sickness on germs. There is strong evidence that bacteria and viruses become dangerous only when the set-up is fixed for them Otherwise the most virulent of them are harmless. . Every person carries in the body throughout life a host of supposedly deadly microbes which live in a dormant state in blood and tissues as harmless guests until "something" happens to start them on a rampage.

This admission by a front-rank medical man should give pause to those who would, without knowledge of both sides, rush the country into fresh schemes of mass inoculations.

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers.'

HUDIBRAS

The concept of the Welfare State has now come into its own; it is accepted if not admired by almost everyone. Its emergence was made almost inevitable by the decline in power and prestige of the family, the dissatisfaction with the idea of a Police State among dependent peoples and, of course, the challenge of Communism. It is, however, more than ever before necessary, especially in India, that we should examine the philosophical assumptions and implications of the concept of the Welfare State. This is all the more essential if we wish to arrest its growth into a new Leviathan, behaving not only like a benevolent patron but also like a Victorian parent in impinging upon every aspect of the life of the individual citizen.

Some of us are understandably frightened by the thought that the Welfare State "seeks to replace the prophet and the priest, the lawgiver and the jurist, the family and the community." It is, therefore, heartening to find that the Educational Adviser to the Government of India, Shri Humayun Kabir, is concerned about the dangers of State control over the thoughts and feelings of citizens. In his Presidential Address on "The Welfare State" at the 29th session of the Indian Philosophical Congress, held last December in Ceylon, he said:—

> In order to ensure uniformity of action, the State seeks to impose—generally without the prospect of complete success—uniformity of thought.
>
> This encroachment of the State into domains outside the field of behaviour has become both more insistent and dangerous in the modern world.

Shri Kabir recognized the spiritual basis of true democracy:—

> Democracy owes its rise to various factors of which the religious element of the value of the soul is one of the most important. Unless each human being is regarded as unique and invaluable, there is no reason to insist that they must all be regarded as equal.

Particularly interesting is Shri Kabir's contention that Mahatma Gandhi arrived at the concept of the Welfare State, of *Rama Rajya*, from a consideration of the obligations rather than the rights of the individual.

> This emphasis on duty in the Gandhian conception of the Welfare State was a reaction against the unqualified assertion of the rights of the individual which has dominated political thought since the beginning of the Romantic movement in Europe. The assertion of the right of the individual was necessary at the stage when it was made In course of time it had, however, been pressed to a point where it threatened the stability of society and hence in the ultimate analysis the welfare of the individual as well Gandhi's reassertion of the importance of duty as a cementing bond of society was in fact a restatement in the modern world of its organic unity....he disapproved of the enormous increase in the power and functions of the State He pleaded for decentralisation in industry and politics since it is only in small units that human relations can be retained and developed Any organisation which extends beyond an optimum size tends to become impersonal and almost inhuman

---

In *Social Aspects of Technical Assistance in Operation* (Tensions and Technology Series, Unesco), Professor Morris E. Opler reports on a conference held at the United Nations' New York headquarters in March-April 1953. The intimate connection between economic and social factors was recognized. "It is Utopian to think that all that is newly desired can simply be grafted on to all that has a traditional glow." The people would have to re-work any innovation to bring it into congruence with their own culture.

Generally they were sincerely interested in improving conditions, but their

trust and participation had to be won. Hence the importance of the foreign expert's having not only technical knowledge and good-will, but also some knowledge of the values, customs, techniques and patterns of living of the people he sought to help. A briefing centre in India for technical assistance workers in South and South-East Asia was proposed.

"Unconscious cultural imperialism" apart, it was recognized that experts from abroad were often imparting national knowledge in technology and the social welfare field. The pertinent question was raised

whether the international agencies do not have a responsibility which they have not faced to examine whether there is such an international body of knowledge available, whether they make sure that the expert is conscious of it, and whether they present it to him or train him for it

The proposed recognition of the participating expert in the beneficiary country, in respect of both responsibility and remuneration, seems eminently just.

Who would have imagined even 25 years ago that a Roman Catholic congregation of about 50,000 believers would repeatedly applaud a convinced Hindu who contended that the different religions are the windows through which God's light shines into man's soul? This is fortunately what happened at the Marian Congress inaugurated in Bombay on the 4th of December. The massive white statue of Mary was draped in a sari and her hands were joined in *Anjali Mudra*, the Indian mode of salutation.

Dr. Radhakrishnan, Vice-President of India, spoke frankly and sincerely, without evading the distinction that must always be made between true religion and false religiosity, between "the eternal light and its temporal reflections." He regretted that the leaders of religions were doing little to check the process of "decivilizing men in the name of vast organisations, of destroying the springs of tenderness, of compassion, of fellow-feeling in the human heart."

The need of the world today is human unity, and *religions are proving to be great obstacles in its way*. (Italics ours) They have departed from their original purity, lost their dynamic vigour and degenerated into arrogant sects The spiritual inspiration is buried under irrational habits and mechanical practices.

Dr. Radhakrishnan also struck a more positive note when he said :—

Religion in all its forms declares that the human being should be made into a new man Man is the raw material for an inward growth, an inner evolution. As he is, he is incomplete, unfinished, imperfect. He has to reach inner completion through *meta-noia*, which is not adequately translated as repentance.

We hope that the Marian Congress was able to fulfil, in however small a measure, Dr. Radhakrishnan's fervent plea that it should

contribute to the process of co-operation among the different religions and further the spirit of spiritual understanding and religious enlightenment and fellowship.

Exclusive claims on behalf of any single religion or any particular prophet are now effete. They are irrelevant in a civilization which needs religion only in so far as it can inspire the individual to live a better life and to serve his brethren on the basis of spiritual discipline and insight.

On another occasion Dr. Radhakrishnan referred to the outstanding flaw common to all religions—"obedience to authority or to dogma." This undeniably stands in the way of men studying, understanding and appreciating religions other than their own. Religion as a Way of Life requires freedom from sectarianism and priestcraft and Dr. Radhakrishnan rightly pointed out :—

The challenge of the world today is human unity and religion and religious rivalry are proving to be great obstacles in the achievement of this unity.

What is needed now is love and the appreciation of the equality of all men.

The American Indian (Spring 1954), organ of the Association on American Indian Affairs, Inc., New York 28, is devoted to explaining a domestic crisis confronting all Americans in the U.S.A. Its editor, Alexander Lesser, writes:—

> The right of the individual to be himself, to pursue happiness within the framework of general law after his own fashion, is an integral part of the American idea, written into the Constitution....It is a moral obligation of the nation to see that citizens of American Indian origin are protected in their right to be as Indian as they choose...the nation has yet to adopt and sustain an Indian policy and programme that is rooted in the principle that Indians have the right to be Indian

Oliver La Farge, well-known author and friend of American Indians, writes that to "destroy tribal corporate existence...corporate ownership of property, and terminate the trust status of property" (which is what is being attempted) would mean complete, neat and legal extinction of the American Indian by the U.S. Government. He and others who understand the Indians, who appreciate their unique culture and way of life, urge that "the agonized protests" of this almost helpless minority group dependent now "on the good-will of the general American public" should not be ignored.

The problem is complicated—as attempts to accomplish injustice "within the law" must be. But these fine people, who have retained their integrity and character in spite of formidable handicaps, have friends whose hearts have pierced the confusion. May many more respond to this opportunity to protect American Indians, whose ability to defend themselves has been rendered inadequate and ineffectual!

There has just come to our hands a handsomely printed and produced review, *Indian Archæology: 1953-54*, published by the Department of Archæology, Government of India. Such annual reviews are to have the same scope as Sir John Marshall's series of *Annual Reports*:—

> As the scope of this "Annual" is to be coextensive with current archæological operations, the contents will relate first and principally to Conservation, secondly to Exploration and Research, and lastly, to Epigraphy Under each head a plain tale will be told of the year's work, without any straining after literary effect

The excellent photography and printing of the illustrations bring alive the brief descriptions in the text.

The growing attention to the country's archæology is a happy trend; for a vigorous study of ancient India is today necessary if modern India, in her attempt to rediscover her heritage, is not simply to fall back upon many of the later confused notions and unhappy social institutions which, fortunately, the impact of the West shook to their foundations.

We welcome also, therefore, the excellent map and index Madhuri Desai has designed: *Architectural and Sculptural Monuments of India* (Bhulabhai Memorial Institute and N. M. Tripathi, Ltd., Bombay. Rs. 5/-; 10s., $ 1.50). The monuments are represented by good miniature photographs inset at appropriate places. The legend under the map gives approximate dates of the periods of Indian art and the index gives the locations and brief descriptions of the monuments. Plans for a trip to see the monuments might well begin with the consulting of this map.



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. XXVI MARCH 1955 No. 3

"THUS HAVE I HEARD"—

O thou sweet nature of the unborn light, purify my mind and enlighten my understanding so that I may be conscious of thee!

—MEISTER ECKHART

Is it possible in the midst of trouble and turmoil to practise self-control and reach a point of inner calm? This question occurs to so many in these days of unbalance when feelings and thoughts war with each other.

By analogy, it is certainly possible for an individual to develop an attitude of calmness and carry on with his prayer and *puja* when national upheaval causes distress to leaders and legislators in the sphere of politics. Even in the midst of family feuds an individual member can withdraw from the atmosphere of hot words and get away to a spot where the noise and the din are not heard. While outer events and struggles do affect us, it is not impossible to find a place of peace where we can keep the company of our high aspirations.

The searcher after inner peace is in reality seeking that knowledge which will teach him not to be disturbed by his fancy and fantasy, by those internal images which his memory of the past and his anticipations for the future raise. Informative knowledge and trained logical reasoning fail to quieten our feelings and emotions. The mind has its own machinations when it has to deal with our personal feelings. Our mind itself is so shot, through and through, with our likes and dislikes, our own prides and prejudices, that in most cases, and most of the time, it is powerless to attain to quietude. Even saintly men and women have complained of how their meditations and prayers, at times, avail them not—they do not bring any recompense, any response from the Eternal. It is only when the feeling-self and the thinking-self are both subdued, and someone from within the carapace of selfhood is able to say "a plague on both your houses" that the place of peace which is beyond is glimpsed.

Most successful men, even so-called self-made men, suffer from final frustration. Flowers gathered in the gardens of mental endeavour wither and die, and the men and the women who hoped to inhale their fragrance for ever experience desolation. These successful self-made men are goaded by the power of ambition inherent in passions; ambitions rise in a crescendo and ere all yearnings for wealth, fame and power can be realized, old age and decay leave us staring helplessly on the approach of death. This produces frustration, disappointment and despair.

If one individual, after separating himself from national turmoils and family feuds, can find satisfaction in the pursuit of knowledge, in the enjoyment of art, in the creative activities of his own inner being, then, similarly, can Man, the thinker, with his power to use his mind and his will, separate himself from the thraldom of his passions, ambitions and ultimate frustrations. The Real Man must teach his mind that all is impermanent in himself except the power of the true soul or self, the vigilant watcher, the silent creator. The mind can salvage the debris of vanquished passions and put them to use by transmuting cruelty into kindness, selfishness into selflessness and avarice into altruism. But it can only do so when it recognizes the Divinity within and beyond itself and listens to the Song of Life. It must recognize in the *Atma*, the Spirit, the highest ruler in the realm of perceptions and in the disciplined will the highest executive energy.

Those (and how many are there!) who aspire to inner psychological stability, to a quieted mind and heart, to an inner place where ambitions do not play havoc, but where the Light of Peace is to be found, have to learn the lesson contained in these words of a great sage:—

As the lost jewel may be recovered from the very depths of the tank's mud, so can the most abandoned snatch himself from the mire of sin, if only the precious Gem of Gems, the sparkling germ of the Atma, is developed. Each of us must do *that* for himself, each *can* if he but will and persevere. Good resolutions are mind-painted pictures of good *deeds*: fancies, day-dreams, whisperings of the *Buddhi* to the *Manas*. If we encourage them, they will not fade away like the dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within.

SHRAVAKA

THE FISHERMAN KOBOYANA

[**Mr. George Godwin** writes with burning concern about the fate of defenceless humanity in the hands of the half-asleep architects of new methods of mass destruction. When Hiroshima was destroyed, little Yoshu Iwamoto, only seven months old, escaped death though her home was shattered. The first years of her life showed no ailment but later on signs of the degeneration of her blood appeared and after prolonged illness she died on the 24th of last October at the age of nine. The tragic deaths during "peacetime" of involuntary martyrs like the innocent Koboyana and little Yoshu must arouse all of us to a sense of our own responsibilities for our common predicament. From Socrates to Gandhiji the teachers of mankind have taught that we must not only refrain from evil but also refuse to encourage it.—ED.]

From his fishing boat Koboyana cast his net into the Pacific, into an empty ocean under the vault of a clear, blue sky. Koboyana was done with war, and was once more pursuing the calling traditional to his people, that of a deep-sea fisherman.

Koboyana, then, had done with war; but had war done with Koboyana?

In a sense it had. He no longer wore a uniform or responded unquestioningly to the iron discipline of the national military machine. He was free to fish, and there beneath the keel of his craft was the whole, vast Pacific for a fishing ground.

Koboyana, no doubt, heard talk in port of new experiments to advance that western science which had manifested itself in the wiping out of the city of Hiroshima, with most of its men, women, children and unborn babes.

But all that, no doubt, did not disturb the fisher of the deep; for Bikini lay beyond his horizon, and what was being done there had no greater significance for the Japanese sea peasant than it may have for you who read these lines.

When Koboyana began to feel sick he reported to the doctor. A Gieger counter was brought to bear. "You have been contaminated by radio-active air," he was told. "You have breathed death from the vapours of Bikini."

But the American experiments at Bikini had taken place six months before that. Was it possible that those poisonous emanations were blowing about the vast Pacific still?

What did science say about it?

It was quite clear: once set free, the products of a great thermo-nuclear explosion remained as life-destroying agents not for months, years or decades, but probably for a thousand years!

I do not know whether Koboyana, who died a painful and horrible death from radio-active contamination contracted while fishing

in a great ocean in a world "at peace," had children. But a child begot of one thus doomed is also doomed; for this is the fundamental difference between the atom bomb and the hydrogen bomb, and the now old-fashioned high explosive bomb or shell: *the explosion is not the end of the destruction wrought, but only its beginning.*

Rain is falling in Birmingham, England. The Geiger counter chatters. It is radio-active rain. Where is it from? The far Pacific? Or from beyond the Urals, where the Russians are exploding atom and hydrogen bombs?

Nobody knows for certain. All that is known is that while the peoples of the world live with terror in their hearts, and a deep and passionate hatred of these scientific horrors, their governments pour out their treasure in unending stream to achieve bigger and more ghastly scientific instruments of mass destruction.

So it is that today this obscure Japanese fisherman, the ill-fated Koboyana, becomes for millions a symbolic figure, representing the simple people of the earth who may become immolated on this bloody altar of science, served, as it is, by the blind priests of political systems, of crazy nationalism.

* * * *

How can the Koboyanas of the world, that is, all inarticulate, peace-loving people, implement their will to halt the work of the scientists who now labour to bring about the destruction of all human life on earth?

In the Dictator countries, they have no voice. Have they a voice in the great Democracies?

During the parliamentary election in England in 1950, twelve professors in Birmingham University issued a manifesto. They appealed to the electors to put party politics aside and to vote for those candidates who would give unqualified support to world government.

Here is their case, in part:—Civilized mankind has an all too brief breathing space in which to undertake the supreme moral and intellectual task of creating a new social institution, capable of controlling the limitless powers of destruction now at our disposal. If we fail to make this effort we may well follow the dinosaur and the dodo to extinction.

This was a magnificent gesture, but no more, for, whatever a parliamentary candidate might pledge himself to perform in the House of Commons, if elected, once in he is little better than a small boy in a big school. He must accept the Party Whip. He must do no political thinking of his own.

When the free electors send a candidate to represent them in Parliament, they surrender all political power: it passes at once to the elected Member, and he, in turn, becomes the creature of the Party caucus.

There is only one political device whereby the will of the people can be established beyond all conjecture: it is the Referendum. And, surely, a Referendum of the common people of all nations would be unanimous for the cessation of all atomic activity not directed to the service of man, but to his destruction.

It is being spread abroad that atomic energy will redeem man from much of the curse of toil, and make him master of such power that he will live on earth as a god. Who can believe that? It is one of the first mathematical brains of our time who repudiates that claim: Hoyle, of Cambridge, who states it as the fact that nuclear energy for industrial ends is far less economical than several alternatives, for example, hydro-electric power.

As I write the evening newspaper is brought to me. And I read this:—

Mr. Noel-Baker added, "I think the Government, like lots of other people, regard disarmament as Utopian. They have come to think that immense armaments, long-term conscription, constant development of weapons, immense expenditure on military research, are part of the Almighty's ordering of the world—only to be ended when He works new and universal miracles in the hearts and minds of men. We are now spending £160 millions a year on military research and development....Some people suggested that if we kept piling up these bombs no one would ever dare to use them. But the whole of history is against that view."

But this, it has to be borne in mind, is as a voice crying in the wilderness. It is overborne by other voices, the voices of military leaders, such as Field-Marshal Montgomery, who declared with apparent zest that Britain will most certainly use atomic weapons in any future war. It is overborne by the acts and utterance of scientists, some now on their defence, others sublimely unaware of the evil they are about.

Professor A. V. Hill, a past-president of the British Association for the Advancement of Science, in a newspaper article, repudiates on behalf of the scientists, any guilt for the development of atomic energy. He does that with sound sense. But what may be said of the scientists when they turn their new and terrible knowledge, at the behest of the politicians, to the creation of thunderbolts more terrible than any thrown by Jove?

For here is the point. Only the physicists who possess the technical knowledge for the production of nuclear energy can make an atom or hydrogen bomb. Their guilt begins when, at that point, they do not revolt. True, here and there, there have been those who refused to lend their brains to such evil ends. They have been more often denounced than hailed.

In our day-to-day affairs we judge others by their actions, and to do that when judging of the intentions of governments is as sensible and sound.

We would hold it suspicious of a neighbour if he had a fixed rifle aiming at our door, or threw up around his lot a barbed wire fence over which he grimaced at us.

Yet, while we pour out our treasure on armaments, and while we hurl our defiances at those whom we fear, and who, in their turn, fear us, we pay lip-service to peace, and declare our peaceable intentions.

If we mean peace, should we not prepare for it and not for war?

In his book *Armaments and History*, Major General J. F. C. Fuller has this to say:—

> It is possible to have all manner of societies—theocratic, atheistic, plutocratic, communistic, democratic, etc., but, so far, it has not been found possible to have a warless society.

Implicit in that unpleasant statement of fact is the counsel of despair which the writer leaves unuttered. It would seem to be this: There will always be wars, for there always have been.

Here, I think, the military mind overlooks what is fundamental, *i.e.*, what is meant by the word "WAR."

Writers like General Fuller do not appear to have paused to consider that the last war has been fought. There can never be a war again. For wars are fought by armies against armies, and upon fields of battle or upon the high seas by naval ships. The last war was fought between 1914 and 1918. That ordeal from which we have so recently emerged was the first conflict of nations under arms, of organized mass destruction of civilian populations. Under the debris of the cities of Europe lie buried forever, what were once more or less honoured; the Rules of War.

Let us never for one moment forget that. For any future conflict between the nations some new word is necessary, for the word "war" will not do. Perhaps mass massacre, then? No, not that either. For a massacre ends when the last body is cast into the communal grave. And any future conflict between nations will be as a vast and irremediable suicide pact, a tremendous *hara-kiri*, in the process of which the combatants will disembowel one another. And worse: will poison for ever the germ plasm of all future generations.

The speed with which the world moves along this dark path to self-destruction has already rendered obsolete the terrible agent that destroyed Hiroshima. We have this on the authority of Lord Boyd Orr, F.R.S., and of Professor E. S. Shute, Reader in Nuclear Physics at Cambridge University.

When it comes to turning his skills to the service of death the ingenuity of man knows no limit.

Atom bombs? Obsolete, my dear fellow. Hydrogen bombs, then? Those, too! Then what, please, in their place to defend us against our enemies?

Many most excellent devices. Dust, charged with radio-active

particles to be loosed in the air. Then radio-active dust spread on the ground.

But here the bacteriologist protests. Should his science play Cinderella? Certainly not. And what could serve the end in view better than the scientific dissemination of death-dealing diseases among one's enemies?

Not long since, Dr. Wansborough Jones told, in a lecture on "Present Science and Future Strategy," how science now knew of a substance seven ounces of which could wipe all life from the face of the earth.

It is a little difficult for the simple folk of the world to square that sort of thing with scientific freedom from moral guilt. Yet it is by such activities that men win honours and rewards.

In his book, *Power*, Bertrand Russell wrote:—

> If I had to select four men who have had more power than any others, I should mention Buddha and Christ, Pythagoras and Galileo.

How curious is the thought that none of these had other than such power as flows from the fount of spiritual truth?

The religion of the West, at least, pays lip-service to the power of the spirit, but by the mouths of its high priests blesses the architects of a scientific hell.

The meanest, most cowardly and corrupt of arguments are advanced to justify the so-called defensive measures of atomic invention.

And, undisciplined by higher authority, perhaps even with its tacit approval, military commanders shout their defiances at their potential foes.... Yes, certainly, we shall use atomic bombs in the next war! Nor is that all, for these warlike ones are very free with the name of God.

We, who are the common people, the Koboyanas of the world, can do but little to brake the Juggernaut that now rumbles upon the way which leads over the rim of hell.

But one thing we can do. We can voice our feelings and repudiate by word of mouth at least, those who now lead the world from the light and drag humanity towards the final catastrophe.

GEORGE GODWIN

BEAUTY vs. UTILITY?

[**Shrimati Lila Ray** challenges with conviction the traditional antithesis between "the beautiful" and "the useful." Amidst a topsy-turvy civilization in which the eternal values are distorted or denied, in which artifacts and gadgets are produced at an ever-increasing pace, some of us seek to escape from the discontent of the soul through endless dichotomies of the mind. A welcome plea for wholeness, for the reconciliation of "opposites" in a transcending oneness, is put forward here by our esteemed friend.—ED.]

Is beauty useful? It has its uses, people murmur, but can anyone deny that a picture is less useful than a bucket? It serves no practical purpose. We can do without the picture but not without some sort of bucket.

So it is that, in our thought habits, usefulness has been separated from beauty and it is not generally considered necessary for a utility product to be beautiful, nor is an effort made to make it so. Beauty is relegated to luxury articles and the pretentious productions of art.

The assumption is that usefulness is necessary whereas beauty is dispensable. Beauty is regarded as being neither inherently useful nor a necessity.

But can we dispense with beauty? Is existence of any kind possible in circumstances totally devoid of beauty? Life depends upon the sun. Is its light not beautiful? Life depends upon the air. Is the air, resplendent with colour, stirring with fragrance and undulating movement, not beautiful? Life depends upon vegetation. Is the green, growing plant not a miracle of beauty? Is its flower hideous? Its grain and fruit repulsive? How long can life be maintained in isolation from these things? All life-giving things, all life-sustaining things, are beautiful. This is a fact.

Yet the ugliness of utility products is excused on the ground of their usefulness. Utility and beauty are spoken of as though antagonistic, as though a beautiful thing, by reason of its beauty, becomes useless, even losing what utility its form may have originally possessed. It is put aside, treasured, but the delight of daily contact with it is denied.

The concept of utility is based upon the objective application of scientific principles to the accomplishment of a specific purpose in the most efficient and economical manner. A knife must cut, a hook hold. But much that is merely useful, many of the necessities of daily life, do not achieve this. There is waste. They fall short of perfection, failing to a greater or lesser extent in both efficiency and economy. Inventors therefore continually endeavour to improve their designs, to make them more and more efficient, to achieve a greater degree of precision. And when one succeeds perfectly the

result is beautiful. This beauty, though a by-product, is still undeniable. Whence does it come? How does it come into being when the inventor disdains it, excluding it from his plans as superfluous, a cluttering obstruction? Perfect and complete utility *is* beautiful. It is beautiful in itself as the sun is beautiful, as the air and the waters, as plants and beasts are beautiful. When an inventor or designer of machinery succeeds in creating an instrument perfectly and exactly adapted to the performance of a specific function he succeeds in doing what the inventor of the sun did. "In its apotheosis," writes Jacques de Marquette, "art merges with the culmination of science and religion in their common origin. In this it assumes its full importance as one of the three pillars of the inner temple of consciousness whose edification seems to be the very goal of human life."

The fulfilment of the purpose of human life therefore depends upon this culmination of art and science and religion in their common origin. It depends, that is to say, upon the fusion, not the confusion, of utility and beauty. Beauty is as much of a necessity as utility. The most efficient and economical way of accomplishing any set purpose is also the most beautiful way. Witness the flight of a bird. Beauty is concomitant with perfection, says Al-Ghazzali. Hence the elegance of nature and natural forms, where there is not an irrelevant or superfluous line. The structure of a fish is the same, in its veins and bones, and so with that of a leaf. Economy and utility. Everything useless to an organism is suppressed, erased, just as, in scientific design, all that does not assist in the performance of a specific function is eliminated. Hence the beauty of machinery. A utility design may be as much a work of art as a piece of sculpture. Art may or may not be a pastime but beauty is indispensable. It satisfies a need as great as the need of food. It is as useful and necessary as a bucket.

No natural form is ugly. No natural form is useless. The products of man's invention which are ugly fail in their purpose. When they completely and perfectly satisfy a need they take on beauty and acquire meaning. To satisfy a need is to have meaning.

Life is beautiful. Beauty is life. To separate beauty from life is to destroy not beauty, for beauty is independent of our human world, but life. What is alive is beautiful. There is no living thing which is not, in some way, beautiful. What is not living is not beautiful. It is the artist who perceives this and shows it to others. It is not that he never depicts the dead. But with fearless and almost superhuman compassion he depicts the terrible fact, perceiving the beauty which is disfigured or perverted by the circumstance and revealing it in all the pity and terror of its distortion. Love and pity triumph over horror. This is the

greatest of human achievements, and the justification of the pursuit of beauty. It is indispensable to the fulfilment of the purpose of human life.

The most useful things are the most beautiful things. A thing which functions perfectly is a beautiful thing. Only the beautiful functions perfectly. A useful thing is more useful if it is also beautiful.

LILA RAY

THE EXPERIENCE OF BEAUTY

In a poem, "The Birth of Beauty," Leah Bodine Drake drew a strangely moving picture of a young fisher boy excited over a shell :—

"Look, look! This shell!
Oh, look! The colours of this shell!"
knowing as yet no sudden word for beauty

But he knew
that it was beautiful

Our estate is less gracious, for we know far too many words for beauty—and have forgotten this breathless experience. How often we speak of beauty as though it could be superadded to a thing at will! No wonder that what can be superadded seems also superfluous! And so, though our modern worship of utility is based on self-indulgence, we give ourselves ascetic airs when we seek to dismiss beauty—to the thoughtful, a laughable sight.

Beauty is not ornamental prettiness. The great works of beauty are austere, and the true experience of beauty mocks our affected prettinesses. In his great hour Cyrano de Bergerac knew that there comes a moment in the life of everyone

When Beauty stands
Looking into the soul with grave, sweet eyes
That sicken at pretty words.

What beauty gives us is not a thrill but a realization that draws us away from the world of sense because it reveals within that world another, a world that without knowing it we always long to enter but cannot because we have lost the primal purity of our natures through sensuality.

But nowhere do we find so exalted a conception of the nature of beauty as in the Platonic tradition and, above all, in Plotinus's essay "On the Beautiful," For these lofty souls, beauty is not separated from the ultimate Good, and all things become beautiful by "the supervening irradiations" of divine Ideas. The Idea within the thing becomes perceptible to us by virtue of our souls' sharing in divine Goodness and Beauty.

What, then [asks Plotinus], must be the condition of that being, who beholds the beautiful itself?

In itself perfectly pure, not confined by any corporeal bond, neither existing in the heavens, nor in the earth, nor to be imaged by the most lovely form imagination can conceive; Since these are all adventitious and mixed, and mere secondary beauties, proceeding from the beautiful itself If then anyone should ever behold that which is the source of munificence to others, remaining in itself, while it communicates to all, and receiving nothing, because possessing an inexhaustible fulness; and should so abide in the intuition, as to become similar to his nature, what more of beauty can such a one desire? For such beauty, since it is supreme in dignity and excellence, cannot fail of rendering its votaries lovely and fair.

R. P. S.

THE WEALTH OF SENECA: THEORY vs. PRACTICE?

[Moralists are judged by their deeds even more than most men. The violation of moral standards may be logically irrelevant to their theoretical merits. But ethical convictions and conduct are so inseparable in the popular mind that all too often rash verdicts on a man's behaviour are followed by abrupt dismissals of his beliefs. Should discrepancies between words and deeds be overlooked and can hypocrisy be forgiven? This is a problem of importance in all societies and epochs. We are glad that **Mr. Harry E. Wedeck** discusses it fairly and squarely with reference to Seneca and his view of wealth.—ED.]

One of the most provocative features of the life of Lucius Annæus Seneca, the Roman Stoic, is the flagrant discrepancy between his precepts (in his *Moral Letters*) in regard to wealth and poverty and his manifest disregard, if not defiance, of these very precepts in his accumulation of vast riches. In the course of time, however, Seneca acquired a wide reputation for a degree of Christian saintliness, and letters are extant—though, according to all scrupulous evidence, spurious—that link him with St. Paul.

There is, then, the literary contempt for wealth, opposed to the actual possession of immense resources. Can this dichotomy be resolved, or is it to be accepted without demur? There is, too, the still larger question whether one may dissociate a man from his pronouncements or whether the totality of a man—his acts, attitudes, convictions—must be considered as a close-knit, inseparable unit.

References to Seneca's wealth and to his views on wealth and poverty occur largely in his Letters. In addition, we may refer to Greek and Roman historians, poets, and the Fathers—among them Jerome and Augustine. They all emphasize that Seneca was one of the richest men of his day. He had investments in Britain and other provinces, and extensive estates in Egypt. He received large legacies from prominent citizens. He was even accused by his political enemies of outdoing the Emperor Nero in the elegance of his gardens and country houses. Dion Cassius, the Greek historian, adds that Seneca had five hundred identical tables of citrus wood, all mounted in ivory. Seneca's name, in short, in Roman society, was a byword for the extreme in lavish wealth.

Yet, in his own person, Seneca was frugal and abstemious. He abstained from rich food, from oysters, mushrooms, wine, perfume, enervating warm baths. The virtue of such abstention is not wholly attributable to his inclinations, but, to a large extent, to his health. He

suffered from asthma, fainting spells, fever and chronic catarrh.

An analysis of all the references and allusions to Seneca's wealth suggests the following conclusions. Wealth, according to Seneca, is not necessary for happiness. On the contrary, craving for wealth is demoralizing and brings unhappiness. If desires are curbed, satisfaction with what one has will be enough. Poverty in fact is not a deterrent to the good life. For possessions pass, being merely a temporary loan from fate. We are overloaded with superfluous possessions. Frugality will free us from the chances and variations of fortune and make us self-dependent. Still, money is not evil in itself, if rightly used.

In his own person, then, it would seem that Seneca condemns the lust for money and luxurious living; deprecates the possession of money *per se*; stresses that the true wealth is within the sphere of our self-control, a matter of rigid ethical self-discipline; and he concludes that it is an irrelevant intrusion in the pursuit of the good life. His advice and exhortations to Lucilius, his nominal correspondent, together with his own apothegms and his citations from Epicurus to reinforce his points, indicate the unchanging sameness of his views throughout his Letters. Seneca, in his capacity as a doctrinaire, as a teacher of ethics to an enormous audience, unequivocally condemns not only excessive wealth but whatever is beyond the simple means of the self-examining man.

How may this attitude be reconciled, then, with the possession of immense wealth for which Seneca became a byword? The stock epithet *praedives* (wealthy) is always included as part of his name. The luxurious villas and gardens that were his property were the talk of Rome, gossiped about by Suetonius, stigmatized by the satirist Juvenal and by Tacitus. All the external evidences, in fact, point to the continuous association of Seneca with vast possessions—although it was reported that, when ageing, he was ready to cede his wealth and that Nero rejected his offer; that, furthermore, at the time of the fire of Rome, he gave the bulk of his fortune to rebuild the city. To literate Rome, the name of Seneca was not linked with the philosopher's shabby cloak and staff, with Stoic austerity and self-abnegation. The name of Seneca, to Rome, meant an accumulation of precious *objets d'art*. It meant immense investments in the provinces. It meant money-lending techniques that brought in gigantic sums. It meant endless and munificent gifts from the Emperor and numerous inheritances. And it meant, of course, violent criticism and odium.

But in none of the cited testimonies are Seneca's personal traits and habits impugned. He is never accused, in any single instance, of personal extravagance, luxury or ostentation. The cumulative testimony merely asserts his possession of excessive wealth; while the criti-

cism is uniformly directed at the means and sources of such wealth.

It must be borne in mind, however, that there is no logical reason for identifying a writer's precepts with his own practice. Actually, that would be tantamount to an *argumentum ad hominem*. Martial himself, the epigrammatist, is possibly the most glaring example of the divergence between his wanton pages and his chaste life. So, anteriorly, with the equally lascivious occasional pieces of the grave and speculative Virgil. So possibly with Horace, whose placid life is so much at variance with the erotic excitements of his lyrics. So certainly with the Roman satirist Persius, who approaches, even more than Martial, being the supreme case of the most unbridled literary obscenity contrasted with an upright private life.

Hence it is not a remote or untenable hypothesis to consider that, in his Letters, intended for publication as they were, Seneca virtually dissociates his own person from his writing, certainly in so far as specific ethical concepts are concerned. His writing then becomes objective, applicable to all men in general who have the philosophical tendency and who seek the virtuous life. In consequence, the Letters—and their ethical validity—are unaffected by the preceptor's own conduct or attitudes. A morality remains a morality, even if uttered by a scoundrel. Thus Seneca is inculcating a morality, without reference to the inculcator. Nor is he thus committing a unique, incomprehensible dichotomy. He is, in a sense, doing exactly what the modern novelist does whose characters expound conflicting views and who holds himself, objectively and conceptually, aloof from those views. He is a *moraliste de cabinet*, and he allows his precepts to come forth as it were *in vacuo*, without relation to himself. So does Thackeray present his characters, and in his capacity as the writer, the originator, the very creator of these fictional personages, he makes his own personal commentary on their actions. So does Joseph Conrad, especially in his *Lord Jim*, examine his own characters as if, once they were projected from his imagination, they assumed a personality and status of their own. So does, much more effectively, Thomas Mann, notably in his Joseph trilogy, view his characters as if they were detached from his creation and had an existence apart from the creator.

Thus Seneca enunciates his precepts, his attacks against wealth, his eulogy of the austere life, of the virtues of poverty. These precepts are no less admirable in themselves, are no less valid, because Seneca did have an intense passion, not for using wealth—which could be condoned and understood—but for the mere possession of wealth—which is more inexplicable and essentially meaningless. That sense of possession may be reprehensible, particularly in a man who in other directions

displays warm, humanitarian attitudes; it may be the object of acrimonious and justifiable attack; but in no sense does it invalidate Seneca's philosophical condemnation of wealth.

The problem of Seneca's wealth has now been breached and examined. A conjectural and admittedly hypothetical explanation of the major inconsistency has been adumbrated, in terms of the creative yet objective projection of the writer into his fictional characterizations.

Yet this solution lies basically in the realm of conceptual thinking. And in Seneca's case we might come nearer to the truth by examining the palpable, material evidence. In brief, Seneca has preached one principle and followed another. There are certain mitigating features in the matter of his personal asceticism. But over all looms the actuality: the dichotomy between a man's acts and his thoughts. We cannot definitely probe these thoughts. We can conjecture and deduce within an approximately reasonable degree. There is, finally, nothing left but metaphysical probings. We must therefore, taking into consideration all the factual testimony, conclude that Seneca's contempt for wealth cannot be reconciled with his acquisition of wealth, and that he has refuted and denied his own apothegm advocating intellectual honesty.

HARRY E. WEDECK

ON ELEMENTS AND ATOMS

Shri N. S. Subramanya Sastry of Mysore has written and published a bold book. *Elements and Atoms in Greek and Indian Thought* is a collation, in a layman's language, of the views of the great Greek, Democritus, of the mediæval alchemists and modern Western and ancient Indian science on this deep question—and, admirably, it scarcely mentions the grim political context.

In the chapters that state his conclusions Shri Sastry is rather obscure, but he tries to show that our concept of matter is too limited and that if we accept the wider concept implied in the definitions of elements and atoms given by Democritus and the ancient Indians what seems to modern physics the transformation of matter into energy is simply its transformation into a subtler form of matter.

This little book lacks professional competence in many ways, being a first venture, and it has many minor faults of language and production. But its aim is worthy, and the author's general attitude heartening. More and more laymen need to see as he does that science is not an authority but an approach and that the truly philosophical must always evaluate its conclusions in a broader perspective. It should be worth Shri Sastry's while to revise his book and try to remove some of the obscurity of the later chapters. It is a pity too that while he quotes profusely in his description of the Greek theories we have hardly any references given on the less well-known details of the ancient Indian concepts.

TAGORE ON DEATH

[We are grateful to Maitraye Devi for her translation of two poems of her revered *guru*, Rabindranath Tagore. Both are on the theme of Death. Below we append our Note on the poems—ED.]

A NOTE ON THE TWO POEMS

The poem entitled "Whither?" was written when Tagore was only 24 years old. He then had his first taste of death in life. The young Tagore wrote many poems on the tragic mystery of death. Towards the end of his life he wrote in an introduction to his collected works:

In *Kadi O Komal* with the exuberance and enjoyment of youth, another strong aspect has entered into my literature and that is the appearance of death on the path of life. Those who have gone carefully through my works must have noticed that this perception is an important theme of my work. It first appears in *Kadi O Komal.*

The unrestrained pathos of this first poem "Whither?" is of course of a familiar and obvious sort. It is none the less moving because it intensely expresses the sense of the finality of separation and the futility of life which the shock of the death of a dear friend produces in the bereaved person. Tagore himself wrote in *Sadhana* that "only in death are we alone" and that the true poet must discover the language of emotion common to all men, a language which has its own law and by following which he attains "poetical immortality." This was what Tagore was implicitly and spontaneously trying to do in his early poems on death.

In the second poem, entitled "Where?" written a few months before his passing, a different and a deeper note is struck; the artist has matured into the sage and his art has been elevated, not effaced. This poem, "Where?" was published in a book called *Janmadin*, which means literally "Birthday." "Actually at that time," writes Maitraye Devi, "the day of birth and of death became one to him. As we remember clearly, in all his talks and thought we could feel that he was then on the border line, awaiting a new birth. It was almost like a conscious crossing over from one existence to another." Of him, at this time, Shelley could have sung

> 'Tis Adonais calls! Oh hasten thither!
> No more let Life divide what Death can join together.

Earlier in life Tagore himself had written ecstatically of those ancient Indian seers for whom

there was no gap in their luminous vision of perfection. They never acknowledged even death itself as creating a chasm in the field of reality. They said, *His reflection is death as well as immortality.* They did not recognize

any essential opposition between life and death, and they said with absolute assurance, "It is life that is death." They saluted with the same serenity of gladness "life in its aspect of appearing and in its aspect of departure"—*That which is past is hidden in life, and that which is to come.* They knew that mere appearance and disappearance are on the surface like waves on the sea, but life which is permanent knows no decay or diminution. *Everything has sprung from immortal life and is vibrating with life, for life is immense.*

To Tagore too life was immense and the bodily mortality which at first seemed to be a mockery of life was later accepted by him as an unknown but necessary pilgrimage of the immortal *Manas* or mind-soul which is "looking out," wondering if it can see the parent ray of the *Atman* or spirit, "the one who remains alone hidden in the depth of my being." In the poem "Where?" perhaps the poet was expressing the similarity he had perceived between the states of *Sushupti* or deep sleep, death, *pralaya* or non-manifestation (in which "the great globe itself dissolves") and *Samadhi* where the disciple merges "the Ocean in the drop, the drop within the Ocean." Or perhaps, the poet was recording his intimations of what was to come, the formless condition of consciousness in the state ordinarily spoken of as paradise.

WHITHER?

Alas! where will you go!
Endless, unknown country! you are alone.
How will you find your way?
Alas! where will you go!
This is a cruel wide world, one has to find one's way.
Suddenly arriving at eternity, a delicate doll of our love, whom will you seek for help?

Alas! where will you go!
None of us will be with you.
None of us will talk, the moment you go our love will touch you no more.
We will be weeping here.
We will call you, staring at the empty sky.
In that great loneliness perchance sometimes you will hear our cry.
See the blossoms that have bloomed and are stirring the heart of spring.
Memory of old happiness floats in the air like a tender love.
Alas! where will you go!
Do you not remember our play and our affectionate words, the words that have got winded in hundred bonds of joy and sorrow.
Will all these be lost?
This house will be yours no more.
We won't be yours either.

Those who embraced you will now become strangers and you will never look back.
Alas! where will you go!
If you must, then go, you go, but wipe your tears before you go.
Leave your sorrows behind.
The rest that you wanted may at last be yours.
Sleep you in peace,
If you must, then go, you go.

—From *Kadi O Komal*

WHERE?

I have worshipped learning for many years.
Now I sometimes laugh at it.
It is losing its lustre with long acquaintance and much use.
Now I laugh at it and play carelessly.
Yet I know, the unknown was revealed through those words that were more than words.
Today the messenger of that unknown is taking me far, to make my obeisance to the shoreless sea.
So my mind says, "I am going"—
In the depth of that sea the sun ends the day.
From there come the evening stars, showing the way to the night, whose chariot is ever moving in search of new light beyond darkness.
Today all words appear as useless prattle.
They have stopped near that ancient mantra, which is being chanted from that silent height.
There in that inscrutable silence end all doubts and arguments.
With its breath fame and glory become insignificant.
My mind repeats, "I am going."
Where there is no name—
Where ends all special introduction,
Where existence has become one with non-existence,
Where one unbroken day is devoid of light and darkness,
Where the flow of my personality will slowly blend in the confluence of full consciousness.
I do not know whether this external garb of mine will float in the stream of time, changing from form to form.
Then I will see it separate from me, moving out towards an unknown pilgrimage, together with many others that are outside me.
The end of the year is near.
My old own-self is now ready to be dropped like a fruit loose from its stem.
This feeling is pervading through all my existence.
I am looking out, if I can see the one who remains alone hidden in the depth of my being.

The artist from behind is wiping out his own creation.
In front lies the distant sea and the silent night.
I hear my own footstep from its shore.
A traveller on the eternal path, I have come this time on earth for some work here
But on this journey many a time have I received such priceless delight, such treasure, that will remain my endless source of wealth.
Mind says— "I am going."
But I leave my salutation to them, from whose life light fell on our path and cleared our doubts.

—From *Janmadin*

PREJUDICES

In *Commentary* (New York) of October 1954 Paul Kecskemeti examines "The Psychological Theory of Prejudice," as presented in two recent books by Professor Gerhart Saenger and Professor Gorden Allport. These social scientists show that prejudiced "stereotypes" about minority groups are part of our culture; that such stereotypes are essentially forms of delusion; that persons with exceptionally strong ethnic prejudice are psychically disordered; that discriminatory practices based on prejudiced stereotypes are used either to exploit vulnerable minorities economically or, by the frustrated lower classes of the majority to satisfy an urge to feel superior.

Mr. Kecskemeti remarks that this does not altogether explain why certain groups are vulnerable to prejudice. He considers that factors of social history such as descent from groups that in the past were ranked as inferior (*e.g.*, Jews in mediæval Europe and Negro slaves in the pre-Civil-War United States) are very important in rendering a group vulnerable. The evil that men do in establishing institutions based on discrimination lives after the institutions.

The authors of these analyses find it easier to recommend ways of removing discriminatory *practices* than of removing prejudiced *attitudes*. The most interesting among Mr. Kecskemeti's comments on their methodology are on the difficulties caused by the attempt to avoid ethical premises in scientific discussion: the same avoidance is responsible for the scientists' weakness in the face of prejudiced attitudes.

In this regard, Madame Blavatsky offered the highest ethics and the most substantial grounds for them in her definition of "Humanity" in her *Theosophical Glossary*:—

> Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals

R. P. S.

THE BACKGROUND OF INDIAN SCIENCE

[**Shri C. R. K. Murti** of the Central Drug Research Institute, Lucknow, writes here with well-ascertained knowledge about the origins and ancient traditions of Indian scientific thought.—ED.]

The post-war world has witnessed an unprecedented development of scientific activity in India. With the establishment of national laboratories and the expansion of the institutions already existing, the output from research work has remarkably risen both in quantity and quality. In the universities also, despite their limited resources, the activities of research have increased considerably.

The funds available for scientific research were about 32 lakhs of rupees annually before the last war. The provision of 461 lakhs of rupees in the first Five-Year Plan for the development of national laboratories alone, indicates the increase in the state expenditure on science during the past 10 or 15 years.

In order, however, that the maximum benefit accrues to the nation from the application of science there must be an objective appraisal of its social function in relation to the peculiar needs of the country. Much of the conflict involved in the transformation of a primitive, feudal economy to a mechanized and industrialized one can be avoided if there is a determined effort to understand the social implications of large-scale scientific development.

In India science has predominantly a constructive rôle to play and the people in general expect the largest benefits from its application. Whether science in India can meet this expectation or not will largely depend upon how its services are harnessed for the immediate solution of some of the most pressing problems. It is of the utmost importance for scientific workers in India to become conscious of the social implications of their work so that it can contribute towards the reconstruction of the country. Science has already begun to bring about perceptible changes in the social structure which are bound to have their repercussions on its further growth.

A complete analysis of the complex factors and the interrelationship of science and society is beyond the scope of this study. Several excellent works such as *The Social Function of Science* by J. D. Bernal and *The Social Relations of Science* by C. G. Crowther are available.

Indian science is as old as India's history. As in other civilizations it developed to serve the practical needs of men from agriculture and the handicrafts. The discovery in Mohenjo Daro and Harappa of houses with wells and bathrooms, of elaborate arrangements for drainage and the disposal of waste, indicates that there was a highly organized

social life in prehistoric India. The excellence of the pottery, tools and household utensils collected from these excavations shows that the mechanical arts were also flourishing at this early period. The Aryan settlers adopted many of the skilful arts of the original inhabitants and elaborated upon them.

Apparently in the later Vedic period religion began to exert an influence on Indian science. Shorn of mysticism the *Atharva Veda* and other ancient works reveal an amazingly clear conception of geometry and also of the laws governing the changes in seasons and of their effects on the fecundity of the soil.

It is no surprise that Aryan India, an overwhelmingly agricultural civilization with its emphasis on religion, developed a system of astrology which was undoubtedly based on the then current knowledge of astronomy. As early as *c.* 425 B.C., Varahamihira wrote on a complete system of natural astrology summarizing the knowledge on the subject, both Indian and Greek. Aryabhatta discussed quadratic equations, sines and the value of π; he explained the occurrence of eclipses, solstices and equinoxes; declared the spherical shape of the earth and its 24-hour rotation round its axis. Aryabhatta, Bramhagupta and other ancient mathematicians were acquainted with the fact of the earth's gravity, as indicated in one of the *Siddhantas*: "The earth, owing to its force of gravity, draws all things to itself."

All this needed the elaboration of a system of mathematics, particularly algebra. Bhaskara was a great name in this field and with him is associated the invention of the radical sign, many algebraical symbols, the important concept of the negative quantity and the zero. Hindu mathematicians had formulated rules for determining permutations and combinations, the square root of 2 and for solving, before the 8th century A.D., indeterminate equations of the second degree that were unknown in Europe before the Swiss mathematician, Léonard Euler (1707–83), 1,000 years later.

The construction of sacrificial altars and the rituals connected with religious ceremonies seem to have led to a development of geometry. The Pythagorian theorem was also formulated in India, and the areas of the triangle, trapezium and circle were calculated by Indian mathematicians three or four centuries B.C. The *Surya-Siddhanta* was based on a well-developed system of trigonometry. Bhaskara anticipated the analytical method of differential calculus and Aryabhatta drew up a table of sines.

Among the contributions of India to the conception of the nature of matter must be mentioned the theories of Kanada of the Vaiseshika School of Mimamsa, according to whom the world was composed of

different types of atoms and elements. The Jain scholars went a step further, approaching the modern atomic theory in that they held that all atoms were of the same kind, producing different effects by combination. Vachaspati conceived light as composed of minute particles emitted by substances and producing vision by striking the eye. Musical notes and intervals were analysed mathematically and the inverse law of variation in the pitch of a sound according to the distance between the point of attachment of the string and the end point of touch, was propounded by these mathematicians.

In the ancient world, India was respected as the most skilled nation in chemical industries like dyeing, tanning, soap-making, glass and cement manufacture. Operations like calcination, sublimation, distillation, steaming, fixation, preparation of metallic salts and alloys were known to Indian chemists. As early as the second century B.C. Nagarjuna devoted an entire volume to the properties of mercury.

In the fields of anatomy and physiology, Indian physicians described the various tissues and membranes and understood the process of digestion and the function of the various bodily secretions. At about 500 B.C. Atreya held that the germinal cell is not generated in the parent's body but independently determines and transmits to the individual his characteristics and family features, an idea which when propounded by August Weismann (1834–1914) led to heated discussions and controversies among the European orthodox Darwinists.

Indian science was most active in the field of health and disease. Sushruta's famous treatise deals with surgery, obstetrics, diet, baths, medications, infant feeding and general hygiene. He has also given a systematic account of the type of medical education given in the advanced centres of learning such as Nalanda and Takshasila Charaka composed a *Samhita* (treatise) in which he thus adjured members of his profession:—

> Not for self, not for the fulfilment of any earthly desire of gain, but solely for the good of suffering humanity should you treat your patients.

He has also described many surgical operations, including cataract, hernia, lithotomy, Cæsarean section and the use of more than 120 instruments including lancets, forceps, catheters and speculums. He was the first to graft portions of skin from one part of the body to another. Major operations, excepting the ligation of arteries, were also successfully performed by Indian surgeons. Sushruta laid down rules for the pre-operative treatment and preparation of patients; disinfection of wounds by fumigation and other methods. Anæsthesia by drugs was known and successfully accomplished. For diagnosing the 1,000 and more diseases enumerated and clas-

sified by him, Sushruta advocated examination of urine and of the pulse and by palpation. Out of the practical knowledge gained from the study of innumerable diseases, their periodicity and other symptoms, Indian physicians propounded a basic theory of medicine based on the three principles or *gunas*. Modern medical science, in spite of its tremendous advances made in diagnosis and prognosis, has yet to evolve a comparable theory for general application.

That ancient India was keenly aware of the immense utility of science is clear from the emphasis placed upon the knowledge of handicrafts, along with literature, theology and the fine arts, for a complete education. The reference made by Kautilya in his *Arthashastra* to the organization of state aid for the maintenance of the health of the people shows the high value placed by ancient rulers upon applied science. In the *Thirukkural* of Thiruvalluvar, a person of culture is described as one fully acquainted with a handicraft which should not only provide him with the means of livelihood but also enable him to be of service to his fellow men. The *Silappadhikaram* and the later Sangam works refer to the existence of highly organized guilds of craftsmen who guided state policy with respect to their trades. The Buddhist monasteries were active centres of teaching and training in various branches of science, particularly medicine. The equal status accorded to astronomers, physicians, poets, philosophers and statesmen by the Imperial Guptas indicates their recognition of the immense importance of science.

After growing unhampered for a long time, by about the middle of the 12th century Indian science had come to a standstill having lost much of its originality. Except in the field of indigenous medicine, which was influenced by ideas that came with the Muslim invaders, practically all sciences had become stagnant by this period.

Various reasons have been given for the decay of Indian science; but a complete analysis of the causes must await historical records and their critical examination. Nevertheless it would appear that, as in many other spheres of our national life, the dividing of society into castes was the major contributing factor towards this decadence. The caste system based on kinds of labour or professional groups was apparently satisfactory in the mediæval village economy. A village-centred system of production, distribution and consumption produced an undisturbed sense of security and an immunity from outside interference. But along with this one has to consider the gradually widening gulf that separated the practical craftsmen from the scholars. In ancient India, as in the 18th and early 19th centuries in Europe, pure and applied sciences appear to

have grown together without much of compartmentalization. The writings of Charaka, Sushruta, Nagarjuna, Bhaskara and others reveal a profound grasp of the fundamental laws of nature and their bearing on practical problems along with experimental and manipulative skill.

Presumably with the triumph of Vedanta philosophy the intellectuals gradually began to shun contact with the practical craftsmen and crafts. This phenomenon is not peculiar to India; the history of science reveals a similar trend in early Greece. As the guardians of the written language and the rituals associated with religion, the priests secured a dominant position. Religious tradition placed even the most skilled craftsmen under the priests. This change of social organization from a horizontal division based on labour, as originally formulated in the Puranic and Vedic ages, to the later vertical degrees of castes, as retained up to recent times, produced gradual group monopolization of the factors that controlled the social economy.

It is natural that with the rise in power of the priestly class, and the increase of its influence over the minds of the populace, a false sense of security should emerge, leading to the disappearance of an incentive for improvement in the manual arts. Here and there a few glimmerings of life continued to stimulate thought and action but not enough to maintain the state of virility and alertness essential for the growth of science. There was also apparently a fictitious agricultural prosperity which provided just enough for the maintenance of existence.

How far the decadent social structure was responsible for the decay of Indian science is clear from the fact that science staged a come-back in India with the birth of the social reform movement in the middle of the last century following the impact of the West. The British had found India in a condition of stagnant contentment and deadly passivity. Yet the crack-up of the age-old feudal order had commenced by the time the British had settled down. In the process of consolidating their colonial power, it was inevitable that they should be the instrument of forces that would transform the social structure of the land. The great changes that were taking place in Europe in the wake of the Industrial Revolution had also their inevitable repercussions in India.

The awakening from centuries of intellectual and spiritual torpor is indeed a bright chapter of India's modern history. Revival of the study of science commenced with the foundation of the Royal Asiatic Society of Bengal by Sir William Jones in 1784. At about the same time the Lutheran and Baptist missionaries established schools in South India and Bengal, which unconsciously prepared the minds of many people for the great changes ahead. The foundations for the

growth of modern science were laid by these events and modern Indian science owes a great deal to them.

Practically all the basic information we have today on the fauna, flora and geological characteristics of the land is the result of the work of European scholars. It was inevitable, however, that under the administration of the East India Company and later under the Crown, the motive behind all scientific activity should be the rulers' desire for political expansion rather than a desire to serve the needs of the people. The sort of education which was imparted in the schools and colleges was of a somewhat classical type adequate only for producing petty administrators, politicians and lawyers.

With the 20th century Indian science began a renaissance. The needs of the war time and the increasing political consciousness of the people forced the pace of science in India. The brilliant work of Ramanujam in the theory of numbers, the extremely ingenious investigations of sound and light by Sir C. V. Raman and Sir J. C. Bose and the pioneering efforts of Acharya Ray to establish a school of modern chemistry, spearheaded this movement. There was also a fortunate shift in emphasis towards science in most of the newer universities, manifested in the creation of post-graduate departments of science. The establishment of the Indian Institute of Science at Bangalore at the end of the first World War followed by specialized Institutes for agriculture, health, nutrition, etc., at various places, provided nuclei for training in modern research methods.

The biggest step for scientific development was taken immediately after the transfer of government in 1947. Within the last seven years National Laboratories have been built up with a view to providing the foundation for the rational application of science to the needs of the country. Large-scale industrialization and multi-development projects in agriculture would need a large number of technicians with advanced training in their specialized fields. It is of the utmost importance to stress that the responsibility of Indian scientists does not cease with the building up of industries and the raising of the economic level of the country. India's heritage of culture, particularly in the sphere of science demands that, in applying modern science to various problems, humanist principles should not be lost sight of, thereby allowing science to run amuck as in the West. Let us nurture science in a manner that will bring about a synthesis of ancient cultural values and modern scientific methods that will produce practical achievements.

C. R. K. MURTI

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"A GREAT ACHIEVEMENT"

By JOHN MIDDLETON MURRAY

I am glad to think that THE ARYAN PATH still continues its honourable work of bringing the spirituality of India and the West into contact and mutual understanding and harmony. To have maintained alive a review so distinguished for its purity of aim for twenty-five difficult years is a great achievement, upon which I sincerely congratulate you.

JOHN MIDDLETON MURRAY

II.—"FINE AND FEARLESS PERIODICAL"

By LIONEL GILES

THE ARYAN PATH, though primarily concerned with Indian philosophy, really has a much wider scope than its name might at first seem to imply. Writers are given free play in its pages, and the open-mindedness shown in the unbiased treatment of all sorts of beliefs and opinions is one of its many great attractions. We find, for example, India's past reviewed by Laurence Binyon, the influence of English literature on modern India discussed by S. Srikantaya, E. Kureishi appraising a new translation of the *Tao Te Ching*, M. S. Isvaran comparing Wordsworth's "Prelude" with the Upanishads, Middleton Murray discoursing on Indian Home Rule. And Theosophy and spiritualism, often subjected to ridicule by the unthinking, are here accorded a generous hearing. Yes, THE ARYAN PATH, which means literally "The Noble Way," stands for spiritual development in every direction, and no more appropriate name could have been found for this fine and fearless periodical.

LIONEL GILES

III.—"VERY USEFUL SERVICE OF SCHOLARSHIP"

By DR. BIMALA CHURN LAW

THE ARYAN PATH contains many thought-provoking articles on various topics of general interest. It throws a flood of light on many aspects of Indian thought and helps us greatly to follow the right path of

wisdom. During the long 25 years of its existence it has rendered very useful service to the world of scholarship. It has to its credit numerous interesting and instructive articles and notes contributed by scholars of repute. The views expressed in this Journal, which may be fairly designated as the noble path of wisdom, are generally marked by sobriety and wise moderation. The popularity gained is due to able and careful editing. The results achieved so far are excellent. We pray to the Almighty for further improvement of this readable Journal devoted to all branches of Indic studies.

B. C. LAW

IV.—"A STEADY WITNESS TO THE LIGHT AND THOSE WHO ARE ITS HEART"

By SRI KRISHNA PREM

My congratulations on the Silver Jubilee of THE ARYAN PATH and all good wishes for its future. May it be a light-bringer to many in a world that in some ways seems darker than it did in 1930! But perhaps it is not so in truth—at any rate the full blaze of light is there behind the clouds. May THE ARYAN PATH continue in the future to be what it has been in the past, a steady witness to that light and Those who are its heart!

SRI KRISHNA PREM

V.—"SERVICE WHICH THE WORLD SO SORELY NEEDS"

By D. S. SARMA

I am very glad that THE ARYAN PATH is celebrating in 1955 its Silver Jubilee, having completed 25 years of vigorous and beauteous life. All these years it has been drawing the attention of its readers, in a hundred different ways, to that Eternal Religion which lies behind all historical religions and which manifests itself in righteousness and truth, love and beauty in the lives and institutions of men. May it live long and continue this very useful service which the world so sorely needs in the present age of atom bombs and power blocs and threats of devastating wars.

D. S. SARMA

VI.—"A WAY OF LIFE"

I am very glad to have the opportunity of sending to THE ARYAN PATH my good wishes on the occasion of its Silver Jubilee. I wish I could find a copy of the article which I had the privilege of contributing to the first volume a quarter of a century ago; but it has disappeared, though I have preserved copies of a number of later contributions. Its theme was "The Inner Life of Socialism"—that is to say, Socialism regarded as a way of life rather than as a political or economic creed. I cannot pretend to remember what I wrote on that far-off occasion; but I have no doubt that I stressed the ethical aspect of Socialism, as involving a sense of brotherhood and fundamental equality extending to all men regardless of race or nationality, and therewith a sense of mission to help in making the world a fit habitation for common men and women in every country. This seemed to me then, and seems no less today, to mean a need to take definite steps to temper the hugeness of modern society and its instruments to the smallness of the individual person, so as to save man from being crushed beneath the weight of things and of mass movements armed with excessive power. During these twenty-five years mankind has been, more than ever before, the helpless victim of these grandiose forces, so destructive of the inner quietude of living. To set against this we have indeed in many countries, though by no means in all, unquestionable advances not only in material standards of living and in immediate economic security but also in health and relaxation of political and social oppression. Common people count for more than they did in the mass; and for good as well as for evil politicians and governing classes have to take more account of them. But as individuals they count for less and suffer more, on both sides of the "iron curtain," from the pressure to conform. Those of us who believe in the liberal cause of personal freedom to choose need to fight harder than ever to uphold our way of life against every sort of intolerance and mass-hysteria and mass-indoctrination in order to prevent the worship of mass-power from crushing our real democracy—by which I mean the maximum opportunity for co-operation and self-government in small affairs as the indispensable foundation for real self-government on a larger scale. This, I believe, is the way of life which for the past quarter of a century THE ARYAN PATH has sought to promote. May it continue the good work and, in doing so, help to keep the peace and to save mankind from the self-destruction that threatens to overwhelm us all!

G. D. H. COLE

[We thank our esteemed contributor for his appreciation and good wishes. His reference to his old article confirmed us in our intention of reprinting "The Inner Life of Socialism" from THE ARYAN PATH for February 1930.—ED.]

SILVER JUBILEE REPRINTS: II

[In this Silver Jubilee year we are reprinting suitable articles from the early volumes of THE ARYAN PATH. The following is from Vol. I, No. 2, for February 1930.—ED.]

THE INNER LIFE OF SOCIALISM

[**G. D. H. Cole,** University Reader in Economics, Oxford,* had a distinguished career at Oxford (1900-1912) and was at one time Deputy Professor of Philosophy, Armstrong College, Newcastle-on-Tyne. He is internationally known for his many enlightening contributions on Labour and Socialism, among which are "The World of Labour," "New Beginnings," "The Future of Local Governments," "Guild Socialism Restated," and "Trade Unionism and Munitions," held in high esteem by intellectuals.

Mr. Cole refers in his article to the "effort" that he made to look inward in his own mind in writing it. While we doubt not that he profited by the experience, the greater gain accrues to THE ARYAN PATH in spite of "many of the faults of expression and much of the lack of clearness" due to that effort. The practical man, full of his "activity in action," which the *Gita* deprecates, finds little time for thought and thus is devoid of that "skill in action" which it advocates. And it is one of our objects to make the actor turn a meditator at least from time to time. We hope Mr. Cole will "turn within" once again and give us the benefit of his travels in the world of Spirit-Soul.

While we disagree with our thoughtful contributor on the subject of the survival of the human individuality, which in our philosophy is different from our personality, we find many of his ideas to be Theosophical. Thus his theme that the Socialist Kingdom is of this world, and of no other, is reminiscent of the establishment of the Kingdom of God of One whose other-worldliness was His marked characteristic. Jesus may be regarded as a socialist inasmuch as He, like His Eastern Predecessors, practised fellowship with all, but His Sermon on the Mount is a very different gospel from that of Marx or Lenin. Theosophists also do not believe in other-worldliness in the sense in which Mr. Cole refers to it. They regard this world as "a place of tribulation and of purgation for a better life to come" not elsewhere but here. Why this world is not what it should be, and why there are "pundits" on the one hand and "hewers of wood and drawers of water" on the other is explained in our philosophy; and practical idealists like Mr. Cole will find in the *right understanding* of the Eastern doctrines of Reincarnation and Karma substantial aid in clearing their concept about society and its evolution. Mr. Cole's closing touch is fine: "If I sought happiness, I could not seek fellowship so well." Those who run after the kingdom of happiness run after Maya, teaches the ancient Wisdom-Religion; therefore is the path to Fellowship and Fraternity spoken of as the Path of Woe.—Eds.]

* This was in 1930 Now he is Chichele Professor of Social and Political Theory at Oxford and also President of the Fabian Society of Great Britain.—ED.

I suppose that for all Socialists, Socialism serves, in some part at least, as a guide to the inner life. It is not merely a matter of political or economic policy, or a source of guidance in economic or political conduct, but at the same time a way of living in harmony with oneself, as well as with others. In my case, I know this is so. I could not be less a Socialist even if I were sure that all the practical policies of all the Socialist Parties in the world were demonstrably wrong. For to disagree with all these policies—unpleasant and upsetting as it would be—could not, I think, shake the basis of my Socialist conviction. That conviction goes deeper than any practical economic or political policy can possibly go: indeed, all such policies are but fallible means to the attainment of the end which is the true idea of Socialism in my mind.

This idea of Socialism is not a system, though there are certain features which any system that is to attempt to represent it must somehow embody. It is rather a way of living in relation to others, without which, at least as an ideal, I should find it impossible to live at peace within myself. It is not easy to sum up, or to express apart from the material integument of practical policy in which it must be clothed; but this article is an attempt, honest if not wholly successful, to lay it bare, and to say wherein, for me, being a Socialist truly consists, and what part Socialism plays in the conception of my inner life.

Let me say at the outset, like most people, I am often very conscious of living out of harmony with this inner ideal. I blame myself—and yet I do not wholly blame myself—for that. It is partly my fault; but it is also in part a matter of environment. For this Socialist ideal essentially involves living in and with the world, and not apart from it; and this implies, in large measure, an acceptance of the environment. The Socialist cannot afford to make too wide a cross—as Samuel Butler would have said—with the habits of living of those with whom he comes in contact. His ideal is, through and through, an ideal of sociality; and he cannot, on the plea that his idea of sociality is not yet received by the world, withdraw from the world into an isolation of his own. By doing that he would be denying his ideal even more completely than by living after the world's way.

This, of course, is no entire *apologia*. Quite apart from the cause, I fall short of what I set out to be in many other ways. Socialism, like any decent creed, may be a means of making a man behave better than he would without it; but it is no guarantee of good behaviour. Socialists have no more pre-eminence in personal virtue than in the moral abandon with which anti-Socialists used to be prone to credit them.

For my present purpose, however, the question of personal adequacy

is beside the point. I am seeking to define my conception of the Socialist ideal, and not my capacity for living in accord with it. And I have got this far—that the Socialist ideal is essentially an ideal of sociality, that it involves a conception of life as lived with and among other men, and that this living with others is a fundamental part of the inner life of Socialism.

William Morris stated a part of this aspect of the Socialist ideal when he wrote in his *Dream of John Ball*, that "Fellowship is heaven, and lack of fellowship is hell." And there is, in the statement of the creed attributed to the hedge-preacher of the Middle Ages, this further element that seems to me vital to the Socialist idea. The Socialist kingdom is of this world and of no other, not in the sense that it is a purely material kingdom, but in the sense that its ideal value is to be realized here, on the earth that we know and among men like-minded and like-bodied with ourselves, and in no other-worldly or after existence, different in character and opportunity from the world we know.

About immortality, the Socialist may hold what view he pleases. For my part, I have never desired individual immortality or been able to conceive it as in any way possible. I want to survive in and through my work, and in and through my successors in this world, but in no other way that is peculiar to me. My individuality, the self that underlies my actions and reactions, appears to me to be something essentially transient, something that is bound to wear out, and that I want to wear out in doing something worth while. I, as an individual, do not want to survive death; and I am sure I shall not survive it.

But, while this view is fundamental to me, I have to recognize that it is not part of the common stock of Socialism. What is essential to the Socialist idea is that, whether a Socialist believes, or does not believe, in some sort of personal or individual immortality, he should believe that his business in this world is to realize in this world as much as he can of his ideal. An otherworldly Socialism is inconceivable; and the Socialist ideal seems to me to be inconsistent with any that regards the world as merely a place of tribulation and of purgation for a better life to come.

Fellowship, then, is the first principle of this inner life of Socialism. And fellowship involves, above all else, treating men as ends and not as means. "Each to count as one and none as more than one" is, for many purposes, an admirable political and social maxim; but it is far too quantitative to be more than a very imperfect way of expressing the ideal. For fellowship does not count heads, or, if it does, it counts everyone as more than one—in fact, an infinite.

Perhaps I can put my point more clearly in another way. Socialists,

in practical affairs, seek to achieve a higher standard of social justice than prevails in the world today, or has ever prevailed in it as yet. But social justice is not of the essence of Socialism. For justice seems to imply a meting out to each of something quantitative and limited, whereas Socialism itself implies a real living in and for one another. A mother is not content to be just to her child; nor can a Socialist be content to seek justice to the human race. Fellowship involves social justice as a practical, political and economic conception; but it also involves much more. Men can be just to their enemies; but fellowship cannot live with enmity.

That this idea of fellowship jars continually with one's daily ways of living is evident enough. It is simply impossible, in the ordinary affairs of the world, to transcend social habits that are in direct contradiction of it. Differences of wealth are always marring fellowship, and, within what we call a single "community," differences of social class interfere with it even more. I do not mean that fellowship cannot overstep the differences. Clearly it can, as it can overstep differences of nationality, of colour, of religion, and of everything else that divides man from man. But a wall is none the less an obstacle because you can get over it with a ladder, and all these differences are formidable obstacles in the way of fellowship. Personally, I am most conscious of the obstacles that arise from social and economic inequality, because I am most often brought up against them. Though I may say, and really believe, that "a man's a man for a' that," I cannot, in fact, get away from the obstacle that Society has made one a pundit and another a hewer of wood and a drawer of water, and has given to them different upbringings supposed to accord with their different stations in life. With some men I have community of culture, education, ways of speech and social behaviour; and with others I have not. Whatever my social views and ideals may be, that is a present fact from which there is no escape, and of which I cannot help taking account.

Practically, what I want most of all is to make these differences vanish in a fuller and more rounded life for the whole human race. I want this for all the world; but, rightly or wrongly, I want it more, and feel a greater responsibility for bringing it about, in the part of the world in which I live. I do not feel nationalism, in this sense, to be at all inconsistent with socialism, or with that internationalism which all true socialism evidently involves. That there are dangers in this selective fellowship with those of a limited and particular society I am well aware; but there is also danger that a sentiment too diffused may be too difficult to relate to the practice of life. My fellowship with my neighbour should be the means of fostering and not of subduing my

fellowship with those who dwell further away.

This impulse of fellowship which is at the bottom of my idea of Socialism is, I want to make it plain, a very different thing from any sort of altruistic sentiment in my mind. If the thesis be egoism and antithesis altruism, then the synthesis, I should say, is Socialism. For to me, as a Socialist, Society is not something outside myself, but something of which I am a part, so that my well-being and that of Society are inextricably intertwined. I do not mean that I cannot enjoy personal happiness, or a high degree of well-being, even in a society that seems to me largely unhappy and diseased. I can, and do; but I think I could not enjoy these things unless I were, in some measure, also trying to realize my ideal of a social happiness and a social well-being common to me and to my fellow-men, and unless I believed that there were in the world already, and had always been, a sufficient foundation of community to serve as a starting point for the fuller achievement of these things. It is a part of Socialism, I believe, to regard Society not as an artificial construction made by men against nature for mutual protection through some Social Contract, but as fundamentally and inherently natural to men.

This sense of Society as natural carries with it a denial of the opposition so often supposed to exist between regulation and liberty. It is no paradox for the Socialist that liberty does not consist simply in being let alone, but can be fully realized only within the framework of a common life. In one sense, indeed, all Socialists are Anarchists in their ideal; for they regard coercion as an evil, and the presence of coercion in the organization of Society as a sign of its essential imperfection. But coercion and regulation are two very different things. The world is already full of rules and customs that most people observe without coercion or consciousness of duress. They can break these rules if they will; but usually they do not want to break them. The Socialist ideal seems to me to involve the substitution of the rule of consent for the value of coercion. Perfect consent I do not expect ever to be realized; but it remains the ideal. And it is a possible ideal because the fundamental fact of man's sociality is there to build upon. There is a consciousness of consent, and in a healthy and well-ordered Society, the area of this consciousness will tend steadily to grow.

It will grow easily, however, only in proportion as the obstacles to sociality are removed, and removed in the right way. I have said that the thing nearest my heart is the removal of those differences, largely the product of economic inequality, which within a single community shut me out from full fellowship with my fellowmen. But it matters

how these differences are removed. It is possible to conceive of their disappearance through the destruction of the higher culture of the Society in which they exist. Even if this happened, I have faith enough to believe that a Society thus cut down to the roots would in process of time build up for itself a new culture that might be better and more universal than the old; but the way of universalizing culture through its prior destruction would be terribly wasteful. It would be at best a desperate remedy in a Society where culture was mortally diseased. In any other case, we may reasonably look to the extension of culture and to its progressive transformation as it spreads over the whole people. We may hope to conserve and develop existing values, and to use them as a foundation on which new ones may be built. This is the Socialist meaning of the process of popular education; and it is natural and inevitable that, from Robert Owen's day, the demand for Socialism and the demand for education have always gone together.

The demand for universal education is, indeed, but another aspect of the demand for equality; and equality is but the political and social expression of the idea of fellowship. Those who value equality as a political concept do not mean that all men are really equal, in any mathematical sense, or that all differences between them are due to differences of education or environment, or to remediable physical or inherited defects. They do not want to abolish the differences between men, but only those differences that stand in the way of fellowship. They want political and social equality in the sense that they want to stop any one man being treated merely or mainly as a means to some other man's ends.

The inner life of Socialism, as I am conscious of it, consists largely in awareness of universal fellowship and social equality as the ideal and demands, if a man who holds it is to live at peace with himself, that he should be reasonably active in furthering the practical advance of this ideal, and should in his own private affairs live reasonably in accordance with it. This inner life is therefore essentially outward-looking and active or conative, rather than inward-looking or contemplative. Many of the faults of expression and much of the lack of clearness in this article are due to the fact that it is only with an effort that I make myself look inward at all. For the Socialist, as for any one else, an inner harmony is essential to happiness and well-being; but this harmony is like pleasure in that it comes most readily not when we seek it, but when it lights upon us in the course of our seeking after something else. It comes to me with, or at least it cannot come to me without, the search for fellowship. If I sought happiness instead, I could not seek fellowship so well; and I should get both less fellowship and less happiness.

This, as I write it, sounds priggish. There are, of course, many ingredients in a man's happiness besides the consciousness of pursuing any ideal, even that which he counts the most important. A Socialist is not only a Socialist but many things besides. He has in his mind many other ideals, values many other things besides fellowship, and sets out practically to do many other things besides furthering the cause of Socialism. His personal affection, his tastes count for much in his life; and he need by no means attempt to co-ordinate them all with his Socialist ideal. If they conflict, then indeed comes at least some unhappiness, unless and until the conflict is resolved. But ideals and tastes need not conflict; they may live side by side in his mind without jostling.

This inner life of Socialism that I have sought to describe is, then, not a complete way of living. I distrust the man for whom the Socialist ideal, or any other ideal, looms so large as to cover the whole of life. For that, I think, is a sign of inhumanity; and Socialism is above all a creed for ordinary men. Love of humanity need not submerge other loves, of wife, or children, or friends; indeed, these other loves are fires to keep it warm. Socialism is for me, I think, the most important single thing that exists. But I am not sure even of that. And I am quite sure that it is not the only thing that matters.

G. D. H. COLE

A USEFUL RECORD

The Ministry of Information and Broadcasting, Government of India, has begun the publication of a journal of radio talks—*A.I.R. Selections*. From the November 1954 issue it is easy to see that it will render a service by preserving for our more leisured consideration the reflections offered in these thoughtful talks. The selections vary from Shri K. M. Munshi on "The Future of English" (in which he frankly admits that the attempts to replace English have been overhasty and have owed more to passion than patriotic wisdom, leading not to patriotic fervour but to the "linguistic balkanization" of India) to Shri M. G. Vijayasarathi on "Twenty-Five Years of Indian Cricket." Between these appear talks on political, economic, medical and artistic subjects, by very competent speakers.

We trust that *A.I.R. Selections* will continue to deal as creditably as it does in this issue with the problems caused by being an official publication. The need for vigilance can be seen from the fact that Shri K. M. Munshi, having spoken on a linguistic subject, is yet introduced simply as the Governor of Uttar Pradesh. Surely it is more germane to the matter that he opened a chapter in Gujarati literature and is closely connected with the Bharatiya Vidya Bhavan?

NEW BOOKS AND OLD

ABOUT THE GYPSIES*

Spring brings them back into the villages of our *arrière-pays* (little-known countryside) in Provence. In shady nooks by the roadside they unload their brightly painted caravans; feed their resigned horses; hang quilts and rags on trees. Their men squat, braiding baskets; their youngsters, like the child Krishna, play on the grass; their women go about selling lace or pins or telling fortunes and predicting the future. Gypsies are a usual sight, yet a mysterious one. They do not belong to any country, do not own any property; wandering for centuries from Turkey to Sweden, from Spain to Russia, they have hardly been influenced by their surroundings: their characteristic type, language, customs, all have been preserved. They attract us because they are a living proof of an unchanged past; an image of romance; an incarnation of freedom. Detached from comfort and earthly goods, they make us feel envious, we "civilized citizens," slaves of rules, laws, administration, routine and conventions. They throw into the shade the artificiality of the Riviera when we meet their slim women walking in their queenly way; passing by, indifferent to short hair, short dresses and all modern fashions: their long, very wide skirts swing gracefully, like those of the Marwari women on the Ghats of Udaypoor; familiar with all the paths of Europe, their swift bare feet evoke the music of silver *nupuras* (anklets); their slender hands seem ready to glide into glass bangles; their classical features are those of the bronze statues of South Indian art. Their knot of hair seems ready for a *vani* of red oleander, like those of the Santal girls around Santiniketan.

What is the real origin of these attractive European *pariahs*? When and why did they leave their motherland? These questions are answered in a recent booklet, *Les Tsiganes*, by Jules Bloch. Jules Bloch, an Orientalist, is also the author of *The Formation of the Maratha Language* (Champion, Paris, 1920), *Some Problems of Indo-Aryan Philology* (London School of Oriental Studies, 1930), *The Indo-Aryan from the Veda to Modern Times* (Maison Neuve, Paris, 1934), *The Inscriptions of Asoka* (Belles-Lettres, 1950). His recent death has left a void in French Orientalism. In his preface to this book he tells us that he has borrowed much of his information from documents in the wonderful *Journal of the Gypsy Lore Society*, a collection begun in 1888 which contains only material concerning the Gypsies. It is the most amusing of serious reviews, he writes, and he does not hide that he has plundered that treasure.

The language of the Gypsies is Aryan and comes from India. The great German philologist August F. Pott pronounced this in 1844. Jules Bloch gives us a short list of some words used nowadays by Gypsies which are purely Sanskrit or resemble their Sanskrit equivalents The Gypsy music shows also its Indian origin: the influence of the *bhairava* mood is evident. The Arabic historian Hamza (from Ispahan) and 500 years later the poet Firdausi in his *Book of Kings* (completed in

**Les Tsiganes.* By JULES BLOCH. (What Do I Know? Series. Presses Universitaires de France, Paris 118 pp 1953)

1011) tell us the story of those Gypsies whose fate King Bahram Gour tried to ameliorate. He gave them loads of corn, some bullocks and donkeys to start agriculture, and advised them to give joy to the poor people with their music. But Gypsies are like the cicada in La Fontaine's fable, not like the ant: after one year they confessed to the king that they had eaten the corn and the bullocks. The king advised them to load the remaining donkeys with their belongings, to take their musical instruments and to leave the country! And, since then, says Firdausi, they roam about the whole world, trying to earn their living, seeking shelter in the dens of dogs and wolves.

Thus it is thought that they very gradually left the Punjab and went to Kashmir, to Iran, then to Europe. It is said that in 1378 they were in Greece for the first time; in 1416 in Central Europe; and that they arrived in France in 1419, in Provence, in the little town of Sisteron. In 1427 twelve Gypsies are said to have arrived in Paris; they said they came from Egypt where they had been compelled to profess Christianity, for those who refused were killed. (Soon after, the Saracens obliged them to abandon the Christian faith!) Considered pilgrims, they were allowed to camp outside the villages in France and food was freely given to them. There seem to have been Gypsies in England in 1596; and apparently they were then well treated. Later some must have travelled north to Scandinavia.

In 1761 Queen Marie-Thérèse of Austria tried to force the Gypsies to incorporate themselves in "normal society": their children were taken away from them and given to Christian families; these attempts ended in failure. For, as Tagore wrote in *Fireflies*,

> It is the disinterested tyranny of those who want to do some good to the world that often brings with it the worst sufferings.

In Russia the Gypsies were comparatively well treated. In the 19th century their dancers and musicians were in great favour: many nobles married Gypsy girls from among these without creating any scandal. In Germany, Gypsies were often persecuted. What they suffered in the concentration camps of the last war is beyond words A trial is going on now in Paris against two German doctors who, in the camp at Struthof, inoculated innocent Gypsies with deadly diseases under such conditions and with such cruelty that it would seem impossible to believe had not the culprits themselves admitted it, adding that they would do it again, if necessary, for the benefit of humanity! In the camp at Auschwitz, out of 11,000 Gypsies, only 1,500 survived.

Jules Bloch gives interesting details about the creeds, customs and crafts of different Gypsy tribes. Their great skill in making strainers with horse hair, their fine workmanship in copper, their way of carving bullock horns to make combs and their manner of braiding baskets, are quite Oriental. In Turkey they make fine cradles, and, in spite of the dislike of Turks for Gypsies, these cradles, which are much sought after, are supposed to bring good luck to babies.

Some marriage customs remind Jules Bloch of those mentioned in old Indian literature: the union based only on the will of the lovers, with no other rites, brings Sakuntala to mind, the marriage by abduction is in the Rajput tradition; the simple ceremony of joining hands before a witness is also an Indian custom.

Gypsies meet at places of pilgrimage. One important meeting is in the village of Les-Saintes-Maries-de-la-Mer in France on the 24th of May. This is a Christian pilgrimage in remembrance of the three Maries: Mary Magdalen, Mary Jacobe, Mary Salome. Accompanied by their servant Sara and others they are said to have landed miraculously in a boat without oars or provisions. But it is not the three Maries that the Gypsies worship: it is their servant Sara, whom

the Catholic Church does not admit at all amongst the Saints! Throughout the night, in great exaltation, the devotees offer to their "Black Virgin," clad in pale blue, hundreds of church candles, lace and jewels. The king and queen of the Gypsies were usually elected during this grand assembly which last took place in 1935. Then it was a huge meeting; for miles and miles the country around was covered with the tents and caravans of the camping Gypsies from many remote parts of Europe. But in 1949, mostly French Gypsies attended the pilgrimage. The killing of so many in Nazi camps and the after-war formalities such as passports, visas, etc., had largely put an end to the meeting of these wanderers, who, scattered all over Europe, still consider themselves as belonging to the same race, whose language they have kept alive.

Jules Bloch quotes a few examples of Gypsy influence. Their effect upon the European vocabulary is interesting: the English word "pal" (comrade) comes from the Gypsy word *phral*; the French word for a peevish woman, *chipie*, comes from their word *cib*, meaning tongue, an adaptation full of meaning!

A useful bibliography ends the book. A work of Dora Yates, *A Book of Gypsy Folk-Tales* (Phœnix House, London, 1948) must be interesting. Toward the end of his book Jules Bloch tells us that it would be worth while to study the accounts of the Gypsies as given in novels, but that could not be done in this short booklet. It is a pity, for the Gypsies have inspired many writers, lately the Greek poet, Kostes Palamas; and the Swedish writer, A. Viktor Rydberg, of the 19th century, might be mentioned.

We will attempt later to translate for the readers of THE ARYAN PATH some passages proving that Gypsies, considered so often as objectionable *pariahs*, have brought with them from India a bunch of flowers that have not yet withered; even after many centuries their enduring fragrance should be a source of meditation, inspiration and understanding.

ANDREE and ADALRIK HOGMAN-KARPELES

A Jubilee Miscellany. By K. R. SRINIVASA IYENGAR. (Porunai Publishers, Tinnevelly. 59 pp. 1954. Re. 1/4) This is a collection of essays contributed to *The Hindustan Times* and *The Indian Express* and also includes the citations made by the author as the Andhra University Orator. The essays are based on the seven chapters which form the first section of the University's Silver Jubilee Souvenir (1926-51). These are vivid and informative accounts of the people of Andhra and of life in the University. The University's steady progress may be largely attributed to its brilliant Vice-Chancellors—C. Ramalinga Reddy, Dr. S. Radhakrishnan and Dr. V. S. Krishna.

As University Orator Shri Iyengar had the privilege of presenting distinguished recipients of honorary degrees to the Chancellor. There are eight citations in this miscellany. The citation on Shri C. Rajagopalachari though drafted, was undelivered, as Rajaji was unable to attend the Silver Jubilee Convocation. It has been presented here as "personal homage to one of the greatest men of our time." In fact, all eight speeches are tributes as well as short but fine character sketches.

MUMTAZ MOTIWALLA

A Journey Through Toyland. By KAMALA S. DONGERKERY; illustrated by MRS. A. B. SCHWARZ. (Popular Book Depot, Bombay 7. 118 pp. 1954. Rs. 15/-)

This is a fascinating book. The approach is not the light-hearted one which the title suggests, but the account is the more valuable for that. Mrs. Dongerkery presents a well-documented study, complete with glossary and index, dealing sympathetically with the delights of toys but also analysing their possibilities—for good or evil—and bringing home to elders and toy-makers their responsibilities.

Without derogating from the value of many factory-produced toys, the author praises the products of the village toy-maker for their individuality, their portrayal of familiar types of people and implements and their challenge to the child's imagination. Especially toys in the shape of great figures in the Indian epics encourage respectful treatment and emulation of their originals' nobility and prowess.

As in her earlier work, *The Romance of Indian Embroidery*, reviewed in THE ARYAN PATH in January 1952, Mrs. Dongerkery has given depth to the picture by presenting the modern Indian artisan's achievements against a background sketch of his art. She traces it from the Indus Valley civilization's toy animals and farm carts, through ancient Egypt and Greece, and in various modern lands. The coverage is naturally not exhaustive but it suggests not only the value of toys as indexes of human activities in different periods and countries but also their possibilities as links between peoples today. In her closing chapter, "Aids to International Understanding," she writes convincingly of the rôle which carefully chosen toys could play in preparing for world citizenship. Dolls, for example, with the physical appearance and costumes of people in other parts of the world could help lay the foundation for appreciation of the common humanity underlying superficial differences.

She would have collections of toys of different countries in all museums and toy museums attached to children's libraries, as well as interchange of toys by child pen-friends in different countries. Her proposal of a world survey of toys representative of the culture of different countries, with selection for popularization of those most stimulating to friendly sentiments, is worth carrying out at the Unesco level.

Mrs. Dongerkery gives pleasant glimpses of Indian festivals in which toys are given to children or otherwise play a part, comparing the *Haldi-kunku* gatherings of Hindu women in Maharashtra and South India with the annual Dolls' Festival in Japan.

There is also an interesting chapter on puppets, popular throughout India as well as abroad. Mrs. Dongerkery urges the value of puppetry as a useful occupation for the handicapped and important in occupational therapy.

Of special significance is the timely note of warning repeatedly sounded in this book against toys in the shape of weapons of destruction. The author proposes that Unesco use its influence to discourage toys conveying anti-social ideas to the sensitive mind of the child. The toy guillotines of the French Revolution period, which she mentions, shock the modern mind, but how much better is it to encourage children to play at murder with toy pistols?

The attractiveness of the book is enhanced by Mrs. Schwarz's dozens of illustrations, interspersed through the text in a warm terra-cotta colour, and effectively reproduced in white from these and the coloured plates on the grey inside cover pages. The elephant with howdah of the frontispiece and the dust cover conveys an idea of the gay colours of the Indian hand-made toys. The whole get-up is highly creditable to the publishers and should inspire emulation by other Indian firms.

E. M. H.

Physical and Psychical Research: An Analysis of Belief. By C. C. L. GREGORY and ANITA KOHSEN. (The Omega Press, Reigate. x+213 pp. 1954. 15*s.*)

One of our authors is a physicist with a training in psychology, the other a psychologist with a special interest in animal ethology. Both have a wide experience of psychotherapy, and both appear to have made a study of what are now termed paranormal phenomena. Thus equipped, and being unwilling, as so many orthodox scientists have been, to leave the awkward facts of psychical research out of their belief-system, they have, in the present work, endeavoured to show that the generally accepted scientific belief-system is inhibiting and restrictive, and to our mind they have done so most successfully.

Important as is this conclusion in itself, its value would, of course, be relatively small without the further step that the authors have taken to suggest an escape from "essential" theories by substituting for them a methodology appropriate to a unified science and based on the four functions of logico-deductive synthesis, inductive synthesis, operational method (which is especially exemplified for them by cybernetics) and intuition. The last factor has, of course, at no time been wholly absent from scientific research, though rarely acknowledged, and it is, in our opinion, high time that it was recognized as a factor of great importance in the attainment of both knowledge and understanding.

The only criticism that we have to make regarding this praiseworthy and interesting work is that there seem to us to be signs that the arbitrary use of ordinary words by scientists in a special sense—in which mathematicians and physicists are, perhaps, the worst offenders—can inhibit and restrict even when the scientific belief-system in which they are used is called in question.

E. J. LANGFORD GARSTIN

Poems on Sri Aurobindo and on the Mother (Sri Aurobindo Ashram, Pondicherry. 153 pp. 1954. Rs. 5/-)

Sri Aurobindo was not merely a poet writing in English, but also a poets' poet, both a poet who inspired others to poetic utterance and a poet who became the very subject of their poetry. Many of his disciples achieved poetic efflorescence under his immediate influence and constant guidance. He read their poems, made detailed criticisms, suggested improvements, and discussed questions of poetic technique at considerable length. On the other hand, Sri Aurobindo was for them more than a mere teacher: he was their Master, Lord, Divinity seen from the human end. Like the Mother of the Ashram, he too became the subject of their poems, and several volumes of such devotional verse have appeared already.

In the present anthology a selection from these outpourings is offered to a wider audience. The main bulk is contributed by K. D. Sethna, Arjava (J. A. Chadwick), Romen and Norman Dowsett, but there are striking poems also by Nolini, Prithwi Singh, Themis, Punjalal, Anilbaran, and Nishikanto. Also included are an English rendering of Tagore's celebrated "Salutation to Sri Aurobindo" and T. V. Kapali Sastri's "Hymn to the Mother" in both Sanskrit and English. The poems here gathered together are marked by their high technical finish as also by their genuine spiritual quality; and the get-up of the book is worthy of the contents.

K. R. SRINIVASA IYENGAR

The Bhagavadgita: An English Translation and Commentary. By W. DOUGLAS P. HILL (Geoffrey Cumberlege, Oxford University Press, Madras. 234 pp. 1953. Rs. 7/-); *The Bhagavad Gita Explained.* By ERNEST WOOD (Author, U.S.A. 232 pp. $1.50), *A Critical Study of the Bhagavadgita.* By UMESH MISHRA. (Tirabhukti Publications, Allahabad. 65 pp. 1954. Rs. 4/-)

There seems to be no end to new translations of and commentaries on the *Gita*; and yet there is room for all of them. Of the three books before us, the first two contain full translations together with commentaries, while the last is only an analytical summary. Professor Hill's rendering was published over a quarter of a century ago, and is now reissued in a slightly abridged form, omitting the Sanskrit text, but providing an Introduction, annotations and a detailed Index of subjects. It is conscientiously done, but on the whole appears to be a study from the outside, its usefulness is academic.

Professor Ernest Wood's book is a good contrast to the above, and deals with the *Gita* from the standpoint of a spiritual seeker who possesses the necessary insight and sympathy. The traditional chapters are broken up into compact topics, and the translation of the verses into the modern idiom is followed by really valuable explanations. It appears to be mainly intended for American readers. The translation is generally more adequate than that of Professor Hill, as may be seen from the following sample (iii. 28): The words "*guna gunesu vartante*" are rendered by the former as "the qualities move among the qualities," while the latter gives, "strands abide in strands," which sounds awkward and far-fetched.

The last book raises the highest hopes and fails to fulfil them. It is by no means a "critical study" in any sense in which critical scholarship is understood today. The author says in his Preface:—

> My close study of the text of the *Gita* and its commentaries has shown me that the commentators have paid more attention to their own view-point than to the text of the *Gita*. .

While this is unfair to the commentators, it is a good description of the author's own method. His outlook is commonplace and traditional and there is nothing distinctive in the rambling analysis, except perhaps for an examination of the concepts of *Maya* and *Prakriti*.

K. GURU DUTT

Bankim Chandra Chatterjee. By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 50 pp. 1954. Re. 1/-)

This booklet consists of seven essays contributed to *India Prakash* (Bombay) at the time of Bankim Chandra's death in 1894. They give us a historical background and biographical details but special emphasis is laid on Bankim Chandra's versatility, literary greatness and far-reaching achievements. The appreciation is a "juvenile work" but it is written by a sensitive and audacious mind capable of critical and mature judgment, *e.g.*,

> In any account of an eminent Hindu a dry sketch of this sort is a form that must be gone through, for we are a scholastic people and in our life examinations and degrees fill up half the book. But examinations and degrees are a minor episode in the history of a mind.

Sri Aurobindo freely voices his feeling against the British government but he goes a shade too far in lauding the Bengali character and intellect. This hyperbole is, perhaps, also the result of his style. His style in these essays reminds one of Macaulay's. Besides overstatement, it has Macaulay's sharpness vividness, rhetoric and descriptiveness.

MUMTAZ MOTIWALLA

Vedodyan ke chune hue phul. (Selected Flowers from the Garden of the Vedas) By PRIYAVRATA VEDAVACHASPATI. Hindi. (Publications Department, Gurukul University, Kangri, Hardwar, U P 253 pp. 1954. Rs. 4/-)

Patanjali has said somewhere in his works that if even a single word of the Vedas is understood aright and actualized in one's life, that single word has the alchemical power to change earth into heaven; nay, it is a veritable milch-cow. Accordingly, the learned writer has selected a number of verses from the Vedas, classified them under different headings: God, Creation, Celibacy, Life-force and Health, Householder's life, etc.—given them a word-by-word meaning and an appropriate and elevating commentary on them. It is, indeed, an inspiring anthology.

G. M.

Nectar in a Sieve. By KAMALA MARKANDAYA. (Putnam, London. 248 pp. 1954. 12*s.* 6*d.*)

Nectar in a Sieve is the first novel of an Indian writer now resident in England. The story is a flimsy one and may appear in the beginning to have been rather overdone. It centres upon the simple life of a gentle and generous village woman, Rukmani In the earlier part of the novel there is an almost idyllic description of traditional village life and the characters that come before the readers are true children of the soil, except perhaps Kunthi.

In spite of the charm and beauty of the village scenes the first part tends to be a little monotonous. This is partly due to the writer's sentimentalizing about the "sweet Auburn" atmosphere which is supposed to hover over our villages. The felicity and glory of village life is rudely disturbed by modern machinery—here by the opening of a tannery Into the calm lake of the village life the first stone has been cast. Sorrow and misery stare the villagers in the face and Rukmani also suffers. Two of her sons emigrate to Ceylon, another is caught stealing from the tannery and gets killed in the scuffle, and her daughter, Irrawady, comes back from her husband in disgrace. But Rukmani does not break down under the weight of all these. Her spirit vindicates human nature and glorifies the innate heroism of the soul.

In the second part the story is hauntingly told. It does one's heart infinite good to see Rukmani and Nathan making a determined effort to earn a living in the heartless city, where they are mere aliens and appear *gauche.* The heart-rending sorrow of the loving couple in finding their fourth son also vicious is like the sorrow that Wordsworth's Michael felt for his son who went to seek fortune in the city and never returned. Kamala Markandaya beautifully gives expression to the villagers' natural feeling of loneliness in a city through the desolation of Nathan.

Kamala Markandaya, to quote the "blurb," "uses English with feeling and skill" but has overlooked some major defects in her plot. The character of the benevolent English doctor does not sound convincing. He is a sort of *deus ex machina* who is there to lend a helping hand to Rukmani whenever she feels like appealing to him. Again, no artistic purpose is served by Nathan's babbling about his secret relationship with Kunthi.

DILIP KUMAR SEN

Living the Infinite Way. By JOEL S. GOLDSMITH. (George Allen and Unwin Ltd., London. 120 pp. 1954. 7*s*. 6*d*.)

The history of religion indicates an alternation of periods of "faith" with those of "reason," both half-truths. This sequel to *The Infinite Way* adds its quota to the rising mystical trend, and asserts that God is the supreme, infinite and immanent Principle, while "the *object and intent* of meditation, prayer or communion is God-experience." This is a noble concept. But the reasoning on "sowing and reaping" ignores the essential factor of successive lives, and maintains that every penalty for our ignorance and "sins" is wiped out in the moment of recognition that God *is*. Is this a variant of the half-truths of Christian Science—"there is no evil, no sickness?" When consciousness is sunk in Spirit, the discords of matter cease to be—for oneself, but not for others. Quietism is one of the dangers of the coming cycle. Despite the mention of benefits flowing from those who recognize God as in all: cows increasing their milk production through their owner's "spiritual realization" (possibly akin to plants' response to a "green thumb"), the book's general tone is "other-worldly." Liberation is not the true goal of humanity. The Middle Way is Infinite-finite in one. It is living in Spirit, but working in matter for the service of the world, not as a blind channel of power, but with hard-earned knowledge and Self-consciousness.

W. E. W.

The Genius of Chinese Art. By MAURICE COLLIS. (Casement Booklet No. 32. Casement Publications, Ltd., Bombay. 33 pp. 1954. As. 6)

With his usual charm and understanding of things Chinese, Maurice Collis traces the genius of Chinese art through its chief mediums, explaining that the Chinese artist never tried to express *himself*, but made himself a channel for the one "life-force" that *It* might manifest beauty and harmony through him.

The arts of China, "never subservient to politics but always inspired by the individual contemplation of the mystery of existence," flourished for 2000 years. The Han dynasty witnessed an extraordinary development of calligraphy, which illustrates "perfectly the peculiar genius of Chinese art as a whole" although most difficult to understand. Buddhism quickened China; the Sui dynasty produced inspired sculpture. The T'ang was the golden age of China's poetry ensouled by Buddhism and Taoism combined; and, though elegance characterized all Chinese art, the greatest artists did "not seek to achieve elegance but profundity." Throughout the Sung dynasty Chinese genius burst forth in painting and ceramics. The following Ming and Ch'ing periods produced great works of genius but no new field for endeavour. After the 18th century Chinese art rapidly declined and under the present political control no true art is possible.

E. P. T.

The Upanishads translated by Swami Nikhilananda is a companion volume to the first series of selections which was published in New York in 1949. In this volume selections are made from the *Svetasvatara, Prasna*, and *Mandukya* Upanishads. We are sure that these series of selections made by Swami Nikhilananda will prove useful to the student of the Upanishads. We are glad to note that the learned Swami is thinking of giving us a third volume in the near future.

X.

God and Space-Time: Deity in the Philosophy of Samuel Alexander. By ALFRED P. STIERNOTTE, with a Foreword by HENRY NELSON WIEMAN. (The Philosophical Library, Inc., New York. 455 pp. 1954. $3.00)

Samuel Alexander's speculations are characterized by a daring which is rare in an era of logical positivism and "minute" philosophy. His system touches problems which have exercised perennial fascination on the imagination of man. As God remains the pivot of Alexander's philosophy, religious consciousness cannot remain indifferent to the outcome of his thought.

Alexander begins with the space-time continuum. It forms the matrix from which materiality first emerges and other emergents follow. But even Kant was fully aware that space and time have a peculiar status of their own. Though we do not subscribe to the view that space and time are just conditions of sensible knowledge and are subjective in the Kantian sense, we hold, none the less, that space and time belong to a totally different order of being from matter, life and mind.

Dr. Alfred P. Stiernotte has given us a sustained analysis of Alexander's thought. If we call his thought religious simply because the name of God recurs in his writing constantly, we already concede to Alexander the matter which is really at issue. The philosophy of Alexander bears eloquent testimony to the crisis through which religious consciousness is passing, especially in post-war Europe, and the issue at stake is grave enough to demand a careful examination of the whole situation. Hence Dr. Stiernotte spares no pains in disengaging the "living" from the "dead" in Alexander's philosophy.

The elements which he rejects, however, seem to us more significant and characteristic of Alexander than what is retained of his thought. No doubt Alexander's protest against the mentalization of matter is pertinent and his assertion of the levels of existence is noteworthy. But here he does not stand alone. We find rather that his refusal to identify God with any one level of existence, be it matter, life or mind, is much more remarkable. It may be traced to the influence of Spinoza. But what are most characteristic of him are his conceptions of Deity as "a future state of Being" and of "nisus," or a process of transformation to Deity; which is the last word of unsubstantial fantasy. What a sad come-down from the *ensrealissimum* of the schoolmen!

In spite of his appreciation of Rudolf Otto's conception of the "numinous" (that which evokes a sense of mystery and awe), Alexander's God seems to remain diametrically opposed to all forms of religious consciousness. Lloyd C. Morgan's God seems to stand closer to religious sentiment. God is indeed not only beyond and above all forms of known existence, but behind all. So Dr. Stiernotte has done well to point out not only the undisputed value of Alexander's speculations but also the dangers and difficulties inherent in them.

S. VAHIDUDDIN

A LETTER FROM LONDON

[The following is the fourth letter from **Shri Sunder Kabadi**, a journalist with the unusual capacity to comment on topical matters from a standpoint which is neither narrow nor shallow. Here he elucidates the relevance of the "Commonwealth" approach to problems which affect the whole world.—ED.]

These notes were being written as the Prime Ministers of the Commonwealth exchanged views in the Cabinet Room at No. 10, Downing Street on ways to reduce world tension and as the spluttering fuse to World War Three brought the flame nearer and nearer to the powder keg marked "Formosa." It was regarded as a fortunate coincidence that the Commonwealth Premiers were meeting in London just as the Formosan crisis threatened to drag the world into a total war. Despite the differences in their approach to the issues that divide the communist and non-communist nations, the Commonwealth countries, spread out as they are over the five continents, exercise a stabilizing influence on world affairs which derives its strength from their free association and the mingling of their ideas. The Commonwealth exists as an association of nations because all of them are willing to compromise, to make allowances for the views and ideas of other members with which they disagree, to avoid taking a rigid attitude on the various issues which interest them, whether it is the form and nature of their association itself or the steps that should be taken at any given moment to solve a problem which affects the interests of all of them.

When the Commonwealth is involved in and affected by developments occurring outside the territory of its member nations, therefore, the rest of the world knows that the Commonwealth as a whole and in its separate national parts will react to these occurrences in a spirit of compromise. This means that its reaction will be neither a wholly British reaction, dictated purely by an appreciation of purely British interests, nor a reaction reflecting exclusively the views and interests of any other single member. While no single member of the Commonwealth can speak for the Commonwealth as a whole, when any member does speak the voice will have blended within it to some extent the sentiments and emotions and hopes of all the other members.

Before the Asian members of the Commonwealth—or empire, as it was then called—attained their independence, the "Commonwealth" approach to world problems reflected primarily the interests and considerations of Whitehall and the people of Britain, the "Mother Country." Today the position is quite different. If it can be said that the Commonwealth has an influence on world affairs as distinct from the influence of its various members, it is an influence that takes into account the economic, defensive, social and cultural interests of an association of nations spread all over the world.

A willingness to compromise, therefore, has become the *sine qua non* for the maintenance of the Commonwealth in the form into which it has now evolved. If the spirit of compromise were to perish, the Commonwealth would perish. It would not only cease to exist as a free association of nations, but worse might follow. For there are, within the Commonwealth, divisive issues of such weight and moment that if they were not held together by the spirit of compromise, many of the Commonwealth nations would confront each other animated by the bitterest and most unequivocal hostility.

For example, no one can imagine that India would collaborate with South Africa even to the limited extent that she does at present. We have registered

our protest at the racialist policies of South Africa in many ways and have broken off diplomatic relations. Yet the world sees the Indian Prime Minister and the South African Premier —in this case, his deputy—meeting together with other Commonwealth Premiers, discussing world affairs in the Cabinet Room at No. 10, Downing Street, dining at Buckingham Palace with the Queen as though Indians were not being persecuted and oppressed in South Africa and as though racialism was not being exalted into a judicial system in South Africa.

South Africa is not restrained from pressing forward with her racialist policies by India's membership of the Commonwealth. But South Africa can only pursue her racialist policies if she is prepared to face the growing moral condemnation of other Commonwealth nations. The more the Anglo-Saxon nations of the Commonwealth emphasize their belief that the future of the Commonwealth depends on its ability to flourish as a multi-racial association of nations, the more unenviable and difficult a position will the leaders of South Africa find themselves in. In this age when world opinion is beginning to be a force to be reckoned with, it is no longer possible for obvious inequalities and injustices to be perpetuated by the exercise of superior physical force as they were in the past. The world has been transformed in the lifetime of the present generation as much by the power of ideas expressed in mass political movements as by all the dazzling discoveries of science.

From a problem within the Commonwealth on which the spirit of compromise has so far failed to influence the course of events, let us look at a problem outside the Commonwealth—the division of the world into two great armed power blocs—and see if we can detect the new Commonwealth spirit of compromise at work. Certainly in this matter I think the evidence that Commonwealth nations with very different attitudes to this problem are willing to compromise is clear and encouraging.

India's position is that she does not believe that either of the two blocs deliberately desires to conquer the world, as each accuses the other of wanting to do, and that if this deep-rooted fear is not allayed, both will be driven sooner or later into a war which will spread havoc and destruction over the earth's entire surface. This war will be fought by both sides in the name of peace.

Britain and the other Anglo-Saxon countries, however, believing as they do that the main responsibility for world tension lies on the leaders of Russia, feel that they must continue strengthening themselves militarily until they command such strength that Russia will be deterred from achieving the ambition which they attribute to her of conquering the world. When that position of strength has been reached, then they are prepared to negotiate with Russia in the expectation that she will be "reasonable."

If, on the other hand, Russia refuses to be "reasonable," what do the Western powers do next? No one has ever explained this, and Mr. Aneurin Bevan, giving his impression of the position Britain would then find herself placed in, has said it would amount to the absurd situation of saying to Russia, "If you don't negotiate with us we shall commit national suicide." This is the pass to which Britain has arrived, or will arrive, because of the fantastic revolution in the past ten years in the technique of waging war.

In her pursuance of a foreign policy anchored to the idea of diplomacy backed by military power, Britain's influence is dependent on her alliance with the United States. But even in the United States, which is perhaps fifty times more powerful than Britain, cracks are beginning to appear in the "wall of strength" policy. Even a respected and veteran general like General

MacArthur has decided in his old age that the scientists have succeeded in rendering war purposeless.

But in Britain conservative opinion, recognizing that Britain's position as a world power is dependent on her alliance with the United States, is prepared to put the alliance above everything else, even considerations of international morality, legality and national honour. This was demonstrated as the crisis over Formosa threatened to drag America and China into war. Although Mr. Attlee, speaking for a great section of British opinion, warned that Britain could not support America if she became involved in hostilities with China, Tory papers like the *Daily Telegraph* insisted that, if America became involved in war, Britain could not stand aside since it would split the Anglo-American alliance.

When Britain, however, tries to exercise a mediatory influence as between the communist and non-communist nations, as she did at Geneva, relying entirely on her conceptions of equity and fairness and refusing to admit that failure, leading to war, is possible, she finds that she commands more respect and prestige abroad and at home than if she were to negotiate from a "position of strength." For when she acts in this manner she is bringing to bear on the problems of the world a viewpoint which is more "Commonwealth" than it is ideological.

If the Formosan problem is to be peacefully solved the solution will have to be one that takes account of all shades of Commonwealth opinion. A solution based on purely military-strategic conceptions of the value of Formosa to Western defence in the Far East in the event of a third world war will lead straight to that war. Even the *Economist*, which has no rival in Britain where "realistic" thinking on these issues is concerned, has acknowledged that, while the Commonwealth must "streamline its strategy for atomic and thermo-nuclear warfare," the synthesis of its varying national attitudes to the problems of peace and war must have a significant impact on world affairs. "The usefulness of Commonwealth co-operation," it declared, "must to some extent be judged by its effect on the fortunes of the human race as a whole."

If this is so, as no one will dispute, the "usefulness of the Commonwealth" will become increasingly clear as the risks and dangers of extinction besetting the human race continue to multiply.

SUNDER KABADI

THE TEST OF THE CIVILIZED MAN

Mr. Norman Cousins goes directly to the heart of the matter in an excellent editorial on the Hydrogen Bomb in *The Saturday Review* (November 27, 1954).

At a recent meeting in St. Louis of scientists, theologians, and philosophers a stark but simple statement was made This statement was easily the most important thing said during our lifetime

The statement was to the effect that the United States and Soviet Russia, between them, now possess more than the number of fission and fusion bombs required to burn off all forms of life on this planet

It was also pointed out that responsible leaders of government have served public notice that nothing would be held back in the event of war.

These are terrible facts but they must be faced. Their implications have been raised repeatedly in the pages of THE ARYAN PATH. No solution can be satisfactory or satisfying unless it envisages the transformation of the Security Council into the executive of an effective World Federal Government. We fully endorse the summing-up of Mr. Cousins:—

The test of civilized man will be represented by his ability to use his inventiveness for his own good by substituting world law for world anarchy. It is not a part-time job, however It calls for total awareness, total commitment

ENDS AND SAYINGS

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

In all countries, nationalism works strange paradoxes in the soul of the intellectual.

This is, more or less, the main theme of M. Raymond Aron's ambitious and impressive attempt to bring order into the world's ideological chaos in his article entitled "Nations and Ideologies" in *Encounter* (January, 1955). Many—certainly not all—would probably agree with M. Aron that the political categories of the last century—left and right, liberal and socialist, traditionalist and revolutionary—have lost their relevance.

They imply the existence of conflicts which experience has since reconciled, and they lump together ideas and men whom the course of history has drawn into opposing camps.

But, when we have said this, have we said everything? What are the real issues now at stake all over the globe? If they cannot be stated in the simple terms of old-fashioned nationalistic categories, can they be recast into the language of philosophical and spiritual fundamentals which do not fade with time and are not changed by circumstances? No political analysis, however acute or subtle or clever, can be adequate unless these initial and final questions are properly considered.

M. Aron seems to come "perilously" near the fringe of these questions when he says:—

In Europe, a political and economic ideology is concerned with the no-man's-land which is at stake in party struggles It ignores the family and everyday life, and all the ideas and habits inherited from pre-industrial times ...In the Far East, on the other hand, the controversy is between the West on the one hand and Chinese, or Japanese, or Indian cultures on the other...

But he proceeds from here to assert, without argument, that

on the social-economic plane this controversy is bound to end in favour of the West, for *all nations aspire to the wealth and power derived from machines and technical prowess.* (Italics ours)

On the other hand, M. Aron perceives, with insight, that

The problems raised in England by the Labour experiment are related philosophically and historically to the antinomy between contented security and adventure for gain, between equalitarian justice and the justice of rewards—an antinomy whose resolution calls for a reasonable compromise and not a clear-cut choice.

There is so much in M. Aron's article that we are tempted to think that no one can read it without some disagreement and substantial gain.

Although the term "Basic Education" is still bandied about in India by several people as a popular slogan and a possible panacea, there is very little study and understanding of the basis and methods of rural education in the light of *Nai Talim. The Idea of a Rural University* (Hindustani Talimi Sangh, Sevagram. 102 pp. Re. 1/-. 1954) is a short collection of extracts from the writings and speeches of Mahatma Gandhi, Acharya Vinoba Bhave, Dr. Arthur E. Morgan and some of those who participated in discussions at the All-India Basic Education Conference in 1951.

It is well known that Gandhiji was most anxious to revolutionize college education and relate it to "national necessities." What is not so well known is his conception of the ideal in terms of which he examined and criticized existing institutions. As early as 1938, he wrote in *Harijan*:—

I am not an enemy of higher education... Under my scheme there will be more and better libraries, more and better laboratories, more and better research institutes. Under it we should have an *army of chemists, engineers and other experts who would be real servants of the nation*, and answer the varied and growing requirements of a people who are becoming increasingly conscious of their rights and wants. And all these experts will speak, not a foreign language, but the language of the people. The knowledge gained by them will be the truly common property of the people. *There will be truly original work instead of mere imitation.* And the cost will be evenly and justly distributed. (Italics ours)

Far too few opponents and critics of 'Basic Education" care to understand the fullness and imaginativeness of its underlying conception. And, unfortunately, some of its protagonists either talk in the language of simple-minded "cultists" or they unconsciously distort and twist the original conception out of recognition. Shri Vinoba Bhave himself, clearly one of the greatest of the Gandhians, has warned against an angular approach.

Of course, no one can pretend that a rural university will not be beset, from the start, with several formidable problems. Dr. Arthur Morgan, the architect of the great Antioch experiment, is well aware of what he calls 'the dilemma of the rural university." It is especially necessary that the teachers and students of a rural university should be imbued with immense devotion and determination, and combine simple living with hard work and high thinking. Otherwise, a programme of basic education could never carry out the principle of self-sufficiency on which Gandhiji laid so much stress.

Altogether, isn't it obvious that Basic Education is a far-reaching idea rather than an inflexible programme, a means rather than an end, an experiment and not a palliative? And yet, how easily is this forgotten by us!

Many of us maintain that scientists should seriously consider the constructive uses to which atomic energy could be put, that the energy expended on preparing for war should be exploited for the purpose of preserving world peace. But how many of us would go further and suggest that scientists of all nations should actually investigate into the causes of war and devise ways and means for the establishment of the conditions conducive to effective peace-making? This proposal was put forward by Mr. Waldemar Kaempffert, Kalinga Prize-man and Science Editor of *The New York Times*, when he initiated a symposium on "Science and World Peace" on January 15th at the Indian Institute of Culture, Bangalore.

Mr. Kaempffert said that psychiatrists had told him that one form of insanity was the inability to learn from experience. There had been 950 wars and 1,600 revolutions in the last 2,500 years. Yet mankind had not learnt the futility of warfare. Hence the need for careful and dispassionate study, for what Mr. Kaempffert called "Operational Research." Such Operational Research for establishing World Peace, he felt, could be best undertaken by scientists because they had the capacity to rise above petty prejudices and to work for the common good. If this is true, it is all the more regrettable that scientists are not at present making the most of their capacity for transcending nationalistic loyalties and for pursuing philanthropic aims.

Other speakers at the meeting were Dr. C. V. Natarajan and Mrs. Esther Muirhead, Professor S. Ramachandra Rao and Professor Pierre Auger.

The Chairman, Sir Samuel Runganadhan, appealed for a general reassessment of spiritual values and for a political reorganization which would bring about some sort of world government.

Ideological propaganda, mutual suspicion and recrimination, moral self-righteousness, apathy and despair—these are the real enemies of peace which must be faced and fought with the weapons of love and non-violence.

LIBRARY CONGRESS

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. XXVI APRIL 1955 No. 4

"THUS HAVE I HEARD"—

The mighty ones who have attained to peace dwell in righteousness, bringing life to the world like the coming of spring; they, who have themselves crossed the dread sea of passional life, aid others to cross it through compassion that seeks no return.

It is the essence of the very being of those of mighty soul to seek to heal the sorrows of others, as the nectar-rayed moon of itself cools the earth, scorched by the fierce fire of the sun.

Shankaracharya's *Crest Jewel of Wisdom*

The season of Spring is pleasurable to all. Some exhilaration is experienced, often unbeknown to himself, by every man. But the season awakens in the poet a strange creative urge. He feels within himself the life of nature bourgeoning. The mystic also experiences the magic of the Season. It is however the *métier* of the occultist to understand and explain such a psychical phenomenon.

Many mystics and occultists hold that the seasons reflect in gross matter Nature's psychic and noetic moods. To them Nature is alive in a very different and deeper sense than it is to the scientist, or even to the poet and the painter. For the occultist the earth is the home of gnomes, the ocean of the undines, the air of the sylphs, while salamanders make the fire glow and blaze. The occultist holds that the psychic world, interpenetrating the physical, has its own denizens, not only the above mentioned nature spirits, but also a variety of non-self-conscious intelligences and others. Angelic hosts, *Devatas*, swarm the psychic world. But more: the occultist further refers to a superior world, the noetic, which interpenetrates the psychic, as the latter does the gross physical. The noetic or super-psychic also has its own august inhabitants—Shining Ones, *Devas* and Seers and Sages, *Rishis* and *Gnyanis* of old who are the Instructors of mortals, Servants of Nature, Worshippers of the Most High. Such benign beings help

Nature and work on with her and Nature regards Them as her creators and makes obeisance.

The great Shankaracharya in his beautiful verses compares Their worshipful work to the coming of Spring.

The erudite occultists, like Paracelsus, were persecuted by the fanatical clergy and they were forced to retire into silence and secrecy. Then, decades ago, the mystics and their experiences were scoffed at and the theologian and the scientist succeeded in minimizing their influence in Europe, the seat of modern civilization. And so during the last several centuries our civilization has brought itself to live "scientifically," and now it is being ruled by the machine. Technology is trying to banish poetry and literature and the humanities and the classics from our educational institutions, including the universities.

There are however some good signs—drama and dancing and the other arts are in demand among the general public. Governments and non-official organizations try to supply the demand and some poetry will relieve the drab life of the people. But this will not educate the people to gain the vision of the world of the Muses and their Masters. On the other hand, sensuous feelings and emotions may become powerful to the detriment of the morality that is founded upon true knowledge.

Pride rules the will of teachers of modern knowledge, of scientists and scholiasts, of politicians and priests. Even when the psyche is tickled and stirred, the illusion, ignorance and suffering of people will not abate. That can only be when the true Philosopher, the Lover of Wisdom, the Mystic, the Knower of the Self, and the Occultist, the Servant of True Magic who sees into the essence of things, are once again able to instruct the masses.

We must look for and labour for the coming of that Spring when the Mighty Lovers are able to touch the hearts and contact the minds of the common people. Then, at least, a few among them will be able to exclaim:—

> Honour, honour to thee, Master, mighty-souled, liberated from bondage, most excellent being, in thy nature the essence of eternal, secondless joy, mighty, a shoreless ocean of compassion.
>
> As he who, wearied by the heat of day, is refreshed by the abundant beams of the rising moon, so in an instant have I gained the dwelling of the Self, the partless majesty and joy, the imperishable.

SHRAVAKA

NUCLEAR FISSION AND THE NATURAL ORDER

[**Mr. Roy Bridger** is one of the pioneers of the "Back to the Land" Movement in Britain. In this article he has marshalled much evidence to support a point of view with which many but not all would agree. However, there is still a great deal of general ignorance regarding the less immediate implications of nuclear fission, and Mr. Bridger's attempt to provide a basis in knowledge for intelligent appraisal is both timely and valuable.—ED.]

Mr. Gordon Dean is a former chairman of the United States Atomic Energy Commission. On atomic matters generally he should therefore be a trustworthy guide. He says in his recent book, *Report on the Atom*:—

Mankind has recently entered a room the door to which is labelled the atomic age. We are in that room, and we have found that it is so large and so dimly lighted that we cannot yet begin to perceive all that is in it.

We are aware of the solemn stillness of the reactor where fission is in progress, and we are even permitted to peer over the railing and see, deep below, "one of the most eerie and beautiful sights of the atomic age—the cold, blue glow that surrounds each can of uranium, and that marks the effect of its intense radioactivity on the water."

The first arresting fact to emerge is that for the first time on earth an artificial element has been made. Until about ten years ago everything that had ever appeared had been fashioned from compounds of the 92 basic elements. The branches and skins from which man contrived his early dwellings and the iron he later extracted from its natural ore to make ploughs were simply part of the materials which for millions of years had been rearranged by weathering and other processes, and fashioned by creatures of the wild. New species might develop; yet, whatever the organic diversity, the chemical limitations remained.

One of these basic elements, widely scattered in relatively small pockets in remote areas as though, we are told, "some wise Providence, distrustful of man's wisdom, had hidden it," is uranium. The commercially available ore (minute traces of the mineral are almost everywhere, including sea water, but cannot be extracted economically) is a harmless yellowish substance which can be shovelled into a truck. If a ton of this ore is crushed and put through a roasting process for several days, about two pounds of a compound of uranium and oxygen in the form of a greyish-black powder called "black oxide" are extracted. Further processing produces a light green powder called "green salt," in which the oxygen has been replaced by fluorine, with only one more chemical operation

needed to leave the pure, nickel-coloured and very heavy substance, uranium. It is still quite harmless, but extremely rare and expensive. It is then cut into short cylindrical bars, sealed in aluminium cans, and is now ready for transmutation into the man-made element plutonium.

What, after months of "cooking" in the pile of the nuclear reactor, is finally extracted by remote control behind great lead and concrete barriers, with the aid of periscopes and mechanical hands, is anything but harmless. It need not be thought strange that Nature, with her infinite resources, should be content to do without it. "The scientist who named plutonium quite evidently knew what he was doing," observes Mr. Dean, for plutonium is also the ancient name of the vapour-dimmed entrance to Hades. Plutonium is poisonous and highly radioactive, and has only to be brought together into what is called a "critical mass" to explode.

Until mankind has managed to eliminate warfare, the likelihood of plutonium not being used for bombs and other weapons is remote. But, when we hear our guide on atomic matters saying that any time we decide we have only to take these materials out of the bomb stock pile and put them to peaceful uses, it is not out of place to ask what principles and practices we are going to introduce into the natural order, where for the whole of organic evolutionary time the delicate balance of the environment has been arrived at without them.

An atomic energy plant requires to be fed with enormous quantities of existing power. A nuclear fire cannot be ignited until a critical mass of fuel has been assembled, and the gaining and holding of the very high temperatures necessary can be achieved only at tremendous expense. The ashes from an atomic fire remain radioactive for very long periods, and have to be handled with the utmost care.

A very slight radioactivity does reach the earth from cosmic sources, but over the long process of biological evolution the necessary adjustments have taken place. In addition, one of the 92 basic elements—radium—is radioactive, but it is gradually being changed into lead. Thus what Nature is toning down man is busy toning up. Man has thrust himself into the atomic age not only with the debatable distinction of having created a new element of maximum explosive possibilities, but with the perhaps still more questionable achievement of discovering a method of making all the elements radioactive. Some substances remain radioactive only for fractions of a second, others for thousands of years. A radio-isotope of carbon—the "life" element—takes 4,000 years to lose half its radioactivity. There are large numbers of industrial uses for these substances; whether anyone is the better in consequence depends on

by what standards of values we judge. But it is when the biological possibilities are unfolded that it becomes sharply necessary to remember that the author of *Report on the Atom* is a lawyer, that a physicist is a physicist, and that neither is likely to be a reliable caretaker of the natural order.

While all shades of opinion are united in condemnation of atomic warfare, scarcely a hint is heard of any concern for those dangers of nuclear fission which are less spectacular but may in the long run prove no less potent. The public have never been warned of the risks of biological contamination. Few people are even aware that X-rays are harmful. It is universally believed that radium has healing properties. It is thus only a further step to assume that if only the annoying irregularity of atomic warfare can be ruled out mankind will be free at last to enter that earthly Paradise which science has made possible. There is nothing in Mr. Dean's book to shatter this belief. It was well received by the reviewers and seems to have been accepted as a comprehensive official summing up. But some very different indications were provided in a book published in 1952 by the Oxford University Press. *Biological Hazards of Atomic Energy* consisted of 24 papers read at a conference convened by the Institute of Biology and the Atomic Scientists' Association. It passed unnoticed in the general Press, probably because few people are interested in expensive books written in highly technical language. But I have thought it worth while to extract from each of these papers one characteristic quotation. What is distilled is grim and deadly:—

1. ...no tissue is entirely invulnerable and all organisms are killed if sufficiently large doses of radiation are given.

2. A few years ago, incipient cataract was observed in a number of American atomic scientists and the fact that almost all were known to have worked at some time with cyclotrons was taken as an indication that neutron radiation probably had a high biological efficiency for cataract induction.

3. Thus, if they [plants] are exposed to any radioactive isotope accompanied by low or negligible quantities of carrier, there may be a potential radiation hazard both to the plant and to browsing animals which consume it.

4. Chromosome changes...are permanent and irreversible: their effects are twofold—immediate and delayed. Although they are all of them strictly genetic, some take effect at once in development and others, if they have touched the germ track without destroying it, take effect in heredity.

5. The genetic defects [arising from radiation] would consist in part of the obvious and gross ones and in part of the minor ones which tend to reduce the fitness of many apparently normal individuals. The latter effect may well be rather considerable and the more important from the point of view of the species as a whole. The total effect may well be very serious even disastrous.

6. Like the unbalance to which structural change secondarily gives rise, the more drastic gene mutations must in general be unconditionally deleterious....A mutation once produced cannot be undone: genetic murder will out. The fact that it may out only after many generations is no excuse for condoning it now....we are, in a real sense, only trustees of our own germ plasm.

7. An increase in mutation-rate is a direct threat to this fundamental evolutionary requirement....The genetic effect of atomic energy will be wholly bad because it will slightly increase the sum of misery and wastage against which the race must battle....

8. A consequence of the increasing use of nuclear energy is the exposure of sections of human populations to long-continued dosage, at very low rates, with gamma radiation. It cannot be doubted that this exposure is having genetic effects on the populations concerned....

9. The situations most likely to occur in man are either exposure for a short period of time to a considerable amount of radiation or exposure to small amounts of radiation for years. ...

10. The number of people exposed to radiations occupationally or for medical purposes is steadily increasing due, amongst other factors, to the industrial exploitation of atomic energy and the introduction of mass-radiography.

11. ...the work involved in national and international protection organization is already so arduous that even on a national scale a single small committee cannot possibly now compass the whole field.

12. ...there is evidence extending over many years of its toxic effects [those of radium] in man derived from workers using radioactive luminous paints, and from individuals to whom radium was administered on therapeutic grounds.

13. ....in some physical laboratories during the war, rather higher doses of fast neutrons were received, and as a result at least six young nuclear physicists developed *cataracts*....

14. It is found that staff engaged in the production of radioactive isotopes normally incurs a regular weekly exposure.

15. Within the next few years, therefore, an increasing number of hospitals are likely to wish to use this [radio-iodine] as well as other radio-elements in hazardous amounts, for the amounts involved are potentially hazardous on any definition of the term.

16. Of the radio-isotopes of iron two are of practical value....the long-lived isotope [half-life 4 years]...which is made in the cyclotron...is now used almost exclusively for animal work and indeed is still preferred by some for human investigation.

17. Radioactive strontium isotopes ...are produced as a by-product of uranium fission in a chain reacting pile. They are particularly dangerous to living organisms since strontium behaves to some extent like its close chemical relation, calcium, and is largely retained in the skeleton.

18. The high carbon content of adipose tissue makes it probable that its C^{14} concentration will exceed that of the other soft tissues.

19. Our knowledge of the biological action of small radiation doses and

intensities on man is so incomplete that it gives no satisfactory basis for protection work.

20. This [the target] theory... postulates that there are sensitive areas particularly in the nuclei of tissue cells: if the primary or secondary ionizing particles make a direct hit on this sensitive area, physical disruption results, *e.g.*, the breakage of a chromosome....there would seem to be little defence except through physical means of stopping the particles before they can reach the target area....These shields may be admirable for sources of radiation external to the body, but they cannot protect against internally deposited sources of radiation.

21. Research on the biological hazards of ionizing radiations is confronted with problems of great complexity.

22. It is known that osteogenic sarcomata are likely sequelæ to the ingestion of quite small amounts of radium....

23. Fifty-three per cent of all deaths [among workers in Joachimsthal uranium mines] were due to malignancies....

24. No one could have listened to the accounts which we have heard of the exciting developments in our knowledge of the biological hazards of atomic energy without experiencing some feeling of alarm. When we let our minds dwell on the almost infinite powers that scientific man can unleash, or when we reflect on the grim, stark tragedy of Hiroshima and Nagasaki, it is hard for us to avoid a sense of impending doom. The fact that many of the genetical effects of atomic energy are still only partly understood, and almost completely uncontrollable, adds mystery to horror. It is not only the evils that we know which may escape from Pandora's box: those which we faintly see may easily be as dramatic and fearful as those which have been described earlier at this Conference.

If any illusions about an approaching earthly Paradise still linger, it is perhaps only necessary to add that according to an official report from Australia the Montebello Islands, scene of Britain's atom bomb explosion on October 1952, are still dangerously radioactive.

For thousands of years the life force has been tolerantly covering up man's fragmentary efforts to upset the natural equilibrium. Man-made conflicts of nation against nation, and class against class, have drawn no particular comment. But in the struggle now in progress to convert the home of her manifold species into an atomic workshop Nature will be watching with all her million eyes, vigilant, implacable, closing relentlessly on the species which has sought to tamper with that mighty beating heart.

ROY BRIDGER

THE GOODNESS IN MAN AND THE PRESENCE OF GOD

[**Dr. S. Vahiduddin** of the Department of Philosophy, Osmania University, Hyderabad, pleads here with deep feeling that human goodness is one of the greatest proofs of the Divine Presence. It is not a coincidence that those who have, in practice, a debased and degrading view of man have also reduced God to the ugly fiction of a cruel tyrant or an arbitrary ruler, a fiction in which most men soon cease to believe with fervour. On the other hand, an exalted conception of man generally implies some form of faith in the immanence of Deity. This perhaps provides a clue to the distinction between the true and the false in every religious system and tradition.—ED.]

Good words mount up to Him and good works does He exalt.—*Quran*

Ubi charitas et amor Deus ibi est.

Speculation down the ages has struggled to find evidence for the existence of God in nature and history. Kant, dimly aware of God in Nature, awakens to the fullness of his existence in moral consciousness, in the conflict between "ought" and fact. In Kant's consciousness of God the divine existence is indissolubly linked with the life hereafter. But strangely enough this philosopher of the categorical imperative, who crosses the bar of conditions instantaneously with the consciousness of an unconditional "ought," fails to see that even more striking than the consciousness of the moral imperative is its factual fulfilment, nay, even the attempt that meets with frustration. That there are dimensions to ethical life other than the bare fulfilment of duties was divined by Schiller in his idea of the beautiful soul, the soul that is inclined to duty and loves just what it ought to. And Fichte by a bold stroke of speculative imagination conceived the world of facts as born by a creative "ought." The empirical world is only posited by the ego as a moral subject. But even morality has limits. That even history and political life cannot be judged by moral standards was plain to Hegel and the problem of innocent suffering has baffled all theologians who measure God with their own moral yardsticks.

But, no doubt, even in moral life there are unsuspected recesses where the divine lurks unostentatiously. More often than not we meet God in the bush and, sure enough, the unexpected joy of this strange encounter has a flavour of its own. Indeed the steps unto him are many and the goodness in man is one. It reveals God in our immediate neighbourhood and man's native goodness manifests not in the fulfilment of moral obligations on the personal and social planes of human life but in the trifles of day-to-day existence.

It is revealed in what one says and in what one says not, in what one commits and in what one omits. This goodness in man comes out as unobtrusively as the phenomena of nature: as a rainbow at which a few gaze with joy, and which a few look upon and ignore. Man's goodness speaks in tears and smiles, in tears which fall idly for no apparent cause and in smiles which reveal pristine innocence. Man's goodness is untouched by conflict, slow to be tempted and unsoiled by greed. Unknown to the proud, this goodness dwells more often in the shame of sinners than in the vanity of the pious; it peers through darkness. It is this native goodness in man that speaks unmistakably of the presence of God through every pulse of our life. The moment we see a good man—sometimes with the goodness in him transparent and luminous to our eyes and sometimes demanding an insight and awakening on our part to perceive—we become instantly aware of the Light Eternal of which he has his humble share. Such a good soul is often unconscious of its goodness and is almost ashamed of it when it is forced on its attention. The suffering around the good man awakens goodness in him and the goodness in him is felt as a challenge to the evil round and about. When the Italian writer Silvio Pellico unexpectedly discovered goodness in his prison guard he felt "less hostile to man, less distant from God."

When I say good men are the signals of divinity I am by no means thinking only of the great heroes of moral life who have made history, of a Socrates or of a Buddha, but of men and women in even the lowest strata of life who sing unappreciated and blush unseen. These infuse goodness into those who have the good fortune to breathe in their atmosphere. When on this earth they make their homes redolent with their presence and when they quit this world they pass away like the sweetest and fairest things of the earth and "their scent survives their close." It is this goodness that speaks more eloquently for the presence of God in man than many an argument for his existence which the philosophers invent with much skill but little effect.

S. VAHIDUDDIN

IBSEN AND YEATS

PIONEERS OF NATIONAL DRAMA

[It is not a facile but a suggestive and charming comparison that **Mr. R. M. Fox** draws here between the most famous Norwegian dramatist who was "true to the Viking tradition" and the pioneering Irishman who is better known for his poems than for his plays. Mr. Fox is a humane historian and dramatic critic and our readers might be reminded of his article on "Yeats and His Circle" published in our issue of July 1949.—ED.]

Henrik Ibsen and W. B. Yeats were two of the most picturesque figures in the world of drama. Although Ibsen played a much bigger part in the European theatre, they were both pioneers of national drama, one in Norway and the other in Ireland. There are striking parallels not only in their lives but also in the difficulties with which they had to contend.

In Ibsen's day Norway was a rural country, poor and culturally backward. The people living on scattered farms prided themselves on their practical common sense. The towns, small and few, were not great centres of intellectual activity. Christiania—the capital—caught a little of the reflected lustre of Copenhagen, but darkness lay around. Norway had been independent of Denmark for some years but Danish plays, the Danish way of speaking, Danish actors, monopolized the stage. The position was much the same in Ireland during the pre-Yeats period. Dublin was overshadowed by the influence of the London stage. Neither Norway nor Ireland had yet contributed much to world drama.

Very early, Yeats was compelled to go to London to earn a living. From his published letters we can learn of his literary struggles during those penurious years when he dreamed of the Isle of Innisfree or yearned for the Land of Heart's Desire, while he was doing ill-paid hack work with his pen. His father, John Butler Yeats, was a fine artist and a brilliant talker but no business man.

Ibsen, too, as a young man, became familiar with the harsh side of life. He had felt the cramping effect of small-town existence, first at Skien, where his father, a merchant, had failed, and then at Grimstad, a stagnant little place on the coast where, after giving up his early dream of becoming an artist, he had been apprenticed to an apothecary at 15. Young Ibsen was cold-shouldered here; for he was not considered grand enough to mix with the local shopkeeping

gentry. So he spent his leisure in reading and in long solitary walks.

His first drama, *Cataline*, was written by candlelight in his small room above the apothecary's shop. He was inspired by his reading of Greek drama. Another influence was the outbreak of revolutionary uprisings in 1848. He tried to get the play produced in Christiania but failed.

Cataline was a play of social discontent. Yeats, who was always more withdrawn from the world around him, expressed his personal discontent in his early plays in a more visionary form. We may imagine Ibsen, the brooding apprentice, baffled by the wretched obscurity of his surroundings, catching eagerly at an ideal presentation of revolt.

At 21, Ibsen made his way to Christiania with nothing between him and starvation but his ambition to write. He shared lodgings with a student as poor as himself. A richer friend paid for the publication of *Cataline* but not more than 30 copies of the play were sold. The stock of unsold copies was bought up by a shopkeeper for wrapping paper; so Ibsen and his fellow lodger were able to get a few meals and to warm themselves at the blaze of the remaining copies.

He went on writing and his second play, *The Viking's Barrow*, was actually accepted by a theatre, though it was performed only three times. Yet he had no doubt that he was a man of the theatre. He met Björnson, Vinge and Jonas Lie, men who, like himself, became part of the literary heritage of Norway. A fierce controversy arose on the question of national drama. Some, in their desire to throw off the tutelage of Denmark, raised the slogan: "Down With Danish Plays!" Against this view the poet Welhaven led the attack with a series of satiric sonnets, *Norgis Daemring* (The Dawn of Norway). He ridiculed those who preferred florid rhetoric to genuine dramatic power. Here was a forerunner of Yeats' well-known condemnation of the popular Dion Boucicault school of bombastic speech so common in Ireland in the early days of Irish drama. Ibsen immediately ranged himself with Welhaven in the Norwegian controversy and declared that his countrymen should not reject what was good simply because it came from outside but should learn how to make something better.

Becoming general producer to the National Theatre in Bergen, Ibsen travelled with the company to Copenhagen. His knowledge of the theatre widened and his friendship with Heiberg, the Manager of the Royal Danish Theatre, brought him in contact with the best drama of his time. He was keen on fostering national drama but would never tolerate poor work simply because

it bore the national label. He had to meet much criticism on this account. Yeats had to meet similar criticism at the beginning of the Irish dramatic movement in the early days of the present century because he was anxious to get the best technical advice from London, to bring in actors from outside and to rehearse his plays in London until the movement developed far enough to do without such aid.

One can see the direction in which Ibsen was moving by the advice he gave to his fellow writers in 1850:—

> Less about the glaciers and the pine forests. Less about the dusty legends of the past and more about what is going on in the silent hearts of your brethren.

He called upon the poets to dedicate their song

> . to the service of men that require
> To read on the lips of a bard's inspiration
> The meaning of sorrow and joy and desire.

Here is the seed of that uncompromising realism which was to germinate later. But he continued to write plays based on the historical legends and folklore of Norway. *Lady Inger of Ostraat* is an interesting example of the gap between his precept and practice at this time. In Ibsen's hands Lady Inger becomes an idealized national figure comparable to Yeats' *Cathleen Ni Houlihan* though actually she is said to have been a grasping old lady with an eye for her neighbours' fields, more closely resembling Lady Macbeth. His social dramas brought him a world reputation. *A Doll's House* (1879) led to riotous scenes comparable to those produced by Synge's *Playboy of the Western World* and Yeats' *Countess Cathleen* at the Abbey.

In 1857 Ibsen returned to Christiania as Director of the Norwegian Theatre. But his misfortune continued. He was always in debt, for his small salary was paid irregularly. His own plays, because they were not written in Norwegian *landsmaal*, did not please some of his countrymen. He was denounced on both sides, by those who uncritically applauded inferior Norwegian plays and by those who admired only Danish productions.

In 1857 he took a leading part in founding the Norwegian Society with the object of encouraging national poetry, literature and drama. But he withdrew from this body when he felt that its political activities overshadowed its cultural aims. His habit of imposing a barrier between himself and any popular movement injured his theatre and it failed. Consequently his work was unnoticed and in 1859, when an anthology of Norwegian poets was published, Ibsen was not even mentioned. Here, too, he was temperamentally akin to Yeats, who often took a haughty and arrogant line with the opposition, especially when he addressed

it from the Abbey stage. Ibsen never aimed at conciliating his opponents and, in one of his frequent bursts of anger at the indifference of his countrymen to drama and literature, he spoke of Norway as "a land inhabited by sheep and pigs."

When his theatre failed (in 1862) he was thankful for the small State pension which enabled him to go to Rome. He spent four years in Italy, where he wrote *Brand* and *Peer Gynt*. His great realistic plays, *The Pillars of Society, A Doll's House, Ghosts* and *An Enemy of the People*, made his reputation. With these plays he founded not only a national drama but a new European drama as well. In the autumn of 1899 the King opened a new National Theatre in Christiania and unveiled a huge bronze statue of Ibsen which stood by the entrance watching grimly over the theatre he had suffered so much to establish. On the first night actors and audience cried, "Long Live Henrik Ibsen!" while he bowed his acknowledgments from his rose-garlanded box. The organizers were anxious that Ibsen and Björnson should not meet; for the two old gentlemen—each provided with a special box—were not on speaking terms, though the King bowed to his distinguished subjects in turn.

After years of neglect Norway greeted the man to whom more than anyone else the credit of founding its national drama belongs. His brusque manner first of all repelled his countrymen but afterwards helped to make him a national hero. Satire has always been appreciated in Scandinavian lands. In making a battle-axe of his words Ibsen was true to the Viking tradition. Newspapers chronicled his ruder sayings and visitors gathered to gape at him taking his methodical morning walk or drinking his coffee grimly at a café table. He became a national spectacle. And at the very time he belonged to the nation he belonged most surely to the world.

Yeats' early efforts in drama rose directly out of that Ibsenian movement which revivified the English theatre in the 90's. Yeats' first play, *The Land of Heart's Desire*, was produced in London at a small independent theatre as part of the revolt against the gilt-and-sawdust school which had long monopolized the London stage. George Moore, closely associated with Yeats in the early Irish dramatic movement, wrote *The Strike at Arlingford*, one of the first plays in England avowedly on the Ibsen pattern.

Yet though Yeats acknowledged the great debt which drama owed to Ibsen he set his face flint-like against social drama in the Irish theatre. Peasant plays and heroic legendary drama were the lines he laid down. Social drama he dismissed contemptuously as "plays about town councils and drains," both

subjects of considerable importance to Ireland.

Edward Martyn, who was in at the beginning of Irish drama, desired to treat Irish social life in the manner of Ibsen but Yeats would not have it. Neither would he have George Moore. Irish drama proceeded on the narrow insular lines which he laid down. His heroic legendary drama lacked vitality and became purely decorative in language and scene. His peasant drama proved a too restrictive mould to contain the complexities of modern life.

How far was Yeats to blame for this? It is difficult to say. Irish life at the beginning of the century seemed to have few quickening impulses. The Big House and the labourer's cabin were the outstanding realities of the social scene. To write about drains—other than a ditch in a field—might have seemed superfluous.

Yet it could easily be that the mould was too rigid. Because Yeats was not interested in social drama it was hardly fair to impose such restrictions on his colleagues. He became more and more the dilettante of the theatre, finally concerned with the obscurities of the Japanese "No" plays for drawing-room audiences, as a consequence of saying "No" to life.

Whatever may be said about the backwardness of life and drama when Yeats began his activities in Dublin, it must be remembered that Ibsen was doing his pioneer work almost 50 years before Yeats, that he, too, belonged to a country of scattered rural dwellings, of poverty and of little interest in art and drama. Yet, in that earlier day, Ibsen opened the door of the theatre in Europe to a larger life while Yeats slammed it hard in Dublin.

Not only was Yeats a dramatist and a poet but also an unforgetable personality. He stood over six feet, with broad shoulders, a massive, finely shaped head and white, waving, leonine locks. Always he had an air of great dignity. Perhaps in no other city but Dublin would the traffic stop while a poet sauntered across the busy street with a far-away look of abstraction in his eyes. I can see him now, crossing that street with unhurried step while the burly, smiling policeman held up his hand and the angry drivers honked their horns impatiently. Yeats did not worry, for it was his settled conviction that the world should wait for a poet. Ibsen would have agreed with him there; for, though one looked forward and the other looked back, they shared that quality of intellectual arrogance which made the world listen.

R. M. Fox

THE MEDICAL ASPECT OF GANESH WORSHIP

[**Mahopadhyaya Pandita G. Sumati Taranath** is a well-known student of the Ayurvedic system of medicine.—ED.]

Ganesh Chouti, the festival of Ganapati, or Ganesh, the elephant-headed god, is celebrated with enthusiasm all over India, especially in the south. Ganesh is a popular god. He is, in one aspect, the remover of obstacles, for the rich and the poor, the high and the low, and is therefore also called *Vighneshwara*. His wealthy devotees install in their homes silver and gold *vigrahas* (images) of him and tempt him with many varieties of delicious sweets to aid them. The poor and ignorant make his images in clay and prostrate themselves with their humble offerings of popped rice and cocoanut.

Whatever the mode of *puja* (worship), it may be of interest to note here that for the *puja* according to the *shastras* (scriptures) an elaborate *naivedya* (offering) of *modakams* and other sweets is not at all necessary, as is commonly believed. Even the flowers offered need not be the fragrant jasmine, rose or *champak*, which everyone may not be able to afford. Strangely enough the legend is that this mighty god chooses to deck himself with the flowers of *arka*, one of the silk cottons (*ekke* in Kannada; *erukam* in Tamil; Latin, *Calatropis Gigantea*) that grow wild in waste lands. One may wonder why the choice fell on this humble plant. But *vaidyas* (physicians) and others who know its properties find the choice most appropriate and consider *arka* a true remover of obstacles and a boon to mankind.

Every part of this plant is used in the preparation of medicines. The root-bark is very useful in malaria. It is also beneficial in the treatment of leprosy, elephantiasis, eczema, scrofula, gout and rheumatism. The flowers are used in cough, cold and asthma. The milky juice is recommended for ringworm—especially of the scalp—fistula and piles. An oil prepared from the leaves cures sores, ulcers and all kinds of skin complaints. The leaves are also effective in treating fits, epilepsy, hysteria, paralysis and poisonous bites. Space does not permit going into the details of the valuable properties of *arka*. The ancient seers knew of its worth and they even attributed *surya shakti* (solar energy) to it. No wonder then that *arka* holds the first place with Ganapati!

The other requisites associated with *Vinayaka Puja* (worship of the Remover of Obstacles) are also common herbs and plants. It is usual to adorn the *peetha* (pedestal) of Ganapati with *Doorva* grass and several fruits: *jambula, bilva, kapitha* and *amalaka*, and of course sugarcane

has a prominent place by the side of the god's image.

Doorva (*Garike hullu* in Kannada; *Arugam pullu* in Tamil; Latin, *Cynodon Dactylon*) is a perennial grass that grows widely. The fresh juice of this grass is applied to cuts and wounds to check bleeding and when sniffed it stops bleeding from the nose. An infusion of the grass is helpful in bleeding piles and urinary complaints. The roots, when crushed and given mixed with curds, prove beneficial in chronic gleet.

Jambula (*Narale* in Kannada; *Nagam* in Tamil; Latin, *Eugenia Jambolana*) is a common tree, every part of which is very useful. The bark, when prepared as a decoction, is a cure for chronic diarrhœa and dysentery; and the juice of the tender leaves is a household remedy for these conditions. It is also used as a gargle for sore throats and for spongy gums. A paste of the bark is often applied to reduce inflammation on any part of the body. A syrup of the fruit is useful in enlargement of the spleen. But the unique use of *jambul* is in diabetes. The liquid extract of it has been successfully used both by Ayurvedists and Homœopathists in the treatment of this disease; the seed, when taken powdered, reduces the sugar in the system.

Bilva (*Belpatre* in Kannada; *Vilvam* in Tamil; *Bael* or, in Latin, *Ægle Marmelos*) is very well known, especially in southern India. It is held sacred by the Shaivites, the leaves being used in the worship of Shiva. Very many simple yet effective medicines are prepared out of *bilva*. The unripe fruit when dried and powdered is useful in dysentery and diarrhœa. The syrup of the ripe fruit is a mild laxative and a simple remedy for dyspepsia and piles; jelly and jam made of it serve the same purpose. A decoction of the bark and root is given in intermittent fever. *Bilva* can be safely administered in all biliary complaints including jaundice. In a tropical country, many suffer from sprue, dysentery and diarrhœa; for such *bilva* works wonders. If our housewives knew of its properties more generally perhaps the deaths of children due to diarrhœa and dysentery could be considerably reduced.

Kapitha (*Beleda hannu* in Kannada; *Vilamphalam* in Tamil; Wood-apple or, in Latin, *Feronia Elephantam*) belongs to the same family as *bilva* and has many properties in common with it. *Kapitha* also is a good remedy to check digestive and biliary troubles. The pulp of the fruit can be eaten raw with a little *jaggery* (unrefined sugar) or it may be made into a *chutney* or into a syrup. It is quite efficacious in dysentery and diarrhœa and also for the vomiting of pregnancy and for biliousness. For poisonous insect bites the pulp, applied to the spot, relieves pain. The juice of the tender leaves is useful to allay bilious attacks, being given mixed with rock sugar and milk or curds. The leaf juice is also

beneficial when applied to the skin for urticaria and similar skin complaints. The woodapple should be especially remembered for its usefulness for the hiccups.

Amalakam (*Nellikai* in Kannada and Tamil; gooseberry or, in Latin, *Emblic Myrobalan*) is well known. Pickles, *chutney*, jam and *murabba* (sweet preserve) are prepared from it. It is an excellent remedy for biliousness, dysentery and diarrhœa. The syrup of the fruit checks nausea and vomiting and is an effective diuretic as well. It is very beneficial in jaundice and anæmia. For loss of appetite also—especially after fevers —*amalaka* is recommended. The fresh juice of the fruit mixed with *ghee* (clarified butter) and sugar is a good tonic. A popular tonic in India, *Chyavanaprashavaleha*, is but a preparation of *amalaka*. Oil prepared from it promotes the growth of hair; it is also advised in complaints such as loss of sleep and burning pain in the eyes. The fruit juice mixed with honey is given to stop hiccups. A decoction of the seeds is very beneficial in biliary fevers and diabetes. Recently *amalaka* has become important as it was found to be very rich in vitamin C.

Sugarcane (*Ikshu* in Sanskrit; Latin, *Saccharum officinarum*), which children delight to chew, is a favourite with Ganesh as well. The fresh juice of the cane is very nourishing and refreshing. It is useful in vomiting, diarrhœa and other complaints due to biliary disorders. It is especially recommended for preventing the non-retention of food, for a bad taste in the mouth and also for loss of appetite; if desired the juice may be flavoured with cardamom, crushed ginger or lemon juice. Pregnant women would greatly benefit by eating sugarcane or by drinking its juice throughout the period of gestation; it is a good tonic for nursing mothers also.

An understanding of the traditional worship of Ganesh, the symbol of some great ideas and ideals, should at least include a knowledge of some of the qualities of the special plants used for the *puja*. With simple remedies many diseases may be warded off. One of the greatest obstacles in life is sickness and to overcome that, *Vighneshwara*, the Remover of Obstacles, offers his particular curative herbs. None, if they really aspire to *Jnana* (Wisdom), can afford to be weak and ailing. The ancient saying *Naayamaatma balaheenena labhyaha* (This Atman is not to be attained by one devoid of strength) is surely true for all times and climes.

G. SUMATI TARANATH

POSSIBLE LINKS BETWEEN INDIAN AND AFRICAN CULTURES

I

[It is an extremely interesting and largely unexplored thesis that **Mr. N. Court** puts forward in this article, the concluding portion of which will appear in our next number. Unlike most missionaries, Mr. Court has approached cultures and religions that have flowered outside his own native soil with real respect, intellectual honesty and receptivity of heart.—ED.]

Many of the happiest years of my life were spent in missionary labours among Indian and African peoples. I have thus been in the favourable position of one able to glean first-hand information in a native environment. Add to this two decades of very close study of history, ethnology, philosophy, mysticism and comparative religion, and it will be appreciated that what I am about to put forward as a theory is the outcome of careful and deep research and not mere guesswork or wishful thinking.

Students of Indian sacred literature are more or less agreed that there are points about the *Iliad* of Homer and the *Ramayana* which indicate a common source for both. The same applies to the *Odyssey* and the Northern European mythologies. We cannot deny the fact, now generally accepted, that the Aryan culture which had both an Eastern and a Western (European) aspect and manifestation, is responsible for the cult of the great nature-gods of sky and sun, fire, wind, storm and water,[1] of which Thor, the Nordic god of thunder, and the Roman and Greek deities were developments. India is sufficiently akin to be grasped by the English mind and at the same time possesses enough of the elements of another and alien mystic system (of Dravidian and pre-Dravidian origin) to be a source of fascination to us.

Satisfied in my own mind that Western Europe and India are akin, not only linguistically and racially, but culturally as well, I now turn to a deeper and far more subtle relationship, that between India and Africa —not yet fully recognized or appreciated as the European-Indian kinship is, but nevertheless, in the face of the facts, as real and as tangible. This relationship between Africa and India has been the subject of years of painstaking research and, as a result of it, I am firmly convinced that the African culture generally, and the Bantu culture in particular, have both an Aryan-Dravidian and a pre-Dravid-

[1] *Myths of the Hindus and Buddhists* By SISTER NIVEDITA and ANANDA K. COOMARASWAMY, p. 17. (George G. Harrap and Company, Ltd. 1932.)

ian background on which is superimposed a Hamitic and possibly, even probably, a Semitic culture.

To make such a sweeping statement needs substantial proof and the proofs are not lacking. Let us set out on an imaginary trip down the continent from Cairo to the Cape and conduct an investigation of its peoples.

North of the Sahara, Africa is inhabited by peoples not markedly different from the South Europeans and the Levantines. The North African may safely be included in the Mediterranean group—a branch of the great white race which is often referred to by the designations Caucasian or Aryan. When we reach the Nubians, however, and enter Egypt, the land of the Copts, and also both Ethiopia and Abyssinia and pass through Somaliland, the ethnic group we come across is hybrid—a mixture of Hamitic or Caucasian and Negro elements.

To the south and west of these peoples are the woolly-haired group, which includes the Negro, the Bantu, the Hottentot and the almost extinct Bushman. Incidentally, the woolly-haired people are not all black—coloration ranges from the deepest and shiniest ebony to light brown and yellow.

The little yellow man, the Bushman, was at one time the unchallenged master of all Africa. His race is the only one that has the right to proclaim itself aboriginal. All the rest, including the Negro and the Bantu, were immigrants, although much Bushman blood flows in their veins and the early animist religion of the Bushmen and the Hottentos became absorbed by the new arrivals. As in India the Aryan culture took unto itself, as it were, most, if not all, of the earlier civilization, so in Africa Semitic and Hamitic, and, as I believe, Dravidian and pre-Dravidian, influences became superimposed upon the religious beliefs of the autochthonous inhabitants.

We have now reached the area known today as the Central African Federation and we are in the heart of the Bantu world. Here we find the Mashona, Matabele and Barotse nations. The Zulus further south in Natal are an offshoot of the Matabele people even as the Xosas, further south still, are a branch of the Zulus considerably modified as a result of the absorption of Bushman and Hottentot blood, as their language clearly indicates.

In this region are the ruins of the Great Zimbabwe, a prominent structure in the Sabie Valley where over 400 other ruins are to be discovered. Somehow or other it seems to be connected with Mesopotamia, Phœnicia and Palestine. The writer is quite convinced, as a result of personal research work over many years, that Semitic culture is also responsible for structures such as Stonehenge on the Salisbury Plains of Wiltshire; the quoits and cromlechs of Lanyon and Penzance in

Cornwall; the Great Zimbabwe in Rhodesia, and the ruins at Tiahuanaco in Bolivia. Professor Frobenius, in his investigations in 1929, came to the conclusion that these ruins have a remarkable resemblance to those at Hampi in Southern India, which, together with Zimbabwe, he ascribes to Mesopotamian culture. It is also of interest to note that the whole structure and layout of the buildings in Rhodesia very much resemble those of certain ruins to be seen in ancient Syria, the combination of place of worship and fort being manifest in both instances, and this fact seems to strengthen the belief which some hold that Zimbabwe was the citadel of a Hebrew colony, and the old mines in the vicinity are thought to be the source of King Solomon's wealth. Reflecting on these old mine workings, which have within living memory been reopened after possibly millenniums of disuse, reminds me that not so many years ago a bronze image of an Indian deity was ploughed up in the Waterberg district in Southern Africa.

The Zimbabwe ruins were probably built *c.* 1000 B.C., so we must not be tempted to look upon them as the work of the Bantu, as these latter were at that time nowhere in the vicinity and probably not in Africa. It is thought by some that the Bantu people found their way as far south as Rhodesia only about 1500 A.D., by which time the structure was already in ruins, and the newcomers considered it to be the work of the Devil.

The Bantu race spread right into Cape Colony, now the Cape Province of the South African Union, and its territory includes practically all Africa from Kenya southwards.

It must be remembered that, although the Bushman and the Bantu share a common continental home, they differ from each other a great deal physically. The Bantu and the Negroes are on the whole a tall race, black-skinned and physically well-proportioned. The Bushmen, on the other hand, are a very short, yellow-skinned race, with very broad noses and high cheek-bones, and their short hair, which the Negro-Bantu immigrants either acquired from them through interbreeding or else received as a heritage from their Melanesian adventures, grows in tiny woolly tufts, often of a rusty hue, here and there on the skull, giving it a patchy appearance. The Bushmen are often characterized by Mongol-like features (the face in many cases having a flat appearance commonly observed among the Chinese) and by their hands and feet, which are of a peculiar smallness and gracefulness. The eyes of these people are often small, deep-set, black and beady. They are long-skulled, as all Africans are. Today the remnants of this people are estimated to number less than 3,500 in all Africa. They are fast dying out.

It is a most suggestive fact—to those concrete thinkers who demand a *phys-*

ical proof of Karma—that the lowest races of men are now rapidly dying out; a phenomenon largely due to an extraordinary sterility setting in among the women, from the time that they were first approached by the Europeans. A process of decimation is taking place all over the globe, among those races, whose " time is up "—among just those stocks, be it remarked, which esoteric philosophy regards as the senile representatives of lost archaic nations. It is inaccurate to maintain that the extinction of a lower race is *invariably* due to cruelties or abuses perpetrated by colonists. Change of diet, drunkenness, etc., etc., have done much; but those who rely on such data as offering an all-sufficient explanation of the crux, cannot meet the phalanx of facts now so closely arrayed.

Thus writes Madame H. P. Blavatsky in *The Secret Doctrine,* Vol. II, pp. 779-780. Then she quotes the materialist Lefèvre as saying:—

"Nothing can save *those that have run their course*....It would be necessary to extend their *destined cycle*.... *The peoples that have been most spared Hawaiians or Maories, have been no less decimated than the tribes massacred or tainted by European intrusion.*" (*"Philosophy,"* p. 508)

As has already been hinted, the Bantu is certainly not African in origin. "What! The African not an African?" I hear you exclaim. But this ought not to surprise us. Europe today is inhabited by peoples whose original homes were in Asia. My British and Anglo-Saxon forefathers have been traced to the Caspian Sea and the Black Sea areas. The Norwegians, Swedes and Danes are not aboriginals of Scandinavia. The true native of the North is the Lapp, a race short in stature, with high cheekbones and snub noses, quite different from the tall, blond, blue-eyed Nordics. With regard to the Bantu people of Rhodesia and South Africa, who are also in the main the racial stock from which the American Negro traces his origin, the numerical factor alone in the population is evidence against their long sojourn in that area. Anthropologists and statisticians recognize the people as the most prolific race on earth. Had they been in this area during all the centuries that are claimed for them, they would most certainly have been much more numerous. The average number of children—five or six to each mother—indicates a people who, if they had resided in a given area for 1,000 years, should number at least 80,000,000 in South Africa alone instead of around 8,000,000 as they do.

From where then came the ancestors of the Negro and Bantu peoples? Does tradition have something to say? What does history reveal? The voice of history supplies a valuable clue which is worthy of our consideration in this study. Abul Masudi, an Arabian traveller, who may with some justification be termed the Marco Polo of Africa, informs us in his travel records that by A.D. 900 (mark this date) the Bantu were spread as far south as Sofala, which is an area in the

modern Portuguese colony of Mozambique (East Africa), a territory on a latitudinal level with the southern part of Southern Rhodesia. Another interesting point brought out in Abul Masudi's writings is that these Bantu were called Makalanga and were a people who had, during the course of their southward march, mixed with the Persians, Arabs, Indians and the Greeks. The true unmixed Bantu followed after them. From whence did they come?

These Makalanga possess an interesting tradition which may be the key to the riddle of the black man's past. They appear to have travelled to the Malay Peninsula from India, which, according to Professor Schwartz, was their home land, and from there to the Pacific archipelagoes where they intermarried with the woolly-haired Negritos and were the progenitors of the frizzy-haired Melanesians. (Incidentally, many of the Cape coloured people, who are a mixture of Africans and Europeans, tend to have the same fuzzy hair.) Endeavouring later on to make their way back to India, they were forbidden, and then sailed along the Malabar coast, and finally down the African coast, eventually landing on the shores of that continent. Some settled in Madagascar, where they remained free from the ethnic influences and mixing with the Bushmen and Hottentots, who, both racially and linguistically, affected those who settled on the mainland.

Madame Blavatsky in Volume II, p. 328, of *The Secret Doctrine* says :—

> Funnily enough, Hæckel, in his fantastic *Pedigree of Man*, considers "the Australians of to-day as the lineal descendants, almost unchanged (?!), of that *second* branch of the primitive human race...that spread northwards, at first chiefly in Asia, from the home of man's infancy, and seems to have been the parent of all the other straight-haired races of men....The one, woolly-haired, migrated in part, westwards"...(*i.e.*, to Africa and northwards to New Guinea, which countries had then, as said, no existence as yet)..."the other, straight-haired, was evolved farther to the north in Asia...and peopled Australia..." (p. 81)....Prof. Hæckel must also have *dreamt* a dream and seen for once a *true* vision!

It seems rather likely that this theory is the correct one when we consider Tasmania, whose almost extinct black peoples differed very little from the Negro and the Bantu. They may have been a branch of the race that made their way eastwards in those early days of our era.

N. COURT

(To be concluded)

THE APPROACH OF JAINISM TO ETHICS AND HARIBHADRA'S CONTRIBUTION TO IT

[The ethics of Jainism is perhaps the greatest contribution of that religion to world thought and has direct pertinence today. This study was contributed by **Dr. Indukula H. Jhaveri** to the joint celebration of Mahavira Jayanti Week in April 1954 by the Indian Institute of Culture, Basavangudi, Bangalore, and the Jain Mission Society of Bangalore. Her paper was discussed at the Institute on April 17th, at a meeting presided over by Dr. H. L. Jain.—ED.]

Doubts have often been expressed as to whether India ever had any philosophy in the strict sense of the term. These are evidently based on the fact that in India, from the earliest times, philosophy has been inseparably associated with religion.

That the Indian systems of thought are religio-philosophical is especially true of Jainism and Buddhism which were from the first ethical religions, having been brought into existence as reformative movements against the undesirable and even harmful results of blind adherence to ceremonialism.

As we now know from the earliest Jain and Buddhist records (the Jain Agamas and the Pali Pitakas), there were in vogue before Mahavira and Buddha various currents of metaphysical and ethical thought. Thus the masses were confused and led astray. Consequently, there appeared distortion, laxity, etc., in socio-religious life. The chief contribution of saints like Mahavira and Buddha lay in showing the people a new and orderly path of conduct.

In addition to being ethical religions, Jainism and Buddhism, while upholding the ideal of liberation in common with the other systems of Indian philosophy, unlike them emphasized the life of renunciation. The rules and regulations to be observed by an ascetic find frequent and detailed mention in both. In Jainism, however, these are more austere and strict than in Buddhism, mainly because of the former's great emphasis on penance.

Let us look at the nature of Jain ethics. Its renunciation and penance have each two aspects, one pertaining to external activities and the other to the thought-activity of the soul. Thus outer renunciation refers to the abandonment of external objects which are the causes of the generation of passions in the soul, while the checking or destruction of these very passions is the inner renunciation. External penance or austerity is said to be of six kinds, *viz.*, fasting, eating less than appetite demands, minimizing thirst for various things, abstention from delicious food, mortification of the body and living in solitude. The internal penance is also of six kinds, *viz.*, expiation of sins, courtesy, serving the Guru and others who

deserve and need service, study, meditation and abandoning the feeling of "I" and "mine."

The significance of the inner aspect of renunciation and of penance is self-evident. And, note well, the injunctions regarding their external aspects were laid down only in so far as they helped to bring about the inner change.

But unfortunately, as usually happens in all mass religion and mass activity, the true import of the ethical teachings of Jainism—the inner aspect—came to be to a considerable extent ignored. During the lifetime of Mahavira the chances of such deterioration were slight, for his precepts were properly illustrated by his life, his outstanding personality and his pure conduct. Later, however, it became hard for the people to follow rigidly the path of Mahavira, which was by no means an easy road. Consequently they began to understand and follow his teachings superficially and tried to adhere to their external aspect exclusively. This gave rise to many undesirable elements in the socio-religious life of the people.

Jainism laid down for strict observance five great vows, *viz.*, abstention from destroying life, from lying, from taking anything which is not given, from sexual indulgence, from attachment and possession, with a number of auxiliary rules for an ascetic. The same vows and other rules were prescribed for a layman according to his capacity.

It is characteristic of the Jain spirit of renunciation and resignation that all these injunctions were verbally negative. Not that they are really devoid of a positive import. They did imply and were meant to imply activity of a tangible and positive kind. Thus *Ahimsa* did not mean mere external abstention from killing but also the development of positive virtues, like compassion towards all creatures, benevolence, self-sacrifice, etc. This positive aspect of the teachings was deducible, but specific, clear and systematic statements expressing their positive implications in full were lacking. Hence the negative, surface interpretation of the ideals of *Tyaga* and *Vairagya*, which tended to develop in the people such vices as inactivity, idleness, dereliction of duty, etc.

Mortification of the body was regarded as a religious act, even though it did not bring about the corresponding purity of conduct which was its main aim. What is more, religion came to be completely severed from daily life. People showed great reluctance to look upon domestic and social responsibilities as part and parcel of religion. Thus a householder, ignoring his essential duties, might show a strong inclination for an ascetic life; for there was no code of positive injunctions like the one found in *smriti* works, laying down the duties of each stage of life. Next, a person dishonest in all his dealings, rude to his elders and the helpless, ill-treating his

subordinates and having no integrity of character or sincerity of purpose, could be regarded as religious if he performed conventional religious ceremonies.

All these perversities and contradictions in the socio-religious life of the Jains arose from lack of understanding of the inner aspect and the positive implications of the ethical teachings of Jainism, which were full of negative injunctions.

This state of things confronted Haribhadra in the 8th century A.D., as it had confronted his predecessors. But it was he who first drew pointed attention to these perversities and saw the necessity of a positive code laying down the fundamentals of social and religious life, to minimize as far as possible the discord and contradictions. Thus he laid down fundamental requirements for the competent performance of the duties of a householder, whose *dharma* is the first step on the spiritual ladder. There are 35 such requirements but here I shall refer only to the most important ones. The rest may be known from his work, *Dharmabindu*. The important requirements are as follows:—

One should earn money honestly, should revere one's elders, guests, etc., should spend according to one's income, should maintain a proper balance between *Dharma*, *Artha* and *Kama*, should be appreciative of others' virtues and thoroughly mindful of one's own weaknesses, should deal properly and courteously with one's subordinates, should always be intent on doing good to others and on sacrificing one's own interests for the sake of wider interests, should try to be completely free from personal bias and false, one-sided prejudices.

The reason for emphasizing these as the fundamental virtues for a householder is self-evident. For Haribhadra, the possession of these in a real sense was the only way to minimize the prevalent inconsistencies, disharmony, discord, in the socio-religious life of the Jains. All these were deducible from the ethical teachings of Jainism but Haribhadra's being the first to bring them out so boldly and emphatically in positive terms shows his deep insight and penetrating vision.

Among the various injunctions given by Haribhadra, freedom from bias, prejudice and dogmatism deserves special mention in view of its present significance in all walks of life. It means the cultivation of the spirit of tolerance which has its basis in the *Anekanta* standpoint. In other words, it is the equanimity which permits a sober, just and balanced view of things. And who can deny the beneficial effect of this for doing away with unnecessary and harmful quarrels and conflicts?

Haribhadra particularly emphasized this point in almost all his works. That he himself thoroughly cultivated this quality is apparent from his approach to antagonistic schools of thought and from his attitude towards the propounders of

their doctrines. He impartially puts forward the views of these schools and, though he humbly points out inconsistencies in them, he always ends on a conciliatory note. He looks upon the propounders of their teachings with profound respect, without the slightest spirit of derision. His words amply testify to this:—

I have no partiality for Mahavira, nor have I any aversion to Kapila and others. He whose utterance is based on (discriminative) reasoning deserves to be followed.

Thus the Samkhya theory of Prakriti also should be known to be true indeed, because it is declared by Kapila who is divine and who is a great sage.

In this way the views of the different schools of thought are reconciled.

I bow to him who is stainless, full of all virtues, whether he be Brahma or Vishnu or Maheshwara or any one else.

I do not know of any other Teacher in India who has displayed such reverence and impartiality in such clear, explicit terms, towards the Teachers of other schools. The following words of his are also noteworthy:—

A dogmatic person tries to make reasoning favourable to his preconceived dogma; while the intellect of an impartial person follows or abides by (discriminative) reasoning.

Even a cursory glance at his words reveals his catholicity of outlook, his equanimity and the spirit of reconciliation which permeates him through and through. These prompted his attempt to show all the so-called differences between the various schools of thought—differences often vehemently and dogmatically upheld, defended and sometimes even magnified by the bias of their respective followers—to be only verbal and not real. If this point were understood there would be no scope for the wordy warfare between philosophers of different schools which is so characteristic of Indian philosophical systems. Is it not this very dogmatism, resulting in the spirit of intolerance, that is at the root of all quarrels and conflicts in every sphere of life—social, religious, philosophical?

Haribhadra's work is indeed a landmark in the history of Jain philosophic thought. And high and worthy ideals which he put forward have been followed by Hemachandra and Yosovijaya, scholar-saints of no less eminence than Haribhadra himself. Haribhadra wrote nearly a hundred works, many of which are available to us today. *Shaddarshanasamuccaya, Yogabindu, Dharmabindu* and *Anekantajayapataka* and others deserve to be read by all.

INDUKULA H. JHAVERI

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"AN ACHIEVEMENT THROUGH ALL THESE LONG YEARS"

By A. R. WADIA

In the January issue of THE ARYAN PATH, I have read with great pleasure messages of good will from some eminent writers in the West on the auspicious occasion of the Silver Jubilee of THE ARYAN PATH. After reading them I am tempted to raise my own humble voice, for THE ARYAN PATH means much more to Indians than it possibly can to others.

England is rich in journalism; India has still a long way to go in this field. Twenty-five years ago when THE ARYAN PATH made its first appearance, India had but few journals which had a real all-India appeal. The appearance of THE ARYAN PATH in the journalistic field in India was an achievement worth remembering. In the very first issue it claimed to be "an unsectarian organ of instruction, suggestion and inspiration, for all souls in every land." It claimed to stand for the "healthy fusion of eastern and western culture." It is an achievement through all these long years. It has kept true to its original ideals and aspirations. It is noteworthy that though the publication has behind it the inspiration of Madame Blavatsky and her Theosophical teaching, the journal itself has never made an attempt to force any of the writers for it to reflect just the Theosophical views. I can personally bear witness to this, for I do not belong to any Theosophical organization, and in the several articles I have contributed to THE ARYAN PATH, it was never even suggested by the Editor that I should echo any opinion of the Theosophical philosophy. This has ensured a freshness of outlook and an independence of thought, which should characterize all high-class journalism.

Looking back all these years, three achievements may be credited to THE ARYAN PATH. The first is that it has afforded a platform to writers of diverse views, who can claim to be men of culture, men of religion and men of thought. No journal in India has produced articles month after month from the pens of Westerners and Indians alike. Secondly, it is sad to reflect that Indian journalists expect articles from people who do not ask for any payment; this may be justifiable to the extent that journalism is not a paying profession in our country, but I know there are certain journals whose editors and proprietors have

become wealthy by adopting the simple principle of not paying anyone for the articles published. THE ARYAN PATH from the very beginning did not exploit its writers, and was true to the noble principle that what is worth printing is also worth paying for. Thirdly, the regularity and the punctuality with which THE ARYAN PATH has made its appearance month after month without a single exception is an achievement very rare in India. This bears testimony to the businesslike habits of the editors, their vigorous discipline and the willing co-operation of its staff and contributors. It becomes all the more remarkable when we remember that the 25 years of the life of THE ARYAN PATH cover the period of the second world war with its inevitable difficulties of getting paper, and a terrible period of depression which, with all sorts of controls, made life almost a nightmare for most people. THE ARYAN PATH never showed any signs of defeatism, but went on its way bearing its burden and conscious that it was doing good work, nay necessary work, for the upliftment of cultural and journalistic standards in India.

This is my humble tribute to THE ARYAN PATH for what it has done and it inevitably carries with it my wish for its future and even greater success in the years to come. In the good old language of the Romans one can truthfully say that Madame Wadia, as the Editor of THE ARYAN PATH, has deserved well of the Republic and may she continue to do so in the years to come.

A. R. WADIA

II.—"GREAT WEALTH OF LEARNING AND INSIGHT"

By D. V. GUNDAPPA

I should like to offer my sincere congratulations on the journal's having entered upon its 26th year.

The bound volumes of the 25 years form in themselves a fine library for anyone interested in spiritual thought and soul-culture. What a variety of subjects of humanistic culture have been dealt with, and with what great wealth of learning and insight! Here is thought, warm and glowing with emotion, presented in styles satisfying to the mind and the heart—suggestive and balanced and persuasive—with the mastery of utterance that comes of maturity in writing. May THE ARYAN PATH go on growing in strength and serving an ever-widening world.

D. V. GUNDAPPA

SILVER JUBILEE REPRINTS: III

[The following article is from the first issue of THE ARYAN PATH, brought out in January 1930. We are glad to have this opportunity to reprint it. The writer passed away a few years ago, we salute an old friend who did much for THE ARYAN PATH in its early years.—ED.]

THE PATH

[**Mr. G. T. Shastri**—a wanderer in more than one sense, travels over continents physically, and metaphysically studies obscure but interesting phases of art and philosophy. We appreciate the kindly thought which prompted him to remember so appropriately the first number of THE ARYAN PATH.—EDS.]

"To know the universe as a road—
as many roads—for travelling souls."

Walt Whitman.

The symbol of the Path has been used from time immemorial to suggest the never-ceasing, ever-progressing pageant of Life. Every expression of Life, from the soul of an atom to the Soul of a sage appears to be slowly wending its way upon a road, the beginning and the end of which lie shrouded in darkness and mystery.

Many of these souls are being propelled along the Path of Evolution by the force of natural impulse, while other souls energise themselves. Some are blindly stumbling along the Path of Existence, while others are slowly and deliberately climbing the Path of Life. Some few Souls, having reached the summit of the weary road that "winds uphill all the way, yes to the very end," stand hesitant at the crossroad where the Path of Life divides. To the left a broad smooth highway stretches out, leading to liberation from all the woes of flesh; to the right a rugged, stony course, leading to renunciation of self for the sake of others.

The Path which the un-self-conscious souls are travelling lies far behind us; the Path of Initiation into the mysteries of Being lies far ahead. But the other roads lie at our very feet. Which shall we choose to travel? Shall we continue our stumbling way along the Path of Existence, caring little whence we have come or whither we are tending, or shall we boldly enter the Path of Life, armed with determination, humility and fortitude?

The old Chinese philosopher Kwang-Tze said of these two Paths: "There is the Tao (or Way) of Heaven, and there is the Tao of Man. These two are far apart and should be distinguished from each other."

The Path which so many of us seem content to travel is that in which the sensations and the feelings are allowed to dominate the

life. But these are not the qualities which distinguish us as *men*, for we share them in common with the brute. The line of distinction is marked by will, creative imagination, discrimination and the desire for altruistic service, and these powers must be exercised if we would assert our humanity and assume our divinity.

"Ye are gods!" thundered the voice of the old King-Psalmist; "I am verily the Supreme Brahman," asserted, in calmer accents, another ancient voice. These words of power, resounding through the halls of Time and reverberating down the centuries have been heeded by all whose hearts are tuned to their vibrations. In the golden days of Greece many listened to the ancient voices and reiterated their words. The *Nous* of Anaxagoras was but a restatement of the Hindu *Brahman* and the Egyptian *Nout*, and the philosophy of Pythagoras but a cadent echo of the voice of ancient Aryavarta. Socrates, meditating upon the import of these words, realized the divinity of his own nature and pointed the way of realization to other men. Plato and Plutarch hearkened and learned the nature of the Soul. We too must listen if we would fathom the depths of our own divine nature, for as Manu says: "Of all the duties, the principal one is to acquire the knowledge of the Supreme Soul; it is the first of all sciences, for it alone confers on man immortality."

The Path which leads to the "knowledge of the Supreme Soul" has been called by many names, and the way to reach the goal has been variously described. To each temperament one particular road seems most desirable, whether it be devotion, knowledge or self-sacrificing labour. But in the ancient Shu-King it is said that "We come by many branching roads and devious ways to the understanding of wisdom. I perceive that the forest trees are of many sorts and sizes, and those which bear fruit do not put it all forth upon a single branch."

This broad, unsectarian point of view is found wherever a true philosopher speaks. Only the cramped and limited soul narrows the world within the range of its own vision. The Path of Filial Duty, outlined by Confucius, is one of the many roads that leads to wisdom; the Path of Virtue and Purity so highly esteemed by Lao-Tsu is another. We may choose between the several Paths described by Krishna in the *Bhagavad-Gita*, or we may tune the scale of our spiritual endeavours to the Buddhistic octave of right seeing, right willing, right speaking, right behaving, right living, right striving, right concentrating and right meditating.

We may turn, by temperamental affinity, to the poets, the philosophers or the moral instructors of the race in our search for spiritual guidance; we may look toward the

"bloom of the East or the chambers of the West" for the Path which seems our own. But when our journeys are finished, we return whence we started to discover that the Path exists *within ourselves*, and that we—and none other—are the "way, the truth and the life."

The Path of Life is one in which every thought, word and deed is generated by the Pure Self within; therefore it is called the Path of Purity. When the flame of Pure Motive is applied to every action, the lower, instinctual self feels the pain of the burning, and the Path of Woe begins. But the Self can feel no pain; the sight of the pyre upon which the lower self is cast as a living sacrifice can bring but joy to the Self Supreme. And so the Path of Life becomes the Path of Bliss.

G. T. SHASTRI

SYNTHESIZING IDEAS

Unlike most American visitors to India, said Professor George B. Burch, he had come only to get something from Indians. Having returned to his teaching at Tufts College, Metford, Massachusetts, after 11 months spent in discussing Indian philosophy with Indian philosophers, during 1953-54, Professor Burch spoke on October 28th, 1954, at the annual dinner of the Trustees and Faculties of the College on what he considered "the most important philosophical idea which is being developed in India at the present time."

This is the idea that it is not necessary to regard two views as mutually exclusive, one being true and the other false, or as thesis and antithesis, both true in so far as they can be absorbed into a synthesis. They can be regarded as alternatives, *i.e.*, as views whose truth cannot be judged by each other or by a third synthetic view. Those who accept either need make no attempt to demolish the other but, like the political blocs, must co-exist with and tolerate each other.

He applies this idea especially to the great religions. In the face of impending universal materialism, they must neither war against one another nor lose what is of value in each in attempting a watered-down synthesis. They are different approaches and, according to him, lead to different Absolutes, which do not admit of being compared.

The attitude Professor Burch commends is valuable. It is an instance of what Keats called Negative Capability,

> that is, when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason.

By being impatient for a final answer we risk accepting partial or "watered-down" answers. But this is not to say that there are no certainties or syntheses other than "watered-down" ones. The truth about the different approaches—the *margas* of Indian tradition—is that one has to use every one of them at some stage or another of one's evolution; the different "Absolutes" they lead to are not Absolute, but only aspects of the One Absolute without a second.

R.P.S.

NEW BOOKS AND OLD

Sangitaratnakara of SARNGADEVA. With *Kalanidhi* of KALLINATHA and *Sudhakara* of SIMHABHUPALA. Vol. IV, Adhyaya 7. Edited by S. SUBRAHMANYA SASTRI. (The Adyar Library Series No. 86. The Adyar Library, Madras. 599 pp. 1953. Price not mentioned.)

The Adyar Library has done substantial service to Indian musicology by the publication of Sanskrit music texts like the *Sangraha Chudamani* and the *Ragavibodha*. The late Pandit S. Subrahmanya Sastri of Tanjore, well known for his continued labours to bring to light Sanskrit works in manuscript, turned the last years of his stay in Madras to musical research and brought out, through the Music Academy, Madras, and the Adyar Library, editions of Sanskrit music treatises. The *Sangitaratnakara* of Sarngadeva being the most famous treatise on Indian music and its Anandashrama edition not being available, Pandit Sastri and the Adyar Library undertook to issue an edition of that work. The Anandashrama edition carried the commentary of Kallinatha. From Calcutta an effort had been made to issue the text with the other available commentary, the *Sudhakara* of Simhabhupala, but Chapter I alone could be issued. It was therefore proposed to include in the Adyar edition both the commentaries, thus offering as fully as possible, for the first time, Simhabhupala's gloss, on the basis of the two manuscripts in Bikaner and Baroda. The Bikaner Library had at that time come under the charge of Dr. Kunhan Raja, then Curator of the Adyar Library, and this proved a most favourable circumstance in the undertaking of this edition. The first volume of the edition appeared in 1943 but the editor unfortunately passed away. The matter having, however, been made almost ready, the work was carried on and Volume II was issued in 1944, and Volume III, after a long interval, in 1951.

This volume, the last, contains Chapter VII, devoted to dancing. Except for about 36 verses at the very end, Simhabhupala's commentary is complete. Like Volumes II and III, Shri Ramachandra Sarma of the Library, who had assisted Pandit Subrahmanya Sastri, has seen this volume through the press. At the end it has an Index of lines and an Index of important words.

The *Sangitaratnakara* occupies a central place in the literary history of music; it offers a succint account of ancient music and a summary of old literature, and, up to the 18th century, it was drawn upon by all writers on music. It is valuable, therefore, in solving textual problems relating to the older works upon which Sarngadeva drew, *e.g.*, Abhinavagupta's commentary on the *Natyashastra*, and in preparing editions of music texts, old and mediæval. As the dance is far less understood and more precariously preserved than music, the student of the dance and the editor of dance texts would derive considerable help from this chapter on dancing in the *Sangitaratnakara*.

Sarngadeva wrote under the Yadava King Singhana of Devagiri (1210-1247 A.D.). Simhabhupala, the earlier commentator, a Telugu king of the Recharla dynasty, better known for his work on dramaturgy, the *Rasarnava Sudhakara*, wrote in the 14th century, and Kallinatha, of the same part of the country, wrote under the kings of Vijayanagar in the next century. On the whole the latter is the more valuable commentary, as Kallinatha's breadth of learning and insight are far greater than Simhabhupala's, but Simhabhupala's erudition is more conspicuous in the music sections than in the chapter on dancing.

M Alain Danielou has added to the volume a concordance of parallel passages in the *Ratnakara*, Bharata's *Natyashastra*, Nandikesvara's *Abhinayadarpana* and the *Vishnudharmohara*.

The printing and format are up to the Adyar standard

There is a great deal of interest in Indian dancing but the growth of good and helpful literature has not kept pace with it. An English translation of this chapter with Introduction, Commentary and Notes would be very welcome indeed.

V. RAGHAVAN

Jinnah. Creator of Pakistan. By HECTOR BOLITHO. (John Murray Publishers, Ltd., London. x+244 pp. 1954. 18*s*.)

The claim of Mohammed Ali Jinnah to fame rests on the inflexibility of the passion he developed late in his career for the creation of a Moslem State on the subcontinent of India and its consummation with the transfer of power by Britain to India and Pakistan. It is now academic to discuss whether the partition of India was a good thing for the people of the subcontinent, since it is an accomplished and irrevocable fact. But we are still too near the dramatic events resulting in partition to expect a note of historical objectivity to be sounded in studies of the period and the leading figures who held the stage at the time.

Mr. Hector Bolitho, a New Zealand author and journalist who has lived in England for many years and who has written several books on members of the British Royal Family, writes with an obvious sympathy for Jinnah's belated passion to see the Moslems of India, or as many as geography and economics would permit, living in their own Moslem State His sympathy for Jinnah's aspirations leads him to misrepresent the position of the Indian National Congress and its leaders in relation to Moslem fears of Hindu domination. He makes no attempt to present both sides of the picture, only quoting from the speeches and writings of Congress leaders just sufficiently to lend colour to Jinnah's charges, assertions and warnings.

Mr. Bolitho never knew Jinnah personally, nor did he ever meet him. His "record of Jinnah's life and achievement" consists largely of impressions written at some time during Jinnah's life or in retrospect, of a great variety of people including the Begum Liaquat Ali Khan, Miss Fatima Jinnah, his sister, Mr. H. H. Sai-id (author of *Mohammed Ali Jinnah: A political study*), Dr. Jal Patel, one of his doctors, Sir Cowasjee Jehangir, Mr. Motilal Setalvad, Mr. G. N. Joshi, Mr. Kanji Dwarkadas, Rajah Sir Maharaj Singh, Diwan Chaman Lal and, of course, Mahatma Gandhi, Nehru, Lord Mountbatten, Lord Wavell, and Sir Stafford Cripps.

Of supreme interest to future historians will be the transformation of Jinnah, the Indian patriot and preacher of Hindu-Muslim unity, into Jinnah, the man who did more than any other to bring about the partition of India. Few clues are given or suggested to throw light on the great change that came over this "dauntless soldier of unity," as Sarojini Naidu once called him. But Mr. Bolitho would have us believe that it was the unity of Congress under Gandhi that first began to weaken Jinnah's faith in the possibility and desirability of Hindus and Moslems standing together to seek their country's independence.

"It was this unity among the Hindus, under Gandhi, that ultimately destroyed Jinnah's 'larger national cause,' " he writes. Clever and shrewd though he was, Jinnah lacked, as the author points out, Gandhi's gift for leadership of the

people. But if he could not have the whole cake, as it became increasingly evident in the 20's and early 30's that he could not, he had no reason to doubt that his talents could secure for him a portion of it, that portion which was to become known as Pakistan. Even a "moth-eaten" Pakistan, Jinnah once cried, would be better than no Pakistan at all.

Throughout those years of negotiation with the British at the Round Table Conferences, in the independence campaigns, Jinnah was becoming more and more disillusioned and despairing. By the end of the second Round Table Conference, says the author, he had "retired into a state of stubbornness and eclipse."

After returning from voluntary exile in London in 1935, he took the first steps on the road to power and to Pakistan by campaigning for the unity of the Moslems. It was an uphill struggle. In Sind the Moslems had openly "disowned" Jinnah's Moslem League. But he threw himself into the task with cold and calculating passion. His campaign for a "third force" was, as Gandhi told him, a "declaration of war," which we now know he won. The future will have to decide whether it will be included in that category of wars to be classified as "honest."

SUNDER KABADI

Rain in My Heart: Forty Poems. By ADI K. SETT. Foreword by Sir EUGEN MILLINGTON-DRAKE. (The Fortune Press, London. 56 pp. 1954. 6*s*.)

Those who think that Indians should not venture to write poetry in English ought to read this slender volume Admittedly, a few of these poems barely rise above the level of conventional language. Even in some of the finer examples of delicate feeling, Mr. Sett's poetic power is restricted by occasional lapses into over-worked and well-worn phrases: "fiery youth," "fleeting fancies," "iron grip" and so on. But these are incidental failings, not fatal flaws

On the whole, we are able to enjoy a feast of subtle thoughts and beautiful sentiments without hindrance or distraction. Some of the love poems are most moving, notably "That Saturday Afternoon" "The Nautch Girl" revels in the vigour of its vivid description "The Tree" is a superb tribute, nostalgic but not maudlin, to a departed family patriarch.

"The Initial" looks like a tame imitation of the concluding portion of T. S. Eliot's "The Hollow Men." The poem in honour of the victims of war, entitled "Eleventh November," is disappointing, despite the sincerity and depth of emotion. Similarly unsatisfying is the short poem on the assassination of Mahatma Gandhi—"Judas Resurgent."

Among the best poems of the book are "God's Chosen Few," "The Wayside Shrine," "What will you bring from the fair?" and "Surrealism." These induce us to look forward to his next volume of poems, which might well contain more of the sort that we find on page 26 of the present volume. This poem has no title; it is wholly Indian in conception and treatment and ends thus:—

Do you not hear His steps in the deadly
silence of the night as He comes
to us with His divine peace, His holy touch?
Why then must you chant your prayers
within these four walls into the void?

O.

The Clock Ticks. By CLAUDE HOUGHTON. (Hutchinson and Co (Publishers) Ltd., London. 257 pp. 1954 10*s* 6*d*.)

It is part of the weight of a significant novelist that each book shall have his unmistakable stamp while bearing its individual, original features. In *The Clock Ticks* we welcome those components of the "Houghton landscape"—the taut, spare narrative, crisp dialogue, and a pattern that, by eliminating all non-essentials, traps the characters inescapably in a closed, crazed circle. That is the immediate, flat view of the case presented. The third dimension comes in with the characters. Their development, their effect on one another (in this book a leading motive), convert the circle into a spiral rising to that topmost peak where *something* must occur to snap the tension. When it does, the snapping may be heard as doom or tragedy; but it is also to be seen, morally as rightness, and æsthetically as a courageous, calm perfection that completes and, as it were, sets free the unfaltering shape.

We must not give away endings. In the opening chapter, however, there are keen surprises, apart from the revelations that set the story in motion. First, those who recall the heroine's warmth and kindliness in Mr. Houghton's previous novel will have to swallow it that his Olga here is a cold, calculating, selfish woman whose only assets are a charm and beauty that do not entangle the reader. Secondly, the young Ronald Fall, unmasked as her lover, appears weak and worthless. Thirdly, the desirably sensitive and cultured husband. Fortesque, lies irrevocably dead in his library before the end of the chapter What are the prospects?

There we have the cunning. Fortesque's diary remains; that is, his mind lives on, to influence and illuminate Fall and to extract him from his sordid position in Olga's spiritual and economic net Even the next intended victim becomes a partner in the regeneration that saves both of them. For Olga there is no development except the fall from her high confidence to a quivering fear as her actions become more futile and despairing. A further participant—the vulgar, self-made lawyer Simon Teague —must be noted as one of Mr. Houghton's triumphs of swift creation. With his expensive habits grafted on low origins, Simon is vigorously, excruciatingly, alive.

SYLVA NORMAN

Indian Words in English: A Study in Indo-British Cultural and Linguistic Relations. By G. SUBBA RAO. (Geoffrey Cumberlege, Oxford University Press. 139 pp. 1954. 15*s*.)

As Mr. W. A. Craigie says in his Introductory Note, this is a "comprehensive though concise study of the words from India which have from time to time been made familiar or adopted in English." The author, who was a Reader in English at the Andhra University, died prematurely before this book could be published. It is a real loss to this field of Indian studies in English, for the author reveals remarkable literary sensitiveness and scholarship in this little book.

One cannot be too thankful to works like the great *Oxford English Dictionary* which have made such studies possible. It is a pleasure to read the book and to trace the history of these borrowings, to watch the gradual change in the nature of these borrowings from a purely commercial to a political and, finally, a cultural bias. The chapter on the use of Indian words by English men of letters is of special interest even for the layman and there are chapters on grammatical, phonetic and semantic changes which are sure to interest the student of linguistics. An excellent word-list and bibliography enhance the usefulness of the publication.

It would interest the reader to know that the word *boy* is traceable to the Telugu and Malayalam *boyi* and that *teapoy* is really an adaptation of the Hindi word for a three-legged stool. He will be amused by the twist given by folk etymology to a proper name like Shah Shujaulmulk: "cha, sugar and milk." *Tope* is an adaptation of the Telugu *topu* or Tamil *toppu*, a grove of trees. The book is full of such pleasant surprises, for the Indo-British relation was itself the surprise of surprises.

It should be possible now, on the basis of the knowledge available in a book like this, to study the borrowings from each Indian language separately and also to study in detail the contexts in which the more important cultural Indian words have figured and are figuring in English literature. Words like *yoga, karma* and *maya* have started on a cultural adventure in English literature which is full of immense possibilities for the future.

V. K. GOKAK

Persian Proverbs. By L. P. ELWELL-SUTTON. (Wisdom of the East Series. John Murray, London. 103 pp. 1954. 5*s*.)

This book presents to the reader a collection of some 450 proverbs, many of which the author encountered in his dealings with the Persian people in their native land. As one would expect from a race whose history and language are so rich and colourful, and whose environment is the contrast of vast, arid deserts with the seclusion of quiet gardens, this compilation is a mine of sparkling wit and gems of wisdom. Indeed, the chequered story of Persia could hardly fail to provide such an entertaining commentary upon human life. Only those who have personally experienced both splendour and degradation know the true measure of things:—

If thou canst walk on water
Thou art no better than a straw.
If thou canst fly in air
Thou art no better than a fly.
Conquer thy heart
That thou mayest become somebody.

Mr. Elwell-Sutton has arranged his proverbs in nine sections, entitled respectively The Fleeting World, Practical Wisdom, Foresight and Self-Reliance, Virtue its Own Reward, Misers and Skinflints, The Folly of Boasting, Too Many Cooks, Honesty and Friendship, and Man's True Worth. He has also supplied the book with a brief but effective introduction, a useful glossary and a bibliography of representative works which are mainly in Persian or English.

Together with the explanations accompanying those proverbs which are the more subtle in meaning, the author's introduction and glossary enable the general reader unfamiliar with Eastern tradition to gain a fair insight into the Persian character. Deeper understanding may be attained only by a painstaking study of a considerable number of standard works, which do exist in English, and by extensive reading in the rich field of original literature of which Persia may well be proud. In his interesting explanations the author draws upon this latter, and is thus able to pack much meaning into a small compass.

H. J. J. WINTER

Sanskrit Studies. By M. HIRIYANNA. (Kavyalaya Publishers, Mysore. viii+ 63 pp. 1954. Rs. 4/-)

Sanskrit Studies consists of nine papers on Sanskrit language and literature by Professor Hiriyanna, of which the first and the last, *viz.*, "Sanskrit Poetry: A Historical Retrospect" and "The Study of Sanskrit," appear here for the first time in print. The remaining papers include two reviews, one foreword, one literary appreciation, the plots of two plays and a critical appreciation of one.

In "Sanskrit Poetry" the author points to "two well-marked tendencies in Sanskrit poetry which bear to each other a relationship of historical sequence," and shows that the change of ideal implied by them is in perfect harmony with the general development of mental life in ancient India. Incidentally it is shown that lack of "unity of *rasa*" may be looked upon as presumptive evidence for the antiquity of a work.

"The Study of Sanskrit," which was the inaugural address delivered to the Sanskrit Association, Maharaja's College, Mysore, contains useful guidance on the proper scope and method of work of any Sanskrit Association. The author stresses the importance of the study of Sanskrit in both the linguistic and the literary aspects, and strongly advocates thoroughness and precision, a critical attitude and a truly scientific method of investigation. He favours the application of the Western methods of comparative philology in Sanskrit studies "... it is the spirit of independent research," observes the learned author, "that matters; not its results."

The two reviews, of Keith's *Classical Sanskrit Literature* and *History of Sanskrit Literature*, are short and illuminating. The foreword to the *Padavali of the Meghasandesa*, entitled "The Vocabulary of the *Meghasandesa*," emphasizes the utility of word-indexes in literary studies.

An article deals with the chief features of Kalidasa as a man and as a poet. Kalidasa had vast learning and was a man of the court though not a courtier. he had a strong faith in the law of Karma and in the ultimate existence of one Supreme Being. As a poet, Kalidasa was the poet of love of the highest type, he excelled in sentiment and diction, avoided extravagance, and had a strong love for nature.

Two articles give in a nutshell, with prefatory notes on the dramatists, the plots of the *Svapnavasavadatta* of Bhasa and the *Malati-Madhava* of Bhavabhuti, with translations of some interesting passages. Professor Hiriyanna regards the Trivandrum collection of Bhasa's extant plays as stage adaptations of the originals by the actors of Malabar, and takes Bhavabhuti to be the pupil of Kumarila. The *Uttararamacarita* of Bhavabhuti has been critically dealt with from the point of view of its plot, characterization and *rasa*.

Though better known as a philosopher, Professor Hiriyanna was an ideal professor of Sanskrit too. His writings are marked by directness, clarity, precision, and simple and lucid expression. They are as stimulating to the scholar as they are informative to the beginner.

The book is excellently printed and well produced with a fine jacket. We wish some more articles on Sanskrit studies by Professor Hiriyanna were included in the book. Every lover of Sanskrit will derive pleasure and profit from it.

A. D. PUSALKAR

The Sun in our House. By MARJORIE WILKINSON. (Epworth Press and Methodist Publishing House, London. 61 pp 1954. 5*s*.)

This little book amounts almost to an anthology of short joyful sayings uttered by religious men whose religion has uplifted them For instance, the last chapter, called "Joy in the Light," contains sayings from Francis Quarles, R. L. Stevenson, Walter Pater, Walter de la Mare, H. D. Thoreau, Charles Lamb, Walt Whitman, Thomas Carlyle, Michelangelo, Helen Keller, Donald Hankey, Lily Dougall, Thomas More, Henry Martyn, the Bishop of Carthage, and Saint Stephen whose "face shone like the face of an angel" when they lied about him before the Sanhedrin.

That chapter is only seven pages and the whole book only sixty-one pages. The reader therefore is not wearied by too much goodness. You cannot hand goodness and joy from one person having them to another person not having them. But you can point out that good men have often been joyful men. And if we jib at self-discipline or self-sacrifice we may well be encouraged when reminded of the existence of the many great and happy men from whom Miss Wilkinson quotes. The following words, which she takes from Robert Louis Stevenson, ought to be perpetually in our minds:—

> A happy man or woman is a better thing to find than a five pound note. He or she is a radiating focus of good-will, and their entrance into a room is as though another candle had been lighted

JOHN STEWART COLLIS

Spiritual Perspectives and Human Facts By FRITHJOF SCHUON, translated by MACLEOD MATHESON (Faber and Faber, Ltd, London. 213 pp. 1954. 21*s*.)

The late Professor A N. Whitehead called for reverent study by representatives of the principal religions of the world of one another's theology and experience That was the only way, he thought, for the enrichment of religious thought and mutual understanding. This book is a remarkable example of the kind of cross-fertilization of ideas in the field of religion and morality that Professor Whitehead had in view.

The work is written from the standpoint of orthodox Catholic dogma but, being lighted up by a somewhat mystical experience (or at least by a sympathetic understanding of its inward feeling and quality as well as its enlightening value for life and its problems), it is no dry-as-dust treatise but an outcome of imagination and feeling as well as insight. The author is familiar with the "perspectives" of Vedanta, Buddhist *Shunyavada* and Islamic Sufism and even those of the modern representatives of Hinduism like Ramakrishna Paramahamsa and Ramana Maharshi. He hails Sri Ramakrishna Paramahamsa as a truly universal mystic with the authentic note of realization, complete in itself without any modernism. He admires Sri Ramana Maharshi for the same reason But he thinks that the former erred by entrusting his mission and message to the modernist, activist and nationalist Vivekananda. For the same reason he condemns the "neo-yogism" of Sri Aurobindo for his doctrine of spiritual "evolutionism" which proclaims the possibility of the emergence of a higher species than Man on the planet.

The work is against modernism with its vice of mechanization. It includes chapters on the æsthetic and moral values lying at the core of spiritual mysticism and expressing themselves in myth and symbol.

The method is impressively aphoristic rather than philosophically systematic.

M. A. VENKATA RAO

The Story of Quakerism: 1652-1952. By ELFRIDA VIPONT. (Bannisdale Press, London. 312 pp. 1954. 12*s.* 6*d.*)

Under this title Elfrida Vipont has written an account of the Society of Friends which is intended for people assumed to know little about Quakers —that is to say, for ordinary people, everywhere. The conception was sound enough, for far too much Quaker literature is as "inbred" as are many old Quaker families. there is a tacit assumption that the reader is already familiar with many names, customs and even literary usages which are peculiar to Quakers—Quakers being peculiar by long tradition.

Such an assumption must be very irritating to the 99.9 per cent of humanity which is not of this fold. I write as a Quaker myself, and can only guess at that. But, when Elfrida Vipont told me, some three years ago, that she had been asked to write this book, I was very glad. Elfrida Vipont, one of the most talented women in the Society, has written many successful books for children. It seemed to me that there could be no better training for anyone wanting to bring freshness and simplicity to this difficult task.

The result is a very competent job, but it leaves me wondering whether Elfrida Vipont did not, in fact, attempt something impossible. In spite of the family reference to the work, while in progress, as "Mother's Low-Brow History of Quakerism," in spite of simple diction and the rigorous avoidance of foot-notes, I have the feeling that the author was overloaded by a sheer weight of material, and that not all of it was of real value. In an effort to show that Quakerism is something suitable for "ordinary" people, Elfrida Vipont—who is herself anything but ordinary—has raked them up in large numbers to prove her case, and their brief records are not always inspiring.

By her own terms of reference the author could probably have followed no other course—especially as she set out to restore the balance between the history of the Society as a whole and the attention given to a few dramatic episodes and outstanding personalities But I, for one, find that it sends me back with even greater enthusiasm to the writings of the Quaker saint, John Woolman. It also makes me ask aloud many questions that have long been in my mind. Why is so much of our history so very dull? Why—with the beliefs which we have professed for 300 years—could we produce only one man (Woolman) whose name one would dare to couple with that of Gandhiji? Why were so many Quakers so depressingly successful in business and why were so few alarmed by this fact? Why do we remember William Penn and the Red Indians and forget that Penn condoned Negro slavery? Why do we also forget that the Quaker politician, John Bright, used child labour in his mills and opposed the humanitarian legislation of Lord Shaftesbury? Why are we so smug?

Probably it would not have been proper for the original mind of Elfrida Vipont to have let itself dwell upon such subjects in this book. But the result of reading her history must surely be to make many thoughtful people wonder less at the intense dislike which many good men, such as William Cobbett, have had for us. What they said would make an interesting anthology and a good running commentary on any book such as this. Elfrida Vipont could, I am sure, make a fine job of it, and I wish she would. It would be good fun, too.

REGINALD REYNOLDS

CORRESPONDENCE

"THE FUNDAMENTALS OF JAINISM"

In the January 1955 issue of THE ARYAN PATH I read the article entitled "The Fundamentals of Jainism" by Professor Prithvi Raj Jain. On page 19 he writes:—

> The Buddhist *Dhammapada* refers to Rishabha and Mahavira. The *Mahavagga* mentions a Jain temple of Lord Suparshva as standing in the time of Lord Buddha .

I am sure there is nothing in the Buddhist *Dhammapada* which speaks about Rishabha and Mahavira. No such names occur in it. The *Vinaya-Mahavagga* does not contain anything about the Jain temple of Lord Suparshva referred to by the writer. There is a reference to a Serpent-King Supassa in the *Vinaya-Mahavagga* (VI. 23. 13). It has nothing to do with the Jain temple of Suparshva. No such false statements should appear in THE ARYAN PATH. Please draw the attention of the author to my note, which needs publication in your esteemed Journal along with his reply, if any.

Calcutta B. C. LAW

I am thankful to you for your kind letter dated the 15th instant along with the copy of the letter received by you from the famous scholar Dr. B. C. Law.

Both the references in question were taken from books written by eminent Jaina scholars. I beg to quote the same sources for your information:—

(a) "In the Buddhist Dhammapada (V. 422) there is a mention of Risabha and Mahavira."—*Jainism: The Oldest Living Religion.* By JYOTI PRASAD JAIN, M.A., LL.B. (Jain Cultural Research Society, B.H.U., Banaras.) P. 11.

(b) "In Mahavagga (I. 22, 13) there is a mention of a Jaina temple of Lord Suparsva (the 7th Tirthankara) situated at Rajagraha, in the time of Lord Buddha."—*The Jaina Religion and Literature.* By Professor HIRA LAL RASIKDAS KAPADIA, M.A., University Teacher for PH.D. in Ardhamagadhi, University of Bombay. Vol. I, p. 12.

S. A. Jain College, PRITHVI RAJ JAIN
Ambala City.

REJOINDER BY DR. B. C. LAW

(a) The stanza No. 422 of the *Dhammapada* runs thus—

"Usabhaṃ pavaraṃ vīraṃ mahesiṃ
vijitāvinaṃ
anejaṃ nahātakaṃ buddhaṃ taṃ
ahaṃ brūmi brāhmaṇaṃ

The English translation is as follows:—

I call him a brahmin who is like a bull on account of fearlessness, the most excellent, hero, great sage, conqueror, sinless, who has acquired perfection in the Buddha's teachings, the awakened (enlightened). The commentary on this stanza runs as follows:—

"acchaṃbhitattena usabhasadisatāya usabhaṃ uttamaṭṭhena pavaraṃ, viriya-sampattiyā vīraṃ, mahantānaṃ sīlak-khandhadīnaṃ esitattā maheśiṃ, tiṇṇaṃ Mārānaṃ vijitattā vijitavinaṃ, nahā-takilesatāya nahātakaṃ, catusaccabud-

dhatāya buddhaṃ, taṃ evarūpaṃ ahaṃ brāhmanaṃ vadāmīti attho."

This religious discourse was delivered by the Buddha while dwelling at Jetavana, concerning the Thera Aṅgulimāla (*Dhammapada-aṭṭhakathā* or the commentary on the Dhammapada, edited by H. C. Norman, Vol. IV, pp. 231-232). The English rendering of the above passage is as follows:—

acchambhitattena usabhasadisatāya usabhaṃ—like a bull an account of fearlessness;

Uttamaṭṭhena pavaraṃ—the most excellent;

viriyasampattiyā vīraṃ—endowed with energy or strength or vigour; hero;

mahantānaṃ sīlakkhandhādinaṃ esitattā mahesiṃ (great sage) on account of seeking great precepts—here *sīlakkhandha* literally means all that belongs to moral practices—

tinnaṃ Mārānaṃ vijitattā vijitāviṃ—on account of conquering the three Māras (demigod, death and sin);

nahātakilesatāya nahātakaṃ (vedic *snātaka*)—one who has washed away sins;

catusaccabuddhatāya Buddhaṃ—on account of realizing the four truths.

Here *usabha* is not Riṣabha and *vīra* is not Mahāvīra. Bull and hero are the meanings. It is not desirable to interpret them wrongly. *Vide* also *The Minor Anthologies of the Pali Canon*, Pt. I, *Dhammapada, Tr.* by Mrs. Rhys Davids (*Sacred Books of the Buddhists*), pp. 136-137; *Dhammapada* (*Sacred Books of the East Series*), p. 96; Radhakrishnan, *Dhammapada*, p. 186. There is no mention of the two Jain sages Riṣabha and Mahāvīra in the Buddhist *Dhammapada*. The source on which Professor Jain has relied is defective and therefore his statement is wrong. I must request Jain scholars to be cautious in interpreting the data supplied by the Buddhist texts.

(b) There is nothing in the *Mahāvagga* (I, 22, 13) of the *Vinayapiṭaka* to support the statement that there is a mention of a Jain temple of Lord Supārśva (the seventh Tīrthankara), situated at Rājagaha in the time of the Lord Buddha. Really there is a reference to Sakka, the lord of the Gods, assuming the form of a brahmin youth, walking in front of the *bhikkhu-sangha* headed by the Buddha, singing verses (see page 50 of the *Book of the Discipline* by I. B. Horner, Vol. IV, which is an English translation of the *Mahāvagga*; *vide* Oldenberg, *Vinayapiṭaka*, Vol. I, p. 38). There is nothing also in the *Samantapāsādika* (Pali Text Society, Vol. V, p. 973) which is the commentary on the *Vinayapiṭaka*, to support the statement made by Professor Kapadia and followed by Professor Jain. The two eminent Jain scholars referred to by Professor Jain in his reply should be requested to verify the references quoted by them and followed by Professor Jain. My note will no doubt help them in their verification.

Calcutta B. C. Law

THE INDIAN INSTITUTE OF CULTURE

LONDON BRANCH

[**Mr. Claude Houghton,** the English novelist, gave a talk on "The Influence of Imagination on Action" at the London Branch of the Indian Institute of Culture, Bangalore, on June 18th, 1954, under the chairmanship of Mr. D L Murray. The thoughtful remarks we publish below are his notes for the talk, somewhat amplified but left in the form of notes, for which perhaps they are the more stimulating —ED]

THE INFLUENCE OF IMAGINATION ON ACTION

It is held that the most formative event in a life is the one which wholly captures the imagination.

Romer Wilson wrote:—

> The years of early youth, the time of the dawn consciousness, are the most important in a man's life. I hold that by the age of twelve a human being has experienced both the highest and lowest emotions of which he is ever to be capable (From her novel *The Death of Society*)

It is undeniable that the event which wholly captures the virgin imagination of childhood or youth has a lifelong effect. Millais's famous picture, "The Boyhood of Sir Walter Raleigh," depicts an imagination—and no ordinary one—wholly captured by Wonder.

But the imaginative event which transfigures a life is not necessarily encountered in youth. An outstanding exception is St. Paul on the road to Damascus. Other exceptions are Swedenborg, Boehme, Bunyan and George Fox. They were men when illumination came to them and, where the imagination of such men is captured, their subsequent lives are dedicated to the transfiguring vision.

The Influence of Books

There are countless examples of lives reoriented by a book. Consider the influence of Homer on Alexander the Great. He took "the casket copy" of Homer, annotated for him by Aristotle, on all his campaigns.

Consider, too, the incredible effect on Charles XII of Sweden of Quintus Curtius's "Legendary life" of Alexander the Great. It never left his side or his thoughts. He modelled himself on the Alexander presented by Curtius to the last and least detail. It was the influence of this book which made Charles master of Europe. In his campaigns, he attempted the impossible and achieved the incredible.

It is said that two books dominated Napoleon's imagination: Plutarch's *Greece and Rome* and the *Arabian Nights*, with its vivid presentment of the East.

It has also been said that the leaders of the French Revolution "took" their feelings from Rousseau—and their motives from Voltaire.

A list of those whose actions have been influenced by a book would be endless. (Incidentally, the "bible" of every creed is a *book*.)

The Influence of Individuals on Imagination

Consider the influence of the "illustrious obscure"—film stars, crooners, gangsters—on hordes of people today. Think of the boys and girls, and men and women, who turn themselves into caricatures of some "celebrity" fanatically admired Possibly there has never been so much ape-like mimicry as there is today. Soon, we shall see smudged carbon copies of Marilyn Monroe everywhere! It is necessary to stress that Imagination is not only captured by what used to be called "The Good, the Beautiful, and the True." We use the word "ideal" as if it always related to some

lofty aspiration, but that is mere sentimentality. Every vice, like every virtue, has its own ideal. "Comics" can create a far-from-lofty ideal in an adolescent. A "tough guy" is an underworld ideal.

Events: Essentially Dramatic, Which, Outwardly, Lack Drama

A backward child—absent-minded. When he was five, his father gave him a compass. He was enthralled. The needle moved—without any apparent motivating force. When he became a somewhat phlegmatic youth of 16, he asked himself this question· What would happen if you tried to imprison a ray of light? The question haunted him.

Nothing dramatic in that, is there? But we are concerned with the capturing of a man's imagination—with a man destined to change our conception of the universe "with a decimal point." We are concerned with Einstein.

At the age of 26, in his Relativity Theory (1905) this equation appeared: $E=mc^2$, which means that Energy equals mass times the square of the speed of light. That does not seem to have any direct relevance to everyday life. But when you learn *that* means that, if all the energy resident in half a pound of matter were released, the resultant power would equal the explosive force of seven million tons of T.N.T., the relevance to everyday life —and death—becomes dramatically apparent.

Forty years after the Relativity Theory was published the first atom bomb exploded. Which was—and is—dramatic enough.

Irony frequently occupies a prominent place in human destinies, and, surely, it is ironical that Einstein—the great humanist, the ardent pacifist, the passionate lover of music—brought the destruction of the earth into the realm of the possible. (It is rumoured that he said he was sorry he "pressed the trigger.")

Here is another example of a dramatic event, wholly lacking—outwardly—in drama.

A boy staring at the lid of a kettle, bouncing up and down according to the pressure of steam. Nothing dramatic in that! In fact, rather boring. But, at that moment, the Industrial Age became inevitable in the hatch and brood of time.

Another event, entirely lacking in recognizable drama, was the effect on Lenin of his brother's death. It is said that the young Lenin returned home one day to learn that his brother had been executed "By Order of the Czar."

(It may be that certain people are capable of loving only one person and, where this is so, that love is of overwhelming intensity. Lenin may have been like that.)

On learning of his brother's execution, Lenin dedicated his life to the destruction of the Czarist régime. This dedication not only lacked drama but would have seemed wholly ludicrous to any onlooker who was aware of it. A solitary young man pitting his puny power against the might of long-established order! But Destiny collaborated with Lenin—as it usually does in the affairs of those who precipitate titanic events World war came in 1914. The old order collapsed. In 1917, revolution triumphed Lenin became ruler of Russia.

Imagination

"The Imagination may be compared to Adam's dream—he awoke and found it true" (From one of Keats's Letters.)

It is a truism that everything exists first in imagination. Vision precedes manifestation. Every great creative act is the implementation of an idea—a *seeing*. Some people today exult in the triumphs of applied science—some even believe that this age is the *fine fleur* of Time. (They ignore the fact that "Man's triumph over Nature" may culminate in the destruction of Nature —and man.) But a glance at certain

of the imaginative creations of the past may restore perspective.

It is difficult in a machine-maddened world to remember that once there was no such thing as a *wheel*. What manner of man imagined a wheel? Did he first imagine it simply in the shape of a hoop—that is, without "the hollow centre"? Lao-Tze said: "Thirty spokes unite in one nave; the utility of the cart depends on the hollow centre in which the axle turns."

It is not easy to remember that once there were no domesticated animals. Who first imagined animals tamed to serve man's need?

Once, tribes were nomadic. Who first imagined tending and cherishing the earth instead of raping it and passing on? Who invented agriculture?

The Political Power of Imagination

Any creed—metaphysical or secular—which dominates the imagination of men possesses immense formative power. Any creed—no matter what its nature may be—which creates the greatest hope in the greatest number will triumph. It is irrelevant whether or not that hope is delusory. Hope visualizes a desirable destination—and to those in degraded conditions that is a glimpse of a promised land.

"There is one thing more powerful than armies—an Idea whose hour has come," wrote Victor Hugo.

The lowest emotions of a nation, no less than the highest, can be dominated by a single man. We have had reason to know that this is true. There is no limit to the crimes perpetrated by Fear—and no limit to the fury of Despair.

In every action, imagination is the master formative faculty. It sees what is not—but could be.

Imagination and Love

All primary words have been so debased that it is necessary to explain that the word "love" is used here *not* in the sense of one's "love-life." Love is something that happens—not very frequently—in the turrets of the soul, not in the basement!

If love makes all things new, if love transforms the lover into an inarticulate poet, surely it is because, to the lover, the one loved is a "living revelation of the unfathomable," a unique being who reveals the hidden beauty of the world, the "vast miracle" of being alive.

Possibly the greatest lie extant, in three words, is the often-quoted statement that "Love is blind." It is Hatred that is blind. It is Love, and only Love, that sees.

Love raises imagination to an altitude from which everything is revealed in unprecedented perspective. It effects such a transformation that the past not only becomes irrelevant, but difficult even to remember.

> I wonder by my troth, what thou, and I
> Did, till we lov'd ?
>
> —JOHN DONNE, "The Good-morrow"

Conclusion

All the foregoing is a few elementary variations on Blake's theme that Imagination is the human existence itself.

CLAUDE HOUGHTON

ENDS AND SAYINGS

"————————*ends of verse*
And sayings of philosophers"
HUDIBRAS

One of the curious consequences of the dissemination of the Marxist view of history is that even those who expose its pretentiousness fall prey to its harsh determinism when interpreting Soviet policies and attitudes. Increasingly, however, there is general recognition that Marx's historical canons are half-truths masquerading as truisms and that Soviet Communism conforms to no inexorable dialectic but is subject to the familiar influences of history and geography, to human "imponderables" and the peculiarities of the Russian social and religious heritage. The realization that although the Czar is dead Czarism still lives in the U.S.S.R. should enable us to be more sober and less mystified in our reactions to developments in the Soviet Union.

In his penetrating account of the interrelation of power and culture in Russian history (*Comprendre*, No. 12), Professor Dinko Tomasic shows how the messianic ideology of "the Third Rome" and the traditions of conspiratorial Russian anarchism blended with the Marxian ideology of universal redemption of the proletariat to form the present world communist movement centred in Moscow. Of course, the rise of Red China raises new issues of far-reaching importance and of a potentially explosive character. But the moral of the Soviet story still retains its peculiar significance—the existence of an enormous gap between a small, privileged minority and the enserfed masses, of a motley and mainly nihilistic intelligentsia which failed to bridge the gap and was powerless before the Bolshevik *élite* of disciplined revolutionaries.

A particularly objectionable and contagious feature of Soviet society is stressed by Mr. S. R. Tompkins in the same issue of *Comprendre*.—

> Tsarist Russia was usually content to restrain or forbid what was considered harmful to the state Soviet Russia has not confined itself to this negative role but has assumed the task of directing what it calls cultural activities into channels that will further its aims and policies This effort to give a specific direction to all phases of the intellectual, moral and æsthetic life of the people hardly accords with the western view which prefers to leave these largely to spontaneous effort.. .It would seem to the unimitiated that there would be slight chances for the survival of creative activity in the arts and sciences.

How far the creative spirit of Russian literature has been stifled and almost suffocated by State control was shown by Professor Gleb Struve in his article on "The Double Life of Russian Literature" (*Books Abroad*, Autumn 1954, U.S.A.).

> The story of Soviet Russian literature since 1927, for the most part, is a story of its gradual decline. This decline set in after a somewhat spectacular rise and a short-lived florescence. That this decline was due to the ever-increasing regimentation of literature, to its systematic incorporation into the general totalitarian pattern of things, cannot be doubted. Until 1929 Soviet writers enjoyed comparative freedom of creation and the literary scene presented a great variety and vitality Even some Russian *emigre* critics were so much impressed by that vitality that they compared favourably the buoyant and adventurous spirit of Soviet literature with what appeared to them to be the anemic and largely sentimentally retrospective literature of the *emigres* in which a few older writers carried on the tradition more or less by inertia and which at first showed no signs of producing fresh talents

In 1929 it was decided to harness literature to the Government's Five-Year Plan of industrialization. During this period the Russian Association of Proletarian Writers (RAPP) exercised

virtually a dictatorial control over all literary activities. In 1932 the Central Committee of the Communist Party disbanded RAPP and all other literary organizations and set up a single homogeneous Union of Soviet Writers. The aim of this decisive "reform" was to raise the general level of literature and at the same time to establish a more effective control over it.

From being regimented, literature was thoroughly bureaucratized It became part and parcel of the Party line This was achieved, among other means, by the imposition of Socialist Realism as the one and only method permitted to Soviet artists.

The tragic experience of Soviet writers during the last two decades and more has many a lesson for Governments and artists all over the world. The process by which literature begins to become propaganda may be a slow and insidious one. No government or political party in a "free" country should be prepared to sponsor or patronize any writer or literary school. Great literature cannot be made to order or in anticipation of prizes and bouquets. Ideas rather than ideologies, human emotions rather than local loyalties, spontaneity and not conformity—these provide the stuff on which creative genius can feed and fructify in any social soil Free and bold spirits everywhere can derive inspiration from the martyrdom of Mandelstam, who declared, "I am nobody's contemporary"; the long periods of withdrawal into silence of Pasternak, who refused to alter his fundamentally a-political attitude; and the example set by the numerous exiles and *émigrés*, one of whom declared on behalf of all that 'emigration is a great evil but enslavement is a much greater one" It would be supremely sad if the leaders of Red China proceed to repeat all the blunders of Stalinist Russia, especially in regard to the regimentation of literature and the nationalization of art. Even in totalitarian countries, they also serve who "stand" and wait.

That the creative urge can be expressed, and that the power of imagination is needed, in the sphere of science and not only of art is often forgotten by many victims of the current epidemic of specialization. In his article entitled "Some Suggestions for the Beginners in Scientific Research" (*Science and Culture*, February 1955, Calcutta), Shri R. D. Mitra reiterates the oft-repeated and commonly overlooked truth (pointed out in the last century by Tyndall in his essay on scientific imagination) that a research worker must use his imagination in formulating a working hypothesis to explain any set of observed data. Although this would appear to some to need no supporting argument, there are today many scientists who take "a rather pedestrian view of the scientific enterprise" This has become so marked a feature of American science that Dr. J. A. Gengerelli of California University passionately pleads the cause of imagination and reflective thought in *The Scientific Monthly* (January 1955, U.S.A.).

Writing under the title "Facts, Thoughts, and Dreams," Dr. Gengerelli suggests that the predominance of Europeans in the domain of pure scientific creativity (as apart from applied science with its technological utility) is the result of what might be called the scientific momentum in European culture. Science was not sharply separated from philosophy and the whole of human thought—except where it was tainted with theological dogma—until specialization and mechanization became the means to the fulfilment of the general desire for material prosperity and success. As a result, the stature of a scientist is often measured nowadays by the size of the research grants he receives and the number of immediate uses to which the results of his work can be put.

Dr. Gengerelli puts the problem in a single sentence:—

The thinking, the silent brooding, the work of the imagination, the probing and going

back to first principles, are relegated to a minor role and are pushed into the background.

This sorry state of affairs makes it necessary for would-be scientists and laymen to reflect upon this reminder :—

It is a grim fact often repeated in the history of science that the big break-through in a given field was achieved by a theory, an insight, in short, a development in another field. Witness, for example, the influence of quantum theory on the development of chemistry, the effect of the mathematics of groups on quantum mechanics, the relationship of the restricted theory of relativity to nuclear physics These facts are bound to give pause to the scientist who never looks beyond the limits of his own vineyard. Indeed, one may boldly say that a fair guarantee of increasing erudition and scientific sterility may be obtained by pursuing a narrow area of investigation, reading and thought during the whole of one's professional life.

Deficiency in imagination is not a trait only of our scientists but also of the majority of mankind. In an enlightening article on "Acceptance of Science" (*The Scientific Monthly*, January 1955), Dr. Alan Waterman, Director of the National Science Foundation of the U.S.A., hazards an interesting generalization A highly significant discovery is usually accepted by leaders in its special field within a decade, by most scientists in that field within the generation and by people in general sometime during that century. What is the result of this obstinate series of time-lags ?

The gap between rejection and acceptance has often been fraught with peril for the individual scientist The scholar who enunciated a new theory to explain some natural phenomenon might find himself being roasted figuratively or possibly even literally, if the theory ran counter to some ingrained popular belief. In our present-day sophistication we like to view these episodes as historical aberrations. Do we not, for example, feel ourselves far removed from the oppression of Galileo, the burning of Bruno, the beheading of Lavoisier ?

I am not so sure, however, that the events of recent decades sustain us in this complacency

That scientists are not free in our own time to think as unconventionally as they please may be seen in the attitudes of anathematization (varying in intensity and subtlety) taken up by many towards ESP experiments, well-tried medical systems other than allopathy, the theories and methods of ancient Oriental psychology, traditional and still useful explanations of mysterious phenomena in terms of "animal magnetism" and the "Astral Light" (which is more comprehensive than the "Collective Unconscious") and so on.

Today the suspicion and dismissal of heretical, radical and wholly novel theories is not the only problem for the fearless and honest scientist. An increasing premium is placed on total conformity in all fields to common political beliefs and prejudices. It is heartening to think that there are still some distinguished scientists who utterly refuse to conform and are truly unafraid of unorthodoxies of every sort. To these dauntless seekers of truth are entrusted in every age the protection of freedom of thought and the possibility of progress in knowledge.

In an editorial entitled "Is the Businessman a Citizen ?" in *The Saturday Review* (November 20th, 1954, New York), Mr. Norman Cousins defended the American businessman against the charge that he seeks or assumes authority "over such matters as education and the arts." Arguing that a desire to assist or support does not necessarily mean dictation or control, Mr. Cousins cited several examples of public services rendered by American business. Mr. Frank W. Abrams of the Standard Oil Company of New Jersey has done excellent work in the cause of public education, Mr. Roy Larsen, President of Time, Inc., has helped to create local citizens' groups all over the nation to act on behalf of the public schools; the Rockefeller family has "put hundreds of millions into education" without seeking control; Mr. Julius Stulman of the Stulman-Emerick Lumber Co. has

made substantial contributions to scholarship in the field of integrated education; Mr. Arthur A. Houghton of Corning Glass and Gilbert W. Chapman of Yale & Towne have done effective work to promote the liberal arts; Mr. Walter Paepcke of the Container Corporation of America asserts and applies the theory that management has a responsibility to the arts. Such examples can be easily multiplied.

This spirited defence by Mr. Cousins of the genuine philanthropy of several American businessmen has its value in a world in which private initiative is often submerged under the weight of organized charity and State activity. It is also rather ironical that in India, where private philanthropy has been taught by religion and honoured by tradition, the average businessman of today does not possess an adequate sense of responsibility to the community and of participation in the cultural life of the country. Fortunately, there are admirable exceptions, including the outstanding services rendered by the Tatas to the cause of science, medicine and culture.

Intelligent Indian citizens would do well to reflect upon this sane summing-up of American experience :—

> It has taken some businessmen a long time to see the vital connection between their businesses and the public welfare. The support of public schools, symphony orchestras, interfaith activities, or the United Nations calls not only for conviction but a certain amount of courage. Enlightened business leaders can't expect unanimous applause for what they are doing; but they are entitled to some forbearance at least from within the cultural community itself. And, even if there are those among us who may not like the new-style businessmen, the least we can do is to refrain from furnishing small minds with the big clubs to beat them down.

With the expansion of State activity in the interest of public welfare, the responsibilities of civil servants assume a fresh importance to which enough attention has not been generally paid. In this regard, modern administrators have much to learn from the sagacious advice of Asoka which he embodied in his Rock Edicts. In his informative article on "Asoka's Welfare State" (*Kurukshetra*, January 1955), Professor Indra quotes from the Pillar Edict No. 4 which contains an injunction to Rajjukas, the counterparts of present-day District Officers :—

> These Rajjukas must perform their duties whole-heartedly, without falling a prey to selfishness and fear and bestow welfare and happiness on the people and act kindly towards them.

Public servants were expected to behave like intelligent nurses in their dealings with the simple village folk.

Red-tape, extreme centralization and bureaucratic remoteness were not tolerated by Asoka. The Yerragudi and Rupnath Rock Edicts suggest that the Emperor himself spent 256 days in the year in going round the country and getting all welfare projects executed under his personal supervision. He issued instructions to his officers to make personal contacts with the people. In the Kalinga Edict No. 1 he declared his conviction that

> in administration those who get lazy and easily tired cannot make progress. They must move about often and do the needful for the people on the spot

He also exhorted his officers to avoid the five evils which tampered with their impartiality and integrity—envy, indolence, harshness, hurry and lack of practice.

Civil service probationers in all countries would surely profit by a consideration of the distilled wisdom of Asoka's edicts!

CENTRAL LIBRARY UNIVERSITY

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. XXVI MAY 1955 No. 5

"THUS HAVE I HEARD"—

The Security Council of the U.N. has not succeeded in lifting the black fog of fear which is affecting everybody. "We have no security," people cry in every part of the globe. Is there not in the minds and hearts of men and women a delusion connected with the Third World War and its consequent wholesale destruction? Modern science in particular and modern knowledge in general are guilty in their sinful use of knowledge—not only now since some of the secrets of atomic energy have been discovered but even before this happened.

Ever since scientists perceived the world of Energy and the forces underlying and interpenetrating that of matter in the last decade of the last century, they have speeded up the growth of applied science. Scientists then were not humble enough to value the implications of their own discoveries. The discovery of the X-ray by Röntgen, of the radioactivity of uranium by Becquerel, G. Marconi's first practical harnessing of electro-magnetic waves for sound transmission, Sir J. J. Thomson's contribution to electronic theory, the discovery of radium by the Curies—all these occurred in quick succession between 1895 and 1898. These new and "accidental" discoveries proved how ignorant and blind and mistaken they were only a decade previously; this was not acknowledged, not even noticed. Modern knowledge has yet to discover the *Astras* of the ancient science; they were the weapons of forces which ultimately destroyed the "fabled" Atlanteans or *Rakshasas* who used them for selfish purposes.

Short-sighted people blindly accepted all the assertions of physicists and chemists, biologists and psychologists; many transferred their blind allegiance from religion to science. Millions even today try to carry water on both shoulders by believing in an anthropomorphic god *and* in atomic energy.

Can the Security Council give full and final security to every man?

Can science, materialistic in its motives and mechanistic in its methods, confer health, wealth and happiness upon all the nations of the world? The answer is obviously in the negative.

Mass production and consumption of luxury goods cannot banish fear from the brains and blood of people. Even an International State will not usher in an era of peace, plenty and prosperity founded on money and on the satiety of sense-indulgence. All these are means to a single end—inner contentment and tranquillity. Often unknown to themselves, all are groping in quest of that tranquillity which enlightens and invigorates and enables a person to live happily within himself and in a state of self-respect.

Each man, each woman has the right to inner tranquillity; each feels it, each needs it. Their churches and synagogues, their *mandirs* and *masjids*, have not taught people this Divine Right of the Soul. This was proclaimed by every Prophet; the priest, in East and West alike, perverted the teaching by inculcating in some form the doctrines of vicarious atonement and apostolic succession.

Dreadful things envelop every mind, every soul, and as year follows year their number is increasing, their grossness is thickening. Exaggeration? We think not. Let each person sit down in the silent company of his own mind-soul and inquire if the lures and temptations of the senses, the prides and ambitions of the mind, the machinations of the emotions and the passions, are not the real root cause of his feeling and fear of insecurity. How many of us, face to face with these failings and falterings of the past, can say, "These have not clouded the serenity of my soul"? How then can man earn the right to tranquillity even when his house is falling? Can he have the conviction that Justice is being done to him, as his very heaven falls, and that real serenity is due to it because that Justice is Divine Mercy? Man must learn this; feel this. This is serenity; this is salvation. Can man secure it?

The ancient scientists knew more about the universe of Energy and of forces. Some of them—by no means all (for there were dark, selfish ones among the knowers and the researchers then as now)—followed the Intuitive Wisdom. Such saw that there was the moral aspect to Divine Law: that, if the mango fruit, and no other, grew out of the mango seed on the plane of matter, so also love and chastity and truth and benevolence grew out of their own kind on the moral plane, and that hatred begets hatred, and never anything else.

The Sages were those scientists who followed the Intuitive Wisdom, recognizing the universe of moral forces interpenetrating the universe of material forces. The Christs, the Buddhas, the Rishis, ever taught that man was reaping what he sowed

—corn and maize, but also weeds and poisons; that man would win security and tranquillity by right labour —rooting out weeds and poisonous shrubs and planting in their place wholesome seeds which yield sweet nourishment. But to do so man must know the springs of *tanha* from which gush forth the waters of woe; he must learn to endure the evil he himself brought forth in ignorance, or in false knowledge, or in obstinate pride, and transmute these dark ills to brightness by right knowledge. Purged of lie and hate, envy and conceit, he must build in his mind and heart truth and love. Once a Master said, "Truth and Love —*Sat* and *Prem*. *Sat* will bring you the vision and the help of your own soul; *Prem*, Love, will reveal the Beauty and the Light of all souls."

Our birthright to tranquillity will be gained when we discharge our debts to the Law of Duty. Our daily acts reveal the nature of our true inner religion, it expresses itself in our words and deeds which point to our feelings, thoughts and beliefs. But how many will agree that the religion of every person is not necessarily the religion he inherits at birth? We have to learn about our personal religion of daily living and we have to learn to live out the Religion of Duty with deliberation and heedfulness. That which is necessary for man to do, by his Will, Faith and Thought, must become his true religion. By his Will man acts, by his Faith man loves, by his Thought man plans. These three are born of Divine Wisdom. Man is man because of this inherent divinity; without it he is a beast of burden and must remain so for years and ages.

In a few days the anniversaries of two mighty Indian Masters will be celebrated—of Shankara and of the Buddha. Both were mighty metaphysicians but also practical moralists and so were true benefactors; and not only 2600 years ago. Their Wisdom is a Living Wisdom. Both taught that Divine Law operates not only in the world of matter but also and primarily in that of morals. The material universe is a universe of effect; the moral universe is causal.

In the midst of fear and insecurity we must learn from the knowledge of the Fearless and the Self-sufficient. Let our

> Eyes look out across the dusk,
> Royal eyes amazed with woe,
> Dark with forests, blanched with snow,
> Bright with magic thrown afar
> By the beckoning Northern Star.

SHRAVAKA

ATTITUDES IN AFRICA

[We are very glad to publish this poignant article by **Mr. Reginald Reynolds,** well-known pacifist and author of *White Sahibs in India.* The African colour problem, depressingly difficult as it is, concerns us all and must be approached with courage and sympathy. The canker of egotism manifests as the sin of separateness in myriad ways and subtle forms; racial prejudice is only one of its crudest and most ridiculous expressions. Nobody can be taught to cast off his offensive or defensive attitudes unless he learns to cleanse himself daily with the aid of an honesty that cannot be cheated, a humility that cannot be intimidated and a compassion that transcends every barrier.—ED.]

In 1953 I spent six months in making an overland journey from Cairo to Cape Town. As my interests were primarily human I had decided that all methods of transport were "valid" except flying. From the Turkish steamer on which I arrived at Alexandria (travelling steerage from Naples) to the Union Castle liner on which I returned—Tourist Class—from South Africa, my means of travel ensured that I met and conversed with all sorts of very ordinary people.

"You must meet the unimportant people," said my hostess at Kampala. "It is very important to meet the unimportant people." By and large I think that I kept that rule throughout my journey. When I had written its records in book form[1] and came to index those names which I had mentioned I was surprised myself at the relatively small number which could be described as "well-known." There were also hundreds of others whom I never mentioned by name—all "unimportant" people who were nevertheless important for my own purposes.

My journey took me through Egypt and the Sudan, Uganda, Kenya, Tanganyika, Northern and Southern Rhodesia, the Transvaal and Natal into the Cape Province of the Union. It included boat travel on rivers and lakes (the longest of these trips being a stretch of 1,100 miles on the Nile, at an average speed of four miles per hour) and long journeys by road or over trackless prairies in the Sudanese dry season. Friendly people—Europeans, Indians and sometimes Africans (though few Africans own such vehicles)—were able to help often by offering lifts in cars and trucks. My longest road journey (1,500 miles through the bush, from Nairobi to the Copper Belt) was mostly achieved in seven "hops," over the atrocious roads, by long-distance 'buses. Wherever I felt that I could usefully do so I stayed on from a few days up to a fort-

[1] *Beware of Africans,* due for publication in England in April or May; already published in New York under a different title *Cairo to Cape Town*

night. The whole journey, done in this unhurried way, took me six months.

I had long been familiar, as a student of race relations and colonial affairs, with the general political, economic and social outline of life in the territories through which I passed. My object was not so much to add to my knowledge, still less that of anybody else, with regard to general conditions. I was concerned with *attitudes* and particularly with any indication of progress. Above all things this was a pilgrimage in search of hope.

There was a simple purpose in this. I had become very tired of the knowledge of evil, coupled with a sense of complete frustration. What was needed, I was convinced, was some understanding of what could be done. Much of my "leisure" in England is spent with young people—working with them at international voluntary "work camps" or speaking to schools, university students, and various junior societies and groups, so that I am in personal contact with many young idealists, from the age of 16 to about 30. With many there is an active desire for useful service and I am continually being consulted about the fulfilment of this desire. Many of these young people are already thinking of Africa, and for them the most important thing is to know what is already being done. The newcomer without experience is obviously well advised to attach himself (or herself) to an existing group of pioneers in some field, in company which will help anyone with *the right attitude* to discover the most effective ways of service. The danger is that those who go with the right attitude may meet nothing but frustration and disillusionment if they are suddenly thrust into the racial, social and political conflicts of Africa without experienced colleagues who share that attitude. Knowledge and patience have yet to be acquired by most young enthusiasts.

The importance which I attach to "attitude" and what I mean by "the *right* attitude" can best be explained by examples from my observation. Once, in Natal, I was driven to a "European" (*i.e.*, white man's) house not far from a narrow track through the bush. While I was lunching there two Africans passed with an ox-wagon, laden with wood. Finding that the car in which I had arrived was blocking the road, they felled a number of trees to one side of it and took the wagon past. When we saw the felled trees and the wheel-tracks among the shrubs somebody said: "It's easier to fell the trees than to ask a European to move his car." This incident at once revealed three attitudes: (1) A European attitude—so common that these two Africans had taken it for granted—which was so hostile to Africans that they would not take the chance of calling at the

house with a civil, normal and reasonable request. (2) The attitude of my European hosts—a minority attitude—expressing their sense of shame that Europeans should deserve such a reputation. (3) The attitude of the Africans, *conditioned by European behaviour,* showing no confidence in European good will or even in the probability of ordinary courtesy.

That was in South Africa; but long before I reached South Africa I was meeting the same problems. When I stayed with Guy and Molly Clutton-Brock at St. Faith's Mission, Rusapi, in Southern Rhodesia, I was delighted by the good race relationships there. As I write I believe that Aryanayakam and Asha Devi have arrived there from Sevagram, on a visit which should extend the international circle of friends who are interested in St. Faith's. There is no room here to describe its democratic, egalitarian life, the effort to build up the community on a basis of economic co-operation or the personal qualities of the Clutton-Brocks. They represent the "right attitude" as I understand it. But one of their best African friends told me that the greatest difficulty with which the Clutton-Brocks had to contend was a wide-spread African conviction that "all Europeans are really out for themselves."

Here, once more, is the indication of an attitude unfortunately more typical among Europeans, giving rise to a common attitude among Africans. The Clutton-Brocks, by humble service and infinite patience, have to overcome an African prejudice created by European behaviour, which greatly adds to the difficulty of their work. But the very fact that they live and work as they do, professing and practising simple, primitive Christianity, excites European hostility; and this hostility, too, has somehow to be overcome. The pioneer in racial attitudes in Africa is therefore likely to find himself isolated at first—distrusted by Africans as a European and deeply resented by Europeans as "pro-Native." He is distrusted by Africans not for what he is, but even in spite of it. The Africans in my previous story could not be expected to enquire what kind of people these Europeans were at the house where I had lunch; it was enough that they were Europeans! Even had they known more, the experience of generations would still have made them distrustful. Only a lifetime of service can completely dispel such distrust. If it produces demonstrably good results it may also win over other Europeans to a new assessment of Africans—a new *attitude.*

Here is another story of different attitudes. My friend Alick Nkhata, the African singer, whose voice is often heard on the radio in Central Africa, was once travelling with an English friend of mine, who told me how they stopped for Alick to make some purchases at a European

shop. In the Copper Belt of Northern Rhodesia, Alick would not even have been allowed in the shop. Africans there are served at small hatch-ways, where they have to queue until somebody is free to attend to them. This was a small place, however, doing a mainly African trade. Alick had come out of the shop quite dazed with happiness, saying, "It's happened! It's *really* happened!" All that had happened was that a European had come into the shop after Alick; and the shopkeeper, overlooking his African customer, had tried to serve him first, but had been prevented by the European customer. This man had said: "Excuse me, but I think this gentleman was here first."

Here again three attitudes are clearly defined: (1) The attitude of the European shopkeeper, and of most European customers, evidently regarded by Alick Nkhata (from previous experience) as "normal" European behaviour. (2) The attitude of the courteous European stranger. Though this was obviously exceptional, it is important to notice that such people *do* exist, even in Northern Rhodesia! (3) The attitude of Alick Nkhata, who was so used to European bad manners that this "common" courtesy (uncommon only in an unnatural society) amazed him. It is worth noting, too, that (at so cheap a cost) the greatest pleasure was given to Alick. With fame, success and even quite a nice little income from royalties on gramophone records (to supplement the meagre salary paid to an African "star") it took such a small thing as this to make Alick really happy.

I was much impressed once by what I saw of a nursery school for African children, run by Anglican missionaries near Pretoria. When I heard that one of the young women who ran it was in London recently, I sought an opportunity to meet her again. "Are you over here raising funds," I asked, "or just on leave?" She said she was on leave, but doing all she could to find people to help with the work. "I feel somehow," she told me, "that the money will come if we can find the right people: you wouldn't believe how hard it is."

"What kind of people do you want?" I thought for a moment she meant some special kind of training.

"Oh, just people with *the right attitude*," she replied. "We prefer them to be young and untrained. If they have had any training in social work there is so much to unlearn. They have to be intelligent and keen and adaptable. But the attitude matters more than anything."

All along my way I found this need myself. Teachers were needed and doctors and nurses. Technicians of many kinds were needed. People with experience in the Co-operative Movement could help Africans to build up their own systems of co-

operative production and marketing or of consumers' co-operation. Others could help to improve farming methods. The opportunities seem endless, though in many of them financial backing would be necessary. But all such help is useless without the right *attitude*—humility, patience, tolerance, willingness to learn as well as to teach, to receive as well as to give, and, above all, a deep love for the people. And the people of Africa are very easy to love. The hard task is to love those who scorn and despise them.

I have not discussed here the political and economic problems of Africa. They differ in detail from one territory to another, but for a right solution the same basic attitude is necessary in any part of the continent—or of the world, for that matter. And I am quite convinced now that, if any fundamental change is to be made in the political relationship, the best contribution would be made by those who have lived with Africans and entered into their problems. The rest of us can do something, I am sure, and I don't put this view forward as an excuse for idleness and irresponsibility on our part. But the voice of moral authority will always be that of the true pioneers who have worked out, in a small way, the structure of a democratic society in some corner of the African continent.

One hears a great deal now about "multi-racial" societies and "political co-operation," most of which is very misleading. As an African Professor, Z. K. Matthews, said on one occasion: "We Africans believe in co-operation, but not in a form where the Europeans do all the operating and we do all the co-ing." Most of the glib exponents of a multi-racial society—*e.g.*, many who pass for "liberals" in Kenya and in Central Africa—think it good enough to offer the Africans, who form the vast majority of the population, a negligible proportion of seats in the legislature, with a few harmless government jobs as a bribe to those who can be bought by them. The democratic society—multi-racial already in most countries, including Britain—is something very different. Unless it is to come about by the bloodiest revolution in history, it must come by a radical change in racial attitudes. Bearing in mind that African prejudice is, in the main, a reaction to the attitude of Europeans, one can have no doubt at all as to where that radical change must begin.

REGINALD REYNOLDS

THE INDIAN CONCEPTION OF SOUL

[In this article, **Dr. B. C. Law, M.A., LL.B., PH.D., D.LITT., HON. F.R.A.S.**, draws from the abundance of his scholarship to show the rich variety of usage, imagery and description pertaining to the "soul" in Hindu, Buddhist and Jain literature. It is by no means an easy task to subject the English equivalents of Sanskrit or Pali words to a rigorous semantic analysis. This cannot even be attempted unless we have an authoritative collation of references and ordering of data such as that which Dr. Law here offers.—ED.]

In all the Indian systems except Buddhism the existence of the soul is recognized. The soul, as described in the Vedas, is all-pervading. In a hymn of the *Rigveda* (X. 58) the soul of a man apparently unconscious is invited to come back to him from the trees, herbs, the sky, the sun, etc. In the *Upanisads* the soul is described as a small creature, in shape like a man, dwelling at ordinary times in the heart. It escapes from the body in sleep or in trance. When it returns to the body, life and motion reappear. It escapes from the body at death and then continues to carry on an everlasting life of its own.[1] If the soul leaves the tree, the tree withers but the soul does not die.[2]

The soul may have dwelt before and may dwell again in human bodies.[3] A soul, after the death of one body, enters into a new body.[4] A soul in the pre-Buddhistic *Upanisads* is supposed to exist inside each human body. In the living body in its ordinary state, the soul dwells in a cavity in the heart.[5]

It is described as a being of the size of a grain of barley or rice.[6] In shape it is like a man.[7] It is said in different passages to be like a smoke-coloured wool, like a flash of lightning, like flame, like a white lotus, etc. One passage says that it consists of consciousness, mind, breath, eye and ears, earth, water, fire, heat and no-heat, desire and no-desire, anger and no-anger, law and no-law.[8] The soul was supposed to be material—the four elements of matter are in it, though selected mental qualities are also present.

According to the *Brihadāraṇyaka* (IV. 3, 14) it is a difficult matter for a man to be cured, if the soul leaves his body and does not find its way back to him. During the dream the soul, after leaving

---

[1] Cf *JRAS*, 1899

[2] *Chāndogya Upanisad*, VI, 11, cf. *Jāt.* IV, 154

[3] *Kāthaka Upanisad*, V 7.

[4] *Brihadāranyaka Upaniṣad*, IV, 4 4, cf. *Śrīmadbhagavadgītā*, II, 22

[5] *Brihadāraṇyaka*, IV, 3. 7; V. 6, *Chāndogya*, VIII, 3 3, *Taittirīya*, I 6. I.

[6] *Brihadāranyaka*, V. 6, *Chāndogya*, III, 14 3

[7] *Brihadāraṇyaka*, 1. 41.

[8] *Ibid*, IV 4 5, III, 7. 14–22

the body, wanders at its will. When the soul has come back to the body, it pervades the whole of it. There are passages in the *Upaniṣads* which suppose the soul to have existed before birth in some other body.[9] According to the *Brihadāraṇyaka* (VI. 2. 16; VI. 3. 13) some human souls on going to the moon become food to the gods there and are thus united with the gods as a consequence of their good deeds. When the efficacy of their good deeds is exhausted, they pass from the gods to the ether, from the ether into the air, from the air into the rain, from the rain to the earth, from the earth into plants, which become food to the males, and from the males they pass into females.

There is an almost complete unanimity of opinion in the *Upaniṣads* that the soul will not obtain release from rebirth either by the performance of sacrifice in this birth or by the practice of penance. It must be obtained by a sort of theosophic or animistic insight, by the perception, the absolute knowledge and certainty, that one's own soul is identical with the great Soul, the only permanent reality, the ultimate basis and cause of all phenomena.[10] The *ātman* remained what it was before, the self in us. This self creates the world and enters into it as the individual soul. As early as the *Kāṭhaka Upaniṣad* this theory developed into a kind of theism, distinguishing between the highest *Ātman* who creates the world and the individual *ātman* who lives in it. It is very remarkable that this theism then passed into the atheism proclaimed in the Sāṃkhya system. The highest *Ātman*, being distinguished from the individual *ātman*, was no longer sufficiently certified and was rejected by the thorough-going realism of the Sāṃkhya philosophy. There remained only material nature called *Prakriti* and a multitude of individual *ātmans* (*Puruṣas*). The lofty idealism of the *Upaniṣads* was altered and at last destroyed by the realistic tendencies of a later age.[11] The soul theory of the *Kāṭhaka Upaniṣad* depends on its belief in an Īśvara.[12]

The soul is eternal. It is all pervading. It exists at the same time in all places and does not travel with the body. As regards the nature of the soul, the Naiyāyikas call it an absolutely quality-less, character-less, indeterminate, unconscious entity. Sāmkhya describes it as being of the nature of pure consciousness. The Vedantists hold that self-luminous pure consciousness is the same as the self. For it is only the self which is not the object of any knowledge and is yet immediate and ever-present in consciousness. None doubts his own self, because it is manifested along

[9] *Brihadāraṇyaka*, III, 2. 13; IV. 4, 6; cf. *Aitareya Āraṇyaka*, II. 3. 2.
[10] RHYS DAVIDS, *Buddhist India*, pp. 251 ff
[11] HASTINGS, *Encyclopædia of Religion and Ethics*, Vol. II, p. 197.
[12] JOHNSTON, *Early Sāmkhya*, p. 47.

with all states of knowledge. The self itself is the revealer of all objects of knowledge. The real self is identical with the pure manifesting unity of all consciousness. This real self called the *Ātman* is not the same as the *Jīva* or individual soul which passes through the diverse experiences of worldly life.[13]

Mīmāṃsā has to accept the existence of the soul. The soul is regarded as something entirely distinct from the body on the ground that it is manifested to us in all cognitions. In our cognitions of external objects, however, we are not always conscious of the self as the knower. Hence it is incorrect to say that the self is different from the body on the ground that the consciousness of self is present in all our cognitions and that the body is not cognized in many of our cognitions. The reason for admitting that the self is different from the body is that movement or willing, knowledge, pleasure, pain, etc., cannot be attributed to the body; for, though the body exists at death, these cannot then be found. Cognition is not the soul, but the soul is manifested in cognition as its substratum. Some think that the soul, which is distinct from the body, is perceived by mental perception. The self perceives itself by mental perception and the perception of its own nature shines forth in consciousness. The self does not reveal itself as the knower but as an object of a separate intuitive process of the mind, as rightly explained by Dr. Dasgupta.[14]

According to Īśvarakṛiṣṇa there exists a multiplicity of individual souls denominated by the term *puruṣa*, which are devoid of almost all the characteristics of human personality. The personal functions of an individual are attributed to a subtle body, the *liṅga śarīra*, which contains all the physical principles, excepting the material ones which compose the mortal body in each existence. It accompanies the soul during its course through the cycle of transmigration, the *saṃsāra*, and only abandons it when the goal of salvation is attained.[15] *Jīva* is not really a kind of soul, but the animating principle of the person, which transmigrates with those functions of the individual that survive death.[16]

A soul has eight qualities; *śauca* is one of them.[17] It was supposed after the death of the body to become associated with Yama and the Pitris.[18]

According to the *Śrīmadbhagavadgītā* the soul (*ātmā*) does not kill others, nor is it killed by others,

[13] DASGUPTA, *History of Indian Philosophy*, Vol. I. pp. 75, 475.
[14] *Ibid*, Vol. I. pp 400 ff.
[15] JOHNSTON, *Early Sāmkhya*, p. 43.
[16] *Ibid.*, p. 47.
[17] KANE, *History of Dharmaśāstra*, IV, p. 310.
[18] *Ibid*, IV, 342.

because the soul is indestructible.[19] It is immeasurable (II. v. 18). It is not subject to birth and death. It is unborn, eternal, permanent and old. If the body is lost, the soul is not lost (II. v. 20). The soul cannot be cut off by any weapon; it cannot be burnt by fire; it cannot be wetted by water; it cannot be dried by air. It is permanent, all-pervading, firm, immovable, perpetual, indescribable, unthinkable, and unchangeable.[20]

The reincarnation of the Supreme Being in a human form from age to age for the deliverance of the virtuous and the destruction of the wicked is a highly Bhagavatic phase of the general Indian belief in the transmigration of soul from one body to another. This belief had an abiding influence on the whole of Indian religious thought.

In Buddhism there does not exist anything equivalent to that which in other systems is called the soul. In other words there is no such thing as soul, as is clear from the answer given by the Elder Nāgasena to the Bactrian King Menander.[21] It has been pointed out in the Buddhist *Suttas* that the soul is feeling, happy, painful, or neutral. After death it is not subject to decay and is conscious. It has form, is formless, has and has not form, is finite, infinite, both or neither. It has one mode of consciousness, various modes of consciousness, infinite consciousness; it is altogether happy, altogether miserable, both and neither.[22] Since the soul has form, is built up of the four elements, and is the offspring of father and mother, it is cut off, destroyed, on the dissolution of the body and does not continue after death. Then the soul is completely annihilated. The soul is more than human, but possesses form. It belongs to the sensuous sphere and feeds on solid food, although it is not perceptible. The conscious survival of a soul having form was accepted by the Ājīvikas, one of the Buddhist sects.

There is a divine soul, having form, made up of mind with all its major and minor parts, complete and not deficient in any organ.[23] The Buddha denies the doctrine that the soul is identical with the body or the reverse. The general belief is that the soul is something permanent, unchangeable and unaffected by sorrow.[24] It is pointed out in the *Vinaya Mahāvagga* (I. 6, 38-41) that sensation is not the self. Perception is not the self. Aggregates are not the self and conscious-

[19] II. v. 19, II. vs. 17, 30; cf. Śāntiparva of the *Mahābhārata*, 15/56.

[20] II. vs. 23-25.

[21] *Milindapañha*, pp. 55-57.

[22] *Dīgha*, I, p. 31; II, pp. 66 ff.

[23] *Ibid.*, I, p. 34.

[24] *Samyutta*, II, 75 ff., III, 135; IV, 54, *Majjhima*, I, 138, 233, III, 265, 271; *Aṅguttara*, I, 284; II, 164, 171, V, 188; *Vinaya*, I, 14.

ness is not the self. The self, which, if it exists at all, must be permanent and imperishable, is not to be found in any of the five classes (body, sensation, perception, aggregates, and consciousness) which are all subject to origin and decay.

Some think that soul comes into a man in order to make him conscious. When it goes out of him he becomes unconscious. The Buddha has not expressed his opinion on the question whether the soul is the same as the body. (*Poṭṭhapāda Suttanta, Dīgha,* I. 178-203)

Pudgala, ātma, sattva and *jīva* are the four terms occurring in Buddhism in all discussions relating to the individual, individuality, personality, self and soul. The problem of individuality is bound up with the problem of the ego percipient or internal knower.

Though in Buddhism the theory of soul, ego or personal entity has always been repudiated and the belief in the transmigration of soul will consciously be refuted, the Buddhists could not get rid of the popular Indian notion of the reincarnation of spirits. With the Buddhists rebirth does not imply the transmigration of soul from one form of existence to another. It is not based upon the idea of the continuity of any personal entity or ego.

In Buddhism there cannot be any such process as transmigration in the usual sense of the term. In the *Milindapañha* (p. 77) transmigration is defined thus: A being born here, dies here. Having died here it is reborn elsewhere. Having been born there, it dies there. Having died there it is reborn elsewhere. When one individuality ceases to exist, another individuality comes into being. That ceasing to be, the third comes to be, and so on and so forth. This point is well illustrated by a set of lamps, each ready to be lighted and placed in a row and in close touch with each other; one of which being lighted, the others are lighted. Here there is no passing of any spirit from one lamp to another. The lamp which is first lighted serves only to help in producing the necessary condition for ignition in the remaining lamps. Here the continuity is one of an impulse and not that of any ego.[25]

The *Buddhacarita Kāvya* of Aśvaghoṣa (XII, 63) refers to the highest stage of trance called *ākiṃcanya* or nothingness. It is really the stage in which there is awareness of the existence of nothing but the *puruṣa* or soul, the knower of the entire field of consciousness (*Ksetrajña*). The soul as possessor of the body, being first released, is subsequently bound to it again.[26] The great Russian philosopher Stcherbatsky points out that

[25] *Milindapañha*, pp 46-50; *Kathāvatthu*, I, 1—*Puggalakathā*, Points of Controversy (P.T.S) 26–32

[26] *Buddhacarita Kāvya*, XII, 76-78.

the personality in which other systems imagine the presence of a permanent spiritual principle, a soul, is in reality a bundle of elements or forces (*saṃskārasamūha*) and a stream of thought (*santāna*). It contains nothing permanent or substantial, it is *anātma*.[27]

In Mahayana Buddhism the existence of soul is denied. The conception of soul as a personal entity is not only wrong but also acts as an impediment to the mental power to understand the unreality and transitoriness of worldly things.

The soul is neither reborn nor dissolved like *nirvāṇa*. Buddhism does not see the necessity of accepting a permanent soul, because it believes that the *Khandhas* (constituent elements of being) are always changing and that the mental states are also changing with them.

The Sarvāstivādins maintained only the personal non-ego as the other schools of Hīnayāna Buddhism did. The Vātsīputriya school holds that the soul is an individual (*pudgala*) which has a separate existence. The non-Sautrāntika and non-Vaibhāsika schools of Buddhism of earlier times agreed with the Theravāda Buddhists in denying the existence of a permanent soul and the permanent external world.

In Jainism we find that everybody has an individual soul. These souls exist as long as the bodies exist, but after death they are no more. There are no souls which are born again. There is neither virtue nor vice, there is no world beyond; on the dissolution of the body the individual ceases to be. Some hold that when a man acts or causes another to act, it is not his soul which acts or causes to act. The fatalists hold that the individual souls experience pleasure and pain, final beatitude, etc. It is the lot assigned to them by destiny. Mahāvīra says that the holders of this view have failed to understand that things depend partly on fate and partly on human exertion. An awakened and well-disciplined Jain knows the absolute *Ātman* and also knows the nature of self. In Jainism souls and substances do not undergo any change. They are liable to changes due to changes in circumstances. The plurality of souls is a point of agreement between Jainism and the Sāṃkhya system. The main point of difference between the two is that in Jainism the souls, with consciousness as their fundamental attribute, are vitally concerned with our actions, moral and immoral, virtuous and wicked, in which sense they are active principles; while in the Sāṃkhya system the *puruṣas*, with consciousness as their fundamental attribute, are passive principles inasmuch as their nature is not affected by any or all of the activities relegated to *Prakriti* or evolvent. Both the systems necessitate a careful consideration of the cosmical,

[27] *The Conception of Buddhist Nirvāṇa*, p. 8.

biological, embryological, physical, mental and moral positions of the *Jīvas* or living individuals of the world as a whole. These constitute the scientific background of the two systems of thought. These also constitute the scientific background of Vedānta and Buddhism. The Jains developed a cosmographical gradation of beings more or less in agreement with gradations adopted in other systems.

The Jain belief in the transmigration of the soul is a point in which it differs from the Buddhist conception of rebirth without any transmigration of the soul from embodiment to embodiment. The soul, in Jainism as in most of the Indian systems, is the factor which polarizes the field of matter and brings about the organic combination of the elements of existence. If the position be that death means an event which takes place when the soul leaves the body, the question arises whether it passes off in some form of corporeality (*sasarīri*) or without any such corporeality (*asarīri*). Here the traditional Jain position is: it may be that it goes out in some form of corporeality and it may equally be that it does so without any form of corporeality. With reference to the gross body, the soul goes out without any corporeality; while with reference to the subtle body, it departs in its subtle body. The Jain commentator draws our attention to the *Upaniṣadic* conception of the length and size of the embodied soul (*aṅguṣṭha-parvamātraṃ*). In Jainism there are six kinds of embodied souls: earth-bodied, water-bodied, air-bodied, vegetable-bodied and mobile.

In Jainism mundane souls are of two kinds: rational (those who have mind) and irrational (those who have no mind). The special attributes of *Jīva*-soul are the following: knowledge, belief, bliss, energy, right belief, right conduct, etc. In Jainism soul is susceptible to the influences of *Karma*. *Karma* consists of acts that produce effects on the nature of soul. The categories of merit and demerit comprehend all acts which keep the soul bound to the circles of births and deaths. There are four kinds of destructive actions which retain the soul in mundane existence. By the practice of austerities the accumulated effects of acts on the soul are worn out. The soul of a man who is pure will become free from bad acts on reaching beatitude, but in that state it will again become defiled through pleasant excitement or hatred.

The Jains do not deny the existence of the soul as an external substance with consciousness as its fundamental attribute. The soul is one of the six substances. It is imperishable and eternal by its very nature. By self-denial the soul shuts the doors against the *āśravas* and prevents desire arising in it. An *āśrava* is that which causes the soul to be affected by sins. In Jainism *leśyā* means soul-type. It is said to

be that by means of which the soul is tinted with merit and demerit. It arises from *Yoga* or *Kaṣāya*. *Leśyās* are different conditions produced in the soul by the influence of different kinds of *Karma*. They are therefore not dependent on the nature of the soul but on the *Karma* which influences the soul.

B. C. LAW

THE SELF

Then Vacchagotta the Wanderer came to the Exalted One and greeted Him in friendly wise, and after the exchange of mutual courtesies sat down at one side. So seated he said to the Exalted One:

"Master Gotama, what have you to say about the existence of the Self?"

At these words the Exalted One was silent.

"How now, Master Gotama? Is there no such thing as the Self?"

At these words the Exalted One was silent.

Then Vacchagotta the Wanderer (in disgust) rose up from his seat and went away. Not long after he was gone the venerable Ānanda said to the Exalted One:

"How is it, Lord, that the Exalted One made no reply to the question asked by Vacchagotta the Wanderer?"

"If, Ānanda, when asked 'Does the Self exist?' I had replied to him, 'The Self exists,' then, Ānanda, that would be to side with all those recluses and brāhmins who are eternalists.

"But if, Ānanda, when asked the question, 'Does the Self not exist, then?' I had replied, 'No! The Self does not exist,' that would be to side with those recluses and brāhmins who are annihilationists.

"Again, Ānanda, if when asked by Vacchagotta the Wanderer 'Does the Self exist?' I had replied, 'The Self does exist,' would that reply be consistent with My knowledge that all things are impermanent?"

"No, Lord, it would not."

"Again, Ānanda, when asked 'Then does not the Self exist?' it would have added to the bewilderment of Vacchagotta the Wanderer, already bewildered. For he would have said, 'Formerly I had a self, but now I have one no more.'"

Sutta Nipata, iv. 400

MEDITATION IN BUDDHISM

[**Shri S. K. Ramachandra Rao** writes here tersely on a practical and an important theme. Much misunderstanding now prevails regarding meditation. It is often equated with physical stillness and confused with mental passivity. It is usually regarded as a means of escape rather than of discipline. In reality, its aim is true enlightenment and not mere ecstasy. This article tries to shed the *Tathagata* light on some of the requirements and hindrances that confront those who wish to acquire the art of meditation.—ED.]

Meditation is of profound import in all religious discipline, and particularly so in Buddhism. The Buddha himself attained enlightenment by the way of meditation under the *bodhi* tree at Gaya; his doctrine insists upon the human understanding of and the human insight into the exact nature of phenomenal existence. The first of the eight aspects of the Way is wholesome insight (*sammaditthi*), and meditation (*jnana*) is one of the transcendental virtues (*paramitas*). Insight conduces to emancipation, but insight is not merely intellectual penetration, for the immediate spring of the sorrowful existence is not so much ignorance (*avijja*) as craving (*tanha*). In the *Milindapanho* it is asserted that reindividuation of a being is avoided by mental earnestness (*manasikara*), which both comprehends (the mind) and cuts off (the defilements of existence). The will-to-live of the ordinary man serves to spread the roots of life; the Buddhist, however, aspires to supplant the will-to-live by a "will-to-well," to borrow the expression of Mrs. Rhys Davids. Insight is the fusion of the understanding and this will: meditation is the process thereof.

In the Buddhist texts earnest meditation is classified into four types. meditation on the impurity of the body, on the evils of sensation, on the evanescence of thought and on the conditions of existence. And no less than 40 subjects for meditation are mentioned: ten pleasant ones (the four elements, four colours, light and space), ten disgusting ones (various types of corpses), ten reflections (on the Buddha, the Dhamma, the Sangha, morality, generosity, deities and sprites, death, body, breathing and quiescence), and ten higher states (love, compassion, joy, indifference, the infinity of space and of consciousness, nothingness, neither-consciousness - nor-unconsciousness, realization of the loathsomeness of food and analysis of elements). The Buddha holds that the meditation on death (*maranasati*), frequently practised, will help the aspirant enter into the deathless, *i.e.*, Nirvana.[1] In the *Samyutta Nikaya* one is enjoined to meditate on the

[1] *Anguttara Nikaya, Cakkanipata,* 20

cessation of selfhood, *sakkayanirodha.*[2]

The elegant narrative commentary on the *Dhammapada,* the *Dhammapadatthakatha,* ascribed to the great Buddhaghosha, deals with the "teaching" of meditation. The pupil who seeks to attain the Buddhist end of *arahatta* approaches the master, who studies the pupil thoroughly as to his or her capacities and proclivities, tastes and temperament. Then the teacher selects for his pupil a subject of meditation in accordance with the pupil's personality. With this assignment the pupil retires to a solitary place, a jungle retreat or some quiet secluded spot, free from the temptations of ordinary life and from fear of wild animals. The pupil settles down in calm earnestness to direct his mental energies to unravel all the possible implications of the subject allotted to him. Provided the subject is appropriate and the application earnest, the pupil gradually transcends the obstacles to progress and ultimately frees himself from the phenomenal defilements. He thus becomes an *arahat*; and now he has no need for a teacher.[3]

Not all men are alike, and so diverse must be their subjects of meditation; what suits one personality may not suit another. The pupil's success depends therefore upon his master's diagnosis and judgment. This diagnosis and judgment, however, are not always correct or final. Even the great Sariputta erred in assigning the subject of bodily impurity to the young and fair son of a goldsmith.[4] When the pupil feels he is unable to concentrate on a subject, he comes back to the teacher, who assigns to him a different and better subject. The Buddha is reported to have chosen a subject suited to the understanding of children when they visited him in Jetavanarama.[5]

But those whose mental application is mature and instantaneous attain the end of meditation immediately: the Kosambavasi Tissa, having taught a young novice the formula of meditation on the subject of the first five constituent parts of the body, applied a razor to his head to finish the preliminaries of ordination, when suddenly the pupil attained *arahatta.*[6] Normally, however, one who has taken a subject for meditation strives hard and long before he becomes an *arahat.*

A subject for meditation may suggest itself, as happened to the nun Patacara when, as she poured out some water, it spilled on the ground, ran awhile and disappeared, arousing in her mind parallel thoughts of birth, youth and death.

[2] *Mahavagga,* iv, 54.
[3] *Dhammapadatthakatha,* 143, x, 10
[4] *Ibid.,* 285, xx, 9.
[5] *Ibid.,* 38, xxii, 9.
[6] *Ibid,* 95, vii, 7

Kisa-Gotami lit a lamp and watched the flame; the flaring up and the flickering down of the flame served as a subject for meditation to her. But this presupposes a previous process of maturation of the mental faculties, or a realization of the real nature of the phenomena through personal experience.

It is impossible for one unacquainted with meditation directly to explain or understand the exact process of meditation. But strewn in the narrative accounts of the *Atthakatha* are suggestions as to the major stages in the attainment of *arahatta*. As a typical instance might be cited the following: Sappadasa came from a well-to-do family but was tired of life. Once, in a fit of utter dejection, he attempted suicide: he leaned against a tree and applied a razor to his throat; as he did this he reflected on what he was doing to himself. Nothing seemed to him amiss; all was right. At this, a thrill of joy ran through his being; but he suppressed it and developed spiritual insight. He attained *arahatta* and abandoned the idea of suicide.[7]

Meditation, involving as it does concentration of mental faculties, is impossible when the mind is depressed by worry or exhilarated by delight, as for instance when Sariputta found that Tambadathika, once the public executioner, was unable to concentrate because he was agitated by his past sins.[8] And the Buddha refused to teach the gospel to Bahiya as the latter was overcome by great delight and hence was unable to grasp the right intent.[9] It is only in a state of placid equanimity that meditation is possible.

The aim of meditation is simply Nirvana; and Nirvana is, the elder Sariputta tells the wanderer Samandaka, the destruction of the three fires of egoism, *viz.*, lust, (*raga*), hatred (*dosa*) and delusion (*moha*).[10] This is indeed the cherished ideal of *arahatta*. Kisa-Gotami, who had reached this ideal, tells Mara the tempter:—

> Sped is all worldly joy, pierced is the outer darkness;
> Defeating death's array, I bide here without stain![11]

S. K. RAMACHANDRA RAO

---

[7] *Ibid.*, 112, viii, 11.
[8] *Ibid.*, 100, viii, 1.
[9] *Ibid*, 101, viii, 2.
[10] *Samyutta Nikaya, Salayatanavagga*, 39, 1.
[11] *Ibid., Sagathavagga*, 5, 3.

POSSIBLE LINKS BETWEEN INDIAN AND AFRICAN CULTURES

[We publish here the concluding portion of the suggestive article of **Mr. N. Court** on an interesting theme. An experienced Christian missionary, he makes exemplary use of the profound clues that the student of anthropology and symbolism can find in the two volumes of Madame Blavatsky's *Secret Doctrine*.—ED.]

II

Students of anthropology believe that in early times the Negroes lived in southern Asia, between Indo-China in the east and Persia in the west. They were agriculturists by occupation. As time went on other people, notably the Aryans—of the great white race who came from the Middle East—entered the area, bringing with them that culture which is still, except where it is affected by Dravidian influences, the heritage of India. Hindi and many other Indian languages are related to European ones, Sanskrit being accepted by many philologists as the mother tongue, as it were, from which the languages of the West—Teutonic, Celtic, Latin and Slavonic—are derived. It is also believed that there is a strong link between English and Hebrew, and Welsh and Hebrew, especially the latter.

The Negroes, or rather their remote ancestors, were pushed out to east and west, when the great Aryan drive southward took place. One branch, it is believed, proceeded to Melanesia (the Islands of the Black People) in the Pacific Ocean and to New Guinea; the other, to Africa. Were these people Dravidians or pre-Dravidians? I am inclined to the belief that they were pre-Dravidians who had for some considerable period lived in a Dravidian environment. This is evident from a study of comparative religion in India, where we observe that pre-Dravidian theology or mythology, call it what you will, became absorbed quite naturally into the Dravidian culture. After the Aryan invasion, this new combination, which in the course of centuries had become blended as it were, wedded itself to the faith of the conquerors to produce the Hindu system as it is today.

In support of the Indian (pre-Dravidian) origin of the African we have a fair amount of ethnic proof *e.g.*, little groups of Negro-like people known as Negrillos and Negritos in Malaya and the islands in the Indian Ocean exist as separate and distinct entities to this day. This fact alone ought to set us thinking.

I would state here that two significant facts indicate the non-African origin of the Negro, namely, that

there is not extant among the paintings of the Bushman or pre-Bushman peoples of Africa one single portrayal of the Negro; and it is known that, before 3000 B.C., there were no Negro burials except in Egypt, where the body of one, said to have lived 5000 B.C., was discovered by the side of a lake. It is believed that groups of Negroes became mixed with the Mediterranean peoples living in north Africa, giving birth to the Bantu (the name means "The People"), who, on moving gradually south, broke up into tribes, until they met and clashed with the early European colonists in the Cape territory.

In the folklore of the Southern Bantu people there are several very significant animal personalities possessing divine or devilish potentialities. One of these is *Impundulu*, a bird which, besides its sadistic inclinations, is alleged by Africans to be the most powerful carrier of witchcraft. Having the ability to change its appearance at will, it is also able to make itself invisible on occasion. It often, more often than not, associates with Tikoloshi, the god of witchcraft, described as a dwarfish little man with short limbs and a powerful, thick-set body. This mythical creature is said to ride through the sky on *Impundulu's* back, carrying in his hand the *Ingumbane* (evil snake) and the *Ugalya* (charmed snake), collectively called *Inyoka* (snake).

Now, it seems that *Impundulu* is the counterpart of the Indian divine bird *Garuda*, the attendant of Narayana, on whose back Vishnu rides. *Garuda* belongs to that older and more "childlike" mythology of the earlier inhabitants of India, a culture steeped in symbolism, in which the animal largely figured. *Garuda* seems to have been either Dravidian or pre-Dravidian in origin. In Indian sacred art, which I deeply appreciate, *Garuda* is portrayed as a man-bird in whose one hind claw is grasped the snake. As Jehovah, the Lord God of Israel, is spoken of in *Psalms* 18, 10 and 104, 3 as moving on the wings of the wind, the great God of the Hindus, Vishnu, "clad in yellow robes, bearing mace, discus and conch," is described in the *Ramayana* as riding upon *Garuda*.

In *The Secret Doctrine* (I, p. 421) a likeness between Vishnu and Jehovah, the Lord God of Israel, is brought out. Madame Blavatsky in Vol. II, p. 253, asks the pertinent question:—

> Were the highly philosophical and metaphysical Aryans—the authors of the most perfect philosophical systems of transcendental psychology, of Codes of Ethics, and such a grammar as Pânini's, of the Sankhya and Vedanta systems, and a moral code (Buddhism), proclaimed by Max Muller the most perfect on earth—such fools, or children, as to lose their time in writing *fairy tales*; such tales as the Purânas now seem to be in the eyes of those who have not the remotest idea of their secret meaning?

Vishnu's and Krishna's vehicle, the great bird *Garuda*, the cherub of Jehovah, the *Impundulu* of the Bantu, have a significance of universal application.

Now, the Secret Doctrine furnishes a key which reveals to us on indisputable grounds of comparative analogy that *Garuda*, the allegorical and monstrous half-man and half-bird,—the *Vahan* or vehicle on which Vishnu (who is Kâla, "time") is shown to ride—is the origin of all other such allegories. He is the Indian *phœnix*, the emblem of cyclic and periodical time.... (*The Secret Doctrine*, II, p. 564)

The Bantu "dowry" system known as *Lobola* establishes the truth that the woman is loved and cherished by the African. In India the Mother Cult is well known, and I shall refer to it presently in another connection.

The rite of circumcision amongst the Bantus, known as the *Abakweta* or Male Initiation Ceremony, has elements of Hamitic and Semitic customs as well as those of the ancient Phallic religions known as the Nature Cults. But curiously enough a link with pre-Aryan India seems to be indicated in the *ubulungu*, a necklace made from the long hair of the cow's tail which is placed round the neck of each initiate. It is regarded as a charm against evil because it comes from the cow, the emblem of purity, health and virility. As the cow is symbolic of motherhood also, the Bantu believes that the possession of this token will ensure his sexual potency when at this ceremony he reaches manhood. Need the writer mention in much detail what the cow means to the Hindu? All the world knows this. By many millions God is worshipped as the Mother and all these worshippers speak of God as She. Says Shankaracharya of Her with whom Shiva seeks shelter:—

> It is She,
> Whose words are sweet
> The Destructress of ills,
> Ever and in all places pervading,
> Tender creeper of intelligence and bliss

The Mother exceedeth a thousand fathers in the right to reverence, and in the function of teacher. (*Manu*)

Whosoever has seen the feet of woman, let him worship them as those of his teacher. (*Kubjika Tantra*)

In both the Hindu-Indian and the Bantu-African cultures, then, women are regarded as worthy objects of respect and reverence.

I am quite unaware whether or not any other exposition of this theory has ever been put forward but that Africa is as much linked to India as western Europe is, is my conviction based on a study of ethnology, mythology and comparative religion for many years. I present it for what it is worth, dedicating it to my Indian and African friends.

N. COUET

JAINISM AND THE WAY TO SPIRITUAL REALIZATION

[We publish here, condensed to meet our space limitations, the first half of the paper on this subject prepared by **Dr. Indra Chandra Shastri, M.A., Ph.D.**, and sent for the joint celebration of Mahavira Jayanti Week by the Indian Institute of Culture and the Jain Mission Society, Bangalore, in April 1954.—ED.]

I

Modern man has begun to realize that humanity is suffering not so much from scarcity or the ravages of nature as from its own inner conflicts, its pride and prejudices and its convictions based on mere caprice. It is time we thought not only of famines and scarcities but also of the complexes that narrow man's outlook and divide humanity even when natural barriers have lost their significance. We shall have to rise above conceit, jealousy, hatred, greed for power and domination and other such passions and to learn to think of the welfare not only of ourselves or of a particular group but of humanity; rather, of every being possessing life. The way to spiritual realization means the way to conquer our complexes and passions.

The schools of Indian philosophy hold different views regarding the nature of realization. But they are at one not only in prescribing a way to reach it but also in the salient features of that way. The scope of this paper is not sufficient for a comparative study. Here I shall only try to show the way to realization as prescribed by Jainism.

The soul, according to Jainism, consists of four Infinites, *i.e.*, Infinite Knowledge (*Ananta Jnana*), Infinite Intuition (*Ananta Darsana*), Infinite Happiness (*Ananta Sukha*) and Infinite Potency (*Ananta Virya*). These are natural characteristics of the soul and come to full manifestation in the state of salvation. These powers of the soul are neutralized by Karmic influence in the state of spiritual bondage, the state of beings engrossed in worldly affairs. The way to salvation means the effort of the soul to remove the Karmic obstruction and regain its natural state of four Infinites lying dormant since time immemorial. The nature of that obstruction, its gradual removal and the means thereto are the main factors to consider.

The cause of obscuration is known as *Karman*. It is composed of a material substance known as *Karma Varana*. The soul disturbed by the activity of mind, speech or body attracts the dirt of that substance and is thereby petrified. The passions of anger, conceit, crookedness and greed give duration and intensity to that dirt. The stronger the

passions, the longer will the dirt of *Karman* last and the more strongly will it affect the soul. The accumulated *Karman* ends after producing its fruit, when its term is finished. At the same time a new disturbance causes a new accumulation. This process has gone on from time immemorial. It will continue as long as the new accumulation is not stopped and until the old is worked through or cast off through other measures. The way to salvation demands a *deliberate* attempt of the soul to purify itself from the Karmic dirt by stopping the new accumulation and destroying the old.

Karmic dirt is divided into two main functional groups. The *Karmans* that impress the potencies of the soul are known as *Ghati Karmans* and those related to the new projection are *Aghati Karmans*. Each group is further divided into four. Thus the *Ghati Karmans* are : *Jnanavaraniya*—obscuration of knowledge ; *Darsanavaraniya*—obscuration of intuition ; *Mohaniya*—perversion ; and *Antaraya*—obstruction in attainments. The *Aghati Karmans* are : *Vedaniya*—the sensation of pleasure or pain ; *Ayusya*—birth and life in a particular kingdom ; *Nama*—physique ; and *Gotra*—high or low birth.

Spiritual development is concerned mainly with the first group.

Umasvati prescribes three virtues paving the way to salvation : Right Knowledge, Right Attitude and Right Conduct. Knowledge in itself is neither right nor wrong. It is right when possessed by a person with Right Attitude and wrong in a person whose attitude is wrong. Thus, Right Attitude and Right Conduct play the main part. Both are connected with *Mohaniya-karman*. The ladder of salvation means, therefore, gradual liberation from the effect of *Mohaniya*.

Mohaniya is further divided into *Darsana Mohaniya* (the cause of perverted attitude) and *Caritra Mohaniya* (the cause of perversion in conduct). *Darsana Mohaniya* is of three types :—

1. *Mithyatva Mohaniya* — The cause of wrong attitude, which makes a man extravagant, seeking happiness in external objects and identifying himself with the body and other material things.

2. *Misra Mohaniya*—The cause of mixed attitude, fluctuating between right and wrong.

3. *Samyaktva Mohaniya*—*Mohaniya* without the potency of perversion.

Caritra Mohaniya is divided into 25 types :—

1-16. Four degrees each of the effect of anger (*Krodha*), Conceit (*Mana*), Crookedness (*Maya*) and Greed (*Lobha*). These degrees are known as *Anantanubandhi, Apratyakhyanavarana, Pratyakhyanavarana* and *Samjvalana*, respectively.

17-25. Nine semi-passions (*Nokasayas*): Of laughter (*Hasya*), liking (*Rati*), disliking (*Arati*), fear (*Bhaya*), grief (*Soka*), hatred

(*Jugupsa*) and three types of sexual desire.

The aspirant ascends by gradually subduing these degrees of passions. This is beautifully shown in the Jain theory of 14 *Gunasthanas*. The first four are mainly related to different aspects of *Darsana Mohaniya* and Nos. 5 to 12 with those of *Carıtra Mohaniya*. Nos. 13 and 14 are the stages of complete realization, one with and the other without activity.

Pujyapada in his *Samadhı Tantra* sums up these stages in three categories of *Bahıratman*, *Antaratman* and *Paramatman*. The soul in the first category is extravagant and seeks happiness in external objects, identifies itself with them and thus goes astray from its own nature. In the second category it is introvert and tries to realize its own nature. The third category represents the stage of perfect realization. An aspirant is advised to abandon the first and to try to attain the third through the second. The first *Gunasthana* shows the state of *Bahiratman*, Nos. 2 to 12 that of *Antaratman* and the last two that of *Paramatman*.

The states of the soul are judged also by *Lesyas* or types of thought. These are six in number, being graded according to intensity of violence. The first *Lesya* is *Krsna* (black) symbolizing the most cruel thoughts. Then there are *Nila* (blue), *Kapeta* (light blue, like the colour of a pigeon), *Tejas* (fiery), *Padma* (lotus-coloured) and *Sukla* (white). The thoughts of a person with *Sukla Lesya* are of the purest nature. The *Lesyas* numbered 2 to 5 symbolize the intermediate stages.

The Yoga system divides the flow of mental activity into *Sansara pragbhava* and *Kaivalya pragbhava*, showing the bent of mind towards worldly pleasures or towards spiritual realization, respectively. They are just like the states of *Bahiratman* and *Antaratman* as shown above.

The Buddhist recognizes five states of *Prthagjana*, *Srota* and *Panna Sakrdagamin*, *Anagamin* and *Arhat*. The first state contains the idea of *Bahiratman*, the next three of *Antaratman* and the last one of *Paramatman*.

The Jain literature on *Karman* and *Gunasthana* describes the above path in minute detail. Haribhadra, Subha Candra and Yosovijaya have explained it on the lines of the Yoga system. But the theory of *Gunasthana* serves as the backbone for all the methods.

The first *Gunasthana* is known as *Mithyadrsti*. It represents the state of wrong attitude. The soul has been rotting in it from time immemorial without finding the real path. It is not a step towards realization, as might be assumed from its inclusion in the 14 steps, but the lowest state, where the spiritual journey is not even begun. There are some stages even before the beginning of that journey, and they are included in the first *Gunasthana*.

We have already stated that Karmic effect is the main cause of the soul's wanderings in this world. This effect is sometimes thick and sometimes thin. When it is thick the soul is led astray. When it is thin the soul takes a turn towards the real path, but without making a definite start. We can compare these occasional inclinations with the wanderings of a traveller who has lost his way in a jungle. He is sometimes far from the real path and sometimes very near it. But in no case does he find it. His coming near the path is merely an accident. It is useful only if he proceeds further in the same direction and happens to perceive the path. If, on the contrary, in his bewilderment he turns his face again in the wrong direction, his coming near the path has been futile.

The state when accidentally the burden of *Karmans* is somewhat lightened and the soul feels an urge for inner realization is known as *Yathapravrttikarana*. It is not reached through deliberate and systematic pursuit but comes as an accident. The Jain scriptures compare it with a stone rolling in a mountain stream. The stone rolling unconsciously in the stream gets a round shape. It had not desired or striven to obtain that shape but the turn of events gave it that form. Similarly, the soul with a perverted attitude is unable to discriminate between right and wrong, nor does it make any deliberate attempt to realize the truth. Still, accidentally it reaches a stage when the major part of the accumulated *Karmans* is removed through experience of its fruit and the new accumulation is not so heavy that the entire stock will last beyond a certain limit.

As a result of this the soul feels an urge for inner purification but this urge is not so strong as to force the aspirant to make a definite start. It rises and subsides like a bubble. Only in a few cases is it so strong as to bring about a decisive turn. In the first case the urge can occur innumerable times without having a permanent effect. The death of a beloved person, the destruction of a thing greatly desired or another such occurrence generally produces this type of attitude temporarily.

If the urge to self-purification is sufficiently strong, the soul advances to the stage of *Apurva Karana*. The Karmic stock is further reduced in this stage and the soul takes a decisive step, the most important in an aspirant's career. It is known as *Apurva* as it was never achieved before. The aspirant in this stage reaches the point of breaking the tie of perversion.

The third step is *Anivrttikarana*, reached on breaking this tie. The aspirant attains it after subduing the five types of *Mohaniya, i.e., Mithyatva Mohaniya* and the *Anantanubandhi* degree of four passions and thus reaches the fourth *Gunasthana*. It is known as *Anivrtti* because the aspirant, having once

attained it, is never lost. By taking this step the soul limits its wanderings. It comes to the path of light from that of darkness.

The second *Gunasthana* is known as *Sasvadana*. It is not attained in the ascending order but only when the soul falls from a higher stage and has not yet touched the ground.

The third *Gunasthana* is known as *Misra*; it represents the stage of mixed attitude. It is caused by the rise of *Misra Mohaniya*. The aspirant in this stage is not firm in his convictions and wavers between right and wrong. This state lasts for a short while only. After that the aspirant either goes down by adopting a wrong attitude (*Mithyadrsti*) or advances by taking a right one.

The fourth *Gunasthana* is *Samyagdrsti*, attained by the aspirant with the right attitude and a firm faith in truth. His passions (*Kasayas*) become weak in intensity and last for a short period only. In general, the person whose enmity or other passionate feelings last for more than a year is considered to be under the effect of *Anantanubandhi* and therefore not a *Samyagdrsti*. It is necessary for a Jain to purify his heart of all passions at least once a year. This is why the Jains are so particular about observing the festival of *Paryushana*, which is an annual festival of self-purification and introspection.

A *Samyagdrsti* is expected to possess the following five virtues: *Sama* —natural tranquillity of soul caused by the subsidence of passions; *Samvega*—discrimination between right and wrong; *Nirveda*—aversion to sense pleasures; *Anukampa*—kind-heartedness and generosity; a natural desire to see everybody happy; *Astikya*—firm faith in truth. His heart is full of love for others. He tries to help miserable persons. Amitagati has beautifully depicted the *Samyagdrsti's* behaviour in the following lines:—

> O Lord, may my soul cultivate the habit of friendship with all beings, of pleasure in seeing the virtuous, of kindness towards the afflicted and of indifference to opposition.

The fifth *Gunasthana* is *Desavirati*. The aspirant in the fourth was expected to have a right attitude but not to do anything on the practical side. He was not expected to observe any vows or to practise the restraints necessary for self-purification. This start is made in the fifth *Gunasthana*. It is attained after subduing *Apratyakhyanavarana, i.e.*, the second degree of passions. Here, the aspirant is expected to purify his heart every four months. He takes the vows of a householder and leaves off acts of gross violence, falsehood, theft, etc. In short, he is expected to refrain from all criminal acts and to obey the laws of the State.

In addition, he should fix limits for his possessions. He should prepare a list of everything he wants to own for his personal use and should not go beyond that

limit. It is also expected that he should daily scrutinize that list and go on curtailing it. He should also fix limits in all directions for his economic or political expectations. Further a *Shravaka*, as the householder is called in this stage, observes some vows or penances for self-purification as daily or periodical duties. He is generous to a guest of good conduct and serves him with food and other necessities with a heart full of devotion.

The early Jain *Shravakas* held an honourable position in society as well as in the State. They were trusted by the State in confidential matters and approached by individuals for proper advice and other help. The *Uvasagadasa* describes the conduct of 10 householder devotees of Mahavira. They were City Fathers in a real sense.

The sixth *Gunasthana* is *Pranatta-sanyata*. The aspirant, through the fifth stage, is a member of society and carries out his duties and obligations to himself as well as to society. He enjoys family life and worldly pleasures in a moderately controlled form, not forgetting his duties and the supreme object. His character is well balanced, without his resorting to either extreme—of laxity or complete renunciation.

In the sixth *Gunasthana* he leaves family life and joins the order of mendicants. He devotes his entire life thenceforth to the attainment of spiritual realization. He refrains not only from gross sins but from minor sins also. He may not kill any animal, harmful or not harmful. Similarly, he must speak no lie and not take even a trivial thing without asking permission of the owner; nor may he hold any property. The vows of a monk are called *Mahavratas* (complete vows) in contrast to the *Anuvratas* (partial vows) of a householder.

This stage is reached after subduing *Pratyakhyanavarana*, the third degree of passions. A monk is expected to purify his heart every fortnight. He has to observe *Pratikarmana* (repentance for sins committed knowingly or unknowingly) and other purifications daily. This stage is known as *Pranatta-sanyata* because the aspirant, though observing complete restraint, is open to negligence or slips.

The seventh *Gunasthana* is known as *Apranatta-sanyata*. It should be remembered here that the third degree of passions was subdued in the sixth stage. After that there remains the fourth degree of *Sanjvalana* only. This is the mildest form of passions. It is compared with a line drawn in water; no sooner is it drawn than it vanishes. Similarly the passions of the *Sanjvalana* degree have no duration. Nevertheless their arising is not stopped completely. The aspirant in the seventh stage tries to control that also. This stage is called *Apranatta* because the aspirant is always sufficiently alert not to allow any slipping. Here the aspirant wins also three stronger types of sleep.

INDRA CHANDRA SHASTRI

(*To be concluded*)

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"A UNIQUE PERIODICAL, ANOTHER ARK"

By CLAUDE HOUGHTON

THE ARYAN PATH is a unique periodical. It has survived, like another Ark, a hurricane of history. The last 25 years have so changed the world that it is difficult to remember what was once familiar. With the dropping of the first atom bomb, humanity entered the era of the Unprecedented. THE ARYAN PATH has survived this orgy of Change.

I believe it has survived because its Editor, Madame Wadia, has—like Molière—taken her "goods" where she found them! She believes that creative ideas are the enduring bond between East and West. She has not imposed a Party Line on contributors. I believe it is not exaggeration to say that much of the writing published in THE ARYAN PATH could not have appeared in any other periodical.

I feel sure other contributors will agree when I say that the encouragement, consideration, and courtesy I have received—from Madame Wadia in Bombay and Miss Beswick in London—are without precedent in my experience as a writer.

My Silver Jubilee message can be stated very briefly:—congratulations—gratitude—and ardent good wishes for the future.

CLAUDE HOUGHTON

II.—"REALLY WORTHY OF ITS NAME"

By N. B. PARULEKAR

THE ARYAN PATH surely deserves hearty congratulations from all lovers of the task of creating a revolution in thought and belief conducive to the promotion of the unity of mankind. The Journal has proved to be really worthy of its name.

The Aryans of yore were inspired by an unquenchable desire to fathom the depth of the mystery of this Universe and of the meaning and purpose of human life. They considered no sacrifice to be too great in the cause of their quest. We, on the other hand, have chosen to discard the truths of the great religions as impracticable and irrelevant to our time. We have done this just to suit our selfish ends and our acquisitive instincts.

We have to be continually reminded that without giving to all our activities—political, economic

and social—the necessary spiritual basis, our present difficulties cannot ever come to an end. THE ARYAN PATH has rendered a valuable service in stressing the need for this spiritual basis in all walks of life. This work has to be carried on incessantly and I hope THE ARYAN PATH will never cease publication.

N. B. PARULEKAR

III.—"DIFFICULT AND MYSTERIOUS JOURNAL"

By ELIZABETH CROSS

My warmest congratulations to THE ARYAN PATH on its Silver Jubilee. I only hope it may continue as happily and hopefully on the Right Path in the future. I have been proud to contribute to its pages from time to time, and very glad to be allowed to review books on occasion, especially as I discover that I may say, truthfully, how they strike me, however eminent the authors!

I first discovered THE ARYAN PATH many years ago, at the home of a very Superior Young Man who said, "Oh, I'm afraid that book would not interest *you*." This made the worm turn, and I determined not only to read the difficult and mysterious journal but to *write* for it. So I read it...and I could not understand much, it is true, but I understood enough to be sure I was among friends. So I sat down and wrote, as simply as I could, my little contribution. To my great joy it was accepted, and I felt a rather feminine satisfaction. I must admit that sometimes my contribution to THE ARYAN PATH is about the only part of it I can understand properly, and my family say that the kind Editor takes me in to balance so much learning! What is certainly true is that the Editor will publish criticisms of modern civilization that are absolutely taboo elsewhere.

ELIZABETH CROSS

IV.—"QUIET AND COMPELLING MESSAGE"

By P. NAGARAJA RAO

I have watched with affectionate admiration the quiet and compelling message of THE ARYAN PATH to our distracted world, war-weary and passion-torn. It has a terrific topicality for a generation given over to strange beliefs and to no truly spiritual religion. In every issue of the Journal there have been words that could not only put men into a mood of self-reflection, but could show them the way to recast their lives and to integrate their personalities. The world revolves, in the words of a German philosopher, not round the inventors of new noises, but inaudibly round the inventors and teachers of Ideas and spiritual values.

P. NAGARAJA RAO

NEW BOOKS AND OLD

"LEAVES OF GRASS"
A CENTENARY TRIBUTE*

The first edition of *Leaves of Grass*, of which about eight hundred copies were printed, was advertised for sale in *The New York Tribune* for July 6th, 1855. This thin quarto, bearing no publisher's imprint and bound in sea-green cloth ornamented with flowers, was to grow by additions in subsequent years to a larger bulk, but the additions, if they extended the message of the first issue and, in "The Children of Adam" section, made it more provocative, contributed little that was essentially new. The heart of Whitman's message, the root from which all he wrote in the thirty years that followed proliferated, was the poem, "Song of Walt Whitman," later to be called "Song of Myself," with which this first edition began. Never before had a poet or a prophet celebrated and sung of himself with such exultant and challenging delight. To the conventional ear, attuned to the decencies of modest utterance and the rules of orthodox prosody, it seemed at that time the exclamation of an escaped lunatic, "this heterogeneous mass of bombast, egotism, vulgarity and nonsense," as the Boston *Intelligencer* called it. Only Emerson had the genius to find it "the most extraordinary piece of wit and wisdom that America has yet contributed." And even he was to have second thoughts.

Emerson's recognition was not, of course, surprising. For Whitman, though he was always loth to acknowledge his debts, owed a good deal to the Master's transcendental teaching. His poem was less spontaneous, less exclusively his own, than he liked people to suppose. There had, in fact, as Emerson surmised, been "a long foreground somewhere, for such a start." Whitman was thirty-seven when the book appeared and in previous years he had absorbed a great many of the ideas declaimed in his poem, not only from Emerson, but from such contemporary American writers as Margaret Fuller and Francis Wright, not to say from Goethe and Schlegel and George Sand. He may even have derived the form of his poem from a lyrical soliloquy by Samuel Warren, published in 1851, which reveals almost every stylistic device now associated with Whitman.

But whatever he may have owed to others, the fact remains that only he could have written this astonishing "Song," which is still read with mixed feelings of exultation and questioning, because it was the expression not of an egomaniac, but of one who impersonated the swelling life of a new continent and something of the elemental truths of the Cosmos.

It was ironical that "These States," of which he loudly proclaimed himself to be the Voice, should have failed so utterly to recognize the poet who was speaking for them—at least during his lifetime. The recognition he got came from Europe and from members of the intelligentsia of the civilization which he repudiated, not from the brawny comrades in field or factory, on shipboard or in teeming streets, whom he took in his large embrace.

For his very hunger to diffuse himself over a multitude betrayed a self-

---

* *Leaves of Grass*. By WALT WHITMAN (The New American Library of World Literature, Inc, New York. 430 pp. 1954 50 cents)

consciousness which he strove to escape by enlarging it to include everything—man, God and the cosmos. "I know perfectly well my own egotism," he wrote,

> Know my omnivorous lines and must not write any less,
> And would fetch you whoever you are flush with myself.

That was his intention. But to proclaim it was not necessarily to achieve it. To become one in imaginative understanding with all things and all people the self has to achieve union with its own true principle with that pure consciousness of which the ego is but a distorted shadow. This requires a turning inward in watchful self-knowledge as well as a flowing out in sympathy. Where, in Whitman's declamatory verse, egotism intruded, sometimes blatantly, it was because he had not entered deep enough into his own Selfhood. Boasting could neither conceal nor supply this defect. He might ask rhetorically, "What good is it to argue about egotism? There can be no two thoughts on Walt Whitman's egotism. That is what he steps out of the crowd and turns and faces them for." But it was a faulty and insufficient foundation for the brotherhood of the future of which he claimed to be the singer, the prophet, and even the midwife.

Yet though this needs to be said, and though it explains why the primitive un-self-conscious men and women to whom he was so strongly drawn failed to find themselves in his words, the voice which sounded in this volume and which can still speak today with compelling power had a universal message. Its "barbaric yawp over the roofs of the world" challenged the false barriers and selfish interests of a decadent civilization. It recalled men to spiritual as well as to elemental realities. That Whitman embodied in himself the feud by which the old civilization was torn gave to his efforts to resolve it an urgency which the History of the last hundred years has grimly underlined. It revealed itself in his verse in the alternation of two moods, the one of masculine self-assertion in which he emphatically took possession of the cosmos and of everything in it, the other in which he passed into the extreme of yielding self-surrender and the music was born in him which was later to sound most deeply and poignantly in the invocation to death in the elegy on Lincoln. Here the music was more sensuous, but no less liquid, as he chanted.

> I am he that walks with the tender and growing night,
> I call to the earth and sea half-held by the night.
> Press close bare-bosom'd night—press close magnetic nourishing night!
> Night of south winds—night of the large few stars!
> Still nodding night—mad naked summer night. .

In the preface to his volume he wrote of the soul that "it has that measureless pride which consists in never acknowledging any lessons or deductions but its own. But it has sympathy as measureless as its pride, and the one balances the other, and neither can stretch too far while it stretches in company with the other."

The same belief in the equal union of opposites dictates the lines,

> I am the poet of the woman the same as the man,
> And I say it is as great to be a woman as to be a man,
> And I say there is nothing greater than the mother of men

In his sublimest moments, as in the summer morning experience which he described in "Song of Myself" when

> Swiftly arose and spread around me the peace and knowledge that pass all the argument of the earth,

Whitman touched the centre beyond and at the heart of all the conflict of human existence, beyond its rivalries of creed and nationality, of sex and colour, beyond the feud of life and death. Then we forget his stridencies, his adolescent attachment to his body, the streak of exhibitionism never fully outgrown. We are quickened by his genius, a genius, as I have written else-

where, for making himself hospitable to life and for discovering greatness and harmony in the most ordinary people and things.

He longed to release men into comradeship with life and with each other, to share with them his sense of universal identity. Such comradeship was more costly than he, with his genial expansiveness, realized. But his words, as we reread them a century after they first startled men's ears, a century which has seemed in some ways so brutally to disprove them, can still help to renew our faith in what man essentially is, and what, despite all his fears and follies, he may yet become.

HUGH I'A. FAUSSET

COMMUNISM AND INDIA*

India's besetment by the Communist ideology poses a challenge that is not unique. Some factors are stronger in this country than elsewhere, no doubt, but its position seems a fairly faithful replica, in reduced dimensions, of the world situation at the present day. The problem is not primarily a political one, and political measures cannot furnish a lasting solution. It has been well said that "to seek to achieve political reforms before we have effected a reform in ***human nature***, is like putting new wine into old bottles."

Nor does the amelioration of the condition of the many, or the equalization of opportunity, however desirable and even necessary, promise to solve the problem. Accelerating the pace of economic advance is not the whole answer.

The root of the problem which Communism in India poses is neither political nor economic but ideological. The disquieting facts about Communism in India, its ideology, its tactics and the menace which it holds, as revealed by Shri M. R. Masani in an important recent book, are symptoms of a deep *malaise*. A disease which a healthy organism could readily throw off is favoured by lowered resistance and reduced vitality. India has great inner resources, great reserves of strength to call upon, but at the moment India is a sick nation, as the world is a sick world. And the sickness is psychosomatic in origin. In his clinical analysis Shri Masani offers a pregnant observation:—

> The empty mind and soul provide as good a breeding ground for communism as an empty stomach ... While economic factors undoubtedly play a part, the basic motivations are psychological and emotional. It is the psychological and emotional void created by the loosening of the hold of the traditional religions of India that provides room for what is essentially a new religion of materialism.

The other factors, even the widespread poverty and preventable misery, are secondary. As long as human brotherhood is not affirmed by faith and inner conviction it will continue to be denied in practice. It is not the weakening of sectarianism that should be deplored. Sectarianism long sanctioned the practice of untouchability. But Indians must hold to the spirit of true religion or be faithless to their traditions and responsibility.

The spiritual inclinations of the majority in village India, however, are a potential bulwark against the effective spreading of Communist propaganda. Shri Masani writes:—

> Nothing else is more obviously menaced by the possibility of communist success in India than the Hindu way of life with its age-old traditions, its firm hold on the family and its all-pervasive influence

---

* *The Communist Party of India A Short History*. By M. R MASANI. (Derek Verschoyle, London, in association with the Institute of Pacific Relations; available in India from Casement Publications, Ltd , Oak Lane, Bombay 1. 302 pp. 1954. Rs 9/8)

The success of *Bhoodan Yagna* bears eloquent testimony to the enduring influence of Gandhiji and his teachings, which Shri Masani recognizes as a major obstacle to Communist advance in India. Far greater success, for example, attended the Land-Gift Mission of Shri Vinoba Bhave in Telengana itself than the Communists had achieved in a longer period of violence and destruction in the name of social justice. And the *Bhoodan Yagna* created an atmosphere of fraternity and brotherhood, as Shri Jayaprakash Narayan has pointed out. It is not surprising that, in an answer in the Communist organ, objection is raised to "the sinister aim" of the *Yagna*, which, it is implied, is to prevent peasants all over India from following "the heroic example of Telengana" to solve the land problem.

Shri Masani sees in the unique response of the Indian masses, for over three decades, to Gandhiji the proof

> that the man who evokes a response in their hearts is the one who talks to them of non-material values like God, Love, Truth, Human Brotherhood, and the Equality of the untouchable Harijan and the proud Brahmin

Shri Masani contrasts the antithetic stands of Gandhiji and Communism, recognized by the Moscow press and radio for over thirty years. We shall set against each other these contrasting teachings, to bring out their irreconcilability:—

Communism teaches:—

1. Matter is essence; mind, a by-product.
2. The end justifies the means.
3. The need to hate the class and national enemy.
4. Centralization and collectivization of everything.
5. Glorification of the State

Gandhiji taught:—

1. The supremacy of spirit and mind over matter
2. Means and ends are like the seed and the tree.
3. The need to love all
4. The need to decentralize and to distribute both political and economic power
5. The individual is an end in himself.

No wonder Gandhiji "pronounced Soviet Communism to be 'repugnant to India' "!

Shri C. Rajagopalachari, speaking in Travancore-Cochin on May 23rd, 1953, expressed his confidence that "there is no future for Communism in India. There is too much reverence and true religion and proper respect for moral values in India for Communism to make headway."

That the Communist Party of India does hold a menace for the existing order can hardly be denied, but "forewarned is forearmed," and *Satyagraha* is a weapon of demonstrated strength.

Shri Masani calls for "inspiring and dynamic leadership" to counteract the psychological and emotional factors favouring Communism. Such leadership has ever been forthcoming from true philanthropists and selfless servants of the people, convinced of man's innate divinity and of his inalienable right to the freedom of Spirit. But the immediate present need is to rediscover and reproclaim "inspiring and dynamic" *ideals*, which, like the teachings of the Buddha and the great *Bhaktas* of the Middle Ages, may serve to raise the level of thinking and of action and forge a unity among the people which no materialistic ideology can undermine.

Gandhiji drew his inspiration primarily from India's traditional store. And in Theosophy, restated some seventy years ago by Madame Helena Petrovna Blavatsky, many of the glowing jewels of ancient thought have been mounted in a new setting and made accessible to all.

The reviewer is convinced of the truth of her statement in an article published in 1887 that "the gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization."

One of the great Teachers who stood behind her effort to revive the Ancient Wisdom in the modern age himself

wrote in the same decade to Mr. A. O. Hume:—

> Education enthrones scepticism, but imprisons spirituality . . But man cannot rest satisfied with bare negation This is the moment to guide the recurrent impulse which must soon come, and which will push the age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive soul-satisfying philosophy of the Aryans.

It is that once universal philosophy, scientific as well as religious, that can lead the educated Indian to appreciate the truths, however deeply veiled in myth and allegory, of his ancestral faith. Gandhiji in his autobiography, *My Experiments with Truth* (Vol. I, pp. 166-7), has credited Madame Blavatsky's *Key to Theosophy* with having stimulated in him the desire to read books on Hinduism and with having disabused him "of the notion fostered by the missionaries that Hinduism was rife with superstition."

The "primitive soul-satisfying philosophy of the Aryans" can, moreover, offer the modern Indian the inspiring and dynamic ideals that must, by contrast, reveal the "new [better, the pseudo-] religion of materialism" in its true bleakness.

ELEANOR M. HOUGH

From the World of the Cabbalah: The Philosophy of Rabbi Judah Loew of Prague. By BEN ZION BOKSER. (Philosophical Library, Inc., New York. xii+ 210 pp. 1954. $3.00)

Rabbi Ben Zion Bokser has written several useful studies on later Judaism. This treatment of the wisdom of the Cabbalah by means of an account of one of its most interesting and winsome exponents may well prove the best thing he has yet written.

In form the book is exemplary. First comes a brief but adequate account of "the tradition" of Jewish mysticism, which has always had an attraction for many outside Jewry without necessarily being welcome to all within. Then follows the story of the 16th-century subject, Rabbi Judah Loew of Prague, in sufficient detail to limn the man and set him against the background of local and general history. Finally, and most important, the author has collected characteristic passages of the master's teaching under the main heads of Human Destiny, Reason and Faith, and Judaism and Christianity.

The exposition under the "texts" is largely written by Rabbi Bokser, interwoven with shorter quotations. It gives a clear and reasoned account, but we could wish that longer passages of Rabbi Judah had been incorporated and that the author had made his main contribution by means of editing and even a "running commentary."

There is a brief concluding estimate, a collection of notes and a good index. All in all, the book strikes us as a competent and reliable introduction to a man and a theme of some importance in the field of Jewish philosophy.

MARCUS WARD

The Mind and the Eye: A Study of the Biologist's Standpoint. By AGNES ARBER, M.A., D.SC., F.R.C.S., F.L.S. (Cambridge University Press. 146 pp. 1954. 16*s*.)

Dr. Agnes Arber has given us an admirable introduction to metaphysics. Starting with a study of the bases of biological research, the author leads up to the main problems of logic and metaphysics. The book is a capable demonstration of the fusion of scientific with metaphysical thinking.

The first part of the book analyses the nature of research. Research consists of the formulation of a problem, the search for relevant facts, the endeavour to interpret the facts by means of a hypothesis, proving the hypothesis and the communication of the results to others. In the course of this study the nature of discovery and the methods of logical thinking are subjected to scrutiny. To explain any phenomenon is to discover its intrinsic place in a nexus or texture of relations leading ultimately to the whole of reality. Discovery depends on "a certain subjective capacity for grasping truth based on the personality as a whole."

The second part examines the bases of biological thinking. Anyone who seeks to think through his own particular line of study is led to the principles of all knowledge. The author hence examines the nature of Truth. The rival theories of correspondence and coherence are seen to be compatible approaches to the solution that most truths are relative till they are transcended by a glimpse of absolute truth. In what may be regarded as the best chapter of the book, on "The Basic Assumptions of Biology," the learned author analyses, with a wealth of apt quotations, the main postulates of metaphysics: the inherent rationality of the universe; the unity of Nature, causation; the law of parsimony, which "seeks to view the entire universe in the light of the fewest possible general principles, in the light, if possible, of a single ultimate principle." The bipolarity of thinking, the systole and diastole of all inquiry, the well-known antitheses of the One and the Many, of mechanism and teleology, of form and function, and of organism and environment are reviewed and reconciled.

The result of a lifetime of study and reflection, the book is stimulating and deserves to be read by anyone interested in the fundamental problems of human thinking.

D. GURUMURTI

Krtyakalpataru of BHATTA LAKSMIDHARA. Vol. VI—*Vratakanda*. Edited by K. V. RANGASWAMI AIYANGAR. (Gaekwad Oriental Series, No. CXXIII. Oriental Institute, Baroda. 1953. xxxiv +479 pp. Rs. 17/-)

The *Krtyakalpataru* of Lakshmidhara (12th century) is a voluminous treatise on *Dharmashastra*, dealing with the obligations of the four *ashramas* or stages of life, the 40 *samskaras* or sacraments, the performance of rites and duties, *shraddha*, *dana* or gifts, *vrata* or vows and their fulfilment, *tirtha* or sacred places and baths in holy places, *pratishtha* or the consecration of places or objects for worship, *puja* or worship, *rajadharma* or the obligations of the ruler, *vyavahara* or civil law, *shanti* or propitiation, and allied topics.

The *Vratakanda* before us deals with *vratas* or vows. Vows have a prominent place in all religious systems.[1] For a comparative study of vows in different religious systems the present volume as also the other texts on *vratas* mentioned by the editor in his Preface (pp. viii-ix)

[1] See the articles on "Vows" (Buddhist, Christian, Hindu, etc.) in the *Encyclopædia of Religion and Ethics*, Vol. XII (1921), pp. 644-660.—P.K.G.

will be found useful and informative.

In his critical Introduction to the volume the editor deals with the plan of the *Krtyakalpataru*, the concept of *vrata*, the popularity of *vratas*, later literature on *vrata*, some features of Lakshmidhara's work, the essentials of *vrata*, the benefits of *vratas*, and many other allied topics. The present edition of the *Vratakanda* is based on two rare MSS. found at Nagpur (the Junior Bhonsale Raja's Library) and Ujjain (Scindia Oriental Institute) and has been made as complete and self-contained as possible. Among the Indices the Index of Vratas at the end of the volume is particularly useful.

Lakshmidhara's Section (*Kanda*) on *vratas* is the first exhaustive and compact treatise on this subject, which has an important place in any comprehensive account of Dharma. Hemadri (*c.* A.D. 1260) in the *Vratakhanda* of his huge digest, *Caturvargacintamani*, practically absorbs this section of Lakshmidhara's work and enlarges it by additional extracts from certain Puranas. No later writers excelled Lakshmidhara and Hemadri.

Rao Bahadur Professor Aiyangar deserves our best thanks for giving us a critical edition of the several *kandas* of the *Krtyakalpataru* The Maharaja Sayajirao University of Baroda also deserves our gratitude for adding this edition to its famous Oriental Series. We hope that the remaining *kandas* of the work will be published by the University in the near future.

P. K. GODE

Education for World Understanding: A Handbook of Suggestions for Teachers. By R. P. MASANI. With a Foreword by DR. S. RADHAKRISHNAN. (K. and J. Cooper, Bombay. 152 pp. 1954. Rs. 2/8)

Teachers in schools and colleges are specialists. With the best will in the world, they are naturally handicapped in any attempt to bring home to their pupils, in the course of teaching their own subjects, the wider international relations naturally implicit in them because of the essential solidarity of mankind and the mutual contact of races and nations in the history of civilization.

The role of the family as the nursery of culture, the meaning and limitations of human freedom, moral and political, the true function of wealth as a trust, the origin, value and limitations of private property, the truth about race and doctrines of racial purity and superiority, the ethical value of the neighbourhood and of civics in teaching the art of citizenship, of extending human sympathy and co-operation to ever wider circles of fellow men, the making of nations and the necessity and benediction of their subordination to internationalism, the growth of the sciences and arts through international exchange and co-operation, the failure of the old League of Nations and the absolute need for making the present United Nations a success—all these are reviewed in natural contexts that offer themselves in school subjects.

The author brings to bear on the problem an extraordinarily wide mastery of current learning, on which plays an attractive light radiating from a sensitive conscience and a mellow wisdom.

The book is published with the assistance of Unesco and has a select bibliography.

M. A. VENKATA RAO

Pygmies and Dream Giants. By KILTON STEWART. (Victor Gollancz, Ltd., London. 295 pp. 1955. 16*s.*)

Dr. Stewart is a psychologist and an anthropologist and has here presented us with an extremely interesting and vivid account of his adventures and investigations in both fields among the Negritos, Ilongots, Kankanai and Ifugao of Luzon. Though described as being for the general reader, which is undoubtedly true, there is much of interest for the anthropologist, the psychotherapist and the student of psychical research, and no one can fail to be as much intrigued by the author's mental reactions in truly strange circumstances, and by his ultimate discoveries about himself, as by the well-sustained excitement of the narrative.

To be brief is to risk doing an injustice, but it would seem that Dr. Stewart wished to investigate two favourite and fundamental theories, of which the first is that all men develop from a single mental pattern, which he terms the central mind, and believes to be discoverable by psychological tests. This mind is that which builds the body from the elements of its physical environment and the personality from the social patterns which surround it. The other theory is that God rules the world of sleep, so that, man's central mind being essentially one with God, the world of dreams and visions is most suitable for the work of God within the self. He therefore hoped to ascertain the type of basic intelligence possessed by the peoples of the non-literate societies and to see what the various cultures did to what might be called the universal man.

The reader will find that the author has collected quite a respectable body of evidence in support of his theories, though he may be surprised that certain observed data, by no means of a contradictory nature, have been discarded or given an explanation which he may find it difficult to accept. Yet this vein of scientific scepticism accentuates many of the conclusions arrived at, and adds greatly to the interest of the book.

E. J. LANGFORD GARSTIN

The Dawn Eternal: The Secret of India's Evolution. By SISIRKUMAR MITRA. (Sri Aurobindo Ashram, Pondicherry. 280 pp. 1954. Cloth Rs. 5/8; Paper Rs. 4/8)

India has preserved a fundamental unity, a unity which transcends all the glaring diversities of climate, caste, colour, religion and language. She is adored as Mother India, the goddess Lakshmi. With her seven sacred rivers and seven holy places, her 51 centres of *shakti*-worship spread far and wide, her great epics and ancient *puranas*, she is dear to all from Jwalamukhi in the Himalayas to Kanyakumari. To be born in India is itself a great privilege, which even the Devas aspire to.

After emphasizing the significance of this unity, Sisirkumar Mitra, with a wealth of knowledge gleaned from different sources, dives into the dim, distant past, when, he writes, early man originated in the Himalayas. He then passes on to describe the great Sindhu Valley civilization and the Vedic influences that made life so beautiful.

Today, after the lapse of ages, the Vedic ideas of truth, enlightenment and immortality urging us to make life divine and create, if need be, a heaven on earth, still give the right message to a war-weary world. But—will it listen?

Lovers of India will like this book very much.

R. BANGARUSWAMI

The Road to Mecca. By MUHAMMAD ASAD. (Max Reinhardt, Ltd., London. xiii+381 pp. 1954. 21*s*.)

In 1922 when he was 22, the author, the son of a well-to-do orthodox Austrian rabbi, made what he expected to be a short trip to Jerusalem to visit an uncle in business there. This voyage changed his whole life, materially and spiritually, and several years later, after travelling widely in the Near East, he became a convert to Islam and turned his back on what he calls the "spiritual vacuum" that was Europe in the opening decades of the century.

His conversion to Islam was so thorough-going that when Pakistan was formed he was invited to join that country's Foreign Service, and he represented Pakistan at the United Nations until 1952, when he resigned in order to write his life-story in the hope that it might contribute to promoting more understanding between the Islamic and Western worlds.

The general moral and spiritual collapse of Western society after and as a result of the first world war led many thoughtful Europeans to turn away from their own culture and religion and to seek new paths to truth and knowledge in the religions and philosophies of the East. Few of them, however, were able to discover a new life both in action and in spirit. The author, like Mira Behn and Dr. Schweitzer, was one of the few. He not only accepted the spiritual outlook of Mohammedanism, but also lived as a Moslem, with Moslems, in Moslem lands, for 25 years.

Muhammad Asad's story of his adventures in Moslem lands, linked with his reflections on the way his spirit and intellect were attracted to the Moslem way of life, is the story of how one man's faith in the goodness and purpose of life was refreshed and restored. Its value to the reader who may still be without any spiritual moorings at all, as the author himself once was, is in the evidence it provides of how the lamp of the spirit can be rekindled even when it is spluttering at its feeblest. There has to be first an inward recognition of the spiritual emptiness which afflicts a man before there can be any response to higher spiritual values. It is significant that over the period which the author's story covers the forces of materialism and cynicism have extended their frontiers, and are continuing to push them out further still. The author himself, looking at the changes that have been taking place in Arabia, asserts that it was not Arabia that brought out his own spiritual potentialities.

> Its solitude and integrity have crumbled under a strong gush of oil and the gold that the oil has brought Its great simplicity has vanished and, with it, much that was humanly unique.

SUNDER KABADI

Art of Asia. By HELEN RUBISSOW. (Philosophical Library, Inc., New York. 237 pp. 84 Illustrations. 1954. $6.00)

Art of Asia takes the form of a survey of Oriental art. Starting from prehistoric days and coming down to our time, it covers all the countries of Asia, and traces in chronological sequence the origin and development of Oriental art in all its phases. It is an ambitious undertaking, but the author knows her subject; for, apart from having to her credit several publications on the arts, she is an artist of some merit herself, and has studied under famous Russian painters, one of whom, Roerich, is well known to many in India.

The book is not devoted to painting alone; sculpture, architecture, mosaics, in fact all the fine arts, find their place here, though painting, as the oldest of the arts, has been dealt with at greater length. The book contains a wealth of historic data, and is comprehensively

annotated, which should make it of considerable value to the student of art.

The author does not confine herself to technicalities, and there is much that will interest the layman.

In the chapter on India, we are reminded that after the establishment of British rule in this country Indian art suffered a decline, and Indian artists came to regard their own art as "backward." This attitude was revolutionized on the discovery of the Ajanta frescoes by a British archæologist. Europeans were the first to realize to the full the beauty of the frescoes. It is noteworthy that it was an Englishman, E. B. Havell, who, on being appointed head of the Calcutta School of Art in 1884, reorganized the entire course of instruction and based it on Indian art. Paradoxically enough, some Indian students were among those who most strongly opposed this move, averring that "superior European art was being withheld from them because they were Indians." Fortunately for art in this country, Havell eventually triumphed.

The format and printing of the book are excellent.

ROSHAN KOTHAWALA

A Vision of India (A Year of Daily Adoration). By K. S. RAMASWAMI SASTRI. (Rajah Power Press, Madras. 283 pp. 1954 Rs. 2/-)

Dewan Bahadur Ramaswami Sastri, well known as a prose writer, brings together here 366 of his sonnets of pre-Freedom days, singing "India's multiform physical loveliness and cultural achievement." His love of India is deep and wide. He hymns in the numerous sonnet sequences, as well as in single sonnets, her ancient wisdom, her sages and their hermitages, and pays his tribute to her mountains and her rivers, the "perfect, peaceful beauty" of her villages and all her teeming life. In the 32 sonnets of the "Indian History" sequence he sings his country's heroes and her heroines and even certain of her foreign rulers.

In his Preface the author lays no claim to "the authentic vision and voice of a poet," but his sonnets bear witness to the "genuine poetic aspiration" to which Sir C. P. Ramaswami Aiyar pays discriminating tribute in his Foreword.

Bhakti is the high-minded author's most congenial mood. It finds expression in the "India's Places of Pilgrimage" sequence and in many other sonnets. Even in those which sing of love of woman, he bows before the goddess in the garb of flesh.

From his struggles with doubt in the earlier sonnets the poet rises to a serene faith. In a closing crescendo of excellence he hymns impartially the saints of rival sects and different parts of India, devotes a sonnet each to Brahma, Vishnu and Siva and ends with the sonnet on the Inexpressible and Formless, Parabrahma, one of the finest in the whole collection, though not quite flawless. "The Unseen Light and Unheard Song" (Sonnet 24) is also outstanding.

One regrets to close a review on a note of adverse criticism, but the collection really deserved far better at the hands of the publishers. The page of "Errata" does not begin to exhaust the number of slips. The lack of a table of contents is also regrettable. Books in English are potential cultural ambassadors. It is not well to send ambassadors abroad ill-clad.

E. M. H.

THE INDIAN INSTITUTE OF CULTURE

[We publish here, in somewhat condensed form, the lecture which **Samskritavisarada Professor S. Ramachandra Rao** of the Sanskrit Department of the Central College, Bangalore, gave at the Indian Institute of Culture, Bangalore, on August 13th, 1953, under the chairmanship of Shri K Guru Dutt.—ED.]

KALIDASA AND THE FINE ARTS

Some great philosophers have regarded products of the fine arts as pure expressions of genius. It is therefore interesting to know how a poet of great genius like Kalidasa reacted to other expressions of genius.

Spread throughout his works are abundant references to the fine arts. The dance, however, seems to have won the greatest portion of his attention. The first and second acts of the *Malavikagnimitra*, for example, breathe the atmosphere of the dance. In these, the dance performance of Malavika is arranged for and is successfully given, to the delight of the beholders. In this drama, as in the other works of Kalidasa, the words *nritta, nritya, natya* and *abhinaya*—words familiar in Indian dance parlance, are used in their appropriate places. The *Parivrajika* (wandering ascetic), a noteworthy character in the drama, offers her opinion that experts consider the Chalita Dance based on the "*Chatushpada*" (a song of four parts), the most difficult of dances (*Mal.*, p. 22). Ganadasa, another fascinating character in this play, refers to a composition of Sarmishtha consisting of four parts in which the time kept is that of the "middletone" (*Mal.*, p. 25). He requests King Agnimitra to observe with attention the representation in the dance of the fourth part of it.

Nor is the *Malavikagnimitra* the only work in which Kalidasa makes reference to the art of dancing; his *Meghasandesa* vies with the *Malavikagnimitra* in referring to this category of the fine arts. In the *Meghasandesa*, a reference is made to the ardent Yaksha lover who beseeches a cloud to carry a message to his distant wife. He tells the cloud messenger to notice, when over Ujjayini, the dancing girls casting grateful glances at him for his drops of rain, as they dance before Siva (*Megh.*, stanza 39). The Yaksha again calls upon the cloud to watch Siva when the deity commences his famous Tandava Dance (*Megh.*, stanza 40).

Kalidasa is as much interested in painting as he is in the dance. Equally abundant, therefore, are the references to the former in his works. Thus, for example, in Act VI of his famous play, *Abhignana Sakuntalam*, the maid, Chaturika, enters carrying a picture-board on which are the portraits of the beautiful Sakuntala and her dear friends, drawn by King Dushyanta. The *vidushaka* (jester), who for all his funny exterior is nevertheless a connoisseur, exclaims about the excellence of the painting. Indeed, Act VI depicts the repentant Dushyanta contemplating this painting and engaged in improving it further.

Scattered throughout the works of Kalidasa are references also to music and sculpture and to the songs sung by the bards. These *vaitalikas* sing sometimes of their master's exploits and sometimes about the glories of their master's ancestors; at other times they sing to awaken their master at dawn and also to announce certain periods of the day (*Vikramorvasiyam*, Act II, stanza 1). The prologue of the *Abhignana Sakuntalam* presents us with an attractive song sung by a *nati* (actress) describing the pleasures of the summer season (Act I, stanza 4); the *sutradhara* (the one who gives the prologue) praises the song particularly for its

attractive melody. Malavika is an exceedingly good singer; she sings the composition on which the dance is based, ere she renders it in gestures. Kalidasa describes Iravati as an accomplished lady, suggesting thereby that she sang and danced well.

A reference to sculpture appears in the second stanza of Act III in the *Vikramorvasiyam*, where the chamberlain is delighted by the evening scene at the royal palace, and is especially struck by the "peacocks perching on their roosts as if they were sculptured figures."

These and other repeated references to the fine arts lead to the conclusion that Kalidasa was one who loved and respected them. Two other statements further confirm this: In the 18th stanza of Act II of the *Vikramorvasiyam*, Kalidasa, speaking of Bharata, who taught the celestial damsels the dramatic art, calls him respectfully "*Muni*" (Sage). Then in the 4th stanza of Act I of the *Malavikagnimitra* he describes the glories of *natya* (the dance):—

> Sages regard this art as an agreeable sacrificial feast delighting the eyes of the gods; it is divided in a twofold manner by Siva, here again is seen the behaviour of men arising from the three qualities of Satva, Rajas and Tamas; in short, *natya* is the sole amusement of people of diverse tastes.

But what did Kalidasa think was the essence of each of these arts—song, the dance and painting? This would indeed be an interesting study. Of all the qualities that go to make a song attractive, Kalidasa seems to consider its having the pitch of the "middletone" the most necessary (*Mal.*, I. 21). The *Parivrajika*, already referred to, hearing the sound of the *mridanga* (a type of Indian drum), describes it as "deep and resonant, dear to the peacocks and having the pitch of the 'middletone' for its basis—thus delighting the mind." Kalidasa reverts to the delights of *gambhirya* (solemnity) or deep resonance in music in the first verse of the *Uttaramegha*, where he compares the resonance of the tabors played in the concerts in the mansions of Alaka to the deep and pleasant rumble of a thundercloud. The next most important quality in music which he singles out is harmony. He seems to consider that with harmony music is made; without it music is marred. In describing Uma's voice, Kalidasa says in his *Kumarasambhava* (I. 45):—

> Uma had a musical voice and spoke in sounds as sweet as distilled nectar And, when she spoke, even the notes of the cuckoo jarred on the ear like a harp out of tune

Kalidasa felt that symmetry, which the Greeks also greatly emphasized, held a place in painting similar to that of harmony in music.

Writing about portrait painting, he insists that a portrait should be true to the original in all respects. It was this faithfulness to life that evoked the admiration of Sanumati when she saw on the picture-board the likeness of Sakuntala painted by the King (*Sak.*, VI) and exclaimed: "Oh, the skill of the King! I feel as if my friend were standing in front of me!" Kalidasa had misgivings, however, in regard to the ability of a painter to portray faithfully his original and he gives a word of advice to artists on this subject.

In the *Malavikagnimitra*, which is a rich storehouse of Kalidasa's views on all the arts, he expresses himself clearly on the essentials of the ideal dance, a dance without blemish, such as the one which Malavika exhibited. It should have five elements: First, the limbs of the dancer or danseuse should express and bring out the meaning of the song just previously rendered; secondly, the steps of the artist should be in time; thirdly, there must be a complete identification of the dancer with the sentiment that he or she intends to convey; fourthly, the movements should be graceful; and lastly, while a single dominant mood should be the basis for the dance, in actually working it out it may become necessary to depict opposing subsidiary moods, in which case each mood should glide with perfect ease into the succeeding

one. This point, which Kalidasa strives to bring out and illustrate in Malavika's dance, is an important one. The song for the dance, in English, runs as follows:—

My heart! the beloved is difficult to obtain; entertain not hopes about him But ah! my left eye throbs and I know not why! And here he is, seen after a long time; how can he be approached? My lord, I am but a dependent, but know me as one who is ardently longing for thee.

This song, which describes the mood of a maiden when she sees her lover after a long time, has *sringara* (romantic love) as its substratum. But there are in it four subsidiary moods: despondency, delight, thoughtfulness and longing. These secondary moods are by no means similar, yet in her rendering Malavika blends them into one another. Kalidasa has more to say of an ideal danseuse: it is not enough for her to achieve perfection while in action; she must display rhythm and grace even while resting. Kalidasa describes thus Malavika's standing posture after her dance:—

Lovelier than her dancing is her standing pose Her body is erect while her left hand, with its silent bracelets, rests on her waist Her other hand hangs at her side like a creeper, and she keeps her gaze on the pavement, at the same time pushing the bright flowers spread thereon, with her toes. (*Mal.*, II 6)

Having indicated Kalidasa's love and respect for the arts and given his views of the essence of painting, music and the dance, it remains to see what he thought of the fine arts in general. Like many other critics, Kalidasa held that the imagination played a vital role in the fine arts. A work was a work of art only in name, if it was not imaginatively rendered. This is illustrated in the *Malavikagnimitra* when the dancing master, Ganadasa, felt that his efforts at teaching his art to Malavika would be crowned with success because the latter had a most imaginative mind. He observes:—

The art of the teacher attains greater excellence when imparted to a worthy pupil, like drops of rain from a cloud becoming pearls when they fall into a sea-shell. (*Mal*, I. 6)

The arts, when nurtured by a rich imagination, can play a dual role, according to Kalidasa. They can be both instruments and objects of beauty. A beautiful portrait of Sakuntala, a good dance by Malavika, as also the notes from a tabor, can be objects of beauty in themselves; they can at the same time enrich and make more beautiful the place where they are seen or heard. For example, Malavika's mastery of the art of dancing made her look beautiful to perfection. And, as if to emphasize the role of art as an instrument of beauty, Kalidasa makes the King exclaim after witnessing her dance: "The dancer, by combining her artless beauty with attractive accomplishments, seems to have prepared a deadly arrow for Cupid" (*Mal.*, II. 13). Again, the aerial chariot which Urvasi fashioned out of the clouds, to carry her lover King Pururavas home, was decorated with bright pictures drawn with rainbow colours (*Vik.*, IV. 43). Similarly, the grave sounds of the tabor, already referred to, made the mansions of Alaka resound with beautiful sounds (*Uttaramegha*, I).

No discussion of Kalidasa's concept of the fine arts would be complete without referring to two outstanding verses in his works. One appears in the *Raghuvamsa* (XIV. 25) and the other in the *Abhignana Sakuntalam* (V. 2). The first relates to Rama, after his successful return with Sita from Lanka, when he was crowned by his ministers and preceptors as the King of Ayodhya. For diversion, in the company of his Queen, Sita, he would visit the portrait gallery of the palace and look at the pictures depicting their hardships experienced whilst in the Dandaka Forest. Kalidasa remarks meaningfully: "These recollections of hardships that befell them in the Dandaka Forest became pleasures to both of them who had by now tasted all enjoyments of the senses." Kalidasa seems to be making use of this episode to tell his readers that looking at fine

pictures produces joy in the *sahridaya* (æsthete), even though the scenes depicted are painful.

By such an implication Kalidasa was not only raising a problem of æsthetic enjoyment but also was giving a convincing answer to it. In this illustration, he implies that pleasure may arise from the contemplation of tragedy, whether it be depicted in pictures or rendered into dance or song. It is more for this fact which he points out than for the problem which it raises that his statement is noteworthy. After all, Rama was in a picture gallery and before a picture; he was not in the dreadful Dandaka Forest. What he was experiencing was not the real feelings, arising from the hardships undergone in the forest, but only the impressions they had left on his mind. And every feeling aroused, whether pleasurable or painful at the time, produces in retrospect only enjoyment. It was a proof of Kalidasa's greatness that he anticipated the solution of this problem reached by many a later *alamkarika* (literary theorist).

In the second verse, with which Act V of the *Abhigyana Sakuntalam* begins, the King is seated with the *vidushaka*. He has just left his judgment-seat and is eager for some diversion when he hears a beautiful song sung in the music hall. The song is full of meaning: in it he is reproached for having forgotten his beloved of former days. The King learns that the song is sung by Queen Hamsapadika and he sends his friend to convey to her his reaction to it. But he has become uneasy and, knowing not the reason why, he exclaims: "Why is it that after hearing a song like this I have become full of longing?" And he adds: "As, on seeing objects of beauty and on hearing melodious sounds, a person, though happy, grows full of longing. This is because he remembers friendships of former lives, friendships made permanent by mental impressions."

As this reflection of the King's was his reaction to Queen Hamsapadika's music, it has a direct bearing upon Kalidasa's views on the æsthetic enjoyment which results from the contemplation of any great work of art. First, when a beautiful picture is beheld or melodious music heard, the person seeing or listening is thrown into a state of delight. By this Kalidasa means that any true work of art acts as a "*rasobodhaka samagri*" (refiner of sentiment) and arouses the necessary *vibhava* (objective stimulus), *ahubhava* (physical manifestations of the emotions) and *vyabhichari bhavas* (minor feelings) to produce *rasa* (the essential quality or mood) in the mind of the *sahridaya* (æsthete). Secondly, the poem explains Kalidasa's view as to the nature of this delight. Unlike most others he holds that this delight is not unmixed and that it is sometimes touched with melancholy. This aspect of artistic delight is proved amply by experience, and Kalidasa thus explains the reason for the mood of melancholy which sometimes results from a contemplation of the beautiful. The third view which the poem expresses is that such a mood of melancholy is sometimes felt even by a happy person at the sight of beautiful things or the hearing of melodious sounds. This, Kalidasa says, is due to a vague remembrance of affections cultivated in previous births which had become deeply imbedded in the immortal part of the mind.

In offering this explanation Kalidasa is connecting the æsthetic pleasure gained from great art with the doctrine of reincarnation, the past of the soul. It seems that Kalidasa holds that study and contemplation of any magnificent work of art throws us into a mood to remember or feel the influence of our past lives and that it is for that reason that art has such a powerful hold upon us. He seems to maintain not only that the fine arts fill us with delight but also that they may provide us with food for thought.

S. RAMACHANDRA RAO

ENDS AND SAYINGS

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

If we wish to promote the cause of "integrated education" in our schools and colleges, we must reconsider the value of the classical tradition in our scientific age. This task, which was essayed by the Indian Institute of Culture only last year, is taken up in *Universities Quarterly* (February 1955, London) by five contributors to a symposium on "The Place of the Classics in Schools and Universities."

Mr. H. D. P. Lee, Headmaster of Winchester College, points out:—

In the present century the process of fragmentation, of the breaking up of the school curriculum into a number of subjects each clamorous for more time, has continued, and the classics have ceased to be a binding element or common core holding competing claims together.

Today we do not know the classics as well as our predecessors did. We cannot, therefore, understand the excitement of the Renaissance scholars at rediscovering them, whether in 15th-century Europe or in 19th-century India. Because most of us do not fully appreciate the richness and fertility of the classical inspiration which lies behind European or Chinese, Indian or Iranian, culture, we cannot compare and contrast ancient with modern modes of thought and codes of behaviour. This is, no doubt, partly due to the way in which the classics are approached and taught —as the lifeless relics of a bygone age, as the mere embellishments of an ornamental education.

But there is yet another and a growing danger. The increasing specialization of classical scholarship presents an important problem, a problem not noticed by those who feared that classical studies might soon prove to be a worked-out mine. This problem does not confront Sanskrit scholars to the same extent at the present time. They should, however, learn from the lessons of Greek scholarship before it becomes a bit too late. It would be worth while to reproduce here a vital passage from the Inaugural Lecture delivered in 1936 by the present Regius Professor of Greek at Oxford, Mr. E. R. Dodds. Referring to the reading of Greek books, he said:—

About this central hearth there has grown up in modern times a whole forest of collateral techniques—palaeography, epigraphy, papyrology, numismatics, and, most important of all, archaeology, or rather the archaeologies (for in this study the accumulations of material are already so vast that a life-time no longer suffices to master more than one province of it) ... Not only such subjects as Greek music, Greek mathematics, Greek medicine, which have always had a restricted appeal, but even Greek vase-painting, sculpture, and architecture tend to become semi-independent kingdoms—following their own policies and practising their own mysteries. . . There is thus a continual hiving-off of specialists from the central swarm, and a resultant "atomizing" of the general body of Greek learning. In the pages of the learned journals the atoms meet, but dare one assert that they mingle?

What a strange piece of irony! A subject of study which was once a unifier of knowledge and the focus of humane education has itself become the basis of minute research and an aggregate of splintered atoms.

On the other hand, it must also be conceded that the older teachers of the classics

developed a complacency which blinded them to the real responsibilities of their task But any relief which we may feel in the destruction of this tyranny should not delude us into thinking that the classics have no place in education A university should provide instruction in all subjects which have enriched the life of man, and since the classics have done so to an unusual degree, and are likely to continue to do so in the future, they have

a strong claim to be treated seriously and given a prominent place in any curriculum.

Sir Maurice Bowra, recently Vice-Chancellor of the University of Oxford, thus puts the classical tradition in its proper place. He also sees it in the widest possible perspective. He shows how the classical scholar can be of the greatest benefit to his colleagues in other departments. What he says about the Greek or Latin scholar of today was true of the Sanskrit or Pali scholar in ancient Indian universities and must be seriously considered by those who wish that the breadth and depth of Sanskrit learning should once more benefit the great majority of students in Indian schools and colleges. Our Sanskritists must recognize that the classical scholar

can not only explain what hold the masterpieces of the past had on more modern writers; he can, by contrast and comparison, do a great deal to illuminate and expound the nature of literary forms, such as epic and tragedy and lyric verse He can make a great contribution to history, which has indeed its lessons to teach, even if they are hard to discover He can, by his exact knowledge of languages which are sufficiently like our own to deal with the same kind of ideas, show how differently such ideas can be expressed, and how insecurely founded many modern notions of language are. Above all, he can by the distance which his subject gives him from modern problems see those problems more clearly and help to formulate them in a way which may ultimately help to their solution.

In an article on "The Admission and Selection of Students" (*Universities Quarterly*, February 1955, London), Shri S. R. Dongerkery, Registrar of Bombay University, comments on the wide-spread belief in India that a science graduate has a better chance of securing employment than an arts graduate, "though this is not justified by facts." Not only the ablest students but also those with moderate ability prefer the science to the arts courses. As a result, quite a number of those who are admitted to the science courses find it difficult to continue their studies up to the degree stage.

Another sad consequence of the tempting professional prospects of the science course is that many of those who take it become narrow-minded and tedious "experts," raw recruits to the expanding army of "New Barbarians," in Ortega y Gasset's caustic phrase. This danger was stressed by no less an industrialist than Shri J. R. D. Tata when he presided over the 18th annual meeting of the Court of the Indian Institute of Science in Bangalore last March. He pointed out that it would not be enough for the Institute to impart advanced training to a few hundred scientists and technicians whose services could then be put to good use in industry and scientific establishments, nor would it be enough for the Institute to lend a hand to industry in the solution of a few problems. Shri Tata struck a most welcome note, not often heard in the laboratory or factory or market place, when he declared (*The Hindu*, March 28th):—

From this Institute must go forth men not merely competent in their respective branches of science and technology, but imbued with knowledge and understanding of the broad human problems that will face them and their compatriots and equipped with a mental outlook which keeps up with the fast changing world. A constant revision of the content of the knowledge that is being imparted and a continual exploration of the practical uses to which that knowledge is put are called for. Above all, the conviction must never be lost that knowledge is not enough, that it has to be informed by values and standards and that on these alone can be based a world of order and beauty.

Gandhiji was an outstanding doer and never claimed to be a seer but succeeded in becoming both. To the world of politics and social reform he brought the light of his spiritual insight; to the true religious ideals and traditions of his country he dedicated a life of ceaseless labour. His philosophy of social reconstruction was founded upon the primacy of individual self-effort and inner conversion. He bequeathed to his countrymen and to the rest of humanity

a doctrine of non-violent non-co-operation called *Satyagraha*, a concept of Basic Education for all, known as *Nai Talim*, and the ideal of social reconstruction through individual sacrifice which he termed *Sarvodaya*. Of these three the last is perhaps the most important; it is definitely the most difficult to practise. The range of its results has been indicated in the *Bhoodan Yagna* movement of Shri Vinoba Bhave.

The All-India Sarvodaya Sammelan met during the last week of March 1955. In his opening address, Dr. Rajendra Prasad, President of India, frankly admitted that the *Sarvodaya* ideal did not appear to a large number of the Mahatma's associates to be applicable to Indian society. Even as regards *ahimsa* or non-violence, it was not easy to choose between it and the maintenance of a modern army. "Nevertheless, how long can we continue to remain in indecision and let this dilemma have the better of us?" the President asked. He felt that there was certainly a case for deeper probing and seeing things clearly, whatever difficulties there might be. *Sarvodaya* mainly consisted in giving for the benefit of others whatever one could spare, the ability to experience happiness in the happiness of other people and the cultivation of internal discipline which showed the way to inward contentment. It was a positive force which could give the necessary strength and power of belief to tide over mental crises and dilemmas of daily life. In fact, *Sarvodaya* was a highly constructive way of thinking, lofty in conception, revolutionary in implication, but strictly practical in its application to human affairs at all levels.

Both to Gandhians and to their critics it must be clear that the grander a person's view of *Satyagraha* or *Sarvodaya* or *Nai Talim* and the greater his claims for any or all of them, the more necessary it becomes for him to undertake a careful and proper preparation.

Dr. I. A. Richards of Cambridge University, lecturing on March 12th at the Indian Institute of Culture, Bangalore, under the chairmanship of Professor V. Sitaramiah, maintained that there was no more influential poet of modern times than Shelley. He was a greater poet than he had yet been recognized to be and his "Ode to the West Wind"—the subject of the lecture—was a much deeper and greater poem than had been realized. His thought was perhaps the most enduring and most precious element in the revolutionary spirit —his ideas of non-resistance and the moral superiority of patience and endurance. His prayer in the fifth stanza of this poem that his "dead thoughts" be driven

> . over the universe
> Like withered leaves to quicken a new birth

had, Dr. Richards implied, been fulfilled.

The poem was not an ode for declamation but essentially a personal prayer, the communing of the poet's self with its Self. Inheritors of the Indic tradition might understand better than Europeans the poem's fundamental thought, which, but for Plato, would be incomprehensible in the West.

Dr. Richards read the poem reverently before bringing out impressively its volume and depth of meaning by analyzing its phrases, their imagery and cosmic connotations, their interaction and their relation to cognate passages.

The concept of dual necessity conveyed by "Destroyer and preserver" was more prominent in Indian thought and iconography than even in Greek mythology, though it had it in Apollo, the physician and plague-sender. Shelley developed its implications in the "pestilence-stricken" falling leaves and in the seeds, experiencing the death which is the necessary condition of life but full of promise and hope.

The seasons suggested the great cosmic cycle, the challenging concept of

endless recurrence, the rise to a climax and the death of an inspiration, a civilization, or even a whole culture.

Dr. Richards stressed the often-neglected third stanza, which might be the poem's key. The image of the sleep of the Mediterranean (the cradle of Western culture), from which it needed waking, in conjunction with the often puzzling "coil of his crystalline streams," interpreted as serpentine motions in that sea's waters, recalled the image of Vishnu sleeping on the World Serpent.

Shelley was not known to have had any contact with Indian thought except through Plato, whose works he knew well, and Plotinus, but his interest in India had been deep.

Many proposals have been put forward regarding the revision of the United Nations Charter, which falls due this year. Some of these schemes are extremely ambitious because they are based upon the belief that in the present hour of history a small change in the structure of the U.N. is worse than no change at all. Other proposals are minimal in character, reflecting the view that world government cannot come except by a series of steps entered upon in a spirit of Fabian caution, that radical innovations will not be generally acceptable and may even destroy the U.N.

However, all revisionists and federalists must face the fact that the problem of the veto is "the *point névralgique*, the crucial problem of international organization." This is ably brought out in an article on "The United Nations in Perspective" (*The Scientific Monthly*, February 1955, Washington, D.C.), based on papers read out at various conferences by Dr. J. B. Whitton, Dr. C. G. Fenwick, Dr. B. Gerig and Dr. Roy Blough.

These four authors point out that no revision of the U.N. Charter can make much of a contribution to a better world as long as the problem of "dislocated collective security," which the veto represents, is not effectively handled. What then is the solution these authors suggest?

> While passing through this critical stage of what might be called dislocated collective security, it is necessary to strive to strengthen the United Nations along other lines and to seek to build up within the international community such a great body of common interests, political, economic, social, cultural, and in a broad sense, human, that no one state will be tempted to defy the international community and resort to force to obtain its objective.

No one will quarrel with this suggestion, but is it an argument against campaigning for U.N. Charter Revision? It would be confusing and unhelpful to suggest that some form of World Government could only come through the initiative or the will of the Big Powers. The situation in which the world today finds itself is so delicate and evenly balanced between belligerents that neutral nations now possess a strategic significance which may prove to be decisive in avoiding or arresting a wholesale Atomic War. Even a less than adequate revision of the U.N. Charter may set in motion a sort of chain reaction among the many small nations which will, in time, bring humanity nearer to the dream and the goal of a World Federal Government.

On the other hand, we must concede that proposals for Charter Revision should not ignore the problem of the veto. In this, as in all matters, it is wise to remember the teaching of the *Bhagavad-Gita* that skill in action can come only by our putting forth the best effort in a disinterested spirit. No action is completely blameless and the utmost that we can do is to work as steadfastly and devotedly as possible, without any attachment to results or a disturbing desire for reward.

CENTRAL LIBRARY UNIVERSITY

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. XXVI JUNE 1955 No. 6

"THUS HAVE I HEARD"—

"The most beautiful experience we can have is the mysterious."

The death of Albert Einstein has brought forth eulogies, many of them commonplace, a few very thought-provoking. We must, however, remember that the right appraisal of a great mind-soul necessitates our examining his own ideas on all important and vital subjects —not what others say about him.

Each one of us, genius or poseur, paints his own portrait. But to read the meaning of any such portrait needs an extraordinary insight. The teaching attributed to Jesus, "Judge not," is profound. A man's attitude and motive manifest in his behaviour and method; it is not an easy task to evaluate the former pair by even a dispassionate examination of the latter. And again, the greater the thinker, the more universal in sympathy the compassionator, the more complicated our task of appraisement. For example, how shall we evaluate Einstein's statement:—

Neither can I nor would I want to conceive of an individual that survives his physical death; let feeble souls, from fear or absurd egoism, cherish such thoughts. I am satisfied with the mystery of the eternity of life and with the awareness and a glimpse of the marvellous structure of the existing world, together with the devoted striving to comprehend a portion, be it ever so tiny, of the Reason that manifests itself in Nature.

Is there not here some assumption that the entire field of post-mortem states of any and all men is known? Einstein tells us that he is "a deeply religious man."

What is the meaning of human life, or, for that matter, of the life of any creature? To know an answer to this question means to be religious. You ask: Does it make any sense, then, to pose this question? I answer: The man who regards his own life and that of his fellow creatures as meaningless is not merely unhappy but hardly fit for life.

And yet he states:—

To enquire after the meaning or object of one's own existence or that of all creatures has always seemed to

me absurd from an objective point of view.

Doubtless there is some way in which Einstein reconciled these views and saw no contradiction in them. Though "the mysterious" ever beckoned him on, he seems to have drawn a circle "pass not" for his ideation. The mysterious which so greatly attracted him does not seem to have called him to examine the metaphysics and mysticism of the great Occultists of every nation, especially the Asiatic, and of every era, especially the ancient.

His letter to Sigmund Freud, written so far back as 1931–32, points to "an imperative duty" to form an international association which must "acquire a considerable and salutary *moral* influence over the settlement of political questions." Even far earlier, in 1919, soon after the League of Nations was formed he wrote:—

As late as the seventeenth century the savants and artists of all Europe were so closely united by the bond of a common ideal that co-operation between them was scarcely affected by political events. This unity was further strengthened by the general use of the Latin language.

Today we look back at this state of affairs as at a lost paradise. The passions of nationalism have destroyed this community of the intellect, and the Latin language which once united the whole world is dead. The men of learning have become representatives of the most extreme national traditions and lost their sense of an intellectual commonwealth.

Einstein himself was above the prejudices of patriotism and dogmatisms of creedalism. Therefore he was fit to be a great leader of our entire international world. His personal philosophy of life, judged by his own standard, reveals him to be worthy:—

The true value of a human being is determined primarily by the measure and the sense in which he has attained liberation from the self.

He had freed himself from the tyranny of the lower, personal self. He modelled his simple life on the teaching of Schopenhauer that "a man can do what he wants, but not want what he wants." On the positive side, his faith in the Brotherhood of all men was deep and wide:—

A hundred times every day I remind myself that my inner and outer life are based on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am still receiving. I am strongly drawn to a frugal life and am often oppressively aware that I am engrossing an undue amount of the labour of my fellow-men.

Let us salute a large-hearted man who suffered in his feelings but spread the joy of knowledge all around.

SHRAVAKA

ISOPANISHAD

A FREE RENDERING

[**Shri C. Rajagopalachari**, India's former Governor-General, has been deriving not only inspiration but also guidance, in his labours for his country, from the well-known texts of ancient Hinduism. We have pleasure in offering our readers his free rendering of the famous *Isopanishad*.—ED.]

The Upanishads are cast in the form of intimate instruction imparted by a *Rishi* to his beloved disciple. The *Isopanishad* is one of the most important of the known Upanishads, though it is the shortest. The following is a free rendering, but I have taken only such freedom as helps to bring out the intent and manner of the ancient instruction. I have left out of account six *mantras* which, I regret, in spite of all the Commentaries, remain to me wholly obscure. I have adopted Sri Madhwa's interpretation of the first *mantra* in the rendering here. I have put a construction on the third *mantra* which does not conflict with the traditional interpretation although it is not the same.

Soul of the Universe,
Pith and substance too
Of you and me,
It remains yet apart, entire.

Everything in this moving, vibrant world
Holds the Lord Supreme:
So take your joy as a gift
From him to you
And cast not the eye of greed
On what is given to others.
Thus alone, not otherwise,
Your tasks performing here on earth,
A hundred years you well may live
Detached and unaffected.
Deny not the soul within:
For he who so denies, my son,
Condemns himself to a world of darkness.
Purposeless all his days will be,
Sunless his path and uncertain his steps;
Blindly the man who slaughters his Self
Must wander through his life.
Within you is a spirit divine,
Fleeter than mind
And swifter than the senses five;
Nothing can overtake it ever,
Firmly in its place it stands.
The freedom-loving air,
Like a bond-slave it serves the Self,
Supporting life and all its works:
Moving ever, yet stirring not from its place,
The Self is now so close and near,
Anon, so far away.
It is the unchanging core within
Yet ever it stands apart uncontained.
Does grief or hate afflict your mind?
Does dark illusion hang over you?
Learn to live, my son, in the flesh of others
And train yourself to feel their pain and joy;
Within your body lodge
The living beings round about:
Gone will be hate and fear,
Grief and attachment's pain;
The scales will fall from off your eyes;
The vision of oneness will burst on you.
Within you is a spirit divine,
Invulnerable, incorporeal,

Self-luminous and all-pervading,
Sinless and pure and of vision limitless;
All the long years of your life
It is that whence really came your joy.
Come, let us pray to the Lord
That he may open the golden chalice
In which is kept the Truth.
Reveal it, Lord, to us
That pine for the glorious vision:
Withdraw these dazzling rays,
The brilliance that blinds our eyes,
That we may see Thee in kindly form,
And see in Thee the same as is in us
And see in us the same as Thou.
Our breath will pass one day and not return
But merge in the deathless wandering air
And these our bodies be burnt to ashes.
Remember, son, the deeds alone remain,
The deeds alone remain
To make for us the further path
Before the journey's end.
Come, let us feed the fire and pray:
"Guide us aright, O Fire,
Along the path that leads to good.
Thou knowest all the paths;
We bow to Thee, O Fire,
We bow to Thee again!
Lead us away from sin,
From sin that ever deceives,
And take us along the path that leads to good,
The path that leads to good!

PARAPSYCHOLOGY AND PSYCHICAL RESEARCH AND MODERN SCIENCE

[**Professor A. M. Low** is a distinguished consulting engineer and research physicist and President of the British Institute of Patentees. He has contributed several interesting articles and reviews to our journal. Here he refers to the "former marriage," the subsequent divorce and possibilities of reconciliation between the psychic and the physical sciences. It would clearly be dangerous for either party "to become dogmatic in the face of criticism" by the other, thus making their mutual separation interminable and allowing the *advocatus diaboli* of sectarian theology to thrive and proselytize without hindrance.—ED.]

The study of the occult in many different forms is almost certainly as old as *homo sapiens* and, we may suppose, will continue to the end of time. The nature and direction of this study has, not unnaturally, varied a good deal at different periods of history and in different places. In the last century it was probably greatly stimulated in the West by contact with the religions and philosophy of the East, as yet untouched by the impact of scientific method or the scepticism of an Age of Reason. At the same time, the development of Science in the West, while it greatly reduced the field of the "occult," encouraged the systematic examination of all phenomena and produced the tools, both mental and physical, to make the examination more efficient.

Thus, today, we have the position that, while a great many phenomena once considered occult have been explained in terms of natural laws that are universally accepted, the serious interest in occult phenomena has never been greater. I should myself be inclined to explain the astonishing popularity of certain crude forms of "fortune-telling" among the masses by saying that, perhaps only subconsciously, the ordinary man and woman in our materialist civilization tends to find himself a cipher, his life, his fortune and even his fate settled for him by political or bureaucratic forces he does not understand and with which he cannot get to grips. He tends, naturally enough, to seek consolation and hope in yet greater forces —Luck, Fate, the Stars, call it what you will. The prospect of a drab and ordered future is made more tolerable by belief, or half-belief, in occult forces credited with being able to set aside natural laws. The fact that popular newspapers almost universally produce a crude astrological feature which gives the "influences" of the stars or readers, suggests that these readers find consolation in blaming the irritations, failures or successes of the day upon forces outside their control.

Whether or not this is a good thing and to what its development might lead (rulers in the past have realized the importance of having state astrologers) is outside the scope of this article, which I propose to confine to what may be described as serious research into the occult. Until the 18th century scientists did not make a crude distinction between the material and immaterial. They found it quite credible that mind and matter could interact—the incantation of some verbal formula was a recognized catalyst in bringing about chemical reactions. Many valuable scientific discoveries were made by men who believed what we now know to be untrue.

The scientific revolution changed all that and the pursuit of physical knowledge led to the neglect of what we may call psychic knowledge, at least by scientists, who were inclined to dismiss anything they could not measure as "superstition." But in passing it is interesting to note that we still have relics of what I take to be the former marriage of the physical and the psychic. Nothing could be more material than the construction of a ship or a bridge. Success depends upon physical measurements. But we still have ceremonies of launching ships or opening bridges which suggest that their successful performance depends upon unknown, or at least scientifically unmeasurable, psychic forces. The modern scientist does not mutter an incantation when he mixes chemicals, but I have heard players talking to their bowls and even motorists verbally coaxing their cars, suggesting a confirmed belief in the ability of the mind to influence matter.

The revival of interest in the supernormal during the last century was marked by the attraction to research of serious physical scientists. If, they said in so many words, it proves true that we can communicate with the dead, foresee the future or read each other's minds, then this is the most important thing in the world. Let us, therefore, examine all these occult phenomena, at present regarded as supernatural, as objectively as we should examine a specimen in the laboratory. If we find them proved they will be accepted by general scientific opinion. If they are disproved, we can dismiss them once and for all.

This has been the attitude of many scientists. In the present century there has never been any lack of technicians trained in the scientific method ready to examine apparently occult phenomena and many highly qualified scientists have undertaken systematic research designed to bring such real or supposed phenomena as clairvoyance and telepathy out of darkened rooms into the objective atmosphere of the laboratory. The result of all this investigation has been, I think, a vast number of verdicts of "Not proven," a great deal of negative

evidence, and not a great deal of progress in the scientific sense. But that the work has been by no means barren from even the strictly scientific aspect is suggested by our changed view of hypnotism. As "mesmerism" it was widely regarded as a form of charlatanism. Systematic psychic research by scientists resulted in hypnotism being largely understood and, one might add, perhaps, usefully employed in medicine. The most sceptical of us should, perhaps, be ready to admit the possibility of the same happening in due course with other phenomena now regarded as "supernormal."

In the years between the wars interest seemed to concentrate especially on the real or supposed phenomena occurring at *séances*. I was myself invited to take part in scientific investigation of these phenomena on many occasions. My attitude as a scientist was that we should answer two questions: Did the phenomena take place? Was there any explanation in terms of known "natural laws"? Only where the answer to the first was "Yes" and to the second "No" would it be possible to say that some supernormal or psychic forces were involved. One difficulty with psychic research is that the phenomena involved are transient, another that it is generally claimed they can occur only under certain conditions, and these conditions (darkness or dim lights, highly charged emotional atmosphere, etc.) are not conducive to scientific observation. Whole volumes have been written on this branch of psychic research, which is further handicapped by the fact that it lays itself open to exploitation. I have never doubted honesty of purpose myself, although I am bound to say I have seen more striking things done better as a member of the Magic Circle. Here I can only express a personal view as a scientist that I never once saw anything which satisfied me that two-way communication had been established with the dead and that perhaps nine-tenths of what I saw could be more simply explained in terms of "natural" laws.

The task of scientific investigation is made more difficult because the question of communication with the dead or "another world" inevitably becomes involved with matters of faith and religion. *My own view is that the scientific demonstration of the existence of a future life or "another world" would be the most important thing in the history of man.* For that reason I feel it is necessary to be extremely cautious in accepting "proof," but that scientists should not close their minds because the phenomena involved are of a different kind from those they normally observe and measure.

Scientific investigation of telepathy, clairvoyance and other real or supposed phenomena which do not involve fundamentally religious matters is, in some ways, less difficult,

because investigations can be carried out under laboratory conditions and be duplicated by anyone with the necessary technical knowledge and equipment in any part of the world. The phenomena themselves have been discussed from the earliest times. The name "parapsychology" has been created to describe the science of investigating these phenomena and during the last two decades and over an enormous number of experiments have been made with the object of discovering whether the existence of the phenomena can be scientifically demonstrated and, if so, whether it is possible to discover the laws that govern them.

I cannot myself claim to have taken part in any of the very serious experiments designed to demonstrate the reality of telepathy, precognition and so on. But in common with many thousands of laymen I have read some of the published results of Dr. J. B. Rhine, Dr. S. G. Soal and others. It would be impossible to summarize the experiments, but I think it would be fair to say that those who have carried them out regard them as proof that telepathy, *i.e.*, direct mind-to-mind communication, is possible and that it is possible for the mind, in certain conditions, to influence the behaviour of matter, for instance in stopping a clock or by influencing the fall of dice.

My comments on the science of parapsychology and the many experiments must be regarded as those of a scientific layman rather than those of a specialist. The results of these experiments have been accepted, and rejected, by many specialists—statisticians, psychologists, philosophers. My first comment must be that, whether or not the results and their implications are accepted, there seems no doubt that those engaged in the investigations have been moved by a thoroughly scientific spirit and that they have done everything they can to ensure that there is no "cheating," conscious or unconscious. The precautions taken in conducting such tests as the "reading" of cards and the influencing of the fall of dice have been extremely elaborate and designed to eliminate the possibility of any normal physical influence being responsible, even unconsciously. It would be difficult for even the sceptic to dismiss the experiments on the grounds that the phenomena described did not take place.

But a difficulty arises in a scientific approach because these results cannot be repeated by anyone anywhere. To make a simple analogy, if weak hydrochloric acid is poured on zinc, hydrogen is evolved and zinc chloride left. The result is the same whoever pours the acid. But with parapsychological phenomena this is not the case. I try to "read" cards under exactly the same conditions as those in the experiments described and get no more guesses correct than the laws of chance suggest. That can be explained by

saying I have "low *psi*-capacity" or in some other way, but it does not get over the difficulty that it is in the very nature of the phenomena that it is impossible to investigate them by scientific methods. Supernormal phenomena have to be investigated by supernormal techniques and it may take us as many years to establish these techniques to the satisfaction of every intelligent mind as it did to establish the scientific technique. We must not forget that a few centuries ago "scientific proof" would not merely have been not accepted by most intelligent men, but positively rejected. The very existence of "sympathy" suggests the possibility of inaccurate observation.

The mathematics and statistics of these tests have been examined and criticized by men more competent than myself and we cannot overlook the fact that since the proof is mathematical, any error is fatal. The phenomena are not claimed to take place every time, but simply oftener than mathematical chance would indicate. I sometimes wonder whether this business of "chance" may not be misused. We read that the chances of something happening are only one in a million or so many millions and it is concluded that therefore it was not a matter of chance. The fact that mathematically a chance is very small does not eliminate the possibility of its happening, not merely once, but again and again. After all, I understand the mathematical chance of winning a football pool is 1 in 50,000,000 or thereabouts. But someone does it every week. According to the mathematical chances, a "perfect hand" at bridge should only be dealt once in a century. But the records show it happening every year. Is it possible that people whose guesses at cards are higher than chance expectancy are not "psychic" but just "lucky"? And what are we to make of people whose guesses are consistently less correct than chance would suggest? Are they to be described as having a "negative *psi*-capacity"? It sounds suspiciously like "anti-phlogiston"!

These suggestions must not be taken as disparaging the work of those who are working in these extremely interesting and important fields, but rather as outlining my own attitude, which is one of caution. There are undoubtedly thousands of perfectly genuine instances of "warning dreams," dreams that have come true, and so on. What we do not know and perhaps cannot know is whether there are countless billions of dreams which do not come true. How many people "have a feeling" that something is wrong with a relative or friend and find that, in fact, all is well? That we shall never know, because the instances are not recorded. But no one who has a warning dream or a supposedly precognitive feeling which coincides with the facts fails to record it. Scientific proof requires

the elimination of coincidence as even a "possible" explanation.

These are only some of the thoughts that have occurred to me in my reading of the undoubtedly extremely interesting work which is being carried out. I think the most hopeful thing is that the workers are scientists and that therefore they will welcome reasoned scepticism since it is only by its application that correct results can be obtained. In the natural sciences no hypothesis, however well "proven," remains true for ever or even for long. A new and more satisfactory explanation of the observed phenomena supersedes it, to be superseded in turn. The same may be true of psychic science. The most dangerous thing would be for it to become dogmatic in the face of criticism.

A. M. Low

THE FLAME OF THE FOREST

[Adapted by **Sudhin N. Ghose** from the Hindi of **Senapati** (1589–1649). It is to appear in his forthcoming volume entitled *The Flame of the Forest*, to be published by Michael Joseph, Ltd., London.—ED.]

Probably no flowering tree presents such a magnificent spectacle as the Himalayan flame-of-the-forest in full bloom. While traversing the region where the poet Senapati once lived, the famous botanist Hooker wrote in his *Journal*:—

The *Butea frondosa* was abundantly in flower here, and a gorgeous sight In mass the inflorescence resembles sheets of flame, and individually the flowers are eminently beautiful, the bright orange-red petals contrasting brilliantly against the jet-black velvety calyx.

Such a sight produced a curious effect on the Emperor Jehangir, Senapati's contemporary, as is witnessed by the following entry in the Emperor's diary:—

On the road we saw everywhere in full bloom the Palasa flower. The blossom resembles the red rose, but it is of a fiery orange colour with its root black. Its appearance is such as makes it impossible to withdraw one's eyes from it. I felt a strong inclination to indulge myself with wine.

It is spring-time, love's season the flame-of-the-forest in blossom—
Clustered blooms burning red, slender stems dyed with sable hue—
To invite humming honey-bee swarms to nectarean dew.
Know'st, thou bee, the sad tale the flowers tell—of love's bane and rue?
Scarlet crowning the petal tips mirrors love's languishing—
Lovers' yearning—desire's insufferable ravaging;
Ebony of their stems paints the symbol of severing—
Burnt-out embers of fires once blazing—forgetting and wronging.

JAINISM AND THE WAY TO SPIRITUAL REALIZATION

[We publish here the second and last part of the paper on this subject prepared by **Dr. Indra Chandra Shastri, M.A., Ph.D.**, and discussed on April 18th, 1954, at the Indian Institute of Culture, Basavangudi, Bangalore, under the chairmanship of Shri M. A. Venkata Rao, M.A. This meeting was one of those arranged jointly by the Institute and the Jain Mission Society, Bangalore, in celebration of Mahavira Jayanti Week.—ED.]

II

According to Jainism there are five types of sleep which are the effects of *Darsanavaraniya: Nidra*—ordinary sleep; *Nidra nidra*—sleep so deep that one is not able to open his eyes at once, even when awakened; *Pracata*—drowsiness; *Pracata pracata*—heavy drowsiness; and *Styanagrdhi*—somnambulism: speaking, walking and doing other actions while asleep. An aspirant in the seventh stage is free from the *Nidra nidra, Pracata pracata* and *Styanagrdhi* types of sleep.

The aspirant's alertness in the seventh stage is not permanent. It comes and goes according to the fluctuations of the mind. Consequently the aspirant struggles between the sixth and seventh stages. His position is compared with that of a log of wood moving up and down with the rise and fall of the waves.

The eighth *Gunasthana* is known as *Apurva karana*. The aspirant in the seventh stage was described as starting his struggle against slippings. He reaches the eighth stage in case he wins the struggle and finds himself fully equipped to subdue the remaining portion of the passions. The eighth stage is known as *Apurva* because the soul gets such purification as was never before achieved by him. Here for the first time he aims at complete victory over the passions.

This complete victory is effected in two ways. Some aspirants have put down their passions and complexes and feel perfect tranquillity on the surface. The repressed complexes, however, lie in the subconscious mind, only waiting for provocation to come to the surface. Others destroy the very root of those complexes, leaving no chance for them to rise again. The first type is known as *Upasana sreni* and the second as *Ksapaka sreni. Upasana* means repression and *Ksapaka* means destruction.

They are compared with two methods of purifying water. The sediment in water can either be removed permanently by filtering or

can be precipitated to the bottom through a chemical process. In the latter case the slightest disturbance is sufficient to make the sediment reappear. Similarly, passions and complexes can either be removed for ever or repressed. In the first case the aspirant is in no danger of falling. In the second case the complexes lie dormant in the subconscious mind, awaiting provocation, when they rise again and the aspirant falls. The stories of great Yogins falling from a peak of high spiritual attainment confirm the possibility.

Up to the seventh stage the aspirant adopted mainly the path of *Kasayopasana, i.e.*, partial repression or destruction and partial rise without the fruit-giving intensity (*Pradesodaya*). Thus the subduing of *Anantanubandhi*, etc., in previous stages did not mean either their destruction or their complete repression but that they would rise without the fruit-giving potency. The aspirant in the eighth stage begins his self-purification by repressing or destroying them in reality. The soul is thereby enabled to reduce the effect of *Karmans* in respect of duration as well as intensity. This potential reduction is carried on in the following five ways:—

1. *Sthitighata*—Reduction of the duration of the stored-up *Karmans*.

2. *Rasaghata*—Reduction in fruit-giving intensity.

3. *Gunasreni*—Conversion of the *Karmans* of longer duration into those with a duration of not more than a *muhurta* (48 minutes).

4. *Guna sankrama*—Conversion of the *Karmans* of intensive degree into those of milder degrees.

5. *Anya-sthiti-bandha*—Accumulation of new *Karmans* of very short duration and low intensity, into which those of longer duration and higher intensity are converted.

There are three feats (*Karanas*) which the aspirant undertakes gradually for this reduction:—

1. *Yathipravrtti karana*—Inclination of the soul towards repression or destruction without the actual step being taken.

2. *Apurva karana*—The first step toward complete subdual, through repression or destruction.

3. *Anivrtti karana*—Bringing the soul into such a state of purification that further progress becomes automatic. This progress is uniform and depends no longer on individual effort. The eighth stage is known as *Apurva karana* on account of the second feat, in the form of five reductions. The aspirants in this *Gunasthana* are not necessarily at a uniform level of self-purification at the moment of their first entrance into it or in their further advance. There are innumerable degrees according to the status of individuals. For this very reason the eighth

Gunasthana is known as *Nivrtti* also, showing the absence of uniformity in spiritual progress.

The ninth *Gunasthana* is known as *Anivrtti*. The aspirant, after reducing the stock of *Karman* through the means of *Sthitighata*, etc., comes to a stage when his progress becomes automatic. Consequently, all aspirants make a uniform advance. All of them are of the same status in the first and successive moments of their progress. This uniformity is known as *Anivrtti*.

These two *Gunasthanas* last not more than a *muhurta*. They are known also as *Badsra Sanparaya* (with great passions) in contrast to *Suksma Sanparaya* (with small passions), the 10th *Gunasthana*. Anger, conceit and crookedness are regarded as great passions in comparison with greed, which is recognized as the small passion. The first three continue up to the ninth stage only, but greed continues up to the 10th. At the end of the eighth stage the aspirant subdues six types of semi-passions also, namely, (1) laughter, (2) liking, (3) disliking, (4) fear, (5) grief and (6) hatred. By the end of the ninth he subdues the three types of sexual desire in addition to the *Sanjvalana* degree of anger, conceit and crookedness. Then, there remains the *Sanjvalana* degree of greed only, which is subdued by the end of the 10th stage. The 10th *Gunasthana* is known as *Suksma Sanparaya* on account of its subduing all the passions except the *Sanjvalana* type of greed.

The 11th *Gunasthana* is *Upasanta-Mohaniya*, nearing the complete repression of *Mohaniya*. This stage lasts for a short period only, after which the repressed passions rise again and the aspirant falls. In his backward movement he may stop at the sixth, fifth or fourth stage or come down to the bottom. But this position does not last for an unlimited time. Within a specified period, known as *Ardha pudgala paravartana*, as the maximum, he makes fresh attempts with renewed strength and ultimately succeeds by adopting the course of *Ksapaka sreni*.

The 12th *Gunasthana* is *Ksina-mohaniya*, showing the complete destruction of *Mohaniya*. The aspirant with *Ksapaka sreni* does not undergo the 11th stage but reaches the 12th direct.

The 13th *Gunasthana* is *Sayogi-kevalin*. At the end of the 12th the aspirant destroys other *Ghati Karmans* also and attains all four Infinites. He attains Infinite Knowledge, due to the destruction of *Jnanavaraniya*, Infinite Intuition, due to the destruction of *Darsanavaraniya*, Infinite Happiness, due to the destruction of *Mohaniya*, and Infinite Power, due to the destruction of *Antaraya*. The four *Aghati Karmans* continue up to the end of

life. The aspirant in this stage is called *Arhat* or *Kevalin*, corresponding to the *Jivanmukta* of other systems. This stage is known as *Sayogin*, because the three *Yogas* or activities of mind, speech and body continue.

The 14th *Gunasthana* is known as *Ayogi Kevalin*, where these activities stop completely. This state corresponds to the *Asanprajnata Samadhi* of the Yoga system. It is also known as *Sailesi*, indicating immovability, like that of the King of Mountains. The aspirant stays in this position for a short while only, namely, the period required for the pronunciation of five short vowels. At the end of it the soul shoots up like an arrow till it reaches the top of the universe. It rests there forever in the abode of liberated souls. This is how the search after the soul is consummated.

One can see from this description that spiritual development means gradual liberation of the soul from Karmic bondage. It is therefore necessary to mention briefly here the nature of bondage, its causes and the means of liberation.

Bondage means the accumulation of Karmic matter by the soul. The latter, when disturbed by certain activities, attracts the atoms of matter known as *Karma Varana*. These atoms are blended with the soul as water with milk and affect the soul by their chemical action. The question of how a material thing can have a chemical action on an immaterial thing is answered by the Jains on the basis that the soul under bondage is not quite immaterial. It is a blend of mind and matter. The pure soul in the state of salvation is never so affected. The question about the first relation between soul and *Karman* is ruled out by holding the relation to be without beginning and so not admitting a first moment. This is a common problem which all systems answer in the same way.

This bondage is classified into four types related to its nature, quantity, duration and intensity in fruit: *Prakrtibandha*—regulating the varieties of *Karman* accumulated in a certain activity; *Pradeshabandha*—regulating the quantity of particles of each variety; *Sthitibandha*—fixing the duration of a particular particle; and *Anubhagabandha*—regulating the intensity in fruit of a particular particle.

Yoga (the activity of mind, speech and body) and *Kasaya* (passions) are the means effecting this bondage. The first two *bandhas* are regulated by *Yoga* and the latter two by *Kasaya*. The number and nature of the particles to be accumulated are fixed according to the disturbance caused by the *Yoga*, and the enduring period as well as the intensity in fruit is fixed according to the degree of the passions. In the 13th stage the passions are destroyed completely. Still the Karmic influx con-

tinues, owing to the activities or the *Yogas*. But the particles accumulated in that stage are without the capacity of giving fruit or enduring for a period on account of their not being accompanied by passions.

An activity is either beneficial or harmful. Beneficial activity is not induced by passions. The Karmic accumulation resulting from it does not give bitter fruit. On the other hand, harmful activity causes such accumulation as puts the soul to suffering and miseries. Both types of activity are known as *Asrava*, meaning the influx of *Karman*. It has five types: *Mithyatva* (wrong attitude), *Avirati* (indiscipline), *Pramada* (negligence), *Kasaya* (passions) and *Yoga* (three types of activity).

One has to refrain from all five types of *Asrava* to check the Karmic influx. This checking is called *Sanvara*. The aspirant aiming at complete freedom from Karmic bondage has to stop the new influx, as well as to work through the accumulated stock. The process of this consummation is called *Nirjara*. Jain literature prescribes various penances and other practices for it, namely, 12 types of penances (*tapas*), 12 contemplations (*bhavanas*), four meditations (*dhyanas*), the vows of a monk and of a householder, and others. Kundakunda, Tinabhadra, Pujyapada, Haribhadra, Subha Candra, Hema Candra, Yosovijaya and other scholars have written systematic treatises on the subject.

The above is a short account of the process of self-realization as prescribed by Jainism. It is useful not only for salvation but also for a man who wishes to live a happy life by rising above the inner conflicts and complexes. It is regrettable that the supreme science of leading a happy life has been wrongly confined to transcendental purposes, on the assumption that its benefits are not connected with the present life. That is a wrong notion. A man, however materially rich he may be, will sooner or later have to learn this science if he seeks real happiness and wants to save himself from destruction. The fear of atomic weapons can be cast off only if a man learns to live amicably and peacefully. We hope that the United Nations and the individuals guiding the destinies of mankind will make the teaching of self-discipline an essential part of the study prescribed for the builders of the new world.

INDRA CHANDRA SHASTRI

HORACE PLUNKETT BUILT THE ROAD

[Like the great champion of the International Co-operative Movement about whom he writes, **Mr. R. M. Fox,** our esteemed contributor, is Irish by birth, was educated at Oxford and approaches people and social problems alike in a truly humane spirit. We are happy to publish his affectionate tribute to Sir Horace Plunkett, whose birth centenary was commemorated in Dublin towards the close of last year.—ED.]

Sir Horace Plunkett was one of the most enigmatical figures in the Ireland of yesterday. For half a century he worked to popularize the co-operative idea and to raise the social condition of the mass of the Irish people. But, though he worked hard for economic and social betterment, he was never taken to the hearts of the people as the political and national leaders were. Always he was better known as an international leader of the Co-operative Movement—in Britain, America, India and China—than for his very real accomplishment at home. Partly this was because he lacked the gift of oratory and personal magnetism. His watchwords, "Better Farming, Better Business, Better Living," were severely practical but did not seem inspiring.

Yet his biggest handicap in reaching the people was that he belonged by birth and tradition to what was known in Ireland as the "Ascendancy." Baron Dunsany—his father—was one of an aristocratic landowning family with the blood of Danish and Norman conquerors in his veins. The head of the family was almost a feudal lord, dwelling in Dunsany Castle surrounded by his humble tenantry. Horace Plunkett was born on October 24th, 1854, at the country seat of his mother's people in the Gloucestershire Cotswolds. He was educated first at the famous English public school of Eton and then passed on to Oxford. It is hardly surprising after this that he eventually became a Unionist M.P.

Much later in life he saw the logic and justice of the movement for self-government in Ireland. When he did, he affirmed it with characteristic honesty, even though it meant that a sister, who still held bitter Unionist prejudices, never spoke to him again.

What is really surprising is that, as a young man at Oxford, he came under the influence of progressive thinkers such as John Ruskin and Arnold Toynbee who represented the humanitarian tendencies of the age. More to the point, perhaps, was his meeting with Edward Vansittart Neale and George Jacob Holyoake, pioneers of co-operative thought in Britain. They influenced him to such an extent that, when he left Oxford and returned to Ireland, he founded the Dunsany

Co-operative Society, consisting of tenants on his father's estate. Here he served behind the counter, doing up parcels of groceries for the old women in the little cabins, greatly to their embarrassment.

This was a very practical approach to Irish problems. But within two years it was found that the damp Irish climate had affected his lungs and he was compelled to go away for a spell of cattle ranching in Wyoming in America. His exile lasted some years. In the United States he became a close friend of Colonel Theodore Roosevelt, the President, who bore public testimony to the valuable advice he received from Plunkett concerning agricultural policy. But it was not until he returned to Ireland and took up the matter of co-operation in its relation to agriculture that he began to make real headway.

In Britain he took part in developing the co-operative movement, which he tried to extend to Ireland. He could not sway crowds or create mass enthusiasm. His method was to draft reports, to work out schemes and then to interest statesmen or social workers who held key positions in the practical possibilities. He worked on lines similar to those of Sidney and Beatrice Webb, who were, in fact, his close friends. Eventually, through his efforts, the Irish Agricultural Organization Society came into being. The biggest achievement of this body was the building up of a nation-wide Co-operative Creamery Movement. This was a gradual business of persuading Irish farmers that it was better for them to supply milk to their own creameries for butter-making than to sell it to private concerns. During the "troubles" in Ireland these creameries were often destroyed or burnt out. Plunkett pleaded for technical and financial assistance. When self-government was achieved he had his reward. The new Irish Government adopted the plan of the Irish Agricultural Organization Society and, with the financial backing of the State, a network of co-operative creameries was given control of the entire industry. This was the first piece of constructive nation-building undertaken by the new State.

While Sir Horace Plunkett did a great deal for agricultural co-operation he was by no means indifferent to the problems of the urban centres. He urged the building up of a distributive co-operative movement on the English or Scottish pattern. At that time one of the worst evils was the wide-spread credit system which resulted in the people paying extortionate prices for inferior goods. Workers on the land had little ready money and were the prey of "gombeen men" as the unscrupulous traders were called. He tried to arouse a feeling of public spirit and leadership among people of his own class but with very little success. George Moore has given us a vivid pen-picture of the man. He wrote:—

One evening at the end of a long summer's day, a lean man of medium height, courteous and dignified, clearly of the Protestant ascendancy, came forward through the dusk of the drawing-room—the lamps had just been lighted—to thank me for having accepted his invitation to dinner. I liked his well-designed oval face, his scanty beard and his eyes pleasantly grey and pleasantly perplexed. A long straight, well-formed nose divided the face, and a broad strip of forehead lay underneath the brown stubbly crop of hair that covered a small, round skull.

Moore went on to ridicule Plunkett for his solemn persistence. But it would have taken far more than ridicule to shake Horace Plunkett once he had made up his mind. All his life he suffered from ill health. This prevented him from serving on an Indian Industrial Commission to which he was invited in 1916. Later, in 1927, Indian friends urged him to go to India and present his ideas on co-operation to the Royal Commission on Agriculture. Health again prevented him but he wrote a comprehensive memorandum. In Dublin he founded the Co-operative Reference Library in The Plunkett House—which was presented to him for his services in 1908. This house became the headquarters of the Co-operative Movement and, in the library, ruddy-cheeked Irish farmers could be seen alongside brown-skinned Indian students reading the books which told of co-operative activities in many lands. This library was subsequently transferred to London.

Plunkett was an outstanding example of the triumph of mind over matter. He never allowed his wretchedly poor health to prevent him from doing what he wanted. When he was an old man—in his seventies—and a semi-invalid, he learnt to fly and piloted his own plane. He died on March 26, 1932. He was equally indomitable in the field of ideas, for he brought a constructive mind to bear on Irish problems when there was nothing but destruction and chaos, and so helped to create a social policy for both Ireland and the world.

The path which Sir Horace Plunkett followed began in his early days at Oxford when he listened to John Ruskin. In those days Ruskin persuaded a number of students to go out with him and build a road. Many years later when I arrived at Oxford as the holder of the National Co-operative Scholarship there were still faint traces of the Ruskin road to be seen on one of the hills near the city. But by this time there was a clearly marked path of co-operative endeavour, for Plunkett and his colleagues had done their work well.

R. M. Fox

THE NEW MATERIALISM

[**Miss Clare Cameron,** formerly Editor of the Buddhist journal *The Middle Way* and of the *Here and Now Quarterly*, anxiously analyzes the predicament of modern man and proposes the age-old remedy of non-attachment. Her new materialism is the golden mean between self-indulgence and extreme asceticism.—ED.]

It has long been the custom to decry materialism as the root of all evil, and perhaps never more so than now, when the *abuse* of it is so painfully evident. Yet it was once said to me that our troubles lie, not in materialism as such, but in too much of the wrong sort and too little of the right. I have pondered on that chance remark.

Perhaps ever since man fell into duality, into the creation of "the ten thousand things," there has been the conflict between the "good" and the "bad" in him, the split in the psyche, which is now perilously wide. There must be prolonged self-emptying ere he becomes as No-thing, and in the abyss itself finds Everything. We cannot throw ladders across that abyss, for there are no short-cuts to heaven. Yet the figure of modern man, inflated with power and torn from his roots as he soars towards the stars (now almost literally), is familiar to us. The predominance of mental illness, neuroses of all kinds, crime waves and the violence bred from fear and greed, are also evident enough. The unbalanced state of the world is reflected in and shared by the sensitive person. For all this we blame materialism, which is not a cause but an effect.

True, there are signs of a religious revival throughout the world. Under an intense spiritual radiation from the heavens (which, incidentally, is the cause of much inner and outer disturbance, even such as a healing medicine first causes within the physical body) there is a quickening in the souls of men and women. They are "called," and according to their capacity and in their degree are responding, even though the initial stages of that response are sometimes painful.

We may think we know all the lore of the spiritual life, having read widely and thought deeply and, in a sketchy sort of way, made tentative attempts to put our lives in order. Conscience is appeased. We have many virtues to our credit, are active in good works, members of progressive societies, and pay sincere lip-service to our particular creed. We see the beautiful country of the Future from our threshold. But are we really prepared to help create it?

It is so easy to deceive oneself, to eat of the Tree of Knowledge and imagine we are fed. Usually we have to allow much of it to be removed from us before we are fit to take, and even able to taste and appreciate, the simple Bread and

the living Water. We have to be shown, in hard experience, the wrong use of materialism. It includes greed for ideas, as well as for possessions; rushing in to do good where angels would not tread, thus piling confusion upon confusion; emotional and intellectual self-indulgence as well as physical; and, in many other ways, denying our own soul.

Having felt the call, or thinking we have, we tend to swing from one opposite to the other. Riches are evil; so we choose to be poor. We bind ourselves to a rigid self-imposed discipline. Self-indulgence is a sin; so we renounce the harmless and legitimate pleasures of life. These reactions are not only the heritage of our Puritan ancestry, but also the result of too literal an interpretation of the great scriptures of the world, and far too little genuine insight. The split in the psyche grows wider as we exchange one tension for another. The conflict remains, since all these fine resolutions are dictated by the little separate self.

Long ago the Buddha discovered that neither in asceticism nor in indulgence, neither in escape from the world nor in submergence in it, was enlightenment to be found. Attachment is the cause of all sorrow. Freedom is won by treading the Middle Way between extremes, without attachment. Neither possessions nor lack of them are wrong in themselves, but their abuse, which derives from our being bound to them through Craving and Ignorance. Lao Tze taught very much the same thing, when he spoke of the Tao which is everywhere, and which we may experience for ourselves once we relinquish our grasp upon the passing, ephemeral forms. The old man of Tao, even though he has scarcely a rag to his back, is always gay and laughing, because he is wholly free. There is no split in the psyche for him! Man cracks himself, through the tension of misunderstood cravings.

What has this to do with the New Materialism? Even at the ascetic extreme we still have our being on the surface of life, on the circumference, unwilling to accept and explore through shame and suffering to the centre where truth abides in fulness. For at the heart of every problem is the point of release. We suffer, yes—because we resist the marvellous transforming process towards liberation. How well we know that travail precedes rebirth! But do we live as if it were true?

Instead, we make frantic attempts to jump this split in the psyche, to close it, by means of courses on psychology, the study of religion and anguished prayer to a God we create in our own image. We kick up such a lot of dust because we are frustrated and unhappy. In this dust we cannot see. We are familiar with the various forms of escape, some of them very subtle. Yet the Hound of Heaven is forever at our

heels, and it is good that this should be so. The Beautiful Country of wholeness and peace and joy glimmers like a mirage before our longing eyes.

Yet the Buddha taught that even this longing for enlightenment was a form of craving. How deep this process of self-emptying goes! How patient we need to be while issues far down in consciousness rise up to be accepted, understood and adjusted! Even those from other lives arise at this time of spiritual urgency, when we are being prepared to take our part in the New Materialism.

The old order passes, giving place to the new. We want it to come quickly. Like children, we want it *now*—our sort of "now," not God's. Our "now" is born of ignorance, the temporal order and duality. Let it go!

At last, we are driven from the circumference to the centre, sometimes in despair, and we are as quiet as the earth in winter. Yet, as in the earth, much is happening in the soul during our winters of discontent, when they are accepted and used.

I believe it is from *this* soil to which all the leaves of the old order have fallen, both in us and the world, that the New Materialism will spring, in the heavenly time and the heavenly way.

Can we visualize a world in which there will be no competition, but men and women working together in love and unity of purpose because they are united in the love of God which reveals that purpose and, flowing through them, informs the heart, the brain and the hand? Can we see the Light breaking over the earth, as the shadows cast by man's abuse dissolve, when exploitation of the land, animals and peoples is no more? Can we imagine the recovery of health and freedom and joy, since it has been said that disease is the result of the inhibition of the soul's powers?

The choice is in our own hands. The Kingdom of Heaven is within, potential in time as it is ever-present in eternity. And the Kingdom will come when we take our greedy, grubby hands off it, cease trying to bring it in *our* own way, and let the Supreme Creator educate us in the laws of true being.

If there are only a few as yet who are crossing the threshold, yet they serve to map out the Beautiful Country, and to radiate the first beams of its sunshine. Not by words, not by deeds, but by what we are shall we quicken others to be aware of their lack, their need, and how they may be healed and fulfilled. Then the Tree of Knowledge is seen for what it is, and the Tree of Life begins to put forth its leaves for the healing of the nations.

Having passed through the cleansing fires of earthly experience, and realizing his destiny, Man begins to awaken into the new Adam.

CLARE CAMERON

MESSAGES RECEIVED FOR THE SILVER JUBILEE OF "THE ARYAN PATH"

I.—"A FORUM FOR THINKERS THE WORLD OVER"

By A. J. ARBERRY

In a world haunted by fear and torn by dissension and mutual suspicion, one of the few hopeful signs for the future is the growing spirit of tolerance and understanding manifested by religious men and women of all creeds and lands. THE ARYAN PATH has for many years done most meritorious and valuable work in providing a forum for thinkers the world over who have sought earnestly to promote the cause of universal peace and reconciliation through the impartial study of the great religions. Through its columns the voices of the great saints, mystics and reformers of the past speak again in this distressful age. It is a privilege to offer, on the occasion of its Silver Jubilee, my warmest thanks and congratulations to THE ARYAN PATH for all that has been accomplished so far, and to wish it long life to continue its noble work in the future.

A. J. ARBERRY

II.—"I ONLY WISH 'THE ARYAN PATH' CAME OUT EVERY WEEK"

By ARTHUR WALEY

I think the best message I can send is to say I only wish THE ARYAN PATH came out every week instead of every month.

ARTHUR WALEY

III.—"FOR BETTER UNDERSTANDING BETWEEN EAST AND WEST"

By L. A. G. STRONG

I wish THE ARYAN PATH the continued success which it deserves in working for better understanding between East and West.

L. A. G. STRONG

IV.—"FINE SERVICE FOR THE FUTURE OF HUMANITY"

By JOHN S. HOYLAND

In this present most critical condition of international relations any agency, such as THE ARYAN PATH, which stands for reasoned and sympathetic understanding of international problems is doing fine service for the future of humanity.

JOHN S. HOYLAND

V.—"THE QUEST FOR TRUTH AND THE ADVANCEMENT OF GOODWILL"

By GEORGE GODWIN

For 25 years it has been the aim of THE ARYAN PATH to offer the hospitality of its columns to writers presenting many points of view on religious, philosophical, ethical, political, and social themes. The policy has been to have no policy other than the quest for truth and the advancement of goodwill and mutual forbearance and understanding among all men in a world now tormented by fear and divided by confusion.

All honour, then, to those who have so far guided with wisdom this enlightened Review. Long may it continue as a free forum for writers of whatsoever race and creed and politics when such are united by the common aspiration for the brotherhood of man and the federation of the world.

GEORGE GODWIN

VI.—"OPENING BLINDED EYES"

By STELLA GIBBONS

I am honoured at the invitation to send a message for the Silver Jubilee Year of THE ARYAN PATH. Your magazine's work will surely become increasingly important and worth while as time goes on, and the world begins to realize that the truth is spiritual, not scientific (or rather, that spiritual truth embraces scientific truth and transcends it). I am sure that THE ARYAN PATH has done already much quiet, good work in opening blinded eyes and setting on the right Path feet that were wandering. To me it is refreshing to read a magazine that prefers humility, contentment and joy to ambition, greed and restlessness.

STELLA GIBBONS

VII.—"MAKES QUIETNESS QUIETER AND INSIDE SELF-RETIREMENT DEEPER"

By J. M. GANGULI

The Jubilee celebration of this journal is different from usual celebrations, for it makes quietness quieter and inside self-retirement deeper. The occasion takes the mind back to a line somewhere or to a paragraph elsewhere on the pages of its issues which had stung the mind to alertness or had calmed down a tumult inside that was upsetting judgment or clouding discernment.

What particularly interests me in THE ARYAN PATH is its welcoming gesture to out-of-the-way personal thoughts of an individual as distinguished from some mere academic presentation of common subjects of study or discussion. One's own personal thought-currents and one's own quiet reflections on physical, psychological or spiritual experiences are far more interesting and provocative—to me at least—than writing of the above sort. To know how an individual's mind is pulsating; to be stirred by the novelty and queerness of someone's thoughts and imagination; to be stimulated by the strangeness of one's mental restlessness—I look to THE ARYAN PATH rather than to other journals. And to me, therefore, it seems that THE ARYAN PATH is serving the purpose, which all thoughtful journals are supposed to have, far more than the others.

I do not know of any Path and even if I did could I deflect myself from mine into it? But I feel an urge rising from somewhere within, which looks for things below our floor-carpet and beyond our conventional life's horizon. And how many stray thoughts which come from different corners into the pages of THE ARYAN PATH, like flying fire-flies, light my quest!

Let THE ARYAN PATH live and live on.

J. M. GANGULI

VIII.—"DISPELLING STAGNATION AND PURIFYING THOUGHT"

By R. M. Fox

It is with pleasure I send this greeting to THE ARYAN PATH on the occasion of its Silver Jubilee, for never was its message and attitude needed more than at the present period of world tension.

We hear a great deal about the need for "co-existence," yet, in my view, THE ARYAN PATH has always stood for something even better, the close interrelation of the best thought of the East and the West. It is a beacon light which has shone through the years with a clear glow.

When he edited *The Irish Statesman* in Dublin, "A.E." used to tell me that his purpose was to encourage thought on all sides. His journal was an electric fan stimulating mental activity. I

THE ARYAN PATH as a similar instrument, dispelling stagnation and purifying thought on an international level.

Through the years I have noted that while different points of view gain clear expression, there is no place for prejudice, irritation or anger. Everything is judged by the noble qualities of heart and mind.

To have kept this path of light open between the East and the West is no small achievement and I congratulate the Editor upon it. Many years ago when in prison, as an anti-militarist, I wrote some verses of which I remember one:—

> Ages after we crumble and fall,
> Each breaking his puny lance,
> Life will triumphantly sound its call
> Bidding the world—Advance!

I am confident that this call will be sounded in the future, as in the past, by THE ARYAN PATH.

R. M. Fox

IX.—"A BOND BETWEEN BRITISH AND INDIAN WRITERS"

By JOHN STEWART COLLIS

I have had the pleasure of writing for THE ARYAN PATH off and on for some 20 years, and perhaps I may be allowed to say in passing that among other courtesies which I have received I have not come across a single misprint nor ever been subjected to the slightest editorial alteration—rather nice. The Editor has been kind enough to invite me to contribute a Message on the occasion of this Silver Jubilee. Well, a Message in any heavy sense is rather beyond me. I feel more inclined to express the hope that I have made a few friends in India. It has always seemed to me a wonderful thing that we in England can communicate directly in our own tongue with Indians, as if our language were theirs—a privilege denied to any other European nation. THE ARYAN PATH is the proof of this and if the articles were unsigned it would not be easy to tell whether they were written by British or Indian writers. This makes something of a bond between us.

As I say, I have no message, but I received one the other day—from an Indian. The opening of the atom is really an extraordinary achievement. To discover, first that the earth is full of invisible little boxes, and then to be able to open them and let genii out of the bottle more powerful than thousands of tons of coal-power, is a fairy tale to end all fairy tales. That Man could do this and then immediately proceed to use this power to protect himself *from himself* is an irony not yet possible to take in. Now and then a *cri de cœur* goes up about this, but it falls, not on deaf, but on deafened ears. But the other day when Pandit Nehru was over here he was asked in the course of a pleasing interview if India intended to make atom or hydrogen bombs. Mr. Nehru smiled. "We wouldn't know what to do with the

blessed things," he said. We have got them over here and we go on making them, but we don't know what to do about them. It strikes me that if we suddenly said, "We don't know what to do with the blessed things," and dropped the lot into the ocean, that action might release such an amount of spiritual energy throughout the world, it might let such another kind of genii out of the bottle, that there would be consternation in the Kremlin. Pandit Nehru's quiet little remark, since it was not shouted, made an easy penetration into my mind and dwelt with me so long and so happily that I would like to send it back from London to India with my kind regards to the nation whose leader uttered it.

JOHN STEWART COLLIS

X.—"A JEWEL IN THE LITERATURE OF THE EAST AND THE WEST"

By L. DELGADO

What a 25 years these have been! Within their compass we have had poverty in the midst of plenty, mass unemployment at one time and feverish activity at others, a catastrophic world war that left embittered relations between allies, the awakening of the East—and Hiroshima. And at the end of this period, a mixture of grandeur and pettiness, we witness the transition of the old world, with its traditional forms of power, into the new world of atomic energy.

These years are probably the most important in our world's history, and to India they are of particular significance. For over a century communications have been drawing the world together: in the last few years inventions in this field—particularly that of jet propulsion—have so increased the speed of travel that no part of the world is more than a few days away from any other part. These words, printed in Bangalore, may be read in London almost before the ink is dry. This development in transport has had inevitable consequences. In the economic field the old self-sufficing areas separated by distance from other similar areas have merged into one whole, so that the world has become a single economic unit. The result is that events in any part of the globe are felt immediately in every other part. A war in Korea, which would have been a purely local affair not so very long ago, now has world-wide repercussions—as any peasant in any inaccessible part of the world could tell. It follows from this—and this is very important to the East—that poverty anywhere is a threat to prosperity everywhere, a thought that world statesmen should bear constantly in mind.

In the world of ideas the change has been no less revolutionary in the last quarter of our century. As everyone knows, the radio has reinforced the power of the printed word, though it has not replaced it, for books remain the fountainhead of knowledge. The radio has, however, given a new power to political ideas because it can reach the masses in a way that the printed word

cannot. In the Western world there is hardly a person who cannot read and write. Modern education has made considerable progress in the East during the period under review, especially in India, but much, alas, remains to be done. In this connection, science, even in an elementary form, must be introduced at the appropriate stage in order to inculcate the practice of scientific reasoning (which, by the way, is just as necessary in the West). With this intellectual equipment, we are not ready to swallow anything that we hear or read: we are able to reason things out for ourselves, and not believe that the earth is flat or its political equivalent. Nothing but good can flow from a sound system of universal education. Ignorance is the root of most evil; among the institutions that India will then wish to discard is the corrupt caste system, reprehensible from all points of view, social, economic, and spiritual. India is predominantly agricultural, but increasing industrialization will bring its own problems; an enlightened population will realize that the interests of labour and capital are identical and not antagonistic as they are thought to be by the masses everywhere. We are now on the threshold of the atomic age with all its promises and all its dangers: its future is in the hands of mankind.

India has more and more come to share the knowledge of the West. Better methods of farming and the control of plant pests have increased the yield of the soil, though it is still pitifully low. Irrigation on a large scale has brought fresh areas into cultivation, while hygiene and medical science are transforming the country and will result in a nation of vigorous, healthy and mentally alert citizens. Women everywhere have become emancipated, not least in India, where some occupy the highest positions. It is within the period that we are discussing that India gained her independence, so that she has been able without any prompting to integrate these developments into her own culture.

We could all go on adding to the blessings of civilization. All this is common knowledge, but it is not without its dangers, and these dangers are not easily perceived. The railway, the motor-car, the airplane, and the telegraph have knit the world into one whole, but they have brought war to our doorstep—wars can no longer be localized. To be able to read means not only that we can improve our knowledge: we can also poison our minds. The press and radio do much more than merely entertain and inform us: by innuendo or by taking phrases out of their context they can completely misinform and beguile us. How often have we heard over the radio the voices of politicians quivering with indignation over some imaginary wrong, and we know that mere inflexion of the voice can alter the meaning of a phrase!

Even the gaining of independence has not been an unqualified blessing, for it has meant the partition of the country. The Indian subcontinent is one economic unit. It is the height of folly to place artificial barriers between the productive and the manufacturing processes, as occurs in the case of jute, simply because a political frontier was drawn overnight: it cannot be right for one area to deny the other the use of

rivers on which both relied before partition; and there have been unfortunate quarrels between the partners unworthy of the culture of the two peoples.

The assiduous reader of this magazine will have realized by now that all these topics, and many more, have been discussed in these pages. The factor that makes this publication a jewel in the literature of the East and of the West is that the most controversial subjects (and it is nothing if not diverse in opinion) are dealt with dispassionately in a world where the claims of different brands of religion, of politics, and of philosophies in general are advanced stridently. In these pages we find calm: if we are asked to subscribe to any particular belief we are persuaded and not bludgeoned into it. This review is hesitant to advance any doctrine too aggressively (for it might well be mistaken), an attitude that we would wish many world leaders to follow.

Our wish for THE ARYAN PATH, then, is that it should continue along this path towards the truth, blending the cultures of the East and the West, for there is much that is common to both. In this way, the East will be the complement of the West not only economically but culturally as well.

L. DELGADO

OUR THANKS, OUR FAITH AND OUR HOPE

This only is charity, to do all, all that we can.

—JOHN DONNE

In all rejoicings and celebrations there happily comes a time for thanksgiving. During the last few months several friendly contributors and well-wishers have sent messages of appreciation of the aims and attempts of THE ARYAN PATH during the last quarter of a century. To all these messengers of good will we give our grateful thanks. Their praises have been generous and encouraging. The warmth of their support will be, during the coming years, a continual source of inspiration and strength.

The world in which we live must seem to the eye of the spirit to be a veritable wilderness; the blind lead the blind and we are on the verge of a "war of all against all." Ignorance breeds fear, vanity feeds upon false notions, egotism seeks endless escape-devices. There is loneliness in the crowd and desolation in the countryside. Divisions abound on all sides, and yet, most men either revel in this fact or refuse to accept its reality. Some strive to achieve simple verbal syntheses—agreement over little details or the acceptance of grand tabloid philosophies. Others pronounce canons of conformity, pertaining to religious or scientific or political matters. But neither angular nor rounded views can produce the contentment and the peace and the wholeness that are to be found at the still centre of the wheel of ceaseless change, the logos in the cosmos, the god in man.

In the closing chapter of the *Bhagavad-Gita*, Sri Krishna distinguishes between three types of knowledge:—

Know that the wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate in the separate objects seen, is of the *sattva* quality The knowledge which perceives different and manifold principles as present in the world of created beings pertains to *rajas*, the quality of passion. But that knowledge, wholly without value, which is mean, attached to one object alone as if it were the whole, which does not see the true cause of existence, is of the nature of *tamas*, indifferent and dark

Arising out of this significant classification are three worthy aims which THE ARYAN PATH will hopefully continue to subserve as well as it can. It will endeavour to point to the limitations of partial philosophies, the futility of mere cleverness, the insufficiency of non-evaluative knowledge. It will do this not by propaganda or precept but by the force of example; it will keep its pages ever open to intelligent, creative and purposeful writing. Secondly, this journal will always be a forum for the free expression of a variety of views regarding the world around us. Differences and conflicts in the realms of thought, feeling and action will be neither denied nor stressed but considered with sympathy and understanding on the basis of a brotherhood that is deeper than the externals and beliefs which divide man from man. Bigotry and narrow-mindedness will not be allowed to find a corner in our columns. Writers of any known creed or none are welcome to express their convictions and elaborate their ideas in terms of Eastern or Western schools of thought, ancient or modern knowledge, current orthodoxy or heresy, gnosis or agnosticism, reason or experience. Finally, this journal will continually hark back to the *Philosophia Perennis*, the accumulated wisdom of the ages, the testimony of the integral visions of all the great poets and prophets who have sensed the unity of the universe and the oneness of mankind.

We appeal to all our contributors and subscribers to help THE ARYAN PATH to contact an ever widening world of writers and readers so that its influence may be enriched and made more effective. Like Browning's Rabbi, may we never cease to hope that "the best is yet to be!"

THESE ARE MY CHILDREN ALSO

These are my children also,
The grass, the trees and the flowers—
Growing in Nature's nursery,
Fed by the sun and the showers.
Blooming in fields and by rivers,
On mountains and on the plain,
Orchards of fruit in plenty,
And fields of the golden grain.

Forests of stately timber,
—Spring and Summer and Fall—
Harvests of fruit in season,
My love is for each and all
These are my children also—
Waste neither fruit nor flower,
Each is born for a reason—
Grant each his little hour

—HESPER LE GALLIENE HUTCHINSON

NEW BOOKS AND OLD

ATTITUDES TO THE BIBLE*

In the course of his libel suit against *The Chicago Tribune* Mr. Henry Ford is reported to have said, "History is bunk." Now another distinguished American automobile engineer seems to want to say the same thing about the Bible. But whereas Mr. Ford limited his indictment to the single succinct and pungent statement in the witness box, Mr. Gagnier has elaborated his thesis in a large volume of nearly 700 large pages.

It is not easy for one whose inner life has been nourished on the Bible from early days and whose adult life has been given to its study and exposition, to treat this book objectively. In the course of the argument practically every stricture and criticism passed on the Bible down the centuries has been repeated and embellished. No notice has been taken of any one of the many competent answers which have been given to the charges and the author seems to have been singularly unfortunate in his contacts with those who use and cherish the Bible. One gets the impression that Mr. Gagnier has met only fundamentalists of the worst type on the one hand, and priest-ridden simpletons on the other. There is no sign at all of his contact with the men—or their writings—who command general assent in the Christian world at large. One cannot but feel sorry that the transmission to this energetic and gifted man has been through such limited channels.

For there can be no doubt about Mr. Gagnier's zeal, and, indeed, sincerity. It is the zeal and sincerity characteristic, for example, of Tom Paine and Ralph Ingersoll, from whom quotations are used with approval as the text of the vigorously written Foreword. Herein is set out the purpose of the "analytical adventure," as the author styles his task. He concludes:—

> And so withal, subscribing in no sense to any mere fashionable hostility to religious faith, but frankly, being unavoidably biased after a great deal of study, we side with the freer rationalists and positivists and, affectionately toying with agnosticism for sound reasons in a somewhat enlightened age, do submit our reverential contribution in refutation for whatever it may be worth as a stimulant if no more, begging studious indulgence from more impartial minds because of the avowed constructive intent After all, one's fervent humanitarian intentions must weigh far beyond mere acts of futility. Primarily *we crave universal self-conscious freedom for the human spirit*; man definitely being the measure of all things

It may be remarked, in passing, that this quotation is a fair sample of the style in which the whole book is written. This goes far to shatter one of the reviewer's cherished illusions, that one who has made a constant study of the King James' Version must necessarily gain the command of simple fluent English style. However, that is a small thing compared with the main burden of the argument, which would find freedom for the human spirit by an almost wholly destructive attack on sacred writings in which countless generations have found the truth that makes them free.

We do not deny that many have used the Bible wrongly. We do not deny the many horrid facts which Mr. Gagnier has assiduously extracted from

---

* *Adventure in Analysis.* By Edmund Wood Gagnier. (Philosophical Library, New York. 696 pp. 1954. $7.50)

the early chapters of the Bible. We believe, however, that there is a way to use it rightly and a way of making sense of the many apparent contradictions and crudities. It would seem that the idea of progressive revelation has never been communicated to the author. As a motor engineer he doubtless knows that his own craft derives from the day when primitive man used logs to move heavy objects from one place to another. He does not judge the science of locomotion from this fact but from the bright and shining vehicles to the development of which he has himself made notable contributions. He remembers, moreover, that in the progress from log to limousine there have been creative moments when the old was done away with in the light of new discovery, as when the wheel was invented and the principle of internal combustion came to light. He may even be prepared to admit that, in the course of history, seeking man has been endued with a power not his own from the beyond. It would seem difficult to explain the march of progress otherwise. Nor is it irrelevant to the total theme to point out that man's progress has been bedevilled so that, in one day, he has won power over everything but himself; is able to do everything but use what he makes rightly.

So in the Bible, as the record of God's dealings with man, and of man's obedience and denial, exemplified in the story of one small nation, we can trace progress in which what was seen to be right and good at one stage is successively modified, enlarged, rejected in the light of new apprehensions of truth. We read the Bible not in the half-light of the early crudities and gropings but in the fuller light which came with the Prophets and, in the end, with Jesus. This method of reading, which disposes of many of the author's criticisms, seems wholly to have escaped him. Allow what you will to the difficulties and problems—and they are many—a great fact emerges. A nation, small and insignificant in the eyes of the world, grows up believing in a divine mission and a great future. The hope is associated with one who shall come, through whom Israel's destiny will be fulfilled. The long expectation, couched in many and varying terms, not all of permanent value, and sometimes selfishly nationalistic, is met, in the end, by One who fulfils the truest ideals of His people and who has been hailed by many in all nations, as their and the world's hope. It is in this sequence of hope and fulfilment that we read the Bible as recording the progressive revelation of God's purpose —a purpose still being fulfilled, despite the refusal and hostility of men, as new light breaks from the Book.

There is a revealing note on the end papers which says that Mr. Gagnier challenges the idea that the Bible is "a panacea for world-wide ills." By what authority is this adopted as a definition of the Church's attitude to the Church's book? If the author believes that Christians regard the Bible as a collection of nostrums to be applied at need, as each situation arises, he has been grossly misled. This strengthens the conviction that the real attack is not on the Bible but on some Bible readers. The author very properly questions some wrong opinions, and notes their evil effects. But, identifying wrong definitions with the Bible, he goes on to reject it for being wrong.

We suggest that he take King James' edition, which he values for its literary quality, and read it again simply as the record of God's dealings, over many years, with one nation; and of its reaction to and against Him. Is it not possible to agree that here may be the clue to the understanding of the life and destiny of all nations and individuals? Here is the story of the acts of God on one field of His own choosing. In these acts, culminating in the sending of His Son, the character of God is revealed. We learn who He is through what He does. That, for example, which we see at Calvary is the

supremely characteristic act of God, revealing the constant nature behind. In this moment of time we see the heart of the Eternal. It is from the following of this dominant clue that the Bible reader learns of that lore of God which, because it is the mind of the Maker, is the great motive and principle of the true life of the men He has made to be His sons. In some such way, Mr. Gagnier may yet find *in* the Bible those values and freedoms which he so rightly desires.

MARCUS WARD

Simone Weil. By E. W. F. TOMLIN. (Bowes and Bowes, Cambridge. 64 pp. 1954. 6*s*.) Received through the courtesy of the British Council, London.

Simone Weil, a French Jewess, died on August 24th, 1943, in an English sanatorium at the age of 34. During her all too short life—a life that was knotted with self-forged difficulties of all kinds—she taught at a girls' Lycée at Le Puy, served as a manual labourer in the Renault Works, joined the Republicans during the Spanish Civil War, became a farm labourer under M. Gustave Thibon, reached London in 1942, worked at the Free French headquarters and composed *The Need for Roots* as a singular blueprint for France's future. These were the outer expressions of her experiments in living, and, as she gained continually in experience, she was enabled to temper her mind and soul, but the physical instrument ultimately broke down under the strain. She voluntarily restricted herself to the French wartime rations of food even in England, because her French countrymen had no more to eat, and this systematic underfeeding coupled with the stress of her inner life brought about her early death.

These few facts of Simone's outer life have to be read, not in isolation, but in relation to the facts of her inner life. Simone was no ordinary child, and this extraordinariness persisted throughout her life. She wished to penetrate through appearance and touch Reality. Appearance took the form of dualities like pain and pleasure, success and failure, labour and leisure: but what lay beyond these? How was one to tear the veil of appearance? Simone turned to Plato, to the *Gita*, to Christ: but she was determined to be outside the Church, even when she knew that her soul had found peace in Christ. She combined stern intellectual dissent with deep spiritual assent: but why? Was she guided by the angel integrity—or rather by the little demon of pride?

Simone was, besides, a mystic who was privileged from time to time to break the bonds of our Euclidean world and possess Reality with her steel-bright love. Her writings—notably *Gravity and Grace* and *Waiting on God*—contain germinal ideas that may well be organized into an elementary grammar of mysticism. Only Love can knock at the barred doors of Reality and gain easy entrance. The soul that chooses the Infinite has, in fact, been already chosen by the Infinite. The hunger of the soul is invariably assuaged by the downpour of Grace from above. Nay, more: the Hound of Heaven is after the fleeing soul, and must—sooner rather than later—overtake and overwhelm the truant soul. Simone's view of the nature of evil and the means she outlines for overcoming it, although riddled with paradoxes and seeming contradictions, are profoundly suggestive. The inner world is filled with ego-stuff which resists the entry of Grace. A pure void or *shunya* has to be created before Grace can stream into the parched tablelands of the heart. Reason has once been man's helper; now he needs to race beyond reason. Mechanism and reason must themselves pave the way for the next stage in our advance. Simone was evidently influenced by Hindu philos-

ophy in her explanation of the creation of the world and of the problem of affliction. Patience and humility are the main virtues to be cultivated so that the Light, when it comes, may be recognized and its work of transmutation facilitated.

Simone is many things to many people: a social prophet, a modern Joan of Arc, a pilgrim of Eternity. Her uncompromising integrity would allow her neither to cut her affiliations with the spiritual world nor to turn away from the categorical imperatives of the material world. She saw them as two worlds, yet knew that Reality exceeded their sum. It may be said of her, as of other mystics, that she came to fulfil, not to destroy, to build the arcs of integral understanding, not to drive in the wedges of separative half-knowledge. Mr. Tomlin's little monograph, which is lighted throughout by understanding and insight, will send its readers to Simone's own writings.

K. R. SRINIVASA IYENGAR

New World Writing. Sixth Mentor Selection. (New American Library of World Literature, Inc., New York. 307 pp. 1954. 50 cents)

Evidently this unique experiment in literary journalism has come to stay. Like the earlier numbers, the sixth Mentor Selection too is marked by diversity as well as solidity. There is a faint international slant, of course, but the main bulk is the work of American writers. Poetry, drama, fiction, criticism, self-sufficient extracts from forthcoming books—here we have striking variety coupled with richness, knowledge in league with wisdom.

"The Wrecker" is a play in one scene that ends with the discovery: "... the best way to preserve the marriage is to destroy the home"! "Happy as Larry" by Donagh MacDonagh, a Dublin judge, is a verse play—perhaps a modern morality rather than a play. The octosyllabic verse gives an easy lilt to the dialogue, quite in keeping with the vicissitudes of the emotional drama. Lee Anderson's "The Floating World" is a modernist poem in the early Eliot manner, but lacks bite and concentration; the literary echoes jostle and confuse, instead of coalescing into a harmony.

The section "Eight Contemporary Japanese Poets" effects a first introduction to the "five-headed dragon" that is modern Japanese poetry, and we are informed by the introducer that its "greatest hope lies in the very young poets, aged about twenty." From the examples given here we can infer that modern Japanese poets can still achieve, if they want, the brevity, force, grace and finish of the great masters of the past.

Of the essays in fiction, John Wain's "Remember Stop Milk" handles the familiar theme of a man contemplating suicide, but the touch is capriciously light, and one really wants to know what happens next. The extracts from Mahamut Makal's *Our Village* unveil some aspects of peasant life in Turkey, and are preceded by Nermin Menemencioglu's appreciative note on Makal. Among the critical essays are Farrell's "Dr. Mencken: Criticus Americanus," Palmer's "Modern Dance—Divertissement into Art," and Whatmough's "One Use of Language: Literature." Altogether, a promising "adventure in modern reading," as the cover page describes it!

K. R. SRINIVASA IYENGAR

Studies in Indian Literary History. Vols. I and II. By P. K. GODE. (Singhi Jain Series, Nos. 37, 38. Singhi Jain Shastra Sikshapith, Bharatiya Vidya Bhavan. Bombay. Vol. I: xxv+546 pp. 1953. Vol. II: xx+543 pp. 1954. Rs. 20/- each)

It is indeed marvellous that despite his onerous duties as the administrative head of the Bhandarkar Oriental Research Institute, where, in addition, he is in charge of the Government Collection of over 25,000 MSS., Dr. P. K. Gode should have found time to publish about 450 first-rate original research papers, which it would be very difficult, if not altogether impossible, for a scholar to accomplish even with full-time research. His constant and intelligent handling of MSS. and other source material has almost invested Dr. Gode with a sixth sense for spotting new points, discoveries or errors in hitherto accepted conclusions, and riddles unravel themselves before his penetrating search. Being almost a pioneer, he has navigated on an uncharted ocean of material, and his inspiring example has stimulated many a young scholar. His vast reading and thorough grasp of the different aspects of several problems suggest correlations which it would be hard for any other scholar without the requisite background to achieve.

Dr. Gode's observations stand in no danger of being dislodged by further researches as he never exceeds his facts in his conclusions. Further discoveries may, at the most, suggest more precise dates for the works or authors than those proposed by him, and they will ever be welcome to him. He modestly describes his papers as providing "an index-finger to the varied sources of historical research that still await exploitation and critical investigation." His studies in literary history have been "designed as stepping stones to a monumental history of Indian literature...." In the literary history of India, Dr. Gode's researches have fixed many chronological points where earlier there was a chaos of surmises.

As Dr. Gode's valuable papers hitherto lay scattered in several Oriental journals, commemoration volumes, proceedings of conferences, etc., which one could hardly hope to find in a single library, it was a good idea to present them in book form for facility of easy reference, and Acharya Jina Vijaya Muni and the Bharatiya Vidya Bhavan deserve the thanks of all students of Indology for the two volumes before us. Together they contain 132 articles on a variety of subjects, literary and cultural, such as the dates and works of several authors, cosmetics and perfumery, yoga, medicine, dietetics, etc. The broad principle followed is that Volume I contains articles on authors and works with dates ranging between A.D. 500 and 1300, while for Volume II the period is A.D. 1200-1800.

It would be impossible in a short review even to refer to all the important papers. If the reviewer were to pick up half a dozen papers that appeal to him, his choice would fall on the following: "Akasabhairava Kalpa" (Vol. II, No. 17); the one on Apadeva and his namesake (Vol. II, No. 7); "The Bhagavadgita in the pre-Samkaracarya Jain Sources" (Vol. I, No. 2); "Historical Background of the Cimani-carita" (Vol. II, No. 41); "Lolimbaraja and His Works" (Vol. II, No. 14); "New Light on the Chronology of the Commentators of the Mahabharata" (Vol. I, No. 59); and "The Uddiyana Bandha of Hatha-Yoga" (Vol. I, No. 56).

To students of Indology even a glance at the Index will show a number of important books—some of them possibly unknown to them—which constitute the main tools of research in their subject and will help them in their studies. Some of the papers invite attention to important MSS. deserving publication for which all relevant reference material is ready to hand. It is necessary that every Indological library should go in for these volumes for the benefit of

the growing number of keen scholars of Indology. The P. K. Gode Publication Committee has undertaken the publication of some more of Dr. Gode's papers, and the third volume of studies in Indian Literary History is expected to see the light of day soon. It is hoped that the remaining articles of Dr. Gode will also appear in book form.

We hope that Dr. Gode will be spared long to continue his researches and to guide and inspire the younger generation.

A. D. PUSALKER

The Fundamental Unity of India. By RADHA KUMUD MOOKERJI. (Bhavan's Book University. Bharatiya Vidya Bhavan, Bombay. 122 pp. 1954. Re. 1/12)

The reissue of this brochure in the Book University Series of the Bharatiya Vidya Bhavan is a distinct act of national service. The introduction written to the original London edition by Ramsay MacDonald is fittingly reproduced. MacDonald saw that India was no mere geographical expression but a nation with a soul, which had evolved through the ages a lofty form of spiritual culture.

Dr. Mookerji shows in this little book how even in the Vedas we find evidence of the ***rishis*** having arrived at a clear consciousness of the unity of their homeland from the river Kabul to the Ganges. It extended to the south in the time of the epics and the Puranas. From Mauryan times, the country as a whole from the seas to the Himalayas came to be visualized. Geographical unity was made the basis of political unity in the dynamic idea of the ***chakravarti***. The names of the mountains, rivers and holy cities were included in the daily devotions of the common people, so that the land came to be fused with their higher life in a spiritual nationalism.

Today, as the author points out in his Introduction to this edition, we have to preserve and extend this consciousness of unity to all citizens, and beyond India to the whole globe as the home of man.

M. A. VENKATA RAO

The Call of the Vedas. By ABINASH CHANDRA BOSE. (Bhavan's Book University. Bharatiya Vidya Bhavan, Bombay. 278 pp. 1954. Re. 1/12)

Dr. Bose's anthology has many obvious merits: it is well selected; it avoids controversy; the commentary is rarely obtrusive or prolix; the translations subjoined to the verses, though based on long study of Western and Indian scholars, are lucid and free from cumbrous, academic precision.

But deeper than all these is the charm of the bold faith in poetic apprehension with which Dr. Bose turns his inner ear to these solemn and lovely utterances. He writes:—

> Vedic poetry came out of a joyous and radiant spirit, overflowing with love of life and energy for action, and looking up with serene faith to the Divinity for support and inspiration

To the anthropological, sociological and philological study of the Vedas, naturally, Dr. Bose assigns (in his Introduction) a limited value. He does not forget, however, the social value of the Vedic insight into the nature of life. Its appreciation of the world's beauty, its sense of the divinity immanent in that beauty, produced an ethic of spontaneous purity, based on the exaltation of consciousness in contemplation, free from the strains and stresses of sin and repentance. The commentary often pauses to point out where a profound social principle rises above and sometimes even flatly contradicts the practice of our degenerate days.

R. P. S.

Neem Bakayan. By RAMESH BEDI. Hindi. (Himalaya Herbal Institute, Gurukula Kangri, Hardwar. 144 pp. 1954. Re. 1/12)

This new monograph in the Indian Materia Medica series, planned by the author years ago, deals with two medicinal plants: *neem* (*melia azadirachta Linn.*) and *bakayan* (*melia azadirach Linn.*). Like its predecessors it is encyclopædic in information regarding the history of the plants in question and the proper methods to collect and preserve them as well as to use them in suitable prescriptions for curing several bodily diseases and building up health. As such, the monograph will be appreciated not only by the professional physician but also by the general public. Its outstanding virtue is its scientific treatment of the subject, which presupposes vast study on the part of the writer. It can also serve as a handy household doctor.

M. G.

Reality at Dawn. By RAM CHANDRA. (Shri Ram Chandra Mission, Shahjahanpur, U.P., India. 139 pp. 1954. Re. 1/8)

The author undervalues both knowledge and strong effort, fancying that a Guru will "push" one over the rough spots and that the Path of Raja Yoga can be made "smooth and easy . . . to all and sundry." These are grave misconceptions, for an Adept must *become* such by his own strenuous efforts, he cannot be made; of all thinkable undertakings that of becoming a true Raja Yogi must necessarily be the most difficult, as stated by those who have achieved it.

It is true that "what man has done man can do," but the rules are age-old and inexorable; no one who would attempt the great adventure should be left in ignorance of this lest he mistake the "will-o'-the-wisp of the psychic senses for the reflex of the great spiritual Light."

E. P. T.

The Village. By MULK RAJ ANAND. (Kutub Publishers, Ltd., Bombay. 269 pp. 1954. Rs. 3/12)

Mulk Raj Anand's novel, *The Village,* was deservedly popular when it was first published in 1939. The present edition is an Indian reprint, with a symbolic elephant-and-lotus jacket design which will henceforth appear on Shri Anand's works.

The Village is a charming piece of writing, alive and faithful. The story takes us back to pre-war days, when village life, in the Punjab as elsewhere, was full of tender simplicity and calm beauty. Shri Anand knows his background well and his descriptions of both village and barrack life are clear and true, as they spring from his own experience. The characters of the Sikh family, who play the principal part in the story, are intensely human. Some of the minor characters may appear to be rather stereotyped, but the sincerity and steadfastness of Baba Nihal Singh, the venerable patriarch, will carry a deep spiritual message to the readers.

Shri Anand deserves compliments for having taken the trouble to resurrect in his book a pattern of life which has vanished, perhaps for ever, from this secular state. His descriptions have a lilting movement and a poetic quality.

DILIP KUMAR SEN

The Prime Minister (A Historical and Constitutional Study). By V. VENKATA RAO; Foreword by M. VENKATARANGIAH. (Vora and Co., Bombay. 82 pp. 1954. Rs. 3/12)

This is an ambitious and praiseworthy attempt to "give a fair outline of the general picture" of an elusive if crucial constitutional figure of the past and the present. Dr. Venkata Rao has produced a book which, for all its faults and inadequacies, fills an important gap in the comparative study of political institutions.

The defects should be stated and dismissed. There are several inelegant expressions and some atrocious spelling mistakes due to the printer's devil or the author's inattention. "Russell" is throughout spelt with a single "l" and in one place we are referred to "Eraskine May"! More seriously, there is a surprising omission of the problems raised by the Prime Minister's relationship to his political party. Dr. Venkata Rao conscientiously presents facts and traits but neglects the trends and forces affecting the prospects of the office of Prime Minister in parliamentary democracies today. This is perhaps because he is a little too concerned with what the older scholars like Todd and Keith have said. Furthermore, the index of a highly informative book such as this should have been much fuller.

But, despite all this, Dr. Venkata Rao really deserves our thanks for the relevant information that he has sorted out with skill. Numerous topical references enhance the value of his book. Also, he avoids facile generalizations and throughout tries to cite suitable instances to support his statements. He classifies his data and qualifies his inferences. He is more interested in analysis than in assessment but concludes significantly that "the authority of the prime minister has increased and is increasing and needs to be curtailed."

If Dr. Venkata Rao were prepared to expand and develop his material carefully, he could probably produce an indispensable constitutional portrait of the Prime Minister. There is no book on this subject comparable to the admirable volumes of Dr. Jennings on Parliament and Cabinet Government; there is a need here and an opportunity for some painstaking scholar. As it is, Dr. Venkata Rao's little book should prove to be rather useful to the college student and the general reader.

O.

Outlines of Jaina Philosophy. By MOHAN LAL MEHTA. (Jain Mission Society, Bangalore. xv+168 pp. 1954. Rs. 5/-, 10*s*. 6*d*., $1.50)

This is one of the few well-written and presentably produced books in English that offer a lucid introduction to Jaina philosophy from a generally acceptable standpoint. One of its attractions is the comparison with other Eastern as well as Western schools of thought that is embodied in the discussion of the subject.

The book contains a short study of the nature of the soul and the conception of matter, as also of the detailed classifications of six *dravyas* and nine *tattvas*. There is a chapter on *Karma Prakriti* which elucidates the various aspects of human bondage and the ultimate dissociation of the *karmas* from the soul or what is called the attainment of *Moksha*, the *summum bonum* of Jaina philosophy.

There is also in this book an exposition of the doctrine of *Syadvad*, the essence, presiding gem and central teaching of Jaina philosophy, which advocates open-mindedness and tolerance to a world full of controversy and unrest. The author considers in a concise and technically philosophical manner the association and separation, with their several divisions and subdivisions, of

the two main elements, *Jiv* and *Ajiv*, of which this universe is constituted.

The book should be acceptable to all Jains. It may also be truly regarded as a standard textbook on the fundamentals of Jaina philosophy and can be unhesitatingly recommended to students of philosophy, for whom it is mainly intended.

In the learned Foreword by Shri B. P. Wadia, we can discern the marks of deep study as well as of a new horizon and outlook. The need for a constructive movement for moral uplift is recognized. That is the *Bij*, the seed of Jaina philosophy and is placed here in its proper perspective.

By the publication of this volume, a singular service to the cause of comparative study has been rendered by the Jain Mission Society in Bangalore. This city is now becoming a seat of many philosophical, cultural and moral activities, including the *Anuvratta* movement which preaches the need for the general acceptance of moral codes that are fast disappearing in the complicated life of today.

S. K. JHAVERI

Hariharadvaitabhusanam: with Karika. By BODHENDRA SARASWATI. (Madras Government Oriental Manuscripts Library Series, No. 25, Madras. xvi+ 170 pp. 1954. Rs. 6/10)

In two sections, prose and verse, each containing three chapters, this little Sanskrit treatise attempts to prove that in point of divinity there is no difference at all between *Hari* (*Vishnu*) and *Hara* (*Shiva*). The author appears to be a South Indian and must have lived about 300 years ago. His way of proving his thesis is to show that while in the *Vaishnava Upanishads Vishnu* is as great as *Shiva* is in the *Shaiva Upanishads*, in the *Svetasvatara Upanishad* and in Puranas like *Brahmanda* and *Padma* no distinction is made between the two gods as regards their status.

It is indeed true that such a problem does not arise in the modern age when secularism has outdated theocracy. But it is also necessary to note that this problem was equally non-existent in the most ancient period of our religious history when our Vedic ancestors believed in worshipping a multiple number of gods to secure from each of them a specific reward. In the *Maitri Upanishad* (IV. 5, 6) is already mooted the famous conception of the Trinity (*Trimurti*) which gives equal importance to three old Vedic gods, *Brahma, Vishnu* and *Shiva*. The poet Kalidasa puts the idea beautifully in his *Kumarasambhava* (VI. 44). Sectarian Puranas have indeed engendered the fanaticism which the present work is out to condemn, but this is probably the very reason why this literature, otherwise full of valuable information, has long been held in discredit.

The value of the present work, therefore, consists only in the collection, albeit non-exhaustive, of passages relevant to the subject. As such it is a useful addition to the literature on Hindu religion. It is a pity, however, that it is full of misprints (*e.g.*, p. 140, p. 163).

H. G. NARAHARI

The Middle Class Vote. By JOHN BONHAM. (Faber and Faber, Ltd., London. 210 pp. 1954. 21*s*.) Received through the courtesy of the British Council

This book is a thorough study of the electorate in Great Britain, of the results of the three general elections of 1945, 1950 and 1951, of the respective voting strength of the political parties and more particularly of the preference of the so-called "middle" class. In the most valuable part of the study, the earlier chapters, the content of the term

"middle class" is ably analyzed. What is of great interest to the general reader in all countries is the careful method adopted in isolating the main groups that constitute the middle class. Taking the three criteria, function in society, income and social standing, the author shows that the middle class is a heterogeneous group, having only a negative feature in common, namely, that it is a non-manual working class. Constituting nearly 34 per cent of the total voting strength in Great Britain, this group includes the professional classes, business proprietors and managers, and white-collar employees; the lowest paid, who furnish a transition to the working class, often earn less than the manual workers.

> The middle class. . covers a wide range of income from the £10,000-a-year business director down to the £5-a-week canvasser It includes employer and employees, a whole variety of intellectual skill from medical specialists and queen's counsel to window cleaners and clothes pressers, every possible standard of education, and an almost complete gamut of social status

The author's purpose was to ascertain how many middle-class people voted Conservative, Labour or neither. He concludes that the middle class has been regularly, election after election, more conservative, less socialist, than the next class of manual wage earners.

D. GURUMURTI

Constitution of the Arab Empire. By S. A. Q. HUSAINI. (Orientalia, Lahore. x+153 pp. 1954. Rs. 6/-)

In the early part of the seventh century there appeared in Arabia a dynamic personality, the Prophet Muhammad, who gave to the world not only a new religion but also a well-rounded socio-political system. He founded a new state in his native land, which under his successors expanded both westward and eastward into a great Arabic Empire. It is the basic features of the constitution of this Empire that the learned author of this volume essays to outline. He brings to this task not only great learning in the field of Islamic and Western thought but also a pleasing and lucid style. Moreover his cast of mind is definitely liberal, which makes him firmly believe that political institutions, which must subserve the needs of a living and changing society, require continual adaptation and adjustment.

The basic principle laid down by Prophet Muhammad that he was both the Prophet of God and the temporal ruler of the Arabs was continued by his successors, the Khalifas, who united in themselves the headships of the state and the mosque. The author discusses in this book with great perspicacity the main sources of the constitution, namely: the *Qur'an*, which contains several verses bearing on constitutional points; the *Sunnah*, the large mass of traditions of the Prophet; the meetings of the *Shura* and the General Assembly called by the Prophet and his successors which gave certain binding rulings on constitutional and administrative matters; *al-ijma'*, the consensus of the jurists; and the *quiyas*, which meant the reasoning by analogy of the learned doctors of Islam with regard to certain difficult and doubtful questions of doctrine and practice.

The author has also written interesting chapters on the evolution of the Arab judicial system, the institution and working of the office of the Wazir and the machinery forged for the local government of tribal areas, villages, towns and seaports.

The author deserves our thanks for having given us a most interesting volume on a subject of great importance.

M. RAMASWAMY

A LETTER FROM LONDON

[**Shri Sunder Kabadi** in his quarterly London letter to THE ARYAN PATH writes on the election now due but the result of which will be known to our readers by the time they peruse this interesting letter.—ED.]

Britain's 1955 general election is the seventh since the introduction of universal adult suffrage in 1928. The other general elections in which all men and women of 21 years of age and over had the right to vote were in 1929, 1931, 1935, 1945, 1950 and 1951. So far as full-blooded democracy is concerned, therefore, the Mother of Parliaments is not really such an old lady as is sometimes imagined, being no more than 26 years old. In the four general elections from 1918 to 1929, only women who had reached the age of 30 were entitled to vote. From the beginning of the century to 1918 there were also four general elections, but only those women were entitled to vote who owned a certain amount of property.

Sir Winston Churchill's active political career was lived against the background of this evolutionary half-century of British democracy. In his lifetime the Liberal Party, under the leadership of the great Welsh wizard, Lloyd George, attained its greatest influence and popularity and then declined, and the Labour Party made its debut on the British political stage and grew in strength until it now shares equal power with the Conservatives.

Since Britain, as a nation, has been going to the polls, it has shown that, on the whole, it is more influenced by social and political ideas and principles than by distinctive personalities. There have been many distinctive personalities, of course, like Lloyd George, Ramsay Macdonald, Snowdon, Jimmy Thomas, Baldwin, Bevin, Eden, Chamberlain and Churchill, but they have never, in themselves, commanded such a degree of national popularity or aroused such an intensity of national enthusiasm as to win an election. Outstanding oratorical or demagogic gifts have never swept the British people off their feet. Even Churchill, who was described as "the greatest orator under eighty," made little impression on the British people in the first post-war election, which was also the first election that Churchill fought as Party leader. Yet in addition to being a superb orator, both in style and in substance, he was also the "architect" of British victory. But the war-time leader and his Party were decisively rejected at the polls, making nonsense of the forecasts of the political pundits and the samplers of public opinion.

In favouring a general election in May, on the heels of Sir Winston's retirement from the leadership of the Party and the Premiership, the inner circle of the Conservative leadership showed a true understanding of the factors that influence the electorate. Had there been any reason to suppose that Churchill alone was worth a million votes, the Conservative strategy would have been to postpone all other considerations and to let Churchill lead the Party in the election.

There are so many unknown factors in general elections that if it had been felt by the men who have succeeded him that Churchill could have exercised a great personal influence with the electors, they would certainly have acted on the adage that a bird in the hand is worth two in the bush. They decided, however, that their prospects of being returned to Westminster would not be adversely affected by the sudden change in leadership. Churchill had taken very little interest in the economic and industrial side of government; so his retirement would have no repercussions in that respect. The economic master mind of the Tory leadership is Butler, who should experience as little interference in his

onomic domain under Eden as he did der Churchill.

Where Churchill's own speciality was erned—foreign policy—the Eden-er-Macmillan triumvirate, truly rep-ting the practical interests of big ness and industry and some of the ers of the trade unions, regarded retirement of Churchill with relief. y were only too glad to acknowledge masterly leadership of the nation ring war, and to recall how he had laid down the basis of Western post-war foreign policy in his speeches at Fulton and Missouri calling upon the Western nations to close their ranks against Communism. But, from the moment he called for a conference "at the summit" which would not be "cluttered up by hordes of clerks and officials," he was trying to drag his colleagues along a road that they had no desire to tread. In trying to secure at least a rapid easing of the conflict between Russia and the West, Churchill was undoubtedly influenced by the short time at his disposal. He was endowed with more than ordinary ambition, and it was his last ambition to go down in history as the statesman who had dragged the world away from "the rim of hell" and set it on the road to a great and prosperous future. It was a noble ambition. But, in the estimate of his younger colleagues, it was too much the outcome of an old man's personal sentiment, too subjective, too praiseworthy to be practical. They tried to wean him from this cigar-dream.

A "meeting of minds," such as Churchill hoped might be possible, was the solution that a child might put forward if it was asked to suggest what could be done to prevent two great groups of nations, each armed to the teeth with weapons that could destroy the world, from coming into open conflict. It was far too simple a solution for a man like Eden, steeped in the subtleties and intricate formalities of traditional diplomacy. On the same theory that medicine, in order to be beneficial, must have a nasty taste, Eden is convinced that diplomacy, in order to achieve the desired end, must be slow, relentless and unspectacular. On the day that Sir Winston returned from his holiday in Syracuse, Sir Anthony was declaring at a public banquet that there could be no "slick solution," no "quack remedies" to the problems involved in seeking world peace.

The strike of Fleet Street engineers and electricians which left Britain without any national newspapers for nearly a month, and the eve-of-election strike threat by 60,000 locomotive workers provided some of the evidence that bread-and-butter issues rather than the drama of world affairs would be uppermost in people's minds as they went to the polling booths. Whether the Tories remained at Westminster or were replaced by the Socialists, a situation had been brought about in the industrial and commercial sphere in which they would both be committed to maintaining a high rate of defence expenditure for some time to come for two compelling reasons: first, because the military requirements of the Cold War have become an integral factor in maintaining full employment (and a very high level of employment in the United States also, incidentally), and second, because so long as the possibility of war exists, the new technique of war compels the potential belligerents to achieve and maintain a condition of maximum readiness without actually seriously damaging the national economy.

Full employment and the capacity to wage war at a moment's notice have become the Siamese twins in the policies of both the major parties. A real lessening of world tension, which would create the conditions for an expansion of world trade, especially of British trade with the countries of Southeast Asia and the Far East, would give Britain that extra margin of manœuvre at home which would make the pos-

(*Concluded on p. 284*)

THE INDIAN INSTITUTE OF CULTUR'

LONDON BRANCH

[On March 18th, at the London Branch of the Indian Institute of Culture, **Mr. W. Greenidge,** Secretary of the Anti-Slavery Society, spoke on " Slavery in the Wor day. " Here we publish a condensed report of his challenging and astounding disclosures.

SLAVERY IN THE WORLD TODAY

Most people believed that there had been no slavery in the world since the time it was abolished in the United States and in the colonies of European countries. The fact that someone had been convicted for slavery in the United States as recently as 1952 they would regard as an unfortunate reflection on the time it takes to eradicate old practices. At any rate they would perhaps hardly take it as evidence that there was still a serious problem of slavery in the world today. This was a mistake. Mr. Greenidge, therefore, welcomed any opportunity that came his way of disabusing people of their ignorance. Millions of people today still lived in a condition of slavery, both in colonies and in self-governing countries, many of which had never been colonies. Slavery, however, was not to be confused with forced labour. The two conditions were quite distinct and arose from different circumstances. Both were obnoxious; but, as Secretary of the Anti-Slavery Society, Mr. Greenidge's special concern was with uprooting slavery.

Slavery was not clearly defined until the time of the Slavery Convention of the League of Nations in 1926, which was adhered to by 24 countries. The Convention laid down that slavery was "the status or condition of a person over whom any or all the powers attaching to the right of ownership are exercised." In effect, slavery was the exaction of involuntary labour by someone in virtue of his right of ownership over another; while forced labour was the exaction of involuntary work by a government in virtue of its powers as such. Forced labour, in principle at least, was neither permanent nor hereditary.

There were four forms of slavery practised in the world today: chattel slavery, the bondage of women and of children, and debt bondage. The chattel slave was the complete property of his master and he was born a slave. There was, however, some recruitment into this class through the slave trade, which was mostly in Arabia—in Saudi Arabia, Yemen, and in those Sheikdoms of the Aden Protectorate which had not yet abolished it. Reliable information on the extent of slavery in those parts was scanty and very difficult to obtain, for few foreigners could enter the area. Various books written in the last twenty-five years, including one quite recently, furnished ample evidence that slavery existed. The writers were people of integrity, sympathetic to the countries about which they wrote and, in the case of Colonel de Gowrie at any rate, highly esteemed by those in authority there.

It appeared that there was a slave market at Mecca, where prices ranged from £12 to £50 per head. The people who were sold came partly from Africa, by way of Yemen, and partly they were the dependants of pilgrims who were in need of money. Other slave markets existed in Buraimi—an oasis which lately was a bone of contention between the U.K. and Saudi Arabia, though not over the question of slavery—and Harfit, both in the Trucial Oman. The slaves, mostly boys, were kidnapped in Baluchistan and brought to Arabia to work in date plantations, where conditions were tolerable, or in pearl diving, where their treatment was callous.

There was, moreover, inferential information as to the existence of slavery in Arabia. Eight times the United Nations had asked the Yemen and Saudi Arabia to provide information on the conditions and extent of slavery in their countries. Not once had either government either replied or so much as made a protest at the allegation, which would have been surprising had they been guiltless. Further, in 1938 King Ibn Saud of Saudi Arabia issued a detailed decree governing the obligations of owners towards their slaves—an odd step for the King to have taken were there no slaves in his kingdom. It was estimated that there were about half a million slaves in Saudi Arabia. Regarding the Yemen the only evidence to go by was a statement by the Imam. He was reported to have said that the practice of slavery was too deeply rooted for him to be able to tackle it. The same excuse had been made by the U.K. in a report to the United Nations concerning the Aden Protectorate. In partial mitigation of this judgment on the U.K. it had, however, to be said that the U.K. only had military authority in the Protectorate. In its report the U.K. claimed that the practice was on the wane. But it was doubtful if that claim could be upheld. Slavery had been abolished in the Arabian peninsula only in Bahrein (1937), Kuawait (1947), Qatar (1952) and in two of the Aden Protectorate Sheikdoms. Undoubtedly the U.K. might use its influence in the others.

Sometimes it was said that Islam encouraged slavery. This was not true. The Prophet had encouraged his followers to emancipate their slaves, than which, he had added, there was no act more pleasing to God. It could only be hoped that those Moslem states which had abolished slavery would prove a strong example to those that had hitherto failed to free their slaves.

Africa was the other main place where slaves were to be found. Only of Spanish Morocco was it known that there definitely was slavery, albeit on a small scale. Spain adhered to the 1926 Slavery Convention, but never applied it to Morocco. Slaves were also to be found in the royal households of tribes in the Gold Coast, and both in the Belgian Congo and in Nigeria there had quite recently been ugly cases of slavery brought before the courts. In Ethiopia slavery had been abolished twice: once by the Italians, who claim to have freed and resettled 400,000, and again on the return of the Emperor in 1942. But the steady trickle of escaped slaves into the Sudan showed that the law was not being effectively enforced.

The second kind of slavery, that of women, was wide-spread in Africa and common in Latin America and parts of Asia. In the crudest and most unpleasant form of the system all women were the property of their fathers or husbands. Women had a considerable market value, and men often sold daughters they had not yet even had. The French, in their colonies, had done the most to combat this system in Africa. They had brought in regulations requiring the women's consent to the transaction, and had fixed an age of consent. But in places where the registration of births was not common the rules lost much of their force. However, even less had been done to combat the worst abuses connected with the sale of women in the Belgian Congo, while nothing at all had been done in the British territories administered by the Colonial Office, though in Southern Rhodesia and South Africa the practice had been completely abolished, by law at any rate.

Thirdly, there was the sham adoption of children. This was an expedient frequently resorted to by poor Chinese and Japanese parents as a means of disposing of children they could not afford to care for. The children were ostensibly adopted by wealthier persons; in fact they were sold for labour until they grew up. In Japan and Hong Kong the sale of children was illegal, but it was not easy to control even by making

it obligatory to register all adoptions. The laws, however, did appear to have kept down the practice.

Finally there was debt bondage, which was to be found chiefly in countries without a full-fledged monetary economy. In such places people were often left with nothing to pledge but themselves or their relatives. And on failing to meet their obligations they ended up in a state of virtual or complete slavery from which there was no escape. In debt bondage the labour given was, as it were, interest on the principal, which could not itself ever be worked off. The aim of any reform must be to limit the debtor to mortgaging his person, thereby enabling him to pay off and free himself in time. Debt bondage was most prevalent in Latin America where it was associated with "peonage," a form of feudal land tenure. In Bolivia, Ecuador and Peru alone there were some eight million people in this condition. That made it the most extensive kind of slavery there was. It was not yet clear, however, how far the present Bolivian government had made inroads into this form of peonage. Certainly if it continued with its already considerable land reform there would be little left within a short while.

What then was being done to combat slavery? The League of Nations achieved a fair amount in the five years or so in which it was able to take an interest in the matter. And when the United Nations Organization was set up it was persuaded by the Anti-Slavery Society to take over where the League of Nations had left off. The 1926 Convention was readopted, but soon it was to be superseded by another. Last year the U.K. tabled a new convention and it would come before the Economic and Social Council when it met this year.

In conclusion Mr. Greenidge observed that the economic factors that gave rise to slavery could hardly be abolished by merely accepting a new convention. That, however, was no reason for not abolishing slavery *de jure*. To be effective any such measure would have to be quickly followed by positive action, like that undertaken by the Italians in Ethiopia, to settle the one-time slaves on land of their own.

A LETTER FROM LONDON

(*Concluded from p. 281*)

sibility of a reduction in armaments more palatable. Whichever Party is in power at Westminster, for the next five years, it will certainly have to concentrate its attention more on developing Britain's influence, prestige and trade among the countries of Asia. This is one of the reasons why the Conservative Party had the sensation of being reborn when Churchill finally left Downing Street. He, more than any other Tory living, could be held to blame for the hatred and suspicion in which British diplomacy is often held in that part of the world.

SUNDER KABADI

an untiring [illegible]
popular with the [illegible]
admirers of the Institute. The unostentatious and meticulous manner in which he discharged his duties was an example to all his colleagues. His presence will be missed for a long time and his memory will continue to inspire those who will have to carry forward his noble work.

In a brilliant article entitled "Inside the Cage" (*Encounter*, March 1955, London), Mr. Stephen Spender has put down his reflections on the Poetic Imagination today. His central thesis may be summed up as follows:—

The idea of inevitable Progress has challenged the belief in transformation of outer appearances through inner life. The Romantic poets, each in his own way, sought a centre of poetic creation where the imagination was as conditionless as God or life itself. The modern poet inhabits a world of neutralized Nature which was once regarded as the realm of Spirits, almost controllable by human powers. When the poet abandons the belief which connects visible with invisible worlds, he is left with nothing but a problem of adjustment through poetry to the external environment. He is in a cage with bars that are mirrors reflecting only himself. His poems are projected complexes. Insistence on belief may seem desperate, but insistent unbelief makes subject become object and the active, the acted upon, and sensibility report a prison. From inside the cage, writing for those outside, the modern [illegible] retain its common [illegible] then, is

> to put the creative imagination back at the centre of life This cannot be done by the orthodox religions without their achieving something even more difficult than a mass conversion of 20th-century man—that is, forcing the "world picture" of science into the frame of theology. On the other hand, acceptance of the division of the world into the truth of science and the pseudo-statements of the imagination is to lock poetry inside the cage

---

Mr. Spender's diagnosis seems to be substantially correct; it throws light on an ailment which is widely prevalent and is not peculiar to the poet. The roots of the schizophrenia of the modern man are to be found in his education and upbringing. From the beginning he is perilously poised between contrary but co-existing beliefs. Belief in an extra-cosmic God with an only-begotten Son and an exclusive club for the "saved," or in a galaxy of gods who can be propitiated by prayer or *puja*. Belief in a visible world of law-governed events which are somewhat reasonably explained by scientists, who, however, are sometimes tempted to be cocksure and pontifical. Formal acceptance of a personal ethic which enthrones free will but offers no consistent thread of theory linking up the necessary concepts of sin, punishment and repentance. The caricatured monsters of determinism, those dark gods

[redacted] and interrelatedness [redacted] thought.

[redacted] prescription for the poet? He needs to have "a rigid, systematic framework of dogma" which somehow becomes universal and undogmatic when it serves as the fountain of poetic inspiration; for the really important distinction today is not between different creeds but between believing and not believing. But, surely, we must admit that some creeds and some elements in all creeds are easier to believe than others because they require enlightened rather than blind allegiance, because they appeal to reason and universal experience and not to revelations and unique claims. Also, would it not be worth while for poets who have lost their traditional beliefs to seek a fresh source of inspiration and stability in the religious systems and myths of other peoples and of earlier eras? Traditional systems of belief have begun to disintegrate and generate despair because they have been too narrow, too sectarian, too dogmatic to survive in our more cosmopolitan and cynical century.

The "dire heresy of separateness," against which all the sages have spoken, is as much an obstacle to true progress in human knowledge as it is a hindrance to the good life. The Aristotelian emphasis on particulars has so effectively undermined the Platonic search for universals that many today are unable to

Among these few are Dr. Westmann, who established the annual series of Present Question Conferences and the journal *Question* in England, and Mr. F. L. Kunz, who is the Editor of *Main Currents*, the journal of the Foundation for Integrated Education in the U.S.A. *Main Currents* endeavours to "call attention to significant contributions to learning currently being made by workers in the multiple fields into which knowledge has come to be classified." It also ambitiously attempts to "provide a vantage-ground from which the whole world of knowledge may be surveyed and kept in proportion as it moves toward integration."

Just as modern knowledge has become unduly fragmented and the place of the classical tradition is being somewhat usurped by scientific studies, so also there is an increasing divorce in our civilization between thought and action and, unfortunately, the doers are presuming to be seers as well. In his most stimulating article, entitled "Thoughts in the Wilderness: Doers and Seers" (*New Statesman and Nation*, March 12, 1955, London), Mr. J. B. Priestley refers to those "dangerous donkeys" who say in effect, "Money is power, power is wisdom."

In a cosmic evolutionary scheme which proceeds by trial and error

ENDS AND SAYINGS

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

We regret to announce the passing away, on April 28, of Dr. L. S. Dorasami, the indefatigable Secretary of the Indian Institute of Culture, of which this journal is the official organ. He was [illegible] and devot[illegible]ker who was [illegible]

poet expresses a negative, despairing view of modern life or a positive appreciation of the vividness of a past age. Some poets today want to take refuge from the great Negation by discovering that certain positive religious and moral institutions still exist. But there can be no genuine [illegible]between belief and unbelief, [illegible]thodox religious language [illegible]appeal. The problem,

and resistless demons depicted in prosaic but frightening language by Marx, Darwin and Freud—the fashionable forms of justification of self-indulgence, competition and war. And, confronting these, the burning need for self-discipline, universal brotherhood and world peace. The contrariness of all these beliefs is often felt rather than understood, or all are emptied out in an orgy of disbelief which ends in nihilism. The co-existence of these contrary beliefs is largely unavoidable because man does not live by reason or by faith or by bread or by tears alone, however much he may pretend that he can.

If Mr. Spender's diagnosis [illegible] what is his [illegible]

perceive the connexions between one branch of knowledge and another; the links between ancient and modern thought; the interactions that make science and religion interdependent in their psychological impact and practical results; and, above all, the correspondences between different levels and types of cosmic and human activity. There have, however, always existed those who have been sane enough to see the evils of excessive specialization. But only a few in our time are actively working to weaken the [illegible]rs to a [illegible]cognition [illegible]

towards the ultimate perfection of all beings and forms, doers must eventually become seers as well. Yet the distinction between the man of *Karma* or action, of *rajas* or animal vitality, and the man of *Jnana* or knowledge, of *sattva* or godlike tranquillity, cannot be avoided in our ordinary world. In mystical schools such as those of Northern Buddhism every man had to be a *Shravaka* or listener before he could become a *Shramana* or doer. These two stages had their equivalents among the Greeks in the West. Today, however, we are everywhere in a veritable Tower of Babel. Those who have won worldly power try to shout down the madding crowds and turn a deaf ear to the "silent watchers in the night," the still, small voices in the wilderness which repeat the accumulated wisdom of the ages. In this respect, as in so many others, the moderns are much worse off than their oft-forgotten forebears. Mr. Priestley is aware of this fact.

In the records of the ancient world, especially those of the East, we read how emperors and conquerors, whose mere frown could mean death, were visited by sages and prophets who told them plainly to their faces that they did not know what they were doing It was assumed then, even by the masters of power, that power and wisdom were not the same thing, that there existed another realm in which armies meant nothing, that deep insight could not be hacked out with a sword. Any man acting on that assumption now would probably soon find himself either in jail or in a mental hospital. Indeed, those who enjoy power make more and more moves to protect themselves from any adverse criticism In this they have been immensely helped by the hysterical atmosphere of our bomb-heavy world.

Beyond the illusory Iron Curtain the despots who have waded through slaughter to their thrones show, only in an extreme and absurd form, the same stupid insolence which marks power-maniacs in all the kingdoms of men. Mr. Priestley sensibly remarks:—

Somewhere in the vast territory controlled by Stalin, for example, there must have been a few sages, perhaps tucked away in Central Asian monasteries, who were much wiser than he was. Did he send for them, as many a despot of the ancient world did? I cannot swear he didn't, but the odds are heavily against it. Did he need a seer in the midst of all his doing? In my view, he needed one very badly. He had cunning but no real insight.

Chinese leaders as great as Mao and Chou En-lai could bring themselves, long ago, to stand abashed before smiling, slit-eyed old mystics who commanded nobody and owned nothing But our despots are both too narrow-minded and too conceited They are where they have always wanted to be, on top of the heap.

It would be wrong to think that the terrible pride and loneliness of the triumphant power-seeker are peculiar to his high estate; their signs are to be found in the everyday pursuits of many thousands of ambitious men and women. Mr. Priestley is able to discern the pervasiveness of the phenomena he delineates with great skill and some compassion.

Even if we descend from these supreme heights of ineffectuality, where *Don't Know* is in conference with *Can't Imagine*, we can observe this fatal notion, that wisdom comes with power, hard at work. Most of us have relatives, friends, acquaintances, who have been determined for years to arrive somewhere important, to be on top somehow. to achieve power Their lives have been conditioned by this determination. They have allowed themselves to think about nothing else No detachment is possible to them, otherwise a move or two, a trick or two, might be lost. Feverishly they search for the next ladder, try to avoid the next snake. They run from committee to committee, with something that might be useful on each agenda They join forces with Smith; they drop Robinson; they make overtures to Jones They are on the telephone from eight one morning until two the next They neglect their wives and children, forget their friends. They no longer read, enjoy music or the theatre, take walks, talk affectionate nonsense, consider the great mysteries of life. In them the lover, poet, philosopher, friend, all wither away Everybody and everything become mere means to an end Ambition eats them away. And as it is power of some sort they want, it is power they achieve.

According to Mr. Priestley, it is when power is achieved that the mischief begins, that the doers need most and are most unwilling to consult the seers. But, surely, the mischief begins at the very beginning. The initial choice of the path of personal ambition is the first rejection of the hard-earned wisdom of sages

and seers. Throughout their careers the power-seekers ignore or mock the warnings and suggestions of those who have realized the wastefulness and frustrations of self-centred living. Unlike these power-seekers, "the great simple public," as Mr. Priestley rightly says, "has not entirely lost touch with the ancient world and still has a lingering belief in disinterested wise men, sages, seers."

Ever since Lord Keynes wrote his masterly work, *The End of Laissez-Faire,* it has become unnecessary to argue that the old-fashioned institutions of liberal capitalism, together with their underlying assumptions, appear to have gone for good. And yet the new type of Welfare State, which was ushered in with Utopian hopes, has given rise to unforeseen objections and growing dissatisfaction. Of course, the welfare ideal seems to have come to stay. But it is now imperative for us to improve on this ideal by looking beyond the main stream of the Western political tradition. For example, it would be most valuable for us to consider Thoreau's ethical concept of Government, on which there is an interesting article by Dr. Francis B. Dedmond in *The Personalist* (Winter 1955, Los Angeles).

Thoreau wished that a government, if government there had to be, would so function that a man need not be conscious of its operation. He was, however, unlike Anglo-Saxon or American liberals and close to Kant and Taoist or Indian thought in his insistence that a sure basis for government, as well as human conduct, could be found only in the moral law. It did not rely on force or bribery or expediency; its strength lay in its being part of the universal scheme of things. The government must respect a man's conscience as a law transcending its statutes. In Indian language, if the ruler is to conform to *Rta* or cosmic harmony, he must not interfere with any individual's performance of his *Dharma* or natural duty. Like Thoreau, Gandhiji believed:—

> You can pass your hand under the largest mob, a nation in revolution even....But an individual standing on truth you cannot pass your hand under, for his foundations reach to the centre of the universe.

Thoreau, Tolstoy and Gandhiji were all philosophical anarchists whose transcendental individualism was founded upon the concepts of self-discipline, self-culture and the perfectibility of man. It is here that they differ from the "Natural Law" theorists of the Middle Ages. Thoreau believed in the Divine Right not of the rulers but of the ruled; when man had realized his highest potentialities, he no longer needed the "impediment" of government. In Dr. Dedmond's concluding words, Thoreau

> found the safeguard for his freedom and independence and that which would insure justice for all in transcendental individualism, where reason and conscience meet in harmony and where the individual lives in harmony with his fellowmen on a plane which transcends all man-made laws and governments.

CEN
LI
UNI

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. XXVI JULY 1955 No. 7

"THUS HAVE I HEARD"—

One of the major differences which mark our civilization as inferior to some ancient ones is our outlook on discipline. Instead of Self-Discipline we live and labour under discipline imposed upon us from without. When Divine Kings and Raja-Rishis ruled, and even when such wise Emperors as Asoka or Marcus Aurelius reigned, their guidance and instruction engendered Self-Discipline. The seeking of inner contentment and environmental satisfaction was then a pleasure, and brought some happiness born of understanding.

Among the great Gurus who were and are the Fathers of their Chelas it was Self-Discipline which was enjoined. The Philosophy of Discipline is founded upon the knowledge of the divinity of man's higher nature, controlling, purifying and elevating the lower and carnal nature. Those great Gurus were and are Master Psychologists, not experimenting in ignorance and limitations of their own. Nor are they so rash and so misguided as to stir up the animal tendencies of their patients and pupils. Many modern psychoanalysts and psychiatrists do that, mainly because the real character of the Will-Power of the human being is, more or less, a sealed book to them.

Modern schools, colleges, academies and research institutions, consider that they must *impose* a discipline, through a code of rules and instructions. Revolt rather than conformity is the order of the day. Employees and college students, among others, are suffering from frustrated wills, and resort to retaliation which is more harmful to themselves than to others.

In a general way, in our civilization, indiscipline marks the life of the individual in the home; and a variety of groups is formed, such as social clubs, students' associations, chambers of commerce and trade unions, which sanction indiscipline. Class war results. What looks like success or failure as the outcome of

such strife, in reality degrades the moral fibre, not only of the contestants on both sides but also of society as a whole.

Nowadays real Discipline plays a minor part in spiritual life. The Divine Discipline called Yoga offers useful instruction regarding (1) the subduing of the animal psyche, (2) the raising of the human psyche to a nobler attitude, and (3) the creating of a channel through which the Divine Psyche can speak and act. (4) Knowledge is offered for study, (5) meditation is advocated for the purpose of application, (6) the service of fellow souls is recommended as essential for testing one's own knowledge and the efficacy of one's own efforts at right practice. Above all, there is taught (7) the Development of the Will, which is not wholly dependent on the mind, but is separable from it.

These seven steps to Divine Discipline or Yoga are timeless, and as necessary today as in the past for right living, which implies living in and by the power of the One Spirit.

Discipline is manifesting itself in Super-Nature, the Discipline of the One Self in relation to all selves—sub-human, human and superhuman.

This Divine Discipline of the Lord of Yoga encompasses every member of the human kingdom. His Great Sacrifice is primeval and is performed through Ideation-Imagination (*Tapas*) and Boundless Compassion (*Dana* or *Karuna*). Violence is the force which disturbs the smoothness of its flow.

Violence very often is involved in mistakes. Further, violence in a thousand blunders is expressed by men and women unconsciously to themselves, ignorant of the serious harm they are causing. There are cases when, with evil intent, men and women indulge in committing violence; this is the real Sin against the Holy Spirit.

Political legislation, social reform, including educational, and economic adjustments should take into account this important and fundamental principle active in Nature. What was obscured till Gandhiji appeared on the scene and courageously proclaimed, to all and sundry, the mighty and majestic truth of *Ahimsa*, Non-violence, is now acknowledged by everyone as the real panacea for all human ills; but how many legislative and reform bodies are there which act upon that beneficent principle?

Individuals must practise non-violence in the daily affairs of life as a matter of soul-discipline, for that is one of the surest ways to build up a non-violent State—the true Welfare State, wherein harm to one is harm to all and beneficence is universal and impersonal.

SHRAVAKA

THE ECONOMICS OF BHOODAN

[**Dr. Gyan Chand** is a front-rank economist who has served India internationally. In this able article he writes with insight and evaluates the *Bhoodan* Movement dispassionately and objectively.—ED.]

At the Puri session of the Sarvodaya Conference a note of firm determination was struck. It has been resolved to collect 50 million acres of land through voluntary contributions by 1957 and to introduce a *Sarvodaya* society in India in a large measure. Shri Vinoba Bhave has struck an even more hopeful note and indicated the possibility of establishing such a society by 1957 all over the world. Vinoba is obviously in an inspired state of mind and is pursuing his object with a sense of God-given mission, and many of his followers share this sense with him. Vinoba and the others have a sense of urgency and are staking their faith on the completion of the work which they have undertaken. The success which they have achieved so far in collecting 3.8 million acres of land has given them confidence that they are on the right path and the assurance that they have an alternative to the other schemes of fundamental social change which has the merit of being a solution without a shadow, *i.e.*, a way which will create no new problems but solve the old ones and open new vistas of a continuously expanding creative life.

The movement, being largely based upon faith, cannot be subjected to rational analysis; for the assumptions on which it rests are derived only partly from experience and the logic of facts. It is true that hyper-violence, *i.e.*, the use of nuclear weapons which threaten wholesale destruction, has made it self-evident that the way of violence is utter madness and really means suicide for mankind as a whole. That makes war as an instrument of policy completely out of date and the solution of international problems by peaceful methods an inescapable necessity. This conclusion has far-reaching implications because in the last analysis violence can be eschewed only if there is *ahimsa* (non-violence and love) in the hearts of men. For immediate purposes, however, the fear of what Nehru has called co-destruction may perhaps serve as a deterrent and give the world a decade or so of uneasy peace during which a way may be found to remove the deep-seated causes of social stresses and to knit the nations together in an international community in which the rule of law may be established between nations. The inescapable need of non-violence and love, however, does not mean that the present crisis in any country, including our own, can be resolved

by spiritual conversion, *i.e.*, by changing the hearts of men, and the debris of the past, the inequities of ages embedded in our social system, cleared by the method of individual persuasion alone, without any effective organization or social sanctions. The conviction that this can and should be done is a matter of faith and its premises cannot be brought within the ambit of what is generally understood by economics.

Bhoodan, however, being avowedly a revolutionary technique, cannot be judged by any traditional tenets. Economics itself, as its students well know, is in a process of revaluation or even transvaluation, and the impact of modern trends and thought has made it necessary for its exponents to admit the validity of considerations previously excluded. They are, often obliquely but sometimes even directly, conceding the primacy of value-judgments in the formulation of practical policies. *Bhoodan* is an attempt to solve what is admittedly an explosive economic problem in this country—a problem the magnitude, importance and urgency of which admits of no difference of opinion. Nearly one-third (or over 100 millions) of our agricultural population consists of landless labourers, and their number and relative importance are increasing fast owing to the growth of population and otherwise. They are the most submerged section of the rural, or rather the entire, community, are leading a semi-starved and precarious existence and are in no position to protect themselves against even extreme forms of oppression or exploitation. The State has done next to nothing to protect them. Owing to chronic hunger, disease, epidemics and physical strain of every sort they are subject to heavy mortality whenever the stresses go beyond the limit of endurance. The fact that a large proportion of these hapless beings also belong to the depressed or untouchable class makes the position much more onerous from the social standpoint, exposes them to even greater risks and makes shameful social indignities a normal feature of their everyday existence and the possibility of resistance to injustice even more remote. They are, or at least should be, our most important problem and the fact that in a number of countries—notably China—their counterparts have become the spearhead of revolution should make us keenly aware of the need for giving the highest priority in our schemes of social improvement to work for their well-being. This has not happened so far and the *Bhoodan* movement is the first earnest effort to deal with this problem and focus public attention on the growing gravity of the situation and the urgent necessity of taking action with regard to it.

The collection of 3.8 million acres of land through voluntary contribu-

tions is taken to have two beneficial aspects. One of them is the fact that all this land has been made available by appealing to the good sense of the people and arousing them to the injustice of the present distribution of land. This is cited as a proof of the efficacy of moral force as a method of social change. The critics of *Bhoodan* state that a considerable proportion of land gifts—according to a reliable estimate, nearly 40 per cent—consist of lands which are either uncultivable or property titles to which are in dispute. The critics also point out that most of these contributions have been made by the poor and really do not involve more equitable distribution of land in the villages. These two points have not been met by the *Bhoodan* leaders. As a matter of fact the legitimacy of this criticism is admitted by them, but it is countered by the view that the greatest gain of this movement consists not in the transfer of land but in the fact that it is undermining the moral case for property in land and creating, among those who own it, a sense of guilt in appropriating for themselves what should be the property of the community as a whole. Vinoba and his co-workers are, in spite of using the language of charity, putting in the forefront the view that private property in land is a grave social offence—really a sin—and that land should be cultivated as a trust and not as private property. The real revolution is, according to the sponsors of this movement, taking place in the minds of the people and is only very imperfectly expressed through contributions of land.

That the new ideas are being put into currency and are being related to the need for a new social order, free from exploitation and based upon equality and fellowship, is a great gain. When men like Vinoba and Jayaprakash Narayan give a new gospel to the people and live it with such sincere devotion, it is bound to inspire and arouse the people, give them a new social purpose and create a desire for social change. Revolution, in the last analysis, must mean a fundamental change in outlook and conduct and, to the extent to which this change is actually taking place, it will create conditions which will favour revolution even if they do not bring it about themselves. It is, however, a matter for consideration whether the change is occurring on a scale and in a manner such as to provide its own motive power and to release new energy and force among the people which can generate or sustain a revolutionary social process. This change, even when it occurs, being intangible, cannot be measured in quantitative terms.

There are two or three facts, however, which point to the need for being on guard against overestimating the strength or the results of the

movement. It is, in the first place, losing momentum instead of gaining it and last year's collection of land is much less than that in the previous years. Secondly, there is no indication that it has succeeded in creating leaders from among the masses—from among the poor and the down-trodden for whose benefit the movement has been primarily started. The visits of the leaders of the movement do cause a stir and give an opportunity to the local political leaders to acquire or increase public prestige; but after the visits are over and the atmosphere of revivalism which they create passes away the people relapse into their old state of indifference and inaction, and there remains no evidence of new life among the people—no continuing and sustained social purpose finding expression in the daily life, relations and behaviour of the people. The landless labourers and the poor peasants are not being moved to action or given a desire or will to end the social system which inflicts such misery on them. They do not even acquire an understanding of the processes which make the present system unjust, oppressive and inefficient from the production standpoint. Even granting that moral change is more important than institutional change—in itself a very debatable point—a revolution in the minds of people should mean a revolution in the ways and views of men, and it is not at all clear that this is happening on such a scale as to give the country a new faith and a new hope.

Bhoodan has ultimately to mean, according to Vinoba and the others, an all-round social revolution—a system with new values, norms, social relations, economic organization and a shift of power for new social ends. In a vague way this point is stressed and a need for an all-embracing change indicated; but ideas in the *Bhoodan* movement on this point, apart from the avowed need for non-violence, decentralization and cottage industries, are extremely indefinite and there is no economic programme for the country as a whole covering agriculture, trade, currency, banking, large-scale industry and international economic relations. The village has to be changed, but it cannot be changed in isolation, cannot be self-contained or move in an orbit of its own choice or making. *Building from Below*, a recent publication of the *Bhoodan* movement, does contain schemes which, when tried, will give experience of actual social reconstruction and become a testing ground for these ideas. These schemes have, however, still to be put into effect; and, if they are to be of real use and not merely an experiment, they have to be related to the Government's Second Five-Year Plan and to the working of the economy as a whole. One of the most hopeful features of the movement is that more than 150

villages have been donated in their entirety, *i.e.*, in these villages there has been a voluntary extinction of property rights and they can be physically and socially rebuilt on a revolutionary basis. It is to be hoped that this work will be immediately and earnestly taken in hand. It has, however, to be realized that, though small communities organized on a new basis may serve as experimental stations, they can become the nuclei of a complete and all-round change only when they are conceived and organized in relation to a comprehensive social transformation and according to a clear and coherent picture of the new economy for which the movement stands. *Bhoodan* has a spiritual impulse behind it; still, in economic matters, it has to do its thinking in concrete terms and, what is even more important, generate the steam for making a lasting impression on the stubborn facts and crying needs of today.

As I have said already, a sense of urgency is a valuable contribution of *Bhoodan* to the present climate of public opinion. This sense is not widely shared and has not accelerated the pace of change or given greater insight to the men in power who, for reasons of expediency, choose to express sympathy with the movement but are really intent on making political capital out of it. At the Puri Conference, Vinoba clearly stated that *satyagraha* should not be taken to mean maintaining the *status quo* or even to be a plea for gradualism in social transformation. Speed is an all-important consideration and Vinoba has made it clear that crisis and time will not wait even for believers in *Bhoodan*. Great changes have to come soon or events will take their own course and a new tide in world affairs carry this country off its moorings and rule out of court *Bhoodan* and all that it stands for. Unfortunately the rank and file of this movement and its political associates do not take this view seriously and the latter are hoping to use *Bhoodan* as a cover for going slow and diversionary tactics. This is a danger of which there is no real awareness among the *Bhoodan* leaders and in practice this movement is being used to stem the tide of change instead of accelerating it. The movement has to find a way of organizing the masses, *i.e.*, the vast majority of people including the landless labourers who are without property, position and prospects in the present system, and to express the change in their minds as a change in their lives, economic relations and capacity for organized peaceful action. There is not and should not be any contradiction between the latter change and the premises of *Bhoodan*; and, if there is, a further enlargement of the thought of *Bhoodan* is called for in order that the movement, in its conception and development, may meet the real requirements of the situation.

The *Bhoodan* movement has rendered great service in bringing to the fore the issues which can be ignored only at our peril. The fact that besides Vinoba a large number of very earnest men and women of high calibre are really developing "mass contacts" in the best sense of the term brings a new ferment in the villages which has great value of its own. This fact has to be understood and appreciated and, to the extent to which the ferment is real, utilized for the education of the masses and their organization. It would be sectarian to deny the good that is coming out of the movement or speak in derogatory terms of the thought and motives behind it. It is also essential that the *Bhoodan* leaders should take a more correct measure of their achievements and not raise expectations which cannot be fulfilled on any rational forecasting of the future. *Bhoodan* is an index of the unconscious mass urges of the people. It is not the only index, but it has a meaning and importance of its own. To the extent to which it does mean a new awakening of the masses, it will have a revolutionary effect, even beyond the limits of its own premises. The economics of today has to be an economics of wide horizons and develop a new framework of reference. Let us hope that *Bhoodan* will in effect mean a real contribution to a new economics and, what is, of course, far more important, in its impact strengthen the revolutionary processes now at work and not weaken them. The latter possibility is not to be ruled out; for in the present context there is a risk of the movement being used for ends very different from those which its leaders have in view.

GYAN CHAND

THE MATERIALISTIC CONCEPTION OF ECONOMICS

[**Dr. L. Delgado** is both an educationist and a banker and wrote on "Economics, Ethics and Politics" in our issue for January 1950. Many of the expounders of Political Economy have seemed to their critics, like Carlyle and Newman, to be suffering from an overdose of the "original sin" of secular complacency. Dr. Delgado tries to show why this is so and why this need not be. Economic assumptions and categories and even "laws" must be reconsidered and modified and brought into closer contact with the moral foundations and actual conditions of individual and social life. This cannot be done unless contemporary economists recognize that even if "in the long run we are all dead" we need not therefore "kill" each other in the short!—ED.]

When Cardinal Newman said that political science was a science at the same time dangerous and leading to occasions of sin he shocked many economists. We must, however, beware of passing judgment hastily: what is wrong in one age may be righted in another and criticism of it may appear strange unless we know the historical background. Political science, or economics as it is now known, has a history going back to the Creation, or at least to the Fall of man, for it deals with man's attempts to make the best use of scarce resources. It is not strange therefore that during the course of time various schools of thought have sprung up and different doctrines been hammered out, one giving place to another as thought evolved on the subject. It will be our aim in this article to consider very briefly the growth of this branch of knowledge from Greek times to the modern, and to see whether Cardinal Newman had any cause for making his remarkable statement.

One important point to bear in mind throughout is that economic doctrine reflects the conditions of society at the time it is enunciated; a subsequent period may and often does place a different emphasis on the subject to which it relates and the doctrine is modified in the light of new conditions or of new knowledge. Thus, to the Greek mind, all manual work (except agriculture) was despicable, because the State was founded on slave labour. With this deplorable viewpoint on man's activities, it is not surprising to find very little on labour in the splendid heritage of literature that the Greeks have left to us. But that little is treated on ethical lines and not on economic. Plato, writing on the State, pointed out that no one was self-sufficing, all having many wants, and this led to the division of labour. The needs arising out of this diversification of human nature were to be met not according to the play of economic forces but by each individual doing what was natural to him. Plato also favoured—on

ethical and not on economic grounds —a special kind of communism (nothing like that we hear so much of today) in which all property would be held in trust for society.

As Greek influence waned, a harsher philosophy developed with the domination by the Romans. The new conquerors were essentially men of action. There were great philosophers among them, but their greatest contribution to the modern world was their legal system, the method they adopted to protect their activities and their property, a positive method and not idealistic or theoretical. Here we find a fundamental difference with Greek thought. It was not merely that the right of private property was established, but that the owner had the right to do what he liked with his property: he had the right not merely to enjoy but to abuse and destroy what was his own. Implicit in this was the right of bequest, which the Greeks viewed with much misgiving. This same attitude of mind is seen in the writings of their agriculturists (although these dealt more with the technique than with the economics of the subject). Co-existent with this new thought was that of the Hebrews, whose point of view coincided with that of the Romans on many points. They were highly individualistic, so that Roman law might have been evolved only for them. They were deeply religious, but very hard—"an eye for an eye and a tooth for a tooth" being their everyday philosophy.

As these early times gave way to the Middle Ages, conditions favoured the growth of the feudal system. This system of society would have been intolerable but for the softening influences of Christianity. It may be said in parenthesis that the fact that these conditions were not better was not the fault of Christianity; it was due to defects in human nature. Feudalism implied obligations and services both for masters and serfs. The peasant tilled and the lord guaranteed him his security and his livelihood. As society developed in this country and trade began to grow, the same became true of the guilds. The members pledged themselves to give good craftsmanship, while their organization, by choosing candidates carefully and so restricting numbers, secured to each individual a reasonable living and an honoured status in society.

The great influence that pervaded all ranks of society at this time was the Church with its insistence upon the transcendental importance of eternal salvation, towards which all activities in this world were a preparation. Mediæval thought became crystallized in the writings of St. Thomas Aquinas (1225-1274). He was a man of an extraordinarily perceptive mind, whose enquiries into economic matters, especially into the questions of the nature and functions of money, of the "just price" in all transactions involving exchange, and the "just wage,"

are of value today. He based himself on the teachings of Christ, on the Bible and on the writings of the Christian Fathers, and he acknowledged the influence of Aristotle. To all the problems he discussed he brought the softening influence of Christianity. He accepted the principle of private property but rejected any action in the acquisition or use of such property that did not conform to Christian standards. St. Thomas Aquinas was in many respects ahead of his times.

As was the case with all philosophers before him, he condemned usury, not because money was "barren" (*i.e.*, not productive), as did the Greeks, but because it was unchristian to make a profit from lending to a fellow being in time of need. In those days, of course, there was little productive enterprise requiring the use of capital, so that loans were made almost solely in times of personal distress, possibly from flood or fire or a bad season. He foresaw, however, that loans of money might be used productively, for example, in the purchase of a horse or tools or seed, and allowed that in this case it was legitimate to charge interest. This was the first breach in the Church's opposition to the charging of interest, and turned out to be fully justified by events. Usury, of course, remained sinful.

St. Thomas Aquinas' writings are full of the principle that we are sons of the same Father and that therefore we are all brothers with immortal souls. The danger of this is that people may, because of this very fact, become indifferent to the application of these noble principles: we accepted slavery for hundreds of years, telling ourselves that even slaves entered the kingdom of heaven. But the importance of St. Thomas Aquinas is that he re-enunciated Christian principles at a time when primitive conditions were giving way to the more modern era of trade and at a time when the influence of the Church was very strong. We know that, whatever may have been the thought and conduct of individuals, many acts of government and of those in authority were anything but Christian. But these new thoughts were a leaven, which worked more rapidly when trade grew after the discovery of America (by which time the Middle Ages had passed).

When Cardinal Newman (1801-1890) compared these values with those expressed by the classical economists of his time, it is small wonder that he consigned economics to the devil. Adam Smith (1723-1790) with his doctrine of *laissez-faire*; Ricardo (1772-1823) and his law of rent and the corollary of diminishing returns and his statement that labour was the sole source of value; Malthus (1766-1834) and his catastrophic theory of population; J. S. Mill (1806-1873), who made the famous distinction between the laws of production (which were

arbitrary) and those of distribution (which were subject to man's making and revision)—all these were prophets of pessimism and expounded a heavily materialistic view of economics. Perhaps in a sense their views were a reaction to the theories of utopian socialism of those who had immediately preceded them. This does not mean that the theories of the classical economists were wrong (except Ricardo's labour theory of value, which is demonstrably false). Their thoughts were fashioned by the conditions of their time.

Adam Smith, for instance, wrote at a time when the industrial revolution was under way and British trade was rapidly expanding: free trade was eminently desirable, and it did seem that the self-interest of each individual resulted in the greatest good to the community, while his dictum that the best government was that which interfered least with the people finds many adherents today. Ricardo was impressed by the continual extension of agriculture in these islands because of the growth of population: it was perfectly obvious that more and more infertile land was being pressed into service. He did extremely well on the Stock Exchange, so that it is not surprising that his views were very materialistic.

Similarly with Malthus: he wrote of what was becoming patent to all thinkers of the time. He is a writer who should not be misunderstood: he did not favour the artificial limitation of births—indeed, as a clergyman, he would have strongly opposed such a measure. The increased population that was creating the industrial slums in this country at the time he wrote was pressing more and more on the country's limited agricultural resources. He did not foresee that improved communications would open up vast agricultural areas overseas or that mechanization and fertilizers would increase yields enormously. Yet his theory remains true today if we substitute a car-standard for subsistence level. But he drew a black picture of the future as he saw it and confirmed many people in the belief that economics was a "dismal science." Mill, with his insistence upon the immutability of certain economic laws (like that of diminishing returns), also opened up the way for the welfare state by allowing that the laws of distribution could be revised (*e.g.*, by Parliament). The potentialities of this possibility were not apparent at the time but they have led to the modern concept of the State.

Another writer that must have impressed Newman very unfavourably was Karl Marx (1818-1883), who, in the belief that labour was the sole source of value, built up his doctrine of surplus-value that has so bedevilled the working classes ever since. His whole argument is such utter nonsense that it

is difficult to see how it can be accepted even by the most ignorant. Marx wrote at a time when the industrial revolution was leaving undesirable consequences in its wake —slums, unemployment, bad working conditions, child labour, and so on—and he emphasized the worst points. He dressed his arguments in a pseudo-scientific way, aided by useless mathematical formulæ that impressed the uneducated.

In the theories of Marx, and indeed in those of the classical economists, there is no room for the kindly influence of St. Thomas Aquinas. Economics deals with human beings who, because resources are limited relatively to wants, have to choose between alternatives. There are opportunities here for many a Christian act —man is not always seeking the greatest economic gain, as has been suggested by the classical economists. It is against such thought that Newman made his protest. He so leavened economic ideas that a more humane aspect of the science is now professed. Man has an immortal soul: he is capable of noble acts, of deep religious fervour, of the love of country and of his family and friends: he is not a mathematical formula. Newman did not speak in vain.

L. DELGADO

A LETTER FROM CHILE

By JUAN MARIN

From distant Chile it gives me deep satisfaction to greet the journal, THE ARYAN PATH, on its attainment of twenty-five years of noble and fruitful life. How many treasures of wisdom has it offered us in every one of its numbers! What inexhaustible manna of beauty and of spirituality! For my part I can say that the arrival of the post which brings me this message from my good friends in Bombay is a spiritual feast and a banquet for my mind. May the "Noble Way" continue for many more years serving to guide aspiring souls towards the Light.

JUAN MARIN

VIMANAS AND FLYING SAUCERS?

[**Dewan Bahadur K. S. Ramaswami Sastri** is well known for his religious writings and his essays on Sanskrit lore. In this interesting article he has written about the Flying Saucers which form a subject of enquiry and debate in the European and American press.—ED.]

Our age is the age of scientific marvels more than of anything else. The great poet Tennyson wrote as a young man facing the sunrise of this modern world:—

Here about the beach I wander'd, nourishing
a youth sublime
With the fairy tales of science, and the long
result of Time
When I dipt into the future, far as human
eye could see;
Saw the Vision of the world, and all the
wonder that would be
("Locksley Hall")

A century ago, when the aeroplanes and the bombers had not yet arrived and bombs were yet unknown, he saw in this inner vision a sight which came true much later:—

Heard the heavens fill with shouting, and
there rain'd a ghastly dew
From the nations' airy navies grappling in
the central blue

He saw forward in the same vision to another time as well:—

Till the war-drum throbb'd no longer, and
the battle-flags were furl'd
In the Parliament of man, the Federation of
the world

Sixty years later, when he was an old man, this dream recurred to him:—

Earth at last a warless world, a single race,
a single tongue—
I have seen her far away—for is not Earth
as yet so young?—
Every tiger madness muzzled, every serpent
passion kill'd,
Every grim ravine a garden, every blazing
desert till'd,
Robed in universal harvest up to either pole
she smiles,
Universal ocean softly washing all her warless isles
("Locksley Hall Sixty Years After")

This later vision seems as far from realization as ever in this age of atom bombs and hydrogen bombs. But even atomic fission and nuclear weapons pale before flying saucers. What, whence, whither are these bewildering super-marvels by which we are puzzled and left guessing?

Whatever be the natural ignorance of the common man about these puzzling flying saucers, the best scientists and air-pilots in advanced countries like the U.S.A., Great Britain and the U.S.S.R. must surely know about them? These saucers fly as high as forty thousand feet and more, and at a speed of five hundred miles per hour and more. Could they come from beyond the solar system or from some planet of the solar system? Our sun has nine planets. Outside the solar system other stars too have satellites of their own. Even in our solar system, it is supposed, at least Venus and Mars may be habitable. Other suns also may

have one or more habitable planets. Since we Earthians are able to fly at incredible speed in flying machines heavier than air, it is not unlikely that there are scientifically wiser beings in other planets who can fly more swiftly and have experimented successfully with interplanetary and even interstellar travel.

Our fancy naturally goes back to the description of the Pushpaka Vimana in Valmiki's immortal *Ramayana*:—

> Swift as the mind, of such motion and form as desired, moving in the sky.
> Not too cold, not too hot, pleasant in all seasons, auspicious
>
> (*Uttarakanda, Sarga* XV)

These verses imply flight at great and incredible but regulated speed in the heights and depths of space. They imply also some kind of air-conditioning so as to sustain life and avoid too much heat or cold. The word *manojavam* may mean "as swift as the mind" or "as swift as the mind desires at any time." Some of the Tamil epics, *e.g.*, the *Jivaka Chintamani*, also refer to aerial vehicles of diverse shapes propelled by mechanical propulsion. In the *Yukti-Kalpataru* and in the *Samarangana Sutradharaly Bhoja* there are references, especially in 230 stanzas in the latter, to propulsion by highly subtilized and swiftly expanded mercurial vapour and to *vimanas* made of iron and copper and lead. Did they know any atomic fission secrets then?

But these adventures of the imagination—as we moderns deem these descriptions by the ancients to be—are left far behind by the flying saucers. Are they from Venus or Mars? Or are they from habitable planets attached to other suns?

Even now there are incredible affirmations and plausible denials. Quite recently I read four books. They are: *Flying Saucers from Outer Space* (Hutchinson, London) by Donald E. Keyhoe; *The Mystery of Other Worlds Revealed* (Fawcett Book 166) by Keyhoe and others; *Flying Saucers Have Landed* (Werner Laurie, London) by Desmond Leslie and George Adamski; and *Space and Gravity and the Flying Saucer* (Werner Laurie, London) by Leonard G. Cramp. My friend P. S. Sama Aiyer, now at Bellary, is an enthusiastic investigator of this marvel and so are many others. I am neither an enthusiast nor a sceptic.

In one of the books mentioned above, *viz.*, *Flying Saucers Have Landed*, a chapter entitled "The Vimanas" refers to the *vimanas* (aerial cars) described in the *Ramayana* and the *Mahabharata* as prehistoric aircraft. The authors say:—

> The Ramayana and the Mahabharata are full of accounts of immense prehistoric aircraft of all shapes and sizes —some large, some small, some jet-propelled, others powered by a source beyond our ken, a power that, at face

value, looks very like the human will itself. (P. 85)

They say further:—

Nor are the car celestials or Vimanas to be confused with the ordinary battle chariots or carts drawn by horses. The distinction between them in the Sanskrit is every bit as great as that made between carts and aeroplanes in our own literature. A good example appears in the Samsaptaka Vadha (in the Mahabharata) in which a battle chariot and a Vimana are mentioned and their common beauty compared. (P. 88)

The authors then proceed to consider the various *astras* (magical weapons) found in Sanskrit literature as opposed to *shastras* (ordinary weapons). They suggest that some of the *astras* may have worked on a vibrationary principle or on the basis of blast.

We can no longer regard flying saucers as mere creations of diseased visions or heated imaginations. Not only have they been seen with the naked eye for a long time. They have also been sighted on radar screens and have been tracked by radar at speeds in excess of seven thousand miles per hour. It is even said that the United States Air Force has taken motion pictures of flying saucers. The layman laughed when the scientific experts said that a machine heavier than air could fly. Yet it flew and the layman is now flying in it. The layman laughed when the scientific experts talked about jet airliners. Yet these roar over his head today. Donald E. Keyhoe remarks in his contribution to *The Mystery of Other Worlds Revealed*:—

After the first flurry of excitement attending the sightings of the so-called discs or saucers in July 1947 various explanations were put forward: hoax, hallucinations, hypnosis, weather balloons, the planets Neptune, Venus, or Mercury, and optical illusions. Some hoaxes and mistakes naturally occurred; such things usually follow highly publicized events. But none of these explanations will stand up in the important, most authentically reported cases. (P. 120)

What are these saucers made of? How do they attain such incredible speeds as two thousand miles per hour, three thousand miles per hour, even five thousand miles per hour, and so on? We learn about a large disc wrecked near Spitzbergen. It was 125 feet in diameter and was made of some unknown metallic substance. The disc, when it flew, led to the jamming of the radios in six Norwegian jet fighters. The fallen disc was powered by 46 jets on the outer rim. When the jets were in operation, this caused the outer ring to rotate around the central control unit.

Astronomic photography must come to our help and the air-pilots of our world must take up the challenge of these flying saucers. One expert says that in a wrecked saucer the cabins were pressured with

thirty per cent of oxygen and seventy per cent of helium and that for propulsion the discs used electro-static turbines and that the magnetic fields created by the rotating rings gave them tremendous speeds. The discs fly high and swiftly because of very high voltages. In course of time we can hope to gather further data about space ships.

Some experts are proposing the creation of artificial satellites as space travel stations to take off from in rockets which will move first in interplanetary space and later in interstellar space. Experiments are being conducted by sending up in rockets monkeys enclosed in capsules fitted with an oxygen supply and medical instruments to show blood pressure, heartbeats and the rate of breathing.

Will the moon or Venus or Mars be the first objective of the restless, ambitious, soaring Earthian? We have smashed the atom and released atomic energy. It may be that the Martians know more atomic secrets than we do and generate much more atomic energy than we can today. It may be that far-away space-men want to meet us as we wish to meet them. None—not even the most brilliant scientists—knows today what atomic energy can do tomorrow.

One more speculation and I have done. Scientific experts believe that some day the earth may cool down and become "like yon dead world the moon" or go up in flames or fall into the sun. Or it may be that the Martians may invade our Earth and enslave us.

Then Man's only chance of survival will be to get into a flying saucer and go on a great adventure to another solar planet or to some habitable planet somewhere in space. Donald E. Keyhoe says:—

> In that far-off distant time, Man will certainly have mastered inter-stellar flight. Long before the Earth becomes unbearably hot or cold, our descendants would begin to look for a new home in the universe. Since no solar-system planet has a climate like the Earth's, the nearest star system would be explored first. Perhaps a twin of the earth will be found; if not the explorers would search farther. (*Flying Saucers from Outer Space*, p. 231)

Some day we emigrants from Earth I may go to and live on Earth II. To parody Milton, "Tomorrow to fresh suns and planets new."

K. S. RAMASWAMI SASTRI

THE INFLUENCE OF LITERATURE IN NATIONAL LIFE

[**Mr. R. L. Megroz** has brought out *Profile Art Through the Ages*, *Bedside Essays*, *A Treasury of Modern Poetry* and several critical studies of literary figures. In this thoughtful article he expresses the hope, which we share, that the function of literature in various nations in helping to preserve certain collective ideals may be extended in the near future to a more or less unified world.—ED.]

There was a time within the memory of people now middle-aged when the implications of the above title might have seemed simple, or at least plain enough for a brief and decisive examination. They are no longer simple or plain, even if we use the word "literature" as it would have been used until the end of the first world war, as meaning the more durable kind of published writing. It was assumed that the "influence" of the written word extended to any kind of periodical publication as well as books, and that it would be traceable in the outlook and behaviour of readers. Such an assumption could be justified by instances of the power of the press to develop or sway public opinion, notably in the early decades of the popular and vastly augmented press which began to come into being at the turn of the century following the adoption of compulsory literacy The evidence for the influence of "literature" in the national life was not quite so plain, but all literary historians assumed that certain creative or critical writers did exert an influence by the way they expressed an attitude to social conditions or the behaviour of individuals.

In an effort to set narrow limits to an immense theme my factual illustrations of the argument are all drawn from the Western world, particularly Britain as regards literature, in the hope that their relevance to other cultures can be indicated as we go along.

Thus, the kind of literature in Britain which was regarded as having what we might now call an ideological content, and therefore as having an influence in society, ranged from the fourteenth-century poem that was also a remarkable sociological tract, *The Vision of Piers Plowman*, believed to be by William Langland, to the nineteenth-century *News from Nowhere* by William Morris, a successor of several "utopias" including the sixteenth-century work of Sir Thomas More. The critics could also point to much of the finest prose fiction, from Henry Fielding's to that of Charles Dickens, and to several story writers who had

made their mark in the first two decades of this century. There were some important historians, essayists and poets who, as philosophers or satirists, could always be included in such a review. At a pinch, the historian might also seek among the best patriotic literature for examples of influential writing, and this method would enable him to bring even Shakespeare into the picture. But such an extension of the meaning of "influential" literature could not fail to evoke many other questions, some of them really difficult. While such a powerful tract as John Milton's "Speech for the Liberty of Unlicensed Printing," *Areopagitica*, could readily be given a place in the category of creative but ideological literature, the mere mention of the universal Shakespeare is a reminder of a different category which includes a much greater number of important writers and literary works than all those which can properly be regarded as influential for their ideas or "message." As soon as enduring literature *per se* is acknowledged to be "influential" in a nation's life, what is implied is an enrichment of its culture, such as may come also from other sources and products of civilization, including religion, the arts and the sciences.

While it is very important to remember that the creative energy, the enduring value, of any literary work depends on liberty of expression, there certainly is a part of literature which exerts influence by a kind of propaganda of ideas. We may excusably welcome and set a high value on such work, always provided that we remember this is not the most important function of literature. Literature has acquired this secondary function because writing is not a pure art but a hybrid medium of expression, which may be used for all kinds of practical purposes. It can be quite ephemeral propaganda, like a politician's speech, which might be cancelled quickly by an effective reply. In so far as the composition approaches the quality of what we agreed to call literature, it may be read by more readers for a longer period. If it expresses any ideas or even encourages a tendency to opinions which others find controversial, the antagonists will have to keep on opposing it.

English literature is peculiarly rich in all kinds of enduring literary works which "take sides" about important issues. Perhaps they have done more to ameliorate the barbarous elements in our civilization than we realize. For example, Milton's *Areopagitica*, published in 1644, is by no means out of date. Like other nations, Britain still has awkward problems concerning freedom of speech and publication. The muddled discussion of problems such as the recent one concerning the best way to deal with "horror comics"

for the young—what degree of suppression, if any, should be carried out by the State—shows the continued need for eloquent and profound statements of principle. But for writings like Milton's, and the courage of many victims in the cause of civil liberties, there would scarcely be any discussion of such questions, for there would be no recognition of the importance of freedom of expression. On balance, the literature of ideas in the West which has any enduring merit seems to have favoured the cause of freedom, and certainly that of intelligent criticism.

The influence of literature may be maintained for some decades yet where nations, even great and ancient nations, are passing through a phase of intensified technological and educational change to bring their original culture into co-operative contact with the materially more advanced West. But in Britain, or for that matter in much of Europe and North America, new cultural factors have changed the outlook.

The old belief that literature could affect national life, and indeed disseminate truth far beyond national boundaries, was based on another, widely held belief that the exercise of human reason was the way to the discovery of truth, the correction of harmful prejudices and the progress of society. All that we have been considering in fact derives from events that occurred in the Western world from the renaissance to the industrial revolution and its after effects. The renaissance of learning that followed the dark Middle Ages and the growth of modern science represented a liberation of the intellect which was powerfully opposed for a long time by the Christian Church. The Church's most subtle propagandists wielded reason in defence of unscientific dogma.

The invention of printing and the ever growing manufacture of paper not only made books and printed literature in general more important than they had ever been as a medium of civilized progress but also hastened the break-up of the Holy Roman Empire and of the Church itself, largely by the printing and distribution of copies of the Bible, which the Protestant dissidents declared to be a better guide to religious truth than the Roman Church.

Although books were becoming very important in their influence on society, it must be remembered that they had to have readers, and literacy was for several more centuries the exception rather than the rule. Hence literature could be propagated only by reading to an assembly of persons. When the Bible was read in this way it was the first important example of mass communication outside the Roman Church. The Church had held a monopoly in mass propaganda to illiterate people, and had only just failed to re-establish

its authority over the use of "reason."

The other popular propaganda was by means of dramatized allegories of human life, again requiring only hearing and seeing from the audience. Some of these plays were encouraged, others were denounced, by the Church. But the drama had already flowered into a rich and complicated art in pre-Christian Europe, and in the late renaissance this art helped to inspire a new flowering of drama which retained some memories of the naive morality plays while evolving a modern literature of the theatre, which in Britain reached its peak in the age of Shakespeare. The effectiveness of propaganda on the stage was recognized within a century by a kind of censorship; a Court official, called the Lord Chamberlain, could forbid the staging of a play or insist on alterations. In cases where the Sovereign or the Government were attacked the author and the theatre proprietor could suffer severe penalties. Henry Fielding, who wrote satirical plays before he became a great novelist, very early came up against this form of stage censorship, which persists to this day, though in so enlightened a form that most theatre people themselves might regret to see it abolished. In some countries, however, the survival of such official powers of repression might be dangerous.

It is hardly necessary to recall the fact that dramatic performances, with live actors and with puppets, are a very ancient and wide-spread entertainment, known for many centuries throughout most Oriental countries. As a means of educational propaganda among illiterate people performances by travelling companies are still employed, though more modern means of mass communication are replacing them. But it is worth recalling that the travelling actors and puppets were employed early in this century most effectively throughout the vast territories of China to prepare the minds of the ignorant people for revolutionary changes. It is only since then that a simplified form of written Chinese has put literature within the reach of more than a small and privileged caste.

But these are associated ideas of which most readers might have been reminded by what has been said about literature in the West. The coming of other means of mass communication, which is already having results in most Oriental countries and many African ones, has reached a point in parts of Europe and North America, largely through the films, the radio and television, which makes it questionable if the kind of literature we have had in mind will ever again achieve much "influence" in national life. It seems, indeed, that the more elementary methods of modern propaganda,

which is too often only a technique of lying, will have less and less use for the printed word, because this gives more opportunities for critical questions.

There is one ground for hope that a future remains for ideological creative writing, and that is in a continued extension of education everywhere. The functional activity of "literature" originally depended upon the amount of literacy in the nation. In many nations this is still alarmingly small, but immense efforts have been made, largely through Unesco and various national organizations, to spread literacy and make further education a normal process for all peoples. The potential consequences of this growing movement include a vast increase in the numbers of readers. Thus the function of literature in various nations in helping to preserve certain civilized ideals may be extended in the near future to a more or less unified world. It will certainly be needed in a world that is everywhere in peril of mistaking uniformity and passive obedience for vital unity which can tolerate, even encourage, endless variety.

R. L. MEGROZ

THE HOLY RIVER

Love is given not to sin with
But to save. Those who love
Redeem themselves and redeem
The times in which they live.
With the waters of passion
They cleanse their senses,
Retrieving the innocence
Of pure perception.
Love is given to save.
Love is sacred, not sinful.
Desecration damns and destroys,
Dulling with the grime of lust and suspicion
Windows glassed with pain.
Debasing the senses, sensuality
Depraves. The angel of light is fallen.
Love is given not to sin with
But to save. Oh, strong must be the action
Of the soul to receive and render
The dregs of man's imagination innocuous.
Swift the sharp current sweeps
That bears the silt of human sinning
Down the eroded mountains
To build new deltas in the sea.
For a transient pleasure
Who shall dare to jeopardize
Love, love, the divinest treasure?
Love is given not to sin with
But to save. Not by rejection
But by tender transformation
Love works its miracles.
Love is the holy oracle.
Hallowed is the heart
In which love dwells.
For love is given to save
And those who love are deified.
Love is the senses' sacrament
Love, love, the divinest treasure!

LILA RAY

SELF-KNOWLEDGE

[**"Dadu"** is an earnest follower of Sri Ramana, who passed away five years ago. Sitting at his feet "Dadu" heard and understood the message which he has here set down.—ED.]

Man cries from want, trembles through fear, shrieks piteously and desperately from his diverse and multitudinous wretchedness and misery, only because of his lack of Self-knowledge, because he does not know who he is.

In all ages the true *Gurus* and scriptures have reiterated the same truth over and over again. They say: "O man, you are not a mere creature of circumstance that is born today, has its being for a time and ceases to be tomorrow or the day after. In you, without the shadow of a doubt, is the eternal, the immortal, the blessed Self, the Witness of the individual mind and its operations. Realize 'THAT,' your true Self, the quintessence of Existence, Knowledge and Bliss. That Self-realization will take you from fear's thraldom to unflinching fearlessness. A bliss supreme and ineffable will be yours. All sense of want, fear and sorrow will leave you for ever."

So long as the divine light of Truth has not dawned on a man's heart, his mind craves sensuous enjoyments, wealth and property. Fondly he hugs the illusion of name and form. But, alas! his heart is not filled; he only comes back bruised and broken. He does not realize that the world is the illusive creation of his ignorant mind and has no reality in itself. As Sri Ramana Maharshi says:—

The mind of an ignorant man is often allured into the world's affairs, and meeting with sorrows and severe sufferings, gets back to its "Atmaswarupam" (Brahman), only to stray into the world again and again.

Our birth is but a sleep and a forgetting of our real natures. Caught in the meshes of that ignorance, we take the non-self for the Self. Man deludes himself into a belief that this physical body of five elements is the "I." Thus self-hypnotized, we are unable to liberate ourselves from the illusion of separateness. Lost to Self, we drift on an infinite ocean in impenetrable darkness.

Alas, O Man! you do not know that, life after life, all you are doing is to pursue a will-o'-the-wisp. Truth is not there, nor joy, nor peace. Return home, thou prodigal, shake off this hallucination, tear off this veil of *Maya* and come back to your own Self. All the joy and bliss you seek is verily within you, in the depth of your own Self, not without, not in matter, not in name or form, not in taste, smell, word or touch.

Thus speak the *Rishis* of the Vedas and the Upanishads and

thus spoke also our gracious *Guru*, Sri Ramana:—

Ananda, verily, is Brahman. That alone is my eternal nature. There, and there only is my fulness. In Brahman really do I move and have my being, and my "Self" is one with Brahman.

Realization of this "I," this "Self," leaves nothing more to be realized: it is the essence and foundation of all knowledge. When that is achieved, all the accumulated ignorance of this life, all imperfections, all sense perceptions, all instincts and all the *samskaras* of previous lives vanish into nothingness in the clear light of the Silence.

So long as a man does not wake into the sunlight of Self-remembrance, the fire of desire is not extinguished, and his sorrow has no end. He is whirled about in the vortex of life. No salvation for him yet, no freedom from bondage. But those in whose hearts the grace of the *Guru* has lighted the inner lamp have no cause for despair. That light shows them the way to Truth, and day by day they march forward along the path of Self-realization. The only thing demanded is fidelity to our aim and aspiration, a single-minded devotion to the ideal of our endeavour. To keep to the path pointed out by the *Guru* in faith requires great patience and practice; but with these, as Sri Ramana Maharshi says, Self-knowledge is very easy of achievement (*Atma-jnanam ati sulabham*).

Our beloved Master often used to say, "Destroy your ego-centred mind, of which the senses with all their activity are the tools." The illusion of seeing a serpent in a rope is not overcome until the truth about the rope is realized. Similarly, the illusion of this seeming world does not disappear until the unitive knowledge of the true Self is obtained. Once it is obtained, all the joy of your fulness, of your perfection, comes to you. Even death will shed all its terror with the conviction that life, not death, is the basic principle of the Universe.

Mere *manolaya*, keeping in abeyance all the mind's activities, is not enough; what is wanted is an annihilation of the egoistic or the separative mind; for *manolaya* does not altogether efface the ego-sense. The mind must become fully conscious of itself. The ignorant or the ego-centred mind wants to know everything in the universe, but tries to avoid by all means the knowledge of the *Atman*—the Eternal Self; for that knowledge would spell the ego's doom.

Sri Ramana Maharshi says:—

> The world is merely an idea or thought. When the mind ceases to think, the world vanishes, there is bliss indescribable. When the mind begins to think, immediately the world reappears and there is suffering.

The bliss that is experienced in the pure mind when all thought-waves have been stilled, when there is no sense of duality or shadow of difference, is the very essence and perfection of my true nature, my

"Self." That pure Mind-Essence is the peaceful Silence, the highest *Samadhi*, that passeth all understanding. It is "THAT" (*Tat*), the absolute principle of all existence.

Sri Ramana has repeatedly told us to seek to know only who we are:—

When one seeks to know anything other than himself, without caring to know the truth of his own self, the knowledge he obtains cannot possibly be the right knowledge. *Atma Vichara*, Self-enquiry—is the highest form of *Sadhana*.

This enquiry, "Who am I?" if pursued with determined one-pointedness, banishes all thoughts from the mind, nay, dissolves them in the pure Void of Existence.

Our *Sadhana* or effort is necessary only to make the mind free from thoughts. Once that state of stillness which is egoless is reached, *Sadhana* is no longer required. One reaches the *Sahaja* state. *Sadhana* is an effort, whereas the "I," the Self, the pure Mind-Essence, is effortless—*Shanta*.

Now let us consider closely who this "I" is. Each of us knows that this "I" is his dearest and nearest one. Behind every activity of man is the longing (its true nature often unsuspected) to satisfy the Self, the urge to seek joy and bliss, *Ananda*. It is all for the soul's delight, *Ananda*, that we seek wives and children, wealth and its attendants, name and fame, and not for their own sake. To every creature this is the sole object. With this thirst unquenched, every creature wades through life after life. He ever hankers after this bliss unspoilt by the slightest touch of pain, *Ananda*, uninterrupted, undiluted, absolute.

Yet pure *Ananda* is the very stuff of our beings.

There is no happiness at all in any of the objects of the world. It is from sheer ignorance we think we derive any happiness from them. When the mind runs out after externals, we surely suffer.

Whoever has dived deep into the recesses of his heart has reached *Ananda* and become one with it. The cessation of the mind's activities alone gives a quietus to the tendency to seek for pleasure in externals. Only when the mind has reached that state of imperturbable fundamental calm can it be a fit mirror of true knowledge, of the real Self, of Brahman. The awareness underlying that stillness is the "I."

The masters and scriptures of our land say that this "I," this Self, is not only *Ananda*, but also *Sat* and *Chit*. *Sat* is the eternal Being, the "I." "I Am": there is no room for doubt or suspicion about this simple fact. "That self is the Truth in which one is always abiding, none doubts his own existence." I am, have always been, and shall ever be, since out of nothing nothing can be created. *Chit* is knowledge or awareness of Self-existence. My Being and my Knowledge of Being are self-evident. I know I am. It

follows, therefore, that *Sat* (Being or Existence) and *Chit* (Knowledge or Consciousness of Being) are one, as fire and its power of burning are one and inseparable. The perfect bliss that attends the wide-awake consciousness of my existence is *Ananda.*

This Self knows no destruction, no age, no death, no fear, no sense of want or sorrow. I am perfect. And unalloyed happiness is my nature. In all states and conditions, I am changeless. My body has passed through the vicissitudes of childhood, youth and old age, but my Self has remained the same. Sickness may overtake my body; sorrow, affliction and poverty may change and work havoc with it; but the "I" in me is impervious to all change, and shall ever be so. No deformity, disfigurement or decrepitude can ever touch me. Neither time nor space has any dominion over me. "Time writes no wrinkles on my brow." "Over the broken waters of restless life, hovers the golden glory of my eternal peace."

Sri Krishna says in the *Gita* :—

This [the Self], weapons cut not; This, fire burns not; This, water wets not; and This, the wind dries not.

This Self cannot be cut, nor burnt, nor wetted, nor dried. Changeless, all-pervading, unmoving, immovable, the Self is eternal.

Every visible object of the universe without an exception depends on something else for its existence. One begets another. This "I," the Self alone, stands in no need of support from anything else.

Self-knowledge is eternally refulgent. To know the Self no other light is required, because it is here now and ever present everywhere.

Alas! to think that I am ever present in the Self, my eternal heritage, and yet banished from it! It is the lack of Self-knowledge, *Avidya,* the veil of ignorance, that screens the true Self from my eyes. It is the smoke of *vasanas* (desires) that screens the Self from my vision.

The moment we realize this "I," the Supreme Source, Life of life, the shell of ignorance, of the ego-sense, breaks. Then the real Self, the resplendent "I," reveals itself in all its glory. The child of Bliss reaches the summit of Bliss and becomes one with it. The highest goal of human life is fulfilled.

"DADU"

NEW BOOKS AND OLD

ÆSTHETIC AND ARTISTIC EXPERIENCE*

The title of Dr. Haezrahi's book is rather misleading. Her subject of inquiry is one branch of contemplation —an important and distinctive branch —rather than the whole field. She is concerned with æsthetic experience and the artistic experience which derives from and completes it. Much abstract nonsense has been written by philosophers about "beauty," the chief reason of which has been a lack of direct æsthetic experience as a basis for conceptual thought and analysis. Dr. Haezrahi is well aware of this and on guard against it. Her thinking is "existential" in the least sectarian sense of that dubious word. She builds on a firm foundation of actuality. When we say with conviction, "This is beautiful," we are acknowledging an experience distinct from other experiences. And in her first lectures Dr. Haezrahi carefully examines just what this experience is and how it differs from all others. As a simple example she describes her own experience on seeing a leaf fall in autumn, and from this she deduces that the æsthetic experience consists of a delicately balanced and special relationship between an individual consciousness and an object, which is at once "an attitude of pure attention, an act of unselfish almost impersonal concentration, an incorporeal 'gazing,'" in which the concrete sensuous attributes of the object, severed from its surroundings, are vividly perceived, and also the pattern, the structure and formal organization, of the whole. In this activity the senses and the reason combine in a particular way, and, when the primary æsthetic perception is completed in what she calls artistic experience, an attitude of impersonal judgment is adopted towards its content.

There is, as she insists, all the difference between an æsthetic and an emotional experience of a work of art. And this is what most people, who have not practised an art, need to learn. We have to learn not to be naively moved but to react consciously to a *work* of art, which must be experienced in its own right and for its own mastery, and not as a pretext for indulging our private emotions. For the æsthetic response in itself is indifferent to the value of the object which excites it. Without such a response there can be no artistic experience. But to experience a thing artistically is to understand and evaluate it as well as to be captivated by it. In her later lectures on taste, on how to judge a work of art, on the relation of content and form, and on the perfect response to a work of art, Dr. Haezrahi develops the implications of this right balance of sensibility and judgment, a balance of the utmost concentration, in which the duality between the spectator and the object must be preserved. For if, she argues, the spectator tries to absorb the object or to be absorbed in it, the æsthetic experience as such has ceased. It would be interesting, if space allowed, to consider whether for this reason experience of works of art, of poetry and music as well as of the plastic arts, must always fall short of the goal of contemplation as Indian thought has conceived it, in which the ultimate unity of consciousness is achieved when the distinction between the subject and the object is surpassed. Dr. Haezrahi is not concerned with such extreme

* *The Contemplative Activity · Eight Lectures on Æsthetics* By PEPITA HAEZRAHI. (George Allen and Unwin, Ltd., London. 139 pp. 1954. 12*s*. 6*d*.)

ventures of the spirit. But within the field of her scrutiny she defines and clarifies most helpfully.

HUGH I'A. FAUSSET

The Future o, English in India. By A. R. WADIA. (Asia Publishing House, Bombay. 166 pp. 1955. Rs. 7/14)

Professor Wadia has rendered a much-needed and most timely service by emphasizing the "undeniable necessity" of the English language in India, for an indefinite period, in the higher spheres of education, administration, commerce and even literature. As regards the medium of instruction in the universities, he would continue English until Hindi, the "national" language, achieves the necessary competence, but he would not displace English by any regional language. He gives the impression that he would not displace "foreign" English by "national" Hindi but for political pressure. He quotes with approval the assertions of two Indians that English is "one of the many Indian languages" and that "English is not the language of England alone; it is our language as well," and exclaims: "How true, if it be not deemed a sin to make so candid a confession!" (p. 56). If the confession of the truth be a sin its denial in order to humour the ballot-box seems a greater sin. Indeed, the very concept of an "Indian" and a "foreign" language seems to be invalid, for no language has a nationality, even as it has no race or sex. No language belongs to anybody, and anybody can learn any language.

If, as Professor Wadia has it, English is essential for the acquisition of up-to-date knowledge by university scholars and administrative executives, it seems equally useful for others who have to improve their efficiency by having ready and easy access to modern knowledge and skill in all occupations, humble as well as exalted. Everybody is the better for a working knowledge of English

Professor Wadia seems to advocate a trilingualism of the regional language, Hindi and English. Perhaps a bilingualism of the regional language and English will be easier and equally useful. To those who do not know Hindi already, it is as "foreign" as English but infinitely less useful. The recent move to make Hindi the sole medium of examinations for the Union Services has been bitterly resented by the non-Hindi-speakers. When so saintly a person as Shri C. Rajagopalachari is driven "angry" by Hindi imperialism, it is a warning to be heeded.

Dr. A. Lakshmanaswami Mudaliar, the Vice-Chancellor of the Madras University, has made a very commendable suggestion to reconcile the claims of the regional languages and English: that the regional language should be used as the medium for the Arts subjects and English for the Science subjects.

Professor Wadia might well have given more positive support to the adoption, with perhaps some such modifications as were suggested by the late K. G. Mashruwala, of the Roman script for all Indian languages. Even better would be the rationalization of the Roman alphabet and script to make it more comprehensive and phonetic for adoption by all the languages in the world. The Unesco might be moved in this matter.

Professor Wadia might also have urged more unequivocally that the Union Government should take a stronger line to secure maximum uniformity in educational policies and practices in the whole of India. The educational needs of the child do not seem to vary materially with provincial boundaries. And education should be student-centred.

P. KODANDA RAO

The Mutual Flame: On Shakespeare's Sonnets and the Phœnix and the Turtle. By G. WILSON KNIGHT. (Methuen and Co., Ltd., London. xi+233 pp. 1955. 18*s*.)

Shakespeare's plays are in some sense spiritual autobiography, in which it is possible to glimpse events in his life only darkly, if at all. The Sonnets are another matter. Whatever conventional and fictional elements they may include, it is difficult to doubt that these poems, not originally written for publication, give more direct insight into his personal predicaments. A great deal of the literature on the subject, which is extensive and, as the New Variorum editor recently remarked, often ridiculous, has dealt with the central triangle of the Fair Youth, the Dark Lady and the poet himself as an intriguing scandal.

Wilson Knight does not minimize what he believes to be the element of sexuality in the Sonnets, in this full-length study which follows his four major critical volumes on the plays. But he is not so much concerned with *doing* as with *being*, and his finding is:—

> The Sonnets define the spiritual principle behind all Shakespeare's work . .The great dramas were composed from a bisexual understanding... Dramatically, this interweaving labours for the fusion of power-with-love, or strength-with-grace.

One of his chapters is even prefaced with a quotation from Lao-Tze: "He who, being a man, remains a woman, will become a universal channel."

Mr. Knight holds that Shakespeare's transmutation of passion and perversion into poetry is seen to reach its climax in his mystical poem, *The Phœnix and the Turtle*:—

> All our many sexual confusions and abnormalities are component to the poem's central purpose in celebration of a mystical love-union beyond sex, as we understand it, and all normal biological categories.

This is a thesis of great interest. It is discussed in relation to much other criticism, including that by Ranjee G. Shahani, and with the cloudy but powerful intuitions of an interpreter who has recently been called the greatest since Coleridge. But Wilson Knight's style has become heavily burdened with cross-references, and much of his recent work would be better if these were thrown out of the main expositions into appendices.

ROY WALKER

The Witness of a Weaver-Singer (*St. Kabir*). By T. L. VASWANI. (Gita Publishing House, Poona. 16 pp. 1955. 4 As.)

Kabir's teaching is one of renunciation, but an inner renunciation, which in fact demands living humbly in family and community and serving both with love. Scholarship in metaphysics he distrusts, as belonging to the letter that killeth. Elaborate religious institutions he regards as distractions for the individual and disruptive forces within the community. He proclaims instead a spiritual community of true seekers and servers, a "Religion of the Heart" which "will blend action with silence and prayer."

Kabir's life was, in spite of some orthodox persecution, a successful witness to his teaching in the lessons of Hindu-Muslim unity it gave and in the inspiring of disciples like Dhani Dharamdas, a rich merchant who gave all he had to the poor and was not sorrowful but composed joyous poems of devotion.

Shri Vaswani offers some of Kabir's simple and beautiful poems in translation. A complete and well-edited volume of translations of Kabir's poems would be a treasure.

R. P. S.

The Active Mind: Adventures in Awareness (122 pp.); *Essays and Aphorisms* (55 pp.) Both by A. R. ORAGE. (The Janus Press, London. 1954. 6*s*. each)

Alfred Richard Orage (1873-1934), whom Shaw described as "a desperado of genius," was a noted English journalist, economist, psychologist and literary critic. *The New Age*, under his editorship, not only brought together such sharply contrasting personalities as Shaw and Chesterton, Wells and Belloc, and Havelock Ellis and Arnold Bennett, but also encouraged and sustained the younger writers of the day, like Katherine Mansfield, J. C. Squire, Ezra Pound and Richard Aldington. At the height of success Orage made a sensational detour into psychology to explore the meaning and aim of existence. He came under the influence of the formidable Ouspensky and of Gurdjieff, whose theories he set out to expound in America. His own writings were, however, comparatively free from the primitive complexities and the controversial esotericism of his masters. The two volumes under review together constitute the essence of Orage, who was a "conservative in values, only radical in thought; serene by nature, though by name a storm," whose "heart of fire was tempered with a brain of ice."

The Active Mind is a collection of fifteen exercises in practical psychology that aim at training the individual towards a purposive and enlightened alignment with his environment, through self-knowledge and thought-control, through *Jnana* and *Yoga*. The Active Mind unlike the provincial mind, is intensely conscious of itself and of others, of its possibilities and its failings as well, and hence readily yields to the disciplines of the Spirit. The Oragean testament of Awareness seeks to eliminate the chief sources of bodily and soul fatigue—unconscious muscular exertion, mind-wandering and worry—through the enforcement of deliberate introspection which makes life a luminous certainty, and aspiration, a vivid, attainable pattern of fulfilment. Among the Adventures in Awareness are: the control of temper, the routing of boredom, the reading of those scriptures bound in flesh and blood called men, the economizing of energy and the acquirement of intuition. Apart from the Samuel-Smiles-like gusto of its ethics, what characterizes the book most is the sparkling clarity of thought and the unpretentious perspicacity of statement.

Essays and Aphorisms (Orage's major essays have already been published) bears more direct evidence of the influence of Gurdjieff. "On Love" distinguishes between three species of love, instinctive, emotional and conscious, and extols the last, and the highest, which is a manifestation of Awareness, and which combines in what is a simultaneous process effort and intelligence, knowledge and power, wisdom and strength. "On Religion" discusses the inadequacy of modern science in explaining the phenomena of the Spirit, and stresses the importance of Behaviourism in the task of self-cultivation. "What is the Soul?" is an attempt to reconcile modern humanity to the conception of a metaphysical system without the tears of theology, and of a scientific picture of the cosmos, beyond "the Red Sea of Materialism and the Jordan of Atheism."

The warmly personal account of Katherine Mansfield's last days at the Gurdjieff Institute, Fontainebleu, unfolds the story of her artistic revelation, of her discovery of a mode of apprehending the nature of Man, and her final movement towards the "negative capability" that gives great art its universality, and the creative principle that gives it its immortality.

The aphorisms are an interesting harvest of the dialectical star-dust that used to irradiate Orage's somewhat obscure, and at times funereal, affirmations, during his American sojourn, of the

theories and techniques of Gurdjieff and Ouspensky.

D. V. K. RAGHAVACHARYULU

[Mr. A. R. Orage was a valued contributor to THE ARYAN PATH. He began with a remarkable article in our Vol. I, entitled "The Next Renaissance" (February 1930), in which he made a remarkable statement: "What Greek and Roman culture did for the dark ages, I believe the *Mahabharata* may do for our own benighted age—more, in fact, because it springs from a higher source." He contributed under the caption "My Note Book" very interesting and useful comments in subsequent volumes. His earlier inspiration was the Theosophy of H. P. Blavatsky. He left the Adyar Society in 1908.—ED.]

Heinrich Heine: An Interpretation. By BARKER FAIRLEY. (Oxford University Press. 176 pp. 1954. 15*s.*)

The forthcoming Centenary of Heinrich Heine's death will no doubt witness several reassessments of his verse and prose. Just as Byron was in England, so Heinrich Heine was a controversial figure in his country. But in the above book the Toronto Professor, Barker Fairley, is not concerned with the general issues in European criticism but with certain deep-seated formal themes.

The author investigates the use of recurrent themes in Heine's work. A generous and effective array of examples, drawn from his *Buch der Lieder, Die Harzreise, Atta Troll* and many others, provides convincing material for the arguments. Thus the stress in this book does not lie on a research, on possible and actual borrowings from various writers, but on a study of the basic images used by Heine. Accordingly, the favourite images in Heine's works are: song within song, *e.g.*, "*Ich weiss nicht, was soll es bedeuten*"; music and dance, *e.g.*, "*Die Wallfahrt nach Kevlaar*"; chorus and procession; theatre and ceremony; carnival and costume, animals and heaven and hell. It would be a difficult though a fascinating task to trace similar themes and images in Heine's forerunners and contemporaries.

In comparing Goethe with Heine the author, who himself is a distinguished Goethe scholar, is tempted to stretch a point and call Goethe's "*Der Fischer*" "Heinesque," because this ballad is considered the one that "we could most easily conceive of Heine writing." We, however, would rather refer to Goethe's Heinesque ballad, "*Ritter Kurts Brautfahrt*" (1803), which is based on Marshal François de Bassompierre's memoirs.

By assembling the above frequent images Professor Fairley brings an artistic pattern into Heine's work, a creative order, "not superimposed intellectually or by reflection, but asserting itself instinctively as what we might call an order of the imagination."

A. CLOSS

William Blake, 1757-1827: A Man Without a Mask. By J. BRONOWSKI. (A Pelican Book, A 317. Penguin Books, Harmondsworth, England. 218 pp.; 16 plates. First published, 1944; revised for this edition, 1954. 2*s.* 6*d.*)

This volume, now reprinted as a Pelican, has achieved this honour for a very good reason. In it Blake is linked to his times as he has been nowhere else. He is shown as a man acutely alive to the changing conditions of the society in which he lived, profoundly aware of the political and social implications of the events surrounding him. The imagery and thought of the poems and prophetic books are shown as to a large extent the product of Blake's experience of these changes.

This aspect of Blake has been little stressed and, moreover, probably provides the best approach for the socially conscious modern reader. It is presumably for this reason that Dr. Bronowski's book was chosen to be a Pelican.

Nevertheless the book has the limitations of its virtues. One thing can only be stressed at the expense of another, and the side of Blake's work which suffers here is his mysticism, which is more than merely a tool for social or even social and psychological analysis, and more than a rich mine for verbal borrowings; nor are mystics other than Blake quite as unconcerned with the ordinary world as Dr. Bronowski would occasionally seem to imply. Dr. Bronowski's book, in fact, gives an understanding of Blake; the danger is that the reader may come to consider it the *only* understanding of Blake.

This unavoidable limitation set aside, however, the book within its own approach is excellent and illumines Blake's life and writings in a way and from an angle which have novelty and worth. It is an essential and valuable contribution to a full understanding of Blake and is a welcome addition to the series of Pelican books.

PETER MALEKIN

The Nine Songs: A Study of Shamanism in Ancient China. By ARTHUR WALEY. (George Allen and Unwin, Ltd., London. 64 pp. 1955. 10*s*.)

Students of the occult have always been greatly interested in the Shamanism which is the indigenous religion not only of the inhabitants of Central and Northern Asia, but to some extent of the North American Indians as well. A few years ago M. Eliade published a standard work on the subject, but additional information about the mentality and practices of the Shamans is still very welcome. In ancient China Shamanistic beliefs formed part of the indigenous cultural inheritance, but Confucian rationalism strongly disapproved of them "After the establishment of Confucianism as a State religion in the first century B.C. the governing classes tended more and more to look down upon shamans" and people belonging to Shaman families were debarred from holding official posts.

The "nine songs" which Arthur Waley has translated and explained here with his usual competence were composed before the Shamans had lost their respectability. Shamanism everywhere is an attempt to establish contact with spirits—river spirits, tree spirits, mountain spirits, heavenly spirits, departed ghosts, and so on. But, as Waley reminds us, it "has many different techniques" and in these songs "it assumes a particular form" in that "the shaman's relation with the Spirit is represented as a kind of love-affair." Parallels to this interesting idea can be found in Japan, India and the Near East. The Tibetan *dakinis* also come to mind in this context.

Arthur Waley combines masterly scholarship with unusual poetic gifts. The result is a book which is a delight to read. One cannot help feeling, however, that the author's sympathies are with the Confucians, and that his astringent and incredulous rationalism is not perhaps quite at home among mystical texts. As they are presented to us they are excellent food for the mind, but the soul is left unnourished and unsatisfied.

E. CONZE

Mahavira-vani (The Sayings of Mahavira). Edited by BECHARADAS DOSHI; Prefatory Statement by VINOBA BHAVE and Foreword by SWAMI ANAND. Gujarati with Sanskrit translations. (Mansukhlal Tarachand Mehta, Bombay. 12+78+210+67 pp. 5th edition, 1954. Re. 1/8)

The compiler has made a beautiful selection of the sayings of Jineshwar Mahavira Swami, as contained in the *gathas* of several Jain scriptures.

Besides giving explanatory and comparative commentaries, the editor quotes certain *gathas* from Vedic, Buddhist and other literatures at appropriate stages.

The gist of the sayings is that after having obtained human life, good health and the conditions necessary for getting true knowledge, one must have faith in it and strive to practise it. That is the way to the goal.

Shri Vinoba Bhave, in his Prefatory Statement, has clearly recognized the need of such a book for comparative study and is confident of its extensive use in his Samanvaya Ashrama at Buddha-Gaya. Swami Anand has referred to the injustice done to Jain philosophy by other Indian systems of philosophy and stressed the need for again bringing out the beauty and vigour of Jainism. He calls this work a gem, and declares that it gives unlimited food for daily meditation.

The original source of knowledge and of sacred texts is the same but interpretations differ. The farther one drifts from the original texts the wider the difference grows; so one must be very cautious and faithful, very impartial and impersonal, in such a treatise as this. It is easy to preach and discuss *Syadvad* but difficult to practise it. That attitude is occasionally lost herein; hence one may hesitate to accept this work as entirely agreeable to all.

S. K. JHAVERI

Studies in Zen. By DAISETZ TEITARO SUZUKI. Foreword by CHRISTMAS HUMPHREYS. (Published for the Buddhist Society, London, by Rider and Co., London. 212 pp. 1955. 12*s.* 6*d.*)

Among contemporary writers on Buddhism, Dr. Suzuki is in a class quite by himself. Some scholars are able to explain the texts with the meticulous fidelity which comes from great erudition, while others manage to convey some of the sweetness and detachment of a holy life. In Dr. Suzuki alone do we find vast learning combined with an exemplary personality, and his writings not only nourish our intellects, but also move our hearts, reform our will and open our eyes to the infinite vistas of the realm of the spirit. At eighty-six years of age his vigour still shows no signs of declining, and the majority of the essays in this, the eighth volume of *The Collected Works of D. T. Suzuki,* were written after he was eighty.

It is quite impossible to give in a short review an even approximate idea of the wealth of information contained in this book. There is much to be learned from it about such vital subjects as wisdom, knowledge and meditation, the Zen methods of expressing spiritual truth, the role of nature in Zen Buddhism, its relation to Western mysticism, and so on. And, although in all he says and does Dr. Suzuki is as gentle as a Buddhist ought to be, he is nevertheless formidable in controversy once he is drawn into it. For many years it had been whispered in the universities that Dr. Hu Shih, a great Chinese scholar and now a pillar of Chiang Kai-Shek's Formosan regime, had written something in Chinese which disproved most of Suzuki's assertions about Zen Buddhism. It is greatly to the credit of Professor Moore of Honolulu to have induced Dr. Hu Shih to state his objections in plain English, in the well-known

journal *Philosophy: East and West.* Suzuki's reply, from the same journal, is reprinted here, and I think most readers will agree that it not only refutes Hu Shih, but annihilates him for all time.

Technically speaking, the book is well produced, but it is, I am sorry to say, somewhat disfigured by a frontispiece which purports to be a portrait of Professor Suzuki. The drawing, by a man called Hansegger, represents Suzuki as a cross between President Eisenhower and a German professor in a bad mood. Needless to say, he is neither. Any photograph would have been better than this —although in fact no picture could give a true impression of what Suzuki is actually like. When you look at his eyes, you feel that a kind of unearthly light, intensely luminous, shines forth from a deep and fathomless cave. One must meet him in person to see that.

E. CONZE

God and Man in the Old Testament. By LEON ROTH. George Allen and Unwin, Ltd., London; the Macmillan Company, New York. 168 pp. 1955. 10*s.* 6*d.*)

This anthology is altogether admirable and greatly to be recommended. The Old Testament has puzzled and even revolted many. A Chinese Christian once said of it: "It is like eating a large crab; it turns out to be mostly shell with very little meat in it." The reason for this is that the Old Testament is a collection of literature of the most varied character, involving some thousands of years which needs sorting out and approaching with a sense of history. This anthology gives us the finest passages in the Hebrew Scriptures with a minimum of commentary but sufficient for us to discern a pattern running through the selection.

Beginning with the confrontation of man with God which it is fashionable nowadays to call "a dialogue," Dr. Roth shows that this is no "tea-table conversation" but "a call even a calling to account." Some found terror and suffering in the call and some tried to evade it. The second section goes on to demonstrate that the God who reveals Himself is of a certain character—His power is restrained by His moral perfection. Sections that follow show God as Creator, responsible for all that is, which involves some awkward questions as in the book of Job.

The Bible also has no doubt about the sorrows of life on earth and the need for a spirit of revolt. Man tries to transcend his limitations but God is the limit of man's capacity and only in the worship of God can man find fulfilment. The Hebrew never tried to prove the existence of God: he is not a philosopher, but he knows God in experience as the guide through life and death. This involves a pattern of conduct. Section 7 gives passages which provide rules for living: they are intensely practical but it is never forgotten that action proceeds from disposition and purpose. The call to righteousness, the humanitarian virtue *par excellence*, is not to be confused with self-righteousness, its very opposite. The famous Ten Commandments are illustrated by other passages which illumine their meaning—a valuable section, this. "Communities, like committees, have no conscience," but the strong sense of personal religion in the Bible involves personal responsibility. The concept of election in the Bible is often misunderstood. A "chosen people"—but chosen for what? Not for pleasure, privilege or power. A special vocation involves suffering and the Servants of all peoples are hated and hurt. One section is entitled "A Remnant Shall Return." The chosen people are punished for their disobedience but there is restoration and a great hope for the sons of men. So the final section presents the vision of the transfiguration of the world and the redemption of all mankind.

L. M. SCHIFF

The Daily Life of the Christian. By JOHN MURRAY. (SCM Press, Ltd., London. 127 pp. 1955. 7*s.* 6*d.*)

Simple guidance in the application of ethical principles in everyday affairs is offered in this book. By stressing the careful doing of the small duties of life the author shows us how to make "drudgery divine." The scope of the book is indicated by the themes of its chapters, *viz.*: Work, Home, Leisure, Cinema, Sunday; Falling in Love, Getting Married, Parenthood; Money, Community, Welfare State, Patriotism. A one-page epilogue on the personal relationship of love between God and the believer is all that is given to what this sincere writer admits is the "life more abundant." The most significant part of spiritual life, what Brother Lawrence called "The Practice of the Presence of God," is thus allotted an entirely inadequate treatment. The ordinary mind is quite capable of understanding the practical implications of a life in spirit.

The writer drops hints here and there of his knowledge of the inner life but leaves his readers to the observances of outmoded and in fact pernicious forms of religious practices. Why not come out with the clear statement made by all the great prophets that God is a universal essence in which we live and move and have our being; that it is only to be known within one's own heart by the process of the second birth? This awakens within us a higher consciousness—call it Christ, the *Nur* of Allah, Iswara, it matters not what name. It is the Light that lighteth every man's heart, Christian or heathen, who permits it to shine through and who fulfils the *sine qua non* condition of strict ethical and disciplined living.

J. O. M.

A Personal Jesus. By UPTON SINCLAIR (George Allen and Unwin, Ltd., London. 217 pp. 1954. 12*s.* 6*d.*)

This book will enrage orthodox Christians and also those who, though not orthodox, think that books about Jesus should be learned and scholarly. But it may well be welcomed with gratitude by many a common man. It makes no pretence to being scholarly, though it contains a wealth of material gleaned from the writings of scholars. Its declared aim is to trace the development of the legend, myth and hierarchical systems which have grown up round the figure of Jesus and by stripping away these accretions to take the reader back to the Man and his message.

The author is a well-known American novelist whose books have, for the last fifty years, revealed a passion for social justice and a sympathy with the under dog wholly in harmony with the teaching of Jesus. He is therefore an eminently suitable person for the task. And his imaginative reconstruction of the childhood and youth of Jesus, of which practically nothing authentic is known, is most illuminating.

In both his preface and his postscript he refers to a Gallup poll in 1950 which revealed that fifty-three per cent of Americans were unable to name the author of any one of the four Gospels. It is for this multitude of people with no interest in Christianity and apparently no knowledge of Jesus that his book is written. One can only hope that it will be read by many thousands of them and awaken in them something of the author's own love and reverence for the most appealing and misunderstood of historical figures, and something too of his conviction of the supreme importance of his spirit and his message for our bewildered world.

MARGARET BARR

The Great Prayer: Concerning the Canon of the Mass. By HUGH ROSS WILLIAMSON. (Collins, Ltd., London. 191 pp. 1955. 12*s.* 6*d.*)

The author of this book is the son of an English Non-conformist minister. A journalist by profession, he served in important capacities on various papers, and he also wrote a number of books on historical subjects and some plays. A good many years ago he transferred his ecclesiastical allegiance from the Congregational Church to the Church of England, and in 1943 he was ordained. He is now a prominent member of that group in the Anglican Church which is known as "Anglo-Catholic."

There are probably many who, like the present reviewer, will be led to expect in this work a treatise on the Great Prayer of Christ recorded in the seventeenth chapter of St. John's Gospel The subtitle, *Concerning the Canon of the Mass,* will dispel this misapprehension. The subject is the prayer traditionally offered in the Catholic Church at Mass—the Sacrament of Holy Communion.

There are many who will find this book full of interest. It is interesting that an Anglican should undertake such an exposition of the Canon of the Mass at all. It is still more interesting that he should commend it so wholeheartedly, and that he should commend it as providing a basis on which he thinks all Christians could unite. (He does so on the ground that it expresses the faith of the undivided Church, having been used by St. Augustine of Canterbury when he celebrated the Sacrament in Canterbury in 597, and having been used through the centuries by Catholics throughout the world.) Perhaps most interesting of all is the fact that he mentions with approval later developments in Catholic doctrine, down to the most recent, including the nineteenth-century dogma of Papal Infallibility and the recently promulgated dogma of the Assumption of the Blessed Virgin.

There is much else in this book that will interest all who have the requisite background of historical knowledge.

JOHN MCKENZIE

The Golden String. By BEDE GRIFFITHS, O.S.B. (The Harvill Press, Ltd., London. 168 pp. 1954. 12*s.* 6*d.*)

This is an interesting record of a modern spiritual pilgrimage. The adventure started with the author's having, as a student at school, a genuine mystic experience in the presence of Nature. This was the end of the Golden String which was to lead him, in the words of William Blake, which are quoted at the beginning of the book,

> in at heaven's gate,
> Built in Jerusalem's wall.

That the gate happened to be that of a monastery of the Roman Catholic Church is due to the background and tradition in which the author had grown up, which were those of Christian England, though the claim is made that Christ is the Golden String and the Roman Catholic Church the gate built in Jerusalem's wall. But there is some recognition of the fact that the mystery of the universe has been revealed in different ways to different people: "from the beginning of the world man has known himself in the presence of a mystery." The rites and symbols of the various religions are the necessary signs for approaching this mystery. To tear away these signs is to deny the truth at the heart of the universe and to empty life of all meaning.

> Without the recognition of an end which totally transcends this world, science can only become a system of idolatry, philosophy can only contemplate the meaninglessness of human existence, and art can only disintegrate into fragments.

The story of the author's pilgrimage is frankly told. Love and worship of Nature was the only religion real to him in his days at Oxford, and he felt his kinship with Wordsworth and the

Romantic poets. An experiment in common life, undertaken with two Oxford friends, sharing the simple life of the people in a Cotswold village, was the beginning of the awakening of faith in him. He sought first to find satisfaction for his religious urge in the Church of England, to which he belonged. The writings of J. H. Newman helped him to understand aright the development of doctrine within the Church and convinced him of the claims of the Roman Catholic Church. But it was the discovery of the monastic life, as lived in a Benedictine monastery near Oxford, that fully satisfied him and made him embrace Catholicism, in its monastic form. Today he is a Benedictine monk, and finds in monasticism a solution for the problems of life in the world today, for the conflict between the interests of the individual and of society.

> There is only one society in which the demands of liberty and authority, of the individual and society, can be met. In the Christian community each individual can find his liberty in the total surrendering of his life to God; because man is made for the absolute, and nothing less can demand his entire obedience Christian monasticism means living from the inner centre of prayer where we can meet one another in the presence of God It is this inner centre which is the real source of all life and activity and of all love... Here alone can all the conflicts of this life be resolved and we can experience a love which is beyond time and change

S. K. GEORGE

The Decline of Wisdom. By GABRIEL MARCEL; translated by MANYA HARARI. (The Harvill Press, Ltd., London. 56 pp. 1954. 5*s*.)

This little book comprises three essays, of which the last, "The Breaking Up of the Notion of Wisdom," gives it its title. Its theme grows out of the other two, *viz*., "The Limitations of Industrial Civilization," which describes the texture of modern life dominated by technology, which is the principal cause of the break-down; and "The Notion of Spiritual Heritage," dealing with that grateful recognition of our debt to the past which is the chief victim.

M. Marcel envisages wisdom in that sense of "mediation" which belonged to it throughout past ages. It is a harmonious equilibrium closely bound up with the natural order, not unlike the conception of Lao Tse. In its essence it is naturalistic, neither mystic nor ascetic, and it is inseparable from common sense. It is marked by a patience which is identical with continuity. Along with this goes a sense of maturity combined with a respect for the past which is other than blind or superstitious conservatism. In the past, organic traditions like those of the family and the village, as well as of craftsmanship, provided the *sensorium commune* necessary for its growth. Today, all this is collapsing under the burden of an enormous load of technical knowledge, when the appreciation and even the apprehension of values is being continually sacrificed to a relentless pursuit of means. Wisdom in the sense of "measure" is thus forced to withdraw from its central position in the human outlook, and to make place for deadly abstractions favourable to mechanical collectivization. The middle zone (*milieu*) is now empty. It is this "emptying process" which M. Marcel studies in these essays, which are marked by profundity of thought as well as extreme condensation.

They will also serve to show that M. Marcel has moved far from his original "existentialist" position and come closer to thinkers like Gustav Thibon and Max Picard and poets like T. S. Eliot.

K. GURU DUTT

Science and Religion: A Changing Relationship. The Rede Lecture for 1954. By C. A. COULSON. (Cambridge University Press, London. 36 pp. 1955. 2*s*. 6*d*.)

It is the familiar story of the interaction of modern science and Christianity which Professor Coulson discusses, despite the misleading title of his lecture. The relationship has come closer; it could come closer still. Christianity now recognizes that "science is a language," one of those "in which God can be described." For complete *rapprochement* the scientist must have more reverence—not simply wonder—and modern hypotheses give good grounds for such an attitude.

Yet is it all really so simple? Rightly, Professor Coulson stresses that science must force the Christian to think. But that thinking must not be satisfied with science for the greater glory of God, nor with reducing the issue to differing language structures. Ultimately the question is epistemological, failure to realize which explains perhaps why Professor Coulson thinks he has dealt with psychical research by relegating it to the competence of psychology. It comes out too in his discussion of the break-down of the idea of the "otherness" of nature. Implicitly he still adheres to the old dualism, though he has drawn the boundary elsewhere. He would see what is meant if he were to push further his comments on immanence and transcendence.

J. C. HUNT

A Game of Chess: A Study in Atheism. By RICHARD SCOTT. (Philosophical Library. New York. 187 pp. 1954. $3.00)

This book is meant to give good serviceable arguments for the non-existence of a personal god to the ordinary mind. Cast in the form of a conversation between two friends, the discussion does not become heated. Arguments on creation theories are shown to be futile when faced with the poser—who created God? Arguments from individual subjective experiences of God are invalid for others and their variety is infinite. Arguments from morality, answers to prayer, Jesus, the Bible and the Church are easily disposed of. Morals do not depend on religious belief. In fact, the author shows that the Church has a very poor record in morality. Why there should be evil and the undeserved suffering of the good, supposedly at the hands of a loving Father in Heaven, are too briefly dealt with. While rebirth is brought in at one point as a Jewish doctrine, its companion doctrine of Karma is omitted.

The writer confines himself to the Christian religion and does not mention that there are other great religions such as Buddhism which reject the notion of a personal god. He admits an underlying force that makes evolution possible and shows that it is impersonal. He holds to the idea of law and order in the universe. The law of Karma would have supported him here since it expands the concept of the law of cause and effect to spheres of mind and morals and renders any interposition of an extraneous deity a superfluity. He fails, however, to realize that as all consciousness springs from that impersonal reality pervading the universe, man must be soaked therein, and his highest faculty must be the apprehension of the workings of that inner spiritual self.

J. O. M.

The Psychic Message of the Scriptures. By T. ROWLAND POWEL; with a Foreword by the REV. G. MAURICE ELLIOTT. (The Omega Press, Reigate,

Surrey. x+83 pp. 1954. 7*s.* 6*d.*)

This book coherently and forcefully presents the best possible case for the author's viewpoint. He seeks to unite spiritualism and Christianity, to prove Christ and his disciples great mediums, and their miracles spiritualistic phenomena.

The author commands much agreement. Modern materialism does live in blinkers; many spiritualistic phenomena are genuine; and many apparently "miraculous" happenings have always occurred which cannot reasonably be thought violations of natural law.

Nevertheless the book remains unconvincing, not in its account of the facts, but in its arbitrary interpretation of them. Starting from the Pauline triune man—body, soul and spirit—Mr. Powel equates soul with an immortal etheric body interpenetrating the physical and inhabited by the spirit. The assumption of an etheric "double" is reasonable enough as it is the only hypothesis to explain certain phenomena; but there seems no reason whatever to assume that the plane of this subtle but still material body is the plane of the soul. On the contrary, in the East, which knows a great deal more about these things than we do, it has always been said that the "etheric" body is, like the physical, subject to death, and that the soul dwells beyond the dangerously delusive psychic world. Should this be so, then Mr. Powel and his friends are burrowing among the putrefying corpses of an etheric graveyard. While unequipped to cope with its denizens, they have opened their personalities to the psychic plane. Hence, perhaps, the decay, moral and physical, which so frequently overtakes mediums.

Patanjali, among others, clearly shows the vast difference between the passive medium and the active spiritual teacher who has attained, by purifying his entire nature, the power consciously to control psychic forces for the benefit of mankind. In advocating mediumship Mr. Powel falls prey to a materialism infinitely more subtle and perilous than the blind insensibility to the non-physical which he so heartily deplores.

PETER MALEKIN

Modern Experiments in Telepathy. By S. G. SOAL and F. BATEMAN. (Faber and Faber, Ltd., London. 1954. 425 pp. 30*s.*) Received through the courtesy of the British Council, London.

Dr. S. G. Soal, who has long been Senior Lecturer in Pure Mathematics at the Queen Mary College, London, is one of the notable witnesses for the occurrence of extra-sensory perception (ESP) under rigidly controlled laboratory conditions, and he has the unique distinction of being the only man awarded the highest degree in science by a very responsible University for avowedly parapsychological researches. His severely critical attitude to alleged "paranormal" phenomena has contributed to the general recognition of his eminence as an experimenter in the field.

His explorative studies of ESP between 1927 and 1934 were negative. When the startling results obtained by Professor Rhine and his colleagues at the Duke University, U.S.A., were first reported in 1934, Dr. Soal undertook a laborious repetition of the "card-calling" experiments. The results seemed to justify his sceptical attitude; for they were apparently ascribable to "chance coincidence." Whately Carington, however, pointed out to Dr. Soal that successful subjects might be "guessing" the "targets" which were "ahead" of or "behind" the ones aimed at, *i.e.*, might be producing the now familiar "displacement effects." Dr. Soal searched his records and found that two of his subjects, Basil Shackleton and Gloria Stewart, had produced "displacement effects" of unquestionable statistical

significance. With Mrs. K. M. Goldney, an experienced investigator, he organized an elaborate series of experiments with Shackleton which continued for two years, right through the London "blitz," and established the reality of the paranormal occurrences by unassailable experimental controls and statistical checks. Assisted by one of his able former pupils, Mr. Bateman, Dr. Soal undertook a further series of experiments with Mrs. Stewart. A number of interesting results with Mrs. Stewart are reported: *e.g.*, she seemed, like Professor Rhine's subjects, to be able to "guess" significantly below chance, *i.e.*, she could avoid "targets" by making use of ESP; in some cases, her scoring appeared to depend on her personal links with the "agents" or experimenters.

This book gives a close-knit account of all the modern work on ESP, with expert assessments. Various objections are disposed of. Rawcliffe's hypothesis of "double whispering" is shown to be puerile and his suggestion that Dr. Soal had a chance of tampering with the records in the London-Antwerp experiments is annihilated. Spencer Brown's criticism that ESP may be a "statistical artifact" has been thoroughly dealt with not only by Dr. Soal but also by Mr. C. W. K. Mundle of the University College, Dundee, Professor C. D. Broad and the present reviewer (see the *Journal* of the S.P.R., Vol. 37, 1953-54, pp. 357-358). The references (Ch. X, pp. 174-175) by Dr. Soal and Mr. Bateman to the present reviewer's theoretical assessment of the issues about time and precognition are most generous.

It is safe to say that this book will remain, for years to come, a model for experimental parapsychologists. It invites a deeper probing of personality dynamics from the more enterprising philosophers and psychologists.

C. T. K. CHARI

First Principles of Human Law. By MARLUYN. (Published privately; Agent: R. G. Nald, P.O. Box 707, Cape Town, South Africa. 19[illegible] pp. 1954.)

Marluyn's wrath is directed against the legislative-bureaucratic tyranny which prevails in all modern states, and he has written his book to prescribe a remedy which he believes to be simple and complete. So far as can be judged from a somewhat confusing exposition, his proposal lacks these merits.

The main part of the book is an abstract discussion, in a difficult private terminology, of the origin of the conscience, and of ethics, natural law, human law, and the kinds or branches of law. This discourse makes some obscure points seem clear: the relation of equity to law (Marluyn pleads strongly for courts of equity), the absurdity of the phrase "miscarriage of justice" and other miscellaneous topics. But this does not help much with the main theme. By the end of the last chapter the reader has concluded that the author is a fanatical libertarian who thinks we can go back to uncontaminated *laissez-faire*. If, however, he reads on to Appendix B he finds revealed a quite different Marluyn, a reasonable man who knows that the clock cannot be turned back.

Marluyn's proposal seems to be that we should adhere to Mill's principle that the only reason for which restraint may be imposed upon a man is to prevent him from injuring others, *i.e.*, to safeguard public order. But in Appendix B he gives back most of what he has taken by interpreting "order" to cover a large part of our familiar social legislation.

Thus the reader is left confused. While Marluyn sticks to Mill he is clear, but a crank. When he reinterprets terms to allow of almost everything in modern social legislation he ceases to be a crank but also ceases to be helpful.

P. SPRATT

Baruch Spinoza and Western Democracy: An Interpretation of His Philosophical, Religious and Political Thought. By JOSEPH DUNNER. (Philosophical Library, New York. 142 pp. 1955. $3.00)

This is a valuable essay in interpretation. It consists of a biographical sketch, a chapter on Spinoza's metaphysical system, one on his conception of God, one on his political theory, and the last in evaluation of his influence. With appropriate extracts from Spinoza's writings the author succeeds in drawing for us a picture of the sane and truly "God-intoxicated" thinker whose work in his own day brought down upon his head persecution as a heresiarch and prevented his publishing his masterpiece, *Ethics*, in his own lifetime.

Rejecting the pluralistic doctrine of multiple reals and equally the deistic conception of an external Creator, Spinoza formulated the pantheistic idea of Deity as the eternal and immanent cause of all existence. He opposed equally revelation and empiricism, and asserted that whatever exists belongs to a causal system and can ultimately be explained within a unified science as the effect of some cause. Man, who is a finite mode in the universe, has the God-given capacity of Consciousness which enables him to acquire knowledge that can become complete when he becomes identical with Nature as a whole.

Man's search for self-preservation leads to his ethical fulfilment.

Spinoza's idea of popular sovereignty and of the common will and his view of democracy reveal the extraordinary profundity of this thinker of three hundred years ago. The chief message of Spinoza to the modern world is his call to search

> for a way of life which harmonizes the intelligence and activity of man with the nature of the universe under conditions of maximum freedom for the development of man's talents and abilities.

D. GURUMURTI

Beyond Our Limitations. By TRACY HOLLINGSWORTH LAY. (Philosophical Library, New York. xii+114 pp. 1955. $3.00)

A man's wisdom may be said to lie not in what he knows but in his perception of the beyond or the within as yet out of reach. The recognition of limitations implies a higher power that senses them. This book gives a healthy outlook on life and clears the mental atmosphere. By revealing the limitations placed by nature on man it destroys the fear that his abuse of atomic energy will write *finis* to his evolutionary journey. A glance at the vast vistas backward should give a perspective in which we can view the future without undue apprehension. Those scientists who still fear that the sun's warming rays are on the wane and that it is a necessity for Nature to run down should ask themselves, "How account for the phalanx around us of active stellar systems? They had eternity to 'run down' in. Were the sun 'a cooling mass' our great life-giver would have indeed grown dim with age by this time?"

While the author develops his theme with interesting chapters on controls and compulsions, heredity and environment, instinct and reason, values and selection, etc., taking as his basis the findings of modern science, it should also be allowed as one more unknown factor that Beings exist who, having solved the mysteries of life and evolution, may, by that very fact, be such close co-operators with Nature in her cyclic tasks that they remain unrecognized. Nor would they ever desire with Omar to "Remould it nearer to the Heart's Desire" since to their knowledge it would already provide the exact conditions for man's further development.

J. O. M.

CORRESPONDENCE

"PARAPSYCHOLOGY AND PSYCHICAL RESEARCH AND MODERN SCIENCE"

As a physicist of high standing Professor A. M. Low has displayed, in his article under the above title in the June ARYAN PATH, a cautious but open-minded approach to phenomena of a psychical character. He recalls that the scientific method had to run the gauntlet of much obstinate obscurancy before it became the established technique for all objective, material processes. Regarding psychic phenomena he admits that

> it is impossible to investigate them by scientific methods. Supernormal phenomena have to be investigated by supernormal techniques and it may take us as many years to establish these techniques to the satisfaction of every intelligent mind as it did to establish the scientific technique.

But he adds: "The very existence of 'sympathy' suggests the possibility of inaccurate observation." Even if it be granted that people whose feelings are aroused may often be inaccurate observers, that surely does not prevent a concentrated mind in sympathetic vibration with another concentrated mind from being the most accurate of transmitters. Why should not "sympathy" be just the "supernormal technique" which enables the phenomena of thought-transference or telepathy to be brought about? Is it not the very fact of two minds being *en rapport* that is the key? The occult axiom on the matter is that if two minds are sympathetically related and the instruments through which they function are tuned to respond magnetically and electrically to one another there is nothing to stop the transmission of thoughts at will, whatever the distance. It is well known that antipathetic people sometimes appear entirely to inhibit manifestations of psychic phenomena in the séance room, though adverse meteorological conditions have much to do with the failures.

The ancient scientists found the bases for supernormal techniques in man's own nature and they investigated the inner worlds by this means just as freely as science today investigates the outer and physical world; to them these inner worlds were still material but of a subtler substance, each with its distinctive name. Naturally the modern Western investigator of things occult has had to deal only with untrained psychics, with results that could not be otherwise than confusing. Such psychics with partially developed powers develop into mediums rather than adepts. Unable to command the elemental forces of nature they have to await "conditions" and this gives the scientist cause for suspicion. An adept needs no conditions and can perform at will, in daylight, any feat he chooses. Supernormal faculties lie dormant in every man but their training is an arduous process and only those who lead the life necessary can succeed in it.

The precognitive dreams of hundreds of people in all eras cannot be ascribed to coincidence nor does the fact that many dreams do not come true reduce those that do to a mere coincidence. No one who examines closely the workings of his own consciousness can fail to register flashes of awareness of which future happenings confirmed the truth.

Professor Low asks, referring to the card tests of Dr. Rhine:—

> what are we to make of people whose guesses are consistently less correct than chance would suggest? Are they to be described as having a "negative *psi*-capacity"? It sounds like "anti-phlogiston"!

But would not their very consistency prove the same fact, namely, psychic

influence? Only, one is of an antipathetic and the other of a sympathetic nature. One will produce results below the average of probabilities and the other gives results above it. Dr. Rhine points out that in PK phenomena decline or stoppage in concentration affected the pattern of results and he deduces from that fact that the phenomena were therefore psychical and not of a physical character. It is an important clue.

Professor Low's jocular remark about anti-phlogiston has its other side as well. Phlogiston was discredited because it cannot be weighed and therefore was discarded as an element of every combustible body. When science is forced to admit, as it will in time under the pressure of facts, that certain elements are imponderable, this matter along with many others will be reopened.

The phenomenon of levitation attested by hundreds of cases throughout the present and the past shows that the law of gravitation is incomplete and requires expansion to a fuller theory to include repulsion as well as attraction. When more is known of the magnetic polarities of bodies this also will be understood. Weight will then be seen to depend on polarity. Levitation finds its rationale in the reversible polarity of the body in respect to the earth. The earth exerts its attraction on all bodies whose electrical polarities are opposite to its own. If that polarity is changed in respect to any body its weight will be altered. This has happened to many mediums during trance conditions. The condition of levitation is self-induced in the cases of such phenomena as are recorded of many Christian saints, their inner concentration producing the change of polarity unconsciously to themselves. Other means also produce the phenomena. The variation of the weight of mediums under certain conditions relates also to changes of polarity. The phenomena are also observable in animals and birds.

It is admitted by Professor Low that many of the old scientists obtained astonishing results while working, according to present-day ideas, on completely wrong theories. These theories were dismissed in many cases because of the imponderable elements entering into them. Perhaps the whole issue between ordinary and occult science may be said to hinge upon the recognition of the imponderable.

Anton Mesmer has been partially vindicated through the acceptance of the facts of hypnotism but the fuller knowledge of the magnetic field that surrounds every being will further justify his theories and also show their beneficent nature; whereas modern hypnotic methods are highly dangerous to all concerned, for they interfere with the free will of the subject in a way in which mesmerism did not. This magnetic sphere has much to do with health and through its means the skilful magnetizer is able to recharge the vitality of his patients by using his own magnetic vitality for the purpose. Hence Jesus wanted to know who had touched him, for virtue had gone out of him. Science has already recognized the electric and magnetic fields surrounding every body and along this line of research a reconciliation of occult and physical science may yet be worked out.

The field of occult science touched upon by parapsychology or even by psychical research is admittedly only a very small portion, but the new methods of parapsychology carried out by Dr. Rhine offer some hope of giving a kind of proof which would be acceptable to modern science. It has demonstrated that *psi* or ESP faculties are common to all, no particular selection of subjects for participation in the tests being made. The proof offered was based on mathematical theories of probabilities and Professor Low admits that eminent mathematicians have been satisfied as to the conclusions in terms of their science, though he seems to want leave to doubt their findings. Dr. S. G. Soal, an eminent mathematician and psychic researcher, also doubted Rhine's find-

ings and set out to disprove them but was forced to ustify them in the end and thus add his own independent contribution to the swelling evidence.

The discovery of radioactive substances gave the deathblow to materialistic science half a century ago. Has not the time now arrived for science to leave the purely physical, objective plane and search for the soul of matter in subtler regions?

J. O. MACKENZIE

"RELIGIOUS TRENDS IN MODERN CHINA"

I have just read Mr. Wu Shih-Chang's review of my *Religious Trends in Modern China* in your September 1954 issue. Mr. Wu criticized me for including Confucianism as a "religion." On pp. 14-15 of my book I clearly indicated that Confucianism is not an organized religion, but I do maintain that it is *religious*. He said that it was "odd" for me to quote from the philosophical writings of Fung Yu-lan and others. I did so because I considered his and others' ideas on the unity of man and the universe definitely religious. Fung himself discusses such ideas in Chapters 9-10 of his *Hsin li-hsueh*, and under the very heading "Religion" in Chapter 9, section 8.

Mr. Wu quoted my translation of T'ai-hsu's passage where I correctly rendered *sheng-mieh* as "rises and disappears," which appears in lines 17-20 on p. 122. Unfortunately he did not say that this translation of mine was correct but merely pointed out that the phrase "rises and appears" in the next sentence was wrong and added that this constituted misinterpretation of T'ai-hsu's passage. There is no misinterpretation, for the idea that *dharma* as function rises and disappears is clearly maintained throughout the chapter. The sentence immediately following the translation and containing the phrase "rises and appears" is a repetition of the translation. Any calm reader would have seen that the word "appears" is either a misprint or a carelessness in writing for "disappears." Mr. Wu, however, suggested that I had misread the text, without mentioning the fact that I had correctly translated it only four lines above, which translation he quoted in full.

Mr. Wu did not approve of my translation of *hsiang* (*lakṣaṇa*) as "character" and said that I had "misunderstood" it. There is no misunderstanding. *Hsiang* is defined in Buddhist texts and dictionaries as *t'i-chuang*, that is, form, appearance, distinctive features, etc., and is often translated into English as character, characteristic, phenomenon, etc. (see SOOTHILL and HODOUS, *A Dictionary of Chinese Buddhist Terms*, p. 309). It has been translated as character by the world-renowned Buddhist scholar T. Takakusu (see his *Essentials of Buddhist Philosophy*—which I had the honour of editing—*passim*). Mr. Wu said that *hsiang* is "manifestation" and not "character." In some cases that is correct, and I explicitly stated on p. 107 that characters are manifestations. But manifestation is only one of the aspects of *hsiang* whereas "character" is more inclusive. The Buddhist Six *Hsiang*, for example, are Universality, Speciality, Similarity, Diversity, Integration, and Disintegration. These are special characters, not manifestations.

WING-TSIT CHAN
Dartmouth College,
Hanover, N.H., U.S.A.

ENDS AND SAYINGS

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

A remarkable Seminar terminated its important work at the Indian Institute of Culture, Basavangudi, Bangalore, on the 3rd of June. Under the joint auspices of the Institute and the Union for the Study of the Great Religions, the Seminar was inaugurated by Dr. S. Radhakrishnan, one of the Union's Founders and its President, on Sunday, the 29th of May. The Seminar was for the study of the Great Scriptures and among the delegates present were scholarly men and women belonging to all creeds. Such pupil-teachers ought to be among the natural leaders of the masses and should not let their knowledge rust and their potential influence go for naught.

Political and social workers themselves need the inspiration of the Wisdom of the Sages. From Ram Mohan Rai, the Father of Indian Nationalism, to Gandhiji, the Father of the Nation, numerous religious thinkers and reformers have put forward the idea that India as well as the world will regenerate themselves if people are taught the truth about the One Religion preached, for practice, by a long line of Sages and Seers—Teachers, Buddhas, Tirthankaras and Christs, each a Link in the mighty and majestic *Guru-parampara* chain.

Ideas rule the world. There are many ephemeral ones which are born and die, and the few immortal ones which awaken individuals and civilizations to the stern Law of Religion, of Dharma, of Altruism born of Soul Force. The Idea of the One Religion, the mighty art to which Krishna referred in the fourth chapter of the *Bhagavad-Gita* and which many a Prophet after him has reaffirmed, is one of those few Immortal Ideas. It has been kept alive by the Immortal Personages, cycle after cycle. It was brought into significant prominence in the last quarter of the nineteenth century by H.P. Blavatsky, the inaugurator of the modern Theosophical Movement. The second object of that Movement is "to promote the study of Aryan and other Scriptures, of the world's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies." (*The Key to Theosophy*, p. 39)

The European philosophies and the Semitic religions have evolved from those ancient Eastern philosophies. The grandeur and glory of the Pre-Vedic Wisdom which created the Vedas themselves has to be reckoned with. The newly formed Union should undertake exploring the field, vast as the world, and deep in cycles and yugas. The geological strata of Wisdom are many, and the ancient landmarks on the outer surface of today are but few.

Immortal men are not only the Bearers of the Torch of Truth; they are also the Custodians of the Eternal Wisdom-Religion. They need Companions in the world of mortals—companions who will rediscover the age-old truths. THE ARYAN PATH has been endeavouring to assist in that task and we welcome the Union which is beginning its work in this country under the influence and inspiration of Dr. Sarvepalli Radhakrishnan. Its able Area Secretary, Dr. T. M. P. Mahadevan, is also a friend and he has the assurance of our help and co-operation in his great task.

But on such an occasion as this we cannot afford to forget one who has been

toiling in this field for a long number of years. The Union may well be regarded as a flowering of his labours. We mean our esteemed and revered friend Dr. Bhagavan Dasji of Banaras. The Union and its young workers cannot afford to neglect the careful study of a very valuable book of his—*The Essential Unity of All Religions*. It is more than only a compilation. It is a mine of knowledge and information; it is a wonderful instrument for active propaganda; it holds inspiration also for those who aspire to free their minds from the enslavement of religiosity and creedalism.

The vital role of cattle in India's life was the theme of the presidential address of Shri Ajit Prasad Jain, India's Minister for Food and Agriculture, to the Central Council of Gosamvardhana. In this address, published in the April *Gosamvardhana*, he said that India, with nearly one-fourth of the world's cattle, was short of milk and milk products and of healthy bullocks for agricultural operations. The importance of milk for children and in the adult vegetarian diet needs no argument. Yet Shri Jain gave the *per capita* consumption of milk in India as 5.2 oz., against the corresponding figures of 40 oz. and 56 oz., for Denmark and for Canada, respectively.

In more than one ancient country the cow was revered as symbolizing Nature, the Universal Mother. Reverence for the cow persists among Hindus, as witness the many who went to jail in the recent agitation to end cow slaughter; and yet India's cattle are neglected. Poverty is only part of the explanation. The root causes of this, as of most other evils in this country, are ignorance and apathy.

The solving of India's cattle problem demands not only instruction of cattle owners in proper feeding of cattle, as well as in management and breeding practices and disease control. It calls also for wide-spread propaganda to bring home to them the fact that negative neglect of animal dependents may amount to positive cruelty.

There is, besides neglect, much cruelty inflicted on animals by thoughtless people. But, from the point of view of the Law of Justice and of Mercy operating in Nature, should not Hindu leaders reflect upon the evil Karma engendered by animal sacrifices in the name of religion? The great Buddha's example and his precepts have been neglected for long centuries, with a resulting degradation of human and animal life.

At a time when faith and reason have become for most people a perplexing pair of opposites, any attempt at arbitration or reconciliation deserves to be scrutinized. It has too long been fashionable in the West to insist that differences of belief cannot be resolved or even compared in a rational manner. By confining empiricism within the sensory cage and by wrongly identifying rationalism with the atheism of the sceptic, by outlawing metaphysics and by denying the epistemological value of mystical experience, many intellectuals have now become incapable of harmonizing the functions of faith and reason.

The situation in India is similar, although it has been reached by a different route. Faith and reason are not regarded here as independently useful tools but rather as necessary and temporary phases of the same quest for Truth. In practice every such division of labour between faith and reason, whether stated in spatial or in temporal terms, produces inner conflicts that give rise to outer repercussions in personal and social life. The stronger the inward struggles, the more desperate becomes the desire for release through the adoption of a new faith. The more violent the outer repercussions, the greater is the recognition of the need to understand the nature and the causes of psychological conflicts.

Today the feeling of insufficiency and frustration is perhaps more intense than the positive demand for spiritual self-renewal. At any rate, while religious revivalists have begun their campaigns and unfurled their flags, *The New Statesman and Nation* coolly initiated an essay competition which has evoked response from more than seven hundred people drawn from more than seven countries. The Editor's report on the competition (May 14th, 1955) is revealing; it throws some valuable light on the state of mind of modern youth. Mr. Kingsley Martin sums up thus, on behalf of the four judges of the competition:—

> The essays showed no religious "enthusiasm" but much dissatisfaction with life without religion. They were much more critical of rationalist assumptions than certain of orthodox alternatives. They showed, as you might expect, that whereas the internal struggles of the past were mainly among people brought up in religious backgrounds who lost their faith, today the internal conflict is rather amongst people who, finding themselves dissatisfied in a sceptical or humanist background, have sought for a religion in which they could believe. Conviction of the necessity of faith was much more general than any devotion to institutional religion; and among the men of faith there was wide-spread criticism both of important dogmas and of the Church.

The moral of this "progress report" on modern youth is as vital as it is obvious. The present generation is prepared to question everything but is not satisfied merely with endless questioning. It recognizes the limitations of reason but refuses to regard it as irrelevant to the acceptance of religious precepts. If it is true, as the New Testament teaches, that "we walk by faith, not by sight," many young men would nowadays rather not walk at all than with the aid of borrowed spectacles or theological crutches. And yet, quite a few realize that "to have faith is to have wings," as Sir James Barrie said in *The Little White Bird*. This willingness to fly and this refusal to be flown may appear to some surviving Victorians to be "a nasty, vicious temper." But, as a result, the traditional religions have to be restated and reconciled in the context of contemporary movements, the spirit of science and the challenge of world unity. As long as any religion is held to be a unique revelation, thus offending both common sense and good taste, it cannot be a salutary social force or provide lasting inspiration for individual conduct.

A number of recent publications show the keen interest of many in the U.S.A. in the cultures beyond its borders and in world affairs. No fewer than 434 non-governmental organizations are included in *U.S. Citizens in World Affairs*, a directory of non-governmental organizations published in 1953 by the Foreign Policy Association, New York.

There is the Renaissance Society of America, fostering active interest in a great European period of burgeoning of the human spirit. It encourages regional conferences of Renaissance studies and reports them in its quarterly *Renaissance News*. It also has brought out its first scholarly volume of *Studies in the Renaissance*.

The Edward W. Hazen Foundation at New Haven, Connecticut, in line with its interest in religion and higher education, is concerned with providing teaching materials on the world religions. *The Religion of the Hindus* by Kenneth W. Morgan has been published and studies of Buddhism and Islam are planned.

The Rockefeller Foundation, whose Annual Report, 1953, is before us, is committed to promoting "the well-being of mankind throughout the world." The assumption with which it seems to have started, that "the moral and rational nature of man would convert an extension of knowledge into an extension of virtue" has apparently been shaken by developments since it was established in 1913. Today the Foundation is sponsoring studies in the social sciences and the humanities along with the natural science and public health projects for which it is famous. It professes

an active interest in moral, political, and legal philosophy, in moral and spiritual values, in the philosophy of history and the theoretical aspects of economics and international relations.

It is a sound principle that has been followed in the U.S.A. in leaving the philanthropic impulse of private citizens largely free from Government control and encouraging it through the tax laws. As the President of the Rockefeller Foundation has written:—

The result has been an impressive, voluntary outpouring of wealth for charitable, educational, scientific and religious purposes, transforming material wealth into opportunities for pursuing the enduring values of the mind and spirit.

The opening editorial in *Harijan* for May 14th, "Gandhi, Nehru and Vinoba," contains a pertinent warning for the economically "backward" nations. People dazzled by the glitter of Western material prosperity need to consider the other side of the medal.

The truth of the matter is that the madly passionate race for raising the standard of living of their people in which the nations of the West are engaged today is not only the fruit of ignorance but also of arrogance The miseries of the modern world are due to this ignorant and arrogant philosophy of raising the standard of living It has driven the nations of the world to give up the virtue of endeavouring for the removal of the miseries of others, and has given birth to the brutal religion of nationalism with colonialism and imperialism in its wake Drunk with the philosophy the Western nations have harnessed the machine to raise the standard of living of their people.

Of course there are, in the U.S.A. for example, innumerable organizations for social service. These are all assigned by the uncritical to the credit side of the ledger. How many of them belong there? Take the provision on a vast scale for custodial care of the insane and of antisocial members of society, both juvenile and adult. This has been necessary to meet conditions for which the boasted economic order and its concomitants—the crime comics and films, the free flow of alcohol, the broken homes, etc., etc.—are not a little responsible.

Put in one pan of the balance all the gadgets, the comforts, the luxuries and the entertaining—and distracting—diversions which are claimed as blessings bestowed on the people of a Western nation committed to this philosophy. And put in the other the rising incidence of mental disorders, of juvenile delinquency, of immorality in its most revolting and degraded forms. Is the "prosperity" worth the price?

Some higher connotations of raising the "standard of living" are brought out by Dr. C. R. Krishnaswamy in *The Hindu Weekly Magazine* of June 5th. Its "Relations to Good Manners," his subtitle, is approached from the standpoint of arousing the attitude of mind which will revolt at vulgar ways of doing things, in which the higher ranks of society must set the example. Healthy conventions and acceptable manners are natural expressions of a "high æsthetic standard of behaviour," no doubt, but Dr. Krishnaswamy does well to relate the standard of living to more serious issues.

The arousing in each individual of self-respect and a sense of human dignity is of very great importance, but men need to be protected by public opinion backed by legislation against being driven by economic necessity into work beneath the dignity of man. Dr. Krishnaswamy decries the acquiescence by State or society in the exploitation of men as beasts of burden and the use of road-menders in the hottest hours of the day, at the cost of health and longevity. In Cairo, it is mentioned, much such work is done in the cool hours of the evening or the night. Is life in India of lesser worth?

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

CALCUTTA CENTRAL LIBRARY UNIV

VOL. XXVI AUGUST 1955 No.

"THUS HAVE I HEARD"—

The struggle for existence is universal. The poverty-stricken struggle hard to keep body and soul together, face problems which they are not able to solve and ultimately die, without any knowledge of death and the great hereafter. Those loaded with the gifts of fortune spend much of their time in dancing to the delusive music of life to avoid ennui and boredom. They too live by false knowledge and die in ignorance of what death is and of the great hereafter. Everyone seeks happiness, each according to his own notion of it and happiness escapes almost everyone; men and women pay in disappointment and headaches for the whirligig of the night before. Frustration of hopes in time sours life and embitters character.

The Great Masters of all ages have tried to help men and women to avoid frustration and the consequent discontent. Each of them has pointed to the truth that Nature's purpose fulfils itself in justice which is merciful, inasmuch as it is educative. This gives meaning to pain and points to a remedy.

Modern science recognizes that Law operates in Nature. But for it Nature or the Universe would be without any Moral Order. Justice is known as Determinism in modern materialistic science. It cannot yet accept the merciful aspect of the Law because its universe is guided by a living something which is automatic and blind. A Moral Universe is not known to modern science. This is a natural revulsion from that theological absurdity—propounded by theologians, Christian and non-Christian alike—a Personal God. Life has become unbearable for thousands of human beings because they accept such a God and address Him thus:—

> Thou great Mysterious Power,
> who hast *involved*
> The pride of human wisdom,
> *to confound*
> The *daring scrutiny* and prove
> the *faith*
> Of thy *presuming* creatures.

Absurd as this may sound there are in this twentieth century thou-

sands who believe in this ludicrous notion. Truly a robust "faith" is required to believe that it is "presumption" to question the justice of one who creates helpless little man but to "perplex" him, and to test a "faith" with which that "Power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes. Among the Hindu masses the same ignorance and superstition exist today, for the real meaning of the Law of Karma is not learnt. Karma —Action implies effort, and self-chosen effort at that; therefore the power of will, exerted in ignorance or by knowledge, is also implied.

It is not the wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion.—H. P. BLAVATSKY

What have the Sages and Seers taught? Jesus asked, "Do men gather grapes of thorns, or figs of thistles?" and the great Apostle Paul warned, "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." The Master Krishna has traced the stages on the downward way. "He who attendeth to the inclinations of the senses, in them hath a concern." From this follow passion, anger, delusion, loss of memory, loss of discernment and, finally, loss of all. Right effort is also described in the *Gita*, and each mind can select and act upon one or another prescription. Most lucidly also has Gautama the Enlightened One expounded Karma. This grand teaching had been corrupted in India when He appeared and one of His noble endeavours was to restore to His countrymen the true meaning of Karma.

The Self is the Lord of self; what higher Lord could there be? When a man subdues well his self, he will find a Lord very difficult to find.

The evil done by oneself, born of oneself, produced by oneself, crushes the fool even as the diamond breaks a hard precious stone.

Easy it is to do evil; deeds which are harmful to oneself come easy. Exceedingly hard it is to do that which is beneficial and good.

Evil is done by self alone; by self alone is one defiled. By self alone is evil left undone; by self alone is one purified. Purity and impurity belong to oneself. No man can purify another.

The foolish man reviles the teachings of the holy ones, the noble and the virtuous; he follows false doctrines which bear fruit to his own destruction, even like the fruit of the Katthaka reed.

SHRAVAKA

THEOSOPHY—THE GRAND RECONCILER

SOME FURTHER THOUGHTS

[**Mr. D. L. Murray,** former Editor of *The Times Literary Supplement,* contributed to our pages earlier this year (Vol. XXVI, p. 51) a thoughtful article on conflicting metaphysical concepts and attitudes to life and how Theosophy could reconcile them. He offers here some additional reflections on the reconciliatory power of the ancient truths reformulated by Madame H. P. Blavatsky as modern Theosophy. He deals in this article not only with abstract metaphysical problems but also with such practical ones as rivalries between creeds and political theories.

The good name of Theosophy has suffered from contradictory and fantastic notions fathered upon it after the passing away of Madame Blavatsky—notions corresponding to the "deplorable statue or mosaic" of Mr. Murray's concluding simile. As for the restatement of the Ancient Wisdom itself, his recommendation that "the great cathedral of Theosophy" be considered as a whole is very pertinent. Even genuine Theosophical tenets studied independently of the whole and consecutive system of which they form a part lose their vital coherence with the main body of the teaching and are very liable to misconception by friends as well as foes.—ED.]

In an article published by THE ARYAN PATH in its February number of this year the beginning of an attempt was made to present Theosophy as the harmony of many opposing systems of thought. It was offered as at least an approximation to that all-embracing system of truth, beyond denial because it leaves no standing-ground outside itself from which attacks can be delivered, that has always haunted the minds of philosophers. In the following pages I am allowed by the kindness of the editors to pursue this subject further.

The recrudescence in our own day of a crude Materialism imposed by the fashionable Marxian economics has given a fresh life to the controversy between Realists and Idealists. Not that every Realist, *i.e.*, believer in the reality of matter, goes to the length of asserting that matter is all the reality there is. But the Materialist is, of course, glad to avail himself of the criticism advanced by Realists against the Idealistic doctrine that All is Mind. This is a confusing controversy; for, whereas analysis of the conception of "matter" makes it impossible (for many minds) to give meaning to the idea of a "material" object that involves no element of mental structure, "common sense" has always violently revolted against the belief that the material world has no independent existence. It is still common sense, of a more reflective type, that protests against that stream of Idealistic thought

which would reduce experience to a dream or phantasmagoria, whether of a single Universal Mind or of individual thinkers, each shut up in his own circle of ideas. A stage towards reconciliation is reached when it is realized that "Matter" and "Mind" are to our apprehension inseparable aspects of a single Reality; for, if it be true that there can be no Matter without the categories of Reason to shape it, it is also true that there can be no Mind without a world of objects upon which to exercise itself.

That the universe of manifestation is so composed would be accepted generally by Theosophical thinkers; but they do not end with the dualism of these two correlative aspects of Reality, but lead their disciples to the apprehension of an Absolute deeper than these "forms" of the finite intelligence. At the same time—this may give partial satisfaction to the Materialists—they enormously extend the range of the material universe, since their doctrine of subtle bodies or refined matter opens up fresh worlds of observation and experiment for those whose faculties are developed enough to perceive them. The French æsthete who protested that he was "one of those for whom the visible world exists" would have found not only this but other "visible" worlds, worlds of material form, could he have cultivated these powers.

Theosophy, then, is a form of Monism, and Monism, of one type or another, would seem to be necessary to a religious interpretation of the universe. No doubt, there has been the dualism of Zoroaster (eternal, co-equal principles of Good and Evil), and in modern days the rugged American Individualism of William James led him to take up the idea of a universe of struggle, in which a God of limited power called for human co-operation in a desperate battle against forces of ill which He had no certainty of conquering. But, surely, a religion of hazard lacks the central pillar of religious faith, the sense of resting upon eternal foundations. On the other hand, caustic criticisms have been made of the view that there is an all-embracing Unity of things. John Dewey says somewhere that Monism is an attempt to show how the universe is One when it is so obviously manifold. Others have maintained that for an Absolute Intelligence to dissociate itself temporarily into finite centres of consciousness would be in effect a lapse into madness. And, again, it has been urged that the moral distinction of right from wrong is blurred if "it's all One" and the sinner partakes of the Divine Nature as truly as the Saint.

It may be that no satisfying answer can be given to the question why the world of a manifestation should ever have arisen, apparently marring with ill-doing and suffering the repose and bliss of the Absolute Being. But Theosophy can perhaps render the conflict between Monism

and Pluralism less acute. While it cannot assent to William James's suggestion about the universe, that "Its safety, you see, is unwarranted" (*Pragmatism*, p. 290), or accept an irrational, because ultimately fragmented, universe, it escapes the objection—to which many forms of Monism and Pantheism are liable —that it reduces the individual to a mere "appearance" without any deep or serious value of his own. It does not make the human soul a fleeting ripple on the tide of Being and no more. Our Egos are not just a dream within a dream, and the evolution of the diverse world of manifestation is not just an idle weaving and unweaving of cosmic motion. Souls in their long pilgrimage through many lives and on the different planes are fulfilling a genuine purpose, and their ultimate reunion with the Divine Source of their being is *not* just a slipping back of the drop, unchanged, into the ocean, but an enrichment of the life of the Whole through the development of its parts.

It is a little difficult to say whether the traditional religious philosophy of the Western world, as expressed by Christianity, should be regarded as a Monism or a Pluralism. On the one hand theologians tenaciously maintain an absolute separateness between the Creator and the souls He has created. On the other, they teach (at whatever cost to consistency) that the Creator-God is omnipresent, infinite and omnipotent. This certainly excludes the pluralistic idea of a co-equal Power of Evil, as well as the Jamesian idea of a Deity whose extent and capacity are limited. Perhaps the Christian system might best be described as a Monism within which there is an irreducible duality of Creator and Creation. In a sense, then, this might be regarded as a reconciling system; though (as stated in the February article in THE ARYAN PATH) Theosophists cannot accept the unqualified dichotomy between Divinity and humanity involved in Transcendental Theism of the orthodox type. One reason among many for this refusal is the *categorical* character of the moral imperative in man, to use the language of Kant. The voice of the moral consciousness in each man carries with it an authority that cannot be set aside by any external Power, however exalted. Even an Omnipotent Creator cannot make that right for a man which his conscience tells him is wrong. What, then, can conscience be but the immanent Spirit of God *within* humanity—a truth which abolishes the separateness of the human soul?

Let us turn, in conclusion, from metaphysical problems to certain practical issues of human life. What a vast amount of energy continues to be misplaced in the struggle between rival Churches and religions! And while the differing religious bodies and sects fight each other, Rationalists and Agnostics impartially belabour all alike! What profit can there be from the Theosophical

standpoint in all this strife? Assuredly no one is bound to attach himself to any particular form of religion or practise its rites. The path to Divine Union can be trodden alone, or the ascent made by new routes unknown to the past. But it is contrary to all spiritual experience to deny that the great world religions are presentments, each from its own angle, each more or less imperfect, of the One Wisdom. Each is a school of mystical union of the soul with God; each, in its sacred places, in its rites, in its words of worship laden with mysterious potency (the *mantramic* power), is a channel through which the rays of Divine light and strength are poured forth on mankind. The differences between the various historical religions are largely the necessary result of differences in national character, climate and stages of cultural development, while within a particular community the differing religions reflect differences of temperament and psychological make-up that cannot be eradicated. Why, then, must man waste so much of his time in pulling down his neighbour's shrine instead of paying worship at his own? Certain Christian bodies continue to dispute bitterly over the "validity" of their respective ministries; it should be the privilege of Theosophists to point out that the earth is full of priesthoods of power, which co-exist without destroying each other's efficacy.

Finally, without entering directly into the field of politics, let us consider what reconciling light Theosophy can throw upon the great, central problem of government, *aristocracy* or *democracy*. From almost its very first years the original Theosophical Society, under the guidance of Madame Blavatsky, declared its first object to be "to form the nucleus of a Universal Brotherhood of Humanity without distinction of race, colour or creed," which could seem to satisfy the fundamental postulate of democratic theory. But while thus laying down that the rights of every human being are sacred, and that none can be debarred from treading the path that leads to ultimate perfection and reunion with the Divine, on the ground that they are of an inferior race or creed, it does not seem to the present writer (who in this speaks for himself alone) that this principle is to be interpreted in the facile terms of modern equalitarianism. The distinction between *Guru* and *chela*, Teacher and taught, is surely fundamental to Theosophic thought; while havoc would be made of the whole doctrine of *Karma* if it were denied that individual souls are on different levels of progress and achievement, some nearer and some further from the goal. That much "distinction" must surely be allowed; and it hardly favours the too common assumption that "the man in the street" is the supreme judge of wisdom, beauty or religious attainment. A universal brother-

hood—yes; but it does not follow that none of the brothers are fit to be guides and directors of the less advanced.

It has been the aim of these two articles to suggest that it would be well to stand a little back sometimes from the great cathedral of Theosophy and consider it as a whole. A cathedral of brick and stone may be disfigured by a deplorable statue or mosaic: there may be a decaying timber in the roof or a particular pier of which the foundations have subsided. We do not for such blemishes condemn it as "artistically worthless," or close it as unsafe to be entered. The whole can sustain an imperfect part; and so it is with the great synthesis of Theosophy.

D. L. MURRAY

A MESSAGE FROM BANARAS

I have been a regular reader of THE ARYAN PATH for many years now. The talented editors cast their net wide and draw in articles, many of abiding value, all interesting, from many writers and many lands. To nations sinking in the sloughs of gross materialism, cutting each other's throats in blind competition for the things of the earth, THE ARYAN PATH carries, month after month, in varied shapes, the Eternal Truths taught by all the Ancient Lovers and Teachers of Mankind through the Scriptures of the Great Living Religions—Truths whereby alone the nations can be lifted out of those sloughs by the strong hands of Spiritual Grace, and saved from Perdition and Annihilation. We may be sure that the Blessings of those Elders of all the Races of Humanity rest upon and help the work that this journal, and any others like it that there may be, are trying to do. As that world-scripture, the *Bhagavad-Gītā*, says:

सर्व-भूत-हितेरताः

"Actively intent on bringing welfare to all living beings."

May THE ARYAN PATH continue to work and prosper and achieve its philanthropic object!

(DR.) BHAGAVAN DAS

ON THE CONCORD OF RELIGIONS

[**Air Commodore S. N. Goyal, M.B.E.**, writes here on a very important theme—the fundamental unity of all religions at their core, however greatly they vary in their forms and dogmas. Each religion may be considered an aspect or a coloured ray of the white light of Truth, however much it may differ from others now, owing to the accumulation of ages in the shape of exclusive claims and special rites. What but ignorance of all religions except that of one's own upbringing could account for the delusion that one's particular sect and it alone has the broad expanse of the sea of truth in its special pitcher? Madame Blavatsky wrote in 1889: "As the sun of truth rises higher and higher on the horizon of man's perception, and each coloured ray gradually fades out until it is finally absorbed in its turn, humanity will at last be cursed no longer with artificial polarizations, but will find itself bathing in the pure colourless sunlight of eternal truth." Meantime how much needed is Air Commodore Goyal's plea for mutual tolerance!—ED.]

Men of all countries have raised questions and doubts on the reality of God, Providence and Fate. They have discussed at length the soul and the mind. Thousands of books have been written and research has been conducted into the age-old, undated manuscripts of the East but, after all is said and done, men have generally agreed to disagree. Such disunity is based upon the non-acceptance of the fact that a common code of ethics has existed among mankind ever since man attained the sense of right and wrong. Did Buddha and Confucius not preach respectfulness and friendliness towards each other, or self-control, modesty and justice in dealings with each other? Jesus Christ laid down the precepts common to all religions, of love, forbearance and honesty, that men should do unto others as they expect others to do unto them. Five centuries later, the Prophet Mohammed preached his gospel of love. Such was the common code of love and goodness expressed differently in the original Pali, Chinese, Hebrew and Arabic languages.

Similar ethics taught centuries earlier are found in manuscripts written in Sanskrit and other languages, and have been prescribed by Prophets, Saints and *Gurus* of East and West alike. The majority of the world population today adheres to one or another of the religions, all of them in effect pointing to an absolutely similar aim in life. Is it not then an irony of fate that so many different interpretations of the Bibles of religions, nay, of the teachings of the same religious code, have led not only to personal enmities but even to national wars, crusades and *jehads*? Ignorance of the common bond leads men even in modern times from theological to political differences, so likely to culminate in the bloodiest of wars that mankind can ever think of.

Therefore, as we discuss this common yet vital subject day by day in thousands of homes and societies throughout the world, we must realize that every religion basically points towards the unity that is "Truth" and to the realization that is "God," whatever be the expression of that word in various languages and conceptions. Can we imagine in a peaceful atmosphere that the very utterance of the name of God in a foreign language and under mental strains has created the bloodiest of circumstances in camps, where those very religious fanatics would have hallowed the name of the same God had it been spoken in their own language? While we shudder to think how men could have stooped to such bestial characteristics, the worst of mankind will yet continue to create new opportunities for fighting over such various concepts of the common divine philosophy. Unless this realization dawns upon the majority of human beings throughout the world, brickbats will continue to be thrown amongst the monotheists, the dualists, the stone worshippers, the non-believers, etc.

Is all this haranguing about the interpretations of THE TRUTH and the conceptions of God really necessary? Why cannot men find another excuse for setting up political soapboxes? Let the religions continue to bring better realization among mankind for the sake of cohesion and peace. Let not the mind feel superior to the Architect of all minds. Our Vice-President, Dr. Radhakrishnan, said in his recent address at Bangalore, inaugurating the Seminar sponsored by the Union for the Study of the Great Religions and the Indian Institute of Culture, that the

man who is able to conquer himself is greater than the man who conquers the world. Religions ask of us to test theories by experience.

The ancient saints and *rishees* did not claim rights of monopoly in religion, which was built round the common codes and which was called by different names. They expected their adherents to grow to the highest stature of humanity. Under the present circumstances, it appears that, unless there is a change in man's disposition and consciousness, not many of the so-called religious people can be regarded by their own Prophets as worthy of the kingdom of God.

Many efforts have been made in recent times to arouse spiritual consciousness. One of the most remarkable efforts is manifest in the teachings of Swami Vivekananda, a disciple of Sri Ramakrishna, who at the end of the last century preached the gospel of service:—

You have read that the mother be as God to you, that the father, the teacher, and the guest be as God to you. The poor, illiterate, ignorant and the afflicted, let these be your God. He who loves mankind is indeed worshipping God.

He maintained that the national ideals of India were renunciation

and service, and he appealed to his countrymen to intensify their efforts in that direction. The famous words uttered by him at the Parliament of Religions at Chicago in September 1893 will remain immortal:—

If the Parliament of Religions has shown anything to the world it is this.... It has proved to the world that holiness, purity and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written in spite of their resistance, "Help and not Fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension."

With the realization of such unity among mankind, there will be no occasion for any single individual, leave alone nations, to raise his voice to incite one community against another. The unity in men's minds about the need and methods of peaceful living is the logical answer to the problems of "co-existence." The realization must begin not only at home but within one's mind, and right now. For the revitalization of men's consciousness is bound to change the attitude of nations from one of destructive rivalry to one of constructive collaboration.

The question finally arises, How? In very brief terms, a start must be made by intellectuals, those who run societies and institutions, the union-leaders, the heads of departments and missions, diplomats and the like. For on their tolerance of variations in men's dispositions will depend the peaceful and successful conduct of activities in community and international concord. Furthermore, unless those higher up set an example through peaceful and benevolent words, gestures and deeds, the lower strata of workers, farmers, traders and the unemployed will not be keen to curb the disruptive forces of daily routine with all its personal fancies and complexities.

Let both the higher and lower strata of mankind realize that the sages and saints re-stressed the common code of love and compassion, and that they did not indeed intend to be founders of any creed or cult. They did not define Gods or religions. They did not want future generations to analyze the origins of religious dogmas: they merely pointed to the common goal of human duty and ultimate Bliss. They showed many ways for humanity to choose from. They wanted mankind to bow to the hallowing of God's name regardless of where, how or when it was uttered.

But what do we see instead? When the temple conch is blown, many non-Hindus, and some Hindus too, pass malicious remarks, not knowing that they thus deride their own personal God. So also when the *mullah* sends out his prayer-call, many tend to laugh at the custom

instead of joining their hearts in the Lord's prayer.

If and when the day dawns when all members of communities will unanimously and eagerly join their hearts and minds in concentration on the absolute Divine Providence at dawn, at midday and/or at dusk without giving a thought to the appellations of God or to the distinctive headgear or signs allegedly worn by the Prophets of old, then only can one say that the majority of mankind have appreciated the true meaning and use of religion, which is the realization of universal love for mental Peace here and Bliss hereafter.

SUREN GOYAL

CURRENCY AND BANKING

Swami Atmananda writes in the *Harijan* of June 25th on "The 'Maya' of Paper Currency and Bank." He charges them jointly with having

> whetted man's accumulative instinct and thus bred the monster of capitalism with its vast production but most inequitable distribution.

There is some truth in this, but it is an over-simplification. There were great disparities of wealth long before paper currency and the modern bank were dreamt of. Neither existed in the time of Crœsus in the sixth century B.C., though coinage had been introduced by ancient Lydia, his kingdom, the century before. Yet "as rich as Crœsus" still denotes the possessor of untold wealth.

Swami Atmananda's argument is that the big landlords were unable to hoard their wealth for long when it was in perishable produce, cattle, etc. The bulk of their annual income then went to the villagers for services of various kinds. The rest was used for food and taxes, for patronage of the arts and for the construction and repair of temples, tanks and other works for the commonweal. Now that paper money permits disposing of crops for cash all this is changed. Incomes can be hoarded in the banks. Foreign goods are purchased and the villagers neglected.

But have not Indians from immemorial times invested their surplus in women's ornaments? Are these superior to banks, or is the charge really one against hoarding? If so, Swami Atmananda's proposals for the progressive depreciation of the value of paper money and of bank balances, aside from seeming unrealistic, would not get at the root of the problem, which lies in human nature. The virtue of *aparigraha* (non-possession) has never had a universal appeal!

A more practical solution lies in the spreading of Gandhiji's gospel of the trusteeship of wealth. The willing co-operation reported in village improvement projects and the response to Shri Vinoba Bhave's efforts to quicken the social conscience show the possibilities.

CULTURE IN CRISIS

[There are few words that are more commonly misused and which it is more important to understand correctly than the term "culture." Many of us are familiar with Matthew Arnold's definition in *Literature and Dogma*: culture is "to know the best that has been said and thought in the world." This definition has the great merit of universality both in time and space. But the trouble usually is to devise a measuring-rod of the "best" that is acceptable in all ages and to all people. Also, in our democratic era the word "culture" is not, like Cæsar's wife, above suspicion. It carries the taint of snobbery and the stamp of superficiality. Some of us are tempted to think of those lines of T. S. Eliot :—

In the room the women come and go
Talking of Michelangelo.

And yet we would all perhaps agree that the debasement of "culture" has gone too far. We need to reconsider the finer connotations of this ill-used word. We must understand the contemporary crisis in world culture. These tasks are attempted here by two contributors with special reference to India and Europe.—ED.]

I.—AN INDIAN POINT OF VIEW

[**Professor S. Haldar, M.A.,** teaches at Ramdayalu Singh College, Muzaffarpur. To him the blending of the mind and the heart is essential to true culture. Self-culture without self-control is impossible. This is a characteristically Indian standpoint. The Indian ideal has always been the apprehension of the unity of all things and beings. Unfortunately, this grand ideal has been often and for most people an unfulfilled dream. But the ideal has rarely been disowned even when betrayed. Today there is a real danger that this ideal might become an empty boast if Indians do not fight the divisive forces that threaten their country. Professor Haldar rightly stresses the formation of habits of hard work to incarnate the ideals of India in its social institutions.—ED.]

Nowadays we constantly talk of culture, join cultural associations and deliver speeches at cultural exhibitions. Yet not every one of us commands a clear understanding of what culture truly means, of its right aim and purpose. It is common to identify culture with all human activities, untainted with self-interest, which aim at producing that which is true, good and beautiful, and even that which is useful. Thus culture is synonymous with all the altruistic activities of mankind and in this sense literature, philosophy, music, painting, architecture are all aspects of culture.

"Culture" and "cultivation" are almost synonymous words. Culture, as a process, may be described as the effort to extract or evoke something. Culture, as a product, is that

effect of such an effort which constitutes the achievement of a nation and indicates its progress in civilization.

Self-culture includes in it physical, intellectual and moral culture, and consists in our effort to rouse within ourselves the dormant power by which we can develop soundness, wisdom and goodness. This means controlling our inherent tendencies and shaping them as we desire.

The human mind is an assemblage of a certain number of instincts which are the inherent possession of mankind in general. A philosopher like Locke may conclude that it is the final result of the experience which it gathers in the process of its development and that therefore intellect can alone help man towards the accumulation of knowledge and wisdom. But to my mind man is a compromise between mind and heart. If he is to be a complete unity in himself, he must be neither a mind alone nor a heart alone but both compacted, synthesized and harmonized. With this happy blend, a man becomes capable of fine achievements that accelerate human progress and civilization. The finest activities of man, which are divorced from any personal interest and directed towards the commonweal of mankind, must necessarily spring from a final synthesis between the mind and the heart.

Such a view of the true purpose of human life encourages a man to extract something from within. As a tiller of the soil cultivates his field to extract a crop out of it, as an artist selects his materials to fashion them into something beautiful, good and benevolent, as a poet with his high imagination evokes the Universal in his expression of the particular, so a seeker after self-culture controls his tendencies, passions and instincts to give them a newer form. Such control requires great effort and it may rightly be defined as the forming of habits in a chosen line or direction.

I should like to begin by considering the relation between education and culture in terms of a saying of Bertrand Russell. In his essay, "On the Value of Scepticism," he says, discussing the unreasonable and harmful ways in which people act from prejudice and passion, "The ordinary methods of education have practically no effect upon the unconscious." Within the limits of these methods, he adds, any deliberate improvement must be brought about by intellectual means. This shows a one-sidedness in our methods. What can deliberate intellectual means do unless the emotions are also roused and pressed into service? Wordsworth is with us if we say that an excellent education is to be found in the direct influence of great art, great poetry and even great story-telling upon the imagination.

It should always be borne in mind that passions at bottom are neutral —neither bad nor good. It is by working upon them when they are in a state of complete neutrality that education can develop well-organized and well-formed passions and instincts, and encourage, inspire and stimulate them towards the noble, the glorious and the beautiful, at the same time controlling, restraining and guiding them so as to prevent them from turning against the moral and spiritual mode of life. Thus education—in the ideal sense of the term, such an education as that of Lucy by nature, as described by Wordsworth—can make man pure, natural and therefore cultured.

We may believe an ideal to be realizable, but actually as we advance more and more it recedes further and further, like the horizon in the open sea. Yet every kind of pursuit of cultural excellence must take its direction from an ideal which inspires, stimulates and gives enthusiasm to achieve something concrete, positive and practical. Such ideals vary from individual to individual and from nation to nation.

The ideal of the people of India from ancient times may be stated in a nutshell as the apprehension of the unity of all the things and beings constituting the world of our experiences in one Supreme Reality. In such apprehension lies peace, tranquillity and contentment, which are the be-all and end-all of our existence, and this apprehension is possible only through self-control and renunciation of the fruits of action. A text in the Upanishads speaks of this apprehension thus:—

> When there are many there is fear, shame or secrecy, but when all have become one there is fearlessness and immortality.

Real peace and tranquillity arise from fearlessness and identification between the personal and the impersonal, the realization of the godhead in manhood. Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi have been inspiring and living embodiments of the best that has been thought, contemplated and meditated upon in the cultural pursuits of the Indian ideal.

On the other hand, it seems that the attainment of the supreme power to dominate others constitutes the ideal of the Western world. The idea of "world power or no power," though of recent origin, is the logical sequence of the doctrine of "balance of power" which figured so prominently in the political history of Europe after the fall of the German Empire. Any statesman in those days used to breathe a sigh of relief when he could enter into a treaty of offence and defence with another power; but, in the process of time, treaties came to be considered scraps of paper and hence a necessity was felt for the formation of a world State to maintain peace on earth.

This idea had its origin in Germany, but it spread to the other European countries. After World War I the victors became the victims of the vanquished. Western States today expect to attain peace by intimidation or coercion; hence their policy is that of "preparedness for war, which is the best guarantee of world peace." Westerners do not believe in the fundamental unity of all; hence there is always the possibility of a conflict of interests, and so of war. War, in their view, can only be avoided by the threat of total destruction, by means of some agency like the atom bomb, the hydrogen bomb or cosmic rays. The power that has the monopoly of one or the other of these agencies is likely to control others by overawing them into submission.

The West, because of its ideal, appeals to physical force to maintain world peace, but Indians, being prompted by their ideal, would appeal to the spiritual power to apprehend through self-control and self-sacrifice the unity of all. Which of the methods will be more efficacious in solving the world problem, it is not my purpose here to discuss; I am only pointing out the difference in the two outlooks, due mainly to the difference in ideals. Yet European culture has in its inheritance such ideals also as those of Plato and Aristotle, which are more akin to the Indian ideal than that apparently prevailing in the Western world. In order to realize the Ideal, efforts are to be made through institutions, customs and conventions, which are the guides for the activities of a nation. Indians had to work through such institutions as the caste system, the four *ashramas* (stages of life) and the joint patriarchal family to attain their ideal. On the one hand their arts, philosophy and literature gave them the impetus to work through the institutions; on the other, they were the products of their culture, an index to the success of the people in realizing their ideal. In Indian fine arts fact tries to give expression to the Indian ideal of a serenity and tranquillity due to the apprehension of universal unity; whereas in the Western world institutions like common worship, formal discipline in everything, compulsory military training, etc., point to their tendency towards their ideal of achieving dominating power.

No doubt the West has discovered some life-preserving medicines, but, with the fear of the atom bomb overhead, is such lengthened life worth living? The probable answer is that in some ways it has been rendered happier and in some ways less happy. Great evils have been abolished: excessively long hours of work, painful operations without anæsthetics, dirty, damp and dark houses and streets, and so on. But others have taken their place: the extreme monotony of industrial life,

the constant uncertainty and fear of war, the perpetual fear of hydrogen bomb overhead, bayonet behind and machine-gun ahead, and the gradual frustration of the nobler instincts and impulses. A man like Bertrand Russell, the so-called rationalist, may call a preference for the ancient cultures and civilizations sentimental and mean to damn it by using that word. Yet, is not a sentimental person giving importance to what is past but best in essence and ideals better than his modern opposite, the callous, unfeeling, dull and mechanical man? In such circumstances, my appeal to those who are very fond of praising everything that is modern and even ultra-modern and condemning everything that is old and past would be: Do not be too quickly inclined to despise the past; men have not been fools for two thousand years and more because they did not know, or agree with, all the conclusions of Darwin, Marx, Freud, Hitler, Einstein or Russell. A man may know everything there is to be known in economics, physics, chemistry and literature and yet be a fool because he knows a great deal about everything except himself. Despite the psychologists, man today knows less about man, truly speaking, than perhaps ever before and even less about God; yet he keeps talking as if he were a progressive and civilized and cultured man.

For the pursuit of culture the formation of habits of working for an ideal through social institutions is necessary. In the modern world, particularly in India, owing to a terrible conflict of ideas people are losing faith in everything. Belief in psychology implies willingness to act, and as the people in India generally do not believe in anything they are not willing to work for anything. Unless we work we cannot form a habit and the formation of habits is the root of efficiency in work. The prevailing agnosticism is the cause of the decadence of the Indians in every field. The Europeans are today more cultured than the Indians because they form habits and thereby acquire an efficiency in their work which the Indians cannot, having no faith in anything.

It will appear from the above discussion that culture includes three things: an ideal which a community tries to realize, the institutions through which it works to realize the ideal and its members' habits of work through the institutions. The culture of a people is manifested in their arts and crafts, their philosophy, literature, music, painting, sculpture and architecture, their whole mode of living. Through these we come to know the ideal and institutions of a people. To form habits is a most important element in culture, which modern Indians are most unfortunately neglecting day

by day, thereby losing ground in many spheres of culture and altruistic activity.

S. HALDAR

II.—A EUROPEAN POINT OF VIEW

[**Mr. Jonathan Boswell** graduated last year from New College, Oxford, and has since participated in an Indian debating tour. He contends here that the unifying thread of a common ideal is now lacking in European culture. He analyzes some of the many causes that have contributed to this state of affairs. When he passes from diagnosis to prescription, Mr. Boswell justifiably distrusts total solutions. Indeed "Europe cannot now be made over in one ideological image." But must we therefore place our hope in partial and partisan solutions? Can Europe now afford to ignore the lessons of history and the trends of our time? Is the Christian ethic, with its primeval universality, to be again replaced by sectarian propaganda and the "Faith of *the* Incarnation" (italics ours)? It is high time that the wisdom of Professor Toynbee was heeded by all earnest Christians. The age of creedal dictatorships has gone and is beyond resurrection. True disciples of all the great prophets must now unite and chase the money-changers and soul-savers out of the temples and churches and mosques and synagogues of our panic-stricken world.—ED.]

A culture is never static, in equilibrium; it is always dynamic, in search of an equilibrium. The equilibrium for which it searches—more or less consciously, more or less successfully—is some point of stillness where all tensions, spiritual, personal and social, will be resolved or reconciled, some point of balance where men are at peace with themselves, with their fellow men, and with the forces of nature. When this ideal or equilibrium is consciously striven after, with a measure of unity and intensity, as in mediæval Europe, fifth-century Greece or the formative periods of Indian history, then we have a coherent culture. When the unifying thread of a common ideal is lacking, when the ideals themselves are confused or contradictory—not crystalline but kaleidoscopic—then we have a "culture in crisis." And that, very approximately, is the condition in which European culture finds itself today.

For one brief moment of her history, it is true—in the thirteenth century—Europe caught the elusive thread of a common ideal. But this frail synthesis fell before the double blow of the Renaissance and the Reformation, and, for the last four or five centuries, Europe has been paying the price of progress. Her dynamism has made her restless. Her very luxuriance has given her spiritual dyspepsia.

We can understand her present

crisis only if we understand how it is that extremes beget extremes. The intellectualism and urge for definition, which, amongst others, Dr. Radhakrishnan has so well analyzed as typical of Europe, have lent impetus to this tendency. The result is ideological fragmentation. An idea has only to be stated and its contradictory will be called forth. Thus, the Renaissance and the Reformation together unleashed the forces of individualism. But extremes beget extremes. The great over-arching pride of Renaissance man led to self-abasement; individualism gave rise to collectivism. Protestant individualism sent Catholicism rocking back to the rigid corporatism of the Counter Reformation, but itself became bipolarized, one stream centring round Pelagianism and emphasis on human goodness, the other round Calvinism and emphasis on human sin. Cartesianism separates mind and body, and the result is the two extremes of materialism and idealism. Eighteenth-century rationalism sets up a reaction symbolized by the passage from Haydn to Wagner. And in the social development which alike moulds and mirrors these competing ideological currents, the same to-and-fro movement may be observed—between individualism and collectivism, reaction and revolution.

During all these centuries, Europe was not an ivory tower but a cockpit, a moulder of world culture, communicating her own unease and complexity to the outside world. It is good for both Easterners and Westerners to remember her double role in this respect. On the one hand, she sucked in the fruits of exploitation, on the other she sparked off the force of ideas. By the irony of history some of these ideological forces which Europe laid outside her borders—notably Liberalism and Communism—are now exploding in her face. And in a deeper sense, too, it is surely true that Europe has been for others a seed-bed of progress, but at the cost of her own garden's peace and coolness. She has thrown off sparks in all directions, but the sound and fury of the effort have left her devoid of the peace of mind and soul.

But this is only surface analysis. Beneath the conflicts and cross-currents of the surface, we can discern an underlying thread, giving unity and meaning to the whole process: and that thread is the mood of confidence. Confidence in Europe's mission it may have been, or faith in human reason or empirical science —the forms it took varied, but always the confidence was there. Of course, there were pessimistic currents, too—Machiavelli, de Maistre, Nietzsche. But, broadly speaking, through Renaissance optimism, eighteenth-century Rationalism, the dialectics of Hegel and Marx, Utilitarianism, Herbert Spencer's individualism, Bernard Shaw's "Life-Force," the collective progress of

Fabianism—through all these outwardly conflicting threads we can discern the working of certain fundamental assumptions common to them all—that moral progress is automatic or indefinite, that human history fulfils and exhausts the span of moral value, that there is always some upward path leading us inevitably or through some temporal agency to the milk and honey of an earthly Utopia. From Michelangelo to H. G. Wells, beneath the ebbs and flows and swirlings of the surface dialectics, we can detect a deep, strong current of confidence.

Then came disaster. The loss of empires, the horror of two world wars, the crisis of capitalism, the betrayal of Utopian dreams in totalitarianism—one by one the bold dreams were destroyed, one by one the gods in whom European men had trusted toppled to the ground.

And, like the sensitive barometer it always is, the intelligentsia has registered the change. The emphasis on evil in Sartre and Camus, the absorbing interest in human sin of Christian novelists like Mauriac and Greene, the anxieties of an Orwell or a Huxley, the disordered canvases of a Picasso—all these are indicative, if not always of despair, at least of perplexity and disquiet.

It may be said: "Yes, this is all very true. But these attitudes of unease or despondency are not universal. They are restricted to the ivory tower which these intellectuals have built for themselves. Outside the cloisters of All Souls, the 'salons' of Chelsea or the Boulevard St. Germain, they have small meaning or influence."

Of course, it is always possible to exaggerate the importance of the intelligentsia, isolated as it is in an esoteric ivory tower. Yet this very isolation is significant. When the most sensitive minds feel a sense of alienation from the society in which they live, then that, surely, is a symptom of a deeper unease. Rebellion is one thing—the rebellion of the left-wing poets of the thirties was at least the outcome of a deep sense of engagement. But when artists and intellectuals merely analyze or prophesy from a distance, or when, as more often happens, they live in and depict purely private, esoteric worlds, then they become like the heroes of Stendhal's novels, strangers in the city and agents in a new *trahison des clercs*.

Again, the attitudes of ordinary people are more elusive because less articulated than those of the intellectuals. Generalization here becomes hazardous. Yet even here one can detect a certain mood, if not of refined despair, at least of apathy. This sense of apathy is an essential part of the crisis of culture in Europe. The growing elephantiasis of modern society gives the ordinary man a feeling of helplessness in the

face of events which are apparently beyond his control. Vast collectivities deprive him of the sense and reality of participation. And, to cap it all, while Europe's social institutions have been swelling in size, Europe herself has contracted. Thus to the social discontents is added a further cause for apathy—a realization that Europe herself has fallen from the high estate which was formerly hers, that she is no longer the crux and pivot of mankind. It is no wonder that the gloomy prophecies of the Burnhams and Spenglers ring a bell in so many European minds.

In all these ways, then, we can detect a movement from extreme optimism to pessimism, or at least apathy. If, as Toynbee remarks, "History is God revealing Himself," then this movement may have a deeper significance. When man trusts too much in himself, when he falls from dependence on the things of the spirit to an illusion of independence, then retribution comes. The spirit of progress, faith in science and earthly Utopias, the belief in Europe as a Messiah and civilizer of the world—all these forms of *hubris*, arrogance, meet with disappointment. Even the forces of nature rebel and the result is soil erosion. Far deeper and more distressing is the erosion of soul which comes from disappointed hopes and distorted Utopias. Self-confidence and self-distrust turn out to be reverse sides of the same coin. The fruit of presumption is despair.

At the heart of the crisis of culture, then, is a trouble of the spirit, whose interpretation must be a theistic one. Many would disagree. But, whatever lesson we draw, one thing surely remains beyond cavil or dispute—that Europe has now to discover a new equilibrium. At all levels, personal, spiritual, social, the extremes which have racked her, and through her the world, must somehow be transcended and a new point of balance discovered.

How is this to be done? Total solutions are to be distrusted. That Europe cannot now be made over in one ideological image is, or ought to be, abundantly clear: it is too late for that, even if it were desirable. Any variation on the mediæval synthesis—Mr. Eliot's "Christian Society," for example, or the theocracies of the sulky moralists—is out of the question. Europe's ideological complexity is too great, her intellectual tensions have bitten too deep for that. And that is why we must have the pluralism for which perceptive thinkers like Jacques Maritain have called, but we must have it on the intellectual and spiritual as well as on the political plane.

In large measure, cultural reintegration depends on social changes. The problem of the reintegration of a proletariat, which in France or Italy at any rate is largely alienated

from society, is an urgent one. Urgent, too, is the need to create small groups and communities to tame the machine and advance beyond managerialism, or what in England has been dubbed "statism," to a humanist economy based on active participation. (There is an interesting convergence on this view from different sides in Europe today.)

Important also is a recognition that the mainstream of history has now moved out of Europe and that one of the surest ways to cultural reintegration is for Europe to adjust herself to the movements of history in the vast, uprising continents of Africa and Asia: the British Labour Governments and more recently M. Mendès-France have shown the way in this respect. And not only adjustment is needed, but also co-operation. The degree to which Europe can attune herself to the clamant, intense human needs of the underdeveloped areas, the degree to which Birmingham can become aware of the miseries of Kenya—that will be the measure of Europe's success in the great work of adjustment and reparation that lies before her.

But these adjustments will be barren unless they prelude or accompany the deeper search for the more elusive spiritual equilibrium. The tragic distortions of human dignity which presumption and despair alike involve, can be avoided only by dependence on the things of the spirit. Bloated hopes and apathy can only be transcended by reference to those truths which were mediated to Europe by the Faith of the Incarnation—that social action may fail but it is still worth while because it finds its justification outside time, that engagement and transcendence, activity and detachment, are not contradictories but need to be reconciled in a unity of faith and love of neighbour, that human action and human history are meaningless unless measured beside the wisdom, mercy and majesty of the Eternal God.

How this return to the ancient truths will come is a difficult question. So far as the intelligentsia is concerned, the canvases of a Georges Rouault, the life of a Simone Weil, give us part of the answer. The revival of personalist philosophies which is so significant a feature of contemporary Europe will make its contribution also. Here again, however, reintegration of the whole will probably come through the leavening work of small communities acting inside the general framework. This is how the deeper truths are discovered. Many of these communities will be Christian: the pattern is already there in the Christian social movement in France which is based on leavening groups in all parts of social life. The present writer believes that ultimately the most vital leaven can come from a com-

munity rooted in a common life of worship, sacrifice and faith, the life of the Church. The immediate problem, however, demands above all co-operation between men of different faiths in the common work of reconstruction.

These are only pointers to ways in which Europe may achieve cultural reintegration and as such they are both partial and tentative. For the moment, it will be enough if we recognize that there are no blind laws of decline and fall to which Europe must succumb. To believe that there are is pure fatalism and a denial of freedom in history. Instead, it is reasonable to hope that Europe will advance beyond the fire and fury of past extremes, and the half-light of her present weariness, to make a new and vital contribution to the cause of human brotherhood. Above all, let us, in the interests of understanding between East and West, clear away misconceptions. Europe's cultural problem must be analyzed, not with moralistic heat, nor with facile simplification, but with clarity and compassion.

JONATHAN BOSWELL

BACTERIAL WAR ON CHILDREN

All honour to Shri C. Rajagopalachari for his courageous demand for the giving up of the B.C.G. mass vaccination campaign! For it does take moral courage today, even for the highly respected former Governor-General of India, to challenge for the sake of India's children the entrenched might of medical orthodoxy backed by the challenger's friends in the present Government.

It is seven years since the Health Ministry committed itself, with however laudable motives, to this "bacterial war on children," as Shri Rajagopalachari described it at a public meeting in Madras on June 30th. Declaring that B.C.G. vaccine not only did not guarantee immunity from tuberculosis but also caused positive harm, he announced his determination to continue his agitation until the Government gave up its policy of injecting innocent children with it.

The sooner it does so the better! The prestige of the Health Ministry will be better served by admitting having been misled than by perpetuating a dangerous policy until such a disaster as that at Lübeck in 1930—a veritable "slaughter of the innocents"—repeats itself in India, which may Karma forfend! But those who claim that B.C.G. is harmless are either ill-informed or disingenuous.

OLIVE SCHREINER: A TRIUMPH AND A TRAGEDY

[It is fitting that a group of eminent South Africans has decided to mark the birth centenary of the author of *The Story of an African Farm* by founding in her name a university scholarship for women. May more and more Africans and citizens of all lands respond to the spirit of Olive Schreiner's moving plea: "On our great African flag, let us blazon these words, never to take them down, Freedom, Justice, Love; great are the two first, but without the last they are not complete."

Olive Schreiner was one of those fascinating characters who both perplex and captivate their contemporaries. She was easier to love than to understand. She was a restless and solitary soul in the midst of her fame and her many friends. She combined a rationalist outlook with a mystical temperament, and was both a passionate crusader and a creative artist. Although an ardent feminist, she never lost her feminine charm and grace. Such women are rare in any age, but were almost unique in hers.

We are happy to publish this discerning tribute to a lovable pioneer by **Miss Dorothy Hewlett**, a biographer of Keats and of Elizabeth Barrett Browning.—ED.]

A Man's life of any worth is a continual allegory—and very few can see the Mystery of his life—a life like the scriptures, figurative.—JOHN KEATS

In *The Story of an African Farm*, written in youth, Olive Schreiner gives us a story, an allegory, concerning a hunter who abandons the chase for a lonely search after Truth. He seeks Truth among mountains, climbing ever higher, hewing out the ascent painfully, step by step, from hard rock. The search has been long; the Hunter grows old: at last, looking down at the comfortable valley far below, he pauses, panting in an air rarefied almost beyond human breathing. His "wizened, shrunken face looked out above the rocks."

It saw the eternal mountains rise with walls to the white clouds; but its work was done....If Truth had appeared above him in the clouds now he could not have seen her, the mist of death was in his eyes.

But others will follow, making the ascent by that stairway he had fashioned with so much pain. "'My soul hears their glad step coming,' he said, 'and they shall mount! they shall mount!'"

On reading this remarkable book we hardly need to be informed that the sensitive, suffering Waldo to whom a mysterious Stranger tells the story of the Hunter (interpreting a carving of the boy's own) is Olive Schreiner herself, or one aspect of her. The story, the allegory of her life, is here made plain.

She was born, the daughter of a German missionary and an English

mother, among mountains, the Witteberg, the "Switzerland of South Africa," one hundred years ago, when life in these remote uplands was still primitive and the only transport by ox wagon. During her life, with much personal effort and pain, she was to hew steps for others to follow, as a feminist, as an advocate of justice and of world peace and, above all, as an apostle of love. "You know," she wrote, "we *must* love everyone in this world. It is only ignorance and darkness keeps us from it."

Her outlook was Christian but she was a freethinker from childhood; a freethinker nagged at and persecuted by brothers and sisters. The too close view of a narrow religion in a minister's household, among Boers leading a pastoral life with their flocks and herds, who believed literally in the Bible—particularly in its harsher aspect—early sickened her of conventional religion: although inclining in later years towards Buddhism, she never subscribed to any faith. But in both heart and mind her yearning was towards the high hills.

In those hills Olive Schreiner breathed freer, not only mentally, emotionally. but physically: at sixteen she was struck down by an attack of asthma, a disease which was to dog her through life. But this nervous ailment was a symptom of a graver defect in health, almost a cleft in personality. She, who hated war, was torn apart by a conflict within herself.

The circumstances of her early life were frustrating: the endeavour to write while working as an ill-paid governess among ignorant Boer farmers, a lack of formal education with a feverish but unsystematic effort to fill up the gaps in her knowledge. But others have triumphed personally over such handicaps and attained at last to peace of mind, and in one way her path was made easy: fame came to her comparatively early with the publication of *The Story of an African Farm*. In England, and the centre of admiring friends, she might have settled down to continuous work, giving the world more books of the same calibre. But it was not only asthma which was to drive her back to African wilds and limit her output: that frequent concomitant of genius, a capacity for laborious work, seems to have been denied her. She could concentrate fiercely, but only for short periods of time.

And, apart from her work, Olive Schreiner was inhibited, incomplete. A woman physically strong, vital, beautiful, she was unable to respond naturally to the love of a man. "This celibacy," she wrote Havelock Ellis in 1888, "has not been good for me; but it would have been worse to marry any man I have ever seen...." When love did come to her in 1893, in her late thirties, Olive fought against it, doubting, returning to England on a visit to test her feeling. After her marriage in 1894, surrendering completely to a man worthy of her, she could not

enjoy happiness to the full, being unable to live on the farm he worked and loved. The cruel asthma again struck her down. She was denied motherhood: her only child died a few hours after birth.

She might have got peace within herself, have been able to exercise her craft to the full, if she could have lived continuously with her husband, Samuel Cronwright, a man who, in the days of accepted male domination, respected her both as genius and as individual. So strong was his admiration for his wife and her feminist views that he added her name to his, calling himself Cronwright-Schreiner. From the first he relieved her of all household cares.

In search of health for Olive he abandoned farming, consenting to live for two years on her small income so that she might have tranquillity to complete two other big novels already partly written, and which, it was calculated, would bring in enough money to render her financially independent. But illness, or temperament, did not permit his wife to keep her side of the bargain. His sacrifice of his work, of freedom, was made in vain: she wrote little. At the end of that time Cronwright-Schreiner was forced to take up the law seriously, thereby binding himself to a town, and eventually settled in Johannesburg, where she was unable to live in the summer heat. For most of their married life, therefore the two were parted; not only, in Cronwright-Schreiner's opinion, because of the recurring asthma but because, dearly though she loved him, Olive, a prey to deep-seated restlessness, was unable to live for long in one place.

As in work and marriage, so in other spheres Olive Schreiner's peculiarities marred her life, making those steps upward painfully hard to cut, and often ineffective. Her personal habits were so strange that existence was difficult anywhere except in the wilds of her native South Africa. She would sleep during the day and walk about half the night, muttering to herself, disturbing other inmates of a house. She had little social common sense: during her five years in England as a young unmarried woman, at the height of her fame, she would receive men friends in her room, keeping them with her until late at night. This, in an age when the division between the sexes was still wide and behaviour conventional, outraged many landladies, who asked her to leave. She, a born rebel, refused to pander to convention. Once, when talking with a prostitute in the street, trying to help the poor soul to a purer life, she was nearly arrested by a policeman.

These misunderstandings, these hostilities, were particularly painful to one who loved her fellow men. "I can't live with people without loving them." Her arms were stretched wide to embrace the world and yet she was at odds with it. In

relations with a number of closely attached (and long-suffering) friends there was, again no compromise. She, an idealist with little sense of character, expected too much of those she met and, when they quite naturally failed her, was bitterly hurt and disappointed.

Yet Olive Schreiner's life was not all frustration, all tragedy: that outwardly uncompromising, "awkward" woman had a rich inner and private life. Her work, though she was humbly aware of a smallness of output in spite of intense effort, was the result of glowing fervour. Writing was to her, she told Havelock Ellis, "like being continually in love." This power of concentration, in a complete oblivion of surroundings, resulted in those minutely observed descriptions which are now, I suppose, our chief pleasure in *The Story of an African Farm*—such as the behaviour of the chickens at the close of the book where she writes that Waldo

> drew his hat lower over his eyes, and sat so motionless that the chickens thought he was asleep, and gathered closer around him. One even ventured to peck at his boot; but he ran away quickly. Tiny yellow fellow that he was, he knew that men were dangerous; even sleeping they might awake. But Waldo did not sleep, and coming back from his sunshiny dream, stretched out his hand for the tiny thing to mount. But the chicken eyed the hand askance, and then ran off to hide under its mother's wing, and from beneath it it sometimes put out its round head to peep at the great figure sitting there. Presently its brothers ran off after a little white moth, and it ran out to join them; and when the moth fluttered away over their heads they stood looking up disappointed, and then ran back to their mother.

But in Olive Schreiner's own day it was her allegories (as well as this powerful story in its novel setting), her outspoken criticism of intolerance both in religion and social behaviour, and her plea for the freedom of women, which so excited interest and enthusiasm. There was, too, in that rather weary *fin-de-siècle* period, a zest in the book, a hope for life and the future, which inspired or stimulated earnest young people who saw salvation in the new socialism. But in socialism, though she outwardly adhered to it, Olive Schreiner with her wider vision foresaw danger, a danger which has become in our own time a frightening reality: the danger of regimentation. "Socialism," she wrote, "is only one half of the truth, individualism is the other half."

We, who accept so much, forget the newness of these pioneers, men and women who wrote and spoke for social justice, for the advancement of women; and who, like Olive Schreiner, pleaded pity for the criminal and the prostitute, seeing in their ill behaviour a disease. We accept a truer relation between the sexes, especially in marriage, forgetting that it was women like Olive Schreiner who first tore apart the veil of reticence,

talking and writing of sex feelings to the investigating Havelock Ellis. Some of her pamphlets, like *Women and Labour*, had an immediate power of conversion, but it is the long, slow influence of her ideas for which we have perhaps to thank her most.

And, apart from this triumph of doing, what can we say of the frustrated life, the genius largely unexpressed, of this strange woman? Was she fundamentally dissatisfied, unhappy? In the main, I think, not. The power of intense concentration which fashioned her genius gave her moments of happiness, of ecstasy so intense that, when more than middle-aged, she could find herself singing, dancing, clapping hands at the sight of a moving train. "Life," she wrote to her husband, "is such an awful delight to me if the physical and mental pressure is lifted a little."

She lies now, fitly as part of the allegory, in a high place, at the summit of Buffels Kop, beside those dearest, her husband, her baby and a favourite dog; in a high place chosen by her where once, on a perfect summer's day, she had experienced one of those moments of concentrated, "awful delight" as, soon after marriage, she watched, with her husband beside her, a swarm of butterflies feed on a spike of flame-coloured aloe.

DOROTHY HEWLETT

NATIONAL MORALITY

When morality loses its metaphysical basis and retains only its religious sanction, it becomes a superfluous veneer that vanishes in a new social climate. This is well brought out by Shri Nirad C. Chaudhuri in his article "On Visiting the West" in *The Sunday Statesman* (June 26, 1955, Delhi). Shri Chaudhuri contends that "the pose of spirituality has already become unfashionable in India and is normally confined to people above fifty educated in the tradition of European humanism." This may be an exaggerated remark but it contains an element of truth.

It is undeniable that many Indians abroad indulge in vices and crude pleasures from which they would shrink when at home. Shri Chaudhuri simply puts this down to cowardice and the futility of prudery. He suggests:—

> Here the real remedy is to put our sour-smelling house in order and remove the odium of moral delinquency from innocent minor pleasures.

But surely this smacks of dangerous *naïveté*. Different people and different countries naturally differ in what they regard as "innocent minor pleasures." For example, it would seem fantastic to many Indians who have travelled much in Europe to be told by Shri Chaudhuri that "without taking meat it is ... impossible to breathe easily in the air of the very complex European civilization." Shri Chaudhuri is nearer the heart of the matter when he seriously urges his countrymen "to have the same contempt for Western sensuality as they have for what they call Western materialism." If morality is shallow when it is narrow in conception, it is equally true that flexibility in morals can be frustrating and is a poor substitute for a universal ethic.

I MAY NOT LOVE OR BE LOVED

[The solitary path of independent thought—Godward—is too little followed in our day of facile solutions and ready-made opinions. **Shri J. M. Ganguli** is known to our readers as a provoking thinker, with an urge of his own to solve the eternal problems. Shri Ganguli has obviously recognized that sorrow is, and has given serious thought to its cause and its cure. The perception of the need for non-attachment, for indifference to one's own pleasure and pain, marks a stage in the journey. But pleasure is sooner worn out than pain and in the abjuring of pleasure so that the pain which is its *alter ego* may be avoided, there may still be active the aversion aspect. Be that as it may, the hardness of the mango stone to one's own throes and sorrows needs to be balanced by the softness and sweetness of the mango's golden pulp for others' woes.—ED.]

On and on I go—which way I cannot say, for no landmarks show the direction, no beacon light on any side calls me from the horizon. A limitless expanse surrounds me. Ahead, the horizon recedes as I trudge on.

And how far I have to go I have no idea. If I want to stop to think and judge, I cannot. I am impelled on and on in spite of myself. My limbs are tired, but my mind will not listen. It excites me to stir; it ever wants something or the other and goads me towards it. When I get one thing it wants another. It is never satisfied. What a distance have I come in quest of rest and peace Or rather, I should say, in meek obedience to desires and longings which raise their heads one after another. If, through bitter experience, the mind for a time loses interest in its pursuits, the body shows restlessness; and when both seek rest Nature takes a hand in shaking my calm. The blazing sun shines hot, clouds burst overhead or the wind blows in my face.

Thus have I been moving all along—I have been moving and knocking about and rolling, and yet I do not know why and whereto and how long this is to continue. My steps are getting heavy, my spirits damped; and my hopes are failing, hopes of getting somewhere, of attaining some end, achieving some result.

There are footmarks on all sides, but if I follow them they disappear here or there, some getting buried, some ending in smoke and ashes. No one seems to have gone far ahead before he dropped. And yet I hear shouts and cries: "Come, I shall lead you"; "I know the way. Follow me"; "This side was shown by my Prophet"; "To the right, my gospel says, and it must be right."

I am bewildered. I turn from side to side and listen to their voices, but am unable to decide who is right and who are the knowers; for none seems to have gone far, and all appear to be getting lost as they go on, as evidenced by the

footmarks I have followed. Behind their "I know," their assertive "right and only path," there is no burning candle of vision seen, of truth perceived and realized. It is hearsay, some notion infused into their simple minds, some belief which they were asked to accept on faith to escape from fear and dread, that has impelled them on their way. They know no more of the purpose, the destination or the driving cause of this journey than I do. Perhaps if I had not listened to their call I would have felt easier and less confused. And so I sit down and give up their lead.

But what a load is on my shoulders! Do I need all this, I wonder. No, I don't. It no more gives me any joy; it no more has any use. Perhaps it had never given me any joy that endured, never had any use that was to my benefit. But, lo! I cannot put the load down; it has become grafted on me without my knowing. It consists of tastes of things tasted before, desires for things which have left a hankering and a sticky memory of varied things, sweet and bitter, which keeps revolving in my mind. These desires and hankerings do not come into the mind from outside but germinate and grow there, and they create things, objects and circumstances for their satisfaction. The properties and functional powers which various articles and circumstances seem to possess are imparted to them for the time being by my mind. "The crow sings as sweetly as the lark, when neither is attended to" would be a truer saying if it were added that the sweetness is not really in the voice of the birds but in the passing mood of my mind. I detest the lark when I am distracted and sunk in gloom, and I love even the crow and admire its black beauty when I feel lonely in a nook under the old banyan.

But this realization is startling. Has it been so, then, in everything? Did nothing that I loved and treasured have beauty and value in itself? Were my dear ones, then, merely so many playthings which I grasped and held for a fancy and then dropped? Did those who loved me—or those who I thought did so—only play with me for pleasure, or the satisfaction of a passing desire, or a purpose of their own?

Let me reflect. I look hard behind. No one do I see coming up to keep me company, to share the load that is crushing me. Where are those who had painted an enchanting rainbow before my eyes —those who had vowed undying friendship, self-forgetting love, timeless care and protection under their wings? And where again are those whom I had picked up and loved and poured out my torrential feelings on?

I rub my eyes and look for them again but, like ripples or waves, they have ebbed and subsided into the dead flatness that surrounds me. My creative, fanciful mind only is left behind, and so the load that

accrued to it in its ramblings I cannot throw down. Oh, why did I play with marbles which got lost in holes? Why did I run after butterflies which disappeared in the bush? I put my nose to a budding rose, and a bee stung me and a thorn that I could never extract pricked my finger. Thus I have been collecting and packing odds and sundries into my pack—some excitement here, the flush of a joy there, or the sting of a pain, the hankering for moments gone into eternity, or remorse for things that cannot be undone.

Why did I love to be left with the wound that love leaves? Why did I fancy, why did I hope, why did I pursue, seek and value things which only brushed past and bruised me? If I cried then with joy and emotion before my dear ones and at the sight of things I coveted, I would weep before them now and pray, "Leave me alone. Do not overwhelm me again with your charm and glitter, for you will not stay to share the burden of the memories you will leave behind."

But perhaps they could look back and say, "You never really loved us or meant to hold on to us. You loved only your own self, and held or discarded us according to your changing needs and wayward impulses. A child, you clung to your mother's breast. A boy, you jumped and played and ran. In youth, you were mad for thrills and exciting company. In the afternoon you rested and poured yourself out on whatever you had by your side, children, pets, hobbies, poems or epics. And towards evening you looked up and scanned the starry sky in quest of Someone who might graciously carry you through the night's darkness."

Yes, I see it was so. I have loved and humoured only my own self. When I kissed a tender hand it was because of its caress in my grief. If I loved anyone it was due to an urge inside for some joy or recreation. If I offered aid or service to someone it was because the act tickled my vanity and left a pleasing sense of having done a virtuous thing. When I gave in charity it was because of a pleasure and a satisfaction which were worth more to me than what I gave and also because of some expected reward to come. How I have been deceiving myself! "I am disinterested in my service to the weak and the poor; I love for love's sake; I care for the child for its welfare; I do not think of myself but work for the public good"—and so on and so forth. I say all that to hide from myself the flaming hideousness of my self-lust and of my pride that itches for gratification, things which are at the deep bottom of all that I do.

This I must understand if I want to hold myself from my mind's fancies and follies, which entangle me in woes and miseries—those woes and miseries which have been trailing all through my life, inter-

spersed though they may occasionally have been with the glitter of mirth or the flush of intoxication. If I want to lighten myself for my journey I must reassess my packages and, seeing their intrinsic insignificance, throw them away one by one. I must remember that that is no true pleasure or joy that passes in a flash and leaves behind a different reaction or a hankering that always burns and is never quenched. I must remember too that no misery befalls me but is linked to and follows the moments of my forgetful indiscretion.

By such analysis I can lay down the burden of recollections which oppresses me and clouds, with the tears it forces from me, my vision ahead. In such manner I can throw down and trample on my burning desires and longings. Thus I learn to be careful not to play with the whims and caprices of my tumultuous mind. I learn to be careful and turn my eyes away when Beauty smiles and invites with an offer of love, affection and tenderness. I learn to put my fingers to my ears when sweet music pours intoxication into them, and to flee when Spring's charms come to enrapture me.

No, that will not be negative living, unless positive living means forgetfulness of another and a truer Self within me that endures, or simply means remaining geared to sensuous urges and impulses which keep me lulled or thrilled. Positive living must be living as a master, with a firm hand on the reins, of the physical chariot in which we are to make our journey. I may not understand why and where I am journeying but I can see that, in the continuing journey from which there is no escape, if I live otherwise I am burdened more and more, and get into a mire of pain and suffering, regrets and longings, which make the journey miserable. A life of self-denial may or may not bring a crystal-pure and lasting bliss. It may not shorten the journey. By observing the mental untouchability of things around and by keeping to the path of cold aloofness one may not come to a light that will illumine the landscape, a light which will show the way but will not dazzle and madden one into mental or physical restlessness. But at least in such living there will not be the pangs, the misery and the despair which I have known in the other.

And so, as I go on, I may not love or be loved, may not like or dislike, may not wish or despair. Let things go over me as a current goes over an unmoved rock, as the cosmos whirls round the self-lost Shiva.

J. M. GANGULI

NEW BOOKS AND OLD

THE APPRECIATION OF INDIAN ART*

Although the poetry and philosophy of India were discovered by Europeans over a hundred years ago, and had the most important influence, the visual arts of India remained unappreciated. While "Sakuntala" and the "Sermons of Buddha" were recognized as having the same stature as the writings of Sophocles or Plato, and were incorporated into every European literary tradition, the plastic arts of India were treated as if they were a pictorial supplement to the history of religion or anthropology of a remote and alien country, of a mysterious, sensuous, exotic world.

The discovery that the arts of India have their proper place in the universal history of art remained to be made. One may, without any fear of exaggeration, claim that this book is the first in the field.

Unusually enough, this extract from the publisher's blurb will not be regarded as extravagant by most of those who have carefully perused this beautiful volume. It is the result of a lifetime of ardent research by a discerning scholar who is internationally known for her classic work, *The Hindu Temple*. It far exceeds in excellence Dr. Benjamin Rowland's historical and technical study of the art and architecture of India. It also manages to maintain the high standards of production at such a reasonable price as we have come to associate with the Phaidon Press.

Of course, we can find fault even with this fine publication. If one opens this book in the hope of seeing illustrations of the most celebrated paintings and monuments, disappointment is certain. Dr. Kramrisch has deliberately chosen to display the less familiar and obscurer expressions of the Indian artistic spirit. Similarly, if she has concentrated on Indian architecture rather than on painting, on Hindu rather than on Buddhist or Moghul art, it is because of her own definite order of priority and not merely her scale of personal preferences. Further, it is possible to regret the brevity and the disregard of sequence of her illuminating introductory essay. But we must be thankful that she does not indulge in the fashionable and ponderous jargon of many contemporary art critics.

The supreme merit of Dr. Kramrisch's book is that it gives us glimpses into the intricate technique as well as the inner inspiration of the Indian artist and craftsman. Art is a mode of attaining a measure of Release (*moksha*); æsthetic experience is an integral part of a single spiritual quest and therefore our response to artistic creations must be total and not merely sensuous. The Indian artist was uniquely aware of the unity and the beauty of the cosmos, the playground of gods and men. The Hindu sculptor delighted in the loveliness of the human form with the same intensity and purity of emotion as that which found its finest expression in the perfect structure of the Hindu temple. Sculpture and architecture were alike surcharged with the vitality of an intricate symbolism. But the symbols were deeply felt; they belonged to an age which in every respect was gloriously, abundantly, alive. The Indian artist worked in accord with the strictest conventions. He inherited the traditions of a classically ordered system of values which had to be accepted in their orthodox form. Within this impressive framework he gave to his lines, curves and colours a fluidity and an enchantingly ethereal quality which even today throw us into a state of rapture and devotion. What is the secret of the magic of Indian art? Is there a metaphysical explanation for the mystical

**The Art of India Through the Ages.* By STELLA KRAMRISCH. (The Phaidon Press, London. 231 pp. 1954. 37*s.* 6*d.*)

content and impact of the best creations of the Indian artist? Answers to these questions have been offered in a memorable manner by Havell and Coomaraswamy. Dr. Kramrisch attempts her own explanation when referring to a copperplate inscription recording the exclamation of the sculptor of the Kailasanatha temple at Ellora:—

When the stupendous work was completed the sculptor exclaimed in wonder: "O how did I make it?" These words express his shock of amazement at having been the active embodiment of the creative principle The form of the question reaffirms the tradition that art is not rooted in the ego, but exists in the phase of consciousness that, in Indian ontology, precedes the separateness of the ego and is itself the very stuff of consciousness This phase of consciousness is called *Mahat* (The Great), wherein there is no differentiation between subject and object. The subject-object content, functioning as the active agent, is the intellect (*buddhi*). Its lucidity is neither strained by energy (*rajas*) nor dulled by inertia (*tamas*). When these begin to assert themselves, and only then, the "I" sense (*ahamkara*) makes its appearance and thenceforth the outside world.

Art originates in *Mahat* and evolves in *buddhi* Subsequently, the ego apprehends and, according to its limitations, modifies the work in progress, but it has no part in the creative process. In amazement, the ego recognizes the creative spirit when Visvakarma has finished his work.

In support of this interpretation, Dr. Kramrisch refers to the *Sankhya Karika* of Isvara Krishna.

If Dr. Kramrisch's volume is a pageant of surpassing beauty it is because her superb photographs of sculpture and her selection of paintings satisfy the Indian criterion of great art—that every figure and form should appear to breathe and seem to be modelled by breath. Each plate reveals a rare quality of poise which is the result of symmetry of structure, discipline of movement and the eloquence of subdued ecstasy. The illustrations in this book will yield their best when studied at leisure and in a meditative mood. There are admirable notes on the plates which throw light both on the themes and the details of the works of art that are represented here.

One may miss in this volume some of the excellences of European art and architecture. One may not find in this volume the devout simplicity of the early Flemish masters, the passionate concreteness of Rubens and the painters of the Italian Renaissance, the angelic tenderness of the sculptures of Michelangelo or of the paintings of Raphael. Although the greatest Indian artists showed their skill in the use of the subtlest devices of light and shade, they were not interested in the intensely individual psychological studies of a Rembrandt. The Indian sculptor and painter were not generally interested in presenting any distinctive and isolated subject, nor were they anxious, like Franz Hals, to portray persons in a flattering and optimistic light. Rather, the attempt of the artist was to reduce his own personality to a zero and to depict universal myths and facts in particular images and symbols. Indian art was firmly rooted in nature, "in the experience of its unconscious processes, which are made conscious inasmuch as they become form."

From first to last, ancient and mediæval Indian art was archetypal in character. Even the conceptual units of Indian architecture—the altar, the pillar, the mountain, the cave, the enclosure and the gate—had a mystical meaning and significance. Similarly, as Dr. Kramrisch points out, the various materials employed had their own symbolic value. Brick, for instance, was the substance of the sacrificial altar, and therefore signified the sacrifice itself; wood signified the substance of the World Tree; and stone, the substance of the Mountain. It is precisely on matters such as these that we need the guidance of an enthusiastic scholar. And we get this in a generous measure from Dr. Stella Kramrisch.

O.

The Pen in Exile: An Anthology of Exiled Writers. Edited by PAUL TABORI. (International P.E.N. Club for Writers in Exile, 67/8, Hatton Garden, London, E.C.1. 227 pp. 1954. 12*s.* 6*d.*)

In recent years certain words like "exiles," "refugees" and "displaced persons" have acquired a global significance. For better or for worse, the world is one, although assertive nationalisms and petty regionalisms, with their iron and bamboo curtains, still try to ignore this fact. The cold war has not ended yet, and atomic tests and counter-tests continue to pollute the waters and the atmospheric envelope of the world. Many are the "exiles" from totalitarian regimes who have found a second home in the free democracies of the West. However well they might adapt themselves to their new surroundings, how could they forget their native lands, their country cottages, the gardens, the hills, the streams, the dogs barking, the cattle grazing the children playing in the streets? An exile is like a man who has mislaid his soul, and real peace or happiness is not for him. The predicament of the exiled writers is worse than that of other exiles, for above all other losses is the loss of their voice and the loss of their readers. It is thus some small alleviation of the tragedy that the exiled writers have formed a separate P.E.N. Centre in London, thanks mainly to the untiring efforts of Maria Kuncevicz, and have now brought out an anthology in English—to be an "annual," it is promised—of poems, stories and essays by forty-five writers representing fourteen nationalities.

In a spirited introductory essay, Miss Storm Jameson assesses the "cost of freedom" to exiled writers. Freedom from hunger and nakedness and cold and heat is no doubt our first need; but civilized man needs, no less, freedom for the movements of his mind and the explorations of his soul. The Greek's vigilant play of reason, the Roman's concept of sturdy citizenship and the Christian's faith in the individual soul have gone into the very fabric of European liberal humanism. Those writers who have preferred exile to easy security so that they may defend the values of democracy and humanism have struck a gallant blow for freedom, and our debt to them is great. They are a reminder to us of the possibilities of undeserved human suffering as also of the capacity of freedom-loving men to fight undaunted all cruelty and oppression till the battle is won.

Most of the poems included in the anthology are variations on the same theme: the psychology of exile.

> Do not go, comrade, stay with your frozen heart,
> because there, on the platform, whence you wish to fly
> for you an iron curtain falls.

It is the human heart that has gone underground, to be frozen there: frozen, yet kept alive. Joseph Wittlin's "Psalm" is tuned to the agonizing, ambiguous present, and is powerfully articulate. Like the poems, the stories too are dyed with the psychology of the spy-hunted and the fear-haunted, the memory of days that are no more, the abnormality of war, the strained human relations, the separations, the hopeless vigils, the nameless sacrifices. There are stories of jealousy, violence, murder, wartime laxity in morals and underground movements, and also a delightful skit on "The Commissar of Trash." The twenty-one stories included in the anthology thus cover a very wide range in subject-matter and characterization.

Also included in the anthology are a centenary appreciation of Gogol, an account of conversations with André Gide and a comparative study of Conrad and Sartre as existentialists. Brief biographies of the contributors are given at the end of the book.

K. R. SRINIVASA IYENGAR

A Flight of Swans: Poems from Balaka. By RABINDRANATH TAGORE. Translated from the Bengali by AUROBINDO BOSE. Foreword by S. RADHAKRISHNAN. (Wisdom of the East Series. John Murray, London. 82 pp. 1955. 5*s.*)

The poems in this volume have not been previously published in an English translation and are therefore all the more welcome. Shri Aurobindo Bose has given us a readable and no doubt an exact rendering of a number of poems that will already be familiar to many Indians. On the whole his translations suggest the poetic quality of the original, though perhaps here and there they fall into a slightly old-fashioned usage with phrases like "flowers bloomed" and "infinite yearnings." There are also some infelicitous renderings such as:—

> O the Youthful, the Unripe,
> The Evergreen, the Foolish,
> Breathe life into the half-dead!

In a short foreword Professor S. Radhakrishnan sets the philosophic scene for an appreciation of Tagore's work. He reminds us:—

> The essential message of India that the Transcendent Supreme is immanent in man and therefore the individual is sacred, is expressed in a variety of ways in Tagore's prose and poetry, song and drama.

Western Europe, too proud of its progress in technology, has still much to learn from the Eastern poet-philosophers like Tagore. Is it too much to hope that even now, at the eleventh hour, our statesmen will, in Tagore's own words (contained in a letter written to friends), hear "the call inviting men to a feast of universal brotherhood"?

ROBERT GREACEN

Flight of the Skylark: The Development of Shelley's Reputation. By SYLVA NORMAN. (Max Reinhardt, Ltd., London: The University of Oklahoma Press, U.S.A. xiii+304 pp. Illustrated. 1954. 25*s.*)

"Even in modern times," wrote Shelley in "A Defence of Poetry," "no living poet ever arrived at the fullness of his fame; the jury which sits in judgment upon a poet, belonging as he does to all time, must be composed of his peers: it must be impanelled by time from the selectest of the wise of many generations."

Of few poets have these words been truer than of Shelley himself. When his life ended in the Gulf of Spezia in 1822 he had no fame as a poet, but all too much notoriety as a man. Even if his life had offered nothing for the scandal-lovers to feed upon, the metaphysical bent of his genius would have delayed the recognition which his lyrical gifts invited. But before the poetry could reach those who were qualified to assess its merits, a formidable mass of prejudice had to be removed. During the first decades after his death, the ghost of the "Satanic" Shelley had to be laid; during the second half of the nineteenth century an almost equally distorting myth was superimposed upon the real man and poet by his idealizing daughter-in-law. And so, with modifications, it has gone on to the present day, romantics exaggerating Shelley's spirituality and critical realists stressing equally his visionary and verbal lack of substance as a poet and his human feet of clay.

In this lively and industrious book Miss Sylva Norman has told the whole story of Shelley's "after-life" in a way that is always personal, but always, too, disinterested and based on fact. In her earlier chapters she treats primarily of those survivors of the Shelley circle who struggled on without their animating spirit and, according to Trelawny, degenerated apace. If this was true of Mary Shelley, her decline into social respectability is understandable in view of her dependence for her own and her son's support upon the difficult Sir Timothy. On the whole Miss

Norman presents her sympathetically. She does not spare the self-applauding Hogg, but although she exposes his lies, she can appreciate the verve with which he told them. The same cannot be said of the egregious Medwin. Later, of course, it is the literary men and professional writers who reveal their prepossessions and limitations. Shelley eludes them, as he always will elude any final judgment. But this book, for those who enjoy personalia and "anecdoterie," reflects in fascinatingly diverse ways the force of his undying genius.

HUGH I'A. FAUSSET

The Conference of The Birds: Mantiq ut-Tair. A Philosophical Religious Poem in Prose by FARID UD-DIN ATTAR. Rendered into English from the literal and complete French translation of GARCIN DE TASSY by S. C. NOTT. Brush Drawings by KATE ADAMSON. (The Janus Press, London. viii+147 pp. 1954. 12*s.* 6*d.*)

Farid ud-Din Attar, who was probably born some years after the death of Umar Khayyam, ranks as one of the greatest of the many eminent mystical poets which Persia has produced. Indeed Rumi regarded him as the soul of the Sufi doctrine. Attar was intensely concerned with the Way by which the human soul could attain union with the One Ultimate Reality or God and thereby, like the drop striving to reach the sea from whence it came, realize its highest fulfilment. This Way, though beset with the gravest difficulties, may, however, with God's help be followed, since the human soul is in itself of divine origin.

In the most famous of his poems, the mystical allegory entitled *Mantiq ut-Tair* or "The Conference of the Birds," Attar reveals the progress of the soul in its quest and attainment of immortality. Led by the Hoopoe, most pious and spiritual of birds, the feathered tribe undertake the arduous journey to the mountain of Kaf where dwells their sovereign Simurgh, crossing in their pilgrimage the seven valleys of Seeking, Love, Knowledge, Detachment, Unity, Bewilderment and Annihilation. Finally, only thirty birds survive to attain their goal, where they find themselves and Simurgh, their King (Simurgh, literally, Thirty Birds), united in One Being.

Hitherto it has not been easy for the average reader to study this work of Attar in an English version, and the author of the present rendering, S. C. Nott, has performed a useful service in making available his own private version to the wider public. He has based his text mainly upon the complete French translation of Garcin de Tassy (Paris, 1863). The book also contains notes on Attar and the Sufis, together with a glossary, whilst there are charming brush drawings by Kate Adamson. It is not a work for the scholar, for it contains no original critical apparatus nor original reproductions; it seeks to provide simply and directly the moral teachings and anecdotes of the *Mantiq ut-Tair* for anyone who may wish to profit by them.

H. J. J. WINTER

The Way of Life. By LAO TZU; translated by R. B. BLAKNEY. (A Mentor Book. The New American Library, New York. 134 pp. 1955. 35 cents)

The *Tao Te Ching* is perhaps the most translated of all Chinese texts, which is due mainly to its inherent appeal and partly to its small volume. The present translator is very modest about his own venture. He says:—

> For one reason or another, each translation, in its turn, fails fully to satisfy one who knows the original, and at length one tries his own hand at it Will he, in his turn, satisfy? Probably not; but he may add his share to the ultimate understanding of one of the world's truly distinguished religious works.

The translator has utilized the results of recent scholarship which have thrown light on many obscure points and he has adhered to his conviction that a finished translation should be free from all traces of the original language, especially when they mar English diction. A long Introduction gives the historical and ideological background of ancient Chinese thought, and explains key concepts like *Tao, Te,* and *Wei wu wei.* Each poem has a separate page to itself and is followed by a paraphrase or short notes.

The compact neatness of the rendering may be brought out by the following bit from the opening poem:—

> There are ways but the Way is uncharted;
> There are names but not nature in words:
> Nameless indeed is the source of creation
> But things have a mother and she has a name.

This may be compared with Lin Yutang's translation, which follows the traditional lines:—

> The Tao that can be told of
> Is not the Absolute Tao;
> The Names that can be given
> Are not the Absolute Names
> The Nameless is the origin of Heaven and Earth
> The Named is the Mother of All Things.

It is difficult for those who are not acquainted with the original to judge the merits of a translation. But that is really unnecessary, for the chief value of a work like this lies in its suggestiveness and every new translation augments this. One general comment may be offered on the learned translator's approach. He appears to be anxious to make out that the goal of the Chinese mystics was identical with that of mystics elsewhere. This may be so; but the Chinese stress was not so much on the destination as on the Way itself: *Tao.*

K. GURU DUTT

Man Alive: An Anthology. Compiled by JOHN and JOAN KENDALL. (Blandford Press, Ltd., London. 128 pp. 1955. 7*s.* 6*d.*)

This is an Easter anthology, and its aim is "to convey an understanding of the greatest Christian festival and also to help the readers to an experience of its power." The compilers have gathered their material from a wide field, ranging from the New Testament records to the works of present-day writers. How varied these sources are will be evident if one simply mentions the names of some of the authors whose works have been drawn upon: St. Augustine, George Herbert, Richard Crashaw, John Bunyan, Samuel Rutherford, William Temple, C. S. Lewis, Gerald Manley Hopkins and John Masefield. There is variety, too, in the type of selections: poems and extracts from poems, theological disquisitions, stories, true and fictitious. They have been combined to make a very readable little book, and few are likely to read it without profit.

But two criticisms suggest themselves. First, one wishes that the compilers had thought of a better title. According to the *Concise Oxford Dictionary,* "Man Alive" is "a colloquial expletive." It is neither descriptive of the contents of the book nor an intelligible pointer to them. Indeed there

is a suggestion of irreverence in the use of the words at all in relation to the Resurrection. Secondly, one cannot help wondering why some of the passages were selected. In the first and second parts, on "The First Easter" and 'The Meaning of Easter," all the passages are relevant and happily chosen. But in the third part, on "The Easter Experience," there are passages which, great though their spiritual value may be, are less obviously relevant to a study of the Resurrection.

JOHN MCKENZIE

Jesus Christ—Teacher and Lord. Vol. I. By ANJIL VEL V. MATTHEW. (Bombay Tract and Book Society, Bombay. 231 pp. 1955. Rs. 3/8)

This book contains a series of devotional studies one for each day in the year, based on the words of Christ. Each study occupies exactly one page and consists of an extract from one of the Gospels, the writer's comments and a short prayer.

The author, as an educationist and a psychologist, brings out clearly the wonderful skill and wisdom of Jesus as a teacher, linking his sayings of 2000 years ago with some of the findings of modern psychology. This will certainly be of value to Christians struggling in the world of today to live lives in harmony with the message of their Master.

Dr. Glenn Clark writes of the book that "it is more Christ centred than any book of its kind" he has ever seen. This is true, and for this reason, and in spite of the fairly numerous references to non-Christian writers and sources, it is unlikely that it will appeal very strongly except to those whose devotional life is as completely and uncritically Christ-centred as the writer's own.

MARGARET BARR

Fortitude and Temperance. By JOSEF PIEPER. Translated by DANIEL F. COOGAN. (Faber and Faber, Ltd., London. 141 pp. 1955. 10*s.* 6*d.*)

This book is a study of two of the cardinal Christian virtues, fortitude and temperance. It is written in the classical Christian tradition by a German Catholic philosopher, Dr. Josef Pieper. He claims no originality for his work; indeed he goes out of his way to declare that there is not a "single sentence that could not be documented from the works of St. Thomas Aquinas. . . ." Yet this stern adherence to what the author believes to be the teaching of the Catholic Church is original in its way. There is a certain nobility—it is not too high a word—in the manner in which he sticks to his intention throughout his study. From the standards he evokes, particularly from Thomas Aquinas, he is able to bring under judgment certain interpretations of the two virtues, fortitude and temperance, particularly the latter, which emaciate and falsify them.

But the non-Christian should be warned that the book is written by a Roman Catholic who takes for granted certain assumptions. One of them is as follows: ". . . the teaching of the Church that, through original sin . . . (. . . the man who is not attached to Christ) is definitely 'under the domination of Satan.'" That noble suggestions for conduct can come from such a faith is perhaps one of the mysteries of religion that has to be probed in this day. But if anyone can step across certain boundaries there is much to be learnt from this book.

E. G. LEE

Benjamin Franklin: The First Mr. American. By ROGER BURLINGAME. (The New American Library of World Literature, Inc., New York. 127 pp. 1955. 25 cents)

This is one of the many really excellent, inexpensive books made available by these publishers. Others include biographies of Abraham Lincoln and Gandhi and sketches of twenty-four other world figures about whom everyone should know something. Such interesting little books, simply and popularly written, should replace in every home the evil, soul-destroying "comics" of various sorts. The lives, achievements and adventures of the good and the great always intrigue normal young people, and such reading helps to keep them normal and to bring out their own natural humanity and latent talents.

E.P.T.

Annie Besant. By SRI PRAKASA. (Bhavan's Book University. Bharatiya Vidya Bhavan, Bombay. lxiii+173 pp. 1954. Re. 1/12)

Few can deny that Annie Besant was one of the most remarkable women of her time. She made many friends, disciples and enemies. The value of her contributions in many fields is still a matter of controversy and debate. Her political wisdom may be doubted; her loyalty to the traditions of pure Theosophy can be questioned. But it is beyond dispute that she was a true lover of India and gave of herself ungrudgingly in the service of the causes she cherished. She was undoubtedly a Titanic figure and even, towards the end of her days, bestrode the world of Adyar like a confused and agonized Colossus.

Shri Sri Prakasa's book is modest in its aim; it is replete with anecdotes and reminiscences narrated in a peculiarly racy style; it excels in a rare quality of affection and is utterly free from harshness of temper. It is really as much a tribute to the author as to the object of his adulation. He tells many stories against himself but none against her. For one who transferred his political allegiance from her to Gandhiji, Shri Sri Prakasa is unexceptionably fair to Annie Besant's views and attitudes. And yet he makes no attempt to appraise her work for the Theosophical Society or for India. "I simply could not do it," he confesses. In these fundamental matters, she seemed to him to be a remote and uninteresting enigma. This will naturally disappoint those who wish to discover the source of Annie Besant's inspiration, the nature of her complete metamorphosis, the root of her errors of judgment, the explanation of her gifts and eccentricities.

It is, therefore, an intensely human and intimate portrait that Shri Sri Prakasa offers us in his biographical memoir. She was popular because she had, in addition to her magnetic personality and masterly eloquence, the peculiar gift of encouraging persons around her to put forward their best and to remain close to her out of love and gratitude. Before we reach the end of the book, Shri Sri Prakasa convinces us of the truth of his assertion at the beginning:—

> There can really be few people who could have come in intimate touch with Mrs. Besant and not have indelible memories of her wonderful personality and her many personal kindnesses delicately expressed.

O.

THE INDIAN INSTITUTE OF CULTURE

[We are happy to welcome to our pages **Professor A. Closs,** Head of the Department of German in the University of Bristol, whose late wife, the distinguished historical novelist Hannah M. Closs, was an esteemed contributor to THE ARYAN PATH. This thoughtful study was presented by Professor Closs as a lecture at the London Branch of the Indian Institute of Culture on October 1st, 1954, under the chairmanship of Miss Ethel Beswick. We are publishing it in two instalments.—ED.]

SUBSTANCE AND SYMBOL IN POETRY

I

The sun's light, when he unfolds it,
Depends on the organ which beholds it.

—BLAKE

Where can we find the clue to the mystery of poetic form? Is there an absolute standard? How often do we meet with intriguing opinions on the subject in scholarly works, which yet cannot be regarded as showing real judgment! A fair judgment can certainly be formed only from a knowledge of the central point in a work of art; the inherent rhythm and symbolic language and ethos of a poet.

To this one must add the individual demand which the material makes on the creator and character of a work of art. Michelangelo, for example, seeks to apprehend the latent form potentially inherent in materials such as stone, and he points out in his fifteenth sonnet that the form is already predestined in the unhewn block of marble. This essentially Platonic-Christian theory of art lures us into the perilous regions of the unknown and of poetical creation. The old concept of enthusiasm being the source of poetic inspiration is incontestable, yet modern (particularly contemporary) poetry and criticism (*e.g.*, Valéry and Rilke or Louis Macneice in his personal essay on "Modern Poetry," 1938) strongly challenge the foggy notion of a purely spontaneous creative force in life. A. E. Housman calls poetry "a secretion: whether a natural secretion like turpentine in the fir, or a morbid secretion, like the pearl in the oyster." In his Marburg Lecture on "Problems of Lyric Poetry," Gottfried Benn advocates the so-called "absolute poem" in place of the poem of lyrical mood. The absolute poem is a product of artistry. It is the supreme endeavour on the part of the intellectual and isolated artist to experience his own Ego as essential in a world of perishing values. The absolute poem is that which is left of a poem when, through a process of distillation, the artist has purified and cleared it of all dregs such as mood, atmosphere, profundity. This is the antithesis to Shelley's view: "When composition begins, inspiration is already on the decline."

Many a present-day poet hammers into the reader slang, jazz and cant expressions of his time. But he does not direct his verse "to humanity." Although he demands actuality, he yet seeks to master the "absolute poem," *i.e.*, a poem without belief, a poem without hope and a poem which is addressed to nobody, but which claims to be metaphysical! Its relentless law is static expression and clarity of style. It is not a matter of private, rather subjective concern, but of highest intellectual achievement.

Specialization seems to be the only anchor in the absence of a spiritual centre or of a composite art structure in our twentieth century. In the works of Franz Marc, Picasso, Henry Moore and the Surrealists, we witness the development of an "inorganic," "anti-human'

style. Werfel's *Star of the Unborn* uncannily reminds one of Hieronymus Bosch's or Brueghel's grotesques. Moreover, in the satires by Grosz, in Disney's fantasies or in Thomas Mann's *Dr. Faustus*, the dark forces of human existence have gained the upper hand and destroyed the Goethean equilibrium of power in us and around us. In the Middle Ages the spirit of the church penetrated sculpture, architecture, painting, music and language. Richard Wagner's Bayreuth festivals in the nineteenth century were the last endeavour to create a "composite work of art." Now the split is irreparable. That not only art but also poetry becomes a victim of our obsession by specialization is proved in Gottfried Benn's interpretation of the modern poet.

To my mind this is, in spite of obvious differences, rooted in Nietzsche's æsthetic concept of the artist:—

> The "I" of the lyricist sounds...from the abyss of being: its "subjectivity" in the sense of the modern æsthetes, is a fiction...the pictures of the lyricist are nothing but *his very* self and, as it were, only different projections of himself, on account of which he as the moving centre of this world is entitled to say "I": only of course this self is not the same as that of the waking, empirically real man, but the only verily existent and self-resting at the basis of things, by means of the images whereof the lyric genius sees through even to this basis of things....(*The Birth of Tragedy*, translated by Haussman)

Thus, according to Nietzsche as well as to Benn, only as an æsthetic phenomenon is existence justified.

The story of the poet's life and trials is, however, not altogether irrelevant, although the work of art must in itself be more important than everything else. We must, naturally, also take into account what the poet inherits, *i.e.*, literary concepts and forms, the tradition of imagery and particularly language. What is possible for a Klopstock, was not yet possible for a Christian Günther. But the poet's own life story can have a decisive influence on his expression too. If we know, for example, that Leuthold's split personality drove him to madness but his verse to formal perfection, then this contrast between Leuthold's tragic fate and his pure command of form has immense meaning for us; *cf.* his poem "The Forest Lake":—

> How fair thou art, thou deep blue lake!
> ...I knew a soul once, earnest, full of peace,
> That shut itself from the world with seven seals,
> That like thee seemed created pure and deep,
> Only that it might reflect the sky.

We do not want to generalize and say that genius is always a form of madness, as the pathological state of mind is by no means identical with genius, but Grillparzer is in a way right when he says:—

> I believe that genius can give nothing but what it has found in itself and that it will never describe a passion or a sentiment that it as a human being does not bear in its bosom.

The concept of superior strength as inseparable from disability or moral defect is the subject of Edmund Wilson's brilliant study, *The Wound and the Bow*. The author traces his theme back to Sophocles's tragedy, *Philoctetes*, in which the hero is equipped with an invincible bow and suffers from an incurable wound. There are plenty of other examples from Europe's literature and legends, from Wieland the Smith to Thomas Mann's *Dr. Faustus*, in which the hero consciously contracts a terrible disease in order to release in himself creative forces, or in Dickens's two Scrooges. The bow (the creative activity) and the wound (the physical or psychological injury) mysteriously belong to each other.

If, therefore, it is claimed that the poet's life story can contribute nothing to his poetry, that remark cannot stand the test, especially when we think of Goethe's "Winter Journey in the Harz Mountains." Rilke's poem states:—

> That ball of shadow sketched with such insistence
> behind the now only apparent face:
> thus night will come to the pure star's assistance.
> Here is a thing that's ventured to displace

all the conventions of a thing's existence,
for when it started it had run its race

O long road to retreat without disgrace,
O travail to that authorized desistance!

(J B. Leishman's translation)

Without the knowledge of a picture to which my friend J. B. Leishman has very kindly drawn my attention, the above poem cannot be understood. It is Joseph Severn's *Keats on His Deathbed*. The original is in the Keats-Shelley Memorial House in Rome. According to Professor E. Zinn, it was André Gide who, on January 27th, 1914, showed Rilke a reproduction of that picture.

On the other hand, in Goethe's case, nothing is more devastating to modern literary criticism than his misunderstood remark: "All my works are fragments of a great confession." Often the slightest stimulus suffices the poet. The song of a nightingale in a Hampstead garden impels Keats to write his great ode, or a glance into a dictionary inspires a ballad, *e g.*, Möricke's "Beautiful Rohtraut."

Certain critics' mockery of the Philistine is therefore not quite justifiable, when the cause (often unpoetical in itself) occasionally plays a part in the interpretation of the poem and here and there even in a decisive way. On the other hand, it is wrong to demand that literary criticism should be partly biographical (Macneice: *Modern Poetry*, p. 75). There still remains to us, as the primary source of knowledge, the poetic word.

The word can fulfil several functions from the abstract to the most tender expression of feeling: (I) meaning, communication, abstract comprehension; (II) it carries associations with it; (III) it sounds; (IV) it underlies the poet's expressive arrangement and choice; and (V) it creates an image, it becomes a symbol. All these functions and possibilities are inherent in the poet's language.

First, the word denotes something abstract as a direct communication, but a poem such as Goethe's "On the Lake" can apparently almost completely hide its direct and abstract meaning from the reader and yet, through poetic imagery and landscape description, vividly convey the inner conflict in the poet's heart.

An inner change lies before us in the poem which is not expressed directly by words. The process is deprived of its epic quality. Instead of thought, sensuous images of nature speak to us and utter a poetic (not a philosophical) truth. We remind ourselves of the words in Keats' "Ode on a Grecian Urn":—

"Beauty is truth, truth beauty,"—that is all
Ye know on earth, and all ye need to know

There can be no question of fixed prescription for the artist. Any attempt (on the part of the critics) to set up a system of philosophical abstractions, stale patterns and *a priori* doctrines fights shy of solving the most vital problems of inner form. A poet's visions are not philosophical ideas!

Moreover, any preoccupation, to the exclusion of other elements, with secondary (though important) features such as content, social issues, etc., of necessity often leads one away from the secret of poetic expression as does, for instance, Mr. F. W. Bateson's statement in his book *English Poetry* (1950) about Gray's "Elegy written in a Country Churchyard" (1750) which is interpreted as a

tract for the times It was a plea for decentralization, recalling the over-urbanized ruling class to its roots in a rural society, based upon the benevolent despotism of the manor house. (p. 193)

According to Bateson the content of poetry is "human nature in its social relations," *i.e.*, "all poems are therefore in the last analysis public poems" (p. 79). Romantic poetry expresses the "Plutocracy of Big Business, modern poetry, the Managerial State." Bateson invites us to interpret poetry in the light of social history. It is quite true

that if you want to understand Gray's "Elegy" you must refer to the social background which is stressed therein, but the latter does not constitute the essential quality of the poem as such, otherwise it might just as well have been a prose tract at the expense of the vital issues: the symbolic revelation of a poet's emotion and experience, through metaphoric and evocative language, visions, imagery, æsthetic perception, rhythm, etc. Obviously the thoughts are not alien to poetry, but more, they are inseparable from it. They should, as John Middleton Murry (in *Countries of the Mind*, 1931) puts it, "be an intrinsic part of an emotional field in the poet's mind" or, as Keats says: "What the imagination seizes as beauty must be truth." To Bateson the so-called magic in poetry is

> nothing more mysterious than the successful collocation of contrasted or conflicting "meanings." The process is essentially...one of semantic synthesis.

To such a critic, obviously, sound is always primarily semantic, and metaphoric language "an intellectual game of relating disconnected or contradictory elements."

Poetic truth, however, is not abstract or philosophic truth inorganically plastered on, embroidered and elaborated, or wrapt in rhythm, rhyme and other sound values. The poetic word has its own setting; its function is expression, not communication. Untruth in lyric poetry is an offence against the organic unity of a poem and against the symbolic power inherent in each poem.

Secondly, the word conjures up associations, *e.g.*, words such as "Roland's Dark Tower"—"forest"—"moon"—"sea"—"tree," etc., call up a subjective response, which varies according to the character, experience, literary reminiscences and emotion of poet and reader; for example, Edith Sitwell's cerebral fantasies or the baroque exuberance of imagery in many a modern poem.

In *The Philosophy of Rhetoric* (Oxford, 1936), I. A. Richards investigated the function of words, which must not be judged in isolation and must not be put together like bricks:—

> Bricks, for all practical purposes, hardly mind what other things they are put with. Meanings mind intensely—more indeed than any other sorts of things ...Gross uses of "beautiful" might make the word itself a thing suited only to gross uses.
>
> "The mere putting together of two things to see what will happen is a contemporary fashionable aberration, which takes an extreme case as the norm." This is André Breton, the leader of the French Super-Realists ...Breton sees no need to consider what should be put with what—provided they are sufficiently remote from one another....

The many indecisions as to what a word or an expression means are analyzed in William Empson's *Seven Types of Ambiguity* (London, 1930):—

> ..a word in a speech which falls outside the expected vocabulary will cause an uneasy stir in all but the soundest sleepers; many sermons rely with a painful frankness upon this. (p. 5)

This study of double meaning, *e.g.*, "dark night" in Synge's *Deidre of the Sorrows*; opposite meanings, *e.g.*, "Macbeth is ripe for shaking"; and exquisite contrasts, *e.g.*, "Take, O take those lips away... but my kisses bring again" (*Measure for Measure*, Act IV, Sc. i) is followed by Empson's still more detailed verbal analysis, *The Structure of Complex Words*, which will occupy our attention in the section of imagery and so-called poetic key words.

The above associations are relatively easy to recognize. But the Atlas load of our poet appears to be too great when learned references are necessary, as in the case of T. S. Eliot, the modern master of free associations, who maintains that "poets in our civilization, as it is at present, must be difficult!"—because our life has become too complex. Those workings of association become strengthened when the word, *e.g.*, "rose," "tree," "moon," etc., enters into relationship with the other words of the poem, *e.g.*, Blake's "O rose, thou

art sick"—the rose being a symbol of womanhood attacked by the cerebral male principle (the worm), or the rose being earthly love corrupted by the possessive instinct. According to Empson, the rose in general suggests a "sort of grandeur in the state of culture." As to the rose on Rilke's tombstone, Holthusen writes:—

> The rose stands here as a symbol of the pure, incomprehensibly reconciled contradiction between the tormenting secret of the death he had to die and the blissful secret of the beautiful to which all who read him must succumb (Translated by Stern)

Not only the rose, but also the tree, calls up infinite possibilities of associations. Blake hit the nail on the head when he said, "A fool sees not the same tree that a wise man sees." To the mystic the tree is often the tree of love; for Rilke it is a symbol of pure existence, of God himself, as in his *Book of the Hours*:—

> The branch from the tree of God, which reaches over Italy
> Has already bloomed.

Thus the magic of words arouses limitless associations, particularly when the poet wishes to grasp and formulate the mysterious state of hovering between consciousness and foreboding, light and darkness, day and night, *e.g.*, Möricke in the poem "One Winter Morning Before Sunrise":—

> O time, as light as dawn, of the dark early morn...
> My soul is like a crystal now
> On which no false ray of light has fallen yet....

Thus lyrical poetry, like the single, poetical word, is balanced between two worlds: soul and scenery, depth and surface.

In the word, above all, lies the power of tone. M de Souza has reduced the Abbé Brémond's doctrine to six essential ideas:—

1. Every poem owes its essentially poetical character to the presence of a mysterious and unifying reality.
2. To read a poem poetically, it does not suffice, and even is not always necessary, to seize the sense. There is an obscure enchantment independent of the sense.
3. Poetry cannot be reduced to rational discourse; it is a mode of expression which surpasses the normal forms of discourse.
4. Poetry is a certain kind of music, but not music merely for it acts as the conductor of a current which transmits the intimate nature of the soul.
5. It is an incantation that gives unconscious expression to the state of soul in which the poet exists before he expresses himself in ideas or sentiments We relive in the poem that confused experience, which is inaccessible to distinct consciousness. The words of prose excite, stimulate, cap our ordinary activities; the words of poetry appease them, tend to suspend them.
6. Poetry is a mystic magic allied to prayer. (*A Debate on Poetry*)

But it would be a futile method to hunt after the specific, isolated function and quality of each vowel and consonant (as the philosopher does in Molière's *Bourgeois Gentleman*) without listening to the sound-pattern and sound-gesture of a work of art. I mean Eichendorff's moon-lit, penumbral fluidity, H. Claudius's natural sincerity, George's disciplined solemnity; Schiller's melodic curve often rises and falls in a singing line. The external-sound values must clearly express the inmost emotion, as in the German original of Goethe's refrain:—

> My peace is gone, my heart is heavy....

or in Gottfried's inversion of the two names

> Tristan Iseult
> Iseult Tristan....

The very inversion and juxtaposition of the two names symbolize the two lovers' tragic and inseparable oneness. Moreover, many poems have been written to a special musical pattern. K. Wilson is right in saying that we shall almost certainly have misread the poetry of the Elizabethans if we know nothing of Elizabethan music. (*Sound and Meaning in English Poetry*, 1930)

A. CLOSS

(To be concluded)

ENDS AND SAYINGS

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

In the traditional conflicts between science and religion the concepts of "law" and "miracle" have assumed a crucial significance. The scientist has been anxious to widen the sphere of the predictable up to a point where the unpredictable ceases to be unsettling. The religionist has been concerned to stress the persistence of unknown quantities, imponderable elements, unforeseeable forces in the phenomena which man attempts to measure, analyze and comprehend. To the scientist the belief in the impossibility of a miracle is a logical necessity. To accept that there are not only irregularities and accidents in nature but also instances of arbitrary and irreproducible violations of known laws is to imply the futility of many scientific investigations. When the religionist is confronted with reasonable explanations of numerous everyday happenings, he does not deny the existence of laws in nature but distinguishes these from the mysterious powers of a God who is a law unto himself. However, terms like "divine law," "natural law" and so on sound suspiciously like euphemisms for the inexplicable "will of God." As a result, "God knows" has come to mean for most people that man does not. On the other hand, the scientist also often contributes to the prevailing confusion of thought on these matters by pretending that there are not many unknown laws and that, therefore, there can be no grain of truth in accounts of so-called miracles. It has also been argued that the term "miracle" is most misleading and need never be used in rational discussion. It is really much more helpful to reinterpret the current concept of "law" and to relate it to the idea of an unvarying, universal law of ethical and natural causation which was held among the ancient Greeks and Hindus, Egyptians and Chinese and among other peoples at other times. By enriching our conception of law, we do not remove but enhance its miraculous manner of adjustment of chains of causes that stretch far back in time and into the remotest spaces. It is this that fascinates the greatest of scientists and evokes the rapture of the truest mystics. It is this which points to the immanence of creative intelligence or manifested divinity in the whole cosmos.

In the ultimate analysis a pathbreaking scientist who revolutionizes human thought cannot fight shy of the sublime questions that sham religionists presume to answer. Even the lesser of the earlier scientists have squarely faced, even if they have not successfully met, the challenge of religious dogma. In an interesting article on "Laplace's Religious Views" Mr. Roger Hahn points out (*Archives Internationales d'Histoire des Sciences*, Spring 1955, Paris):—

> One of the traditional meeting grounds of science and religion has been in the development of a coherent picture of our solar system Thus, it is not surprising to find that Aristotle, Galileo, Newton, and Einstein have all in their own fashion been concerned with religious questions

Laplace left few direct references to religion in his printed works. According to one account, he scrupulously eliminated all such references from the printed page. But there has been recently discovered an unknown manuscript in Laplace's own hand, dealing largely with his religious ideas. He supports the view that Jesus was an historical figure who preached a pure morality. Rejecting subsequent legends, Laplace deplores human credulity and the

childish belief in the mythology of miracles:—

> For him, there is one constant in humanity, the invariability of natural laws, which studied experimentation and observation have never disproved Miracles are invoked when man is unable to give a rational explanation for unusual phenomena, though if he could examine them rigorously, they would prove to be consequences of natural laws

So far, so good. But Laplace, like so many scientists after him, goes further and recommends an attitude which is not only unscientific but is also detrimental to the advancement of science. He contends that "the first and surest of the rules of criticism is to reject as false all miraculous events." It is astonishing that he did not see that to follow his advice is to assume that there are no laws now unknown to science which, when known, could explain events which appear to be "miracles" in the absence of adequate knowledge. It is precisely because this desperate recommendation of Laplace has been followed by the Society for Psychical Research that it has made so little progress since its inception.

On the other hand, Laplace is more scientific in his cautious approach to the mind-body problem:—

> After touching briefly on Cartesian and Leibnizian treatments of this question, he admits the difficulty of the problem and reserves judgment He suggests the application of an inductive method in search of the laws that dominate intellectual phenomena, which he asserts exist as surely as do laws in the physical realm.

But here again Laplace loses his temper and *condemns* the "illusions" to which man has been subjected in trying to account for the power of the will. What is expected of scientists is not condemnation but satisfactory explanation. Where such explanation is not forthcoming, the scientist is more respected when he suspends judgment than when he proclaims dogma.

The case of Laplace is worth considering because he is both a good and a bad example to contemporary scientists. Laplace is the paradigm of the scientist who wishes to find the truth but is impatient with heresy and is fearful of persecution. He did not evade religious issues even if he did not discuss them openly in his published work. Equally, he was ready to dismiss what he could not possibly understand, let alone explain. His was a predicament that is all too typical of his profession. Yet it has been transcended by the boldest and most imaginative men of science in every age.

Can we predict the future except on the basis of past experience? Can prediction be founded upon any other method than that of induction? Is it possible for any man to make predictions that could be regarded as absolutely reliable? These questions have been asked and answered by various philosophical schools in different centuries. The importance of these questions still remains. Controversies over free will and determinism continue to occupy the minds of men. Cybernetics has given a new significance to this age-old debate. Logical positivists have failed to distract attention from the "pseudo-problem" of free will. The progress of parapsychology has made the whole issue more complex and perplexing than it ever was.

In the quarterly review of psychical research, *Tomorrow* (Winter 1955, New York), Professor C. J. Ducasse tries to throw some light on the relation between precognition, determinism and free will in his article entitled "Knowing the Future." He shows that precognition is neither prediction, in the strict sense, nor predetermination, but, paradoxically, is pre-perception of an as yet future event. Professor Ducasse is not concerned in this article with the authenticity of reported instances of precognitive dreams and visions. He is interested in the much more practical problem of the bearing of precognitive experiences upon free will and moral responsibility. What worries him is the train of thought to which precognitive

episodes commonly give rise in philosophical circles. People often tend to argue in these terms:—

> If the future can thus be precognized, this can only be because future events are now already determined; but if even the future experiences and actions of human beings are thus already determined, then human free will is only an illusion, and there is really no such thing as moral responsibility.

If this is true, then there would be a strong urge in some people to discredit the validity of precognitive episodes and even the value of psychical research. But, as Professor Ducasse clearly brings out, this popular piece of reasoning is fallacious.

> That future events are now "already determined" means only that they will be the eventful effects of the effects of the effects, etc., of certain present causes. . .Hence "determinism," that is, the contention that *every* event, including human volitions and experiences, not only causes certain succeeding events, but itself is caused by certain preceding ones, does not entail at all that every event is "predetermined."

This is an important distinction. By ignoring it many of those who accept the doctrine of Karma, a doctrine of free will and moral retribution, have allowed it to become a form of blind fatalism. That the individual is a free agent is not incompatible with the fact that he must face the exact consequences of his actions. If this were not so the law of universal causation could not express itself as the law of moral retribution on the human plane. The concept of justice invariably involves the acceptance of some sort of dependence of the consequences of actions upon their causes. Otherwise justice would only be another word for the tyranny of caprice.

Professor Ducasse appears to be aware of these far-reaching implications of a narrow view of both determinism and causality. But he unfortunately swallows the utilitarian and hedonistic myths which have bedevilled moral philosophy in the modern West. Professor Ducasse asserts, for instance, that a man is acting freely when he does what he likes and is acting under compulsion when he does what he dislikes. He gives the example of eating. But surely a man who yields entirely to the pleasures of the palate, even against the interests of his health and well-being, cannot be regarded as freer than the man who chooses to submit to dietetic discipline despite the dictates of his appetite. As long as self-restraint is identified with self-suppression, freedom will be restrictively and misleadingly defined in terms of notions of "do-as-you-please." Thus the political and secular views of freedom are almost at right angles to the spiritual and moral meanings of freedom.

In the same issue of *Tomorrow* in which Professor Ducasse's valuable article appears there is a fine condensation of Dr. Raynor Johnson's great work, *The Imprisoned Splendour*. In the section on "The Case for Pre-Existence" Dr. Johnson offers some suggestive remarks on the true nature of freedom. We make no apology for reproducing here in full this passage:—

> If we look at history we find that "love of freedom" has played no inconsiderable part. For this men have fought and died. Yet again and again, after fighting to secure some environmental change that they thought would secure them freedom, it has eluded them This is because the more important causes of bondage are within men's hearts and minds, not outside them. We are prisoners of our habits, of our fears, our desires, our hopes and our social interests. We are prisoners of our climate of thought, our prejudices, our background of teaching, our mental limitations, our accepted political, scientific, religious and philosophical beliefs.
>
> If to be truly free is to live and act in accordance with our real inner nature (that of the Self as distinct from the Ego), the fact is that freedom is a very rare phenomenon. The real Self which alone has freedom gets very little chance to exercise it because of the dominant Ego. At one extreme there is what we may call "animal-man," completely governed by the Ego Place him in a given situation and you might predict how he would behave He may imagine he exercises his will to choose. His will has, in fact, little or nothing to do with it he is governed by the strongest desire at the time. At the other

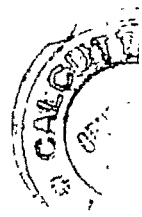
end of the scale is "spirit-man," the sage or saint, the truly enlightened man, whose Ego only exists as the perfect vehicle of expression of his Self in the lower worlds. He alone is free.

If this spiritual conception of freedom is to be translated into political terms, Rousseau's paradoxes must receive far more respect than some recent philosophers have been prepared to pay. If even Plato is plausibly depicted as a forerunner of Fascist thought, if the facile Hobbesian assumptions about human nature are implicitly accepted, if the Gandhian approach to politics is imperfectly understood, then we cannot expect an early fusion of the spiritual and popular interpretations of political terms. That such a fusion is badly needed is particularly shown in the sphere of international relations today where the hypocrisy of traditional diplomacy has become more hollow than ever before.

Under the caption "Inquiry Into Religion" the American weekly *Manas* (June 22, 1955, Los Angeles) reproduces a letter from a correspondent who, like so many people today, wants ethics without "religious stuffing." It may be that the endeavour to "prove" the existence of God is a waste of time. But it is equally true that there can be no valid reason for moral goodness (which, by its very nature, cannot be based upon expediency or convenience, personal habit or social custom) if metaphysical matters are to be tabooed. As *Manas* properly points out:—

> Naturalistic ethics may provide a workable basis for arriving at values in human relations, but it is silent in respect to the natural world around us Ethics has to do with purposes; since we know something of human purposes, we may develop an ethics limited to man; but what of an ethics which includes all the wide world?
>
> Has Nature any purpose? Or, if not a purpose, an order or end? Has Nature, in short, a comprehensible ***meaning?***
>
> Science does not help us here. But if nature does have ends, then man, as a natural being, has some relation to those ends, and that relation is bound to have a bearing on the meaning of his ethical ideas or principles
>
> The importance of religion, then, if it has an importance, lies in the possibility that religion may supply us with an account of the meaning of the world around us, and thus increase our knowledge of ourselves and our ethical responsibilities, beyond the point that reason and what we regard as "scientific knowledge" have made possible.
>
> Thus religion is here defined as the possibility of a special kind of scientific knowledge relating to the larger meaning of human life and existence in general.

There are no doubt very good reasons why many people fight shy of "religion." But there is at least one important reason which is by no means creditable. Among the anti-religionists and those who pooh-pooh the very thought of religion are to be found the mentally lazy and morally inert. Naturalistic ethics can never, as Kant so clearly saw, induce the irresistible urge to live a nobler and better life which most men seek. The man who does not understand his relationship to the universe cannot satisfactorily serve the society to which he belongs. Morals without metaphysics can no more succeed than experimentation without theory or love without faith.



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. XXVI SEPTEMBER 1955 NO. 9

"THUS HAVE I HEARD"—

The Path of the Superior Mind, the Avestan *Vohu Mano*, of which the *Gathas* sing, is the ancient way trodden by all true seekers of the Light who became the Buddhas and Christs of the race. It is a Path which we too can tread, and walking which we shall be filled with peace and power and glory.

There are several aspects of *Vohu Mano*, variously rendered as the Good Mind, the Loving Mind, the *Sattvic* or Pure Mind, the Illumined Mind, the Superior Mind—aspects not mutually contradictory but complementing one another. There is the hierarchical aspect enshrined in the appellation *Amesha Spenta*; there is the aspect of Universal Intelligence, *Chaitanya* or Cosmic Ideation, also called *Mahat* or *Maha Buddhi*; there is the human aspect, conferring on man the gift of self-consciousness, human reflective intelligence; and there are others.

What concerns us more than the function of *Vohu Mano* as the Divine Mind in Nature is its function connected specifically with man. The aspect of *Vohu Mano* at work in the human kingdom confers on man the gift of self-consciousness, with which is connected the power to reflect, to think, to compare, to contrast, to reason, to discriminate and to speak, thus liberating him from the kingdom of the speechless animal.

The power of *Vohu Mano's* ray which each of us carries within himself endows us with the capacity to ascend to heights of Wisdom and of Illumination; to unfold deeper Love and Compassion. But this can only be when we come out from among the Dead into the Kingdom of the Living. In the human race the Dead are very many; the Living are the few. The really Living are those who have embodied in themselves the Power of the Man of Virtue. He comes to abide within us when the man of sin has been driven out. *Vohu Mano* incarnates fully in us when *Ako Mano*, the evil or animal mind, is conquered; this means the conquest over pride and egotism.

The surest way to purify the evil mind, to humble the proud mind, to soften the hard mind, to control the craving mind and endow it with some love and philanthropy, is to imbibe the Ideas which the Master Minds of all ages have taught out of self-experience and self-realization. These Ideas are great purifiers. They are philanthropists. Treading the Path of *Vohu Mano* implies embodying within oneself these Living Ideas. Plato pictured them as dynamic spiritual entities. This embodying is the true Inner Conversion, the devotee's Second Birth. It is the Birth of *Vohu Mano*, whose father is Wisdom and whose mother is Compassion.

The Path of *Vohu Mano* is the Path of Devotion towards the High in Reverence, towards the lowly in Compassion, including our "younger brothers" belonging to the animal kingdom. *Vohu Mano*, the *Amesha Spenta*, presides over and protects the beast, the bird, the reptile, the insect. When selfishness is cured *Vohu Mano's* great Virtue, Love, begins to grow within us, from more to more, and supplements and augments whatever of Knowledge we have acquired. This Love, however, does not stop at mere pious intent; it must be translated into the active service of humanity.

Devotion to or worship of the abstract Godhead is difficult; it has to be translated into the love and service of "God, our Brother-Man." Those who serve their fellow men with zeal may be said to be engaged in the true service of God. Those whose actions are inspired by Wisdom, Love and a feeling of Brotherliness are rewarded with the gifts of *Vohu Mano*, which are described in the *Gathas* as "Life-Renewed and Spiritual Strength," "Perfection and Immortality." This, then, is the true meaning of bringing down the Grace of *Vohu Mano* into our lives.

Zarathushtra, whose birth anniversary Parsis will be celebrating on the 7th of this month, was, as the *Gathas* record, in constant communion with *Vohu Mano*. He had a fully devoted Superior Mind. By its aid He had lit in Himself the Fire of Truth; in Him the Flame of Love blazed, and He had attained to union with Ahura Mazda—Wisdom Incarnate. He is made to say in the first *Gatha* (XXXIV, 13)

> The Path, O Ahura, of Vohu Man"
> That One Path hast Thou pointed out to me,
> The ancient Teaching of all Saviours,—
> That good deeds done for their own sake lead far,—
> This Teaching leads mankind to Wisdom true,
> That single Prize of Life—Thyself the Goal.

SHRAVAKA

MORAL PRINCIPLES AND MODERN SCIENCE

[**Dr. R. F. Rattray** was President of Manchester College, Oxford, and is now an Extension Lecturer at Cambridge. He is the author of *From Primitive to Modern Religion* and *Fundamentals of Modern Religion*. In this article he refutes the extreme relativism that is fashionable in contemporary ethics and æsthetics. Although the moral experience of mankind is, as he points out, of the transcendent order, it is so relevant to everyday events that it cannot reasonably be ignored by modern science and its champions.

In the closing paragraph of his remarkable article Dr. Rattray raises the issue of pacifism. His answer does not do full justice to his own true thesis about the transcendent nature of morality. Would not the answer be according to Gandhian philosophy—"Let us rather suffer at the hands of the Russians than destroy them by the use of the hydrogen bomb"?—ED.]

Although the world at large does not see it, the real problem confronting us is the problem of morality. Unless people recognize a morality that transcends humanity, the outlook for the world is dark indeed with peril. Consider, for example, the clamour there has been for so many years for a supranational government for the world: we remember the Hague Conference, the League of Nations, the United Nations, and the recent and present demand for international conference "at the highest levels." What most people do not see is that, even if agreement were reached, if one of the parties was not bound by transcendent morality, evil would result. We remember Munich and Hitler's signature to the document promising "peace in our time."

Today the popular philosophy is that there are no values commanding our absolute obedience. Nearly everybody says glibly that beauty is in the eye of the beholder and, similarly, that in morals it all depends on where and how you were brought up. Now, even in respect of beauty this is not true. It has been agreed by Indian experts on Indian art that two of the best judges of Indian art have been E. B. Havell and Laurence Binyon—men brought up in an environment very different from that in India. Again, it has been agreed by recognized authorities that one of the best books on Botticelli has been written by a Japanese. In morals, surely, Kant, whatever his limitations, was right in seeing that the moral experience is a fact and absolute. The pilot of a crashing aeroplane can choose between killing women and children and dying horribly. If he chooses the latter, the world does not regard him as a fool, but admires him. Now, science proceeds on the assumption that the universe is rational. If the death of his body

is the end of the pilot, how can it be justified rationally to give up everything for nothing? If the faith of science in the rationality of the world is justified, does it not follow that the only ground on which the pilot's sacrifice can be justified is that he survives the death of the body and can have made up to him what he has sacrificed? The moral experience of mankind is of the transcendent order.

Samuel Butler wrote:—

There was a moral government of the world before man came near it—a moral government suited to the capacities of the governed and which, unperceived by them, had laid the foundations of courage, endurance and cunning. Horace says well *fortes creantur fortibus et bonis* (good men beget good children); the rule held even in the geological period: good ichthyosauri begat good ichthyosauri, and would to our discomfort have gone on doing so to the present time, had not better creatures been begetting better...

Bernard Shaw began his adult life as a rationalist, an agnostic and even, in protest against a theology he loathed, like Shelley, proclaimed himself an atheist. But his moral experience led him to the transcendent conclusion. It makes rather sad reading now, but it is worth while to recall Shaw's passionate belief not only that all decent people had this experience but lived up to it. Attacking W. H. Mallock for his alleged selfishness, Shaw wrote:—

What does his university say to him? What does the Church say to him? What does every officer in the Army and Navy say to him? What does every Civil Servant say to him, every statesman, every member of the humblest local authority, every professional man, every country gentleman, every man of honour, gentle or simple, who asks no more than a sufficient and dignified subsistence in return for the best service he is capable of giving to his country and the world?

Granted that Shaw was wrong in thinking that so many people lived up to it, was he not right in maintaining that this moral experience is normal? In the *Devil's Disciple* the hero takes the place of a man who is going to be hanged. When asked why he does so, he replies that all he knows is that when he had to choose between putting another man's head into the noose and putting his own, he could not put the other man's head into it. In *The Shewing-up of Blanco Posnet* a man runs away with a horse and is pursued. Into his path comes a woman with a dying baby and asks for a lift. Knowing that he will be caught and shot, he nevertheless gives the lift. When he asks himself why he does it, the only answer he can find is what we call the mystical one. In *Androcles and the Lion* a Roman army officer asks a Christian girl why she is going to martyrdom when she has only to throw a pinch of incense on the altar before an image of the Emperor. She replies that she cannot do the latter: she thinks she is

making the sacrifice for God. "What is God?" asks the officer. She replies, "When we know that, Captain, we shall be gods ourselves."

The most outstanding fact in moral experience is that we do not take for granted the world and its ways but find them strange. In my experience I do not identify myself with my body or even with my mind: I operate through them both, I observe them both, and I find them strange. We criticize what we find in the world, in some instances with wholehearted revolt and repudiation.

It is impossible to live in this world without preying on other organisms: we destroy organisms without even knowing that we are doing so. Now I, for one, know that it is in itself wrong to kill living beings, that it is one of the hall-marks of the really good life to be self-subsistent.

The only metaphysic that is consistent with all this, in my experience, is the Vedantic. What, it asks, is unique in the nature of your experience? The experience of being a self. All other experiences are of objects and all other selves are inferences. It would appear therefore to be legitimate to infer that the fundamental character of ultimate reality is selfhood, that the ultimate reality in the universe is Self. It follows that the various individual selves are illusory experiences that have come into existence, their fundamental reality being the one underlying Self. Life reveals that there are three ultimate values, truth, goodness and beauty: it is these (and not *das ewig weibliche*, the eternal feminine) that lead us on.

Many highly developed persons have experienced the desire to enjoy the perfect life, in which all truth, all goodness and all beauty are experienced in an Eternal Now. It is suggested that the ultimate reality is the perfect life. Goodness must be voluntary and can exist only with the possibility of being not-good. If in the perfect life desire for other than the good arises, this separates from the whole. Mathematics teaches that you can take from infinity and leave infinity. The multitudinousness of the universe is due to centres of consciousness that have desired and desire other than the good. This is a fallen world and they cannot transcend in one stride the accumulated traditions of æons, inside and outside themselves. But they may rise or fall in the scale of being according as they will truth, goodness and beauty or not. They can intuit, however dimly, the perfect life. Subconscious awareness of the whole makes progress possible. In the *Notebooks* of Samuel Butler we read:—

A proof of a higher and better world is that so many come among us showing instinctive and ineradicable familiarity with a state of things which has no counterpart here. From such a world we come, every one of us, but some seem to have a more living

recollection of it than others. Perfect recollection of it no man can have, for to put on flesh is to have one's other memories jarred beyond the power of conscious recognition.

If it be true that we know that it is wrong to injure other living beings, to prey upon other living beings, and yet we continue to do so, let us face the fact that we are not morally equal to doing what we ought to do. But this does not exonerate us from trying to live up to the ideal as nearly as we can. Are we justified in the holocausts—the killing of millions of animals?

It is difficult and horrifying to try to imagine the rivers of hot blood gushing from the throats of pigs and sheep, the sickening thuds as captive bolts and pcleaxes shatter the skulls and brains of living, life-loving creatures—hundreds of millions of them.[1]

In this respect Christianity falls terribly short. The insensitiveness of Jesus to the sufferings of fish places him lower in this respect than the Buddha. But what is to be said of celebrating Christmas by the neck-breaking, strangling and dis-embowelling of millions of geese, turkeys and chickens, the shooting and maiming of wild fowl, the catching of rabbits?[2]

And what about the practising of acts of the most terrible cruelty on all sorts of animals throughout the year?

In his moral experience Shaw felt obliged to follow Shelley in becoming a vegetarian. Then he had to face the moral issue in vivisection. Here again he could find no answer but the answer of honour. Even if it be granted that valuable results are attained through experiments on animals, that does not settle the question. Socrates testified that to the developed some things are spiritually forbidden. Frances Power Cobbe pointed out that to pursue knowledge at the cost of moral integrity is, on balance, and in terms of true value, to lose instead of gaining. As Shaw humorously put it, no doubt interesting knowledge could be got by putting your grandmother on the fire, but who is going to do it? A veterinary surgeon said to the Rev. Labilliere, Dean of Westminster, "If your wife were concerned, you would allow animals to suffer pain to save her." The reply was, "To save my wife I would sacrifice the whole Royal College of Veterinary Surgeons—but would that prove that I was right?" This issue has important implications for theology. I once heard a Unitarian minister (the late Rev. Barrow, in Cross Street Chapel, Manchester) say in a sermon :—

> If I believed that God had left no other ways for us to discover cures for our diseases than by inflicting pain on animals, I could not believe in God.

It is one thing to kill "vermin" *i.e.* animals that threaten our safety or comfort: it is another thing to

[1] *The Vegetarian*, 1954, November-December
[2] Ibid.

face the following challenge: Is it honourable to take advantage of a weaker human being? If not, is it honourable to take advantage of an animal?

I am uncomfortably aware that this raises the issue of pacifism. If it is not spiritually legitimate to inflict pain on animals, even to save ourselves, is it legitimate to kill or maim human beings in war? I can only record that it seems to me to be a different issue when I am convinced that, if allowed, the Russians would come into my country and treat us as they treat their own people. Rather than that we should suffer so, I would use even the hydrogen bomb on innocent Russians. The difference from the issue regarding animals is that human beings have the power to act so that such a dilemma is obviated. Nevertheless I can see that the argument that the Rev. Labilliere used about vivisection may apply here—the fact that people feel thus does not prove that they are right. The only guide in life ultimately is the mystical experience—we have knowledge of the absolute but we do not have absolute knowledge. We must try to see our duty as clearly as we can and do it as fully as we can.

R. F. RATTRAY

TOO MUCH—TOO LITTLE

All of us can recall the fairy tale of King Midas who, granted the wish that everything he touched might change to gold, overlooked the fact that hunger cannot be satisfied by eating gold. Nature is bountiful but, unless our demands are in moderation, more often than not disastrous repercussions result. Point is given to this fact in two articles appearing in the June 11th and 18th issues of *The Saturday Evening Post*.

In the later issue Richard Thruelsen writes on "Too Much Is Our Trouble." To support its high scale of living standards, the United States Government has been protecting producers against loss by buying surplus farm products. By the end of 1955, Mr. Thruelsen writes, there will be about $7,500,000,000 of public funds invested in surplus commodities. A million dollars a day, it is stated, is being paid to store crops unwanted or unusable by the country's citizens.

In the June 11th issue Steven M. Spencer writes on the "Mystery of the Blinded Babies," describing the increasing incidence of blindness in prematurely born American babies given the latest, and therefore presumably the best, known hospital care. This has been traced to the over-supplying of oxygen to them. Again the effect of too much!

Contrast these reports with the distressing picture presented in the lecture given at the Indian Institute of Culture, Basavangudi, Bangalore, on July 28, when the lecturer, Dr. Ralph Richard Keithahn, an ardent worker for Indian village uplift, described poverty so acute that the women of a family could not go outside their home because there was insufficient clothing to dress decently two or three women. When one woman ventured out, wearing the one decent sari, the others had to remain indoors. In another village, in a time of great food scarcity, people were found to be cooking and eating sawdust. Such problems are solvable by hearts fired with the concept of Brotherhood!

LITERATURE AND SOCIAL REALITY

[**Shri Bhabani Bhattacharya** here brings to bear on an important theme his own experience as a writer of powerful and authentic Indian novels, the latest of which is *He Who Rides A Tiger*. Readers of his best-known work, *So Many Hungers*, which has been translated into several European languages, will readily concede that the author has fulfilled what he expects of other novelists. He felt "strong creative stirrings" when he lived "at the very centre of big events"—events that were "not only historic in value but also exquisitely rich with the stuff of human passion." It is high time that many more writers everywhere recognized the need to enable contemporary literatures to emerge from their prolonged erotic adolescence into the maturer and more fruitful period of responsible adulthood. "Bright writing," pornographic or propagandist, can no more be regarded as literature than a vacuum-cleaner can be considered a purveyor of Promethean fire.—Ed.]

It is widely believed that reality lies at the root and in the fruit-bearing of nearly all creative endeavours today; that the current literary art, especially, is sheer down-to-earth; that the dreamlike substance so often permeating the work of the writers of yesterday might have fascinated the ungrown, adolescent mind of the time but has no place, no value, in the expressions of a more sophisticated age.

Careful analysis, however, would falsify that notion, or perhaps mark it as a half-truth. The change, on the whole, is more in the form than in the basic content. Cinderella continues to have her wonder nights. The Prince of Grandma's fairy tale still tries to create a thrill or a heart throb. There is a difference in the setting. The old simplicity that was the essential charm of the fairy tale has been lost in a labyrinth of motives, a complex of reactions. There is a new intellectualism, but it is only a veneer. Sigmund Freud lends a hand here, and Vatsayana there. So it is that Cinderella is not honestly two-dimensional, an accepted myth or romance, as of old. She is a real person stumbling through life under the propulsion of her Unconscious. What is more pathetic, and sometimes abhorrent, is that she has to act as a "woman" must. The so-called romantic writer of today seems to woo actuality by depicting in detail and with sharp photographic accuracy the sex convolutions of his Cinderella and his Prince, thus giving them roots, apparently, in the common earth of life and time. Here is an adolescent determined to be an adult. It is, indeed, amazing that literature today is so full of adolescence, preening itself in adult form but being betrayed by the disorders of which it is a victim.

This is perhaps a dogmatic assertion, but only slightly so. It is meant to counter the idea that modern literature is all realism.

There are masters of realism as also those treading in the footprints of the masters. But a great mass of writing, readable, technically superb, shows the deceptive face of the "real" without the true spirit.

Social reality is one aspect of the picture, but it cannot be cut apart, isolated, as though it were an entity by itself. It cannot even be taken out of the context of the general cultural pattern of a period. For instance, none but a shallow-witted critic, caught in the net of his own glib slogan, would indict a great epic of the past such as the *Ramayana* as being devoid of objectivity. The *Ramayana* reflected a cultural outlook which is now a matter of historical perspective. The material of this work was true for the age that produced it. More, that truth has had wonderful vitality, enough to make the work survive through the many changing patterns of culture, age after age. It would be futile for a modern writer, even if he is a literary genius, to echo the *Ramayana* in his art. The reality, the truth, would have escaped him. At the same time, to satirize such an epic, *i.e.*, to make fun of the cultural pattern that produced it, would indicate an utter lack of understanding of history. Recently, the well-known writer Aubrey Menen has done this with immense glee, to the fascinated and applauding claptrap not only of foreign critics but also of Indians who should have known better. Supposed to be one of the "funniest" writers in the world, Aubrey Menen has revealed an ignorance of historical perspective and so has slipped unawares into a kind of vulgarity.

Even when there have been honest attempts to recreate incidents from our great literature of the past ages, as in the mythological films produced under Indian direction, the outcome has nearly always been deplorable. That, again, is due to a certain vulgarization—on a different level. With all their immense resources of visual presentation, the makers of our mythological films have failed to project the reality that is the soul of art. Yet that reality has been conveyed for hundreds of years by the *yatra* (folk-drama) players of Bengal's countryside, who work without a stage and scenic effects, almost without any kind of paraphernalia, relying entirely on the simplest dramatic devices. And these seemingly elementary devices succeed where the celluloid goes to waste. They convey truth, the truth of emotion, which is the ultimate of realism.

It is inevitable that the fast advance of the atomic age with its new technology will be accompanied by far-reaching changes in cultural orientation. Even if world peace is maintained at the edge of the abyss, the economic aspect of living will be completely refashioned because of the new conditions of industrial productivity. The changes will reach farther than those that marked the onrush of the era of capitalism over

the decay of the feudal order. And how would that new age, so remote in spirit even if, in point of time, it is perhaps a bare half-century ahead, react to the literature of its yesterday?

It seems certain that much of what is true for us, in ethical standards for instance, will not be true for our progeny. It seems possible that an Aubrey Menen of the new age will make material for gay laughter out of some of the most respected literary creations of our time. Yet one could reasonably hope for understanding. One could hope that the perceptive critic of the new age would know how to correlate our social reality with the current cultural pattern.

That critic, looking back at the remote literary perspectives, might wonder about our values, conventions, creative principles. Could it be that the fairy-tale *genre* of writing still drew its zest from the muffled cry of "art for art's sake"? I say muffled, since there has been a realization that "art for art's sake" is as queer a demand as, say, science for the sake of science. Could the arms, face or liver of a man claim autonomy in the same manner, just because each performed a definite function of its own? With space-time concepts altered under jet propulsion, with the world shrunken in size and under more and more pressure to be monolithic, as it were, from forces that seem to have laws of their own, how could one set of ideas, one class of human endeavour be insulated from another? How could values in art help getting involved in the values of human living?

It would, however, be otherwise if the writer could confine himself entirely to themes related to the manifestations of nature. But he has his deep roots in his fellow beings. It is they, not nature, who give him his creative fire. Poetry may still depend on nature, though modern poetry increasingly ceases to do so. The novel and the drama, the two forms of creative art that have almost replaced the epic and the lyric, are wholly concerned with the human scene.

Dissent may ring sharply at this point: *So what?* The novelist has enough material for his needs in personal relationships, and love is little concerned with social reality.

"I shall write a story of love, just love," the novelist of today may tell himself, and one of two things will happen to him. If he is intellectually honest, somewhere in the course of his narration he will find himself caught in the meshes of reality. For love cannot exist in a vacuum; it is conditioned, in the climate of the pre-atomic era, as never before, by objective forces. The alternative which the novelist may run to is escapist romanticism. The writer in that category assigns himself to an ivory tower, weaving into his work the images that move in the wishful mirror of his fantasy.

That mirror is terribly allergic to what is dubiously named propaganda. The escapist takes great pride in his assertion that he preaches nothing, that he is not partisan in any sense. But the creative writer's final business is to reveal the truth. He reveals it, unlike the philosopher, in no cold statements of dogma but only in terms of life, rendered through the devices of dramatization. And how could the truth help being partisan ?

So it is that we come to ethical values. The writer has no reason to fear those values lest they contaminate the pure spirit of his creative endeavour. What he has good reason to fear is not the ethical values themselves but the wrong modes of their projection. Art must teach, but unobtrusively, by its vivid interpretation of life. Art must preach, but only by virtue of its being a vehicle of truth. If that is propaganda, there is no need to eschew the word.

It is hardly necessary to add that when propaganda distorts truth with an ulterior motive, when it tries to "sell" something under false colours, it ceases to be ethical and is not art either. It is far removed from the writer's technical equipment and has use only for the publicity agent.

There is the allied word: tendentious. It is a little more vague but no less biting. A writer who has a purpose—and usually it is a moral purpose—is said to be tendentious. He may have denounced injustice and oppression; he may have demanded freedom for his people; he may have pleaded for the universal brotherhood of man. In all such cases he is called tendentious.

The creative writer could well afford to wear that label. The stern realist is addicted to ideals! He wants to make life better! He dreams of a great destiny for humankind, and not of its ignominious end under nuclear fission. And his pen is a powerful weapon for his fight.

There are dangers in tendentiousness, but they are matters of technique. Art is not a pulpit or platform from which one may uphold and denounce. Further, literary art is not black and white. The most heroic character must have his feet on common earth; and the dastardly villain, even more difficult to create, needs to be redeemed by the "human touch." Otherwise, credibility is lost. The willing suspension of disbelief on the reader's part is withdrawn.

It has been argued that the novelist should not draw his material from contemporary reality, since he is too close to it to be able to read its meaning and assess its inward nature. This is absurd. The creative writer has a well-developed sensitivity, though this does not mean that he understands or shares all emotions. The things he witnesses, the things he experiences, are likely to move him more intensely than what may be called recollection

at second hand. Even the historical novel relies as much on the writer's personal experience as on imaginative evocation. Tolstoy's *War and Peace* is a good example. The war he described had taken place before his lifetime; he had to know that war from the recorded word. He had, however, taken part in the defence of Sevastopol, and his experience in that field lit up the past events. What he observed among the soldiers helped him to conceive the characters in his immortal book and make them real people. A second point is that the true novelist writes because he must. If the events of today have moved him so deeply that he must have a creative outlet for his feelings, why should he put those feelings in cold storage, as it were, and leave them there until the present time has slipped into the vista of dim yesterdays?

But, then, the inescapable fact is that a great number of novelists have felt no strong creative stirrings even when they have lived at the very centre of big events—events that are not only historic in value but also exquisitely rich with the stuff of human passion. That, for instance, has happened often to our Indian writers. War has washed over our borders and the effect has been felt all over the subcontinent. The struggle for freedom has rocked the land. Famine of a kind conceivable only to a Dante's imagination has actually taken place. The tragedies of partition have been beyond anything that a writer could "invent." But where is the creative expression of all these happenings? It would be somewhat odd to say that the writers have been too dazed by recent history to make it their material. In contrast, the two world wars are adequately reflected in the best literature of the West: the writers have lived through history undazed.

How shall we explain this? It would not be true to say that our writers lack the necessary awareness. Certain æsthetic conceptions, it seems to me, have been the deterrent. Indian writing has suffered from these false conceptions in a greater measure than is generally realized. The fields of art have lain fallow in the farther reaches, beyond the limited range of mental horizons.

BHABANI BHATTACHARYA

NATURE GOES ON STRIKE

[**Mr. Roy Bridger** is known to our readers for his many refreshing articles that reflect the cool common sense of the countryside. It is indeed alarming that, though even Nature is now "going on strike," *Homo Sapiens* still appears to be asleep. Will he wake up in time to avert the terrible danger that today faces the whole world?—ED.]

Probably most farmers have reflected at some time or other that if *they* could only go on strike it would teach the townsfolk a lesson. But farmers are one of those groups for whom there is no escape. Since the terms of their contract with Nature are set in advance there is nothing to be gained by flinging down their tools and marching out. Almost invariably they feel themselves to be already behind schedule; to impose on their own struggle the prospect of coming back to weed-choked fields and the rotting corpses of their livestock is out of the question.

The farmer is only in a limited sense his own master. Although in his dealings with his fellow men he acts as a full contractor, in his relationship with Nature his status is subordinate. Nature has been called the supreme farmer, *i.e.*, the one who knows the rules of the game better than the rest. She could also be called the super-farmer. Man can farm with Nature, by acquiring acute perception of the way in which the earth's formative agencies are developing, and by merging his lesser efforts with the requirements of the environment. But if he tries to farm against Nature he is doomed.

This is not to say that mankind is obliged to submit to every whim of Nature, like a cork on the ocean. To be able to foresee a certain situation while it is still developing is one of the arts of life. The financier cultivates it by studying the share market, the statesman by feeling the pulse of the people. The individual farmer too can form an impression of what sort of season it is likely to be, and which crops have the best chances of success. But the farming man—and here the term is broadened to include all human beings, since everyone survives only by farming, directly or indirectly—has only in recent times, and only in glimpses at that, had the wit to see where his world-wide activities were taking him, whether on balance they were with or against Nature.

One primeval hunter with his kill is no more than a formless speck on the canvas of history. But with the emergence of a whole race of hunters their combined elimination of the more vulnerable fauna assumes a definite pattern. One early nomad with his few sheep gains some brief advantage from the herbage he encounters, and then disappears without perceptible trace

beyond the skyline. There come thousands upon thousands of his uncaring kind—and ugly scars of erosion begin to appear on the earth's face. The first settler ever to fell a tree little imagined that he was contravening Nature's policy of providing forest cover for her depositories of future life—the precious layers of topsoil. He had little need to, until complete forests began to be obliterated, and the bush which succeeded them deteriorated into savannah, and that into whirling sand dunes, and so back to the original floor of rock ledges. At no point in the process is the shifting cultivator mindful of a *developing situation*. It takes great wisdom to achieve the social conditions favourable to good husbandry, and very few peoples have set themselves to master so difficult an art.

Although the principles of good husbandry are more generally understood today, we seem to be no nearer achieving the ideal social conditions in which they can be fostered. Cash-crop farming, with its maximum pressure on soil fertility, is now almost universal, and under present economic conditions it is almost impossible for the individual farmer to practise methods which are perfectly sound from the ecological point of view. As one instance may be quoted a masterly article on "Biology and Land Use in East Africa" by Professor W. H. Pearsall in a recent issue of *New Biology*. He holds that in this area, under present hydrological conditions, at least 30 per cent of the land should be under forest. At the same time wide-spread protein-deficiency diseases among Africans indicate that the growing of commercial crops such as cotton and coffee is making a difficult problem even more difficult. It is sufficient to say that it is a problem which is paralleled in many other parts of the world.

The lesson, Professor Pearsall thinks, is that the outworn political approach should be discarded in favour of biological necessities. A recent report from Nairobi, however, offers little ground for hoping that changes in outlook are contemplated. Changes in political method, yes. The Kikuyu, who have preferred to live as family units, are now being moved into formal villages with named streets and numbered huts. A system of moats and stockades reflects the original military purpose of the new village pattern, while compulsory unpaid communal labour, obligatory for five days a week, permits little time for subsistence farming even if land were available.

When a society breaks down as badly as the Kikuyu have done, unique opportunities are provided for inspired leadership against the common enemies of mankind—the suffocating desert creeping nearer every year, the menace of drought, of shrinking soil fertility and general biological impoverishment. The white race, which possesses the

military advantage, should by now have realized that there are no advantages to be won for anyone when Nature turns hostile.

There are some who maintain that the "balance of Nature" can be upset on a much bigger scale than hitherto without serious consequences. It would be comforting to think so. But it is curious how unpleasant situations do develop, and with cumulative effect. In South Africa, where shelter for birds and small animals was destroyed over large areas in the interests of sheep-farming, the jackal, deprived of its natural food, has become the master sheep-thief of the century. Now the farmer is being told that he will have to set aside areas of his farm, and possibly even provide cover and water, for the smaller kinds of wild life. In the United States of America, where soil erosion has been spectacular, the pioneer efforts of the Soil Conservation Service have done much to eliminate wasteful methods of farming. But the S.C.S. recognizes the need for wild-life conservation as well. It maintains that nearly every farm has acreage that should be planted with trees, to provide fuel and timber and to furnish suitable cover for the appropriate fauna. Even marshes can be improved to provide breeding and resting sites for waterfowl.

In short, pursuance of correct husbandry would lead us, not to some strange futuristic landscape of concrete and steel, but to one not very different in essentials from the one we first inherited.

In the meantime, unless the nations of the world can promote international discussions resulting in effective legislation on vital biological dangers, there is little hope of escape from the consequences of the cumulative actions of present and previous generations. For Nature is going on strike! Farmers are becoming aware of this directly, the general public indirectly, the most apparent manifestation being the practically universally experienced weather deterioration. It is significant that a suggestion has recently been put forward in the House of Commons that an insurance scheme should be introduced to cover the increasingly disastrous vagaries of the weather. The plan was turned down—but the disasters continue.

Certain "authorities" have claimed that atomic explosions have no effect on the weather. How monstrously improbable! Every fall of a leaf, every flight of a sparrow, has an effect on the weather. Dr. Charles-Noel Martin, the French nuclear physicist, believes that the unprecedented rainfall of the last few years has been caused by atomic explosions, and that all such rain is slightly acid. Dust from atomic explosions is also veiling the earth from the sun's rays, he thinks, and thus agricultural conditions are being endangered. The conditions

to which human life has slowly adapted itself have been changed; indeed the danger limit, he warned the Academy, may already have been passed.

A few weeks later it was announced that France was considering making atomic bombs. A decision to go ahead, it was argued, would be a sign of strength...

Britain, too, is seeking the "strength" of universal annihilation of protoplasm. Officials are in consultation with Australian authorities on the possibility of further trials. It was recently disclosed that Britain has discovered a much cheaper means of producing heavy water. This is used in the production of lithium deuteride, an essential component of the hydrogen bomb. And now even Israel has burst through to a method of producing heavy water cheaply. American expeditions, stemming from controversy over Pacific testing-grounds, are heading for the Antarctic, even as the *Bulletin of Atomic Scientists* admits that scientists do not know how to deal with radioactive dust:—

> To permit mankind to stumble, without realizing all possible consequences, on to a course of action which may end in a slow but irreparable decay of the human race constitutes the gravest moral responsibility any man or group of men can conceivably undertake.

In spite of the politicians and the militarists, not everyone is persuaded that a nuclear arms race is the greatest show of strength in which the human species can indulge. "Would a few miserable survivors be glad they had saved posterity from communism?" asks a correspondent in *The Manchester Guardian*. "Better that my descendants should be flattened and cramped under the pressure of thought-control," declares another (though he is not convinced they would be), "than suffer from the effects of a high level of radioactivity. There is more future in it."

Yet, if there is to be any future at all, it is becoming terrifyingly apparent that saving the setting of human endeavour must very quickly become the dominating preoccupation of mankind. Otherwise the vitalizing factors in the whole of the biosphere may one after the other be withdrawn from commission; not only those external to man, such as the dynamic fertility of the soil and the suitability of the atmosphere, but also the internal forces which maintain his own bodily structure in equilibrium.

ROY BRIDGER

THREE INDIAN METAPHORS

[**Durgadas B. Advani**, an engineer and architect by profession, is active in social and educational service. He was a member of the old legislative council (1923–26), representing Karachi, and was that city's Mayor in 1937–38. He has made Bombay his home since 1948. He is the Chairman of the Jai Hind College Board and is rendering service to his displaced co-citizens from Pakistan.—ED.]

The metaphor is freely used in Indian Scriptures. It serves as an embellishment to the writings and enhances their literary effect. But it is also a comparison with the phenomena of nature or activities on the physical plane, made to illustrate an abstruse idea. Apart from its literary merit, it serves the purpose of enabling the man of ordinary intellect to understand more easily the abstruse ideas propounded. A study of selected metaphors would, I feel, be interesting. In this article I propose to give three fine examples of metaphor: from the *Bhagavad-Gita*, from the *Katha-Upanishad* and from the *Jap Sahib*, the first of the Sikh scriptures.

Let us now go to the metaphors I have selected.

I

In the fifteenth discourse of the *Bhagavad-Gita* we have a beautiful metaphorical presentation of Life in the *Ashwattha* tree, the leaves of which are said to be hymns. He who knows it is a Knower of the Vedas. The roots of the tree are said to be above and it grows downwards. The branches spread out both downwards and upwards, and are nourished by the qualities (*gunas*). The objects of the senses are the buds. The roots "which ramify below in the regions of mankind" are the bonds of Karma in the world of men.

As the tree originates in Deity, its roots are said to be above. As it extends into the world, it is said to grow downwards. From another point of view, it may be said that in his past lives man has set up causes which produce their reactions in his present life. The causes set up (the roots), being super-physical, are said to be above, and the reactions (the branches, leaves and the out-growing buds) are said to be below, *i.e.*, on the physical plane. The buds, the objects of the senses, are the worldly desires and ambitions to which the reactions give rise, which keep human beings continually absorbed.

It is not possible for the vast majority of persons to know the form and origin of this tree. He who treads steadily, undeluded by the objects of the senses, on the path of the Eternal reaches the ultimate Reality and becomes a Knower of the Vedas. The Vedas, which are said to contain revealed

knowledge of life, are in the form of hymns (the leaves of the tree).

The branches are said to get their nourishment from the qualities (*gunas*): *Sattva* (truth and purity), *Rajas* (the active principle) and *Tamas* (inertia and darkness). One or another of these qualities is predominant in each individual and governs the actions of his life. The man who is unaffected by the objects of the senses and uses the unswerving weapon of non-attachment is said to be able to cut down this strongly-rooted tree and becomes free from the bonds of action.

How to reach the stage of non-attachment is the highest secret which the Great Teachers of the world have unfolded. In the *Bhagavad-Gita*, having in the various discourses shown to Arjuna the different methods of *yoga*, Sri Krishna tells him at the end of the eighteenth, the last, discourse, "Abandoning all duties (*dharmas*), come unto me alone for shelter." This is the last stage, in which a man has to detach himself even from his duties, be entirely free from the bonds of action, and be completely united to God.

Here we have a beautiful, comprehensive presentation of life in the form of a tree. The idea underlying it is that of Karma, of actions and the resulting reactions. Man is said to be the architect of his own life. Yet, paradoxical as it may appear, he is bound down by the reactions to his own doings of past lives, and one of the effective methods of undoing the effect of these reactions is to attain the state of non-attachment.

II

The *Katha Upanishad* has the following metaphor for the Self and the body.

Self rides in the chariot of the body; intellect is the firm-footed charioteer, the discursive mind the reins. Senses are the horses, objects of desire the roads.

When Self is joined to the body, the mind and the senses, none but the Self has joy. When a man lacks steadiness and is unable to control the mind, the senses are unmanageable horses. If he is able to control his mind, they are manageable horses. He who is able to control his mind (having pulled up the reins of the horses) reaches the end of his journey and there finds the Supreme Spirit.

Above the senses are the objects of desire; above the objects, the mind; above the mind, intellect; above the intellect, the manifest nature; and, above the manifest nature, the unmanifest Deity; beyond It there is nothing.

The wise man would lose his speech in the mind, mind in the intellect, intellect in nature and nature in God, and so would find peace. He who thus knows the soundless, odourless, tasteless, intangible, formless, undecaying, unchangeable Reality becomes free from death.

Should the charioteer be able to keep the horses (the senses) under control by skilful handling of the reins, the chariot will reach the end of the journey, where the Self will find the Living Reality that is God.

On the other hand, if he is unable to control the horses, the chariot will not reach the end of the journey. It will remain in the middle of the road (the objects of the senses, which will keep the Spirit of the individual absorbed).

In this metaphor we have a well-conceived comparison drawn from life, showing the way of obtaining mastery over the senses, of realizing the Self.

III

The Jap Sahib is not as familiar as the *Gita* and the *Upanishads*, but it deserves to be. The script and style are as simple as its clear ethical teaching. The beauty of its devotional appeal, its philosophical approach and its emphasis on ethical standards—all in verse properly set to Indian music—have not been sufficiently appreciated. The metaphor I have selected from this Sikh scripture shows Guru Nanak's great keenness of thought, for in it he puts into a few lines a complete code of human conduct.

In the 39th, the last, *pauri* (verse) of the *Jap Sahib* Guru Nanak, the founder of the Sikh religion, has given the following metaphorical presentation of an ethical code for man's conduct in this life.

Patience and self-poise is the goldsmith, continence and self-control the forge, Higher Wisdom the anvil. Scriptures are the goldsmith's hammer (for giving shape), love and sacrifice the fire, fear of God the bellows with which to kindle the fire. Put *ambrit* (the holy liquid) in the crucible of the loving desire for God, and you get a precious ornament in the form of *Shabda* (the Eternal Word).

The practice of self-control and continence enables a man of self-poise to regulate his life in thought, word and deed. Hence they are the forge in which a man forges, so to say, his thoughts, words and deeds. A study of the scriptures will provide the knowledge with which to hammer into shape his actions on the anvil of Higher Wisdom.

Eternal love, when it gives rise to the will to sacrifice, provides the fire, and the fear of God (the knowledge that He is present everywhere) keeps love kindled, as the bellows a fire.

All this presupposes a longing for the Eternal. This is the crucible in which has to be poured the holy liquid of Its Name. As a result we get the imperishable ornament of the Eternal Word. Then a man hears the Eternal Sound, the Voice of the Silence.

The actual word used for self-control and continence in the text

is *jat*. There is no corresponding word for it in the English language, but the man who is able to practise *jat* would have mastery over his senses and be unaffected by his surroundings.

If we contemplate together the images in these three metaphors, we get some idea of the Life Eternal. We learn how to practise the *Yoga* of self-subdual and to have mastery over the senses and to get free from the moulding of desire. We learn also how to be released from the bonds of action by attaining the stage of complete non-attachment, so that the Spirit of the individual, *Jivatma*, may know himself as the *Purushottama*, the Supreme Man.

These three metaphors have been selected from the scriptures of India. The metaphor, however, is also used freely in the secular literature of India. It is used equally in the scriptures and literatures of other countries and the selection and compilation of the characteristic metaphors used by the writers of different countries would be a fascinating study. The thinkers and writers of all countries have put before mankind their views on the realities of life in many ways—in the form of religious scriptures, of philosophical thought, of dramatic compositions or of fiction. When a study is made of the metaphorical presentation of the thoughts of the various writers in a compilation of the kind suggested above, it should show the unity of thought underlying the different garbs in which their expositions of the great truths of life are clothed. Although each of them emphasizes and brings out the aspects of truth peculiar to his own particular culture, a basic unity of thought underlying them all will clearly be seen, since, in the ultimate analysis, the Truth of the Living Reality is the same everywhere.

DURGADAS B. ADVANI

SAYINGS

What do we ever have to face except ourselves?
Flattery precludes friendship.
Remember the good. The bad is not worth remembering.
Cruelty is the only crime.
We suffer when our ideas are inadequate to a situation.
False values are luxuries which only the very rich can afford.
Hatred is helpless. We do not hate what we can use constructively.
Without friction there is no ignition; without ignition, no illumination.
The sole source of all energy is human emotion.
Courtesy costs nothing.

AVOR

ORIENTAL CARPETS AS A TWENTIETH-CENTURY SYMBOL

[There are thought-quickening suggestions in this study by **Mr. Herbert Howarth,** former Director of the National Book League, England, of the symbolic role of Oriental carpets in the West. He writes with a mature and infectious enthusiasm, and combines the discernment of a connoisseur with the sensitivity of a true æsthete. He shares what he regards as the secret of the Oriental rug—"the smile of pleasure, free from melancholy, free from malice, human and loving." He generously expresses the hope that Oriental carpets will help the Western man to find the Asia in himself by appreciating the Asian harmony with nature.—ED.]

Asia's hand-woven rugs and carpets, from Anatolia, the Caucasus, Persia, India, China, or the interior of Turkestan, are wide-spread through Europe and the English-speaking world. In Britain they are to be found in mansions, in rectories and small parsonages, in suburban villas, in modern flats. In America, while there is a popular preference for covering the floor all over with a machine-made carpet, since that complete covering gives a protection against winter's cold, there are yet many collectors of Oriental rugs and many amateurs who delight in their colours. To the remote farmsteads in Australia and different parts of Africa the bright carpets of Asia are carried by dealers who, coming to areas where money is plentiful but goods few, find a ready welcome. It is true that in all these places and elsewhere there are owners of lovely rugs who do not know what they possess and perhaps have never had their eyes opened to the colours and designs of the Oriental weaves —who have not yet learned to "read" the language of the ancient handloom.

But once a Westerner's attention has been drawn to the special nature of the Oriental rug, and he has taken the first step toward seeing the patterns, he has entered on an experience that can become, and often does become, as significant as the experience of music, of ballet, of poetry, or of the anthropological and sociological sciences. Indeed, the æsthetic impact of the Oriental rug has been so resounding that the expressions "Persian rug" and "Chinese rug" carry suggestions and associations even for those who cannot identify the objects themselves; the very names inspire a sense of awe and provoke sensations rich beyond the ordinary.

It is only comparatively recently, in the last sixty-five years, that a literature concerning Oriental rugs and carpets has grown up in the West. Nor is it an extensive literature. It will only fill one or at most two rows on a bookshelf; on

the other hand, the bookshelf should be of some depth, for the volumes include elephant folios. Normally these books are read by the amateur of antiques, the specialist in the study of textiles, or the student of the Orient. But they should also be read by every student of social and cultural history who is interested in the vitally important question of what the East and the West give each other and can give each other.

In fact, the very date at which this literature begins to appear offers a clue to the character of the Western delight and awe at the hand-woven rug. It is generally agreed that the efflorescence of European interest in Oriental carpets dates from 1891. In that year there was a great Carpet Exhibition in Vienna. Reviewing this event nineteen years later, an eccentric but not entirely negligible observer, Sydney Humphries, wrote that, by virtue of it, "our homely and domestic article of 'commerce' was lifted from its more or less despised position to the realms of the artistic curio."

There had been pioneer books which preceded the Vienna Exhibition, notably a work published in 1882 by the London dealer, Vincent J. Robinson. From 1891 onwards, however, there is a conspicuous impetus. In 1893, Edward Stebbing gave an account of the famous Ardebil carpet. In 1892 Vincent Robinson published a new series of coloured reproductions of designs from Eastern carpets, accompanied by his typically opinionated, even ungrammatical, yet often poetic and illuminating commentaries. In 1896 the Austrian Commercial Museum issued, as the sequel to the 1891 Exhibition, a magnificent descriptive volume on Oriental carpets.

From that time onward, though the flow has never been abundant—for the high cost of production of such books precludes that—it has been constant. Now, what line of development runs parallel with this? Let us consider some of the outstanding publications of the nineties. Two works which have moulded the twentieth-century mind belong to that decade: Sir James Frazer's *The Golden Bough*, published in 1890, and Sigmund Freud's *The Interpretation of Dreams*, meditated in 1896, written down in 1898, and published in 1900. With these works, and all the exploration of the mind of the individual and of the nature of society that followed them, came an intense recognition that technical civilization had brought losses in its train. Thereafter the more that writers, artists and musicians, as the advance guard of the public, became aware of the psychic defects of technological man, the more urgently they attempted to recover the lost virtues of spontaneity, rhythm and delight. The last sixty years of Western art can be summarized as a search for the rhythms of the seasons and nature, such as

we associate with folk music, folk dance, the rituals of birth, initiation, fertility and death. It is to this movement, this cultural drive, that the literature of the Oriental carpet, with the corresponding acceptance in all the auction marts of the West of the carpets themselves as treasures, belongs.

Perhaps we may look a little more closely at the literature. The books concerned may be roughly divided into three kinds. First, there are the works of scholars and museum officials, in whom the bias is in favour of the description of the masterpieces of the carpet weaving of the past: those score or so of masterpieces which are sparsely shared among the museums of the world, and from which the whole history of carpets as a palace art is precariously deduced. Arthur Upham Pope's scintillating chapter in his *Introduction to Persian Art* is typical of this group of writing. While he is prompt to acknowledge the artistic superiority of modern Oriental carpets over anything produced in the West, his outlook is nevertheless nostalgic, since for him all the work, and even the very best work, of the last hundred years or more is nothing but a faint echo of the combined achievements of master-painters and master-weavers who served emperors long ago.

Secondly, there are books where the emphasis is mainly on materials, method and technique, and the immediate object is to tell the amateur buyer or admirer of the provenience of various weaves. For this purpose they classify the sizes, functions and designs of the pieces, the fabrics and dyes used in their making, the knotting, overcasting and the finish of the ends. When written clearly by an author who has a lifetime's experience in the Oriental carpet trade, such books are warmly welcomed by the beginner in collecting. The reader will in fact probably expect them to do more than they humanly can: he will hope through their agency to learn not only to distinguish the main families of rugs—that he will undoubtedly learn to do—but also to distinguish between the work of particular villages or tribes. This latter power, however, can only derive, if at all, from the intimacy of actual travel and long residence in the rug-producing areas. The printed word cannot help beyond a certain point; but it is very relevant to the issue we are here considering that the enthusiastic reader will hope, somewhere beneath the surface of his conscious thought, that by correlating the book he reads and the weaves that he handles and turns in the shop, the auction-room, or his home, he will be able to discern the sign manual of the people at a given spot on the map of Asia. It is as though he hoped that rug and book between them would lift him into the place, the life and the mind of the weaver.

Thirdly, there is a kind of writing in this field where the light

is focused on designs and raw materials as symbols of the history and aspirations of the men and women who employ them. Books that have this aim are frankly studies in interpretation. A case in point is *The Oriental Rug Book* of Mary Churchill Ripley, published in New York in 1904. To her eye the significance of the Oriental rug is that it carries into the homes of the West emblems laden with history, emblems that in the lands of their origin have for centuries connoted power, suffering, the struggle for freedom, the effort to hold evil forces at bay. For example, she considers grave-carpets, and stresses that in these every feature will be incorporated for its solemn traditional reasons, never for the sake of mere ornament, and that there will be no borrowing of alien decorative effects.

Moving from one family of carpets to the next, she attempts, with a mixture of audacity, feminine imagination and occasional insight, to translate the meaning of the most famous designs. Of the octagons or *guls* in the Turcoman rugs, she says that they represent "the eight divisions of location," over each of which presides an animal deity, the powers of light and the powers of darkness sitting at the two extremes. In the spirited but sometimes obscure motifs of Mossul rugs, she sees "ancient fortifications, moats, sites of towns, and crenellations." In the celebrated carpets of Kirman she detects survivals of the fire-worshippers who were driven as refugees to that province. Appropriately her book is introduced by a line from Walt Whitman: "I see the picturesque crowds at the fairs of Khiva and those of Herat," and, if his poem is a "Salut au Monde," her book is a "Salute to Asia," an effort to identify herself with the throb of Asia's pulse through the legends, the faiths victorious and the faiths fugitive, the profile of the land and the profile of history, glimpsed in the lozenges or the flowers of a hand-woven pattern.

The reader who seeks either to know Oriental rugs or to assess their cultural significance for the West must, of course, read all these classes of books. In due course he may very possibly decide that the academic works matter least. There may be areas of art and of scholarship where the average production, whatever its sociological significance, is dull, and where the masterpieces and near-masterpieces can alone suffice for the enquiring mind. But in the case of Oriental carpets nothing could be less true. The glory of this art is that its average is beautiful, and that it is meaningful to the West not in so far as it can be assigned to one or another outstanding genius but precisely in so far as it is anonymous and the collective expression of a community.

Again, the precious antique carpets of the museums are not the

familiar objects of life. Visitors to the museums will see them on occasion, but only the specialist can consort with them; whereas many of us do, in reality and as a matter of daily practice, consort with those average, "Low School," relatively young rugs that come from the East through our shops into our homes. So it is by virtue of the average weave, rather than the giant Ardebil or the Austrian silk hunting-carpet, that there is a living cultural interaction between East and West. Since the second and third classes of book, as described above, deal with rugs of this general grade, they count most.

For the sake of reporting the position, I have slightly over-simplified it. Books of the second and third classes tend, in the actual writing, to interpenetrate each other. Miss Ripley and those of her turn of mind will inevitably try at various points to analyze and explain techniques, because the processes belonging to a peasant economy and thus involving the tradition and rhythm of life of the peasants, are linked with the meanings that the author finds in the patterns. Consider Miss Ripley on a method of preparing vegetable dyes by making holes in the bed of a stream and later, after the rainy season, collecting the deposits:—

> ...when again the dry season arrived, the contents of the holes were removed by the dyers, who, grinding all together indiscriminately, made shades which vied with the pigeon's breast in beauty, and with the clouds of sunset in variety.

Her account of this technique may be a little fanciful, but the pivot of the passage is an evident desire to show that nature plays a part in giving Oriental wools their rare colours. Conversely, writers whose point of departure is strictly practical are sure to show from time to time a sense of the ideological implications of the work they dissect. One says, "The weaver weaves his life into the rug." Almost all indicate the charm that comes into the carpets from odd and unexpected deviations from regularity. Vincent Robinson, after referring in particular to the Indian practice of calling out the design to the weavers in a metrical chant, which affords the freedom to introduce slight variations in detail, says:—

> ...nothing can be a substitute for the delicate, almost imperceptible, changes which every fine Oriental design betrays when worked by people whose daily life is subject to pleasurable emotions and to the interruptions of domestic and other influences.

Another author-traveller—it is A. U. Dilley, I think—tells how in the Caucasus the wool is rich and lustrous, because the sheep, feeding on the mountain pastures, enjoy the grass, enjoy the pure air and enjoy the view—yes, the tribesmen themselves specified this last virtue; and the whole sparkling anecdote clearly adds up to this, that there is *pleasure* in the Caucasian rugs.

The smile of pleasure, free from melancholy, free from malice, human and loving—that is the secret of the Oriental rug and of the Western attachment to many things of beauty that come from the Orient. Now, viewed from the Eastern standpoint, this feeling may seem only partly justified; an on-the-spot observer who knows the circumstances in which the rugs were produced, the intensive and ill-rewarded labour that went into them, may ask how their loveliness could possibly be free from the imprints of human suffering. But we are not speaking of objective realities. We are speaking of the hopes of the heart, which every people nourishes, and which every people likes to imagine as fulfilled in reality in some distant place. Repeatedly a civilization will choose a faith or a class of objects as suitable matter in which to see those hopes embodied.

For a long time the West has been seeking the essence of pleasure, seeking it with a contradictory desperation. The machine age that began in the eighteenth century brought the possibilities of physical comfort for large populations nearer, but almost immediately sensitive minds noted and protested that this comfort bore only a tenuous relationship to pleasure. Because comforts were within reach, they could now see that the great deficiency of their civilization lay in pleasure. By a significant paradox it was the dour, probing Wordsworth who first caught in words the sensation of pleasure, projecting it on to the phenomena of nature and by that medium obtaining the first inkling of it:—

> And I must think, do all I can,
> That there was pleasure there.

A hundred years later, at that 1890–1900 period which, as I have suggested in these notes, saw the heightening of the Western consciousness of its shortcomings and of its need for a deeper intercourse with the disappearing earth and the rejected seasons, the struggle for pleasure became intense; it passed from the relatively contemplative stage to a stage more physical, even orgiastic, reached by way of Frazer, Freud and Jung, of the Russian ballet, of the interest of Picasso and his colleagues in African art, of the upsurge of jazz which had been made possible by the American Civil War. The emergence of ballet as a twentieth-century popular art is one good instance of the attempt of the Western world to re-enact the Dionysiac rituals or to dance the dance of Pan. Consider, too, how Pan is the presiding deity in E. M. Forster's early novels, in the art of Harpo Marx, or in that of Danny Kaye.

Some social historians might, in fact, be content to see the Western interest in Oriental carpets only as an extension of the attempt to resume contact with the nature gods, who have lurked and survived in decorative motifs even when they have been most ignored. But for my part I would rather see that

search for the nature gods as one mode, if a very important mode, of the search for pleasure and untainted happiness that must necessarily be the human aim. Therefore I would understand a genuine love of Oriental weaving as a subdepartment and a symbol of that fundamental search.

At least two questions follow. To the Western lover of these beautiful things that the East has made, the question must be addressed: "Do you understand that you are treating your rugs as magical instruments?" In putting this question one would not seek in any way to diminish the collector's passion for the objects, or to deter him from their pursuit and study; one would wish to make conscious, or more conscious, the subterranean impulses of his desire, by which the wool that he handles or the colours that please his eye seem to impart to him an Asian harmony with nature. The purpose of the question is to help the Western man to find the Asia in himself. To the observer and the thinker in the East a complementary question is to be put, somewhat on these lines: "You are transforming the continent of Asia, and, with the principles of equality, justice and a better life for all in mind, are supplanting the old economy out of which the art of the Oriental carpet grew. Can you perhaps, in effecting that transformation, retain, as the West could not, those elements of pleasure which as the designs and the colours show, the weaver possessed in himself even when his lot was poorest?"

It will be seen that in formulating this last question I have dared the assumption that the delight that Oriental rugs and carpets give is not entirely a projection from the eye of the beholder, but that it is "objectively" present in some degree, and is indeed lent by an inner sense of happiness or harmony, a metaphorical Asia, in the mind of the weaver.

HERBERT HOWARTH

IN THE HUSH OF THE HIMALAYAS

"Out of the Silence will speak the Voice," sings the Sufi.

What Voice?

The answer is given by a mystic, this time from the West: "Be still and know I am God."

Thus, Silence is, as another seeker of the Supreme Reality avows, "the speech of the Eternal." Blessed, then, is Silence, the Sunshine of the Spirit. Hence, the Himalayas are a *devalaya*, a home of God as well as of the gods.

God and gods! They coexist and their perpetual play is the warp and woof of Life, both human and divine. But whenever one loses oneself in the multiplicity of gods and forgets the unity of Godhead, the Spirit of the Eternal speaks out: "There is but One, though the poets call him by different names."

Therefore proclaims the ancient seer, "Whatsoever there is in this universe is wrapped up in God. Enjoy that which He has given unto thee. Covet not another's wealth."

Alas! covetousness, under several disguises, is the creed of today. Is it because we have forgotten that the king is one, the church is one, the community is one, the kitchen is one and life-consciousness is one?

Indeed, there are at present so many idols, before which we bend our knees and burn incense, that we have ceased to glimpse the God—the Ideal—in and behind them. And so cries out a modern mystic in the fulness of his heart's insight and ecstasy:—

Our cathedral is the universe, our object of worship is the Supreme Lord, our scripture is intuitive knowledge, our path of salvation is worship, our atonement is by self-purification, our guides and leaders are all the good and great men. True Faith belongs to all those who, as worshippers of the One True God, will love Him and do the work He loves.

But what is true Faith? Say the seers of old:—

Brahma is Truth, Knowledge, the Infinite. His manifestation is eternal Bliss. It shineth forth.
He is all-pervading, spotless, formless, without veins or scars, pure and undefiled, without sin,
He is all-seeing and the ruler of our minds,
He is the most high and Self-revealed,
He bestows upon His creatures at all times all things that are needful.
He is the Source of life, mind and all the senses; of sky, air, light, water, and that which contains them all—this earth.
He is the sustainer of all things, and the universe to this day is moving under His control.
At His command the fire burns bright;
At His command the sun gives light
At His command the clouds and wind speed on and death itself roams abroad.

Nature and Nature's God, Law and Love, therefore, constitute the entire economy of both Earth and Heaven. The earth is His footstool as well as factory; Heaven is His heart as well as home.

And so everywhere it is holy ground, where we stand with unshod feet, uncovered head and folded hands. Every heart-beat is the sound of His footsteps, as it is the tick of the Time that flies out from Eternity.

Indeed,

this wide universe is the temple of God. The heart is the shrine for pilgrimage Truth is the scripture everlasting. Faith is the root of religion. Love is its supreme realization. Renunciation is the death of self.

And so the heart of Man sings in adoration, in exaltation of the spirit: "I bow to Brahma (the Creator), who is the greatest of all entities and existences in the universe. This earth is His footstool; Heaven is His head; the meridian is His body; the Directions are His ears; Light is His language; and the Wind is His breath, which is alike in every one."

GURDIAL MALLIK

NEW BOOKS AND OLD

The Sanskrit Language. By T. BURROW. (Faber and Faber, Ltd., London. vii+426 pp. 1955. 55*s*.)

Since the "discovery" of Sanskrit by European scholars towards the close of the eighteenth century, various views have been current concerning the influence of Sanskrit over linguistic studies. Hittite was discovered early in this century and this has raised a host of fresh problems. Professor Burrow takes full account of all these problems in his present study, which is calculated to present "a systematic account of Sanskrit in its relation to the other Indo-European languages."

Chapter I points out that Sanskrit comes under Indo-Aryan, one of the ten major branches into which the Indo-European family can be divided. The original home of Indo-European "lay somewhere in Europe" rather than in Central Asia, as was originally believed. Hittite and the allied languages seem to have separated from the main body "earliest of all." The Indo-Iranians seem to have "first set off on their migrations" about 2000 B.C. Their presence in the Near East is "recorded principally in documents of the Mitanni kingdom of North Mesopotamia during the period 1500-1300 B.C."; and there are "a few Aryan traces among the documents of the Kassite dynasty of Babylon (*c*. 1750-1170 B.C.)." "The period of the Indo-Aryan invasions" is very likely *c*. 1700-1400 B.C. and "the period of the composition of the *Rigveda c*. 1200-1000 B.C." (p. 31). This late date for the *Rigveda* is justified on the ground that there is "very great similarity between the Vedic language and the earliest Iranian," which is dated *c*. 600 B.C. (pp. 4, 31). The argument is not new and Winternitz has replied to it. I may only add that the *Rigveda* we have now is only a fragment, many portions being lost during migrations, perhaps, and it is not at all impossible that some of the older hymns even in this fragmentary Veda are those which the Aryans composed before they reached India; hence it is not easy to speak of a single date for even the existing portion of the *Rigveda*.

Chapter II outlines the history of the different forms of Sanskrit: Vedic, Epic, Classical, Buddhist, Jain and Greater Indian. The next five chapters are concerned with aspects of Comparative Grammar such as phonology, the formation and declension of nouns, numerals, pronouns, indeclinables and the verb; and in the treatment of all these subjects full use is made of the contributions of Hittite, so that some Sanskrit words are derived anew. We are told, for instance, that the Vedic *Karmara* (smith) is a thematic extension of the agent noun *Karmar*, and *marjara* (cat) is probably another "formation of this type."

The last chapter speaks of the influence of Dravidian languages on Sanskrit. Gundert, Caldwell and Kittel raised this point in the second half of the last century. Kittel (*Kannada-English Dictionary*, Preface, pp. xvii ff.) even lists 420 Sanskrit words as probable loans from Dravidian. Now 108 words are listed (pp. 380 ff.) as "the most important and certain of the Dravidian loans." Still, it seems very difficult to be certain that Tamil "was to begin with comparatively free from Aryan influence"; for the oldest Tamil texts available to us now betray an unmistakable Sanskrit influence.

The Select Bibliography and Index at the end add to the usefulness of the book.

The Dravidian language referred to

(pp. 62, 376) in this book as "Kanarese" is known to those who speak it as "Kannada."

On the whole, the present work, written by a scholar of the standing of Professor Burrow of Oxford University, has the value of the latest pronouncement on the subject and fulfils a long-felt need. To us in India the book should be particularly welcome because nearly every one of the languages we speak today has had in the past its own measure of sustenance from Sanskrit.

H. G. NARAHARI

The Sufi Path of Love: An Anthology of Sufism. Compiled by MARGARET SMITH. (Luzac and Co., Ltd., London. xii+154 pp. 1954. 21*s*.)

English contributions to the study of Islamic mysticism have been significant since the days of Sir William Jones, and in recent years our literature relating to the doctrine of the Sufis has been considerably enriched by the writings of both Professor A. J. Arberry and Dr. Margaret Smith. To her *Readings from the Mystics of Islam* Dr. Smith now adds *The Sufi Path of Love.* It is an anthology, bold in its conception, for it embraces scholarly translations from the original Arab, Persian and Turkish authors, together with appropriate extracts from the works of the leading modern Orientalists. Moreover, it covers a period of some twelve hundred years between Hasan al-Basri and Muhammad Iqbal. And not only does Dr. Smith succeed in achieving a most comprehensive result, but she does this in the economical and effective manner one comes to associate with the scholarly mind which selects and rejects out of its depth of understanding. So we find the essence of Sufism in a handy volume of some one hundred and fifty pages.

The arrangement of the book is well worthy of analysis. Commencing with a brief Introduction of only one page in which Sufism is simply yet adequately defined, the author goes on, chapter by chapter, stage by stage, to reveal, through a wise selection in both verse and prose from the Sufi literature, the process by which the human soul may attain ultimate union with God: for He who is in all things and all things in Him, is to be reached by the Path of Love.

Thus in Chapter I are to be found sixteen prose passages from Sir William Jones, E. H. Whinfield, E. J. W. Gibb, E. G. Browne, Muhammad Iqbal, R. A. Nicholson, A. J. Arberry, and others, in which the nature and origins of Sufism are explained; to be followed in Chapters II and III by the attributes of God as Beauty and Light and of the human soul in its relation with the Divine. The remaining three chapters, God and the soul having been defined, now record, with "The Beginning of the Soul's Ascent to God," "The Mystic Path" and "The End of the Path," the pilgrimage whereby the Lover is finally united with The Beloved. It is a happy choice on the part of Dr. Smith to place the selected passages in chronological order, according to authors, within each chapter. Her wide range also ensures that in the final five chapters the reader is delighted and instructed by the verses of 'Umar Khayyam, Sana'i, Anvari, 'Attar, Rumi, and some fifty others, through the English translations of the leading Orientalists. A most useful list of authors, a scholarly list of sources, and an index serve to complete an attractive and valuable anthology. It is to be strongly recommended to all readers genuinely interested in Islamic mysticism.

H. J. J. WINTER

Historical Geography of Ancient India. By B. C. LAW. (Société Asiatique de Paris, Paris. 354 pp. 3 sketch-maps. 1954.)

Though the study of the geography of ancient India constitutes an important branch of Indological research, adequate attention does not seem to have been paid to it by scholars. Some stray monographs and articles, no doubt, have been published on the subject; but a systematic and comprehensive treatise which would take into account the most up-to-date researches had long been an urgent desideratum. The only two works which one can readily think of in this connection, namely, Cunningham's *Ancient Geography of India* and Nand Lal Dey's *Geographical Dictionary of Ancient and Mediæval India*, are deficient. While the former is based mainly on the accounts of foreign pilgrims and travellers, the latter altogether neglects certain parts of India. It is, therefore, most gratifying to see that, in this book, Dr. B. C. Law, who has already to his credit many historico-geographical studies, has brought together in one volume almost all the information bearing on the geography of ancient India that can be derived from any conceivable source—Indian or foreign; literary, epigraphical or archæological; Sanskrit or Prakrit; Brahmanic, Buddhist or Jain.

In his Introduction the author has dealt with some general topics, *e.g.*, the different names of India, the shape and divisions of India, and the physical features—mountains, caves, rivers, lakes and forests. He has also included—though, perhaps, not quite relevantly—a section on the sixteen *mahajanapadas* and, helpfully, a bibliography of ancient Indian geography. The latter one would have liked to have in a more detailed and systematic form.

Looking to the main body, one begins to wonder whether the title of the book is not rather misleading; for, if one expected to find in Dr. Law's book a connected account of ancient Indian geography during different historical periods, he would be disappointed. The book is divided into five chapters dealing respectively with northern, southern, eastern, western and central India. In each chapter, the geographical names are arranged in alphabetical order and all the available information about a particular geographical item is given against it. But even this information is not always given in a chronological sequence. Dr. Law's book is essentially of the nature of an exhaustive geographical index relating to ancient India. And it is just as such that it will prove to be of inestimable value to every serious student of ancient Indian history and civilization.

Incidentally it may be added—though it should, by no means, be understood as detracting from the general excellence of Dr. Law's book—that the present reviewer casually looked into it for the geographical names Kikata (*RV*, III. 53. 14), Hariyupiya (*RV*, VI. 27. 5), Mahavrsa (*AV*, V. 22. 5) and Balhika (*AV*, V. 22. 5), but could not find them.

R. N. DANDEKAR

The Puranic Anthology (*Purana-Kavya-Stotra-Sudha*). By A. P. KARMARKAR. (Mira Publishing House, Belgaum. 304 pp. 1955. Rs. 5/-)

The need for anthologies is always felt when a literature becomes voluminous. Sanskrit literature has an oceanic expanse and depth. The contents of the Puranas, which form an important part of Sanskrit literature, still remain without a chart, though the Puranas have contributed not a little to the growth of the Hindu religion, ethics and culture during the last two thousand years. Dr. Karmarkar has devoted a major part of his leisure to a critical study of the

Puranas since 1938. He is already known to Indologists by his many publications. The present *Anthology* is the second product of his Puranic research, for which he has culled all that is best and most elegant in the Puranas, divided into four categories, *viz.*, *subhasitas,* pure poetry, *stotras* (psalms) and devotional literature.

The *Anthology* opens with two texts on polity from the *Garuda-purana, viz.*, the *Shaunakiya-nitisara* and the *Brihaspati-nitisara* (pp. 1-35). They contain much matter for study and reflection for ministers of Government, not only in India but in all countries of the world.

This *Anthology* does not exhaust the perennial wisdom of the Puranas. We hope, therefore, that Dr. Karmarkar will give us many more anthologies of the present type, incorporating in them matter of absorbing interest under categories not included in the present volume. The labour involved in preparing such anthologies is tremendous and the only reward for it is mental happiness and fame, as said in a *subhasita* in the present anthology.

P. K. GODE

Shabda ane Artha. Thakkar Vassonji Madhavji Lectures on Historical Semantics. By B.J. SANDESARA. Gujarati. (N. M. Tripathi, for the University of Bombay. 223 pp 1954. Rs. 2/-)

For the first time a scholar has given in Gujarati what may fairly be called a systematic introduction to semantics. In these lectures Dr. Sandesara states the nature and general principles of the science, and elucidates them with examples taken mainly from old and modern Gujarati. Sometimes his pursuit of a word becomes an adventure in speculation, taking him into the remote past or into far-off lands.

The meaning of a word has a tendency to expand, as in the case of *parsi.* In the later Sanskrit it meant the Persian language but in old Gujarati it came to mean the vernacular of any group. In the word *mriga* (deer) the meaning has contracted from the original meaning of "animal." In the transfer of meaning or its deterioration the process of comparison is involved. The word *patra* has a good sense as in *supatra,* but in *patar* it has deteriorated from "character" in a play to a "courtesan" and from "courtesan" to a mere "harlot." Some words reveal deliberate concealment of happy or unhappy association. For instance, *shitala,* meaning "cool," is the name commonly used for small-pox, certainly a very hot disease.

The lecture on "Words and Culture" discusses words as a source for cultural and historical studies. Dr. Sandesara's inquiry into some words of Dravidian origin throws light on cultural contacts between Karnatak and Gujarat.

Besides being valuable as studies the lectures are delightful to read.

V. R. TRIVEDI

The Wonder That Was India: A Survey of the Culture of the Indian Sub-Continent before the Coming of the Muslims. By A. L. BASHAM. (Sidgwick and Jackson, London. xxi+568 pp. Illustrated. 1954. 45*s*.)

This book is a courageous undertaking. The title given by the publishers in their series on ancient civilizations is in itself a responsibility, demanding and precious. How to describe a wonder to the public of a generation reluctant to accept wonders? The second challenge lies in the fact that one man, who is naturally equipped through inclination and talent to deal with one or another aspect of cultural development, may not necessarily be capable of treating equally well all the manifold problems and standpoints of a fully-fledged culture with at least five thousand years of inner growth behind it. It is probable, therefore, that some specialists may not be quite satisfied with the treatment of their own particular fields, while gratefully acknowledging the immense work of compilation here amassed, supplemented by excellent maps, charts, photographic illustrations and sensitive translations from the Indian texts. The general public of the West may learn a lot from this wide survey.

The author has wisely chosen on the whole to limit his subject to the times before the Moghul invasions, though making many excursions into present-day India. In addition, he has introduced copious comparisons and tempting analogies with Western literature—very often accidental similarities only. All through this book the innate British gift of common sense and compromise is evident. Common sense is used to explain the strange wonder that was, or rather is, India. In accordance with this national and special gift, the most informative and lively chapters are those on State and Society, in which the author's intimate knowledge of the *Kautiliya Arthashastra* (*Treatise on Polity*) stands him in good stead.

This book has another asset in the author's frequent quotations from Tamil literature, which usually is not sufficiently considered by European writers on India's mixed civilizations.

In contrast with the familiar way of treatment, Indian philosophy and metaphysics are here not emphasized—is this an asset or a drawback? On pp. 243 and 323 a surprising explanation of the Hindu's fundamental longing for the cessation of *samsara* is provided: the author thinks that the Indian felt the endless cycle of rebirth to be "boring" and "tedious" and therefore fervently sought Liberation from the chain of re-incorporation. This commonsense interpretation of India's ideal of final rest in the supra-personal cosmic reservoir does not do justice to her deepest desire for the undivided Fullness and Wholeness of *Purnatva*.

Other interpretations of religious thought, previously proffered by European authorities, are here again put forth. For instance, the recent Western explanations of the finds in the Indus Valley try to make us believe that the bath chambers and the animal figurines with movable heads found there were civic sanitary arrangements and children's toys. True, the Indus Valley had apparently a highly developed city organization, but Dr. Basham thinks that these baths seem rather to have had religious significance and were probably used for ritual ablutions; some of the latter may have been icons or votive offerings.

One may also be doubtful as to the statements about Indian illiteracy. Even today the Indian shows a definite predilection for oral, instead of written, tradition. Though script has now been long in use, learning by acoustic means is still preferred. One may still find illiteracy among the masses—learning their beloved national epics by heart, but this in no way amounts to ignorance.

The practical and matter-of-fact attitude, though it has its shortcomings in

the religious, and more so in the metaphysical, spheres, becomes an asset in the description of all practical and social matters. A plausible explanation of the development of the caste system is given and the distinction between the four primary classes of society and the divergent castes of later times is lucidly stated.

The author reveals a special understanding of, and appreciation for, Buddhism. Buddhist ethics and psychology are nearer to the Western outlook than the complex Hinduism which still shows all gradual stages of religion side by side from materialistic beginnings to the loftiest metaphysical concepts. The latter cannot be discarded as mysterious or mystically abstruse. India's deductive mysticism, her vision of cosmic unity to be gradually attained, is not an unbalanced flight of speculation, not an unjustifiable escapism, as many Westerners are inclined to regard it. With all his appreciation for the other Buddhist Canons, the third, *Abhidhamma*, Buddhist metaphysics and psychology, does not find much favour with the author.

As to the chapter on the arts, the author rightly emphasizes that the representations in figural forms are indications of Indian world-nearness and not of world-renunciation. This lies in the very nature of the representations in distinct individual shapes. They seem to represent only preliminary stages which have to be gone through, before the final ideal is reached. *Maya* is, in most Buddhist schools and certainly with Shankara, not "illusion," but the transitory reality of measurable, individual forms.

In short, this book succeeds in bringing India nearer to the West in all her worldly manifestations and visible displays, and satisfies the Western mind on those aspects where affinities between both centres of civilization can be established.

BETTY HEIMANN

Treasury of Philosophy. By DAGOBERT D. RUNES. (Philosophical Library, New York. 1280 pp. 1955. $15.00)

We are all familiar with literary anthologies both of poetry and prose, but the idea of having a philosophical anthology is not so common and Dr. Dagobert D. Runes has undoubtedly undertaken a very difficult task and he must be congratulated on the work he has put in. Selections have been made from nearly four hundred philosophers. The term philosopher has evidently been used in a somewhat broad sense, for Dr. Runes has included selections from Carlyle and Ruskin and even George Eliot. Such a vast range of choice has necessarily led to restrictions in the number of pages allotted to different philosophers. Plato is lucky enough to have eighteen pages, but Aristotle has only five and Kant only four. It is inevitable that no reader will find the book quite satisfying, as the selections from each thinker are so tantalizingly few. But it has the merit of covering writers not merely from Europe and America but also from the Islamic world, China, Japan and India. Aurobindo Ghosh, Gandhiji and Tagore have been included, but oddly enough there is no selection from Dr. Radhakrishnan. Among the several living writers included is Dr. Einstein, who has since passed away. He will always be remembered as the greatest scientist of the age, but he was a philosopher as well, for he had a genuine religious feeling and it comes out when he says:—

> It is very difficult to explain this religious feeling to anyone who is entirely without it, especially as there is no anthropomorphic conception of God corresponding to it.

Though he was proud to be a Jew and could have been President of Israel,

if he had cared to be, there was something markedly universal in his attitude to religion. Like other mystics, he saw no truth in the hollowness and hypocrisies of conventional orthodox religious life. He had the courage to write:—

> ...it is precisely among the heretics of every age that we find men who are filled with the highest kind of religious feeling and were in many cases regarded by their contemporaries as Atheists, sometimes also as saints. Looked at in this light, men like Democritus, Francis of Assisi, and Spinoza are closely akin to one another.

To this distinguished list, the name of Einstein could also be safely added. It is interesting to find him agreeing wholeheartedly with a contemporary "that in this materialistic age of ours the serious scientific workers are the only profoundly religious people." In spite of its exaggeration this has a serious significance for scientists who will not look beyond their narrow sphere of work, and for philosophers who tend to look upon the sciences as something inferior.

In spite of its bulk, this book can hardly be looked upon as one to be dipped into for a fruitful engagement of an idle hour. By itself it will not teach philosophy to anyone. But it may tempt a reader to go more seriously to the fountainheads of philosophy. The price too is a little prohibitive.

A. R. WADIA

The Nihilism of John Dewey. By PAUL K. CROSSER. (Philosophical Library, New York. 238 pp. 1955. $3.75)

Though the problems with which philosophy deals persist down the ages, it shows remarkable changes in its approach from one period of history, one phase of civilization, to another. The philosophy of pragmatism in its many forms betrays the characteristics of a civilization in its infancy. The movement that began on the basis of some fertile ideas of Peirce found its prophet in William James and a prominent exponent in Dewey. But Dewey developed his ideas in a way all his own. His logic, his philosophy of æsthetic experience and his theory of education show his great intelligence and his analytical mind. But intelligence as such is not enough to make an abiding contribution to philosophy. It is striking that so soon after his death a countryman of John Dewey has subjected Deweyism to incisive criticism but it speaks well for a nation that it can take stock of itself dispassionately and has the courage to evaluate critically the foundations of its thought. As such an evaluation Dr. Crosser's searching criticism of Dewey is welcome. He takes great pains to expose what he calls the nihilism of Dewey in every field of thought.

He takes Dewey to task for his extreme relativism. But this relativism is inherent in all philosophies that have grown in the atmosphere of pragmatism, which has penetrated deeply into the texture of American thought. It is in his logic and in his reflections on art as experience that Dewey's relativism becomes most open to challenge. Dr. Crosser underlines especially Dewey's failure to determine what is beautiful in human experience and what is not.

We appreciate the spirit of Dr. Crosser's criticism but regret that he has given no clues to the drift of his own speculations. As he is fully aware, Deweyism has served a useful purpose. What is now required is a positive substitute for it in a changed situation. We hope that after this iconoclastic feat Dr. Crosser will attempt something constructive to fill the vacuum that is now created.

S. VAHIDUDDIN

Kierkegaard. Selected and Introduced by W. H. AUDEN. (Cassell and Co., Ltd., London. 184 pp. 1955. 12*s.* 6*d.*)

The increasing tempo of interest in Kierkegaard's thought today will make this volume of selections welcome. In the numerous expositions which have come out in recent times, Kierkegaard's own thought has naturally been subordinated to that of the commentator, and extracts from the original have merely been illustrative. In this book, it is the other way round: hence its value.

Mr. Auden's own Introduction is all too brief, and hardly does justice to his topic. The philosophic analysis is rather thin. This is particularly noticeable in the presentation of Kierkegaard's three fundamental categories, the æsthetic, the ethical and the religious. Written from the standpoint of a "believer" in the narrower sense, one misses that broad and sympathetic understanding of alien standpoints which, for example, distinguishes the work of a man like Gabriel Marcel. Mr. Auden says of Kierkegaard that he was neither a poet nor a philosopher but essentially a preacher. Reading this Introduction, one feels that Mr. Auden himself may be a poet and a literary critic, but he is certainly no philosopher.

Commencing with a few "Prefatory Aphorisms," and ending with an "Epilogue," the selections are grouped under five chapters headed: "The Present Age"; "The Aesthetic, the Ethical, and the Religious" (this gets the lion's share); "The Subjective Thinker"; "Sin and Dread"; and "Christ the Offence" (how the very idea of Christ was an offence to the Jews as well as the Gentiles). Apart from the titles of the chapters, there is no running commentary or notes to help the uninitiated reader to follow the unconnected paragraphs, no indication whatever to show where the extracts have been taken from, and, nally, no index. All this detracts considerably from the reference value of the book.

But the selections themselves have been made with discrimination and present a true perspective of the thought of one who was perhaps the most notable religious thinker of the last century. Ostensibly Kierkegaard's polemics were directed against the smug Protestantism of the Denmark of his time and were the outcome of his own inward suffering. But in the brilliant dialectic is imbedded a significance permanently relevant to the spiritual quest, which is timeless.

K. GURU DUTT

Gautama Buddha. By T. L. VASWANI. (East and West Series, Poona. 16 pp. 1955. Annas 4.

Shri Vaswani here confines himself to the significant and inspiring moments of the Buddha's traditional life story, and links these to the central points of his teaching. The six little essays in this pamphlet are popular and episodic, and contain only the broad outlines of the Buddha's teaching; but the perspective is true. Shri Vaswani emphasizes that Buddha wished his disciples to unfold their own understanding; that in this he again opened to everyone the wisdom of the ancient *rishis*, which the more powerful castes had attempted to keep to themselves; that the Buddha's own Attainment showed man ascending to the Divine, not being raised by a force outside himself.

R. P. S.

How to Make and Break Habits. By JAMES L. MURSELL. (Odhams Press, Ltd., London. 258 pp. 1955. 12*s.* 6*d.*)

"Habits are tools for living," says the author of this helpful and practical book, and he proceeds to explain just how the normal individual can learn to understand his own habitual behaviour and to judge whether it could be bettered. His view of what are termed "habits" is not perhaps quite the orthodox one, as he seems to include almost every phase of human behaviour and personality traits, thus giving a very wide interpretation to what may be termed good habits and bad ones.

Dr. Mursell, who is a Professor of Education at Columbia Teachers' College, writes so simply and with such an abundance of entertaining and dramatic examples from real life that one is led, quite easily, to understand the underlying psychological principles that he demonstrates. At the same time it is clear that his work is based on real research and backed up by sound reading, for there are useful footnotes and references to a number of volumes by authorities.

This book should be of real help to the layman as well as to the student, and of particular value to all engaged in education, as it shows how one may reorganize the personality by replacing bad, wasteful or useless habits by new, good ones. Those of us who have been successful in helping children in this way (by creating in them a genuine desire for change) know the truth of the author's statement: "Habits have no strength of their own"—but are merely a way of attaining some desired end. This optimistic attitude is more than justified by the many successes achieved by those who take the trouble to "know themselves" and work for higher ends.

This book can be recommended as clearly written, unpretentious and well indexed. The only real criticism is that Dr. Mursell presumes that expert psychological help is readily available for all who need it, and this is, unfortunately, not the case in very many parts of the world.

ELIZABETH CROSS

An Intellectual Primer. By JAY C. KNODE. (Philosophical Library, New York. 88 pp. 1955. $2.50)

The modern man lives in a confusing intellectual climate. Mr. Jay C. Knode has tried to provide him with a handy conspectus of the main currents of contemporary thought with well-chosen quotations from significant books of the last twenty-five years. His little volume is an attempt to summarize points of view and prevailing attitudes toward the infinite and the infinitesimal, matter and life, mind and brain, evolution and ethics, man and the universe. Various religious as well as scientific beliefs are briefly but fairly described.

Admittedly, the sources and materials used are limited both in scope and significance. But he writes in the firm conviction that "we would be pusillanimous and slothful if we did not attempt syntheses for ourselves and as stepping-stones for our descendants." His book is bold in its aim but not presumptuous in its approach. Its concise chapters and its clear and vigorous style should be additional attractions for the casual reader. There is also a fine epilogue which takes the form of a dialogue between the reincarnated Aristocles and his interviewer on earth.

O.

A LETTER FROM LONDON

[**Shri Sunder Kabadi** in his quarterly letter from London argues convincingly on why the third world war cannot now take place.—ED.]

Two important factors, one positive, the other negative, brought about the circumstances in which it was possible for the Geneva meeting of the Big Four "at the summit" to be held: first, the powers of annihilation which at this very moment both Russia and the West possess in their nuclear weapons, and secondly, the impartial but constructive influence which India, through Pandit Nehru, has been able to exert on the affairs of the powers. If nuclear weapons had not been developed and a major war could still be waged with some prospect of one side defeating the other, the Cold War would in all probability have developed into a major armed conflict as a logical extension of either the "limited" war in Korea or the conflict in Indochina, even despite the good efforts of India to mediate and the power she brings to bear as representing the conscience of hundreds of millions of backward peoples.

Similarly, if India, in this period of nuclear armaments, had not steadfastly refused to align herself with one or the other of the great blocs, but had thrown in her lot with the West or Russia, even the prospects of a war of total annihilation might not have inhibited or restrained the potential belligerents. The advocates of "preventive war," among whom at one time was General Douglas MacArthur in the West and who undoubtedly carried some weight in Moscow during Stalin's regime, would probably have grown in influence and authority since the practical issues which are in dispute between Russia and the West, even with the best will in the world, as Geneva has demonstrated, continue to defy solution. How much more intractable and menacing, therefore, would they not have seemed if in the last two years or so, instead of international tension undergoing a slight but distinct relaxation, there had been an intensification of local conflicts at all those points where what Russia and the West regard as their vital interests overlap.

It is important and interesting that both in Russia and the West there is a recognition of the way in which world affairs are being influenced by the twin factors I have mentioned. The initiative in steering the direction of human affairs does not lie entirely with the leaders of those nations which between them command the greatest proportion of material power, even though at times it seems to. In acknowledging the influence of these twin forces, of course, there is a tendency in both Russia and the West to take advantage of, or to claim credit for, the impact of these forces on the course of events. On the one hand they argue with increasing emphasis and urgency: "Nuclear weapons mean that in a future war the world would be destroyed. There will be neither victor nor vanquished, but universal destruction. Deep though our differences are, therefore, we must find ways of solving our disputes without resort to force."

This is an attitude towards war based purely on expediency and utility. Those who take this attitude—it is often expressed in military circles, in newspaper articles and editorials discussing military strategy and in debates in Parliament on defence—seem to be deploring the fact that nuclear weapons have rendered the waging of war impractical. For tens of thousands of years nations and empires have been waging wars of conquest, of revenge or of religion; so it is not difficult to understand why the generation that is confronted with the choice: "Peace or annihilation," stands

perplexed and bewildered. The end of war does not merely mean the closing down of Defence Ministries, arms factories and the demobilization of soldiers. The end of war means that society will have to cut away some of the deepest roots on which its culture, conventions and ideals have grown since time immemorial and will have to find new ones. In other words, it is faced with the challenge of either evolving into a higher form of society or perishing at the level it has now reached.

When at Geneva President Eisenhower proposed to the Russians that they should disclose all the relevant facts about their military capacity and permit aerial reconnaissance of the Soviet Union on a reciprocal basis, the first reaction in the Soviet Union would have been similar to the reaction of a primitive man armed with a club invited by a contemporary similarly armed to lay down clubs on a reciprocal basis. The vast strategic bombing fleets, the guided missiles, the nuclear bombs, the atomic-powered submarines and all the other paraphernalia of modern war are no more than an elaboration of the primitive club and they are exactly related to the same kind of defensive and offensive instincts and the primitive conception that the weak go to the wall and only the strong survive.

This primitive conception of the means required for survival has dominated international thought on the subject right down to this nuclear age. History is littered with the ashes of dead civilizations. Some historians and anthropologists have put forward the theory that, just as a person is born, grows in strength, reaches maturity and then declines to the point of death, so civilizations and empires go through similar stages of growth and decline.

The primary cause of this rise and fall of empires has always been war. Like the sons who inherit great wealth built up in a lifetime of work, frugality and resourcefulness by their father, a generation has appeared in each great empire and civilization that inherited and then squandered its wealth. The ideals and values which had made the nation great—and military efficiency was always considered one of the greatest—failed later to evoke a response. A love of pleasure and luxury in the ruling circles, a falling off of martial vigour and discipline and the spread of corruption and dishonesty in government led to poorer and perhaps oppressed nations launching their bid for the dominance of the world in so far as it was known in those days.

"The price of peace," it was said, "is eternal vigilance." This attitude of mind still has its supporters, but the mystery is, how can you maintain eternal vigilance at a time when weapons have developed to that point of destructiveness where to develop them any further confers an advantage neither on one side nor the other, because a condition has already been reached and passed where the only certain outcome of their employment will be universal destruction?

It is possible to grasp the difficulty in which governments find themselves intellectually. But it will obviously not be easy and will take much time for the process of mental and psychological readjustment, essential for the resolution of this difficulty, to progress to the stage when a sufficient number of people to swing the balance will be prepared to renounce war, not for the negative and unsatisfying reason that it is too destructive, but because they want and are determined to have the positive advantages of a world society living in peace and amity.

The meeting of the leaders of the Big Four, though it brought no simple solutions to the problems now preventing normal relations between them, helped in many ways to publicize some of the obvious advantages. The whole human race is raised in stature when the leaders of great nations meet together in a friendly and harmonious manner to discuss in frank and conciliatory language

their differing viewpoints on subjects of common interest. It is likewise degraded and shamed when the leaders of great nations engage at a distance in abuse, vilification and violent argument with one another and threaten one another with destruction.

The "supreme and heartening fact" of the Geneva conference, commented Randolph Churchill, writing in the *Evening Standard*, "is that all those on the Summit are gradually but inescapably adjusting their minds to the incomprehensible and hitherto unprecedented fact that war has now become impossible." Scientists and philosophers all over the world have done much in the last few years to convince those who still have doubts on this question. India's own particular contribution to ushering in the era of peace has been to demonstrate, in her relations with her Asian neighbours and all others, that there are no differences of culture or social system, no problems producing friction between different nations, that cannot be adjusted to the advantage of all concerned when all else is subordinated to the supreme task of laying the foundations of world peace.

SUNDER KABADI

TECHNOLOGY AND THE HUMANITIES

In *The Builders and the Books: Technical Assistance Lends a Hand to the Progress of the Middle East*, Unesco has produced a hopeful and encouraging brochure. For the approach described is partly through the schools—and the education of a nation's children on right lines is the sure way to national regeneration—and partly through teaching the people to help themselves. It is an inspiring account of how technical-assistance experts, through education and community undertakings, are working in a spirit of fraternity. The metamorphosis of "Chakha 11—Branch Canal 11," an obscure village in Iraq, reads like a fairy tale. Along parallel but varied lines the people of eight Middle East countries are being guided "towards the light," as a refugee near Beirut described the workers' efforts.

The spirit expressed by the Director of the Fundamental Education Centre at Sirs-el-Layyan in Egypt justifies Unesco in describing his Centre as "a school of applied humanism." He has summed up its objectives thus :—

> I believe that the religious spirit and the creative power of the artist and the poet are more important and, in the end, more effective in what we are trying to do here than technical skill If you say you want to help people, it is wise to see them as they are, to understand them and, if you can, to love them, before you set out. You'll find people are not at all accustomed to such an approach....

It seems not surprising that the work of the international experts from Unesco and other institutions, always within the framework of a national regional programme, is pronounced by Unesco "by far the most effective and the most fertile help that can be brought to a country."

The attractive illustrations from the different countries add to the brochure's appeal.

E.M.H.

THE INDIAN INSTITUTE OF CULTURE

[We publish here the second and concluding part of the study by **Professor A. Closs**, Head of the Department of German in the University of Bristol, which he delivered as a lecture at the London Branch of the Indian Institute of Culture on October 1st, 1954, under the chairmanship of Miss Ethel Beswick.—ED.]

SUBSTANCE AND SYMBOL IN POETRY

II

Up-to-date expressions have now become popular. Out of disinclination for the rhetorical and mellifluous "tapestry diction" and for pontifical pathos (bound to idealized form), the most recent lyrical poetry purposely seeks to depoetize and widen its scope by methods of shock. It seems to venture boldly into the diction of provocative or colloquial speech by way of sensation or surprise: as in *The Age of Anxiety* by W. H. Auden (1947). And there are T. S. Eliot's *The Hollow Men* and *The Waste Land* with the theme of decay and death in the middle of the springtide of the earth. The monotony of modern jazz and its commonplaceness can be heard in the conscious repetition of sound and thought. The rhythm clearly drowns the melody. The poetic image is thus often shot through with a strange mixture of sublime and banal or acridly topical elements: psychoanalysis (particularly in Auden's work), social problems, clinical apparatus, etc.

Sometimes the poetic image is corroded to the core by the vitriol of morbid cynicism or by an irresponsible use of film technique. Apparently unconnected images are deliberately forced into an obscure unity. But the once unexpected does not wear well, *e.g.*, Lautréamont's "chance meeting, on a dissecting table, of a sewing-machine and an umbrella"—the *cliché* of Surrealism which is so stale now. In contrast to that sensational trick we think of Keats's "plot of beechen green, and shadows numberless" (in his "Ode to a Nightingale")—also an unexpected image which, however, still moves us profoundly not only because of, or, better, in spite of, its bold juxtaposition of the word "plot" and the poetical shadows followed by the adjective "numberless," but also because of the musical enchantment I spoke of in connection with the sound values of the word.

If verse is to be brutalized before it can be readable it does not follow that verse is great because it is crude or sentimental—though perhaps it is popular. Herbert Read in *Phases of English Poetry* (1928) rightly says:—

> There is no poetry in "Tipperary" and "Keep the Home Fires Burning"—there is only sentimentality. But it is just a possibility—and no more than a possibility—that the music-hall song and its allied form—music-hall pattern and revue libretto—contain the germ of a new popular poetry.

T. S. Eliot and W. H. Auden must instinctively have felt this when they tried to bridge the gap between a hypercivilized, fastidious intelligence and the claims of the populace in a music hall.

We have already touched several times upon the question of imagery. This leads us to the fifth and most important function of the word: the poetical image and symbol. The interplay of soul and body is crystallized in it. Here sound and symbol become the instigators of the most inward movement: for example, Shakespeare in *The Winter's Tale*:—

> ...daffodils
> That come before the swallow dares, and take
> The winds of March with beauty....

In the image lies the power of revealing a poetic experience (visual or other). I do not propose to classify all

kinds of images in this connection Burke once wisely said, "Though no man can draw a stroke between the confines of night and day, yet light and darkness are upon the whole tolerably distinguishable. . . ."

The same applies to the poetic image. Through it the lyrical word transmutes the object: it is body, soul and spirit. As an individual picture it reaches at the same time into the depth of universal significance. It remains personal while so doing. Therefore Gundolf is in the wrong when he plays George against Wolfram and considers the vigil, the courage of the Templars, the Parsival-mood in the *Sayings and Songs* of Stefan George, as archetypal images of the powers of mediæval life; whilst he maintains that throughout the verses of Walther, Gottfried and Wolfram nowhere did a primal tone occur. George's images are often self-sufficient, timeless and unconnected abstractions devoid of the fullness of history. But the song must always be personal, even as a worker's song, a dance song or a marching song. It throws out wide circles just as does a stone which in the water sends out circle after circle from one centre.

The image is the central point, the germinal cell, in the organism of a work of art, and is not to be divorced from its context or the life of a poem, *e.g.*, the image of the untended garden in Shakespeare's *Richard II*, or the image of the dagger (*Macbeth*) and the naked babe, the "uncontrollable mystery on the bestial floor."

Some time after the appearance of Caroline Spurgeon's book, *Shakespeare's Imagery and What It Tells Us* (1935), in which most extensive statistics about Shakespeare's likes and dislikes, his acquaintance with nature, animals, etc., are displayed, W. H. Clemen published his important study, *The Development of Shakespeare's Imagery* (London, 1951), which goes to the root of the whole problem of imagery. W. H. Clemen shows how Shakespeare in his maturer plays uses imagery as a centre, an organic part of his creative work: "Every image, every metaphor gains full life and significance only from its context . . . it appears as a cell in the organism of the play."

It is the dramatic issues (not so much the playwright's individual sympathies) which decide the nature and use of the imagery. The latter takes on the function of dramatic unity, or a centrally organizing power which in effect has justly been compared to the classical unities of place, time and action; *cf.* the three groups of images: sea, war, love, through which Othello's character is revealed. In *King Lear* the images bring the powers of Nature, Heaven and Cosmos into action. *Lear* is very rich in imagery.

In contrast to Clemen, William Empson applies a different method in his *Structure of Complex Words*. According to him, the literary metaphors are essentially cognitive (not emotive). He concentrates his study on key words: "sense" in *Measure for Measure*, "honest" in *Othello*, "folly" in *Lear*, etc., and is thus also able to throw new light on great works of art.

Doubtless, the language of poetic imagery is difficult to analyze. The critic's often all too mechanical method of searching for the various grammatical categories and tricks of the trade does not reach the above central point and must remain on the periphery of the assessment of values. However carefully he endeavours to register all possible details, he will fail to touch the core of the matter.

This lies in the secret of inner form, which is symbolically reflected in the relationship between content and expression. We want to know how natural rhythm and metrical beat and imagery are adjusted to the subject-matter. This inner form is peculiar to each work of art and expresses the poet's vision which through word and rhythm is condensed into poetic images. The length of verse is no criterion of form, for Hölderlin's

vision of Hellas: *Archipelagus*, is as great as Goethe's lyrical jewel, "On the Lake."

The poetical picture must not be mistaken for the idea. Goethe warns us here with reference to his *Faust*, which must not be strung on the "meagre" thread of a single idea. Similarly Goethe contrasts sharply the personal concept of Tasso, "Bone of my bone and flesh of my flesh," with Tasso's general idea. Shelley in "A Defence of Poetry" mocks at the "owl-winged faculty of calculation."

But the question of ethics is by no means ruled out, particularly in view of the Psalms, Dante's *Divina Commedia*, Hölderlin's *Archipelagus*, and of other great hymns and odes. Macneice declared that "the good poet has a definite attitude to life; most good poets. . .have beliefs." This is a view very different from that of Oscar Wilde, who divorced the art of words from ethics and who could not accept criticism of style in terms of life and morality.

Poetic truth is not abstract or philosophic truth; it is the sublimation of our emotions or experiences to a powerfully formed vision which can claim permanence in a transient world. Ultimately, however, the poet stands as much above life as he is rooted in life.

The more revealing a poet's language, the more significant his intensity; the more original his imagery is, the deeper is our response to his poetic symbol and quality of incantation. The subject does count, but the poet does not express a dogma. He can talk about creative work, but enshrine it in the image of a clasp or a lamp: *cf.* Stefan George's "Clasp": "I planned it as an iron band," or Möricke's "On a Lamp," or Rodin's *Cathedral*: a torso, and two hands stretched upwards become a symbol of the cathedral. Thus the poet or artist in general can take up an apparently irrelevant theme or an insignificant, trite thing, yet produce a profounder poem or work of art than one who writes about the human relationship to God. Of course, there is a difference between a cauliflower and the head of Apollo, but all depends on the creative (not informative or philosophic) relationship to the things of this world in the fullest sense of the word.

The change of objects through form (as Schiller puts it) must of course be accompanied by concentrated feeling, in order to be able to reach from the surface into the depths. An object is more than shows itself to ordinary sight! Every poet (not only the Classical and the Romantic writer) reveals himself in his attitude to truth and reality. Blake is said to have confessed of himself: "Natural objects always did and now do weaken, deaden and obliterate imagination in me."

Rex Warner points to the symbolic speech of the world of double meanings in his introduction to Herman Melville's *Billy Budd and Other Stories*: for example, the bird: "the bright, inspiring chanticleer of ocean," or the faces of maidens in "Tartarus of Maids" in which old and young looks fuse, moreover, the juxtaposition of civilized society and original nature reflected in the tragic fate of Billy Budd.

W. H. Auden dedicates a whole work, *The Enchanted Flood*, to the study of this conflict. In this book a bundle of traditional associations is the subject-matter of a "Romantic Iconography of the Sea," where the world of double meanings is shown: (*a*) the sea is to him the symbol for the state of living barbarism and the primordial undifferentiated flux . . . the desert—lifeless, mechanized decadence; (*b*) the shell —symbol of imagination and poetic truth, truth of feeling; the stone—abstract geometry, truth of reason; in the latter lies the peril of sterile abstraction, in the former that of the chaotic anarchy; (*c*) the double-natured hero (the Flying Dutchman and Don Quixote).

Each of the above examples is rooted in a double existence. Above all, in

Melville is *Moby Dick*, which, though describing whale-hunting, at the same time symbolically offers a picture of human passions and existence.

In the book, *The Theme of Our Time* (1923), José Ortega y Gasset speaks about metaphoric expression as the most effective means of "depersonalization." He calls poetry the "higher algebra of metaphor."

Neither autobiography nor psychology but the poetic image is the most important thing, because the art of metaphor can purify man's personal feeling and sublimate it to an objective vision which is the touchstone of real culture. Uncultured life is barbarism, devitalized culture leads to Byzantinism.

At present, new theories and themes are coming to the fore: crowds, machines, town life, the atomic age, etc. But the ancient themes still preserve their symbolic value. Nature is the inexhaustible fount of primordial figures: storm and calm as symbols of the poet's state of inspiration, ecstasy and exhaustion; the fountain as a symbol of the life-giving force; light as a symbol of perfection (*cf.* the archangels' hymns in *Faust*); the serpent as a symbol of rejuvenation and of Christ (*cf. St. John* 3, 14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up"; and, above all, the moon, the mountains and the flowers, especially the rose. In all these the essential question is how a thing (not what) has been expressed in poetry, *cf.* Rilke's image of the tree (symbol of pure existence) in his first sonnet to Orpheus, or his Christian symbol of the heart as the winepress in his eighth sonnet.

In Eckermann's *Conversations* (1824), Goethe speaks of the inner law of form. According to his statement, which is most illuminating, the context of his *Roman Elegies* would, in fact, sound "really wicked" if one wanted to put them into the verse form of Byron's *Don Juan*.

The individual image must not in itself remain self-sufficient or endeavour to appeal to the intellectual curiosity of the reader, but it must organically emerge from the poem's own life. The poem itself—as in the case of C. F. Meyer's "Caryatid" and "The Dying Medusa" or Henderlin's "Half of Life" or Goethe's "Wanderer's Evensong," "Over all the hilltops is peace,"—becomes a symbolic image. In Goethe's poem, for instance, the peace of the world is also a promise of his own peace.

But we must be honest: we cannot and will not ever fully fathom the depth of a work of art. The truly great poet creates from the centre of his being. His work of art is blossom and fruit; it is like Rilke's "Horn of Plenty" immeasurable, or, in Goethe's sense, "incommensurable," brimming over with superabundance but formed; the

> Horn a goddess carries on her shoulder,
> soaring pattern of divine excess;
> grown too mighty for a human holder,
> blown by human longing none the less....

A. CLOSS

They ask: "What is love?"
Say: "Renunciation of self."
Whoso has not escaped from will,
No will has he.

JALALU'D-DIN RUMI (Shamsi Tabriz)

ENDS AND SAYINGS

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

Anti-vivisectionists and humanitarians in every country must have read with deep disappointment the news that the Indian Government has lifted the ban on the export of monkeys as transport conditions have now improved. This tragic travesty of *Ahimsa* in the motherland of the Buddha and of Gandhiji may be defended in the name of scientific research and medical advance. Its opponents may be dismissed as superstitious and reactionary. But the law of moral compensation, rooted in divine compassion, cannot be flouted although its reality may be doubted and its workings may be mysteriously hidden from view.

Shri C. Rajagopalachari, former Governor-General of India, has never hesitated to champion worthy causes merely because they happen to be unpopular. He has voiced his strong protest against the export of monkeys for the purpose of vivisection, in *Harijan* (July 16, 1955, Ahmedabad), in the form of a poignant poem entitled "Vaanara Vilaap" or "The Lamentation of the Monkeys." Here are some extracts:—

If you are tired of your cousins dumb,
And you think our number robs you of your food,
Send us to lethal chambers
Or shoot us down among our jungle trees.
O give us sudden death, but do not make
Victims of us for tortures inconceivable,
More horrid than any disease
That man has earned by his various sins....

We cannot speak the tongues of men
But the gods do hear and understand....

Foul not the ancient river of faith
That waters still your land
And makes you worthy of some attention
In the world of armed and greedy men.
Think you the tears of these dumb cousins of yours
Have no power for a curse or that misfortune
Cannot touch you now that science has progressed?
Or that you can help the world
With knowledge got through execrable cruelty?...

Will the Indian Government respond to the appeal of a truly wise and great man who has become a voice of the conscience of his country?

The World Brotherhood Movement, founded in Paris at Unesco House in 1950, held its fifth yearly assembly at Brussels from July 11th to 15th under the chairmanship of Dr. Arthur H. Compton, Nobel Prize physicist. The Movement consists of individuals "who seek to enlist the existing institutions of every country to include brotherhood among all men of goodwill in their educational goals." The programme of this Movement includes a study of the causes of the breakdown in human relations, training and moral motivation.

The Indian Institute of Culture, also dedicated to the ideal of human brotherhood, was represented at the Brussels Assembly by Miss E. Beswick, who writes:—

One notable characteristic of the Conference was the lack of the spirit of proselytizing. Another was the complete absence of condescension of one race to another or one class to another. Everyone was, without exception, an individual and respected as such. The Conference was therefore remarkably free from personality assertions, both in the public meetings and in the Commissions. It was a Conference where devotion to a Cause had superseded emotion.

One of the outstanding addresses delivered before the Conference was by Dr. Abba Hillel Silver of Cleveland, Ohio. He concluded with this message:—

Our religions urged men to be builders of bridges rather than of walls. Life abounds in numerous tragic chasms and gulfs which separate men, in deep rivers and their swift, dark currents. Men must learn to build bridges across them and they are more difficult to build than walls. Charity, compassion, sympathy, magnanimity, great-mindedness are such bridges. So is friendship, so is tolerance; so is brotherhood. "Love thy neighbour as thyself" is perhaps the noblest and most enduring of all bridges ever devised. "With malice towards none and with charity for all," is another bridge which an immortal American built across a river of blood and civil war.

Every earnest effort at international understanding and co-operation is a bridge leading to the Kingdom of God, to the good society. The League of Nations was such a bridge. It collapsed. Bridges often collapse and must be rebuilt. The United Nations is such a bridge. It is in danger of collapse. We must see to it that it does not collapse. War is never a bridge. At best it is a Bridge of Sighs leading men from doom to death

The whole magnificent ethical message of our great historic faiths may be summed up in the symbol of walls and bridges

---

A significant approach on the non-governmental level to mutual understanding between peoples is that of the Conference on Asian Affairs, Inc., of New York. It has a two-way objective, the promoting of American study of the peoples and nations of Asia and the bringing to Asians of an understanding of the basic democratic principles and traditions upon which the U.S.A. was founded. Wisely it has turned its attention first to the study of problems relating to the treatment and presentation of Asian affairs.

An important research activity mentioned in the "Review of Operations: 1954–55." a report to the Directors by the Executive Secretary of the Conference, Mr. Ward Morehouse, has been a study of course offerings on Asia in undergraduate and teacher education curricula. These are important not only for those receiving higher education but also for tomorrow's students in the primary and secondary schools, to whom the information and the attitudes resulting from such courses will be filtered down.

The Conference's preliminary study of organizational and institutional interest in Asian affairs is reported to have indicated a growing, if widely scattered, interest. It appeared, however, from informal discussion meetings held over a year ago that the belief was general that such organizations and educational institutions as were concerned with Asian affairs were laying more emphasis on political, social or commercial matters than on Asian cultures. This is doubtless a natural expression of the present imbalance between material and spiritual interests, which is not peculiar to America, but it is none the less unfortunate. The deeper bonds between peoples are forged by mutual understanding and appreciation of each other's cultures and ideals. These, like the trans-oceanic cables, are laid below the strains and frictions of cross-currents and of surface storms. Greater attention in the schools of the West in general to the Asian contribution to the science, literature, philosophical thought, music and art of the world should serve as a solvent of stereotyped concepts and pave the way to real *rapprochement* between East and West.

Shri N. Raghunatha Aiyar, Assistant Editor of *The Hindu*, presiding in Madras over the celebration of the sixty-third birthday of Srivatsa Somadeva Sarma, paid a tribute to the Pandit's contribution to the reorientation of the study of the ancient Hindu Puranas during the past thirty years. This meeting, reported in *The Hindu* (July 12, 1955), served to bring out the importance of Puranic literature, which is still minimized by more sophisticated Hindus who are well versed in the Shastras. We are happy to read Shri Raghunatha Aiyar's remark that "the more one studied the ancient Hindu Puranas the more did one realize that here was a storehouse of information that brought the greatest comfort to the human mind."

We must not overlook the debt we owe to a studious and painstaking scholar who passed away a few years ago—Shri V. R. Ramachandra Dikshithar. His study of *Some Aspects of Vayu Purana* and also his *The Matsya Purana—A Study* were reviewed in our pages for October 1933 and July 1935, respectively. He also wrote an excellent article in our issue of January 1943 on "The Puranas and the Theory of Human Evolution."

Those who are not fully familiar with the Puranas are apt to think that they contain merely tales, adventures and exploits of Divine Incarnations, Sages and Heroes. The Puranas are symbolical and allegorical treatises describing steps and stages in the evolution of the material form, the psychic nature and the consciousness or intelligence of not only the visible but also the invisible kingdoms. Today the philosophical value and profundity of the Upanishads are recognized. A thorough study of the Puranas will reveal some day how great was also the scientific knowledge of the old-world teachers.

There are in the world two great philosophical traditions: a Western tradition, which originated in Ancient Greece and developed to its maturity in Western Europe, and an Eastern tradition, which originated in Ancient India and spread thence throughout Eastern Asia. Though their origins lie so far back in human history, both of them are still full of vitality, and one of the most important tasks of the future will be to bring the two traditions together, for the mutual enrichment of both and for the benefit of all civilized mankind.

With these words Professor H. H. Price of Oxford begins his important article on "The Present Relation Between Eastern and Western Philosophy" in *The Hibbert Journal* (April 1955, London). He proceeds to show, with admirable lucidity and frankness, the difficulties that have to be overcome before a bridge can be built between these two traditions. The main obstacle is that the two systems of thought are distinguished, not by their doctrines, but by the very problems which these doctrines are intended to solve. While the Western philosopher's preoccupation is with epistemological and semantic issues, the Eastern philosopher is still mainly concerned with metaphysical and mystical matters.

Strictly, the contrast between contemporary thought in the East and the West is a historical rather than a geographical phenomenon. There have been a fine metaphysical tradition and a rich mystical tradition in Western philosophy. Equally, there have existed in Eastern philosophy a developed theory of logic and an elaborate treatment of the various modes of knowledge. Also, as Professor Price recognizes, there have been points of contact and periods of intercourse between the Eastern and the Western traditions in the past. Why, then, did the West anathematize metaphysics and relegate religious questions to a dark corner? And why did the East forget its own formal logic and neglect its epistemological texts? These are the two questions that need to be carefully considered by those who admit the reality and urgency of the problem set by Professor Price. The answer to both questions is perhaps to be found in the sin of smugness to which Easterners and Westerners equally fell prey but in different ways. The smugness of the latter was the result of the imperialism of popular science; the smugness of the former was the product of the illusion of general spirituality.

The logical positivist naively dismissed all metaphysics as meaningless and all mysticism as emotive nonsense. The Indian idealist piously threw a Vedantin veil over everything he came across and did not bother about anything else. Having arrived at this ridiculous *impasse*, the Eastern and the Western philosophers continue to be imprisoned by smugness. There are those who think that no bridge can be built. This position is held by the most

arrogant extremists on both sides. There are then those who feel that no bridge should be built as the two traditions are better off as they are, under a natural scheme of specialization and division of labour. Others argue that no bridge need be built as one can find every possible strand of doctrine in either tradition if only one searches enough. Finally, there are those superficial optimists who believe that a bridge has already been built or that the building has begun.

Compared to all these points of view, Professor Price's portrayal of the actual situation seems to be much more accurate and sensible. A bridge between the two philosophical traditions must and can be built, but the building has not yet begun. There are many difficulties in the way and some opponents to the task. There is a need for the deepening of the consciousness of the ordinary Western man. Secondly, the Western philosopher must widen his notion of experience so as to include the psychic and the religious and other realms of phenomena. Thirdly, he must consider what Eastern philosophers have to say about the problem raised by Kant and Hume concerning the empirical and the enduring aspects of the Self.

Professor Price does not offer any challenge to the Eastern man and to the Eastern philosopher. But, surely, they too have to equip themselves suitably and to help in the bridge-building. The Eastern man has yet to distinguish clearly and firmly between states of spiritual consciousness and psychic intoxication. The Eastern philosopher must discriminate between the factual and the illusory elements in all experience. He must also master the methods of logical analysis even if he rejects the metaphysics of logical positivism. This calls for earnest effort and the stifling of self-complacence. The bridge will take much time to build but we might well begin now.

While the utilitarian philosophies have tried to teach man how to attain happiness for himself and for his community, the religious systems have been used to reconcile their followers to personal and collective suffering. In the end the latter are seen to be more significant; happiness is elusive but suffering is inescapable. The Buddha came to this conclusion and proclaimed it as the first of his Four Noble Truths. He also pointed to the age-old remedy of freedom from attachments and selfish cravings.

This problem is taken up by *Manas* in an article entitled "In Case of Misfortune" (July 27, 1955, Los Angeles). It rightly suggests that "a philosophy which takes no serious account of misfortune is not a philosophy at all, but a collection of platitudes." This does not mean that there is no satisfactory alternative to the anguish of the Existentialist and the despair of the Nihilist. *Manas*, for instance, recommends the Stoic point of view of Marcus Aurelius, who said:—

> If thou art pained by any external thing, it is not this thing that disturbs thee, but thy own judgment about it And it is in thy power to wipe out this judgment now. But if anything in thy own disposition gives thee pain, who hinders thee from correcting thy opinion? And even if thou art pained because thou art not doing some particular thing which seems to thee to be right, why dost thou not rather act than complain?

We regret to announce that Shri Raghavan N. Iyer is giving up his work as Associate Editor of this Journal, which is the organ of the Indian Institute of Culture. He wishes us to state that he will, however, continue to give his support and co-operation.

CENTRAL LIBRARY

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. XXVI OCTOBER 1955 No. 10

"THUS HAVE I HEARD"—

One of the grave problems facing almost every government of the world is that of unemployment. To find suitable work for every citizen is a problem indeed. In the Welfare State the problem assumes a new aspect. The economic aspect of the problem occupies a very prominent place in the consideration of both the citizen and the State.

The Enlightened One, Gotama Buddha, was at pains to point out that a right mode of livelihood is necessary for the advancement of both the citizen and the State; He named it as one of the steps of the Noble Eightfold Path. *Samma-ajivo* is translated in different ways—as "Right Vocation"; "Right Occupation"; "Right Discipline"; as "to follow a Peaceful Calling"; " to earn a Right Livelihood."

What is right self-discipline? Here mendicant brothers, the discipline of the noble, who abandoning ill discipline, gets his living (jivikam) by right discipline (samma-ajivena).

The Noble Eightfold Path is not only for the feet of the monk; the householder, the layman who respects the Dhamma of the Great One, is also expected to observe the eight practices. He also must possess the Right Outlook, the Right Will and the Right Speech, etc. The layman walks the path at a lower turn of the spiral; he is not expected to be so strict and thorough as the Bhikkhu. The latter's vocation and discipline and peaceful calling are of a different category. But the layman is also a wayfarer, and it seems that the Master meant that he should earn his bread not by begging but by a proper means of livelihood. The implication is that the layman's vocation, or calling in life, should be counted and looked upon as a means to self-discipline.

Discipline is demanded by the modern employer. Every employee, whatever his vocation or occupation, is called upon to observe and honour the discipline of the organization to which he belongs. It is not always self-discipline but mostly a discipline

imposed from without. The motive of the employee for observing the discipline is pay and other monetary considerations. A clerk, an accountant, a manager, or a spinner, a weaver, a factory foreman, do not look upon their occupations as avenues to mental and moral development. For the employee, the elevation of his mind and the improvement of his character are not vital considerations. The unfolding of consciousness through a proper recognition of one's own profession or trade or employment is hardly dreamt of. Such a thought would be ridiculed; if one presents it one is told, "Don't jest," "Don't be absurd."

The Man of Insight *par excellence*, one of the most practical of men of affairs, was the Buddha Gotama. He named the unlawful occupations for the layman: trade in swords, in human beings, in meat, in intoxicants and in poisons. Time, place and circumstance naturally make a difference; we are not living in 600 B.C. But the implication that moral principles are involved in choice of vocation or occupation or means of livelihood remains true for today.

Are we destructive or creative in and through our profession? Do we bring harm or health to others through our trade? Are we increasing the force of violence or spreading the beneficence of harmlessness through our occupation? Who among us today asks these questions when selecting his means of livelihood, or in applying for a job, or in starting a career? Only thoughtful and responsible individuals sense and face the issue. And even among those only such as have freed themselves from the influence of our civilization are awake to the implications of this truth.

How many young persons seeking employment reflect upon the moral principles involved? The predominant motive is to earn money. People are willing to discipline themselves provided there is monetary compensation. In these days of the black market, commercial "honesty" and cut-throat competition, who bothers about the "Peaceful Callings" which the Great Master described, in the *Maha Mangala Sutta*, as one of the greatest blessings?

And yet we look for security in life and labour. We fear competition from others while we ourselves are competing. Are we making ourselves channels of security for others, our co-citizens? Are we raising our voices against our nation and our government making the existence of other States and peoples insecure? Do we not fool ourselves with the help of perverted ingenuity? Machinations of the mind for deluding others deteriorate our own mind, and we begin to live in delusions.

The teachings of the Divine Man of Compassionate Mind and Enlightened Heart have a practical application for men in Wall Street, in Fleet Street, in Harley Street and in every

other, where capitalists or communists, priests or professionals, are busy plying their thoughts and making their plans. Those teachings can bring about an Inner Conversion among the residents of those streets. Thus the true *Vaishya Dharma*, the Religion of Pure Trade, will be followed. There is redemption for modern civilization in this: man will not become transformed into a machine, but the machine will acquire a human, nay a divine, quality, because of the regenerate man.

SHRAVAKA

MUSIC: HIGH AND LOW

Music in Education, a recent Unesco publication of 335 pages, reports the International Conference on the Role and Place of Music in the Education of Youth and Adults which was held at Brussels from June 29th to July 9th, 1953. It covers a wide range of problems, from the democratization of musical studies and the training of teachers to the contribution which music can make to international understanding. In connection with the last, we would suggest the necessity for training in the appreciation of music of wholly unaccustomed types, before it can be expected to play this role. Without such preparatory training, only a painful effect may be produced on the startled ear.

While *Music in Education* deals largely with Western music, it is saved from regionalism by the inclusion of India, Japan and the Philippines. Dr. V. Raghavan of the University of Madras, who participated in the Conference, made an admirable and suggestive contribution on "The Present State of Music Education in the Asiatic Continent," with special reference to India. He brings out very interestingly "the complete musical permeation of people's life in India," where music and particularly folk songs are associated with nearly every department of human activity. The properly trained professional musician is well described as "the bearer, interpreter and transmitter of a high tradition."

Dr. Raghavan brought out that the outstanding makers of music in India had ever been saints and teachers. "The power of music to melt the heart and keep it in attunement had been fully realized, and whatever the form of worship, music had always been resorted to as an accessory of devotion." But the ennobling effect pertained only to music of the higher type. Music of a lower type, instead of contributing to the peace and poise of the spirit, might excite and inflame passion. The Indian scriptures condemned this low voluptuous music. But, he said, the true Indian music had a contribution to make in the international sphere:—

> .. its high philosophy as a *yoga* for the stilling of human passions, the transcending of the fever of mundane preoccupations, and the attainment of spiritual equipoise. For the consummation of this sublime end our melodic art is indeed far more potent, the melodic art which we still preserve but which you too once had.

E.M.H.

CAN LITERATURE PROVIDE A RELIGION OF LIFE?

[**Miss Stella Gibbons** is the author of several books, including *The Shadow of a Sorcerer*, *Beside the Pearly Water* and *Cold Comfort Farm*. Here she attempts to answer a difficult and important question which is rarely raised in these days of confused and aimless writing. We are grateful to her for the fearless way in which she proclaims the responsibility of the writer, especially of popular novels. He must indeed be "careful not to prostitute the words that are his tools by forcing them to act as substitutes for smells and sights and sounds." How many writers question themselves impartially, as Miss Gibbons advocates, when they feel "the impulse to describe in detail a disease or a hideous action"? Although there is a general acceptance of the impact of literature upon contemporary life and *vice versa*, many a writer today is lacking in moral integrity and intellectual honesty and is therefore unable to fulfil his finer obligations to his profession and to his reading public.—ED.]

The title of this essay should be examined a little before we begin to think about its subject.

A religion is, of course, more important, necessary and valuable than a philosophy. A religion will take the human being who fully and successfully practises it through this life and hopefully into the next. A philosophy, however practical or even lofty, will only help him through this world, which Jesus Christ is said to have called "a bridge." A philosophy, in short, is a weapon, but a religion is a lamp.

It could scarcely be denied that literature, taken in its widest sense and including works which have had tremendous influence although they lack literary graces, can provide a philosophy of life. Two such works may be named at once, one of them written within living memory: Hitler's *Mein Kampf* and Karl Marx's *Das Kapital*. Neither book would have had such power over the lives of millions of humble people if the philosophies expressed in their pages had not been, so to speak, backed up by brute force; nevertheless, the ground for the power had to be prepared, and that work was done in the case of *Das Kapital* by the educated men and women who first read the book and spread the ideas which it contained, so that its influence extended in ever-widening circles. Hitler's confused, turgid and cynical work appeared in an age when means of communication had been greatly extended and thus it directly reached the masses whom it was meant to corrupt (let us write "whom," rather than "which," bad grammar though it be, for in the view of God there are no masses, there are souls).

Both books, then, have provided millions with a working philosophy of life. The ideas which they body

forth are partly true. In the case of *Mein Kampf* they spring from hate and are pernicious; and in that of *Das Kapital* time has, almost with a kind of suave mockery and using the very means which Marx advocated and desired, proved the prophecies of class war which he made to be wrong. But, however confused, and falsely wise before the event, and corrupt, the two volumes may be, their power cannot be evaded or denied. Great was the influence of Rousseau upon the Europe and America which existed before the French Revolution; it might be said with little exaggeration that he made that upheaval, he and the educated people who came beneath his spell; but *Mein Kampf* and *Das Kapital* have, because of the increase in populations and the widened power of communication, possessed the greater power.

Part of their spell (and, make no mistake, such books do wield a spell, possessing authority both of information and of conviction, and being also infused with passions upon which their writers draw as if they were a hidden well)—part of their attractive power is also due to the fact that most human beings, in the Western world at least, need the help of some force outside themselves to help them contend with the always increasing complexities of modern life, in which they feel helpless, passive and drowning. Science has taken away the old respect for religious dogma which formerly played this rescuer's part. It has not destroyed, and cannot destroy, the thirst of mankind for God because this thirst, however faintly felt, is part of mankind's fundamental structure, unescapable as the shape of the human body. We are created creatures. That most of us neither know this nor feel it does not alter the fact.

So the philosophy of life expressed in literature is welcomed. Particularly in America, where that good and well-meaning race is struggling to realize the nature of its future responsibilities and to shoulder them, is it welcomed. Books which teach the power of prayer and loving-kindness sell in millions, and books which teach the technique of material success, based upon tact and hard work and sympathetic "handling" of fellow creatures, sell equally well. (It will be noticed that "literature" is still being used to mean, almost literally, the printed word as opposed to the spoken word. The books described above seldom have æsthetic literary value, being rather practical handbooks.)

No doubt many of the people who have been helped by the advice given in such volumes would describe the philosophy thus acquired as "my religion." Nevertheless, in such practical philosophies many of the qualities which have always been possessed by all the great religions seem lacking. There is little mystery, reverence, passivity to the Will of God, or the holy fear which is named awe. All is sunlight

and energy, which are adorable and desirable in themselves but surely only a *part* of the Nature of God ?

Philosophies disguised as religions, then, are welcomed. Undisguised religions, presented in any form, including the literary or æsthetic, are not so welcomed.

This may be because the human race has passed through, during the last half-century, some of the most terrible and miserable years in its history, and has had to endure so much fear (the base form of awe) and passivity in the face of apparently unpreventable powers. It is perhaps natural that we should now demand sunlight, and energy, and results. We prefer to shut our eyes to that side of our religion which accepts suffering and goes through it into holy joy, and there has been set up in most readers a strong "sales-resistance" to preaching in any form but the most cheerful; to "act like a Christian" now means to be a good neighbour and nothing more.

So the writer, the young writer just beginning, who loves what is good and desires, perhaps almost unconsciously, to add his tiny song of praise to the glorifying God which is described in Ralph Hodgson's poem "The Song of Honour"—this young writer will find himself faced with difficulties which he would not have faced fifty years ago.

Let us take an imaginary novelist, Henry Gifford, and assume that in 1900 he wrote a novel called *The Difficult Road*. It told the story of a man who struggled with strong passions and attained peace and honour through self-sacrifice. The story was much praised by the critics, who could give it a great deal of space in the numerous literary magazines of the day, and in the weekly column devoted in most newspapers to literature, and people talked about the book a great deal because there was not much else, except politics and the weather, to talk about. The play that was made from the novel had a long run, and the actions of the chief character influenced in a desirable way many young people then growing up and some middle-aged ones who had their own difficulties. The plot was sufficiently tragic to silence those who would have compared it unfavourably, on the score of mealy-mouthedness, with the "realistic" novels of Émile Zola; and it was handled with sufficient art to give an example to Monsieur Zola, for Henry Gifford took it for granted that his readers, being men and women, knew something about the human body and how it works.

When, in 1940, many large houses were destroyed by bombing in the fashionable part of London, copies of *The Difficult Road* were found among the ruins of what had been the servants' quarters, showing that the uneducated had also come under the book's influence. Books by Marie Corelli and Hall Caine, two writers whose confused and violent stories were nevertheless

on the side of the angels, were also found there, but there could be no doubt that Henry Gifford's book, like its less sensitive companions, had been well read. It could with justice be said that the writer, Henry Gifford, had by his work contributed his mite to the Goodness in the world.

In 1955 his grandson, Julian Gifford, wrote a book called *B 69*, the story of a killer-road, a great highway running out of London. He described the lives of the people living in a group of houses built along the road, writing with detachment of their adultery, boredom, sensualities and frustrations, and how the accidents on the road, which he described with full medical details, and its continual droning roar of traffic affected their nerves, and what they did. He showed neither admiration for such good qualities as they had nor condemnation of their failings. The book was a best seller, and, after it was filmed, was seen by millions of people all over the world. They left the cinema halls with a feeling of mingled disturbance and dreariness which hardly any of them realized was due to the violent, exciting and ugly scenes which they had been watching. The realism of the book was praised by critics. One or two speakers over the air in Great Britain and some on television screens in America said that it should wake people up to do something about road accidents.

It could with justice be said that the writer, Julian Gifford, had added, by his work, to the sum of violence, ugliness and sensual imaginings in the world. Thus accused, Julian Gifford might defend himself by saying that he had been true to his vision of the world in his writing and that this is the duty of every artist. The problem here raised is complex and must be carefully and honestly considered.

It is only in comparatively recent times that the artist has been regarded by public opinion as a being without social obligations and duties, free to follow the laws made by his own temperament and gifts. Formerly he possessed a place in society, beautifying and edifying it by his work and making concessions to its laws. Today he seems to have no place there, but is granted unlimited freedom to express himself as he chooses, without a sense of his responsibility to the community in which he lives.

Few artists today would admit the fact but in the past, whether they realized it or not, artists worked to the glory of God.

Does our imaginary Julian Gifford, a small artist but nevertheless one who might add his contribution to a Religion of Life, feel that he is writing with a responsibility to society and to the glory of God? Or does he feel that his sensitive imagination has received such a blow from the uglinesses and sensualities of the contemporary world

that he must relieve the strain by getting it on to paper and sharing it with readers? Was this what Nicholas Monsarrat felt when he wrote his unforgivable *story of Esther Costello,* which has been such a success in America?

The line between righteous indignation and gloating interest can be a very fine one.

All writers who are true writers wish for hundreds upon thousands of readers, and most readers are simple people. Does our Julian Gifford realize, as his grandfather did, that his book may indirectly influence many different kinds of people: troubled spinsters, young people struggling with religious doubt, the disgruntled, the neurotic, the lonely and betrayed and despairing? Is it likely that any of these people will be saved from some undesirable action by reading about someone who took a fatal step, or be redeemed from violence by reading about sexuality in excess? Surely the most valuable work of books is to create a climate in which such evils find it difficult to flourish. We know too well from the terrible example of the "horror-comic" that the other kind of climate is fatally easy to create.

It would take courage today for a writer to confess that he wished to elevate his readers. He prefers to warn, scarify and horrify; the wish to teach or to convey noble sentiments seems to be absent. This may be largely due to the influence of that French school of naturalistic realism which began with de Laclos's *Les Liaisons Dangereuses* and reached its finest example in *Madame Bovary.* The latter, though dealing with ignoble subjects, implies the value of nobility by contrast; it is also charged with a detached sense of pity. The effect of this novel upon literary criticism has been to make pity, as a quality in serious literature, valued above all others. Irony, detachment and pity are the Three Graces of contemporary criticism. The writer who displays more positive tendencies is accused of sentimentality, falsity and (final sin) preaching.

It has not been possible in this brief essay to come to any definite conclusions. If it is really necessary to make a summing up, let it be said cautiously that books alone cannot provide a Religion of Life unless, like the two works, *Das Kapital* and *Mein Kampf,* they provide a philosophy disguised as a religion and backed up with force. When books are "good," in the sense that angels and saints are good, their effect may be said to resemble, of course at an infinite remove, what Mr. Aldous Huxley has called in his book *The Perennial Philosophy* "the delicate touches of the Spirit."

It is because the writer quite simply cannot know where and how and when his work will influence his fellow creatures that he must be so careful about what he writes;

being true to his artist's picture of the world, yet careful not to prostitute the words that are his tools by forcing them to act as substitutes for smells and sights and sounds; taking care not to relieve his own wounded soul and imagination at the expense of a reader's feelings; pondering his characters; and questioning himself impartially when he feels the impulse to describe in detail a disease or a hideous action. Jesus Christ is supposed to have said, in one of the many apocryphal legends told of Him, that what is taken into the mind does not matter; it is what comes out that is important, and perhaps the writer should take this to heart. It is a saying which the over-sensitive and despairing writer should particularly consider. Is it really satisfying to have made upon the mind of an equally sensitive reader a wound or stain that may linger for days? Words have a power little short of terrible.

Let this brief study of a difficult question end upon hope, upon an idea which perhaps has beauty in it. The writer, Bergotte, in Marcel Proust's great, deformed novel *Remembrance of Things Past,* dies, and the author tells us how around the bed where he lies at rest his books "watch like angels." An angel is a messenger, flying, wandering, alighting, straying all over the world but always bearing carefully the burden of his message. That is how those books should be thought of which make their infinitesimal contribution to the sum of good in Creation.

STELLA GIBBONS

WORLD BROTHERHOOD

At the Indian Institute of Culture in Bangalore, Dr. William A. Shimer of Honolulu, Executive Director of the Asia-Pacific Division of the international World Brotherhood organization, gave a lecture on "Brotherhood and Science" on August 27th.

His theme was that a scientific approach to human relations had to be made if work for world brotherhood was to be effective. It is the total elimination of prejudices, be they religious, racial or communal, that is to be aimed at. Prejudice, he said, had been defined as a systemic or endemic disease. Therefore the whole system had to be cleared of it and the character itself altered.

The work of the World Brotherhood organization lay not so much in organizing large public appeals as in working through existing bodies and giving direction to the wider applications to which their efforts might be directed for more cosmopolitan living. The World Brotherhood organization works through education, religious and other groups, labour and management committees, and communications, that is, the press, the radio, the cinema, etc. The organization takes no part in politics. Dr. Shimer hoped to establish several centres for the work of the organization during his visit to India. Why? Cannot existing organizations be properly utilized?

J.O.M.

THE SPIRIT OF VIENNA

[Vienna's recent release from inordinately prolonged Occupation lends topical interest to **Mr. R. M. Fox's** impressions of the city long justly famous for her culture and her mellow charm.—ED.]

Always I had wanted to see Vienna—that hapless city of the Hapsburgs—long famed for its friendliness, its art, music and careless gaiety. In recent years its history has been tragic, for it was caught and crushed between the military powers of East and West. My opportunity came when the P.E.N. held its International Congress in the Austrian capital.

Until one visits this city it is hard to realize just how much damage was done by the war. Vienna has been under military domination for seventeen years, first by Hitler and then by the four Allied armies. Hitler deprived it progressively of food and of liberty, striving to fit it into his nightmare of Prussian jack-boots and uniforms. But it was the invasion, towards the end of the war, that exposed Vienna to the full horror. The retreating Nazis, after setting fire to the lovely, historic structure of St. Stephen's Cathedral, fought their battle with the Russians over the prostrate city, which received such shattering blows that even today—after years of reconstruction—there are heaps of rubble and gaping holes in every quarter.

On my first evening in Vienna, before the P.E.N. Congress opened, I visited the Prater, the famous amusement centre. This is dominated by the Big Wheel which figured in Orson Welles's film *The Third Man*. The bus left me in a No Man's Land of piled debris. I crossed holes in the roadway by means of narrow planks, like gangways, and squeezed round heaps of stone, concrete and brickwork. The amusement booths in the Prater are distinctly ghostly and Gothic in their appeal. Three white, bony skeletons with grinning skulls decorated a dark cavern. A vulture with electric green eyes and outspread wings hovered over another. There are misshapen giants and dwarfs, carefully calculated to raise a thrill of horror. But the cracked pasteboard and faded paint of the booths made little impression alongside the real horror of war.

The Congress headquarters were in the Palais Pallavicini and the round of receptions and other functions soon made delegates familiar with the ornate yet very real splendour which had marked Austria during the Hapsburg days. Vienna has proud traditions. It was originally a Celtic settlement. The Romans, under Augustus, extended its boundary as far as the Danube and named it Vindomia, a name which it held for nearly 500 years. Marcus Aurelius, Emperor

and philosopher, is supposed to have died here in 180 A.D. Historic landmarks abound. One of the most striking is the monument in the Graben, erected in stone in 1692 to replace the former wooden structure. An ornate piece of statuary, in the prevailing baroque style, it commemorates the terrible visitation of the Black Plague when thousands of victims died in this stricken city. They are buried beneath the now busy thoroughfare of the Graben, literally, "graves."

St. Stephen's Cathedral began centuries ago as a Romanesque building, and has seen many changes like the city itself. Vienna was an outpost in the struggle against the invasion of Europe by the Turks and now stands as a gateway—and a possible link—between East and West. As the centre of the "Holy Roman Empire"—lasting till 1806—it held a position of great importance and was, for a time, the third largest city in Europe.

In my mind were these ancient glories as I passed through the battered streets. The buildings, because of their heavily ornamented style, seemed even bigger than they are, while the many statues of herculean struggling figures of men and beasts expressed a violence which seemed natural to this maelstrom of races and cultures. I also noted numerous statues of famous musicians who have lived and worked in Vienna: Mozart, Strauss, Beethoven—they are like a mighty roll-call of melody rising above the storm and discord of the troubled years. I liked the white graceful figure of the "Listening Woman" standing with her hand to her ear, listening to the music. She could have stood as a symbolic figure of Vienna waiting for the Great Powers to decide her fate.

Conducted by an enthusiastic young man representing the Vienna City Council, I visited the outskirts of the city and saw the tremendous work being done to re-house the people, for many thousands were rendered homeless as a result of the war. Successive great blocks of flats have risen up, surrounded by parks and recreation grounds. Alongside these new houses—for the building of which every householder in Vienna has to pay a special tax—there are homes for the old people, schools and kindergartens for the children. I was told that 60% of the families in Vienna were childless while one out of every three was over sixty. War took special toll of the young and vigorous, and of the children.

For years the problem of what to do with the masses of rubble and debris seemed insoluble. Then a Swedish process was introduced and the concrete, stone and broken bricks were pounded together into a new material. Now a new city is rising, constructed from the ruins of the old. These workers' flats were plain and serviceable but—in the centre of the city—every care

is being taken to preserve the baroque style of the old buildings. Formerly St. Stephen's Cathedral was roofed with thousands of wooden tiles, coloured silver and gold. These were burnt by the Nazis; every one has been replaced in the original shape and colour—only they are made of steel.

Although there are four armies of occupation still in Vienna, foreign troops are not much in evidence. The Russians are most obtrusive because of their gigantic emblems—the Red Stars outside the hotels they occupy. One of these is decorated in the centre with bas-reliefs of Lenin and Stalin. In the Stalinplatz—a big square where there was fierce fighting—there is a huge column surmounted by the figure of a Red Army soldier. At its base are two modern army tanks. This is a victory commemoration erected by the Russians. But the Viennese remember too well the horrors of the fighting when many of them had no food, no fuel, no light, heat or water. People were dying of hunger in the city shattered by shell fire. The column—if it remains—will mark a time of catastrophe just like the historic monument in the Graben. No doubt history will take note of the Russian part in driving Hitler's troops out of the city. But Vienna would like to see them go now and, in fact, is impatient for the departure of all the occupying forces. The P.E.N. Congress was part of the larger Vienna Festival held to celebrate the restoration of national freedom.

Although the Austrians have every reason for bitterness because of their treatment by all the belligerent forces, their one desire now seems to be to live in peace and friendship with their neighbours to the East and the West. They will not join any military bloc and they hold to a policy of strict neutrality. They have their border problems and feel a keen sense of injustice at the Austrian pocket in South Tyrol being cut off from the homeland. But I did not find among them any who favoured violent means of rectifying the border.

The subject for discussion at the P.E.N. Congress was "The Theatre as an Expression of Our Times" and the consensus of opinion was that no great developments in world drama had taken place anywhere in the post-war world. People, it seems, are feeling too bewildered and helpless to create new drama. There is no world-sweeping urge comparable with the strong belief in democracy after the first Great War. Drama does not arise out of cynicism, disillusion or frustration. Yet often it does arise out of periods of trouble and confusion, as I reminded the Congress when discussing Irish drama. I found myself feeling all the time that real drama was not in the Congress but outside in the streets of Vienna, those battered streets where people were working day and night at tasks of recon-

struction and where they were hoping that, after all these years, when the foreign troops were withdrawn, they would be able to build up a life of their own, a life of friendliness, of comfort, spacious enough to include music, art and the joy of gracious living.

I talked to an elderly Countess, erect and resolute, a woman of firm features and strong character. She told me how, when the fighting spread over the city, she took the engine out of her motor car, put two farmhorses in front and a cart behind. She packed her six grandchildren in the car and loaded the cart with food for them and hay for the horses. Then she set off to drive over the hills to the Tyrol. She took the children out of the war zone and saved their lives. This was only one story of many. As I see it, Austria is now attempting to take the whole nation out of the war zone and is using its influence to eradicate the war mentality in the world.

At the opening public session of the Congress the President—Mr. Charles Morgan—devoted much of his address to warning writers of the West against possible attempts of their colleagues from behind the Iron Curtain to enter the P.E.N. Even if they accepted the P.E.N. Charter, he urged, it was impossible to accept their decision in good faith. Later in the Congress proceedings it was made plain that the President was simply giving his own independent opinion and not speaking for the P.E.N. Yet it seemed that a great opportunity was lost in Vienna when the example of the city and the nation was not followed by issuing a clear call for good will and amity between the nations and the writers. Now that the statesmen of the world, from India, America and Britain, have joined in deprecating the "cold war" mentality, it would have been a splendid gesture for the writers to have approached their own problems in the spirit of Vienna.

R. M. Fox

"I ASK NOT..."

I ask not from Heaven that it give fortune or power
I ask but a garden apart where for the brief hour
That we are appointed to live
Of earth the delight that is nearest divine might be mine
To live in the love of the friends of my heart.

ZEB-UN-NISSA

DOWSING AND RADIESTHESIA

[**Mr. T. Bedford Franklin**, M.A., F.R.S.E., is the author of several valuable books such as *Good Pastures*, 1945, *Science and Reality*, 1947, *A History of Agriculture*, 1948, and *Radiations*, 1949. In this important article on an obscure and difficult subject, he points out that radiesthesia is only new in name and has begun where dowsing left off. This is yet another needed reminder of the enlightening and humbling effects of the discovery of connections and correspondences between ancient and modern knowledge. —ED.]

The dowser and his rod have a very ancient history and are to be found all over the world. Agricola, in the middle of the sixteenth century, aptly pointed out that the rod did not move of its own accord, but only in the hands of sensitive persons. For hundreds of years dowsing was confined mainly to the search for water and minerals, though on occasion it was used for discovering witches, criminals, Catholics, Protestants, hidden valuables, dead bodies, lost people and even the seats of disease in the human body. So in its various uses dowsing marks the periods in history when witchcraft, religious intolerance, highway robbery and epidemics of plague and other infections were rife. And radiesthesia—as the diagnosis of disease in the human body is now called—is only new in name, having been part of the stock in trade of the mediæval dowser.

Thanks to the intensive research of the last twenty years, the techniques of the modern dowser and his medical counterpart, the radiesthetist, have been revolutionized, and both of them now have a selection of scientific instruments with which they can check the results they get with rod or pendulum. Early in this research it was found that a skilled dowser would react to ultra-violet rays, X-rays, the Beta and Gamma rays of radium, and short-wave wireless. Thus high-speed particles and high-frequency radiations both produced the dowsing reaction, and the skilled dowser appeared to be a combined ionization counter and short-wave wireless receiver.

The dowser's rod is held in a position of unstable equilibrium, and is kept stable by pressure exerted by the muscles of his arms. Any change in the strength of these muscles, not automatically adjusted by the dowser himself, causes the rod to become unstable and turn over. It was found that the actual changes of muscle strength, at places where the dowser got his reactions, could be quite considerable and amounted to several pounds when he was exerting his maximum pressure on a dynamometer held at arm's length straight in front of him.

This discovery of an exact relationship between the behaviour

of the ionization counter and the reading on the dynamometer and the dowser's muscles and nerves enabled these instruments to be used as a check on the dowser's reactions, thus minimizing the errors that occurred when the dowser allowed his mind—or someone else's by autosuggestion—to upset the workings of his rod. The reality of this danger of autosuggestion was demonstrated on many occasions when a skilled dowser was working over a known neutral area where no rod reactions were to be expected. A hidden observer, with a pair of binoculars, watched the dowser promenade over the selected neutral area and willed him to make his rod turn at any chosen spot he was bound to pass by concentrating on that spot and saying to himself, "Now," as the dowser reached it. In most cases the experiment was entirely successful, and it was obvious that a dowser on a serious survey should work by himself and not in company with other operators or spectators.

Not only the mind, but also the physical presence of an observer, can upset a dowser's reactions, and I have often given a demonstration of dowsing blindman's-buff by standing blindfolded in the middle of a large grass lawn and asking any observers to encroach on to the lawn one at a time and advance towards me. Before they had moved more than a few yards, a reaction of my rod warned me of their approach, and so long as they played fairly and advanced singly I could halt them all before they got anywhere near me. It seemed as if all human beings were surrounded by an aura of concentric rings of reaction spaced about 27 feet apart and the passing of these over the dowser caused his rod to turn over and gave certain warning of their approach.

Later on it was found that all moving objects, pedestrians, cyclists, motorists, lorries, trains, ships and aeroplanes, produced the same effect as they passed a stationary dowser; or if the objects themselves were stationary the dowser would get reactions as he approached them, so that no skilled dowser using his rod and moving slowly in the dark or blindfolded would ever run into any sizeable obstacle.

All this suggested that the contention of many skilled dowsers that everything radiated—or, as we preferred to say in more general terms, that everything was surrounded by zones of influence that caused a dowser's rod to turn over—had much evidence in its favour. So it was decided to experiment in the laboratory with some of the elements and see if we could actually measure with accuracy the spacing of the zones of influence of such things as carbon, copper, iron, lead, silver and tin. It was found possible to do this by means of several instruments—neon tubes, modified Crooke's radiometers and vibrations on pools of mercury viewed under

a microscope—and the spacing of the zones of influence seemed to be related to the square root of the product of the atomic weight and atomic number. And, conversely, using a radiation of the frequency so found, it was possible to excite each element tested and produce considerable heat in it by so doing. This is done commercially in making plywood from layers of plastic and wood which are heated by applying two different frequency radiations to excite the molecules of wood and plastic and thus to bind them together into a piece of plywood.

Eventually a single instrument was evolved to pick up the influence from all types of moving targets which consisted of a neon tube, set on the threshold of flashing over, which passed the response through a wireless amplifier to a magnetic tape recorder, which drew a picture of the responses automatically and left a permanent record without human intervention of any sort. When the instrument was adjusted to the right sensitivity the pen on the tape recorder traced a horizontal line, but a human being approaching from a long way off produced at regular intervals of about 27 feet travel a sharp peak above the horizontal line; the peaks became sharper and higher as the pedestrian approached and passed the instrument and then gradually died away and allowed the pen to trace a horizontal line again as the pedestrian receded into the distance.

As the target became more complicated—a man on a bicycle, a motor car, an aeroplane—the responses became more complicated and consisted of clusters of peaks close together with longer intervals between them. Of all our targets an aeroplane gave the most complicated pattern on the tape and unless the tape recorder was run at high speed the groups of peaks tended to run into each other owing to the plane's high velocity.

These tape records are evidence enough that all matter is doing something, even if we still do not know what. It reminds one of the words of Sir Arthur Eddington in his book *The Nature of the Physical World*, where, speaking of the atoms and electrons, he says:—

> Something unknown is doing we don't know what: it does not sound a particularly illuminating theory. I have read something like it elsewhere,
>
> ... the slithy toves
> Did gyre and gimble in the wabe:

There is the same suggestion of activity. There is the same indefiniteness as to the nature of the activity or what it is that is acting.

Before these researches closed ten years ago, one more point was discovered which was obviously of great importance in radiesthesia. The zones of influence of inanimate objects appeared always at the same spacing, while those of a human body varied considerably in spacing according to the general health and well-being of the individual. This

with all its implications has become one of the basic principles of radiesthesia, to which we must now turn our attention.

Radiesthesia is so new that in its modern form it has begun where dowsing left off, and is now in process of developing new techniques and new instrumental aids just as dowsing did years before. But at the start the radiesthetist depended on the swing of his pendulum, just as the dowser did on the turn of his rod. This was natural since the rod could be carried easily at a good walking pace out of doors, while the pendulum was more suited to the confined space of the laboratory or consulting room. But the pendulum has always seemed to me to be much more prone than the rod to errors from wishful thinking on the part of the operator or autosuggestion from the patient.

In these early days most of the diagnosis of disease was done with the aid of scientifically prepared samples or "witnesses" as they were called. The patient sat at one end of a rule scaled in inches and the witness was placed at the other, and the operator by the aid of his swinging pendulum found the balance point of the field strength of the radiations from the patient and the witness. Deviations of the balance point from the half-way mark were significant: a balance on the patient's side of the half-way suggested deficiency, on the witness' side infection or disease of the organ.

So a chart could be prepared of important glands, organs and tissues which would be characteristic of the individual patient and could be filed for reference and for noting the changes at a later examination after a course of treatment. Obviously a thorough overhaul was a lengthy process; to produce a characteristic chart for a patient might take several hours, while rechecking an old patient would take about an hour or more. Many of the original techniques had to be abandoned because of the time limit of a consultation, and new devices and variations adopted which were quicker than the old. One well-known practitioner told me in 1949 that he thought it was true to say that most of the techniques were in a state of flux for that reason.

Meanwhile, in a Paris laboratory, research was going on to adapt the principles of radar to radiesthesia. Radiations from the patient were picked up on a special detectometer and then amplified ten thousand times before being passed on to a cathode ray oscillograph or to a loudspeaker. With this apparatus a normally healthy person gave a reaction at about 8 metres' distance —almost identical with the distance found by the neon tube and magnetic tape machine already described—and this distance dropped to as low as 6.5 metres in a person with a high degree of morbidity or

deficient cell vibration. But it is agreed that some people of high general vitality may have a high reading in spite of the onset of serious illness, so that radiesthesia must at present be used only as an adjunct of medical overhaul, and not as a complete alternative to normal medical procedure.

As the detectometer scans the patient's body a specific pattern for each predominant disease is produced in the oscillograph and a characteristic sound is made in the loudspeaker. These patterns and sounds can be photographed or recorded, and thus a complete record of the characteristic behaviour of the patient can be made very quickly and used for comparison at a later examination after treatment. The instrument has also verified the accuracy of pendulum diagnosis in the hands of an expert; its great advantages over the user of the pendulum are its speed and the permanence of its records.

This strictly scientific approach and the modesty of the claims for the new instrument inspire a confidence in medical radiesthesia for the future, when sufficient evidence has been collected to enable the operators to interpret the patterns given by the oscillograph and the records of the loudspeaker. And it does away with the impression, fostered by the makers of new and expensive pendulums, that the pendulum receives the impulse and is the source of the reaction rather than the hand that holds it.

T. BEDFORD FRANKLIN

A REMARKABLE DOWSER

"Nevertheless, there are cases of dowsers successfully locating water in arid lands. The most remarkable of these was Major Pogson, at one time official water diviner to the Government of Bombay. His appointment occasioned much criticism, but he amply justified his salary. Out of one series of 49 wells sunk in places he indicated, only 2 failed to produce water. Many of these wells were in chronically drought-stricken areas where well-boring by orthodox methods usually failed to yield any supply. Unfortunately Major Pogson's faculty has never been submitted to experimental investigation, and he himself believes that outside the natural surroundings in which he is used to working he might not succeed."

Psychical Research Today.

By D. J. WEST

SOME REFLECTIONS ON COINCIDENCE

[We welcome this first contribution to our journal from **Mr. Kenneth T. Dutfield,** a keen observer of the ordinary events and hidden mysteries of daily life. Many modern men of science have been preoccupied with the task of narrowing the sphere of the unpredictable. Some of us, however, are prepared to accept the recurrence of random and unforeseen events. A few are willing to go further and perceive patterns and regularities in apparently accidental phenomena. What we call "coincidence" the ancients attributed to the strange workings of the law of Karma, the law of cyclic return and universal causation. The novelist's contention that coincidences do not happen, to which Mr. Dutfield refers, has not invariably been observed even in more recent times. Hardy and Dostoievsky, for example, displayed an uncanny skill in using the device of coincidence to create a realistic and ominous atmosphere in some of their novels. Mr. Dutfield sensibly assumes in this article that "the most extraordinary and even fantastic chains of coincidences constantly occur."—ED.]

It is a fact well known to any bank-clerk or shop-assistant that customers never arrive during ordinary working hours at even approximately regular intervals of time. Rationally speaking, there is no reason why they should not do so—why, for instance, in a fairly busy store the salesman should not find that the shoppers he has to deal with during his busiest hours approach him singly every few minutes. According to any reasonable interpretation of the law of averages, that is precisely what they ought to do. Yet in fact this simply does not happen; a slack period is followed by an exceptionally busy one, during which several purchasers have to be attended to at once. When the accumulation has been disposed of, the public servant concerned can always expect a further lull until the next rush. If he is curious enough to wonder why this happens, he will not be able to find any really satisfactory explanation, except the somewhat improbable one that prospective clients habitually assemble on the pavement before the entrance until a self-appointed or elected leader says to the company: "It appears that we now have a quorum," and the group enters, *en bloc*.

Apart altogether from seasonal cycles in any commercial or industrial undertaking, a "busy period" is rarely consistently or uniformly busy. No matter how great the quantity of incoming work over the whole period, it will display a similar tendency to behave like the waves breaking on a beach: to pile up and suddenly fall, then to retreat before a renewed onrush.

It happens often that we inexplicably receive hardly any letters from anyone for weeks at a time; then everyone, it seems, decides almost simultaneously to write to us.

These somewhat banal (but none the less mysterious) phenomena, together with many other similar ones which will perhaps occur to the reader, are examples of what C. G. Jung has called "the law of the reduplication of cases," the strange tendency of events to repeat themselves during short periods of time. The sudden incidence, for example, of a very rare and totally uninfectious disease will often immediately be followed by another case of the same illness in the same town or country. Jung himself has mentioned in this connection a professor of psychiatry who, giving a lecture to students, said: "Gentlemen, this is an absolutely unique case—tomorrow we shall have another just like it," which indeed, if not on the next day, very soon after did actually come to pass.

The connection between such a repetition and the "clustering" of customers in shop or office may at first glance seem to be far from clear. Yet the classes of phenomena are essentially of the same nature. We can perhaps illustrate the relationship between them by such universal proverbial sayings as "Troubles never come singly," or—since joys never come singly either—the German proverb "*Alle guten Sachen sind drei*," which is paralleled by our own traditional belief that every piece of ill fortune will soon be succeeded by two others. In the course of each individual's life a lengthy uneventful period of time is always the prelude to a shorter and more "concentrated" period in which events crowd upon one thick and fast.

Again, of course, a clear distinction must be made between a course of events which we know to be rationally and logically effected and determined by past causes, and the strange way in which the result thus effected manifests itself in time. There is nothing occult about the causation of trade cycles, at least in this sense; we can always expect a familiar cause to produce in due time its expected result. Yet the tendency of separate but similar events to aggregate, to coalesce or bunch together within a short period, even when they are, in themselves, to our complete satisfaction accounted for as logical effects, reveals something of a mystery for which it is hard to account rationally. Often we feel instinctively after many months, or even years, that things are about to happen, apparently independently of any efforts of ours to bring them about. The septennial cycle of our life is often marked in such a manner. It is probably true that our capacity for action is itself periodic, so that we seem to pass cyclically from a long dormant period to a shorter and more wakeful one—the daily and nightly rhythm of sleep and wakefulness being repeated, as it were, on a more extended time scale—with the difference that the wakeful period is

now relatively the shorter one. Yet during this shorter period, when our vitality and our creative ability seem enhanced, it is not only we ourselves who cause events to happen: things happen *to* us and around us as in our dreams, beyond our control and in rapid succession, compressed within the short period.

This irrational alternation of eventful periods with "tame" ones seems to occur also in the history of a civilization; in comparison with "the long week-end" of 1919–1939 the present age in Europe shows a striking dearth of new cultural activity, and only in the political sphere is it as eventful as the era that followed the first world war.

The ancient belief in omens was certainly based on observation of the same curious tendency. A strange or unusual event, it was believed, was necessarily preceded, within a relatively short time, by premonitions or pre-indications of it in the form of other unusual events on other planes of being—not merely because the connection between different and apparently separated and individual events is always much closer than we suppose it to be, but also because the appearance of the abnormal manifests an interference with, or a disturbance of, that regular rhythm of existence which reveals itself throughout the process of nature. The total fact that the world is what it is and not otherwise depends upon the co-operation (in the true sense of the word—the working together) of an enormously large number of quasi-independent organisms: organic or vital systems and physical, chemical or inorganic configurations. The rare occurrence of abnormalities should itself prove that the universe (*Kosmos*="order") is ruled by law; that "chance" plays a very minor role in it. If this were not the case, the world of life would have long since disintegrated in a general carcinoma of its cellular systems.

Although we have no idea why this should be so, it is normally impossible, for instance, that intercourse between a dog and a cat should produce offspring (perhaps less because of the physical or biological differences between the two mammals, which are after all small, than on account of the remarkable psychic contrast—as P. D. Ouspensky suggested—between the self-contained, eternally individualistic and unapproachable cat and the sociable and "democratic" dog). Yet, perhaps once every few centuries, as recently in Italy, cat-dog hybrids are born and survive. It would be interesting to know whether any similar cases have recently been reported.

One of the signs by which we can nearly always recognize the advent in our lives of a new eventful period, and at the same time confirm the extraordinary extent to which these periods are to all appearances beyond our control, is the frequency with which certain books come,

suddenly into our lives—books perhaps written long ago, though they may be quite new to us—which appear to us to have been written by a curiously gifted, clairvoyant author with an intimate knowledge of the problems which beset us, of the thoughts which currently press on our minds with such urgency, of the more than ever unforgettable names of persons and places which now begin to haunt our memories and sometimes our dreams as well. At times like these we feel almost tempted to agree with the suggestion which Aldous Huxley put into the mouth of Spandrell in *Point Counter Point*—that the fantastic (and, incidentally, rationally scarcely refutable) philosophy of solipsism may be true: paradoxically, "events are qualitatively modified to suit the person they happen to," and every man has his own universe: the world is an emanation of myself, and its whole content the product of my mind as the reflection of the cosmic Logos, with no objective, but only a subjective existence in me. Everything which surrounds us at such times acquires endless significance, and then, when our creative powers are at their highest, it seems that our self, in this hyperæsthetic phase, actually succeeds in bringing to life around it—again as in dreams—a host of *figures symboliques* (Keyserling used the phrase for the title of his own French translation of his *Menschen als Sinnbilder*—"Men as Symbols") —of shapes and forms which express its essence.

Perhaps this is the key to the mystery of the reduplication of cases, in its most occult as well as its most commonplace manifestations: the same inter-attractive force which urges and impels together unicellular organisms to form —by a certain surrender or abandonment of their individualities—a multicellular symbiosis, may apply to events in time, an event in this sense being always a creative conjunction of individual with individual, or of the individual with the sought object which he desires to make use of, take to himself or transform. By etymology, both "coincidence" from Latin and "symbol" from Greek mean a falling-together. Every such event thus represents, and comes into being by virtue of, a certain variation of the constituents of the universe as a whole, of its totality of events. These components are, in their eternal shiftings and replacements, adjusted by cosmic forces to form a pattern, like the multicoloured facets of a kaleidoscope or the cusp-degrees and planetary positions of an astrological map. This "favourable" situation brings together into a complementary relationship all those like entities, mutually sympathetic units, which have hitherto failed to find their meeting places or their true relationships with each other. The *Zeitgeist* changes from day to

day and indeed from moment to moment; that is why it is always possible for each of us to have his day. If the Tao, this universal pattern, is always there for the exceedingly wise to perceive and make use of, its eternal uniformity is nevertheless reflected diversely, according to the passage of time and change, in the world of phenomena, and everyone finds, if only once or twice in a lifetime, that the time is right for him also, that his "day" has come.

Any desirable entity acts as a point of magnetic attraction towards which successive waves of seekers will make their way. When the time comes for one to go forth and search, he will always find fellow seekers on the road. This is true in the most general sense, throughout the world of life and action. It is also true that the principle operates equally in reverse: if the individual desires, and if his desires are sufficiently powerful and above all steadfastly and consistently directed towards their object, this object will in several forms actually make its way towards the seeker, even when the desire is not consciously expressed.

Desire or longing for that which *is not yet,* reveals itself as the ingress into our world of an extra-rational force lying beyond our space and our time, but capable of realizing itself in terms of these. Emerson understood this very well when he asserted that our prayers are *always* answered—"...since we are sure of having what we wish, we [must] beware to ask only for high things." Most men find it very hard to see the truth of this statement, but they fail to understand that if our ardent desires appear not to have been realized in the forms in which they were conceived, that is because they are rarely conceived clearly. Our *negative* desires—our wish to escape from a situation—are generally much more passionately held than our positive ones—to replace the intolerable situation by a clearly envisaged new set of circumstances—and that is why we so often find our way from the frying pan into the fire.

If we are in a happy and contented frame of mind, we find that, when we pass among our fellow men in the city streets, far more of them than usual reflect in their expression and their manner our own at-one-ness with the world; and, conversely, dissatisfaction or melancholy in our souls are reflected in our whole environment. Of course it can be argued that we unconsciously select those figures and appearances which agree with our current view of the world, and to some extent this is true. Yet it is not the whole truth, as close observation will convince us. We do not merely select and ignore: objectively, the event coincides with our desire, whether this is for success or for failure.

In this connection we may also consider the general occurrence in

our lives of everything which we usually put into the category of "coincidence." It is a curious convention, and one almost universally observed by writers of fiction, that coincidences do not happen, and a novelist who ventures to depict coincidental happenings in his work is, for some strange reason, regarded as having transgressed the accepted standards of what is permissible in a "good" novel. This unwritten but none the less firm legislation as to what may be done and what may not be done in the world of the novel is strange indeed; for a close retrospective examination of the course of our own lives or a careful study of published biographies will convince us that the most extraordinary and even fantastic chains of coincidences constantly occur. A pattern of events in our own life is accompanied by other happenings within our environment lacking any apparent causal connection with the things that are happening to us; but these other happenings fit into the general pattern.

KENNETH T. DUTFIELD

JOYCE CARY AND ELIZABETH BOWEN

Mr. Stanley H. Best, Regional Representative of the British Council at Madras, prefaced his analysis of the work of Joyce Cary and Elizabeth Bowen at the Indian Institute of Culture, Basavangudi, Bangalore, on August 25th and 27th, respectively, with an outline sketch of the development of the English novel from Bunyan's *Pilgrim's Progress* to the present day.

Passing over with a brief mention *The Horse's Mouth* and Cary's many other novels, Mr. Best chose for analysis *To Be a Pilgrim* in which the author puts his own belief in duty, faith, joy and love in the mouth of his far from heroic chief character. Tom Wilcher recognizes that a man's life is mean or noble according to the ideas that he holds. The power of Cary's creative imagination gave the reader of his novels the feeling of living history.

Both writers were gifted painters in words. Whereas, however, Cary saw life as a journey through chaos and turmoil, with duty as the salvation, Elizabeth Bowen dealt powerfully in several of her novels with the power of innocence. She saw it as the answer to the tragedy of emptiness. Mr. Best gave a masterly analysis of the poignant story of the betrayal of innocence by experience in *The Death of the Heart*. He did not accept L. A. G. Strong's verdict on the "villain" of the novel as "one of the most brilliant cads in fiction." Miss Bowen showed the betrayers to have been themselves earlier victims of betrayal. She saw innocence pitted against the apathy and impotence into which many in the modern world have fallen The betrayal of innocence, of the inner life, to the world, as by Anna's reading and telling about Portia's diary, she considered to be a loss of the inner life without which everyday life became meaningless.

WHOLENESS
IN OUTLOOK AND RESPONSE

[A plea for wholeness in our way of life has often been made in this journal but can it be made too often in our schizophrenic civilization? Without doubt, we can well afford to return repeatedly to a consideration of those cardinal truths that are conducive to "growth in holiness" and freedom from frustration. **Mrs. Phyllis Taunton Wood** writes here on a perennial theme with humility and insight.—ED.]

What does it mean to be a man? Life and death, the journey of a mortal—these are all deep mysteries, but men who seek a worthy goal in life must feel the need to shed at least a little light on those vast themes. We cannot get so entirely outside our own nature as to put the question with complete detachment, but, even with this limitation, we may come to some conclusions.

The first fact that strikes us is that man is imperfect, growing, incomplete—whether we regard the individual or the race. There is some profit in an examination of the words "wholeness" and "perfection" as understood in ancient times. The Greek word *teleios,* used in the New Testament for "perfect," means also "complete," "full-grown." This last suggests a physical as well as a spiritual sense. The Greek word for healthy, *hygies* (connected with "hygiene"), was in ancient use quickly transferred from the physical sense of "healthy" or "hearty" to mean also "trustworthy" or "sound." They spoke in ancient Greece of "a healthy proposal," using this word.

So, both words cover the whole man, physical and spiritual, and suggest his unity. We recall with some misgiving that Jesus said to his followers, "Be ye therefore perfect [*teleios*], even as your Father which is in heaven is perfect." He also asked the significant question of the man at the Pool of Bethesda, "Wilt thou be made whole [*hygies*]?" Lest we should be discouraged in our enquiry, let us also recall that he said, "If ye have faith as a grain of mustard seed... nothing shall be impossible unto you."

We accept then the assumption that we are imperfect creatures of growth and, in consequence, we must relate our idea of human wholeness to that of growth. It must be an integrity, a balance of all our powers and faculties, so that we gain by every experience and seize every possibility of new development. The foundation of wholeness rests on our gaining a sound and wide conception of God, perhaps under many names—a growing conception, but at least rightly oriented. Where man has had a small or falsely circumscribed idea of God, the race has come to a halt.

In my view, the Western countries, while owing much to the revelation of Jesus, have not gained nearly enough from him and have taken wrong lines of development because they did not fully understand or accept his revelation. In it men were offered a tremendous release from fear, a release which is far from being fully appreciated or accepted today, which should have led to a change from the dominance of fear to the love and adoration of Deity. We are still far too much subdued by the notion of a Divine Sultan before whom we cringe as "unworthy servants" or of a hostile "Nature" which may destroy us.

Sri Aurobindo writes in his *Synthesis of Yoga* (Sri Aurobindo Library, Madras. 1948):—

...the divine Guide within is not offended by our revolt, not discouraged by our want of faith or repelled by our weakness; he has the entire love of the mother and the entire patience of the teacher. But by withdrawing our assent from the guidance we lose the consciousness, though not all the actuality—not, in any case, the eventuality—of its benefit.

The conceiving of the idea that Divine love surrounds a man individually marks a birthday for the soul. Suddenly the sky clears. I am a weak creature, dismayed at my own vacillations, but God is on my side. Nothing can defeat me in the end. "If I make my bed in hell, behold, Thou art there also." Perhaps the Jew who wrote this did so in fear, but with what relief and joy can we repeat it!

A document from ancient Egypt (from the *Corpus Hermeticum*) may spur our imaginations:—

Think that for you nothing is impossible. Deem that you too are immortal and that you are able to grasp all things in your thought, to know every craft and way of science. Find your home in the haunts of every living creature. Make yourself higher than the heights, and lower than all the depths. Think that you are not yet begotten, that you are in the womb, that you are young, that you are old, that you are dead, that you are beyond the grave. Grasp in your mind all this at once—all times and places, all substances and qualities and magnitudes together...*then* you can apprehend God....Everywhere God will come to meet you. Everywhere He will appear to you, at places and times at which you look not for it....For there is nothing which is not God. And do you say God is invisible? Speak not so....Who is more manifest than God? For this very purpose has He made all things that through all things you may see Him.

As we meditate humbly and in self-forgetfulness, the visions of all who walked this path before us cling about and help the richness of our thought and our delight. The sun, a basketful of jewels; the birds, those miracles of grace, like a darting melody; the trees with their ancient, tranquil life; the streams, diamond-clear and beautiful, quenching our thirst and reminding us of the perennial foun-

tains of "Living Water" which restore both body and soul: each created thing holds the bliss of God.

Not all will call Him or It by the same name, and in this fact we find a fresh stimulus to our discovery. It is of God that Keats wrote, "I have loved the principle of Beauty in all things." (To Fanny Brawne. February 1826)

These considerations will lead us to wholeness in outlook. What is the resulting conception of man and his goal?

For a whole life, man needs both society and solitude. Each state is needed for his development. As life goes on, he begins to see the purpose moulding him. In the complexity of his experience he can discern, if he reflects, three pairs of opposites, or "disapproving partners."

The first pair is flesh and spirit, animal and divine; or, as an Indian writer might say, the dweller in Ignorance and the Self.

> Man! swinging-wicket set
> Between
> The Unseen and Seen....
>
> Yea, and the midge's hymn
> Answers the seraphim
> Athwart
> Thy body's court!

So writes Francis Thompson of the angelic and the animal making their bridge in man. How to resolve the tension?

Sri Aurobindo in an impressive passage of his great work, *The Life Divine*, recalls that in ancient Indian culture the four-fold scheme of life

> provided for a period of education and preparation...a period of normal living to satisfy human desires and interests under the moderating rule of the ethical and religious part in us, a period of withdrawal and spiritual preparation, and a last period of renunciation of life and release into the spirit. (Vol. II, Pt. II, Ch. XVI)

This system failed, he says, partly because all could not traverse the whole cycle in a single human life. It did much to raise the tone of human life, but was eventually replaced by

> an exaggeration of the impulse of renunciation which destroyed the symmetry of the system and cut it into two movements of life in opposition to each other, the normal life...and the abnormal or supernormal inner life founded on renunciation.

After early childhood, we soon become aware of the tension. At times we seem to fall back and live completely in the animal phase. Much of our behaviour which causes us distress is a legacy from that more ignorant life from which we rise. The body draws us one way and the spirit another. To make them work in harness we have to learn to meet the tension in a patient but resolute fashion. Appetite has to become the desire for the Infinite. The partners must learn mutual respect: the spirit, for the fine sources of energy in his exquisitely complex house of flesh; the body, for the noble and consistent direction which

the spirit can give to that energy. We suffer from destructive anxieties, excessive devotion to the will of the herd, delight in idleness and untamed passion.

An Austrian biologist reminds us that in order to see ten minutes of significant activity among wild geese you must watch them idling for eleven hours! Since their nature does not demand more activity outside the mating season, they love idleness. No wonder that man too in his animal nature feels the great drag of inertia, though he has another destiny.

Again, it is instructive to consider the behaviour of Lorenz's tame jackdaw which, when out with him bicycling, would join a flock of jackdaws and fly a mile ahead. Then it would suddenly remember him, and fly back, and all the wild flock after it: then turn again and repeat the process. We see here the origins of our yielding unreflectively to crowd emotion. For them it is a means to security, but once more we have a different goal.

How then can we harness these unequal partners, the animal and the divine? The solution seems to come to man when he is awakened to a strong spiritual purpose. Then the body learns to co-operate rightly as the subordinate partner. When man is "enthusiastic," he finds God.

The second pair of opposites between which we have to find a balance exists in the alternating rhythm of awareness and activity or, as we might say, night and day. In sleep we are at our most passive, resting and receptive. Without relaxation and quiet listening, vitality languishes and the spirit withers. In quiet the voice in the depth of the self can be heard. Everyone has met in all phases of life—business, education, art—the man who talks continually and pursues activity feverishly, asserting the importance of all he does until he collapses. He has not learnt to harness these opposites.

Beauty in this world is the pledge of God's love to us, yet few regard it so attentively that they really find its meaning. When he saw the flower which the Buddha regarded, the disciple smiled, and Lord Buddha said: "You have understood." We should be receptive to the natural world, the birds, the flowers and the trees, not for our profit but for their own truth. Gerald Heard says of modern man that he knows "the use of everything and the value of nothing." That is true of the man who is active but not aware. We need to withdraw for a space of time from appearances to preserve our vision of inward truth, which is a refreshing dew to the parched spirit.

Tradition and experience are the third pair of opposites in man s consciousness. Our family, our religion, our school, our parents, all these together present us when young with a scheme or picture of life and the world about us. This is our framework for life, and at first we do not

question it. We assume that the people of our own race are the most sensible, that our fashions of eating, playing, worshipping, are the norms from which only the unfortunate and the exile will differ, "My country, right or wrong."

In many ways we soon find that our own experience does not tally with the framework handed on to us, useful though it has been. In this position, we must have reverence for truth, and *neglect no fact of our experience, pretending that it is false or negligible.* This is a condition of growth. We may notice traces of degrading animal nature in ourselves or others, and we like to forget these things. We find our fellow countrymen judging wrongly and do not speak our minds; we feel guilty at trifling social misdemeanours or even mere failures to conform; a respect for truth would make us honestly bold. "Many are afraid of God, and more of Mrs. Grundy," said Frederik Locker Lampson. This is a serious fact.

Finally, it is a part of wholeness to remember that there is bliss in Deity as we learn to be more aware of It, *Sat-chit-ananda.* We see that we too are made for joy and abjure the conventional worship of suffering for its own sake. In every difficult situation Spirit-Self is challenging us to find It and to grow. There is literally no point of place or time where Deity is not hiding under the mists of appearances.

PHYLLIS TAUNTON WOOD

BEYOND THE "I"

Beyond the "I" am I,
The Absolute,
Beyond the all, am I,
The All in All,
The soundless music of
The Infinite,
Vibrating to an ancient
Cosmic call.

I am the sweetness that
No tongue can taste,
The shimmering colour that
No eye can see.
I am the I beyond—
The Absolute,
Cast off the "self" and come
To blend with Me.

HESPER LE GALLIENNE HUTCHINSON

NEW BOOKS AND OLD

"A HEAVY TOME"*

When does an era end? And when does a new one begin? At the time when Alaric and his hordes were sacking Rome, the then Roman Emperor was busy feeding his poultry in Ravenna. "Sire," one of his eunuchs broke to him the sad news. "Rome has perished." "Yet," the surprised Emperor cried out, "it has eaten from my own hands a few minutes ago!" For, Procopius tells us, he had a very large cock named Rome, and the eunuch, comprehending his words, explained that it was the city of Rome—the capital of the Western world—which had perished. "And, my good fellow," the Emperor answered with a sigh of relief, "I thought you were referring to my pet fowl Rome." To this imperial poultry-fancier the fall of the Eternal City did not mean a thing—least of all, the end of an era. But the thoughtful African Augustine—Saint Augustine, Bishop of Hippo—realized the challenge of its implication. And his answer to this challenge was the *De Civitate Dei,* the monumental *City of God,* which no student of history—pagan or Christian—can afford to ignore. The fall of Rome led him to make a general survey of the *civitates.*

About a thousand years later, Ibn-Khaldun saw that the Saracenic domination over the Iberian Peninsula was doomed to end soon. An era, he observed, was ending. But was a new one beginning? What caused the rise and fall of kingdoms and empires? What lay at the root of epoch-making events? Was there a law governing the movements of mankind? For clarifying his own views on these and other issues rather than for convincing any patron, Ibn-Khaldun wrote his *Maqaddamah*—the Prolegomena to his Study of History. The pitiable state of affairs in the Islamic world of his day brought forth from Ibn-Khaldun treatises of abiding importance, works which entitle him to be called the founder of the modern science of sociology.

Now an empire has come to an end, an empire greater in extent than the one overthrown by Alaric and his followers, more populous than the combined Arab countries traversed by Ibn-Khaldun, an empire the like of which never existed in Asia before the advent of the British. What else was the erstwhile Indian Empire if not unique? When one takes into account several thousand years of India's history, the British period appears comparatively brief; nevertheless, it was the period during which the common man in the Indian subcontinent enjoyed probably a greater degree of security and prosperity and personal freedom than in any other epoch. And until the turn of the century it looked as though the Indian Empire created by the British impact would last till the Millennium: it was one of the least taxed and best administered countries of the world; the rule of law and not the whim of the local administrator regulated in the main the lives of its inhabitants.

And yet what looked permanent only fifty years ago now belongs to the limbo of the past—one with Nineveh and Tyre, gone for good, never to return. What happened? Did not the common man welcome the British adventurers towards the beginning of the nineteenth

* *A History of India.* By J C. POWELL-PRICE (Thomas Nelson and Sons, Ltd., Edinburgh xv + 679 pp 63 plates; 25 Maps. 1955. £2. 2s)

century? Towards the middle of the century there was a mutiny among some regiments—the total number of the mutineers was small, so ridiculously small that the more eloquent commentators on the Mutiny have conveniently suppressed it and forgotten to mention that the common man manifested no great sympathy for the mutineers. In fact he had nothing but good words and sympathy for the British administrators. And yet the same man was an altogether different being by the middle of the twentieth century: he was worshipping the very people whom the imperially minded Britons had condemned as seditious, irresponsible mob-orators. What brought about this transformation?

When an empire comes to an end it behooves the more serious historians to examine the causes of its dissolution. It is time for some soul-searching analysis of the symbiosis between the common man in India and his British administrators, the symbiosis which brought the Indian Empire into being and contributed to its growth for many decades. So far as India is concerned, at least one outstanding book has come out: *The Autobiography of an Unknown Indian* by Nirad C. Chaudhuri (Macmillan). But what about Britain? By a strange irony of fate the Indo-Pakistan subcontinent seems to have become the exclusive concern of a number of pamphleteers—pugnacious partisans, well-meaning but ill-equipped apologists, interested traders, and others of their sort. Few qualified historians have come forward to reassess the past, both remote and immediate, in the light of the latest discoveries and recent happenings.

It should therefore be all the more welcome that a former Director of Public Instruction of the U.P. should now give us the result of his thirty years' labour in the field of Indian history. Though it purports to be India's story from the remotest past, about half of it is taken up with the decay of the Moghul Empire and the British Period. This in itself need not be a defect: for the story of India is so vast and complicated that it would be well-nigh impossible to treat all the periods with equal importance in a single volume suitable for the general reader. The publisher of the book assures us that special attention has been paid by the author to the social history of each period and to the development of religious ideas, philosophy, art and architecture.

One opens the book with high expectations, and soon discovers that the publisher's claim is hardly justified. This sumptuously produced tome is a bore. It cannot be compared with any of René Grousset's masterly surveys. It lacks the charm and grace of H. G. Rawlinson's *India: A Short Cultural History* (Cresset Press), and the utilitarian convenience of Vincent Smith's *History of India* (Clarendon Press). One wonders what kind of readers the author had in mind when he laboured on this ponderous work; it is not interesting enough for the general reader and not detailed enough for the university student. Moreover, it is peppered with surprising assertions, *e.g.*: Aurangzeb was every inch a king, Ramakrishna preached a "back to the Vedas" gospel, Hindus were averse to education among women, etc. (By the way, what is education?) These are, however, minor matters compared with the main issue referred to earlier. The bibliography is poor—no dates or publishers are mentioned; many of the more important works issued during the last twenty years have been left out; continental Indologists have been virtually ignored. Two of the plates bear wrong captions. The index is unsatisfactory. One will get more information about art and architecture in *A Handbook for Travellers in India* (Murray) than in this heavy tome.

SUDHIN N. GHOSE

Poems from Iqbal. Translated by V. G. KIERNAN. (Wisdom of the East Series. John Murray, London. xxviii+112 pp. 1955. 5s.)

In a fairly long and stimulating preface to *Poems from Iqbal*, Mr. Kiernan says that "Iqbal might be summed up as, in the broadest sense, a *political* poet, one concerned with men as social beings." Muhammad Iqbal (1873-1938) wrote in Persian as well as Urdu, though the poems chosen for translation are taken from his poems in Urdu; all of these are relatively short.

Having pointed out that, when Pakistan was set up, Iqbal was "canonized as a founding father," the translator goes on to make the ironic observation that, while dead poets moulder in official shrines, living poets frequently moulder in official jails. With regard to the dispute whether Iqbal stood for the traditional or progressive forces in Islam, Mr. Kiernan asserts that his lifelong teaching was that religion must always guard against "the Pharisee, the dogmatist and the charlatan, and that a people must go forward or die."

One ought not to omit to mention that a valuable technical note on the original poetry has been provided. Of the translations themselves it should be said that they succeed in conveying atmosphere. Yet here, as so often with poetry in translation, one has the impression that even at their best the English versions necessarily fall short of the Urdu.

ROBERT GREACEN

Walt Whitman Abroad. Edited by GAY WILSON ALLEN. (Syracuse University Press, New York. xii+290 pp. 1955. $4.00)

This book is a judicious collection of critical essays from Germany, France, Scandinavia, Russia, Italy, Spain and Latin America, Israel, Japan and India, on Walt Whitman. British criticism of Whitman is not included. The selections range from criticisms of early editions of *Leaves of Grass* during the last century to modern appraisals; the translations have been conscientiously executed by eminent writers. The book is supplied with a valuable bibliography and is liberally documented.

From Germany the editor has culled Hans Reisiger's loving appreciation of Whitman in his introduction to his fine translation of Whitman's works: also, Ferdinand Freiligrath's first introduction of Whitman to German readers in 1868. Whitman's influence appeared earlier in France. The first critic was Louis Etienne, who, in 1861, could see in him only an intolerable literary "rowdy," but by the 1920's Whitman's reputation was at its height. An extract entitled "Whitman's Symbolism," from Jean Catel's major biography and critical study of Whitman, has been translated. The story of the rise of Whitman's influence in Russia is most interesting. During the early years of the revolution Whitman was as a god to the poets and Stephan Stepanchev thinks it is not an exaggeration to say that Whitman is now a Russian as well as an American author. The volume concludes with Dr. V. K. Chari's Indian contribution, which first appeared in THE ARYAN PATH, January 1954.

J.O.M

Moulding Forces. By SAM SHANKMAN. (Philosophical Library, New York. 175 pp. 1955. $3.50)

This is a philosophical novel, the story of a young boy at the beginning of the century in Russia. The boy is a Jew and that fact is one of the forces which moulds him. Zionism contributes the metaphysical element, with its Utopian dream of a promised land.

Pogroms following the Revolution of 1905 drive David to follow his elder brother to the United States. From the time of his arrival in the States all pretence at period drops away. His problems become contemporary. Does his brother talk like a man of 1908 or of today? Joe is a Socialist and his influence is described as injurious and blighting. He had, we are told, read *Das Kapital* and his "entire process of mental development was arrested." That is not convincing unless the character of Joe makes it plausible. As it is, we merely meet in Joe the cardboard figure of an all-too-familiar bogey.

The philosophical principles which this book attempts to expound on a literary level are potted neatly in strategically placed paragraphs. Work hard, David is told, make sacrifices, practise self-denial. Read good books. Make friends with high-class men and women. Eat the most nutritive and least costly food in season. Dress conservatively, in good style, save money, do not waste time in dissipation. Get a good girl and go into business for yourself. Select a well-settled neighbourhood. And more of the same kind. There is nothing objectionable in these rules David is given. It is only that the philosophy, if it is philosophy, is not assimilated fully to art. The reader is left with the feeling of having read a moral tract rather than a story. The book is, no doubt, a worthy and well-meaning Guide for the Emigrant to the United States.

LILA RAY

Hungry People and Empty Lands: An Essay on Population Problems and International Tensions. By S. CHANDRASEKHAR. Preface by WILLIAM VOGT. (George Allen and Unwin, Ltd., London. 306 pp. 1954. 18*s*.)

Dr. Chandrasekhar has written a substantial and remarkably lucid study. On the urgent and complex questions he deals with there are many views but, as he admirably summarizes them, three main schools. One holds that, even after counting in all likely improvements in production and distribution, the world's food supply will not keep pace with an unchecked growth of its population, and hence a "logic of reduced rations" will compel those countries whose rations are already low to apply preventive measures to the growth of population. Dr. Chandrasekhar finds the evidence strongest for this school.

This is heavy news; for Dr. Chandrasekhar is a demographer of eminence and has the respect of those who, combining the views of the other two schools, hold that present statistical knowledge is insufficient for final conclusions but believe that, by sufficiently adjusting diet, by replacing our habit of "plundering the planet" with ecological harmony and by abandoning national acquisitiveness, man can probably find enough in nature to sustain all his generations.

Admittedly, this involves more moral effort than the "birth control by an oral pill" for which William Vogt has hopes. But the effort is worth making; for the psychological and ultimate human cost of artificial birth control may be more terrible than we imagine. At the worst, the economic case is only for a check upon population growth; cultural factors must be the ones to determine the means.[1]

Dr. Chandrasekhar's arguments on emigration from underdeveloped areas to closed, virgin ones are admirable,

[1] Cultural influences have necessarily to be treated summarily in a book like this. To appreciate their diversity and force such a study as *Culture and Human Fertility* (UNESCO, 1954) is valuable.—R.P.S

as is his sense of the inescapable oneness of our world's destiny. The appendices on the race question and freedom of emigration bring out important truths, which (in spite of the difficulty William Vogt finds in educating the Senator McCarrans) the world must act upon.

To whichever school one may belong, this book must be read for the clarity with which it sets out the problem.

R.P.S.

The Permanent Revolution in Science. By RICHARD L. SCHANCK. (Philosophical Library, New York. 112 pp. 1954. $3.00)

The theme and scope of this book are impressive. In brief, it is a study in the evolution of scientific method since Newton started experimental science fairly on its way, and it concludes with an account of the ideas of Edgar Singer and the work of the Institute of Experimental Method he inspired, which represent, according to Mr. Schanck, "the emergence of methodology."

Mr. Schanck's account of the evolution of scientific method is interesting, particularly his examination of the transition from Newtonian mechanism to the statistical methods evolved in micro-physics. He chooses Marx and Freud as pioneers of "the basic thing both meant: modern scientific method," but we cannot help feeling that Mr. Schanck has to abstract too much from their theories to justify this view. Certain important tools of analysis these men did offer (together with claims for them that later scientists have considered exaggerated), but their own practice is surely not a good example of how to offer scientific evidence.

The book is erudite, but hardly mellow. Revision of style and some rearrangement of material would make it more lucid. Besides, we find the casual depreciation of metaphysics unnecessary and the belief that present scientific thought is the deepest so far achieved by man naive.

R.P.S.

Culture and Human Fertility. By FRANK LORIMER AND OTHERS. (Unesco, Paris. 514 pp. 1954. $4.50; 25*s.*; 1250 fr.)

This "Study of the Relation of Cultural Conditions to Fertility in Non-industrial and Transitional Societies," to which Frank W. Notestein has contributed a Foreword, is published under the auspices of the International Union for the Scientific Study of Population (Committee on Population Problems of Countries in Process of Industrialization) in co-operation with Unesco. Four of its five Parts report statistical investigations in Africa and Brazil.

In introducing Part One, "General Theory," Professor Lorimer writes:—

> Cultural inertia, such as that likely to result from the breakdown of social institutions and the disorganization of personal relations, tends to leave elemental impulses toward procreation relatively unrestrained, and thus to hamper any rational adjustment of reproductive patterns to objective conditions In the opinion of the present writer, it is the most powerful obstacle in the modern world to the rational ordering of personal behaviour influencing population trends

While the conclusions are admittedly tentative, he denies validity to a widespread belief that may spur nations to rash industrialization, declaring it to be clear from the record that

> the rapid introduction of mechanical industries into a previously non-industrial society does not automatically bring a trend toward increased control of fertility.

This study brings out how complex the matter is and how limited our knowledge.

R.P.S.

The Meaning of the Creative Act. By NICOLAS BERDYAEV. Translated from the Russian by DONALD A. LOWRIE. (Victor Gollancz, Ltd., London. 344 pp. 1955. 18*s.*)

This is an early work, written in 1914, when Berdyaev was forty. He added a Preface to the German Edition of 1926, explaining that he later inclined to greater pessimism. Nevertheless, *The Meaning of the Creative Act* is still a remarkable and deeply stirring book. Despite repetitions and carelessness of style, it has the intense impact of keen diagnosis, of one who has really pressed his mind's ear to the heart of the troubled world and given a new meaning to its old sickness. His thesis is that the human spirit is in a prison in the world of necessity. Slavery to this world causes hatred. Freedom is the only way out, and it is to be found in love.

He criticizes the Christian Church for teaching that human nature is sinful. It is a terrible mistake of religious and moral judgment to leave man in the lower depths of the world, under the mistaken impression that he must be obedient to the results of his sin. Berdyaev says that the Church must learn that for man the creative act is liberation.

Philosophy, according to him, is an art—the art of knowing. When it becomes a science it fails in its prime purpose. Attempts at perception of the external world produce only knowledge of the surface of things. The solution of the riddle of meaning is hidden in man himself.

To want to know ourselves, however, is not enough. Knowing is a creative act, and we cannot expect to have knowledge of freedom from a slavish submission to necessity. Only the free man knows freedom; only the creative man knows creativity; only the spirit knows the spiritual.

He argues that hitherto the traditional morals of the Christian world have not been creative. The creative New Testament morals have only been glimpsed, like lightning flashes, in the lives of such chosen saints as St. Francis. The spirit of the Church Fathers has been primarily a spirit of obedience and submission rather than the spirit of love. Christians have been obsessed with getting rid of sin.

He is suspicious of occultism. He says that popularized Theosophical teaching is religiously reactionary, oriented towards the past, and hostile to creativeness. He believes that Rudolf Steiner saw Christ in chemistry, and not in God.

We may reject or accept Berdyaev's philosophy, but we cannot ignore it. He is a spokesman of the torn and afflicted world in which we live. Unlike the majority of philosophers who get published today he does not evade the current problems and moral issues that challenge mankind. Indeed, Berdyaev was so far ahead of his time that one might claim that he was an even greater prophet than he was a philosopher.

DENNIS GRAY STOLL

[From the passages in this book that are indexed under "Theosophy" it is clear that Berdyaev does not mean by this the precisely defined system from which Madame Blavatsky promulgated some portions. Indeed he does not refer specifically to any text that students of Theosophy would consider a loyal exposition of that system. He seems to use "Theosophy" as a name for a class of philosophies: he says on p. 312 that "the theosophy of Boehme is infinitely superior to modern and popular theosophies."

Probably Berdyaev's acquaintance with Theosophical literature was imperfect His criticisms of the Theosophical concepts of evolution and man (pp. 310-12) do not apply to the scheme of threefold evolution presented in Madame Blavatsky's *Secret Doctrine* As for Rudolf Steiner, who at one time was a student of Theosophy, his main teaching diverges sharply from that of Theosophy.

—ED.]

The Faiths Men Live By. By CHARLES FRANCIS POTTER. (The World's Work (1913), Ltd., Kingswood, Surrey. xvi+280 pp. 1955. 18*s.*)

This careful, and on the whole accurate, account of more than fifty different religions is well summed up by Erwin R. Goodenough, Professor of the History of Religion, Yale University, when he says:—

> There are few so learned that they will encounter nothing new and interesting in it, and yet it never gets beyond the scope of the ordinary reader.

It is, indeed, a gigantic task to summarize the world's great religions and also give some careful detail of differing beliefs and ceremonies in a modest book of under three hundred pages, and the author is to be congratulated on the clear and unbiased accounts he has given. No doubt students of certain religions may feel that corrections are needed here and there, but any criticism rests chiefly on the interpretation of expression. For instance, he states that Madame Blavatsky "revealed her remarkable, original theories regarding the evolution of man and his religions," whereas she was very careful never to claim any teachings as "her own" but stated that they were the teachings of all the ancient scriptures.

The author states that the book aims "to help people appreciate the good in religions other than their own." He also emphasizes the helpful and optimistic understanding of other faiths, in that "every man glimpses a truth" and throughout the account of differing faiths, especially the very varying departments of Christianity, he does his best to show the good and the spiritual.

It is of particular interest to educationists to read that recently, in the United States, it has been decided to teach *about* religion, and that it is proposed that courses on Comparative Religion, once only dealt with in the Universities, should be given throughout the Public Schools. One feels that such an idea should be encouraged throughout the world; for, as the author states in his preface, "All faiths have their deep wells of inspiration and every religion of man deserves our reverent study."

This book will, indeed, be a help to such study. It has an excellent index and the twenty-one chapters are well planned, although the differing sects of Christianity take up an enormous slice of the book. The only helpful addition for future editions would be a comprehensive book-study list.

ELIZABETH CROSS

Men Seeking God. By CHRISTOPHER MAYHEW. (George Allen and Unwin, Ltd., London 117 pp. Illustrated. 1955. 12*s.* 6*d.*)

For the television series on which this book is based, Mr. Mayhew made film interviews, in different countries, of followers of five world religions: the Muslim, Hindu, Buddhist, Jewish and two Christian (Protestant and Roman Catholic). For television purposes, emphasis was placed on the personalities of the adherents, rather than on the background of their faiths. Small anthologies from the different religions are included in the book.

Mr. Mayhew's own summing-up concludes that while the religious beliefs contradict one another, the religious experience is common to all and of supreme value in the search for the "vision of Reality." One wonders if Mr. Mayhew has ever heard of the Buddha's parable of the blind men and the elephant—how each described that portion of the elephant which he alone had felt (the forehead, trunk, ear and so on) and had therefore contradicted the others in describing "the elephant."

As far back as 1875, against a world-background of antagonism or indiffer-

ence, the Theosophical Movement began its work for three objects, the second of which is: "The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study." It struck the keynote for much activity since then in the field of comparative religion, but the most vital point put forward by it has been sadly neglected, *i.e.*, that all the different religions spring from a single *Wisdom Religion* anterior to them, of which they are partial expressions. Theosophy is, therefore, not another religion, but the reconciler of all religions. It is the key-picture by which one can begin to build up "the elephant" from the fragmented portions; how else would one know how to put them together? It enables one to place the religions in position to show the one organic whole. Can the search for God ignore this?

W.E.W.

Understanding Jesus Christ. By McEwan Lawson. (Herbert Jenkins, London. 185 pp. 1954. 10*s.* 6*d.*)

This book is a lucid, sincere and stirring attempt to present to confused Christians a rational and inspiring version of Christ, in harmony with the findings of modern scholarship. It brushes aside much that is repulsive or incredible in Christian teaching and reveals a Christ of compelling power, in his radiant humanity, his assurance of his own oneness with God, and his faith in the essential divinity in every human being. Not for this author the horrible doctrines of hell and retribution. How could the Father of the Prodigal Son ever consign a child to eternal punishment? It is man himself who does this, not God. How could the God revealed by Jesus be a stern judge unwilling to forgive until a sufficient ransom had been paid? The God of Jesus Christ must be, like himself, eternally loving, forgiving and suffering for and with His children. Not for this author any exclusive or apocalyptic ideas of what Jesus meant by the Kingdom of God: "He called men to live in a new realm of consciousness by dwelling in God the Father's love" (p. 87).

Whence came the power that made this Galilean peasant the most important figure in history? From his courage, his capacity for love and friendship and his absolute assurance of his oneness with God.

The book, of course, is written for Christians, and it is to be hoped that it will be widely read by them. Readers of The Aryan Path will probably find one important thing missing. Nowhere in the book will they find even a hint that the same power, splendour and greatness ever have been or could be achieved by any other great Son of God. The writer though clearly an accomplished scholar, seems to be wholly unaware that much that he writes is equally true of the Buddha and that his definition of the Kingdom of God as taught by Jesus, "a new realm of consciousness . . . invading human hearts *here and now*," and his faith in the divinity immanent in man, are the essence of the Vedanta.

Margaret Barr

Abhogah-Kalpataru-Vyakhya (An exhaustive Commentary on the *Kalpataru*, a Commentary on the *Bhamati* of Vacaspatimisra). By Laksminrsimha, edited with Introduction and Notes by Polagam Sri Rama Sastri and S Subrahmanya Sastri. (Madras Government Oriental Series No. CXXVIII Government Oriental Manuscripts Library, Madras. xl+28+971 pp. 1955. Rs. 20/-)

Every author, editor or publisher who brings out a Sanskrit text of some

literary value renders some service to the cause of Sanskrit literature, as a major part of the extant manuscripts of Sanskrit texts are not even known, much less studied by the votaries of Sanskrit learning. The Government of Madras must, therefore, be heartily congratulated by all Sanskritists upon starting its Oriental Series and publishing volume after volume in it.

This ponderous volume contains a voluminous Commentary called *Abhoga* on the *Kalpataru* of Amalananda Sarasvati (*c.* A.D. 1250) by Lakshminrisimha, a scholar from Andhra, whom Professor S. S. Sastri identifies with Lakshminrisimha, the son of Kondu Bhatta, a nephew of Bhattoji Dikshita. The *Kalpataru* is a Commentary on the Commentary *Bhamati* by Vacaspatimishra (A.D. 840) on the *Shamkara Bhashya* on the *Brahmasutras*. For the first time the entire *Abhoga* Commentary has been published critically in the present volume. All students of Vedanta are laid under a deep debt of gratitude by the two scholars who have spared no pains in the careful editing of the text and in writing the elaborate footnotes in Sanskrit and the critical introductions in English and Sanskrit.

The author of the *Abhoga* strictly follows the views of the *Kalpataru* and at times criticizes the views of the commentary *Parimala* by Appaya Diksita (*c.* A.D. 1550-1600) on the *Kalpataru*. Though the *Abhoga* is a late commentary on the *Kalpataru* it is valuable not only on account of its spirit of independence but also for its usefulness in finding out the correct readings of *Bhamati* and *Kalpataru*.

P. K. GODE

Introduction to Philosophy. By MAX ROSENBERG. (Philosophical Library, Inc., New York 502 pp. 1955. $6.00)

There has been a reproach against modern philosophy that it has become more the possession of a technique than the revelation of wisdom. This book is an answer to such a reproach. It attempts to divest philosophy of all its obscurities and present the main problems of human life with the solutions offered by the greatest minds down the centuries in a lucid, non-technical manner. In this attempt the author succeeds admirably. He has with apt quotations, in which the book is extraordinarily rich, piled up the arguments of various thinkers both for and against every possible position taken by them. The nature of knowledge, the ultimate reality, the meaning of death, the significance of life, the ultimate postulates of God, human freedom, the immortality of the soul, man's place in the cosmos, the nature of the Good and the Beautiful, social organization and the good life—all are capably analyzed. Opposing views are juxtaposed and the author often commends the middle path—the golden mean.

The special method of exposition adopted makes the subject into a series of debates on opposing points of view. The reader is thus enabled to gain a comprehensive idea of the philosophical quest and can thrash out the problems for himself with the help of the material provided by this book. It is a useful, valuable and elegant contribution, calculated to enlighten the man in the street on the fundamental quests of the soul. Max Rosenberg has brought out an eminently readable book.

D. GURUMURTI

SPACE—TIME—RELATIVITY

[As coincidence would have it we have before us two short reviews of an interesting volume by the late Mr J. W. Dunne They bring two points of view which, no doubt, will interest our readers —ED]

Intrusions? By J. W. DUNNE. (Faber and Faber Ltd., London. 159 pp. 1955. 12*s.* 6*d.*)

The author's two previous books, *An Experiment with Time* and *The Serial Universe*, were, for books of that type, best sellers, particularly the first of the two. But readers of them were sharply divided into two categories: those who were satisfied with Mr. Dunne's chain of reasoning and those who found flaws in his chain of reasoning and consequently derived no satisfaction from his conclusions. Unfortunately the writer of this review belongs to the latter category and this must be borne in mind by readers since it is impossible for him not to be biased by the author's previous works.

The present book was written during the war when Mr. Dunne was in a very poor state of health and it is partly a restatement of old ideas and partly an "intrusion" of autobiographical sketches. It is doubtful, however, whether the word intrusion, which has provided the title to the book, is an apt one since all the sketches have a bearing upon the author's theories. The most important of his conclusions are: first, that the mind and brain are distinct, the relative movement between the two being known as "the passage of time"; the second, that all minds are part of the One Universal Mind. Mr. Dunne's last book is interesting and well written and it will undoubtedly appeal to all admirers of his previous works.

KENNETH WALKER

Intrusions? By J. W. DUNNE. (Faber and Faber Ltd., London. 159 pp. 1955. 12*s.* 6*d.*)

A distinct originality of thought and treatment characterizes this posthumously published last work of the author, which he long "funked" writing but wrote when inspired by a premonitory dream asking him to hurry. Other interesting dreams and experiences—intrusions?—are recounted in the autobiographical portion of the book, perhaps the most interesting from the ordinary reader's standpoint.

The real significance of the volume, however, lies in the earlier chapters which explain anew the author's favourite theory of Serialism, according to which whenever one tries to probe one's relationship to this world of *Maya*—"the seeming world in which you seem to exist," as Mr. Dunne puts it—one's concepts begin to "recede in a curious succession of backward *jumps*." These happenings in the thinking apparatus lead the author to the conclusion that the mind is not only separate from the brain but is also part of one Universal Mind which transcends the Einsteinian relativistic concept of a four-dimensional space-time continuum. The diagrammatic proofs furnished and the mathematical appendix afford considerable light and scope for further research by aspiring students.

R. BANGARUSWAMI

THE INDIAN INSTITUTE OF CULTURE

[We publish here in a slightly condensed form the paper presented at the Institute by **Major-General S. L. Bhatia, M.D. (Cantab.), I.M.S. (Retd.)** on July 26th, 1955, under the chairmanship of Air Commodore S. N Goyal. It is a balanced and valuable contribution on an important subject.—ED.]

SCIENCE AND THE FUTURE OF CIVILIZATION

Ever since I came to Bangalore last May, I have been deeply interested in the work of the Indian Institute of Culture, and I regard it as both a privilege and a pleasure to speak on this platform.

It is with some diffidence that I have selected "Science and the Future of Civilization" as my subject. I, however, make no apology for this selection, for is not the question of the future of civilization worrying most of us in these troubled times? What is to be the fate of civilization, if science continues to advance, and if some of the scientific discoveries, like the atom and hydrogen bombs, are employed for the destruction of the human race, rather than for its welfare? The consequences would be so grave that we are filled with horror at the very thought of them. In our desperation, we look for some merciful way out of this *impasse*; and any attempt at finding a solution, however modest it may be, is worth while. Unfortunately the atmosphere today is surcharged with fear and mistrust among the nations but some light on the horizon is dimly visible.

Science is not a new thing; it had its origin in the remote past. India, China, Arabia, Asia Minor, Egypt, Greece and Italy have made important contributions to it in the old days. It is a part of the continuous history of mankind from ancient times. In studying it, however, it is necessary to have some landmarks. As a medical man, I may perhaps be forgiven if I choose a date which is important in the history of medicine but which is also a landmark in the history of science generally: the year 1543.

In this year 1543, Andreas Vesalius published in Basel his book *De Humani Corporis Fabrica* (On the Structure of the Human Body), which marks an epoch in the history of medicine and of science. Why does it mark an epoch? The answer is beautifully given by Sir Michael Foster. According to him, prior to Vesalius the position was somewhat like this:—

> In the times of the Greeks, mankind had made a fair start in the quest of natural knowledge, both of things not alive and of things living; the search had been carried on into the second century of the Christian era, when Galen expounded the structure and the use of the parts of the body of man As Galen passed away, enquiry, that is to say, enquiry into natural knowledge, stood still. For a thousand years or more the great Christian Church was fulfilling its high mission by the aid of authority; but authority, as with the growth of the Church [it] became more and more potent as an instrument of good, became at the same time more and more potent as a sterilizer of original research in natural knowledge The church held the gates of learning, and they who entered were bidden to tread her path and hers alone. Her methods became the methods of all scholars . .The pursuit of truth ceased to be the looking into the phenomena of nature and the seeking for the reason why; it narrowed itself to asking what the teachers taught The method which had proved triumphant in the search after things spiritual was taken to be the method of all enquiry, and biologic enquiry was no exception As the Holy Scriptures were the bible for all men, so the works of Greek and Latin writers became the bible for the anatomist and the doctor. Truth and Science came to mean simply, that which was written and enquiry became interpretation.

Andreas Vesalius was a Belgian, who was born at Brussels in 1514. He studied at the University of Louvain, and later in the University of Paris at the feet of the famous Sylvius. He was subsequently made a Doctor of Medicine of the Uni-

versity of Padua, and appointed Professor of Surgery in charge of Anatomy in that University. Here he taught anatomy in his own way by dissection of the human body and not merely by narrating what Galen had written. He thus introduced into Medicine the spirit of direct enquiry, the method of observation as against interpretation.

The work of Andreas Vesalius was thus a revolt against authority as the guide in knowledge. He shattered the idol of authority in anatomical science for all time.

The year 1543 is also important in the history of science. In that year was published Copernicus' great work *De Revolutionibus Orbium Cœlestrum,* in which he gave a new interpretation of the skies, and postulated the movement of the earth. Copernicus was also at Padua.

Following the tradition laid down by Vesalius, there is the famous name of William Harvey, who was the first to demonstrate the circulation of blood in man. He was born at Folkestone in 1578 and was a student first at Cambridge, then at Padua. When Harvey reached Padua in 1598, Galileo was there as Professor, and was making his immortal discoveries in physics and astronomy. He founded the new school of exact and mathematical physical science, which had a profound effect on the history of human thought. His investigations covered not only the realm of sun and stars, but also the working of machines and the fundamental properties of matter.

Padua University thus took a leading part in the revival of learning in the sixteenth century.

The sixteenth century, especially the year 1543, was a notable period in the history of Europe. These were stirring times and there were strong undercurrents of thought. The Reformation was abroad. Luther was living his last years—he died in 1546, and Calvin was strong at Geneva; but the order of the Jesuits was already in existence and the Inquisition held Spain in its grip. It was the heyday of art. Though Raphael had been dead for three and twenty years, Michelangelo had nearly as many yet to live, and Titian was in his prime. The great exponent of one of the oldest of sciences, astronomy, Nicolaus Copernicus, closed his eyes in this very year. The new learning was everywhere working like leaven. The old universities were expanding, and new ones were springing up everywhere. The worth of the Greek tongue was preached by the learned. Moreover, learning was being spread as well as made; printing in Europe had seen its hundredth birthday, and the presses of Vienna and other cities were pouring forth the means of knowledge. The night of the Middle Ages had passed to the dawn of modern times. Further, the spirit of adventure was in the air. Some twenty years before, Cortez had conquered Mexico; some ten years before, Pizarro had laid hold of Peru.

It was in such exciting circumstances that the spirit and work of Vesalius, Harvey, Galileo, Copernicus and others contributed to the European Renaissance in the sixteenth and seventeenth centuries—a new era in human thought and science, as we know it today. Science may thus be said to have commenced its fruitful career about four hundred years ago. The scientific revolution which has taken place in Europe in these centuries will count amongst the great adventures which have helped the advancement of the human race. It has affected the inhabitants not only of Europe, but of all parts of the globe.

This Scientific Revolution led to the Industrial Revolution; the two are closely interrelated and form part of one movement which has changed and is changing the face of the earth. This change has been accelerated, decade by decade. In the first half of the twentieth century, it gained a previously un-

dreamt of terrific momentum. The result was the emergence of a kind of Western civilization which has cut itself away from the Greco-Roman heritage, and even away from Christianity itself. It is, however, no longer confined to the West, but is profoundly affecting also the lives of the people living in the East, and all parts of the earth.

Men have been anxious to apply this science to promote human happiness and welfare. Francis Bacon always laid stress on the immense utilitarian possibilities of science. Science has undoubtedly great potentialities and has proved of great service to mankind, as in food production, nutrition, the cure and prevention of disease, healthier conditions of work and play, industrial production, the production of power, engineering, rapid means of transport and communication and so on. For the progress of science an original and enquiring bent of mind is essential, but it has ceased to be the occupation of a few; science has become an enormous organization today and is supported by the State and by industries on a big scale.

India has a fine record of scientific work to its credit. Many distinguished Indian scientists have made contributions to it. We have some very fine Science Institutes and Laboratories in India, which have done and are doing excellent work. During the last few years about seventeen new National Laboratories have been established in different parts of the country. We have certain important organizations whose function is to promote and encourage scientific research, namely, The Indian Science Congress, The Indian Council of Medical Research, The Council of Scientific and Industrial Research, the Indian Council of Agricultural Research, etc. Apart from scientific research in universities and colleges and in especially set up research laboratories, a certain amount of research is conducted also by some of the industries. Bangalore occupies a very distinguished position in the field of scientific research by virtue of the Indian Institute of Science, the Raman Research Institute and others. All this is to the good, but there is no room for complacency here. We have persistently to pursue this work on an increasing scale, for science does, undoubtedly, play an important part in relieving the distress caused by disease and poverty, in raising the standard of health and in promoting the happiness of the people.

India is playing an important part, especially, in using the atom for peaceful purposes. This work is under the supervision of the Indian Atomic Energy Commission. The Tata Institute of Fundamental Research at Bombay is the principal nuclear research centre in India. The Institute of Nuclear Physics and the Bose Research Institute in Calcutta, the Indian Institute of Science in Bangalore, etc., are some of the other centres where this work is in progress.

It is gratifying that India's policy in regard to scientific research is most praiseworthy, as we have been striving to develop science especially for the welfare of mankind. All honour to our dear Prime Minister, Pandit Jawaharlal Nehru, who has not only been promoting good will amongst the nations, thus reducing world tension, but has also been pioneering the advancement of science in his own Motherland, especially for peaceful ends. In this he has set a noble example, of which we may justly be proud. Recently he has said quite rightly that underdeveloped countries like China and India cannot attain a high standard of living on the basis of coal and oil alone, and that the only solution to this difficulty is offered by atomic energy.

So far as the peaceful uses of atomic energy are concerned the United Nations has adopted a proposal for establishing a new international agency

for international co-operation for this purpose. An international conference is to be held at Geneva from August 8th to 20th, 1955, when scientific delegates from some eighty countries will meet to study the technical and scientific factors involved and to explore the means required to develop atomic power for peaceful purposes on an international scale. Dr. H. J. Bhabha, a distinguished Indian scientist, is the President of this Conference, from which great results are expected.

Scientists are interested primarily in the discovery and pursuit of Truth, and not in its application. As an example of this, I may refer you to the "Conversations" of the Royal Society of London, which were held in London on May 19th, 1955, when exhibits intended to illustrate some of the more important lines of research were displayed in the Society's rooms. These included the songs of birds and the music of the spheres (detected by radiotelescope), the hearing of whales and the spinning of spiders' webs—subjects which have no special significance so far as their application for practical purposes is concerned.

But science, unfortunately, plays both a constructive and a destructive role in society. Because of the destructive use of science, now and then voices are raised asking for the cessation of scientific research in order that civilization may be saved from utter annihilation. But it is not science which is to be blamed for this; it is the political and military effects of the application of scientific discoveries.

The application of scientific discoveries can be controlled only by moral forces. As Professor A. V. Hill quite recently said:—

> It depends on the corporate sense of ordinary men of what is fair and decent, or bad or unjust . It is no good asking the scientists alone to provide such ethical control, or the technologists It is useless to demand that nuclear energy should not be developed, lest its products be used as bombs. It is senseless to argue that Microbiology should be stopped for fear of biological warfare, that public health should not be advanced, because it will lead to overpopulation and famine, that control of human fertility should not be sought, if that offends some people on religious grounds, or that communications should not be improved because they allow the spread of propaganda and disorder. Research and its application will certainly continue.

It is a hopeful sign that certain voices are being raised against the destructive uses of scientific discoveries; and it is to be noted that scientists themselves are most emphatic in making this protest.

You are no doubt aware that Lord Bertrand Russell has recently started a campaign for peace. A declaration, signed by himself, Einstein and some other distinguished scientists, draws attention to the tragic situation which confronts humanity and says that scientists should assemble in conference to appraise the perils that have arisen from the development of weapons of mass destruction. They warn us that the continued existence of the human race is in doubt. The new bombs are more powerful than the old. While one atom bomb could obliterate Hiroshima, one hydrogen bomb could obliterate the largest cities, such as London, New York and Moscow. The damage possible is even greater than this: the Bikini tests have shown that nuclear bombs can gradually spread destruction over a very much wider area than was originally expected, and the best authorities are unanimous in saying that a war with hydrogen bombs might put an end to the human race. The problem facing us is, therefore: Shall we put an end to the human race or shall mankind renounce war? The Statement says:—

> Most of us are not neutral in feeling, but as human beings, we have to remember that if the issues between East and West are to be decided in any manner that can give any possible satisfaction to anybody, whether Communists or Anti-Communists, whether Asian or European or American, whether White or Black, these issues must not be decided by War.

We should wish this to be understood both in the East and in the West.

There lie before us, if we choose, Knowledge and Wisdom. Shall we instead, choose death, because we cannot forget our quarrels?

We appeal as human beings to human beings. Remember your humanity, and forget the rest. If you can do so, the way lies open to a new paradise; if you can not, there lies before you the risk of universal death.

The Statement finally ends in an appeal to all scientists of the world and the general public to subscribe to the following resolutions:—

In view of the fact, that in any future World War, nuclear weapons will certainly be employed and that such weapons threaten the continued existence of mankind, we urge the governments of the world to realize and to acknowledge publicly that their purposes cannot be furthered by a World War, and we urge them consequently to find peaceful means for the settlement of all matters of dispute between them.

This announcement by Bertrand Russell and other scientists is most timely and as far as I can see there cannot be the slightest objection to the Resolution they have proposed, to renounce war, and to settle all differences by peaceful means. I am sure all those present here would support it.

As you are no doubt aware, scientific method consists in examining the facts of nature by observation and experiment, in drawing rational inferences from them and then correlating them so as to form general laws. Science has faith in the intrinsic unity of nature and its aim is to discover all-pervading laws.

In the task of social reconstruction which confronts us today the scientific method has a great contribution to make, its great advantage being that it applies reason to the understanding of the external world. To this we owe largely the advancement in civilization which has taken place.

The problems of today are different, as they deal with certain ethical aspects of technological advance and in the ethical sphere a further contribution is necessary. Opinions will probably differ widely, even amongst scientists, as to what contributions the scientific attitude of mind can make to ethical problems. If civilization is to continue to advance, and if full use is to be made of opportunities for the richer life which technical advances present, science must join hands with religion in thinking out what those possibilities are; for it is after all from religious teachings that the highest ethical principles are derived and they make the strongest appeal to us. Up to the present, it must be said, the scientists generally have lived in a small world of their own and their collaboration in the general cultural activities has been very small.

Some people think that science is ethically neutral. This is not so. The contribution which science has to make to ethics is very much greater than is usually understood. For instance, it was the scientists, not the non-scientific men, who protested against the use of the atom bomb on Hiroshima and Nagasaki before the Japanese had been warned. It is obvious that it is the scientists who, by virtue of their technical knowledge, know fully the harmful effects of the applications of their discoveries; and they can play an important part in deciding how these discoveries can be incorporated in the social life of the people.

Owing to the lack of good will and the mistrust which prevail amongst nations some scientific discoveries are used for political and military ends. This can be avoided only if the differences among nations are resolved by peaceful means and there is good will among them. To promote good will in all sections of the human race a complete change of heart is necessary.

In all our actions we are guided by our conscience. It is our first Master. This is, if I may say so, the voice of

God in us. The highest moral principles enshrined in our conscience are derived from the teachings of our great religious instructors. Conscience should guide us in our dealings with all human beings, of whatever colour or creed they may be. But at present the spirit of nationalism unfortunately serves as a limiting factor in all our dealings. We should extend our moral horizon so as to encompass the entire human race, so that the conscience of the individual becomes the conscience of humanity. This would be no less than a revolution in the ethical sphere. It would be in logical sequence to the Renaissance which resulted in the Scientific and Industrial Revolutions. It is up to us to bring about this change, for the very existence of the civilization of which we are so proud, and even the survival of human life on this earth, is at stake.

In order to bring about this change it is essential to have a wholesome synthesis of science and religion. We should realize that science is not opposed to religion, or religion to science. The two are complementary. I am not speaking now of any particular religion such as Hinduism or Christianity or Buddhism or Islam. To my mind the highest ethical principles taught by all great religious teachers are the same. They are all but different paths leading to the same goal. There should be no quarrel on any religious grounds whatsoever. There is a Unity of religions which we should learn to appreciate. In fact, nowadays educated men the world over are beginning to realize the similarity of the highest teachings of all religions. Nothing could bring humanity closer together than the attitude of mind which would pin its faith to Universal Brotherhood, which is taught by all religions and without which no good will amongst the nations is possible. I feel that India may possibly take the lead in bringing about this synthesis of science and religion which is so urgently called for. May I say that the scientific attitude and the religious frame of mind have much in common, for they are both searching for Truth?

Let us for a moment see how religion helps us in this matter. An essential condition for the promotion of universal good will is that we should not be so ready to find fault with our neighbours, knowing that we are not free from faults ourselves. Says Lord Jesus Christ in the Sermon on the Mount:—

> Judge not, that ye be not judged
>
> For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.
>
> And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
>
> Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
>
> Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

This applies with as much force to individuals as to nations. We must be charitable to all, for it is out of charity that good will arises.

I need hardly remind you, that one of the fundamental teachings of Buddhism is that we must be compassionate, not only to all human beings, but to all living creatures. "How does a monk become a partaker of Uprightness? asks Lord Buddha. The answer is:—

> A monk abstains from killing living creatures, he lays down the stick, he refrains from causing the death of living creatures; he lays down weapons He is compassionate and tender-hearted, he seeks with friendly spirit the welfare of all living things. This is the part of his uprightness

Let a man abstain from unkindness to his fellow men. The seeds of kindness, gentleness and compassion, which are lying dormant in his nature, will begin to grow spontaneously. By self-discipline we must tread that path, with our conscience as our guide. "Therefore, O Ananda!" says Lord

Buddha, "Be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Look not for refuge to any one except yourselves."

Much good can result from the practice of noble teachings such as these. As an example—when my friend Professor A. V. Hill came to India during the last war he told me that a very happy relationship existed between King's College, Cambridge, and Berkeley College, Yale. It is a purely informal arrangement but is greatly appreciated by both the parties to it. They call it *Amicabilis Concordia*. When a member of the staff or a student of Berkeley College goes to Cambridge he is accepted as a member of the family by King's College. When a King's man goes to Yale he is made to feel at home at Berkeley College. When the Provost of King's College goes to New Haven he is received with honour by the master of Berkeley College and *vice versa*. This is a very happy arrangement which promotes international good will. We should have many such *Amicabiles Concordiæ* in all spheres of activity between different countries. They would help to resolve many of our differences in an amicable manner.

In conclusion may I say that science knows no barriers either of race, nationality, language, creed or colour. It is international in the truest sense of the word. For this reason, if for no other, it is well worth while to pursue it. It has proved of great service to mankind, and can continue to play a great part in relieving the distress caused by disease and poverty, and in promoting the happiness of the people. The ultimate aim of science is the welfare of mankind and it should be used for this purpose only, and not for destructive purposes. It is only by the use of moral forces that the use of science can be adequately controlled. Scientists are now raising their voices against its destructive use, and they should be given all possible support. It is necessary that science and religion should get together if our civilization is to survive and to continue to advance We must appreciate the Unity of all religions.

It is my firm conviction and I cannot emphasize it too strongly, that the ultimate aim of religion is the same as that of science, namely, the relief of suffering and the promotion of happiness. Says Bhagavan Krishna in the *Bhagavad Gita* (*The Song Celestial*):—

> But for earthly needs
> Religion is not his who too much fasts
> Or too much feasts, nor his who sleeps away
> An idle mind, nor his who wears to waste
> His strength in vigils *Nay, Arjuna! call*
> *That the true piety which most removes*
> *Earth-aches and ills*, where one is moderate
> In eating and in resting, and in sport,
> Measured in wish and act; sleeping betimes,
> Waking betimes for duty.

This is a great message for all humanity and we should all do well to listen to it with care and devotion. In the application of science we should be guided by the universal ethical teachings of Religion.

S. L. BHATIA

ENDS AND SAYINGS

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

Max Eastman pays tribute to the great figure of Gautama Buddha in the August *Reader's Digest.* He gives a clear unbiased account of his life and enunciates his teachings in a brief and sympathetic manner. By placing the injunctions of the Noble Eightfold Path in Buddha's first sermon into the format of the Christian beatitudes he achieves a beautiful presentation.

Eastman shows that while Buddha believed in no personal deity he held to the great doctrine of an honest universe whose moral law is inescapable and every act brings its own reward or retribution. He commends the Buddha for substituting contemplation for vain ritual and prayers and places the success of his mission in its disarming tolerance. Buddhism has never persecuted a heretic or fought a religious war. Moreover, Buddha displayed the same tolerance in matters of belief in any authority unless one's own dispassionate reason confirmed the truth thereof.

While describing Buddha's life Max Eastman tells how he

beheld with a kind of incandescent clarity the whole intricate concatenation of causes and effects which regulates this misery called life,

yet later adds:—

It does not matter much what his beliefs about the universe were—its secrets will never be discovered by sitting under a Bo Tree.

This slight aspersion on the contemplative Eastern comes naturally perhaps to the Western mind and shows that Eastman has not allowed sufficiently for the metaphor of the "Bo Tree" which signifies just that very wisdom about the ultimate nature of the universe. In conclusion Eastman says that the Buddha's

real and triumphant aim was to define accurately and teach a noble and happy way of living and dying in this present world

---

A delightful multilingual Poetry Recital arranged with the co-operation of Professor V. Sitaramiah and the several other participants was held at the Indian Institute of Culture, Basavangudi, Bangalore, on August 20th and 21st. The enthusiastic reception accorded the Tamil, Telugu, Malayalam and Kannada poetry presented, in the original and in English translation, showed how close are the bonds of cultural sympathy and appreciation between India's different language areas.

At the first meeting modern Tamil poetry was presented by Shri Tiruloka Sitharam, Editor of the *Shivaji Tamil Weekly* (Tiruchirapalli), and Telugu poetry by Professor Sampath Raghavachar of the Government Arts College, Anantapur, both of whom had come especially for the occasion. The resonant intoning of the Tamil poems and the musical chanting of those in Telugu made Western auditors regret the passing, centuries ago, of Western minstrelsy.

On the second day Professor G. Sankara Kurup of Ernakulam was to have presented Malayalam poetry. Prevented by sudden illness from being present, he had sent his introductory address and selected Malayalam poems with their English translations, which were read on his behalf by Mr. G. P. Thekaekara and other Malayalees. Professor V. Sitaramiah read beautiful selections from Kannada poetry and their translations, one or two poets present reading their own poems by request.

A cosmopolitan note was struck by a leading American poet, Mr. Karl Sha-

piro, who consented to recite two short poems from a sequence of his own on the Paradise myth. He also sketched interestingly recent trends in American poetry.

The Chairman of both meetings, the eminent Kannada writer Shri Masti Venkatesa Iyengar, took as the theme of his closing remarks on the 21st Professor Sitaramiah's inspiring Kannada poem, "Do Not Fear," which he called the prescription needed for our times. There was no fear for humanity as long as there were poets and poetry and the love of beauty; and poetry everywhere was one.

Current tendencies in Malayalam poetry were analyzed by Mahakavi G. Sankara Kurup in an article read on his behalf by Mr George P. Thekaekara on August 21st in the Poetry Recitals from the Modern South Indian Literatures held at the Indian Institute of Culture.

The last three or four decades, he brought out, had seen a gradual change in literary emphasis. The classicist poets with their stress on form and imagery had turned from books to nature and to man. Influenced by familiarity with the great nineteenth-century English poets and by Rabindranath Tagore, Malayalam poets had turned to the lyric to express their love of beauty and the glories of man. The late Kumaran Asan had sung of love; Shri Vallathol sang of beauty and of a nationalism neither aggressive nor parochial. Both in literary language and in metres there had been substitution of Dravidian for Sanskrit phraseology and forms.

Leading Malayalam poets were humanists, looking more to the future than the past. There were today in Kerala two schools of progressive writers. One paid equal attention to artistic and social values and would evolve a progressive viewpoint from the basic ideals of both Gandhiji and Marx; the other considered Gandhism reactionary and Marxism a panacea. While recognizing romantic sentiments and naturalistic techniques, these affected a socialistic realism without being even critical realists.

Shri Kurup recognized the essential unity of Indian culture, but also the obstacles to mutual understanding of literary developments which the linguistic variety erected. He hoped that the Institute's first multi-lingual poetry recitals would pave the way to greater understanding and co-operation among the sister languages of South India.

Of all the religious buildings throughout the world, the Hindu temple is certainly that which lends itself most to commentary by philosophers and scholars For the layman, who does not understand their symbolic meaning, the aspect of these temples with their accumulation of sculptured details, both interior and exterior, is disconcerting and foreign to our Western conceptions

With these remarks M. Henri Marchal begins his preface to M. Gabriel Monod-Herzen's monograph on the Hindu temple, entitled *Evolution et Signification du Temple Indou*. M. Monod-Herzen holds the view that a symbol is not an arbitrarily chosen form representing a being or an object but must be psychologically true and possess the natural power of evoking certain ideas or feelings. On the basis of a study of the architecture of different types of holy buildings, M. Monod-Herzen concludes that the circle is the symbol of Heaven, the square represents the Earth and the mountain is the symbol of that which links Heaven and Earth, while the *lingam* represents not only divine creative energy but also the creative union of Heaven and Earth, spirit and matter. But M. Monod-Herzen is by no means dogmatic about these interesting interpretations.

LIBRARY
UNIVERSITY

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. XXVI NOVEMBER 1955 No. 11

"THUS HAVE I HEARD"—

The wisdom of the Sages points to the meaning and purpose of festivals. These, like folklore and so many persistent social and religious customs, have a core of truth hemmed in by superstition and sham. When dissociated from their form side, these festivals reveal a spiritual significance. Men and women who desire to celebrate them in an enlightened manner should make use of such significance. Divali, which falls this year on the 14th of November, is such a festival with a message for the earnest learner.

Deepavali is a festival associated with the symbol of Light. Light in Nature is universal and impersonal and occupies an important place in the code and classification of symbols.

The physical sun is commonly supposed to be the giver of light and life and is widely worshipped as such; but esoterically, and as the ancients well understood, it is but the visible symbol of the Spiritual Sun—the impersonal Deity, from which all has proceeded and into which all will return. Its first manifestation, as the opening chapter of *Genesis* points out, was Light; and Light is Life.

Focused in the heart of every living being is a ray of this pure Light of Divinity—some call it the Light of Christos; others, the Light of Krishna or of Allah or of Ahura Mazda. It is "the true Light, which lighteth every man that cometh into the world," in the words of the Apostle John, and a parallel teaching can be found in all the great world scriptures. This is how the *Gita* describes it:—

> It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. (XIII. 17)

This inner Light of Truth dispels the moral darkness of ignorance and illusion that has fastened upon our minds. Further, that Light guides us in the great pilgrimage

which our life should be but is not for most men and women. Most people are aimless wanderers or travellers seeking pleasure or profit.

The Enlightened One calls upon us to be Lamps unto ourselves and an ancient Chinese proverb instructs us—"It is better to light a candle than to curse the darkness."

In the thickest gloom can be discerned a glimmer of light, often sufficient for the pilot to find the polestar and so to fix his course. Many of us are infants "crying for the light" but failing to discern its glimmer, blinded by the tears of self-pity.

But, however dim that Light may appear to us to begin with, if we but remember that it is within us and look to it for guidance in our daily life, it will steadily grow and illuminate our path; also it will fall on the path of others, our fellow pilgrims struggling amid the encircling gloom.

During the Divali festival houses will be illuminated—with humble oil lamps or with glowing electric bulbs. This is symbolic of the lighting up of our tabernacle of flesh with the radiance which comes from within. This "imprisoned splendour" cannot escape from the recesses of the heart, where it has been hemmed in by wall after wall of flesh, save through the acquirement of spiritual knowledge which is not mere head learning.

One of the worst forms false knowledge can take is oblivion of the unity of all life, of the brotherhood of man. This deludes us into thinking that our heart-light is different from that shining in our brother men.

The symbol of light can yield many meanings. The derivation of the various colours and the multiplicity of hues from the one pure light is suggestive in more ways than one—*e.g.*, as applied to the various religions and sects. Equally suggestive is the image of countless flames getting lit at the one central flame without in any way diminishing its radiance. "Those having lamps will pass them on to others," taught Plato in *The Republic*. The fully Illuminated Ones, the Buddhas, have kept ablaze the Torch of Truth across the ages for the benefit of those who aspire to kindle their humble wicks at that Sacrificial Light of Pure Wisdom—the Tathagata Light. How profoundly significant does Divali, the Festival of Lights, become for those so aspiring!

SHRAVAKA

SHAKESPEAREAN PLAYS IN INDIAN LANGUAGES

[**Professor C. R. Shah** recently retired from a long and devoted teaching career. He is singularly qualified to write on this fascinating facet of the Indian renaissance in drama. He has made a special study of the subject and contributed much useful material to Dr. Yagnik's dissertation, *The Indian Theatre.* Here we publish the first instalment of Professor Shah's article.—ED.]

I

When a young lad at school the present writer started taking interest in Shakespeare's plays. On the occasion of an annual social function he was persuaded to play the part of young Prince Arthur, in *King John,* pleading successfully with Hubert, the King's chamberlain, to spare his eyes. For this bit of acting he was given a volume of Shakespeare's complete works. The interest in Shakespeare aroused in such an accidental manner grew with time, and he read Shakespeare's plays with appreciation and feeling for his university examinations.

When he started his modest career as a college teacher, his enthusiasm for Shakespeare being known, he was entrusted with the teaching of Shakespeare's plays to the students preparing for their degree examinations. His feeling for Shakespeare deepened with his growing experience as a teacher, and he began to look around for signs of the influence of this great dramatist on Indian students and on the Indian people. The search for evidence of this influence began under the guidance of Dr. C. J. Cisson of Elphinstone College, who later on achieved a high reputation in England as a Shakespearean scholar. It took months to collect the translations and adaptations of Shakespeare's plays in Indian languages from cheap second-hand book shops in the heart of the city. Most of these books were badly printed on cheap paper and their thin paper covers were frayed and yellowed with age and rough handling. The present writer has more than a score of such versions, each one a good piece of evidence of the influence of Shakespeare on the Bombay stage. By the time the present writer started collecting this evidence the craze for Shakespearean drama on the Indian stage had already become a thing of the past.

Of the thirty-seven plays of Shakespeare twenty-five have been either translated or adapted into Indian languages. The plays which have been adapted into a large number of Indian languages are: *The Merchant of Venice, Cymbeline, Romeo and Juliet, Hamlet, Othello* and *Macbeth.* A tragedy has a greater appeal to the Indian audience than a comedy. And yet two early comedies of Shakespeare—*The*

Comedy of Errors and *The Taming of the Shrew*—have been adapted in various languages. There are some six stage versions of *The Comedy of Errors*: *Jodiya Bhaiyo* (Twin Brothers), in Parsi Gujarati, written and produced by N. R. Ranina in Bombay (1865); *Bhul-Bhulaiya*, in Urdu, by Feroz Shah Khan (1896); *Rama Ratan*, in Gujarati, by N. K. Vaidya (1903); *Gorakh-Dhandha*, in Hindi, by Narayan Betab (1912) and one or two prose versions in Marathi, not written for the stage.

The Taming of the Shrew achieved great success on the Marathi stage. Its theme, the beating up of a shrewish wife to teach her good manners, seems to have had a general appeal in India, where such a practice is not uncommon. There are three popular versions of this play in Marathi: *Tratika* by V. B. Kelkar of Poona (1892); *Chaudaven Ratna* (with several songs interspersed in the text) and *Karkasha Damana*.

There are some prose versions of Shakespeare's plays in Marathi which make good reading but are not quite suitable for the theatre: *Venice Nagarcha Vyapari* (The Merchant of Venice), by K. B. Bulsara (1910); *Chaturgadchya Vinodi Striya* (The Merry Wives of Windsor); *Premagumpha* (As You Like It), by V. S. Patwardhan; *Sumati Vijaya* (Measure for Measure) by H. N. Apte (1911); *Pranaya-Mudra* (The Merchant of Venice) by V. S. Gurjar (1914); *Tuphan* (The Tempest) by K. B. Bulsara (1903); *Premacha Kalasa* (Romeo and Juliet) by K. B. Bulsara (1908); *Vikara Vilasita* (Hamlet) by G. G. Agarkar (1883); *Ajit Sinh* (Othello) by Kolhatkar; *Manaji Rao* (Macbeth) by S. M. Paranjpe (1896); and *Saudagar* (The Merchant of Venice) by M. Agashe.

Urdu adaptations of Shakespeare's plays appeared on the Indian stage and achieved remarkable success between the years 1890 and 1910. These Urdu versions were very free and at times crude renderings of Shakespeare's text. At the performances of these Urdu plays, the programmes which were sold in the theatre for two or three annas were printed in Gujarati script and gave the cast, the synopsis of the action of the play, scene by scene, and the full text of the songs with the names of the persons who sang them. Some of the popular Urdu versions are: *Dil-Farosha* (The Merchant of Venice) and *Shahid-e-naz* (Measure for Measure), by Aga Hashra Kashmiri (1900); *Mitha-Zahar* (Cymbeline) by Munshi Mustafa Saidalli (1900); *Murid-e-Shak* (The Winter's Tale) by Munshi Hassan (1898); *Bazm-e-jani* (Romeo and Juliet) by Meher Hassan; *Zahari Samp* (Hamlet), *Shahid-e-vafa* (Othello) by Munshi Meher Hassan (1898); *Har-Jit* (King Lear) by Munshi Muradalli (1905); *Khun-e-nahak* (Hamlet) by Munshi Mehdi Hassan (1898); *Kali-Nagan* (Antony and Cleopatra), 1906.

Shakespearean plays in Gujarati appeared somewhat later on the Bombay stage. The box-office draw of the Urdu versions was probably their main inspiration. Not unlike the Urdu plays, the Gujarati versions, too, are very free and at times travesties of the original plays: *Rama-Ratan* (The Comedy of Errors) by N. K. Vaidya (1903); *Jagat-Sinh* (1904) and *Vibudh-Vijaya* (The Merchant of Venice); *Chandrahas* (The Winter's Tale) by V. A. Oza (1894) and *Champraj Hando* (Cymbeline) by V. A. Oza (1900); *Saubhag-Sundari* (Othello), *Vasundhara* or *Bedhari Talwar* (Macbeth) by N. V. Thakkur (1910).

There are very few literal translations of Shakespeare's plays into Gujarati. A few years ago Mrs. Hansa Mehta wrote a good prose version of Shakespeare's *Hamlet*.

This craze for Shakespearean drama on the Bombay stage was not, however, due to any special regard for Shakespeare's poetry or his dramatic genius. The Indian dramatist chose these plays because they provided a good story with a few romantic and thrilling situations. There seems to have been much in common between the taste of the Elizabethan groundlings, who flocked to the public theatres in London in Shakespeare's time, and the taste of the cosmopolitan crowd who patronized the Bombay stage about the beginning of the present century. Shakespeare's plays provided plenty of spectacles, swift-moving action, noise, scenes of bloodshed, music and song, and dialogue in artificial and rhythmic language. All that and much more was given to the Indian playgoers in these vernacular versions.

The Indian playwrights who were induced to take liberties with Shakespeare's text were, sometimes, perturbed and apologetic for having tampered with the original. Indian people love music and song on the stage, and so each of the versions of Shakespeare's plays had introduced into it a large number of songs, sometimes as many as forty. The dramatic tradition of ancient India did not encourage pure tragedy in the theatre; consequently the tragedies of Shakespeare had to be changed considerably in order to give them happy endings. Each one of these plays was also given a sub-plot, usually of cheap comedy, quite detached from the main theme. The action of the sub-plot was mostly modern in atmosphere and local in its setting; it dealt with a situation which enabled the dramatist to satirize the new-fangled ideas of fashion and social behaviour in the rich and educated classes.

There are a few good prose versions of Shakespeare's plays in Bengali but they were not produced on the stage: *Hamlet* (with the same title) by Hari Raj; *Macbeth* (with the same title) by Girish Chandra Ghosh; *Romeo and Juliet* (a true version) by Hemchandra Bannerjee; *Bhranti* (The Comedy

of Errors), *Nalini-Basanta* (The Tempest).

In the preface to his version of *Romeo and Juliet,* Hemchandra Bannerjee, with his characteristic modesty, writes that his work is but a shadow of Shakespeare's great play, and not a literal translation, because the literal translation of an English poetic play into Bengali would sound harsh to Bengali ears. These earlier Bengali writers, brought up in the Victorian tradition, show an unbounded respect for Shakespeare. Hemchandra Bannerjee in his preface further writes: "Kalidasa is for India, but thou art for the world."

Of Hindi versions and translations there is little to be said of special interest. Shri Lala Sitaram wrote several Hindi translations of Shakespeare's plays in simple prose and obviously they were not meant for stage presentation. In 1915 in the preface to one of these plays he wrote: "I propose to publish Hindi versions of all thirty-seven plays of Shakespeare." But only ten of these Hindi versions have appeared so far.

Two versions of Shakespearean plays, already mentioned, one in Urdu and the other in Gujarati, which were extremely popular on the Bombay stage are: *Zahari Samp* (Hamlet) and *Vasundhara* or *Bedhari Talwar* (Macbeth).

The hero of the first play, Naharsinh (Prince Hamlet), in voluntary exile, is the leader of a gang of reckless, dashing outlaws discontented with the regime of the usurping Nawab Bakar (Claudius.) Bakar has treacherously killed his master, the real Nawab (Naharsinh's father) and has possessed himself of the kingdom. Naharsinh knows about Bakar's crime and he is brooding on revenge. In the Indian version Naharsinh has a younger brother, Salim, who is ignorant of Bakar's crime and serves as a faithful treasurer to the murderer of his father. He is married to the daughter (a poor substitute for Ophelia) of Shariff, one of Bakar's accomplices in the murder. Naharsinh finds in Akbar (Horatio) an old faithful servant of the old Nawab, a friend and counsellor in his plan for revenge. There are several characters added and each young man is paired off with a young lady. The ghost of Hamlet's father has no place in the Indian version. Ophelia has a small romantic part in the play and sings a few songs. Gertrude, too, has lost her queenly dignity and her maternal concern over her mad son. There is neither Polonius with his tedious rigmarole nor the grave-diggers in the churchyard with their witty dialogue. Even Hamlet's madness (real or feigned) is left out in the Urdu play. The play opens with a scene in the cemetery with Naharsinh holding a skull in his hand (evidently that of his dead father) and brooding on revenge in a long monologue full of sound and fury. The scenes of the main plot are

as usual, alternated with scenes of the comic interlude, which has nothing to do with the main theme. Here, then, we have a typical adaptation of a Shakespearean play, an almost unrecognizable version of Shakespeare's great tragedy.

The other specimen mentioned one can justifiably describe as a good version of *Macbeth*. This Gujarati play is named *Vasundhara* (Lady Macbeth) and its subtitle (The Double-edged Sword) is obviously meant to point a moral. The writer of this play was a literary artist who had written several historical novels in Gujarati. The play opens with a magnificent scene—the camp of Minketu (Macbeth), who has achieved a great victory over the neighbouring chief Jayadhwaja. The defeated enemy, heavily chained, is dragged into Minketu's presence. Minketu boasts loudly of his achievements and humiliates his victim with a string of insults, hurled at him in an arrogant manner. The captive chief, like a defiant, caged tiger, still bares his teeth at the conqueror and taunts him by saying that, in spite of his boasted valour, he is only a dependent, a mere slave of the old king, Agnimitra (King Duncan); that Minketu is no ruler, like himself, for all his splendour and arrogance. Stirred to his depths by these stinging words, Minketu kills the captive chief in a fit of wild rage. But the taunt sets him thinking and he broods in anguish over the means to achieve the crown. Vasundhara (Lady Macbeth), too, has heard the chief's words and she reminds him of them again and again till he is driven to action.

This is a remarkably good dramatic opening to the story of Minketu's murder and usurpation, much more convincing than the opening scenes of Shakespeare's *Macbeth*. The crude supernatural does not normally appeal to the Indian people and hence the whole business of the three witches is dropped. A new character, Yakoob, Minketu's accomplice in the murder, is added, who, later on, becomes converted to virtue. This innovation provides a skilful dramatic situation which is reminiscent of Hubert in *King John*. Yakoob becomes, later in the play, an avenging spirit, a plausible substitute for the element of fatality in Shakespeare's weird sisters. Banquo and Macduff are rolled into one character, Vasantsinh. Macbeth has a daughter, Meenakshi, a spirited young woman, who is in love with Virkant (Malcolm), and she helps her young lover to escape from the clutches of his formidable enemy, her own father. Here we have the conflict, so typical of the English Restoration tragedies, between love, on the one hand, and filial duty, on the other. The sleep-walking scene is given great prominence in the Indian play, which probably accounts for its title. The men in the play are provided with ladies to achieve plenty of love interest, quite necessary on the Indian stage. Here, too, we have

the comic sub-plot which is entirely detached from the main theme. The scenes of comedy are sandwiched in from time to time with an utter disregard for dramatic consideration, to satisfy the popular demand for comic relief. The comic interlude deals with the matrimonial adventures of a middle-aged, briefless barrister, his young mischievous cousin, an elderly rich spinster who desires a young and fashionable husband, and a pretty young widow, aged seventeen. These characters belong to the fashionable world of modern Bombay and move in an atmosphere of pure farce. Their foolish activities give rise to shrewd and biting satire, from the orthodox point of view, on late marriage, on widow remarriage and also on the follies of gentlemen returned from England with their pipes, their poverty and their hankering after English ways of living. And we have, here, as is usual in an Indian play, songs and dances which serve no dramatic purpose.

C. R. SHAH

(*To be concluded*)

WORLD ANIMAL DAY

World Animal Day was celebrated at the Indian Institute of Culture on October 4th under the chairmanship of the Deputy Mayor of Bangalore, Shri Chhotubhai Desai. Shri Nagabhushana Dev, of Madras, outlined the Jain Acharyas teaching on *Ahimsa* and mentioned the humane examples of Asoka, Akbar and other Indian Kings.

Shrimati A. S. R. Chari called for a Charter for Animals; a Human Rights Declaration was not enough. Exploitation of the weak by the strong had to end. Very common in the East, including India, was cruelty arising out of callousness or indifference. These were in many cases rooted in ignorance. Kindness to animals had to be inculcated in childhood. The methods of transportation and slaughter of animals for meat involved much cruelty; one visit to the slaughter house had made many a vegetarian!

But some cruelties were active and designed. Tortures were inflicted on animals in experiments with the diabolical weapons of atom bombs and germ warfare. Cruelty was involved also in vivisection and research on vaccines and serums, which Shrimati Chari said were of little use to man, drugs not having the same effect on human and animal bodies. No man, she said, had to live an unnatural life and then have recourse to unnatural practices. Shrimati Chari declared animal sacrifice in the name of religion, though encouraged by priests, to be blasphemous. The only conceivably acceptable sacrifices would be the giving up by man of lust, anger and the like.

Mr. G. L. Harvey urged the provision of sanctuaries for wild animals, where they could live and be observed under natural conditions and without fear of man. He gave a fascinating description of the great Kruger National Park of South Africa and other sanctuaries he had visited, including Mysore State's Bandipur Sanctuary.

SPANISH MYSTICS

TWO SPANISH MYSTICS AND THEIR METHODS OF DESCRIBING MYSTICAL EXPERIENCE

[In this article, which we publish in two instalments, **Mr. R. D. F. Pring-Mill**, University Lecturer in Spanish and Fellow and Tutor at Magdalen College, Oxford University, introduces illuminatingly two great mystics of sixteenth-century Spain. St. Theresa, with the scanty educational opportunities open to women in her day, naturally differs widely in her mode of presentation from her erudite helper and adviser, St. John of the Cross, but not in the ineffable experiences which she describes.—ED.]

I

Mysticism is experiential religion: the specific religion through which experience is attained conditions its evaluation and its formulation. It conditions its evaluation because the mystic is a limited human being, whose frame of reference depends on his religion and his education. It conditions formulation still further, for whilst the mystic has his memories by which to test his interpretation, his readers have no such touchstone. They can judge his experiences only by what his words convey to them, and they can understand these only in terms of their knowledge—anything outside their own experience will need analogies derived from it. In his turn, the student of mysticism (as opposed to the would-be mystic) studies its manifestations, examining the various ways in which experience and formulation have been conditioned by the context of those who have had it, by the "climate of belief" in which they lived and the education which they received. This is what I should like to do with two of the greatest Spanish mystics. Taking St. Theresa of Avila (1515–1582) and St. John of the Cross (1542–1591), the most famous, I want to discuss the ways in which they were lead to formulate their own experiences when they wrote about them.

Mystics and readers alike were Christians, Roman Catholics and Spaniards at the time of the Catholic Counter-Reformation, when Roman Catholicism was in danger and Spain was the centre of a movement designed to re-establish it as the sole valid form of Christianity. They require to be considered in this specific context: not merely in so far as, being Christians, their mysticism is expressed in Christian terms, but in so far as—being Roman Catholics at the time and in the country of the Counter-Reformation—their mysticism was fostered by the intense cultivation of a religion suddenly deeply felt, was kept practical by the need for it to provide strength for religious action on the worldly plane, and was coloured in

its psychology by theological preoccupation with the nature and workings of grace. Of the fifteen figures singled out from several hundred by Allison Peers, for inclusion in *The Mystics of Spain* (the best introduction both to the subject and to the works of the Spanish mystics), only six were born before 1500 and all their most important works had been written by 1585. Within the general similarity imposed by context, their mysticism was by no means homogeneous; differences were largely due to the traditions of the Orders to which they belonged. Only one of those thirteen was a secular priest: of the remaining twelve, one was a Dominican, five were Franciscans, two Augustinians, and two, St. Theresa and St. John of the Cross, discalced or bare-footed Carmelites. The Augustinians, best represented by Alonso de Orozco (1500–1591), tended to be simple, natural and readily intelligible; the Franciscans, on the other hand, such as St. Peter of Alcantara (1499–1562), Diego de Estella (1524–1578), and Juan de los Angeles (1536-1609), developed an elaborate philosophy of love, inspired by St. Francis of Assisi, St. Bonaventure, Ramon Lull and the Flemish mystics, but also influenced both by the Neo-Platonism of the Renaissance and by the preoccupations of the Counter-Reformation. St. Theresa and St. John of the Cross combined the Augustinian approach to God, by contemplation of him as all-powerful and all-merciful, with the Franciscan approach along the cultivated path of love. They were very different in background and education, though their mysticism is closely akin and they were linked in their practical endeavours.

St. Theresa came from a good family; her mind and outlook were not disciplined by study but moulded only by her lively sense of humour and a normal sixteenth-century girl's upbringing, such as led to marriage or the convent. She had simply chosen the latter, when she had become a Carmelite at the age of twenty; she lived an uneventful conventional life for another twenty years before progressing from devotion to a real pursuit of mystical experience. Far from inducing a further withdrawal into the contemplative life, this brought an urge for direct religious activity, and she began to fight for the observance of the unmitigated rule. After bitter opposition, she got permission to found a separate convent for her followers, who became the reformed or discalced (unshod) Carmelites in 1562. During the remaining twenty years of her life she was constantly journeying to make fresh foundations or to strengthen old ones, fighting both opposition and ill-health. She was by far the most active woman of whom we know in sixteenth-century Spain, yet she lived an increasingly vivid mystical life throughout these years. Her two most interesting books, written at the command of her religious

superiors as all her works were, are her autobiography, *Vida* (Life), which is concerned equally with the active and contemplative sides of her life, and *Interior Castle* or *Book of the Seven Mansions*. She thought and wrote in the language of her home and the people around her, in the patterns of everyday speech rather than those of the scholar's analytical and expository technique. She had read and enjoyed the books of chivalry and conversed with the Castilian peasantry, whose speech was (and remains) pithy, direct and vivid in homely metaphor and in the use of arresting proverbs. In the convent she became familiar with the psalms and the Song of Songs (although she was no Latinist), with some of the works of St. Augustine, and with a certain amount of devotional literature in the vernacular. Faced with the task of recording her experience, she wrote as she thought, in a highly personal style.

St. John of the Cross, on the other hand, received a solid humanistic grounding at a Jesuit college before he became at nineteen a Carmelite novice and then spent three years studying theology at Salamanca before he was ordained. In spite of the mitigations authorized in the previous century, he had observed the strict Carmelite rule even before he met St. Theresa. Moved by her example, he founded the first monastery for discalced monks. He became St. Theresa's chief adviser and helper. When she was made abbess of her old convent at Avila, he was appointed its spiritual director, but he was up against the violent opposition of the unreformed Carmelite monks. They kidnapped him and kept him in an underground dungeon at Toledo—in total darkness—for eight months. During this time he composed the basis of his greatest mystical poetry and his chief writings are four long prose commentaries on his own poems.

The most individual feature of his writing is the interaction between the allusiveness of his poetry and the direct scientific reporting of his prose. The first two commentaries, *The Ascent of Mount Carmel* and *The Dark Night of the Soul*, are on "In a dark night, with anxious love inflamed..."; but neither of them discusses its final stanza, on union itself. The later commentaries, on *The Living Flame of Love* and *The Spiritual Canticle*, cover all the stages of the mystic way.

In contrast to St. Theresa, St. John had been taught to arrange his thoughts logically, as laid down by scholarly convention. He brought to his commentaries a scientific passion for precision in the analysis of thought and experience, and a background in which this scholastic approach was combined with the learning of the new humanists and the fruit of his biblical and theological studies. His style and works were more influential, both because his style could be copied and his

analyses applied to future cases, and because he taught an impersonal abstract of his own experience rather than conveyed his experiences just as they had been.

R. D. F. PRING-MILL

(*To be concluded*)

ON FABLES

Shri Raja Rao, in his article, "The Fable Goes Round" (*Unesco Features*, September 16th, 1955), traces round the world the fables of "Pilpay." La Fontaine wrote in the foreword to his second book of fables:—

> I gratefully acknowledge that I owe the most part to Pilpay, the Indian sage. His book has been translated into all languages.

Indeed, though the *Panchatantra*, first written in Sanskrit, is said to be almost non-existent today in its original form, its fables have a life of their own and have travelled far. The washerman and his donkey in a panther's skin, whose bray betrays his pretensions, to his own undoing, become metamorphosed in the story's perigrinations through language after language. The Indian *dhobi* becomes a merchant and the skin turns into that of a lion, but the donkey remains the same pretentious fellow, betrayed by his own bray.

Similarly the mongoose who protected from the snake the child of his master at the cost of his own life became in the West a faithful dog, but the incident is the same. Likewise the Indian tortoise, airborne between two ducks, each gripping an end of the stick to which she clings, keeps her character and her unusual mode of travel. In La Fontaine's version the ducks have become geese, but the tortoise still has not learned to keep her mouth closed under provocation. Replying to mockery from below she lets go the stick, to her sad discomfiture.

Persian, Arabic and Syriac versions are said to have appeared before 750 A.D. The Arabic text was translated into Greek and into Spanish. There were also Hebrew and Latin renderings, and a German one, translated into Danish, Icelandic and Dutch. Italian and French versions were made and in 1570 an English one was made from the Italian. La Fontaine seems to have used a Latin version, translated from the Greek.

The ring, it seems, has come full circle with the translation back into Sanskrit of the European tales believed by many scholars to trace their ancestry to the *Panchatantra*. And so the fables have come home to India from their travels "down the centuries and through many lands," transformed but recognizably the same.

> Fables in sooth are not what they appear
> Our moralists are mice and such small deer.
> We yawn at sermons, but we gladly turn
> To moral tales, and so amused we learn.

FOUR SONGS OF RADHA

[These four songs are adapted by **Shri Sudhin. N. Ghose** and are appearing in his new volume, *The Flame of the Forest*, published by Michael Joseph, Ltd., London.—ED.]

The story of the love of Krishna and Radha—the divine herd-boy and the nymph of Brindaban—is too well known to demand any recapitulation here. However, to grasp the full import of the poems given below it would be worth while to bear in mind certain minor details, *viz.*, songs like the present ones are sung by dancers miming the movements and gestures of Radha, adorned with anklets, bracelets, bangles and other traditional ornaments fitted with minute berry-like bells; a tiny mirror, very often of polished brass, is usually carried in the fashion of the country women of Northern India, tucked inside the bust-bodice.

1

The first poem, from the Hindi of Bihari Lal (1603–1633), is excerpted from T.L.'s collection issued in 1787. It recounts what took place at a chance meeting of Krishna and Radha on the banks of the Jumna. The distracted herd-boy, who had to conceal his passion for Radha from her parents, once found her at the trysting place, surrounded by her relations and handmaids. Both Radha and he were distressed. They were averse to parting without an exchange of greetings. In the circumstances words were, of course, out of the question. Love, however, solved their dilemma.

He, with salute of deference due,
A lotus to his forehead prest,
She raised her mirror to his view,
Then turned it inwards to her breast.

2

The second song is from the Bengali of Rami the Washerwoman. It refers to one of Radha's many escapes from her bedchamber, which is shared by her handmaids charged with the task of guarding her. Rami was the Egeria of Chandidas Thakur, the most famous Bengali poet of the fourteenth century.

Softly, softly, my anklets, I pray,
Let your music my handmaids not wake!
Gently, gently, my bracelets, I say,
Dim your jingle as I my way take
To my lover who for me today
Sweetly, sweetly his reed flute doth play.
Shine not brightly, O moon, for my sake
Lest the watchman, e'er wakeful, me take
For sleepwalking nymph straying away.
Sweetly, sweetly ficats song from the brake:
Gladly, gladly, I'll follow his wake,
Fondly, fondly will he lead the way.

3

The next poem is an adaptation from the Sanskrit of Rup Goswami, who died in 1591. He was one of the six principal disciples of Chaitanya, and wrote mainly in Sanskrit. Here Radha is asking the Southern

Breeze to carry her message to Krishna, who has left Brindaban for Dwaraka.

Shouldst thou, O Zephyr, come to
where tarries my lover
Tell him of me, O thou wanderer,
Tell him from Radha that spring never
lingers for ever;
Fearful am I of dread summer—
Summer that scorches and sears with
its cloudbursts and thunder;
Tell him to loiter not now that short
spring stays in flower.

4

The following piece is from the Hindi of the blind poet Sur Das (*c.* 1483–1573). It is said that before becoming a religious mendicant and a worshipper of Krishna (in his manifestation as Madan Mohan) Sur Das was a revenue officer of the Great Mogul. His career as an official, however, came to an end in a curious way; he sent to Delhi a chest full of stones instead of thirteen lacs (*i.e.*, 1,300,000) of rupees, the revenue collected from the Sandila area, which was then under his administration. His dispatch included a poem explaining the situation:—

The saints have shared Sandila's taxes,
Of which the total thirteen lacs is,
A fee for midnight services owen
By me—Sur Das—to Madan Mohan.

The Finance Minister, an understanding man who admired Sur Das's writings, spared the poet unnecessary embarrassment and relieved him of his post. Freed from his official duties, Sur Das composed the songs which are among the most popular in Northern India. In the present one Radha, abandoned by Krishna, laments her fate.

It is the lovers' season, the season of
showers and rain
Now that my love has left me I am in
burning pain.
The plants and creepers have flowered,
but they have flowered in vain.
Parted from my beloved! How can I
my sorrow explain?

O Season, cease thy showers until my
love seeks me again!
Without my shepherd by me can I my
tears restrain?
In vain the lotus opens, in vain hums
the bee its refrain,
In vain I seek my truant: my eyes are
blinded through strain.

SUDHIN. N. GHOSE

MATTER OVER MIND

[**Miss Elizabeth Cross** brings out in this article the need of furnishing the conditions which the body requires for its harmonious functioning. She does well to emphasize, however, that the power of matter over mind is limited and that moral as well as physical laws have to be taken into consideration, the physical and the spiritual being but aspects of the One.—ED.]

Once upon a time I worked in a girls' boarding school which was all that could be desired except that the pupils were too much disposed to burst into tears on all and every occasion. It was like a French novelette—they cried for sorrow, for sympathy, for pity and for joy. It was, indeed, highly un-British. There wasn't a stiff upper lip in the place—even some of the younger teaching staff were dancing with tears in their eyes!

I reported this phenomenon to the school doctor. He asked to see a copy of the week's menus. Then he scored through a dozen items, pencilled in some alternatives, barked: "Too much starch. Fills them up...it's cheap...makes 'em sloppy. What you want is more protein... vitamins, plenty of fruit. I'll see the Head and the housekeeper."

He was a remarkable man, for he actually did influence the Head and the housekeeper, and in spite of the housekeeping bills going up (naturally the fees went up twice as much) they did do a bit of diet reform. And the girls stopped weeping. In fact they became so brave that it was hard to quell them with a look. But as they were so happy they became correspondingly good and so we didn't have to do much quelling.

At the time, and also now looking back on it all, this business of right feeding leading to right thinking and behaving seemed very proper and desirable. After all we try to feed our animals in the way best suited to them and if we don't do this we have only ourselves to blame if they are weak and fail to flourish. We feed our gardens and our fields in the way that has been proved right and natural. It is only ourselves and our children that eat amazing things and so, in time, begin to suffer various physical and mental ills. What is, of course, the surprising thing, is that so many humans grow reasonably well on such unnatural diets and in so unnatural a way, deprived of fresh air, exercise and quiet.

I think it is necessary to acknowledge that, to a certain extent, we are subject to physical laws, that it is a case of matter over mind. This subjection to physical laws is, on the whole, distasteful to the majority of people. They are so imbued with the ideas of Higher and Lower, so ready to despise the body through which they receive most of their information on which to base their

lofty thoughts, that they cannot bear to admit that their fits of cosmic gloom are the result of a disordered liver, or that their exquisitely neat cupboards may merely express constipation.

Moral laws are considered respectable, even among atheists; however anti-religious we are, we needs must love the highest when we see it. (Often we fail to recognize it in the form of a lowly earthworm, on which our agriculture rests, but never mind, we concede the principle.) What seems impossible, for the average civilized human being, is to admit that he is built, and will only function well, on a certain physical plan which he shares with a very large proportion of life. He is impatient of discipline, particularly the discipline that is imposed by his own physical make-up. This is no new thing. It is obvious that the ancient races (particularly those Jewish races of the Old Testament) needed extra reasons for the various physical disciplines imposed. They weren't willing to wash merely to be clean and healthy; it was necessary for a personal God to insist on the washing. In the same way dietary laws were given mysterious and holy sanctions.

It seems to have been a universal and historical failing, this dislike of the physical law and the admiration of the moral. *Until we can realize that the physical and the spiritual are but aspects of the One we cannot get much farther.* Moral and physical laws exist and must be discovered and obeyed, and it is useless to rebel. After all, let us remember the tale of the spiritually inclined donkey who gradually became able to eat less and less, so that at last he might exist only on pure air; but on the day he had reduced his needs to one grass blade he incontinently died! While we are living on this earth, which is mysterious enough surely, we must submit to the worldly laws which are a compound of spirit and matter.

Yes, matter over mind. But only in so far as the laws insist. Surely we are beginning to cheat now and cheats always get found out. Isn't that the moral law? What about the wonderful sale of pills to make you sleep well, and the other pills to wake you up? The pills to make you brave at the dentist's, the pills to make you calm when taking your exams, to make you faster when running a race, to make you brilliant when at a social gathering—what about them?

The successfully civilized have now learnt to defeat Nature and the physical laws entirely—or so they think. Maybe Nature has another trick or two to produce in due course. At the moment, however, the Brave New Man doesn't have to hew wood or draw water or earn his bread by the sweat of his brow (though he has to use no end of deodorants); so naturally he is not tired enough to sleep. Yet he is so

stimulated by the wonderful air-conditioned, steam-heated, televised world he rushes through in his super car (when he isn't stuck for two or three hours in a traffic block listening to his car radio) that he is sort of tired and needs to relax. So he needs a pill. Then he has to face up to so many boring and unpleasant realities in work next day that he needs another pill to stimulate him to tackle them. He doesn't feel very hungry so he needs appetisers to get him to feed. He doesn't take enough food to make his digestion work well, so he has to take something else for that. His teeth give him trouble and he hates any sort of unpleasantness, so naturally he needs a "couldn't-care-less" pill to help him meet the dentist. Women come into all this as well (but naturally), only more so. They have lots of extra complications just because they *are* women, so that instead of having enough children, their own or other people's, to look after and to keep them running off their feet so that their insides work well, they need lots of pills every month to stop them being quite unnaturally nervy and bad-tempered.

This is just the very thin end of the wedge to make us all complete slaves to the material. Instead of playing fair, admitting and acknowledging the physical as well as the moral laws of the universe, we have rebelled, refused to admit our physical dependency on whatever power we acknowledge (or even deny) and decided that we can have what we want, when we want it—and the devil take our headache; we can always get a pill.

This is not an attack on medicine, for with the best will in the world someone will make a mistake sometimes, and your most earnest Nature Curer is apt to be run over by a bus on occasions and is indeed grateful then for the hospital. No, let us discover all we can of the physical laws, and use our pills for emergencies and for repair work. The danger is that now we are beginning to use them as short cuts to the good life, and we just aren't going to get there. We are verging on the blasphemous belief that moral qualities, such as courage, cheerfulness and serenity, can be acquired on a shilling prescription. This, surely, is a surrender to a wholehearted matter over mind, and without half the fun of the old-fashioned sort!

ELIZABETH CROSS

A BUDDHA IN OUR AGE

[**Professor S. K. Ramachandra Rao** of the All-India Institute of Mental Health, Bangalore, makes in this article the incontestable and encouraging point that the possibilities of attaining Buddhahood are open to man today. He writes of a Burmese Bhikkhu said to have attained Enlightenment in this century.—ED.]

The Buddha is not the name of a person, but the indication of an attainment. One who is perfectly awake to the impermanence and misery inherent in all phenomena, convinced of the utter impersonality of all beings, one who has entirely suppressed his lust for life and has consequently uprooted his very existence, is a Buddha; space and time are of no account to him. The man, Gautama, who is celebrated all over the world as *the* Buddha, is by no means the only one worthy of this designation. Many were the Buddhas who had gone before him, and it is held that many are the ones who have come after him. The glory of Gautama rests, however, on the systematization of his Doctrine based on personal experience, and on the founding of an Order which has endured all these 2,500 years almost in its pristine purity.

Walking in the way suggested by him, it is believed, many a mortal has attained to the *Arahatta* stage. It is heartening to note that it is believed that such a sage, one who is said to have reached to the very highest of attainments and virtually become a Buddha, walked on earth in our own times. This worthy one was born in Burma and was known to his countrymen as Bhaddanta Kammatthanacariya U Kavi Mahathera (Kavi being his monastic name), better known as Mingyan Sayadaw.

Born in 1877 in the woody tracts adjoining the Soonloon caves near Mingyan in Upper Burma, he was an illiterate farmer, absolutely ignorant of the outside world.[1] He knew nothing about religion; he was but a serious-minded agriculturist. He had a wife who was more of a demon than a woman, and five children.

It so happened that one day a local soothsayer saw for him a very dark future; even predicting possible death in none too distant a time. The credulous farmer was promptly scared out of what little wits he had, and, when the soothsayer suggested daily worship of the Buddha as a remedial measure, he made a habit of visiting daily the local monastery, which contained a Buddha shrine. To this same place was wont to come an acquaintance of his, a rice miller, who one day casually told him about a med-

[1] For these biographical particulars I am indebted to the Venerable Nanaponika Thera of the Forest Hermitage, Kandy, Ceylon.

itation exercise which he had learnt from a nun who was reputed to have reached the *anagami* stage in spiritual evolution.[2] The farmer became inquisitive and was overcome by a zeal to try his luck with this meditation practice. The rice miller faithfully passed on what instructions he had received. This meditation is one known to scholars as *anapana-sati* (the meditation on breath movement) under the general heading of *Sattipatthana* (the way of Mindfulness). The farmer practised this with unbounded enthusiasm; all his daily activities were increasingly flooded with this practice. Wherever he was and whatever he was doing, ploughing, sowing, cutting the crop, walking or standing, he was always mindful. Such indeed was his steadfast application that in the next four years, it was later discovered, he had reached the *anagami* stage.

When he was forty, he suddenly felt disgusted with the life of a householder, and implored his ferocious wife to let him take to a monastic life. The woman, of course, laughed heartily and refused. The farmer now became very melancholy and life became for him as a meaningless mass of dirt; he lost appetite, grew moody, and wearied of life. He at length became so conspicuously run-down that the kindly neighbours decided to intervene. They pleaded with the strong woman to let this crank of a husband have his will, lest he should sicken to death at home. The woman at length agreed, but on condition that he would bring home a hundred measures of sesamum seeds. The poor man set to work and luckily collected as much. He forthwith went out of his home into the jungles. He must have felt like the Thera Sumangala of old, who sang:—

Happy I in freedom bithe:
Three crooked things I've laid aside:
The plough, the hoe, the heavy scythe:
There they lie: there let them bide!
The strenuous life of meditation free,
This is the life henceforth for me![3]

He repaired to a secluded hermitage and entered as a novice (*samanera*). He had all the while been persisting in the meditation exercises, and six months after his entry into the hermitage, in the forty-first year of his life, he attained to *Arahatta*, the final stage on the Holy Path, which freed him from all fetters and fully quieted his being. He was now a living Buddha.

Hard it is for a jewel to remain hid for long. When the utterly ignorant farmer-monk began talking about the abstruse points in the Doctrine, without having so much as read or heard a single verse in the Canon, pious surprise went

[2] There are four stages on the Holy Path (*Ariyamagga*), at the end of which there is a complete cessation of all the hindrances that obstruct spiritual development (*bhavana*), leading directly to Worth (*Arahatta*). The *anagami* is the third stage.

[3] *Theragatha* 46, edited by N. K. BHAGWAT, Bombay, 1939. The translation of this verse is by K. J. SAUNDERS, included in his *Heart of Buddhism*, Milford, 1915.

round. In time the news reached the Venerable Yelekyaung Mahathera, an old monk renowned alike for sanctity and scholarship, at the Meiktila monastery, fifty miles away from where our *Arahat* lived. He sent for the novice and, on close examination of his spiritual experiences, was convinced that the monk was in reality an *Arahat*. The Venerable One immediately invited many a leading Mahathera in the country to meet this novice and give his opinion; and it was unanimously agreed that here was an *Arahat* according to the minutest specifications given in the Canon. The novice, who had already attained to perfection, then formally received higher ordination (*upasampada*) from the fortunate Yelekyaung Mahathera, and in due course became himself the head of the monastery, Sayadaw, at Mingyan. He shook off his mortal coil and obtained his final release on the 17th of May, 1952, at the age of seventy-five.

Mingyan Sayadaw was not interested in doctrines and did very little preaching. When, in 1948, U Nu, the pious Prime Minister of Burma, went to pay his respects to the sage, he requested an exposition on Nibbana. The sage merely replied: "If you wish to know, observe till you know the end of dissolution, and you will know." Pressed further, he explained: "When a meditator examines the body with mindfulness (*sati*) and his concentration (*samadhi*) develops, it is possible to see distinctly the three factors of consciousness (*citta*), mental concomitants (*cetasika*), and matter (*rupa*); and when what causes suffering (*dukkha*) is analyzed, the origin which brings about suffering is found to be greed (*lobha*). Then the supramundane path (*magga*) kills the latent defiling tendencies (*anusaya*), the rising of cause and effect (*uppada*), the relative stability (*thiti*), the gradual dissolution (*bhanga*), cease. That is called the end of dissolution." His emphasis was on meditation, the fruit of which was the liberating knowledge of the rise and fall of all phenomena (*udayabyayanana*). He introduced slight modifications in the traditional techniques of meditation, as detailed in *Visuddhimagga*,...for a greater and quicker effect, a method which he probably got from U Narada Sayadaw, who was also reputed to have been an Arahat. One of the latter's disciples, a senior monk of great erudition and accomplishment, U Sobhana Mahathera, better known as Maha-Si Sayadaw, is popularizing in Burma his master's method. Bhikkhu Soma, a Singhalese monk, and Nanaponika Thera, a German monk who has settled in Ceylon, have written valuable accounts of this method in English.

S. K. RAMACHANDRA RAO

NEW BOOKS AND OLD

MORE THOUGHTS ON "THE DHAMMAPADA"*

Nearly twenty years ago, when the editor of THE ARYAN PATH asked me to review a new translation of the *Dhammapada,* I took the opportunity of comparing the Buddha's "Steps of the Law" with Jesus's "Way of Love" and concluded that the two paths differed in emphasis, but not in essence. Today, when once again a rendering of the *Dhammapada* (not a translation but a rendition for which more than a score of translations have been consulted) has come to me with an invitation to ponder its teachings, I am content to accept it as one of the jewels in the Eastern crown of wisdom, unique and therefore incomparable. Ananda Coomaraswamy has written that "for the elucidation of Buddhism nothing better could happen than that at the very outset of Buddhist studies there should be presented to the student by an auspicious hand the *Dhammapada,* that most beautiful and richest collection of proverbs, to which anyone who is determined to know Buddhism must over and over again return."

The phrase "collection of proverbs" is, perhaps, a little misleading, suggesting as it does a sort of anthology of wise saws. The *Dhammapada* is something much more concentrated and unified than this. How much of it consists of Buddha's own words is not known, but no Buddhist scripture distils better the essence of his teaching. Mr. Christmas Humphreys has described it as "the most perfect ethical manual extant." But even this description is acceptable only if we are prepared to give to the word "ethical" a meaning much more profound and integral than that usually associated with it.

What distinguished Gotama Buddha from a great host of professedly ethical teachers was that his ethos cut clean through the roots of that "virtuous selfhood," which most ethical systems are at pains to build up. The Buddha, of course, recognized that so long as a man is a divided being, he will be a battlefield on which necessarily what we call the good will be arrayed against what we call the evil. The world about him, too, will be just such a battlefield and through attachment to it he will have continually to take sides. Yet in doing so he can only tip the scales slightly one way or another. He remains involved in a relative situation and quite often the actions which he regards as good may bind him more insidiously to the selfhood which he should outgrow than those which prove their wrongness by the pain which they cause.

The *Dhamma,* of which the Buddha taught the steps, was not a code of ethics, but a universal law. It was the law which governed the Cosmos from within and which a man could only know and live by when he had cast off the specious individuality which made him either a moralist or a hedonist, an intellectual or a sentimentalist. The *Dhammapada,* ethical though its tone is and philosophical as are its implications, commends to those who read and meditate on it neither an ethic nor a philosophy, but an experience. Only those in whom it quickens this

**The Dhammapada.* With Explanatory Notes and a Short Essay on Buddha's Thought. (The Cunningham Press, Alhambra, California, U.S.A. ix+139 pp. 1955. $2.00; in India Re. 1/-)

experience can be said to have read it fruitfully. And many readings and much else besides may have to occur before the door opens to which it leads.

The truth of this comes home to me as I compare the impact it made upon me twenty years ago with that of the last two weeks, when, being on holiday by the sea, I took it with me on my early morning walks and alone on the shore, seated on the steps of a deserted bathing-hut, read and pondered daily two or three chapters, to the soft accompaniment of waves that rose and fell. The *Dhammapada* has never meant as much to me as the *Bhagavad-Gita*. Yet, as I read it anew, its teaching no longer struck me as in any real sense conflicting with that of Krishna or as being, if truly understood, less integral than his. And, though it consists more of ethical statements than the *Gita*, it does not lack poetic suggestion.

He who has perceived the goal of freedom by realizing that life is empty and transient, his path is hard to trace like the flight of birds through the sky

Men, who have not gathered soul wealth in young age, pine away like old cranes in a lake without fish

He who was heedless but who now is restrained and reflective is like the moon freed from a cloud, he brightens the world.

Such imagery disproves the old charge that Buddhism, in denying the reality of the "I," snaps the spring of creativeness. The truth, as we come to realize it through the suffering of life and the anguish of unrest and distraction inherent in our illusion of a separate selfhood, is the exact opposite. The reality of our being, that which we truly are, is unconditioned. Conditioned existence, changeable, transient, insubstantial, is not ours, however closely we cling to it. Nor are we it. So long as we identify ourselves with this *Samsaric* flux, we are, as the Buddha said, "like fish in a stream that is almost dry." We must cross the stream, we must climb out of it, we must awaken from this illusion that we are what we are not. We must cease altogether to grasp at existence, if we are to live in the truth of our being.

The Self is the Lord of self; what higher Lord could there be? When a man subdues well his self, he will find a Lord very difficult to find.

Or again:—

Rouse your self by your Self, examine your self by your Self Thus self-guarded and mindful you will live happily, O Bhikkhu.

These texts have close parallels in the *Gita* and surely they show that there is no real contradiction between the Buddha's doctrine of *an-Atman* (the not-self) and the Vedantic conception of the *Atman*. Gandhi once declared that to him Buddhism was a part of Hinduism. Buddha, he said, "did not give the world a new religion; he gave it a new interpretation." The undying originality of that interpretation proves his creative genius and it satisfies some minds and delivers them more effectively and directly from the illusion of the false selfhood than the teaching, for instance, of Shankara.

The belief in a private self is, of all beliefs, the hardest to overcome. Vedanta declares it to be an illusion no less than Buddhism. Only the *Atman* is eternally real and pure and self-existent, subject neither to birth and death nor to pain and pleasure. But Vedanta offers a loophole to the tenacious ego when it adds, "That thou art." For the ego is diabolically clever at turning truth to its own uses. Instead of allowing itself to be extinguished in the *Atman*, it can wear the *Atman* as a mask. It can clothe its demonic nature in the vesture of divinity. It can worship a god which is a sublime, yet enslaving, image of itself. This happens, of course, more easily to those who subscribe to monotheistic creeds and no one who had really understood Vedanta and the conditions which it lays down for the realization of the unity of the *Atman* and the *Brahman* could ever fall into this error. Yet until that realization

has enlightened every level of our being, the lurking ego, unreal though it be and no more than a process of combustion, of craving, ignorance and conflict, will be liable to seize upon any image of selfhood to perpetuate its own consuming non-existence.

It was because the Buddha realized this, as no one had so relentlessly and yet compassionately realized it before, that his new interpretation of the ancient wisdom of his race struck at the very roots of that attachment to existence, that thirst for separative living, which is the disease from which man longs, consciously or unconsciously, to be healed. Because he refused to name That in which healing was to be found, knowing that it was nameless and formless, yet the uncreated creator of every fleeting form, and because he directed his matchless powers of analysis to disproving the reality of what man deemed most real, it has been said again and again that he denied what Vedanta affirmed in the *Atman*. How untrue this is, is more and more recognized today. The truth is succinctly stated by Mr. J. Evola in his *The Doctrine of Awakening*, when he writes, "Buddhism does not say: the 'I' does not exist—but rather: one thing only is certain that nothing belonging to *Samsaric* existence and personality has the nature of 'I.' This is explicitly stated in the texts."

The awakening to which all the vigilance which the *Dhammapada* counsels is meant to lead is, in truth, from a condition of not-I, of nonentity masquerading as selfhood, to one of universal identity, in which being springs eternally out of non-being, in which fulness rises like a fountain out of the void and we joyously and serenely are because we are not.

It is because I am nearer now than I was twenty years ago to a realization of that, that the *Dhammapada* wins from me a consent that used to be rather grudgingly given.

> Better than a thousand-word speech of empty words is one pregnant sentence hearing which one feels peace.

The moral teacher may brace one to endeavour or to the acceptance of a necessary discipline. But it is not his task nor is it within his competence to initiate one into the tranquillity of the spiritual mind in which the conflict of opposites which is a condition of all partial states is resolved. "After hearing the Dhamma," however, "the wise become tranquil, like a deep lake which is clear and calm."

The discipline of moral principles, of resolution and meditation, of study and solitude, is taught in the *Dhammapada*. But not by these in themselves "do I release myself from bondage unto Bliss." These are but aids and means to the cessation of craving and of the ignorance which identifies soul with name and form, with mind and body. Only when this craving and this ignorance cease can a man grow beyond good and evil and, becoming wholly mindful, "comport himself in the world with understanding."

No analytical demonstration of the unreality of the ego as part of the *Samsaric* flux will in itself cut the bonds of attachment. It can only remove hindrances to the release of a higher consciousness in which the truth is clearly known and detachment ceases to be a habit laboriously cultivated and becomes a spontaneous freedom. Living more and more in the disembodied essence of our being, we realize how meaningless is the automatism, how tedious and humiliating the incessant hunger of the life-force to which we had clung and to which we had attached the name of "I." But out of this realization of hell there springs a creative vision of heaven, of the awesome beauty and meaning of That which manifests in the myriad forms of life, of the divine consciousness which, moment by moment if we will let it, informs, destroys and re-

creates us in the image of its blissful being.

It may be that Buddhism has been more concerned to deliver man's mind from the self-bondage of hell than to teach him to find heaven in all creation as in the void of himself. But the *Dhammapada,* though it compels us to face the fundamental obstacles on the path to freedom, encourages no negative asceticism. "Let us live like the Shining Ones nourished on joy," it declares. And this is the goal to which it confidently directs us. It was with joy and gratitude that I read it anew. Here and there I prefer the translation with which I am familiar to this new version which occasionally seems to me to sacrifice a little of the meaning to simplicity and directness. But no rendering can satisfy everyone. This is a good and generally unambiguous one of its kind.

HUGH I'A. FAUSSET

Religious Trusts: Their Development, Scope and Meaning. By C. E. CROWTHER. Foreword by H. G. HANBURY. (George Ronald, Oxford. xxiii+143 pp. 1954. 21*s.*)

On its jacket this book is described as an attempt to illustrate and explain the distinctions between the legal, popular and theological conceptions of charity. At the first glance this description might mislead the religious, theological or philosophical reader into supposing the object of the study to be philosophical, whereas it starts, pursues and concludes its purposed course as a legal textbook pure and simple, primarily for the use of lawyers, though not by any means inferior in interest or usefulness to members of religious groups, large or small, and of whatsoever denomination, who are in charge of the financial aspects of the promotion of religious truth; nor should it fail to repay study by wealthy patrons of religion, minded to leave their worldly goods at death in trust for that purpose.

The work is a scholarly survey, richly annotated with judicial authority, of the troubled voyage, in English legal history, of the Religious Trust on the high tides of fanaticism and in the troughs of apathy. Only through a thick-glass porthole does the sober author allow us to glimpse the waves of passion and prejudice which form the background of his story and which lie beneath the evolution he describes Is it a paradox, or a natural consequence of religious exclusiveness in the past, that an age of scepticism like ours today was needed to free from fear and hesitation the hand of a testator desiring to devote some part of his wealth to the cause of religion, and in particular to his own favoured creed, sect or denomination?

At any rate the dread spectre of Mortmain is now a remote shadow in the past, "superstitious uses" is no longer a current phrase of legal jargon fatal to *post-mortem* religious finance, and, although Mr. Crowther thinks that *Re Caus* (1934), 1 Ch. 162, was wrongly decided in allowing a gift for private masses, and may one day be overruled by higher judicial authority, there are few wills that can today be upset through failure to find their way safely through the rules of charitable bequest; yet strong emphasis is needed on that word "few." For the Rule against Perpetuities remains, as does the needed public good required to validate a gift for religious purposes, and the would-be testator is strongly recommended to study Mr. Crowther's excellent book before picking up his pen *ad majorem Dei gloriam.*

BERTRAM HENSON

The Book of Mirdad: A Lighthouse and a Haven. By MIKHAIL NAIMY. (N. M. Tripathi, Bombay. 208 pp. 1954. Rs. 7/8)

Mr. Naimy, the friend and biographer of the late Kahlil Gibran, has here accomplished something of a *tour-de-force,* a new scripture for humanity. Caught at the crossroads of his destiny, man is unable to decide whether to slip further along the slope leading to sure annihilation or resolutely to turn aside and take the path that leads to security and salvation. *The Book of Mirdad* may be not inaptly described as an attempt to articulate an answer to the power unleashed by the atom bomb. Whether it will be heard or heeded is, of course, another question.

A modern scripture must needs transcend local, racial and sectarian limitations, and address humanity itself at large. Nevertheless, a recognizable starting point is necessary, and Mr. Naimy starts with the story of the Flood as told in the Book of Genesis. For the rest, the central testament is enunciated with compelling fervour and finality, and the reader is quite willing to accept the imaginary scaffolding of place, time and circumstance. The pilgrim who encounters a miscellany of Kafkaesque adventures and labours up "Flint Slope" to reach the threshold of the ruined monastery, The Ark, and releases the "Bound Abbot" from his self-wrought curse and receives from him the "Book of Mirdad" is verily Everyman seeking a clue out of the labyrinth in which he now finds himself.

Mirdad is the inner guide, the *Guru* within; for not only the *Guru* but the Book too is within, and like a bud opens petal by petal in response to the radiance of a living faith. Noah, his Ark and the Flood thus become a triune symbol of the recurrent human predicament: the Passions are the Flood, the Body is the Ark, and the Boatman is Faith. Even as Kurukshetra is *here* and Arjuna's hour of decision is *now,* humanity's frail bark too is caught in the current flood of uncertainty and is sweeping towards annihilation. Can Noah steer the bark aright, redeem the time and save the race? Mirdad tells his disciples: "The key to Life is the creative Word. The key to the creative Word is Love. The key to Love is Understanding." It is the mist of ignorance that trips our lifeways and lands us in the gutter or the abyss. Faith is the Light within, the Lighthouse that safely guides the Ark through the tempests of the heart. It is by confronting all dualities and exceeding them that man will achieve Holy Understanding and enact the Life Divine.

Mirdad's speeches are a continuous blaze that often blinds by its very phosphorescence. We too feel like echoing Micayon's despairing protest: "Speak not to us in riddles. Too feeble yet is our understanding." Yet the cardinal ideas are clear enough and the total effect is truly overwhelming. Through self-knowledge to world-knowledge, through self-mastery to world-mastery, is the keynote of *The Book of Mirdad,* even as it is of the Upanishads.

K. R. SRINIVASA IYENGAR

Treasures of the Great National Galleries: An Introduction to the Paintings in the Famous Museums of the Western World. By HANS TIETZE. (The Phaidon Press London. 424 pp. 300 illustrations (24 in colour). 1955. 35*s*.)

This remarkable volume does the utmost credit to the Phaidon Press. I should not have thought it possible to produce such a book at so moderate a price; and if you buy the book you will certainly agree that the price is moderate.

The editor has chosen three hundred of the most famous pictures in the Western world. They come from sixteen picture-galleries, and the only conspicuous absentee is the Hermitage (Russia). Dr. Tietze explains that he could not obtain photographs of the masterpieces there. I wonder why.

The subjects (only one landscape—by Constable—is included) are portraits, New Testament themes (in particular, the Crucifixion) and Nudes. I find the physical agonies in the religious pictures depressing and even repulsive, though I am well aware that we have been taught to look at the execution rather than the "story" of a picture. For the rest, we find much to rejoice us. I often wish that people would simplify their minds For example, if we imagine ourselves back into any of the pre-photography ages we shall realize that an accurate draughtsman or painter was almost a magician. He alone could record a well-loved face, a beautiful figure. And we may then suspect that the outcry against "representational painting" had its roots in jealousy of the camera. Let us remember Ruskin's quite natural excitement when he first studied photographs. We all know that the camera cannot quite achieve the beauty of a painter's masterpiece, but (as in the photographs by Talbot and Mrs. Cameron) it can come close to a master-painter's production. The desperate desire to do something which photography cannot do has led to many fantastic ventures, ending (let us hope) in Surrealism and the peculiar works of Mr. Henry Moore. Photography can beautifully record Nature, as Alvin Coburn's pictures of the American scene assure us, but it could never have excelled the grandeur of Chinese painting It cannot distribute the elements of "Yin" and "Yang," the curved or feminine lines and the straighter masculine lines.

Above all, this notable volume is a considerable comfort. As we look through the many pictures we understand that not all men have always been fighting.

We now come to the nudes. These form, of course, a hymn of praise to the physical beauty of women. With the exception of Botticelli's well-known masterpieces and the so-called "Rokeby Venus" by Velasquez, the artists of most ages seem to have idealized the large and voluptuous type; a type which culminates in the work of Rubens. Some years ago, an art critic suggested that the double and treble chins, which are so conspicuous in eighteenth-century portraits, may have been meant to symbolize the well-fed prosperity of the sitters, and the same explanation may apply to the handsome women represented in this book.

Some years ago a writer in the *Encyclopædia Britannica* observed, "The arts have done much to redeem the vulgarity of our civilization." We could go much further than this: the history of humanity is a disgrace. If we study it what do we find? Not a decade without men fighting each other in one part or another of the world, and usually to try to impose their own ideas upon their fellow beings. Then there have been massacres, old Chinese tortures and new more scientific tortures by the Nazis. No one who needs cheering up should read much history; it is a depressing subject except to those people who think that war is valuable as an outlet for masculine violence. We can therefore say that as much as anything else the arts have redeemed the brutality of our story. Even at the times when

the pictures in this book were painted, murders and rapes and violence between city and city were active. The pictures therefore assure us that for a long time beautiful painting delighted people as much as they are now delighted by a handsome car.

I ought to have noted here the extraordinary likeness between Titian's "Venus Reclining" and the same subject treated by Giorgione. In Titian's picture she is in a big room and one of her handmaids is putting away her clothes, which we can see she does not require at the moment. In Giorgione's version Venus takes almost exactly the same pose but, in the balmy air of Cyprus, apparently she can sleep out of doors.

CLIFFORD BAX

The Shadow of a Sorcerer. By STELLA GIBBONS. (Hodder and Stoughton, Ltd., London. 285 pp. 1955. 12*s.* 6*d.*)

A surface description of this book might easily create the impression that it is Victorian in theme and treatment. It gets off to a slow start and is leisurely throughout.

A widow takes her young attractive, impulsive daughter to study German in an Austrian *pension,* where there are other young people—a lake-side setting—and lovely weather. The daughter attracts the attention of a wealthy man, with a sinister reputation, who has a mystery-haunted villa across the lake. She nearly succumbs to the Sinister, but eventually chooses Sanity—and True Love.

It all sounds somewhat Victorian, but Stella Gibbons is an experienced novelist who obtains the effects she wishes to create by slow-motion intimacy—by descriptions of the lake-side and Venice which are not inventories and by characterization (notably, the mother and daughter and the owners of the *pension*) which is revealing, at times ironic, but never sentimental.

This novel has no "suspense" in the somewhat specialized sense in which the word is used nowadays. The story is a simple one. There is nothing sensational in this novel. No murders—no suicides—no violence! (A tribute must be paid to the author's courage!) And yet it is not a museum piece; it is not unrelated to the modern world. But, like every novel worth discussing, it demands the reader's collaboration. It demands acceptance of its own terms and limitations.

The author's public will welcome this novel, and possibly not least because Stella Gibbons has time "to stand and stare."

CLAUDE HOUGHTON

A Concise Survey of American Literature. By ALAN WYKES. (Arthur Barker, Ltd., London. 200 pp. 1955. 12*s.* 6*d.*)

It is a real pleasure to read and to be able to recommend a textbook so lucid, well written and lively as this: Mr. Wykes is no mere academic exponent of knowledge but a practised writer who knows how to arrange his material in palatable form. The work has also an especial value to British readers for its exposition of the American mind, a lively, fresh, volatile mind which yet looks back to European tradition.

It is also delightful to make the acquaintance of the seventeenth-century poet, Anne Bradstreet, who completes a poem on her own married love with this Shakespearean couplet:—

> Then while we live, in love lets so persever,
> That when we love no more we may live ever.

Mr. Wykes goes forward through the centuries, paying due homage to

the great nineteenth-century men—Edgar Allan Poe, Herman Melville, Emerson, Thoreau, Mark Twain, Henry James—to the more turbulent modern figures symbolic of flux, lack of roots and a background of fear—Ernest Hemingway, O'Neill, Steinbeck, John O'Hara. Much writing produced in the last fifty years presents almost unrelieved gloom, a savagery tinged with pity, but the vital American spirit bubbles up, effervesces in the humorists, justly famous, a world asset—Dorothy Parker, Janet Thurber, Ogden Nash.

Many interesting pages are devoted to the consideration of "regional" literature, work which has introduced, or elucidated, to Americans and Europeans alike, widely differing phases of life in the New World. It is as a regional writer that Bret Harte takes his place. One writer, however, deeply valued from a sentimental point of view here, has been omitted from Mr. Wykes' canon: the author of a dearly-loved book whose shrine is visited by many British people—Louisa M. Alcott. *Little Women* may not in the strict sense of the word be literature, but it lives today in the hearts of an older generation.

DOROTHY HEWLETT

Man and His Tragic Life: Based on Dostoevsky. By LASZLO VATAI; translated from the original Hungarian by LASZLO KECSKEMETHY. (Philosophical Library, New York. 210 pp. 1954. $3.75)

Dr. Laszlo Vatai wrote this book when he was only twenty-seven years old and within ten years he was destined "to live through all these thoughts almost to the last letter." Before he suffered in real life he had already formulated a philosophy of suffering. Hence his work has a strong personal appeal. It is dedicated to his little son so that "some day he may understand his father and human life to a fuller extent."

The writer, though deeply influenced by the Existentialism of Jaspers and Heidegger, does not long remain within its confines. His main concern is to provide a philosophy of the awareness of human existence, based on a careful study of Dostoevsky. He aims at a true understanding of the nature of man and traces briefly the history of the concept of man from early Greek thought to present-day Existentialism. But he finds no better guide than Dostoevsky to reveal to him man as he is. The great Russian writer has seen man in the moment of his agony and anguish and apprehended him in his depths. Now Dr. Vatai follows in his steps and outlines the characteristic phases of man's spiritual adventure.

Man first tries to maintain himself as fully autonomous but his struggle for autonomy meets with a tragic end. Everything, however, is not lost in this tragedy of human endeavour. In repentance man encounters a movement outside of his own self. "In this movement God reaches into man's life through revelation." Thus our writer sees in God the aim of life and sees no deliverance from the tragic situation except through Him. Only through divine agency "the impossible possibility, the hope of resurrection" can come to realization.

Dr. Vatai's is an important work, full of poetic insight and philosophic wisdom. We appreciate the courage of his convictions and the nobility of a soul that is chastened by suffering. It must be said, however, that the way through suffering is only one of the many possible ways to God. Joy and delight in beauty are as important constituents of human nature as suffering.

This work, which was originally written in Hungarian, is excellently rendered into English by Mr. Laszlo Kecskemethy.

S. VAHIDUDDIN

Love in the Poems and Plays of Kalidasa. By V. RAGHAVAN. Foreword by ROY WALKER. (Transaction No. 22. The Indian Institute of Culture, Bangalore. vi+39 pp. Illustrated. 1955. Rs. 2/-)

This most recent Transaction of the Indian Institute of Culture is at once an attractive and delightful publication. It is a significant contribution to the literature on Kalidasa, the pre-eminent poet of India, whose dramas and poems merit far greater recognition in the West than they at present receive. In these days of clamour and speed, alien to the very spirit of Kalidasa, the vast urban populations of our modern cities, their eyes fixed either upon the television screen or upon the number-plate of the car preceding theirs, do not hear his message echoing down some two thousand years of time. How can those who work in multitudes for five days, and rush in multitudes on the sixth to a seaside resort, there to sit amongst further multitudes like ants on the ground or bees in a hive, know the peace of the forest hermitage? Yet there are some messages that are eternal and are never blurred by the years; so it is the duty of those who know them to propagate them. Prepared at the instance of Miss Beswick, Honorary Secretary of the London Branch of the Indian Institute of Culture, this admirable and clearly written statement, based upon lectures delivered by Dr. V. Raghavan, will, it is hoped, have a wide appeal amongst general readers as well as amongst the learned. The author, a distinguished scholar and Professor of Sanskrit in the University of Madras, is noted for his original researches into the classical literature of India and also already well known to a greater public through his two earlier Transactions published by the Institute.

In the division of this work, Dr. Raghavan has provided first an Introduction which tells us about the personality, philosophy and writings of the poet; then he proceeds to relate and to analyze the themes of the three poems —*Megha-sandesha, Raghuvamsha* and *Kumarasambhava*—with appropriate quotations in Sanskrit; and, finally, he discusses similarly the essential features of the three dramas—*Malavikagnimitra, Vikramorvashiya* and *Shakuntala*—the last-named being known in England since the translation of Sir William Jones in 1789.

Whilst making clear the growth of Kalidasa's lyrical and dramatic power, Dr. Raghavan is at pains to point out the poet's deep understanding of humanity in all its triumphs and failures and to state concisely the underlying philosophy which Kalidasa meant to convey. There is a particularly balanced estimate in Dr. Raghavan's words when he says:—

> Popular imagination in India too thinks of Kalidasa as inseparably bound with love. No doubt, he is the master in the portrayal of this predominant emotion; he is undoubtedly the greatest apostle of beauty; but it will not be doing him justice if we stop with this. Kalidasa is an authentic voice of Indian culture, which, in its true form, is a harmonious synthesis of the values of life and a further synthesis of these values of life here with those in the hereafter.

The author shows how in the epic poem *Kumarasambhava* and in that most beautiful of dramas, the *Shakuntala*, Kalidasa best symbolizes the *advaita*; whilst in two excellent plates, representing the united hearts of man and woman in Ardhanarishvara and in the fulfilment of their love through the child in Somaskanda, this idea is still further illustrated from mediæval Hindu figures in stone and bronze. Nature mysticism, the oneness of Nature, Kalidasa's intuitive understanding of the unity in her manifold diversity, all are to be seen.

Besides the two plates, this Transaction carries a sensitive foreword by Mr. Roy Walker. To those who love the highest in poetry and would like to learn much about Kalidasa in a short

period of time it is a publication strongly to be recommended. I hope many others will enjoy reading it, as I did.

H. J. J. WINTER

The Moving Waters. By JOHN STEWART COLLIS. Drawings by NICHOLAS EGON. (Rupert Hart-Davis, Ltd., London. 246 pp. Illustrated. 1955 15*s*.)

The first thing to be said about this book is that it is not one to get from the library—or to borrow from a friend. It is a book to *buy*.

Perhaps the second thing to be said is that this book consists of a series of notable variations on the Russian novelist's statement: "Nothing is so fantastic as the facts." For it is with facts that Mr. Collis is concerned, facts relating to the moving waters—clouds, hailstones, snow, avalanches, ice; with any and every form that water assumes—with the exception of the ocean.

There will be few readers who are familiar with all the facts presented by Mr. Collis and—so magical is his presentation—even those who are will find the familiar transfigured. The section on hoar frost (that miracle of white magic), or the sections "Inside the Mountains," confront the reader with facts stranger than any fairy tale.

Finally, the sections on river pollution, especially in Great Britain, contain facts of another order, facts which astonish and appal. If, as some esoteric writers hold, water symbolizes natural truth, a notable significance is added to the author's sinister revelations of water pollution.

The last thing to be said about this book is that it is not one to get from the library—or to borrow from a friend. It is a book to *buy*.

CLAUDE HOUGHTON

Kathamuktavali. By KSHAMA ROW. Sanskrit short stories. (N. M. Tripathi, Ltd., Bombay. 138 pp. 1955. Rs. 4/8)

Here is another proof that Sanskrit is not a dead language. The book is a collection of fifteen short stories in simple and sweet Sanskrit. The modern conception of a short story is foreign to Sanskrit, though its literature otherwise abounds in all kinds of instructive and entertaining tales. Pandita Kshama Row has successfully introduced elements of pathos, mystery, coincidence, wonder and sentiment into her stories. They hold the interest of the reader to the very last.

This collection contains themes of extremely divergent nature. While the story entitled *Premarasodreka* is well within the range of probability, that under the caption *Kshanikavibhrama* expects too much of human credulity—fancy a man pretending to be a murderer, voluntarily courting twenty years' rigorous imprisonment and thereby inflicting untold misery on his loyal and beloved wife, all in the belief that he is doing good to her, calling it self-sacrifice! The talented authoress must, however, have a good basis for such a tale.

The get-up of the book is trim and attractive. The printing is neat, though a bolder type would have suited better. There are many more errors than those listed on the three pages of errata. Some of the mistakes have perhaps to be ascribed to the authoress herself, *e.g*, *matamahya* (p. 2) for *pitamahya*. And the correctness of such expressions as *suryastamana* (pp. 1, 2, *et passim*) and *sinchita* (p. 78) would not be readily admitted.[1] On the whole, the work is a welcome addition to modern Sanskrit literature.

B. CH. CHHABRA

---

[1] It may be recalled that the book has been published posthumously and hence has not had the benefit of a revision by the authoress herself —B. CH CHHABRA

Purusarthasudhanidhi. By SAYANACARYA; edited by T. CHANDRASEKHARAN. (Madras Government Oriental Series, No. 39, Government Oriental Manuscripts Library, Madras. xx+653 pp. 1955. Rs. 14/-)

This voluminous Sanskrit work by Sayanacarya, the great commentator of the four Vedas, expounds the *Purusharthas* (four ends of human life, *viz., dharma, artha, kama* and *moksha*) in the form of stories, so that they may be understood easily by everyone. The title of the work, *Purusarthasudhanidhi*, indicates that the work is a repository of stories which invigorate like ambrosia those who are afflicted by the worries of their mundane existence. The stories are taken from the Puranas and a person who hears them gets the benefit of Puranic wisdom, illustrated by these stories. The work was composed at the desire of King Bukka of Vijayanagar (A.D. 1355-1377), communicated to the author by his elder brother Madhavacarya, the learned preceptor and minister of the King.

The work is divided into four chapters, each dealing with one of the four *Purusharthas*. The whole work is written in verse. The importance attached to each of the *Purusharthas* is clear from the pages devoted by the author to the treatment of each: *dharma*, pp. 1-312; *artha*, pp. 313-456; *kama*, pp. 457-552; *moksha*, pp. 553-651.

For those who are not acquainted with the standard works on Hindu *Dharmashastra* the present epitome of it would serve as a splendid introduction written in simple Sanskrit, coupled with Puranic stories, the quintessence of Hindu religion and ethics, a study of which provides a pathway to God and leads to liberation from worldly existence.

In the table of contents the editor has indicated the sources of the Puranic stories and in the English and Sanskrit Introductions he has elucidated the significance of the four *Purusharthas* in brief. We bow with reverence to Sri Sayanacarya and his brother Sri Madhavacarya, who devoted their lives to the revival of Hindu religion and produced works which were studied with veneration through subsequent centuries. Even today Sayanacarya is remembered with respect by every Indologist interested in Vedic exegesis.

We congratulate the learned editor upon his successful labour in producing this excellent critical edition of the work, based on four manuscripts.

P. K. GODE

Paninisutravyakhya (Vol. II). By MANALUR VIRARAGHAVACARYA; edited by T. CHANDRASEKHARAN. (Madras Government Oriental Manuscripts Series, No. 47. Government Oriental Manuscripts Library, Madras. 623+297 pp. 1955. Rs. 18/-)

It is a pleasure to see the second and concluding volume of the *Paninisutravyakhya* following so close on the heels of the first. Concerning the general nature of the work I believe I have said enough while reviewing the first volume in the January issue of this Journal. That volume began with the *Stripratyayaprakarana* and ended with the *Dviruktaprakarana* In this volume the rest of the text, beginning with the *Bhvadiprakarana* and ending with the *Linganusasanaprakarana*, is given. The text is followed by eight indices: of *sutras, vartikas,* the *unadi* and *linganusasana sutras, ganas* and *ganasutras,* illustrative verses, and illustrative passages and words.

If the paucity of the authors cited in the work had not deterred the editor from adding an index of them also, he would have had at hand adequate material to fix the date of Viraraghavacarya, the author, within reasonable limits. It is indeed true that on the basis of the

citations in the first volume of the present work all that could be said concerning the date of our author is that he cannot be put earlier than A.D. 1750. This is the approximate date of Venkatadhvarin, author of the *Visvagunadarsa*, citations from which abound even in the first part of the *Paninisutravyakhya*. On p. 393 of this volume, a verse is cited from the *Snusavijaya* of Sundararaja, who according to M. Krishnamachariya (*Classical Sanskrit Literature*, p. 666) was born in Kollam 1016 (*i.e.*, 1841 A.D.). This would mean that our author lived barely a century ago. Still, however recent the present work may be, it is bound to make the study of Sanskrit grammar more interesting than ever before. It can also serve as a sort of linguistic introduction to some of our very best classics in the Sanskrit language.

H. G. NARAHARI

The Nature of Philosophy. By DAYA KRISHNA. (Prachi Prakashan, Calcutta. 233 pp. 1955. Rs. 10/-; 15*s*. 6*d*.; $2.25)

The book consists of twelve chapters and is divided into four parts. Part One states what in the author's opinion, are the presuppositions of philosophy in its traditional aspects of Reality, Knowledge and Value. Part Two examines them in detail and denies their validity. Part Three is taken up with a discussion on recent thinkers like Moore, Whitehead, Collingwood, Croce, Husserl, Heidegger and the Existentialists, who have advanced alternative conceptions of philosophy. The author finds each one of the constructions inadequate. He then proceeds in the last part to formulate his own thesis:—

> the function of the philosopher is neither to understand i e articulate the world nor to change it. His function qua philosopher is merely to clarify certain conceptual confusions in which he finds himself involved when thinking about certain problems. Whether these problems are important or trivial is an irrelevant matter. Philosophy, then, is simultaneously a name for the conceptual confusions that arise in thinking about any subject and the attempt at the clarification of those confusions.

In thus limiting the scope of philosophical inquiry to the clearing up of conceptual confusions without reference to their value, the author reduces philosophy to a mere function of the intellect. Such a speculative procedure is nothing new; it has long been tried in the West and found barren. Indian philosophical tradition regards Experience as primary and has devised psycho-physical tests by which it can be attained and verified. There is a clarity above all confusions, a Truth beyond all dialectics, to be realized by submitting to the processes of Yoga. The need of the hour is to get across the conceptual to the spiritual mode of thinking. A book by an Indian writer purporting to re-state the nature and function of philosophy and including in its purview tradition, "ancient and modern, Eastern and Western," should take a more systematic account of this Indian view of the subject-matter and method of philosophy.

The author, however, has a confident grip of the theory of the recent Western exponents of philosophy and subjects them to a searching scrutiny. Though negative in conclusion, the book has an incisive, stimulative appeal and admirably serves to direct thought to a fresh inquiry. A select bibliography and an exhaustive index should be added to a work of this kind.

A. VENKAPPA SASTRI

The Dialogues of Jesus: An Arrangement of St. John's Gospel. By CLAUDE CHAVASSE. (Faber and Faber, London. 136 pp. 1955. 8*s.* 6*d*.)

The chief feature of Chavasse's arrangement of the text of St. John is the adoption throughout of the dialogue form. Explanatory matter in the text has been removed to footnotes and verse forms have been adopted where the original calls for them. In his arrangement Mr. Chavasse has followed mainly Archbishop Temple's division of the gospel and adopted the suggestions of Archbishop Bernard regarding a few portions apparently dislocated from their original positions. These adjustments seem entirely justified. The text now stands with prologue, six parts or acts and a postscript, and it makes excellent reading. The gnomic utterances of Jesus are all the more striking when placed in the poetic form.

The translation of the Revised Version has been followed almost entirely by Chavasse. He has added no commentary or interpretation of the text, simply explaining what he has done with it. But the presentation given makes much clearer the viewpoint advanced by some modern scholars as well as that held by a few Church Fathers. This is that these gospel stories are not simple biographical material but are compilations of drama and logia that must have had their origins in the teachings of the secret mystery schools. These had to be adapted to the new framework and thus enshrined for the benefit of succeeding generations. Jesus's first miracle, for example, the turning of water into wine, surely depicts no incident at an ordinary marriage but pertains to the marriage of the lower and the Higher Self, the six waterpots being man's vehicles.

J.O.M.

Saint on the March: The Story of Vinoba. By HALLAM TENNYSON. (Victor Gollancz, Ltd., London. 223 pp. 1955. 13*s.* 6*d*.)

In this book Mr. Tennyson has given a very good account of the *Bhoodan* Movement of Vinoba Bhave, who is to be counted among the great Indian Saints. The book contains useful information about Vinoba's life and his ideal of *Sarvodaya*. The author has tried to depict the activities of this great man in a proper setting. By linking up all the major events in India since Independence he makes the emergence of this Saint most impressive and one can see the real significance of this great movement, which, in the opinion of the author, is the first mass movement since Independence and the first nation-wide peasant movement in the history of India.

The description of rural India is very fascinating. Many Westerners fail to see and understand many things of importance in Indian villages, but nothing has escaped Mr. Tennyson's observation. His comments on village life, customs, caste system, joint family, simplicity, cleanliness and hospitality, etc., show that he understands real India. This book not only covers the *Bhoodan* Movement but also touches various other events in modern India. The description of the *Sarvodaya* conference should be of great interest to Western readers. The short character sketches of Vinoba's associates, Tai Mahadevi, Mr. Mundra, etc., are fascinating. In Mr. Tennyson's opinion Vinoba is "the detached and passionless messenger of God that Gandhi regretted not having become." Vinoba has managed to empty himself of self-regard and has no appetite for power.

I think it the best book yet in English on Vinoba and his work. One feels that the author is not just an onlooker and narrator of scenes but is in the scene himself.

G. D. GAUR

Beware of Africans: A Pilgrimage from Cairo to the Cape. By REGINALD REYNOLDS. (Jarrolds, Publishers (London), Ltd. 367 pp. Illustrated. 1955. 18*s*.)

Although every White society today —with the single exception of the dominant White class in South Africa —has turned away from the concept of racial superiority which for 200 years made them dealers in slaves, the consequences of the original evil are still much in evidence over the whole of the African continent. Reginald Reynolds, who is well known in India for his devoted championship of India's independence over the twenty years immediately preceding its realization, has now turned his mind to the problems of Africa, and last year in a journey from Alexandria to Cape Town, long distances in which he travelled by bus, jeep, ferry barge, paddle steamer and third-class train, he saw at first hand what is going on in Africa among Africans themselves and among the Europeans who still live, work or govern there as the tide of racial bigotry continues to recede.

With the exception of South Africa, where the racial tide, defying the laws both of history and of nature, is still strongly flowing, he encountered what might be called the pools and puddles of racialism that are all that now remain in Egypt, the Sudan, Northern and Southern Rhodesia, Kenya and Tanganyika. His book, *Beware of Africans,* which is a record of this long journey through a continent in transition, is essential for those who are vitally concerned with and affected by the problems of racial intolerance, as we are in India.

As Mr. Reynolds's experiences on this journey well demonstrate, racial intolerance today, where it is on the defensive, can express itself in a great variety of ways, from the officially enforced segregation of Africans and restrictions on their liberties in their work, travel and recreation, to the contempt and disgust in which Africans are held by individual Europeans.

Wherever he went, Mr. Reynolds made it his business to talk with all manner of people on all manner of subjects, and from these conversations it becomes clear that the "colour bar" has a hundred-and-one different meanings to different people, that the political and social relationships between Europeans and Africans, which are in a state of evolution everywhere, vary from colony to colony. Everywhere he went, Mr. Reynolds came across progressive and far-sighted Europeans, in government service, industry and the professions, who represented all that is best in European culture and civilization and who were attempting, often in the face of the greatest difficulties, to live with the African on the basis of respect and equality. On the other hand, he met Europeans who practised without question the traditional European attitude towards Africans, assuming that they are lazy, unclean, unteachable, primitive and corrupt. It was in Northern Rhodesia that he came across the signpost in the bush which he adopted for the title of his book, a signpost indicating in all its inhumanity what the colour bar can still mean even in a colony that has not, like South Africa, turned racial intolerance into a judicial system of government.

Until the author enters South Africa, the picture that emerges from his travels shows that not only is there a lively and general awareness of the racial problems that stultify social and political advance among the peoples there, but that there is a growing number of people in all walks of life who have devoted themselves to bringing about within their own immediate sphere of activities the right and just solution of these problems. It is these people, working with, among and for the African peoples in the cities and in the countryside, in hospitals and schools, in church missions and trade unions, who are seeking to make racial partner-

ship the basis on which the embryonic states of Africa can rise and prosper. Even in some parts of South Africa Mr. Reynolds met European teachers, church leaders and social workers carrying on their work with and for the Africans, but in a climate of European opinion that was increasingly hostile. While he came across many signs of a new spirit at work in other parts of the continent, in South Africa the White ruling class is taking the country back to feudalism. But, seeing the worst and the best in this unhappy country, Mr. Reynolds left it with the faith that in the end all would come right, "for the future is not with temporal power but with the power that makes for righteousness."

SUNDER KABADI

Smoking and Its Effects. By SIDNEY RUSS. (Hutchinson's Scientific and Technical Publications, London. 144 pp. 1955. 8*s.* 6*d.*)

Dr. Russ deals chiefly with tobacco smoking, but describes also the practice and effects of smoking opium and hemp (marihuana). Having spent much of his life in cancer research, he also presents both medical and lay opinion, with scientific findings and statistics, on the relation of smoking to cancer, particularly lung cancer.

Though this book is based on research it is non-technical and interesting for lay readers. It offers practical advice and help to those wishing to overcome a smoking habit which has gotten out of control.

Dr. Russ writes in his conclusion:—

> . .it has been proved in recent years that a bigger proportion of heavy smokers is to be found among a group of men suffering from lung cancer than among a similar age-group without this disease. ..We have had a warning—it might be true [that smoking *causes* lung cancer]—but it seems that the case for cancer of the lung being produced by smoking is Not Proven.

In spite of his scientific caution and efforts not to allow opinions to appear as proven findings—the impression one gains from this book is that smoking greatly increases liability to lung and some other cancers, although it cannot be stated technically that it *causes* them.

Every smoker should read this book.

E.P.T.

A Doctor's Faith Holds Fast. By CHRISTOPHER WOODWARD. Foreword by the RT. REV. ROBERT MORTIMER, Lord Bishop of Exeter. (Max Parrish, London. 168 pp. 1955. 12*s.* 6*d.*)

This book is a sequel to *A Doctor Heals by Faith.* The author is a psychic with a strong tendency to self-dramatization, so that one cannot but view his evidence with considerable caution. There is a wide-spread interest in "spiritual" healing today, but in too many cases the "healings" are only the emotional and psychological equivalents of the suppressive drugs in vogue in some spheres of physical medicine. A serious study of the psychological and spiritual make-up of man is essential to anyone interested in true healing, but genuine researchers will have to look further afield than books of this type.

E.W.

The Expansion of Awareness: One Man's Search for Meaning in Living. By ARTHUR W. OSBORN. With a Foreword by RAYNOR C. JOHNSON. (The Omega Press, Reigate, Surrey. 256 pp. 1955. 15*s*.)

Mr. Osborn has written this book especially for those who are unattached to any particular religion or organized movement and who may find in it a new approach to their problems. There are, as he says, many thousands today who "speak the same language." But the language is in the making. Much of its creative virtue lies in the fact that it has not yet been clearly formulated, that it is taking shape on different levels and as a result of an expansion of awareness in fields of experience which vested interests in thought and belief have long kept closed. Each generation, Mr. Osborn writes,

> lives within its own peculiar mental frontiers. The frontiers are composed of sets of assumptions, propositions and dogmatisms When the frontiers are guarded by a priesthood, the psychological limits are rigid, but they are equally rigid when materialistic postulates present a ring-pass-not.

Mr. Osborn has broken through both these frontiers. As an English business executive living in Australia, a clear thinker and a keen student of psychical research, he is well qualified to search for the meaning of life without prejudice or traditional preconceptions. He also has an unusual gift for expounding philosophical problems simply and succinctly. This he employs effectively to demonstrate the fallacy of the view, shared alike by common sense and materialistic theory, of the nature of the physical world. Our bodies are not, to quote his own words, "alien so-called material substances; they are orders of life which serve as vehicles for other forms of life, each in its degree a manifestation of mind." The body is only an aspect of our total being. So is the physical world of the divine being. We do not know it directly, but rather as a mental projection based on our interpretation of sense-data. Yet behind our mental projection is something which is independent of us as individuals, but to which we are intimately and necessarily related through being rooted in a common ground, that of Universal Mind or Consciousness, manifesting at different levels of expression.

This interpretation of the nature and meaning of life is not, of course, new, but Mr. Osborn argues it convincingly and presents it as the most helpful mental background against which the problem of reconciling the principle of unity and the world of multiplicity, and also certain types of paranormal phenomena, which are attracting much attention today, may be viewed. He devotes a number of chapters to these *psi* phenomena, telepathy, precognition and the like, as well as to such questions as survival and reincarnation. In his last chapters he turns from the psychic to the mystical and ponders the nature of "enlightenment" as the revelation and the living of our timelessness. His book covers a lot of ground and different levels of experience, spiritual, philosophical and psychical. It is designed, in his own words, "to direct the attention towards certain possibilities" rather than to impose a set of conceptions. This he has certainly done. He remains throughout the detached observer of these possibilities who has yet to test them from within, but he has provided a framework of liberating ideas within which a new realization of the meaning of life may grow.

H. I'A. FAUSSET

The Religion of an Indian Tribe. By VERRIER ELWIN. (Geoffrey Cumberlege, Oxford University Press, Bombay. 597 pp. 1955. Rs. 25/-)

This monograph, the author's eighteenth publication, written from the special angle of the religion of the Saoras (the Savaras of our epics and Puranas), is an instance of anthropology in India enriching comparative religion.

Whether the Saoras, "today widely distributed in groups of different traditions and manners," were, as was believed by Cunningham, "formerly the dominant branch of the great Kolarian family," appears to be a fruitful field for exploration by physical anthropology. Dr. Elwin, quoting S. C. Roy, notes that Kolarian Santals are called "Savaras" by Male Paharias. Illustration No 3, of Saora "women ploughing at Sogeda," would, however, profoundly shock the Santals, as such a venture would require a purificatory ceremony, being a breach of a tribal taboo by their women.

Like Dr. Elwin's *Bondo Highlander*, it is not an encyclopædic picture of the Saoras. An Introduction of sixty-four pages is crammed with the customs, population, habitat, language, marriage and family, domestic and economic life, etc., with a tantalizing brevity. Religion is the broad footprint of the tribe that Dr. Elwin leaves on the sands of Indian anthropology. The chapter on the Art of the Ikon gives a vivid picture of Saora art inspired by religion, "theological beliefs dramatized"; and the religious practices (costly and a cause of indebtedness) of the tribe and their Shamans and Shamanins, who act as intermediaries between them and their gods and spirits of the dead, are remarkably dealt with. The "Ojha," the Witch-doctor of the Proto-Australoids of the Chotanagpur aboriginals of the plateau, offers no parallel to these Shamans who regard themselves as married to the tutelary spirits of the Saoras, with whom they can communicate in dreams and trances, and who can treat diseases, protect the crops and placate the shades. The picture of the Shamanin, living "a dedicated life on the boundary between this life and that," is a revelation in the tribal lore familiar to us.

In a word, the monograph is a most valuable contribution to the understanding of the life and religion of the Saoras.

CHARULAL MUKHERJEA

The United Nations and How It Works. By DAVID CUSHMAN COYLE. (A Signet Key Book. The New American Library of World Literature, Inc., New York. 208 pp. 1955 35 cents)

In this small book the author clearly, simply and usefully explains, so that ordinary persons can understand, the "structure, functions, problems and achievements of the United Nations and its specialized agencies." He does more —through his earnest and humane attitude he induces one to consider with hope and faith the activities of the U.N.

Mr. Coyle finds us in the midst of three great revolutions: the anti-colonial, the scientific and the "oppressed peoples" revolution; he is convinced that solutions to the terrible and urgent problems that confront the world

> are most likely to be found in the slow, painful, but determined labours of the United Nations of the world.
>
> ...peace does not come by accident; it has to be built by many kinds of action working together to provide for collective security and to remove the causes of war.

The book leads one to think more deeply and search more profoundly for the underlying *causes* of the problems that face us and for the principles that must be acted upon for their solution.

E.P.T.

What Is Creative Thinking? By CATHARINE PATRICK. (Philosophical Library, New York. 210 pp. 1955 $3.00)

Whatever is good and useful, gracious and enduring, in human civilization, in science and technology, art and music, literature and philosophy, has ever been the outcome of man's creative sensibility. Catharine Patrick gives in this book a comprehensive survey of the available information on the psychological process of creative thought.

The process as distinguished from other types of imaginative activity, is directed by a purpose or goal, and is characterized by the four stages of preparation, incubation, illumination and verification. The author then analyzes the basic mechanisms underlying the psychic phenomenon and examines the places of emotion, imagination and ratiocination. The age of productivity is shown to lie between thirty and forty, during which period the majority of our best minds have realized prime excellence in their respective spheres of achievement.

The conditions under which creative thought best flourishes—a free society with no deadlines or ceilings and with unlimited opportunities for leisure, and a harmoniously developed personality, cadenced by a sense of humour and optimism—are discussed at length. The last chapter unfolds the possibilities of creative thinking in the advancement of human knowledge and in social construction and educational psychology. Several practical, concrete suggestions and methods for stimulating the faculty in both children and adults are presented, leading up to a bright prospect of eager-eyed, quick-witted and warm-souled men and women, who through their manifold creations increase the charm and comfort of the world they inhabit. The book is, in fact, a helpful miniature encyclopædia on the subject.

D. V. K. RAGHAVACHARYULU

Politics and Science. By WILLIAM ESSLINGER. Foreword by ALBERT EINSTEIN. (Philosophical Library, New York. 167 pp. 1955. $3.00)

This is a timely publication and a practical contribution to the study of the dangerous political situation which prevails today in the context of the atom and hydrogen bombs. Mr. Esslinger tries to apply to politics the kind of thinking which produced modern physical science, and seeks comfort in the thought that we could thus avert the catastrophe which threatens mankind

The scientific mode of thinking is based on reason, and it is the purpose of this book to show that its adoption in politics is possible. After discussing some of the objections to this procedure and the difficulties involved, he deals admirably with the problem of what can be done in this matter. A knowledge of social behaviour and of the history of mankind is an essential requisite for the politician. The study of politics is largely based on experience, and the most important source of experience is the study of history. As James Bryce said, "The materials of political science are the acts of men as recorded in history." Further, history and jurisprudence are closely related.

It should be realized, however, that politics is not a pure science like physical science or astro-physics. Like medicine, it is closely related to human life, and is a judicious blend of science and the humanities.

The author suggests the establishment of Schools of Politics at universities, the aim being to impart education for the political profession just as the Schools of Medicine and of Engineering train students for these professions. The Schools of Politics should assemble knowledge from all branches of learning, such as is necessary for a statesman to have. The course in such a

school should comprise a knowledge of history, law, government, political philosophy, economics and sociology. The current idea is that everyone can understand politics and that it is not necessary to make a special study for a political career. This is no longer true. The problem of applying scientific method to the practice of politics has not till now received proper attention This is a position which should be rectified.

Mr. Esslinger has written on "One Reason Why We Lost the Peace" in an Appendix to the book. This could be read profitably as an introduction.

Most of us believe that the world we live in is one world, in which we must all get along peacefully together. The belief in one world implies World Government, a sort of Republic of the World, which it will be the task of politicians and statesmen to evolve. It does not rest, however, entirely with the politicians and statesmen to bring about this millennium. The problem is much deeper and requires a change of heart, a revolution in the ethical sphere, in fact, to solve it.

S. L. BHATIA

The Yoga of Sri Aurobindo. Part Seven. By NOLINI KANTA GUPTA. (192 pp. 1955. Rs. 2/8); *Sri Aurobindo: Addresses on His Life and Teachings.* By A. B. PURANI. (351 pp. 1955. Rs. 6/-); *The Integral Yoga of Sri Aurobindo.* Part Two. By RISHABHCHAND. (278 pp. 1955. Rs. 4/-) (Sri Aurobindo Ashram, Pondicherry); *On Art: Addresses and Writings.* By A. B. PURANI. (Sri Aurobindo Karyalaya, Pondicherry. 90 pp. 1955.)

These books are all based on the visions and teachings of Sri Aurobindo.

Nolini Kanta Gupta's writings gathered here, however, are based on talks by the Mother to the children of the Sri Aurobindo Ashram during 1953-1954. These give one a much clearer idea of what the Integral Yoga teachings are from the practical point of view than do the other books, since questions are directly answered and examples and illustrations are given. The other two books are almost entirely descriptive and discursive, though they are interesting and often thought-provoking also.

On Art is based on Sri Aurobindo's teachings on the arts. It is full of good and useful ideas for both artists and art critics, especially for those who consider themselves very "modern."

At the close of his book, Rishabhchand draws attention to two facts of timely and practical significance: He quotes Arthur Koestler with approval as saying, "Contemplation survives only in the East and to learn it we have to turn to the East." Then he observes that the education which is widely acclaimed and adopted today is severely condemned by its own results, adding that it was philosophic thought which was the vital centre of liberal education in antiquity but this is certainly not so for the modern world. He writes:—

> ...to have a philosophy of life one must first have a goal of life The average man has forgotten today that life has a goal other than the petty satisfaction of passing desires by the not always unquestionable use of money and power. He hardly feels the need of a higher philosophy than Dialectical Materialism which flaunts before his wondering gaze the delusive promise of economic emancipation and social and political equality.

He enquires: What regenerative education can come out of such a sordid philosophy of life?

E.P.T.

THE INDIAN INSTITUTE OF CULTURE

[A very interesting Symposium was held at the Indian Institute of Culture, Basavangudi, Bangalore, on September 8th, under the joint auspices of the Institute and the Child Study Association, Bangalore. The Chairman was Mr Justice Nittoor Sreenivasa Rau of the Mysore High Court, and four speakers dealt with as many factors of importance for the infant and the growing child.

The first speaker, **Professor K. Sampathgiri Rao** of the National College, Bangalore, who spoke on education, confined his remarks to education in the pre-primary stage so important for acquiring health habits, tidiness and cleanliness and social habits, getting on with others Also spontaneous activities had to be directed into constructive channels The years from three to six were very impressionable ones, though the Western psychologists' facile assumption of the child's being a clean slate ignored the Karma and qualities inherited from the child's own past, which showed themselves as the child unfolded. Nursery schools in India being few and their importance eclipsed by the need of expanding primary education, enlightened and loving parents, especially mothers, were highly important Professor Sampathgiri Rao pleaded for a better and larger literature for children.

Dr. M. N. Mahadevan, a leading Bangalore physician, in dealing with health factors stressed the great need for the best antenatal conditions as well as conditions of childbirth and child care, now denied to the majority in India Wrong antenatal care was blamed for 80 per cent of the children's preventable ailments. The right psychological background in the home was necessary not only to children's happiness, but also to their freedom from nervous ailments. Dr Mahadevan also gave practical points and warnings in reference to the treatment and prevention of various diseases of children

Mrs. Gladys Firth, head of the Girl Guides Movement in Bangalore, speaking on the recreation of the child, urged the importance of games for acquiring courage, initiative and self-forgetfulness and learning to work and play as a team in the great game of life. In the elder-sister method followed in Guiding, appearance, behaviour and efficiency, with a marked degree of courtesy, could be taught by example. No class or caste distinctions were observed in camps for Guides; the movement reached the poorest, but the number of leaders was insufficient to reach more than a fringe of the children of India.

The last address in the Symposium, which we have pleasure in publishing below, was by **Shrimati Lalita Subbaratnam, B.A.,** the Treasurer of the Child Study Association, Bangalore. The Chairman aptly called it a remarkable combination of thought and reading on the subject and, more than all, what the speaker had learned by practical experience.—ED.]

THE WELFARE OF THE CHILD IN THE HOME

The particular aspect of the welfare of the child to which I have to confine myself is the home, and I must state at the outset that this paper is not entirely original but is a collection of ideas and paraphrases from books of more learned people.

In the welfare of the child, the home plays the most important part. It includes all aspects like education, health and recreation The true ideal of the home must be to be a school for the soul: it must be the building up of an institution called the Household, as a miniature centre of the State, because a true *Grihastha* or Gentleman is born in the home for the service of the World. The home, therefore, should be the means of Self-education and of Soul-growth. One must not overlook the significance of the fact that the home is a group possession, where the egos of several individuals, who make up the family, belong to the family; where

group responsibilities and group aims are to be recognized, if it is to be a happy home.

Every human being passes through three great creative and formative periods: infancy, adolescence and middle age—and out of each period emerges a growing and developing individual. Infancy is the most profound stage, when the self is yet undeveloped and is as soft as clay. The home is the child's first world, and therefore a wholesome atmosphere has to be given to it. It is up to us, parents, to give the infant the best soil, proper food and timely, regular pruning for the bud to bloom forth into a beautiful flower. But at the same time, we should remember, the infant has his own personality and individuality which have to unfold, just like a seed having within itself all the force and potentialities to grow into a big tree.

A true home is built by righteous men and humane women labouring as partners in the sublime task of building the Temple of Family Life. Along the path of duties, and not of rights, should both man and woman proceed to build the home. The harmonious relationship arising from mutual respect, courtesy and understanding on the part of the husband and the wife is the keynote to success in the building of a real, happy home and also in the good bringing up of children with a proper respect for authority. Every home needs children, as much as every child needs a real secure home. Therefore, the question is how the parents can best build up a proper home.

The home provides the social and environmental setting with prodigious power to affect both mind and body. But we cannot rush the child into becoming an ideal one. Patience and encouragement and unceasing effort on the part of the parents are needed to bring up a child. Love and affection give the child a sense of security and of being "wanted." Calm and unruffled conduct and attitude in the house will ensure this.

One of the things that quickly upset the atmosphere in the house is tension or disagreement between two adults. The adults should set the example of resolving differences of opinion and ideas by talk and mutual understanding. The child thereby gradually learns for later life that there can be differences of opinion between individuals, which have to be respected and understood, that these differences need not bring tension or a rift between two people, that love and affection and security are not destroyed by them.

Mental health with a well-balanced set of values in life on the part of the parents is quite essential. It is not the big things in life but the aggregate of little kindnesses, trifling acts of understanding and helpfulness, a few kind and affectionate words, the little deeds of daily love, that gives the child—and every one of us adults too—real happiness.

There are as many things in children which we have to overlook and ignore as there are to watch and be on the alert for. All children quarrel among themselves, but they can resolve their differences very quickly. They have their own sense of justice and fair play, which even we may not have. It is never wise to interfere too much when a number of children are at play. But that does not mean we should not mix in their games. Parents must take part often in the play of the children, but many do not, because they do not want to exhibit their shortcomings. Play is essential to growth and the parents who plan for it intelligently are providing a form of training for the child not less important than the formal education in schools.

The value of humour and laughter in the home need not be stressed. Children by nature seem to see the humorous side of things, and we must not lose the capacity to join with them

in their laughter. But we must laugh with the child, never at the child. It is part of children's development to be up to some pranks from time to time, but we should see they are within limits.

However cramped the space, they love to play inside the house too. Their imagination and fancy build castles, trains and aeroplanes out of our furniture, beds and pillows. We must appreciate their imagination and help them in the development of creative thinking. So it is wise not to fill the house with too much furniture and too many curios, which cramp the space for their free movement. They are clumsy with their hands and feet while young, for they have not yet developed fine co-ordination of their muscles. It is no use shouting at them for breaking a precious article. In fact, it does more harm to the child than the loss of the article does to us. Parents must guide the children to cultivate good taste in the fine arts. Cleanliness, orderliness and punctuality are the hallmarks of a well-ordered home. Children must be taught consideration for others and to do odd jobs in the house by the parents themselves giving the lead. "Let us do it," must be the order from the parents.

Food is an important factor in the growth of the child and to the mother it becomes her main business. The kitchen is the most important room in the house, and it becomes the hub of activity during mealtimes. The whole family may gather there and the youngest, too, does not want to be left out of the group. Children should be allowed to help in the kitchen and they should also be allowed often to eat with their elders. Overanxiety on the part of the mother, because the child has not eaten all the food it ought to, creates many problems, and there are more problem parents worrying themselves about their children's meals than real problem children. A well-planned menu, a calm and pleasant atmosphere and cheerful conversation go a long way in making mealtimes a success. And the idea that food is not meant only to satisfy and tickle the palate, but that it is essential to the growth of the body and the mind should be gradually inculcated in the child, and I would like to add that a reverential attitude to food, as a gift of bountiful Mother Nature to us, should not only be infused into the child, but should grow in us elders too.

Our conception of discipline has undergone a change from that of the olden days. At one time, it was thought that discipline was synonymous with punishment. It meant getting the child to do what the adult wanted him to do. Today discipline means developing in the child the capacity for self-control. It is much broader in its scope, for it involves attitudes, emotional control and adjustment; in truth, it covers a whole philosophy of life. Our interest should centre, not in the children's naughty acts and in finding more effective ways of punishment, but in providing outlets for their energy and steering them in good, constructive paths. We have to analyze and find out why a child is disobedient and naughty. And, more important, we have to offer him a bridge after a scene or a storm to come over to us without losing "face." For children are very sensitive to anything that threatens their self-respect and we should be careful not to injure it on any account.

Some parents place so much emphasis on small and insignificant details, such as the proper greeting of a stranger, etc., that they lose sight of more fundamental adjustments, such as getting along with other children. Some dote so upon their child and so overprotect him that they give in to him on all occasions. Others are so very strict and rigorous that the child fails to develop self-reliance and the ability to play happily with other children. Others are so little in contact with their children that they are deprived of valuable intellectual, social and moral stimulation.

There should be an atmosphere of "give-and-take" between parents and children.

Obedience and respect can be inculcated in children; by exhibiting those traits ourselves towards our elders and teachers, we make the child understand and accept doing so as a rule of living. Much of the indiscipline in schools and disrespect to teachers and elders can be traced to the home. Good manners, good behaviour and character cannot be imparted by teaching one trait after another, but always in relation to incidents of daily life and to the people with whom the child is in close contact. Example is one of the most potent means at the command of the parents. The atmosphere of the family life must be such that the subtle forces of good or evil implicit in situations created by the individual members will be recognized and utilized as stepping-stones in the process of growth.

The ability of the parents to control their emotions, the way they face sorrows and overcome difficult times, their ambitions or lack of them, their moral standards and ethical values in life—all these to a great extent influence the child.

We must find out what we really want our children to be Do we want them to be a means to satisfy our unsatisfied ambitions and hopes, or an exhibit of our high capacity to train and mould them as products to be praised by others for their unique talents? Or do we want to insure for ourselves, by their future financial prosperity and an unquestioned discipline, a security for old age? Or should we allow their individual latent and inherent capacities and powers to develop and grow? Shall we restrict our influence to ourselves observing a high code of moral conduct to instil in them a sense of duty and responsibility, a sense of discipline and honesty and a regard not only for those around them but for humanity as a whole? Only when we as parents have such real lasting values in life and aim at putting them into practice, can our homes have the atmosphere of peace and good will. We take a lot of trouble to guard our children against physical illness by taking precautionary measures. But we give little thought to the subtle evil forces that can injure the child's mind and heart in the home.

So then, parental attitudes seem to be a bigger factor in child development than either economic environment or educational advantages. The size of the house or its magnificence, or the way it is furnished and decorated and run, seem only secondary in importance. Parents have more to give their children than just their physical needs. A child needs a sense of security for the proper development of his spiritual, mental and moral well-being too. He needs a feeling of belonging and being wanted by the parents. Affection and new experiences are needed, if he is to develop normally, if he is to gain the self-confidence so necessary to a well-integrated personality. Self-confidence is built up very early in life, through the assurance he has of the stability of his own home and later in his wider social contacts.

In spite of the mistakes he may commit, the child needs the exercise of his own latent powers and talents with increasing emphasis on self-direction, training in the making of wise choices and gradual release from too much family control. If this relationship of parent and child has been a good experience for the child, his development and sense of security and trust are its proper outgrowth, and he will be better able to cope with the greater demands of adult relationships. The child's development is continuously progressive. Hence, while the parent-child relationship continues to have the same value for the parents all along the way, that does not hold true for the child. For him, it has a shifting value in which the importance of the home should tend to diminish with age and maturity.

Parents should be unselfish enough to recognize this fact. So, to ensure a wholesome childhood for their children, parents need to keep in sight the goal towards which they are striving.

When religious instructions come first of all from the home, they become associated with the sentiment of the child's love for its mother. Such a teaching makes a deep impression and has an appealing quality which instruction in the formal atmosphere of the school may lack. So mothers, and fathers too, must become familiar with all the great religions of the world, so that they can tell their children about all the great religions and the great Teachers and tell stories from them, thereby giving the children a sense of the underlying unity of all the religions and a firm foundation for good conduct. We can broaden their outlook and kindle in them compassion and love for humanity. We can lessen the tensions of race and caste and community distinctions. We can even eradicate gradually many of our social ills like untouchability, the dowry system, etc., by our attitudes to them. But mere lip service to such ideals, without action on our part, not only makes hypocrites of ourselves but, more serious still, it will make us lose the affection and regard and respect of our children, which we value most.

The role of the mother is becoming more and more important nowadays, because upon her falls the combined tasks of economist, nutrition expert, sociologist, psychiatrist, educationist and so on. There are trained men and women in all those lines, who are specialists and experts. But this business, which to me seems a very important one too, of being a mother is taken up without the least training or study. We do not even know what we want to do with the most precious gifts that are entrusted to our care.

All parents love their children and they strain every nerve to do their best for them. Love is the most precious thing a mother can give to her child and no child should lack it. But it is very difficult to love wisely and give the best wisely to the child. Therefore, there is a great need for parents to educate themselves in this line. It is because of this conviction that Child Study Groups, Parent-Child Relationship Studies, Parent-Teacher Associations and similar Child Welfare Organizations have emerged all over the world. What we do not possess, we cannot give the child. So it is up to us to equip ourselves to perform our task to the best of our ability in bringing up the future citizens of the world.

LALITA SUBBARATNAM

The common tendency to look to the social sciences for what they could not give received a corrective in Dr. S. Radhakrishnan's Convocation Address at the Gujarat University on October 8th. He said that the social sciences had advanced, but, unsupplemented by social philosophy and ethics, they could not give understanding of human behaviour or the power to control one's own nature. The transformation of man was more important than knowledge, faced as the world was with the challenge to "live together or perish." Ill will, greed, malice and the sense of superiority had to be given up; he called on the youth of the country to study, to reflect and to abandon these.

He declared that there was nothing wrong with the youth of India, but he implied that there was much wrong with the educational system. He urged that both the Central and State Governments give priority to its reorientation. There was no scope for cultural activities or live contact of students with teachers. Ancient Indian education was based on the importance of the right relationship between the teacher and the taught.

ENDS AND SAYINGS

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

Sir Mirza Ismail, in a trenchant article, "A Moral Revolution," contributed to *The Times of India* some weeks ago, demands the moral purgation of Indian public life with characteristic vigour and a sincerity proved by his own several decades of stainless and efficient public service. He deplores the contrast between "the state of Indian public life" and India's "high-minded exhortations to other nations," as casting doubt on the integrity of the Indian people.

He exempts from his strictures the men "at the very top whose integrity is known throughout the country and indeed the world," and the many less eminent men of probity in the National and State service. But he would have the Central and State Governments assume and exert a moral authority, pointing out that "nothing could so decisively react on the ethics of private life as the deliberate purification —and purging—of public life in every grade and sphere."

Sir Mirza heads the requirements of the integrity he demands with the "sheer *honesty,* scorn of corruption," which should obviously be a minimal qualification for public service. But to be incorruptible is not enough. He demands of public servants also "sheer *fidelity,* the practice of doing one's work as efficiently and as promptly as one can." And he adds:—

> If I speak at the same time of degeneracy in manners, I am not turning aside from this theme You cannot separate morals and manners good *conduct* and good *speech* and behaviour spring alike from a due subordination of self: the self-centred life is the ruin of both. So profoundly are we debtors to our fellow-men and to our country that it behooves us daily to give freely of service and consideration, instead of this eternal strife for taking—for some sort of pitiful eminence at the cost of others.

Even the non-holder of office is not allowed to take the unction to his soul that he is above reproach if he is supine in the face of moral apostasy in places of public honour and public trust. Sir Mirza deprecates the courtesy which is not good manners but insincerity, professing respect and esteem for totally unworthy men because this is the comfortable way. "We need in this affair the potent virtue of intolerance," he declares. "We need to create moral discomfort in India."

The process of ethical preaching is slow and it will take time also to educate the largely illiterate Indian electorate to use the franchise to support only candidates known to be honest and devoted to the public good. Meantime Sir Mirza calls for "stern, implacable and immediate action against those, whether in ministerial office or in official appointments," who "clearly subordinate their duty to their interests." He demands a moral revolution, to complement the political revolution accomplished and the social and economic one in progress. "We want the rigours of a vigilant and constant application of moral *law* to our public life."

The Governor of Madras, Shri Sri Prakasa, presiding at Kozhikode, on October 7th, over the Seventh Session of the Madras Conference of Social Work, praised the co-operative efforts of trained social workers and Government officers to help the people. There had always been much individual charity in India. People had spent their money

as they thought best in the interests and for the well-being of their neighbours. Such individual giving, the speaker said, had been found not always to fulfil the purpose intended.

Organized social work is doubtless more impersonal, but individual help in the shape of personal sympathy, forethought and effort for others is indispensable if the spirit of brotherhood is to be sustained and strengthened. Emotional charity has undoubtedly done great harm, but more is heard about such harm than about the sometimes disastrous effects of organized social service however well-meant. One cannot doubt, moreover, that personal help extended to poor and afflicted neighbours does, in countless cases, evoke a gratitude even more beneficial to the recipient than to the giver. Where is the gratitude called forth by the often grudging and inadequate help bestowed from a public or semi-public fund through a paid employee who may lack the saving grace of real heart sympathy?

Organized social service aims at helping people to help themselves, a good aim only if "themselves" is not too narrowly interpreted. But what becomes of the sense of individual responsibility for the care of sick or aged relatives when organized social service or social legislation offers indirect encouragement to putting them away in State-supported or charity-supported institutions?

Many Communist countries, Shri Sri Prakasa said, were claimed to have found a way to supply everything to the satisfaction of all, but visitors to them reported finding "very little of what might be regarded as freedom of opinion and freedom to act." India must at all costs preserve these. This does not call for acquiescence in remediable suffering and misery, or in injustice. Poverty can be dispelled by combining the proper education in the fundamentals of life called for by Shri Sri Prakasa with the wide spread of the doctrine of trusteeship urged by Gandhiji.

The American Academy of Political and Social Science did well to devote the July number of its bimonthly *Annals* to "Internal Security and Civil Rights." The problem is wider than the United States, where freedom to dissent from political conformity was in recent years sharply challenged and stoutly defended. Mr. Charles G. Bolte, who contributes to the issue an essay on "Security Through Book Burning," thinks that the crisis there is passed, at least for the present. The defenders of freedom of expression successfully withstood the assaults of prejudice and intolerance, but he fears that these may have left them more disposed to caution. He favours being "a little less prudential in exercising our precious freedom of speech and freedom of conscience if we want to keep them." Rights "grow weak when not used."

The dissenting opinion in the Abrams case in 1919, of Mr. Justice Holmes of the United States Supreme Court, quoted by Mr. Bolte, upholds the faith of democracy that

> "time has upset many fighting faiths," that "the ultimate good desired is better reached by free trade in ideas," and that "the best test of truth is the power of the thought to get itself accepted in the competition of the market."

Lenin's view, expressed in 1920 and quoted from Alan Barth's recently published *Government by Investigation*, is diametrically opposed to this:—

> Why should a government which is doing what it believes to be right allow itself to be criticized? It would not allow opposition by lethal weapons. Ideas are much more fatal things than guns. Why should any man be allowed to buy a printing press and disseminate pernicious opinions calculated to embarrass the government?

Such a wrong view as that upheld by Lenin makes the Soviet method of Government despicable, to be rejected

out of hand by a decent-minded citizen of any country.. A totalitarian regime offers the worst possible field for human progress, which is above all moral and intellectual.

The claim to possess the truth for all time is the hallmark of authoritarianism, religious or political—or both, as seen in the politico-religious Communist faith. Many in India share Mr. Barth's fear of "more harm from everybody thinking alike than from some people thinking otherwise," and his fear of the entering wedge. "There is no such thing," he writes, "as a little censorship."

Pandit Jawaharlal Nehru inaugurated at Madras, on October 5th, the Southern Languages Book Trust, to make available good books, moderately priced, in the major South Indian languages. He agreed with Dr. Albert Schweitzer that the habit of thinking was declining. Learning to read and read well was underrated. People could not be forced to read, but the opportunity could be provided by quantity production of good, cheap books.

The Government of India, Shri Nehru announced, had been considering the project of a large publishing house, possibly semi-autonomous but helped by the Government, and perhaps regional houses, dependent on the State Governments' wishes. The idea was to produce in quantity, in all the Indian languages and in English, the classics of India and translations from those elsewhere, books on art and other subjects, etc., at a price within the reach of the average reader—an admirable aim.

The encouragement and support of contemporary authors was mentioned by Shri Govindarajulu in his welcoming speech at the same meeting as one aim of the Southern Languages Book Trust, and he added that the "revelation of what is good, beautiful and useful is a continuing process." The useful is not to be despised, in its proper context, though its being substituted for the "true" is disconcerting.

By all means, let good original writing be encouraged, but with vigilant avoidance of equating merit with conformity to any approved ideological pattern. Otherwise propaganda may be produced, but not creative writing, which has freedom of expression as a *sine qua non.*

Dr. Richard Weigle, President of St. John's College (Annapolis, U.S.A.), told his audience at the Indian Institute of Culture, Basavangudi, Bangalore, on September 13th, that the domination of the world today by science and technology points to modern man's determination to conquer nature instead of to learn to live in harmony with it. Mass production and a high standard of living were claimed for materialism, but the equating of personal happiness with economic well-being was a denial of the things of the Spirit. Neglect of the Spirit was reflected in tensions between individuals, groups and nations.

A liberal education sought to develop the student's innate powers to the point where he could know and do what a man should know and do. This involved awareness of the principles governing human behaviour. The ability to distinguish between the expedient and the just was essential in a democracy. The liberal arts should produce a disciplined mind, not only for keen and orderly action but also for working out an individual philosophy, without which life was meaningless. The safe leader was one who could envisage his place in the world, who could control his emotions and who had learned to live in peace and contentment with himself.

St. John's College was fully convinced that there was no real intellectual growth without constant challenge by the best minds of the past and the

present. Its four-year curriculum included, besides science and mathematics, the enduring books of the Western tradition, to which Dr. Weigle would like to see added the great books of the East.

Liberal education was the transmission, assimilation and restatement of the human heritage. It should produce men able to think rationally and imaginatively, to write and to speak wisely and well, to resist pressures towards conformity as well as demagoguery and to be constantly responsive to social obligations.

Discussing "The Dynamic Elements of Culture" in the University of Chicago's quarterly journal, *Ethics*, for July, Mr. Ben Halpern treats of myth and ideology. He sees the function of myth images as to reveal new relationships of acts to an undefined purpose beyond themselves. Though accepted as having originated from a vision, myths had achieved fixation by periodic re-enactment and dramatic retelling. As 'the origin and raw material of man's broadest beliefs about Life," myth differed from ideology, "the rational ordering of this material for communication and social control," but the two were intermingled. The aim of re-enacting and retelling myths was partly educational, "to re-establish the social consensus." Myths imposed their values upon social relations.

Myth no longer existed as "an all-embracing spiritual environment of society, uniting men with the gods," but men still required "something more than logic to achieve personal integration through their social operations." The picture of society established by myth and ideology in joint operation accounted for and justified the privileged position of those interested in maintaining the *status quo*. A mean and lowly role justified by the ruling mythology or religion might be accepted as endurable because inevitable. It is as the ideational support of the existing order, however unjust, that religions have earned the epithet "opiate of the people."

When changes in material values gave to certain groups prizes beyond those proper to their ideologically recognized status, revision of the ideological structure might be undertaken, with social consequences if it prevailed. But

> in a world in which culture has only an imputed, not an experienced, relation to social consensus.. the truly serious situations are faced not with awe and the saving faith of traditional beliefs but with blank helplessness.

Today action had been rationalized to the point of fragmentation, making possible only with extreme difficulty the facing of Life as a whole.

UNIVERSITY

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. XXVI DECEMBER 1955 No. 12

"THUS HAVE I HEARD"—

At the end of this month Christendom will once again celebrate its chief festival. The spirit of jollity will animate many homes. Here in India, non-Christians will as usual participate in the festivities in their own way. But how many who call themselves Christians know the true significance of this festival? Understanding and expounding the wisdom thereof, they would win many "heathen" but ardent hearts to observe in a true fashion the Rite of Christmas. But their churches do not teach them about their own true Saviour; because such instruction would necessitate a mystical interpretation of the term Christ. Real knowledge, always universal and to be used by all men, is not made available by sectarian popes and padres. The meaning of Christ-Birth, of Crucifixion, of Resurrection, their mythological and mystical significance, is not taught by the churches, ever since they rejected the Gnosis and substituted theological dogmas. With the fall of pure Christianity and the rise of churchianity exclusive claims have been made about the Prophet and the Book. How truly applicable to the learned priests are the words of the Gospel:—

> Woe unto you, lawyers! for ye have taken away the Key of Knowledge; ye entered not in yourselves, and them that were entering in ye hindered.

It would not suit the churches to promulgate that Christ, the true esoteric Saviour, was no man. Christ represents the Divine Presence latent in the heart of every man. It needs to be awakened by self-knowledge, which enables a mortal to feel the power of the glorified spirit of Truth. No man, no institution, can monopolize it. It cannot be confined to any creed or sect. This glorious experience of awakening is not to be sought either in the wilderness or in the sanctuary of any church, synagogue or temple, not by ascending to a mountain top or walking to a monastery, but by looking within one's own consciousness, where the Light of Calmness and Compassion is abiding.

It would be a distinct advantage to the Cause of Truth, of the Wisdom of all Prophets, if the story of the origin and development of the Christian festival were to be known by all. The Church Fathers of the fourth century proclaimed the 25th of December as the day for celebrating this festival. It is not the birthday of Jesus Christ, but the very ancient Festival of the Winter Solstice, observed by the entire pagan world. The psychical and spiritual aspects of the seasons, and therefore of the Winter Solstice, were known to the Sages of every civilization. The festival was meant to bring to the mind of the masses the fact that the world of the Psyche and of the Nous affected the Psyche and the Nous in man. The early Church Fathers rightly took advantage of the ancient knowledge, but their successors wrongly interpreted it and made it sectarian.

Esoterically the Sun stands for the Christos. One grand function of this Divine Power is to hold forth the Light of Hope, centred in its manifestation in the mortal world as the Great Sacrifice. Therefore in the Jewish-Christian tradition It represents the Messiah. That Macrocosmic truth has a Microcosmic, or human, psychological and mystical aspect. The realization of the Divine Presence and seeking Its aid in the daily routine of life must begin one day for every man: it is his real Winter Solstice. Cosmically, in the evolutionary process, in accordance with cyclic law, Divinity manifests as Divine Men. We know them as *Avataras* or Divine Incarnations. When a man manifests his innate Divinity, having found it in his "inner man" as Paul taught, then verily has he become spiritually awakened, and is nearing his Second Birth.

Many are the living Dead in our civilization. Steeped in delusion born of ignorance, men pass from death to death. They live for the gratification of their lusts and appetites; and their minds are covered over with false knowledge, with muck and filth. Mind-cleansing brings about the death of sin and sinful tendencies. The final death of the lower man brings to birth the Higher Man. This is the individual's Second Birth, leading to Adeptship.

Let us, this coming Christmas, resolve to so live our life that we experience a series of births, awake to new realities. Let us purify our hearts, and the Wisdom of the Christos will radiate its Light.

SHRAVAKA

MYSTERY PLAYS AND THEIR CONNECTION WITH CAROLS

[This very interesting and informative article is apposite to this December issue. It is prepared by **Miss Irene Gass**, Licentiate in Music of Trinity College, London, L.R.A.M., lyric writer and author of *My History of Music*.—ED.]

In a tiny village in Italy that great mystic of the Middle Ages, St. Francis of Assisi, set up the first Crib (or *Creche*); and by the side of it he and the brethren of his order sang hymns in honour of the birth of our Lord.

The idea of the Crib came to St. Francis when he was on his way from Rome to Grecia, there to spend Christmas, in the year 1223. Casting about in his mind, as ever, for a practical way of teaching his flock the true meaning of the Incarnation, he suddenly saw with inward eye the possibilities of a visual representation of the stable at Bethlehem.

Within a very short time of arriving at Grecia, St. Francis had assembled in the church a manger, an ox, an ass, figures for the Holy Child and his parents, and some stable paraphernalia. It now remained only to summon the congregation.

The appeal of the Crib was instantaneous. Catching up their sleeping children, the villagers hurried to the church—at first to stand outside, lighting up the dark December night with their tapers and torches; later on to venture into the building to offer anew their hearts to God, listening eagerly the while to the *new canticles* sung by the brethren around the Crib.

It is told that St. Francis stood all night beside the manger, his heart filled with unspeakable joy. His friend, Giovanni, watching him, saw (or dreamt that he saw) the Child opening his eyes and stretching out both arms to the Saint. It seemed as if the Christ, so long dead in the minds of an indifferent people, had awakened to new life, quickening those around Him.

Yet which of the two men could have foretold that the Crib ceremony was to endure more than seven hundred years, having a permanent place in the Christian service of many cathedrals and churches?

Records of religious plays of the Mystery type place them as early as the fourth century; and there exists also a record of one at Dunstable, in Bedfordshire, about 1110—the earliest of such a performance in England. Yet we can rightly say that the Crib of St. Francis was the ancestor of the Christian Mystery plays, which dealt with the birth and infancy of Christ, and of others which portrayed scenes from the life of our

Lord. These scenes were acted, and were not merely tableaux; and, in an age when the number who could read was almost negligible, they formed a good medium for the teaching of the Bible stories.

At first the actors were the clergy; and, since women were not allowed to appear upon a stage, the priests also took feminine parts. When the people were permitted to take over the acting themselves, elements of vulgarity and comic "business" crept in. Before long the devil himself came to be one of the most popular characters, generally taking the part of a clown or fool.

Amongst the earliest of these festivals was the Donkey's Festival (*La Fête de L'Ane*), which was often portrayed upon the Continent, though it does not appear to have been known in England. At Beauvais it was given a lavish production. The donkey itself was handsomely apparelled, and stepped to church carrying on its back a girl with a child in her arms. Arrived at the church, the old Latin Prose, "*Orientibus Partibus*," was sung; and this was followed by noises imitating the braying of an ass. This dramatic representation commemorated the Flight into Egypt.

By the fifteenth century religious plays had become classifiable into three kinds:—

(1) The Mystery Play, dealing with events in the life of our Lord and other stories from the Bible.

(2) The Miracle Play, representing stories from the lives of the Saints.

(3) The Morality Play, in which vices and virtues are personified, as in an allegory.

But, though the above definitions are *properly* applicable, the titles "Mystery" and "Miracle" are very loosely used and in the minds of many are interchangeable.

All three types of play were acted in England up to the sixteenth century. They were performed in the open air, on stages erected for the purpose; or on "pageant-carts" which could be wheeled through the streets and locked away in the pageant-house after each annual performance. The actors were chosen afresh every year, by acclamation and a show of hands.

We have inherited four complete collections of Mystery Plays: the York and the Townley, the Chester and the Coventry. The York plays are the oldest; next come the Townley, with the Coventry last, in the late fifteenth century.

They were presented by different companies of traders, such as Glovers, Tailors, Fishers; and every company had its own pageant-cart, divided horizontally into two parts. In the lower half, screened from the public gaze, the actors could don their costumes, the play being acted upon the upper half, which was the stage proper. These processional plays were a series of pageants and

were the type most favoured in England, though on the Continent the fixed-stage kind were more in demand.

The various Guilds who performed scenes from religious history often chose a story appropriate to their crafts; for example, we find the Goldsmiths presenting "The Adoration of the Magi," one of the offerings being of gold.

Though these plays were intended for the rank and file, they evidently appealed to aristocratic audiences as well, even to Royalty, for we read of their being attended by Kings and Queens.

In 1483 Richard III went to Coventry to see the Corpus Christi plays; and in 1492 they were again honoured, this time by the presence of Henry VII and his Queen, who spoke loudly in praise of the performances.

Even to us, accustomed as we are to modern dramatic and musical festivals, with their concentration of heavy programmes into two or three days, the performances of twenty-four plays in one day at Chester seems a tough assignment! True, they were acted on the mobile pageant-carts which were taken through the streets, from point (of vantage) to point, so that an onlooker, standing at any point, could see the whole series by remaining in one place. A miniature theatre brought almost to one's own door!

(This system prevented crowd congestion and dislocation of such traffic as there was in those days; but in case of accidents the Mayor of Chester had taken the precaution to order that no one was to carry weapons while the plays were on!)

The list of the Guilds and the plays for which they were suitably responsible makes interesting, and even entertaining, reading:—

Water-drawers of the Dee, "The Ark and the Flood," at Chester;

Shipwrights, "The Building of the Ark";

Mariners, "The Voyage of the Ark," at York;

Chandlers, "The Star in the East";

Goldsmiths, "The Presentation of the Gifts by the Magi";

Bakers, "The Last Supper";

Vintners, "The Miracle of Turning Water into Wine",

and so on.

In the Coventry Pageant (1468), performed by the company of "Sheremen and Taylors," there is a homely but charming scene where the shepherds present their gifts. The first offers his pipe, the second his hat, the third his mittens. Each presentation is accompanied by verse which sounds quaintly archaic to modern ears. The second shepherd, for instance, gives his hat while reciting the following:—

Hold, take thou here my hat on thy head,
And now of one thing thou art well sped;
For weather thou hast no cause to complain,
For wind, nor sun, hail, snow, and rain.

At Epiphany services in the church, the Magi were represented by singers peculiarly attired, each of whom came from a different part of the building (to show their different nationalities), meeting in the middle before the high altar, where they sang carols and offered their gifts. One of the three kings was always represented as black.

Costumes were, on the whole, curious. There seems to have been some sort of rule that all Divine and Sacred characters should have their hair and beards gilded. The demons wore horrible headpieces; the souls, according to their kind, black or white coats; while the angels (more nearly approximating to modern Nativity-play ideas) had golden skins and wings.

Anyone totting up the cost of the modern production of a Biblical play might find it diverting to glance at some of the items of expenditure in such ancient "costings" as the following:—

Two yards and a half of buckram for the Holy Ghost's coat. 2*s.* 1*d.*

Paid for making three worlds. 3*d.*

Modern producers, making preparations for a Nativity play, may depend on the good will of the grocer to supply straw from his packing cases for the stable floor at Bethlehem; and friends and neighbours are generally more than willing to lend a fur rug for a sheepskin or to take the cover off the divan to do duty as a coat for Joseph. Were there similar "courtesies" in the Middle Ages? For instance, would a Master Barber gild hair and beards for nothing, as his contribution towards the cost of production? Or was everything entered up in an account book, the items appearing hundreds of years afterwards in some learned tome as a curiosity?

In certain parts of Europe religious plays were banned by authority, on the grounds that irreverence had been allowed to creep in. One can easily believe that this might be a real grievance; yet how could an audience keep from laughing when Noah's wife refused to go into the Ark without her relations—as happens in the Chester plays? Even more so, when Joseph, told that he must take the Child and the Mother into Egypt, complains in a stage aside of the worries that matrimony has brought him, advising those contemplating it to be warned by him!

At first carols (often accompanied by dancing) were only introduced between the scenes, as music is in a modern theatre. But after a time the carol intermezzi became so popular that the people complained that they were not getting enough of them. A kind of rivalry grew up between actors and singers—not surprising, when on one occasion the audience smashed up the stage and the properties, and even set about the actors, because they wanted more music and less drama!

By about the thirteenth century these difficulties were working themselves out, and singers and actors were in more or less peaceful co-operation. Of necessity a good deal of singing did come into some of the plays, as for instance in the Coventry Nativity play, where we have the song of the Angels, songs by the Shepherd and a lullaby by the Mothers of the Innocents.

When music took the lead, the "musical director," with a primitive portable organ strapped to his shoulders, walked at the head of his choir to and fro across the stage. He blew the bellows of his organ with his left hand and played with the right.

Sometimes the enthusiasm of the audience rose to such a height that the musicians acknowledged it by stepping down off the stage into the street, which was tantamount to an invitation to the listeners and lookers-on to join them. Merged into one party, they walked round the streets, the audiences joining in such carols as they knew.

Obviously it was only a matter of time before the carols would be performed alone, unconnected with any form of dramatic representation; and by the fifteenth century this had happened. Indeed it had become a regular custom.

IRENE GASS

FORGIVENESS . . .

Only the brave forgive—
The lesser souls that throng
know not this power,
for they are borne along
the crossing currents
of their loves and fears,
the petty passions
of their passing years,

Only the brave forgive—
Those deeply hurt yet strong
who stand secure,
for they have heard the song
that heals beyond the hatred
and the sneers,
that smiles above the bitterness
and tears..

Only the brave forgive—
Those who can stand alone
and face the dark,
those at whose spirit's groan
earth trembles lest they fail
to find the source
and from their hearts
release this sovereign force.

Only the brave forgive—
Those who have dared to trust
in love and law,
those who have dared to thrust
forth from their hearts
all weapons and all shields—
and naked tread earth's formidable fields;
Only the brave forgive.

E.

SPANISH MYSTICS

TWO SPANISH MYSTICS AND THEIR METHODS OF DESCRIBING MYSTICAL EXPERIENCE

[In this article, of which this is the second instalment, **Mr. R. D. F. Pring-Mill**, University Lecturer in Spanish and Fellow and Tutor at Magdalen College, Oxford University, introduces illuminatingly two great mystics of sixteenth-century Spain. St Theresa, with the scanty educational opportunities open to women in her day, naturally differs widely in her mode of presentation from her erudite helper and adviser, St. John of the Cross, but not in the ineffable experiences which she describes.—ED.]

II

The differences in their general approach can best be seen in the different ways in which St. Theresa and St. John of the Cross tackled the problems of communication peculiar to the three traditional Western divisions of the mystic way: the purgative, the contemplative and the unitive.

The purgative stage involves rejection of the external world, its desires and the hampering attachments of the senses. Writing about this already involves some psychological analysis, but it deals with the rejection of externals, a field common to mystic and reader alike, and language can be direct. The measure of the mystic's success will be the measure in which his realistic description and his exhortations evoke the things described and the emotions on which he plays; his task and techniques are those of the ascetic writer at this stage, though their object is not the same. St. Theresa described the external world of her early years and the external stages of the way of perfection in her *Vida*. She achieved realism simply by writing down what she thought, unconsciously reflecting her character and her environment. This was a natural and human, not a calculated, realism. Her style is a tumbling style, in which words and thoughts vie with each other to reach the paper. She wrote so swiftly that she had no chance to smooth out syntactical complications, and never had time to revise her original drafts. She presupposes no erudition in the reader; she was not only uneducated herself but also writing for the women in her convents, a flock of unerudite nuns. St. John of the Cross, on the other hand, was not only university-trained, adept at applying the scholastic systems of analysis and exposition which constituted the scientific method of his day, but writing for the information of men like himself, who could learn best from the abstract formulation. There is, furthermore, a profound difference in their

methods: he describes things directly; she, although she could have at this stage done the same, prefers to use metaphor and simile. She describes one thing in terms of another even when there is no need to do so; he uses analogies only when required. But it is in connection with the inner life that this difference in technique becomes most noticeable.

The contemplative stage deals with the mind and soul of the mystic, and, although these no longer constitute a field common to mystic and reader, the reader's internal world is akin to that of the mystic whose message he is trying to comprehend. The latter's task is to convey a particular application of mental and spiritual powers which the reader possesses, and to describe a field of experience potentially common to mystic and reader alike; this involves the use, or invention, of a suitable terminology for psychological analysis if it is to be done directly. The mystic's task and techniques are here, broadly speaking, those of the devotional writer, although his need is more pressing because his purpose is to introduce a degree of experience beyond the scope of purely devotional literature. His success depends on his ability to create a corresponding attitude, to evoke, no longer indeed identical memories, but analogous patterns of thought. St. Theresa is unconcerned by her lack of psychological terminology, by her ignorance of any accepted technique of analysis; she simply describes the inner world in terms of the outer. There is, for instance, her description of four levels of prayer in terms of the ways of watering an orchard, in *Vida*:—

> It seems to me that watering can be in four ways: either drawing the water from a well, which is very hard work; or with a waterwheel and buckets, where it is raised by going round—and I have often used this, and it is much less work, and raises far more water; or from a stream or river, by which means the soil gets far more water still, and needs less frequent irrigation, which is very much less work for the gardener; or when it rains, which is when the Lord waters the soil with no labour on our part at all, which is beyond all comparison far and away better than any of the previous ways....

She applies the analogy by saying that beginners in prayer are like those who have to draw the water from the well, for they become wearied by the effort of drawing in the senses, which are still accustomed to roam freely; whilst the prayer of recollection, subsequent to full detachment from the world, is like the use of the wheel; and the sleep of the senses, in which the devotee neither knows nor questions how or why the grace of God's presence is infused, corresponds to irrigation from a river; and watering by rain is God descending to unite with the mystic's soul. That extended analogy serves as a framework to the

whole twelve chapters discussing these four levels in the ascent. Her technique in matters of detail is the same: she is only capable of definition by metaphor.

St. John of the Cross, on the other hand, can be as direct in his description of psychological phenomena as in his description of the external world. He could not take up an accepted terminology or technique, but he was capable of creating the terminology which he required and a reasoned method of enquiry based on standard scholastic "scientific method." His prose commentaries on his poems read, in consequence, very much like reports on case histories of mysticism, and can be taken up and handled as such by subsequent investigators in the field. When he first uses a word in a special sense, for instance, it will be defined in such a way that one has only to substitute the definition to know precisely what he means by it in any context; whereas, when St. Theresa fixes the special aspect of a word in one context by a vivid metaphor, she is not in any sense defining it for future use. When she talks about "the butterfly of thought," nothing could be more apt for the flitting hither and thither of thought before it is wholly under control, but it would make nonsense if one substituted "butterfly" for "thought" elsewhere.

St. Theresa's most extensive analogy covers the whole mystic way, in her *Book of the Seven Mansions* or *Interior Castle*, the soul seen as an interior castle consisting "of a single diamond or transparent crystal, in which are many rooms, just as in Heaven there are many mansions." The soul, turned inward upon itself, is a bride adventuring into this castle in her quest for Christ; she passes through three mansions during the way of purgation, and through the next three in her progressive illumination upon the way of contemplation, until she reaches the bridal chamber in the heart of the castle. The penultimate mansion, that of the spiritual betrothal, corresponds to the highest stage described in *Vida*—that of the watering of the orchard by the rain of God. In the first mansion, the soul is in a state of grace, but not yet free from venial sin; in the second, she starts her purification by asceticism; in the third, she attains the level of perfection which represents freedom from all sin. Non-attachment becomes complete, but the soul must pass through a period of intense aridity which corresponds to St. John's "night of the senses." The supernatural Way begins in the fourth mansion, with the prayer of recollection and surrender to grace; in the fifth, in the prayer of repose, the first stage in the fusion of the soul's powers takes place, as the will and the understanding merge and give themselves wholly over to God; the sixth mansion begins with the prayer of

union, and the loss of all bodily consciousness which is involved in the surrender of the third power, memory. Sufferings give way to an anguish of joy—of which ecstasy may be an accidental manifestation —and the betrothal of the soul to Christ takes place. In the seventh chamber Christ is suddenly discovered in the centre of the soul as he was once discovered, saying, "Peace be with you," in the same room as his apostles without their knowing how or whence he came. The ensuing union was, for St. Theresa, a permanent state, for "the spirit of the soul" had become one with the essence of God.

St. John of the Cross has a corresponding general analogy: the mystic way seen as the ascent of a difficult mountain, which takes place in darkness until the dawn heralds union. But the general analogy is there as a framework for his poetry, and only appears in his prose as a consequence of that fact. Whilst the whole ascent is a progress from dusk to dawn, there is both a specific Night of the Senses at the end of the Way of Purgation, and a Night of the Soul—the darkest hour —immediately before union. The most individual feature of St. John's mysticism is his insistence upon complete passivity once detachment has been reached; a passivity not for the beginner, still in possession of human methods and untouched by the secret "action of God," but for the soul which has passed into the sphere of God's activity—passivity in the early stages would counter purgation and prevent one's ever reaching contemplation.

It is not until they both reach the unitive way that their techniques are truly similar, when St. John is obliged to use the analogical approach which St. Theresa has employed throughout.

Writing about the unitive stage involves conveying what is deemed inexpressible to a reader into whose experience it will almost certainly never have entered. St. John of the Cross says: "Only he who passes through this will know how to feel it, but still not how to phrase it." Though still didactic in his intentions, the mystic will now have less in common with the didactic writer than with the poet, for although writing about the first two stages could be realistic, realism must be replaced by symbolism in the third. The symbols derive chiefly from the emotions, not the intellect; this does not imply that union is necessarily "emotional," but it certainly resembles emotional states—which can persist—more closely than it resembles the pattern of discursive reasoning, which can only be apprehended as it changes and moves on. The mystic on the path of love tends to go to profane love for a counterpart. Both St. John of the Cross and St. Theresa use the same analogy when they come to deal with the ineffable: the betrothal and marriage of the soul to Christ, in

terms deriving from the Song of Songs.

One might think that the writings of mystics who describe divine union in terms of profane love would necessarily all come to resemble one another closely as they approach the formulation of this final stage, but a mystic's use of this analogy will be conditioned by the conventions of profane love obtaining in his day. A mystic in an age when profane poetry was frankly carnal would surely find nothing unacceptable in using carnal imagery for spiritual union, but a mystic in an age in which profane convention is "platonic" is unlikely to use imagery which would conflict with contemporary taste. This point comes out very clearly in the works of St. John of the Cross and St. Theresa. St. John does not find himself obliged to use the Neo-Platonic convention which then obtained in amatory verse; he uses the analogy of the Song of Songs, not that of Neo-Platonism; but, if one compares his use of the Song of Songs with the original, one finds that he has used only one level of its imagery: the one which was compatible with sixteenth-century taste. The Song of Songs is amorous on both the carnal and the spiritual planes; indeed, it does not admit a distinction between them; but when St. John comes to use it the planes are separated and only the non-carnal level of its imagery is taken over. The same is true of St. Theresa.

Within the larger framework of Spanish Counter-Reformation Catholicism the solutions adopted by St. John of the Cross and St. Theresa were conditioned by three things which will, it seems to me, always affect the formulation of mystical experience: first, the way in which the mystic's age and people deal with the external world; secondly, the forms and techniques of psychological description available to him; and, thirdly (if his mystical imagery be one of love), the conventions of love recognized by the culture of his day. Compared in the light of these considerations, their works have shown how the mystic's formulation of his experiences is subject to further conditioning by his specific environment, within the general environmental context: the trained mind of St. John (writing for an educated audience) and the untutored mind of St. Theresa (writing for nuns like herself) produced accounts which differ significantly in their whole tone and method of approach, despite the fundamental identity of their experience.

R. D. F. PRING-MILL

SHAKESPEAREAN PLAYS IN INDIAN LANGUAGES

[In this concluding portion of his informative and interesting article, **Professor C. R. Shah** tries to account for the decline of the popularity of Indian adaptations from Shakespeare. A decade earlier it would have been rank heresy to suggest that Shakespearean drama is "alien to the spirit of India." Today this view would be contested but not condemned. The danger of a general decline in the appreciation of Shakespeare is itself a worthy justification of the retention of the English language as one of the main media of instruction in Indian schools and colleges. In her editorial, opening the first volume of *Lucifer*, Madame Blavatsky justly contended that "Shakespeare's deep and accurate science in mental philosophy has proved more beneficent to the true philosopher in the study of the human heart—therefore, in the promotion of truth—than the more accurate but certainly less deep, science of any Fellow of the Royal Institution."—ED.]

II

The year 1913 marks approximately the decline of the vogue of Shakespearean plays on the Bombay stage. The decline was mostly due to the advent of the cinema, which had, by that time, caught the fancy of the poorer and the middle-class people. In a few years most of the theatres in Bombay were converted into cinema houses to show silent pictures. The novelty of the Indian films and the growing popularity of the Indian talkies gave a death-blow to the legitimate stage performances. Some good actors, who had achieved their reputations on the stage, found it more remunerative to act in the films. At present there is only one dramatic company in Bombay which has somehow managed to survive the general decline.

The decline of Shakespearean plays on the Bombay stage, however, had nothing to do with the growing spirit of nationalism in India during recent years. As a matter of fact the vogue of the Shakespearean plays had not been the result of the Indian people's admiration or feeling for Shakespeare's poetry or drama. The bulk of the audience in the theatres had never heard of William Shakespeare or read a line of his poetry. His name was rarely mentioned as that of the original writer of the play which had provided material for their entertainment. To an educated Indian, who could read and enjoy Shakespeare's plays in the original, this craze had been a puzzle, and he was most unwilling to partake of such pseudo-Shakespearean fare.

It is pleasant to note, however, that during recent years a number of well-educated amateur players have formed themselves into small

groups, and produce Gujarati, Marathi and Hindi plays, mostly of the modern social variety, to entertain the educated middle-class people in Bombay and elsewhere. The All-India Radio, too, has been helping to revive interest in the drama by producing short plays in various Indian languages, written and acted by these amateur groups. But not one of these amateur groups has, so far, thought of producing a Shakespearean play in any Indian language.

The film producers in India are somewhat unwilling to adapt Shakespeare's plays for the screen. Shakespeare is not considered a "box-office proposition" in the cinema trade. Recently, however, only a few months back, a Hindi version of Shakespeare's *Hamlet* appeared on the screen, produced by Kishore Sahu, a well-known actor and producer in Bombay. It was not altogether a faithful version of the original play; and in spite of a good cast it failed to achieve the success which the producer expected it would. Even the English versions of Shakespeare's plays, produced with all the resources of Hollywood, do not attract many people in India except students from the English-teaching schools and colleges in Bombay. The new version of Shakespeare's *Romeo and Juliet* was shown a few months ago in one of the fashionable theatres in Bombay, to half-empty houses during the first week of its appearance and was cursorily dropped.

The Indian scholar has not, very naturally, the same regard which English people have for their national dramatist. Shakespeare's language is alien to him and at times much too complicated for his understanding. The English spirit, which Shakespeare represents more than any other English writer, is once again alien to the spirit of India. His humour and his grossness command little respect from the Indian reader. Shakespeare's work lacks the religious fervour or moral rectitude which the Indian student has been taught, from his very childhood, to expect from a great poet. The Indian scholar is never behindhand in giving praise where praise is due. There is praise enough for Shakespeare's poetic art or for his unerring instinct for drama. He admires Shakespeare's superb command over the English language and also his rich humanity. But all that is not enough to arouse in the Indian student the enthusiasm which some English and German admirers have felt for Shakespeare.

Religion is the fundamental reality of the human soul in India, and if great literature is to be the manifestation of that soul it must inevitably be knit with religion. This is the normal view of an educated Indian whose literary taste is formed by centuries of tradition and belief. This is what he looks for and finds in the works of great Indian poets

—Valmiki, Kabir, Mirabai, Tukaram and Tagore. Their poetry rises above the shallow literature of convention and fashion. Such writers alone are truly great in his eyes. Some of the literary gifts of Shakespeare are beyond the reach of many Indian poets or dramatists, but the Indian student is not ready to accept his greatness or originality on the grounds of profound thought. Even in England, recent literary criticism of Shakespeare's plays serves as a corrective to the attitude of extravagant praise and blind worship which was so rampant about the end of the last century. The best way to estimate Shakespeare's greatness is to praise him for qualities which really deserve praise. W. S. Landor, the author of the famous book *Imaginary Conversations*, showed himself a just and honest admirer of Shakespeare when he said: "Let us be reverent, but only where reverence is due, even in Milton, and in Shakespeare."

Shakespeare's influence on the Indian mind and on Indian literature was never much in evidence. Apart from the college students who had to read a few plays of Shakespeare for their examinations and the professors in colleges who had to teach them, very few, even among the educated classes, read Shakespeare's plays for their edification or entertainment. A few English-teaching schools and colleges in Bombay, Madras and Calcutta occasionally organized dramatic competitions and chose stray scenes from Shakespearean plays to be staged by their students. The influence of some modern European novelists and short-story writers, like Dumas, Tolstoy or Tchekhov, or of dramatists like Ibsen and Shaw, is often evident in the work of modern writers in the Indian languages; but Shakespeare seems to have contributed little to the development of literature in India. The popularity of Shakespearean dramas on the Bombay stage was a short-lived phenomenon, and it had nothing to do with any real or healthy influence of Shakespeare on the Indian mind. As for the possibilities of their revival in present-day India, the prospects are not very bright or heartening. The English language has, so far, been the *lingua franca* of the educated people in India and also the medium of instruction in some schools and most colleges. The English language and literature no longer command the same respect or attention from the student world as they did in the past. The new educational policy in several States in the country does not encourage the careful study of the English language or its literature. Insistence on the teaching of basic English in schools and the teaching of English literature as an optional subject in the universities will discourage the reading of Shakespeare's plays still further, and consequently whatever little influence Shakespeare might have had on literary work in the

Indian languages in the past will cease in the future.

The Indian people have always shown dramatic tendencies, dramatic gifts of a high order. They have a rich heritage of ancient Indian drama. The dramatic expression of life and feeling is still very natural and universal in India. The drama has always been a national and popular pastime and natural actors abound. The Indian people do not need inspiration from outside to revive this national institution. With active encouragement from the Union Government these natural gifts of the Indian people will have a larger field for play and a more understanding public to appreciate them. The cinema, however, is the most dangerous enemy that the revival of the Indian theatre will have to overcome. It is becoming amazingly popular, even in the rural areas. The beginning of its vogue in India, one must not forget, coincided with the decline of Shakespearean plays on the Bombay stage and the decline also of the professional theatre in India.

C. R. SHAH

VINOBA BHAVE SPEAKS

Vinoba Bhave wields great influence with the vast Indian public. His methods of service of the poor, founded upon the principles of Sarvodaya, are striking the imagination of not only his own countrymen but of many foreigners also. He has thought it necessary to strike a note of warning against prevailing totalitarian tendencies, in an after-prayer speech reported in the *Hindu* of October 30th:—

...he deduced that practically the administration of a State or of the country would depend on the workings of the mind of the individual and his goodness or badness would have much to do with the administration. In Bombay and Madras because the Chief Ministers of the respective States willed to have Prohibition they were having it Acharya Bhave asked where was the unanimous sanction of people behind the moves of the Chief Ministers. He also asked whether in other States where there was no Prohibition, people's sanction was not there.

Adverting to the kind of administration envisaged by Mahatma Gandhi, Acharya Bhave said that every detail of the administration of a village should be formulated in the village by the unanimous sanction of the villagers Too much centralized Government, he added, was coming to mean that even the choice of medicine one should take, was decided by the Centre. He referred to the protests of Mr. C Rajagopalachari against B.C.G. Vaccine and deplored that his cry became a cry in the wilderness. It happened like this because too much power was concentrated at the Centre.

Acharya Bhave vehemently protested against the control of education by Government and urged divorce of education completely from governmental authority.

Referring to the electoral system now practised in the country, Vinoba Bhave said that voters often did not know whom they were electing. This was, indeed, a sad plight.

THE IMPACT OF THEOSOPHY ON THE POETRY OF W. B. YEATS

[In this article **Shri K. Bhaskara Rao** traces interestingly the effect on W. B. Yeats's poetry of his contact with Theosophy. He was not a lifelong student of Theosophy like his friend Æ (George William Russell), through the clearer crystal of whose life and writings it shed a serene ray. Tangential, however, as his reactions to Theosophy were, it remained an abiding influence. —ED.]

The mystical life is the centre of all that I do and all that I think and all that I write. It holds to my work the same relation that the philosophy of Godwin holds to the work of Shelley and I have always considered myself a voice of what I believe to be a greater renascence (SIC)—the revolt of the soul against the intellect—now beginning in the world,[1]

wrote W. B. Yeats to his friend John O'Leary, in August 1892. This was not an unusual statement, for young men both in England and on the Continent were protesting against the scientific and materialistic interpretation of the Universe. Science had shattered the traditional world of men, their deep beliefs and their innermost faith. The young writers could have exclaimed, like the great seventeenth-century metaphysical poet John Donne, "All coherence gone." Or, as Yeats later expressed it in the "Second Coming":—

> Things fall apart; the centre cannot hold,
> Mere anarchy is loosed upon the world....
> The best lack all conviction, while the worst
> Are full of passionate intensity.

It is true that the "Second Coming," published after the first world war, prophesies, as Stephen Spender pointed out, the coming of Fascism, but the climate of doubt and foreboding which it expresses was characteristic of the period between 1850 and 1890. Yeats considered this his most important poem. Yeats, like other sensitive individuals in search of stable values in an insecure world, sought to restore the unity between man and nature, a unity that had formerly been recognized.

The intellectual climate of the period was alive with new ventures in comparative mythology. Max Müller, the great German scholar, was giving to the Western world the Sacred Books of the East. *The Golden Bough* (1890) was published by James Frazer. Madame Blavatsky herself came out with her significant book, *Isis Unveiled* (1877). In this book H.P.B. attempted successfully to show the fundamental unity in the basic principles of all religions, and revealed their common heritage in a secret doctrine. The

[1] R ELLMANN: *Yeats: The Man and the Masks*, pp 97-8. (Macmillan, London. 1949)

views expressed in *Isis Unveiled* were made clear to the West by A. P. Sinnett, the English Editor of *The Pioneer*, living in Allahabad. Sinnett published two important books, *The Occult World* and *Esoteric Buddhism*, both of which made a tremendous impression on Charles Johnston,[2] the school friend of Yeats. As Johnston wrote later, the views of Sinnett came "home with convincing force." Johnston read a paper about the main tenets of Theosophy to the Dublin Hermetic Society, which was later published in the *Dublin University Review* (1885). Yeats was deeply influenced by the paper, and found in the views of H.P.B. the reconciliation for which he was searching. He found that modern thought was ancient thought distorted, and that Theosophy, "embracing both the scientific and the religious, is a scientific religion and a religious science."[3]

There happened another incident to reinforce Yeats's belief in Theosophy. A Bengali Brahmin, Mohini Chatterjee,[4] was visiting Dublin to help in the starting of the new Theosophical Society. Since Yeats was the only one of the group who had rooms of his own, Mohini Chatterjee stayed with him. Yeats records his deep and reverent impression of Mohini Chatterjee in his *Autobiographies*.[5] To a question by someone during the stay of Mohini Chatterjee, "Is it necessary to pray?" the sage replied: "No, one should say before sleeping: 'I have lived many lives. I have been a slave and a prince. Many a beloved has sat upon my knees, and I have sat upon the knees of many a beloved. Everything that has been shall be again.'"

Yeats put forth some of the ideas which he there ascribed to him in a poem entitled "Kanva on Himself," the character of Kanva being a creation of Yeats to whom many of his early poems were attributed.

[2] Charles Johnston: a schoolfellow and early friend of Yeats, was the son of William Johnston of Ballykilbeg, County Down, the leader of the Orangemen. He became a Theosophist and founded the Hermetic Society of Dublin; it was through Johnston that Yeats was introduced to Theosophy. Charles Johnston joined the Indian Civil Service, but spent the latter part of his life in New York.—ELLMANN, above cited, pp. 62-3, *The Letters of W. B. Yeats*, edited by ALLAN WADE, p. 40 fn. (Rupert Hart-Davis, London, 1954)

[3] W Q. JUDGE: *The Ocean of Theosophy*, p. 1.

[4] Yeats wrote of M. Chatterjee: "He taught us by what seemed an invincible logic that those who die, in so far as they have imagined beauty or justice, are made part of that beauty or justice, and move through the minds of living men... and that all action and all words that led to action were a little vulgar, a little trivial. Ah, how many years it has taken me to wake out of that dream."

(Quoted by DR. ALEXANDER NORMAN JEFFARES, in his book *W. B. Yeats, Man and Poet* (1949), p. 32)

[5] RICHARD ELLMANN: *The Identity of Yeats*, p. 44 (Evanston, Illinois. 1954)

KANVA ON HIMSELF

Now wherefore hast thou tears innumerous?
Hast thou not known all sorrow and delight
Wandering of yore in forests rumorous
Beneath the flaming eyeballs of the night,

And as a slave wakeful in the halls
Of Rajas and Maharajas beyond number?
Hast thou not ruled among the gilded walls?
Hast thou not known a Raja's dreamless slumber?

Hast thou not sat of yore upon the knees
Of myriads of beloveds, and on thine
Have not a myriad swayed below strange trees
In other lives? Hast thou not quaffed old wine

By tables that were fallen into dust
Ere yonder palm commenced his thousand years?
Is not thy body but the garnered rust
Of ancient passions and of ancient fears?

Then wherefore fear the usury of Time
Or death that cometh with next life-key?
Nay, rise and flatter her with golden rhyme,
For as things were so shall things ever be.

Yeats found that he was making his spokesman, Kanva, an advocate of reincarnation; therefore he changed the poem later, where one finds that the concept of reincarnation is made to carry the poem:—

MOHINI CHATTERJEE

I asked if I should pray,
But the Brahmin said,
"Pray for nothing, say
Every night in bed,
I have been a king,
I have been a slave,
Nor is there anything,
Fool, rascal, knave,
That I have not been,
And yet upon my breast
A myriad heads have lain."

That he might set at rest
A boy's turbulent days
Mohini Chatterjee
Spoke these, or words like these.
I add in commentary,
"Old lovers yet may have
All that time denied—
Grave is heaped on grave
That they be satisfied—
Over the blackened earth
The old troops parade,
Birth is heaped on birth
That such cannonade
May thunder time away,
Birth-hour and Death-hour meet,
Or, as great sages say,
Men dance on deathless feet."

With the concept of love occupying the central theme, the theory of reincarnation is argued out both from the Eastern and the Western points of view, by establishing a dramatic relationship.

Thus the theory of reincarnation, a central theory of the Theosophic philosophy, quickened in Yeats an urge to search the Irish myths for any such belief. Yeats was very happy to find suggestions of the rebirth cycle in his own Irish legends. When these views of the East came to him and he was able to find similar traces in the West, he had a synthesis, for which he was always on the lookout. In *The Countess Kathleen* there is a poem, "Fergus and the Druid," where Fergus finds out, by the help of the

Druid, all the lives he had led in the past :—

I see my life go dripping like a stream
From change to change, I have been many things—
A green drop in the surge, a gleam of light
Upon a sword, a fir-tree on a hill,
An old slave grinding at a heavy quern,
A king sitting upon a chair of gold,
And all these things were wonderful and great,
But now I have grown nothing, being all,
And the whole world weighs down upon my heart....

It is interesting to see the state of Yeats's mind at this period. He wrote of George Russell (the Irish poet Æ) :—

He had seen many visions and some of them contained information about matters of fact that were afterwards verified; but though his own personal revelations were often original and very remarkable, he accepted in the main the conclusions of Theosophy. He spoke of reincarnation and Maud Gonne asked him " how soon a child was reborn, and where." He said, "it may be reborn in the same family." I could see that Maud Gonne was deeply impressed and I quieted my more sceptical intelligence, as I had so often done in her presence. I remember a pang of conscience. Ought I not to say " the whole doctrine of the reincarnation of the soul is hypothetic; it is the most plausible of the explanations of the world, but can we say more than that?" or some such sentence?

Yet, as critics of Yeats like Ellmann have pointed out, the reincarnation doctrine remained for Yeats the most plausible explanation of the world. It strengthened his poetry, and gave him the desired faith. The idea of reincarnation became a recurring idea in his poetry. It has been interestingly pointed out by Ezra Pound :—

Romantic poetry almost requires the concept of reincarnation as part of its mechanism. No apter metaphor having been found for certain emotional colours.

Yeats went on to solve in his own way the problem of getting out of this endless becoming by personalizing his "Nirvana," which he called by several names, such as "the happy townland," "the glittering town," and "the predestined dancing place," and for an answer to the question whether one can achieve these happy states, Yeats fell back on Theosophy in considering heaven and hell as states of mind. Heaven was a name which he applied to that ideal condition.

The theory of reincarnation introduced Yeats to the occult. Here again, A. P. Sinnett's book *The Occult World* had a profound influence on Yeats in 1884. The occult was a step towards magic, in which Yeats developed a greater interest. This deep interest in magic must be told in his own words, in a letter he wrote to John O'Leary in August 1892 :—

Now as to magic....If I had not made magic my constant study I could not have written a single word of my

Blake book, nor would *The Countess Kathleen* ever have come to exist.[6]

Thus in the first collected edition of his poems, as a Preface he wrote, in 1895, of his occult interests:—

This book contains all the writer cares to preserve out of his previous volumes of verse....He has printed the ballads and lyrics from the same volume as "The Wanderings of Usheen," and two ballads written at the same time, though published later, in a section named "Crossways," because in them he tried many pathways; and those from *The Countess Cathleen* in a section named 'The Rose,' for in them he has found, he believes, the only pathway whereon he can hope to see with his own eyes the Eternal Rose of Beauty and of Peace.

W. B. YEATS.[7]

Sligo, March 24th, 1895.

The desire for the study of the occult took Yeats deeper. It was here that his way parted from that of Madame Blavatsky. Madame Blavatsky found that the young poet was dabbling in magic. She warned him of the danger. He went to a séance and was severely scolded for it. The following letter indicates the situation:—

58, Eardly Crescent,
South Kensington,
February 12, 1888.

To Katharine Tynan,

I went to see Madame Blavatsky on Wednesday but found she had gone away for her health but sent the Countess Wachtmeister to look after her study, with orders to sleep there even....When she heard that I had been to a spiritualistic séance, she told she had gone to many till Madame Blavatsky told her it was wrong. So you need not fear for a spiritualistic influence coming to me from that quarter....

Your friend,
W. B. YEATS.[8]

An Esoteric Section was opened as part of the Theosophical Movement, of which Yeats became a member; and he kept a journal while he was a member of this group. When George Russell had written to H.P.B. with misgivings about the opening of such a section, H.P.B. had written back assuring him that there was absolutely no intention of practising magic. Yeats, however, tried many experiments. In August 1890, with Annie Besant in the chair, he read a good paper on "Theosophy and Modern Culture," but before that year was out he was asked to resign his membership in the Esoteric Section, the rules of which he had not kept, and he reluctantly complied.[9]

But, though Yeats left the fold, his respect for Madame Blavatsky was great. He remembered with fond respect his first meeting with her:—

She made upon me an impression of generosity and indulgence....I remember how careful she was that the

[6] ELLMANN, above cited, pp 97-8.

[7] ELLMANN, above cited, pp. 97-8.

[8] W. B. YEATS *Letters to Katharine Tynan*, edited by ROGER MCHUGH (McMullen Books, Inc., New York 1953)

[9] *Letters*, above cited, edited by WADE, pp. 66–69, 160

young men about her should not overwork. I overheard her saying to some rude strangers who had reproved me for talking too much, "No, no, he is very sensitive."[10]

Yeats also records how once, when he was reading a rather dull paper, H.P.B. called him over and, taking the manuscript from him, asked him to go and say what he had to say. He went and spoke with great success. He was grateful for the self-confidence that she was able to infuse into him.

Symbols to Yeats's mind served a poetic purpose. In an essay on "Magic" (1901) he summarized his views on the subject by saying, among other things:—

I cannot now think symbols less than the greatest of all powers whether they are used consciously by the masters of magic, or half unconsciously by their successors, the poet, the musician, and the artist....Whatever the passions of men have gathered about, becomes a symbol in the great memory, and in the hands of him who has the secret it is a worker of wonders, a caller-up of angels or of devils.[11]

Yeats, in "Upon a Dying Lady," writes:—

I have no speech but symbol, the pagan speech I made
Amid the dreams of youth

A very true statement, for Yeats is a symbolist of keen sensibilities. An understanding of that rich and varied world of symbolism and myth is essential for getting at the meaning of Yeats's poetry. Theosophy was a vital and positive force in shaping and sustaining the symbolism of his poetry. His association with the Theosophical Society (1877–90), The Golden Dawn Society (1890–91) and the editing of the poetry of Blake (1889–92) were the three major forces contributing to his symbolism. The concept of correspondences, the relation between physical and superphysical nature revealed to the Theosophists a coherent and unified Universe.[12] Theosophy divided human nature into seven principles, and Yeats was captivated and convinced by the idea that all nature was divided into seven correlative types.

Thus parallels in external nature and in the realm of the unconscious could be worked out. Such a knowledge of genuine correspondences was at the heart of Theosophy, and Yeats realized that such a mastery of the understanding and evoking of correspondences was a vital spark in the creation of the essence of poetry. In Blake also, Yeats found a similar pattern of symbolism and Blake was always a favourite seer of the Irish poet. The scheme of correspondences and symbolism is very intricately worked out by Yeats in a later work of his, *A Vision*. Most of the poetry that Yeats wrote during the last twenty years of his

[10] ELLMANN, above cited, p. 65.
[11] ELLMANN, above cited, p. 94.
[12] ELLMANN, above cited, p. 67.

life made use of these correspondences, *e.g.*, the four lunar quarters in *A Vision*. In a letter to Mrs. Shakespeare, dated August 7th, 1934, he wrote a poem which he said synthesized "the four ages of individual man," which were also "the four ages of civilization":—

THE FOUR AGES

He with body waged a fight;
Body won and walks upright.

Then he struggled with the Heart;
Innocence and peace depart.

Then he struggled with the mind,
His proud Heart he left behind.

Now his wars with God begin;
At stroke of midnight God shall win.

Yeats's idea of God is worth studying, but we shall confine attention here to the influence of Theosophy on his views. An interesting poem to examine in this connection is "Crazy Jane on God" (1931). In this poem we get the refrain: "All things remain in God!"

This embodies an idea that Yeats sought to confirm in all the great thinkers, an idea which first came to him from Madame Blavatsky. Long after his giving up membership of the Theosophical Society, he wrote, in 1914:—

I was once at Madame Blavatsky's when she tried to explain predestination, our freedom and God's full knowledge of the use that we should make of it. All things past and to come were present in the mind of God and yet all things were free.[13]

In the poem he attempted to fuse the philosophy with the actuality of real experience. This symbolism and rich pattern that he derived from association with Theosophy was for some time the embroidery of his creation. But in 1910, in "A Coat," he announced that henceforth he would walk "naked," thereby implying that the embroidery had or would become a part of him, of his skin, more, of his soul substance.

One more significant influence of Theosophy must be touched upon in conclusion and that is Yeats's dedicated attempt to reconcile the East and the West. Madame Blavatsky, A. P. Sinnett, Mohini Chatterjee, the poet Tagore and, later, Shri Purohit Swami stimulated in Yeats the desire to interpret the East to the West and to make the traditional wisdom of the ancient East broaden the literary horizons of the West. His eulogistic introduction to the *Gitanjali* of Tagore (1913) evinces this interest.

In 1932 he met Shri Purohit Swami and from England both went to Majorca where they translated the ten chief Upanishads, and Yeats wrote an introduction to the autobiography of Shri Hamsa, the Purohit's teacher, and to the other's translation of Patanjali's *Aphorisms of Yoga*. Yeats incorporated these views in his poetry of this period. Thus commenced with renewed interest another phase of his interest in Asian thought. One can note the abiding influence of

[13] LADY GREGORY *Visions and Beliefs*, I, 277 (Putnam, New York and London. 1920)

Theosophic thought in his introduction to *The Ten Principal Upanishads*:—

[We have to] discover in that East something ancestral in ourselves, something we must bring into the light before we can appease a religious instinct that for the first time in our civilization demands the satisfaction of the whole man.

It was the concept of "the whole man" that Madame Blavatsky had emphasized. The need of self-realization is taught by Theosophy.

An introduction to Eastern thought, an enriching and meaningful realm of poetic symbolism and a unified sensibility—these were the factors resulting from Yeats's association with Theosophy. Keen students of Yeats and of Theosophy will realize how deeply some of Yeats's poetry was indebted to Theosophy for its inspiration.

K. BHASKARA RAO

ETHICS IN INDIAN PHILOSOPHY

It has been the custom among Western thinkers, particularly among the adherents of the Christian Way of Life, to complain that the goal of life, as conceived by Hindu philosophy, "makes ethical theory impossible and morality an elaborate farce." This is naturally resented by leading Indian thinkers. "Ethics and Value in Indian Philosophy" by William F. Goodwin in the January *Philosophy East and West* has a purpose—"to reformulate the criticism" having freed it from its confused and misdirected form, to enable Indian moral philosophers "to devote themselves to the task of elucidating the principles of Hindu Ethics for Westerners and to point out with greater precision the misinterpretations and inadequacies of Western criticism." Professor Goodwin, in this able and well-documented paper, attempts "to sketch the line of defence which he finds in the writings of Indian philosophers" and to evaluate it.

Defining Ethics as the search for any end which is ultimate and paramount, which involves an obligation to do such acts as conduce to the end, Western objectors to Indian ethical theory find that Hindu moral philosophy offers a theory of the Ultimate which allegedly excludes all natural objects and experiences from the *summum bonum* or Self-Realization, to which nature stands in no comprehensible relation, nor the moral teachings advocated as conducive to its realization. Hence it is deemed irrational and non-naturalistic. The criticisms of the Rev. John Mackenzie, Albert Schweitzer and George Santayana, in particular, are quoted in this connection. The defence by Radhakrishnan, Hiriyanna and others is sketched, all adding up to the admission: "the love of the finite has instrumental value, while love of the eternal has intrinsic worth."

Professor Goodwin quotes approvingly Radhakrishnan's spirited reply to the Western critics of Hindu Ethics: "An ideal which requires us to integrate ourselves, to maintain a constant fight with the passions which impede growth of the soul, to wage war on lust, anger and worry, cannot but be deeply ethical." Western critics, while not appreciating the implications of Hindu moral philosophy, have sensed the un-worldliness of the Indian ultimate ideal without realizing its relevance to Empirical life and its values.

D. GURUMURTI

THE FUNCTION AND VALUE OF THE BEAUTIFUL

[Ancient Hindu thought required that art take note "not merely of form but also of what lies behind," and **Shrimati Kamala S. Dongerkery** here touches on both the eternal and the inspirational aspects of beauty in art. She also questions the trend "of modern times" and whether its portrayals of "conflict, confusion and tragedy" have "a message for the elevation of the human soul." Here we might recall something Gandhiji once said: "There is an art that kills and an art that gives life. All true art must help the soul to realize its Inner Self."—ED.]

That a beautiful thing stirs the deeper emotions of man has long been an acknowledged fact. Even before civilized society, as we know it today, was established, man was moved by the combination of qualities which results in beauty, whether in things animate or inanimate. The earlier races of mankind were much closer to nature than we are today. The beauties of nature captured their imagination and made them worship at nature's altar. The same sense of the beautiful which made them admirers of the varied aspects and manifestations of nature inspired them to imitate nature's handiwork, and works of beauty came to be produced.

It is difficult to say what makes a thing beautiful. The moment an attempt is made to analyze the qualities that combine to make any object beautiful, there is bound to be a sharp division of opinion. This is so because tastes differ with individuals. The term "beauty," therefore, is a vague term, a relative concept and one which defies definition.

Ideas of beauty have changed from one civilization to another and from time to time, even though the functions of the beautiful remain unchanged. Nevertheless, there are beautiful objects which have continued to inspire man through the ages. Similarly, there are concepts of great thinkers which, in spite of their abstract nature, continue to shine as beacon lights for all time, and, even as the vision of a beautiful object elevates our souls, these concepts help to enlighten our minds. Some of the qualities in a thing of beauty are ephemeral, while there are other qualities of permanent value.

A peep into the history of art, which is a record of man's quest for the beautiful, is revealing. It furnishes us with the many aspects and functions of the beautiful. In some of the ancient civilizations like that of the Nile Valley, broadly speaking, it would appear that what man aspired after was beauty for eternity. Our Indian sculptures are also proof of this, but by this time there seems to have dawned the idea that even in a work meant for posterity,

decoration and beauty of the highest order were essential.

If one were to look into the realm of painting, of the modern age, one would discover that the development of the idea of the beautiful owed its origin to a desire to imitate something that was beautiful in nature. Soon it was felt that an imitation of nature, howsoever complete in all its details and perfect in the reproduction of line, form and colour, could not by itself make a beautiful picture. Sir Edward Burne-Jones once exclaimed: "Transcripts from Nature! What do I want with transcripts? It is the message, the burden of a picture, that makes its real value."

Beauty, whether in nature or in art, which is a creation of the human mind must have a message, and it is only in so far as it succeeds in lifting one's mind and soul above the immediacy of one's physical environment, even for a brief moment, that it can be said to have served its purpose.

An object to be of real æsthetic value must not merely create a sensation of pleasure in the individual beholding it, but should enlighten and elevate his mind to the contemplation of the idea of the beautiful. Even if the object subsequently ceases to exist in the physical world, the joy it brought must continue as part and parcel of the mental existence of the individual. It should generate an æsthetic emotion which can be recollected in tranquillity. The words of Keats, "A thing of beauty is a joy for ever," embody the same truth. A thing of beauty may even go further than create a mere emotional and intellectual experience. It may stir the soul and inspire the individual with ideals and aspirations which represent the striving after a higher form of existence.

The functions and value of the beautiful cannot be considered as something superfluous in the economy of nature or in art. This truth was recognized even by sages and seers whose lives were dedicated to higher ideals and were austere and rigid in relation to the life of the common man. The Buddhist monasteries, which are veritable treasure houses of the glorious sculptures representing the thoughts and the deeds of the Enlightened One, were an integral part of monastic life and helped to create an elevating atmosphere both for the members of the order and for those who might be visiting them. The builders of churches and temples, which are also designed for the elevation of the human mind and the enlightenment of the spirit, have been guided by the same ideas.

It is a curious fact that some of the temple sculptures in India have secular themes. One sometimes wonders what significance such carved rocks, frescoes and sculptures may have had in a place of worship where spiritual development was the chief aim. Perhaps the views

of two eminent philosophers may help suggest a solution. Herbert Spencer maintained that if intellectual language was a growth, so also was emotional language; while Hegel, the German philosopher, believed that the material world could not by itself exist and that matter was a counterpart of spirit which reveals and realizes itself.

The question also arises about the shifting of emphasis in æsthetics from the inspiration to achieve a nobler ideal to a feeling of disgust with existing conditions of life, a trend of modern times. According to the ideas of the present day, a faithful representation of conflicts, confusion and tragedy which move or excite humanity finds an important place in æsthetics. It may be that we have thus descended one step lower, and are still at the emotional level, which may or may not help to inspire and elevate the human mind. It would, in a sense, be a transcript of nature, or an impression of a confused mind, or the portrayal of a scene which arouses passion and discontent, and not art or beauty with a message for the elevation of the human soul.

In a quest for beauty, or in a beautiful atmosphere or surroundings, it is more likely that we may be moved towards a higher goal. Our sense of perception may become sharper, our attitude towards human values more discriminating and our vision broader, and we would be more enlightened with regard to the complex realities as well as the abstract values that go to make a life rounded, full and rewarding. The transformation of the soul, thus achieved, would not be by a confused, disgruntled and rebellious attitude but by a satisfying and co-operative effort.

KAMALA S. DONGERKERY

THE IDEA OF MAN

[**Mr. Peter de Morny** is the author of *The Best Years of Their Lives*.—ED.]

In a book recently published in America, entitled *The Dignity of Man*, by the late Russell Davenport, there occur statements that might well be considered by everyone interested in the ideological warfare of today. Referring to materialistic, dialectical man, it is said that our enemy is not any particular nation. It is not any particular army. It is not even any particular form of government. It is this Idea of Man.

M. Mauriac had evidently something of the same thought in mind when he observed that religion had not one enemy but two: "Marxist materialism and Occidental Technocracy." And there are indications that an increasing number of thoughtful people are coming to realize with these writers that the present world tension is not primarily between Russia and America, Communism and Capitalism, East and West, but between what has been termed "Matter-realism" and "Spirit-realism," which is a very old tension indeed, and one well known to all the World Teachers.

It is obviously of the utmost urgency that the true nature of the problem should be recognized if those who are preparing to oppose dialectical materialism at the immense risk of the extermination of humanity are not to commit the insanity of fighting beliefs that they actually share with the enemy. For Occidental technocracy is based on that very materialistic science from which the followers of Marx and Lenin have imbibed the theory of man's innate materiality, and the non-existence of—what used to be meant by the term until the materialists perverted it—his spiritual nature.

Recognizing the acute danger of this as long ago as the early 1930's, Dr. Alexis Carrel, himself a scientist and experimentalist, made out a magnificent case for the spiritual hypothesis in his famous book, *Man, the Unknown*, which was not only based upon his personal convictions but also on the evidence deduced from his scientific and professional experiments. But since the last war Soviet science—that which does not permit research outside the materialistic hypothesis—has become increasingly popular on both sides of the iron curtain and such books have fallen into disrepute. This is at once a great misfortune for those who still value the liberties of the mind and a triumph for their ideological enemies; for the two things that Lenin feared most as menaces to his ideology were: the logical, idealistic philosophy of Tolstoy and the conclusions of religious

scientists. He wrote to Alexei Maximovich:—

At the moment a crowd of distinguished modern physicists are actually at work and in the act, in connection with the "miracles" of radium, the electrons, and the like, of trying to smuggle in the good God everywhere, both in his crassest as well as in his most subtle form, in the guise of philosophic idealism.[1]

For Lenin was fully aware that unless man could be reduced to the status of a cell in the communal body, or that of an ant in a world termitary, his ideal totalitarian State could never be fully realized. So long as man believed in his own spiritual nature he could never be persuaded to devote his entire life, thought and energies to purely utilitarian ends, and without this unquestioning devotion the perfect communist State could never come into being. Therefore that belief must go. And, owing to the integrated efforts of his high priests, the scientists, the psychiatrists, the human engineers, and so on since his time, it has, to an alarming extent, already gone—and not only in Soviet Russia.

The brutality of the last war did a great deal to confirm the materialistic hypothesis. The inhumanity of man to man, the horror of the concentration camps, the animalistic burrowing underground in shelters for safety—all tended to confirm the theory that man was a mere animal and the most dangerous of all animals. Even the methods of healing, the plastic surgery, the psychiatric treatment for shock, the physical manipulations, deepened the impression that man was a creature of his environment and circumstances who could be built up, as it were, from the outside; material and entirely subject to matter.

No one would attempt to deny that this is one of the aspects of man; and if we concentrate upon this idea of him alone, if we continue to regard it intently to the exclusion of any other concept, we shall eventually share the view of what we call our ideological enemies as to the nature of man. But there is another way of regarding him, and, once again, if we look at him in this opposite light, and think of him as the seers of old described him, we shall come to a quite different conclusion as to his nature and potentialities.

It is one of the boasts of the Marxists that Communists believe in the possibility of changing human nature and that the free world does not. This is, as a matter of fact, completely untrue, for the fundamental teaching of all the great world faiths is that man's nature can be changed so radically as to make him fit to inhabit a "better world," whether this is called Heaven, Paradise or Nirvana. Nevertheless, the materialists can also give tangible evidence that human nature

[1] *Lenin and Gandhi*. By RENE FULOP-MILLER.

may be changed with the assumption that man is wholly material. As a single instance, "Alcoholics Anonymous" have benefited greatly from drugs, psychiatry, suggestion and hypnotism in the sense that these outside measures have enabled apparently incurable addicts to take up their positions in society again.

It will do the case of Spirit-realism no good to deny the results of materialistic measures; what can and must be argued and proved is that the same results may be obtained in another and better way by acting from completely opposite premises. For history, as well as thousands of cases in the modern world, provide irrefutable evidence that "conversion"—the integrated acceptance of faith in a wholly good God—can heal not only one sin, such as drunkenness, but can entirely remake an individual's character and reorient his life. St. Francis of Assisi, who reformed and after years of debauchery lived an immaculate life, is an outstanding example.

But such healing—far more radical, as even the psychiatrists themselves admit, than anything that can be done by materialism—demands an entirely different idea of man from that held by the Marxists. To achieve it a man must have an absolute faith in Spirit-realism; a conviction that each man is a potential son of God; a willingness to think differently, more positively and purely; an integrated love of and desire for perfection. He must assume complete responsibility for his own actions and the obligation to obtain mastery of his own will, thought and action by his own inward mental and spiritual effort and resources. When a man is healed by such means he is a new man, a greater and finer type, not the same man patched up by psychiatry and drugs, or merely rendered docile by a physical operation. Whether he is a worldly success or not, he has done the one thing in life that is really worth doing in achieving self-mastery and self-realization.

The almost inevitable objection to this is: "Yes, but how many men are capable of this radical self-healing? What of those who are irreligious, weak, worldly? Is nothing to be done for them?"

Of course those in need must be helped, but from the iniquitous neglect of the weak and underprivileged we have now gone to the other extreme of coddling every form of vice under the materialistic impression that it is not the fault of the vicious but is instead the result of some physical imperfection for which the individual cannot be held responsible. It is possible that in certain cases this is so, but to claim that it is a general rule is probably absurd in view of the proven healings of character by mental and spiritual means alone, and by the courageous efforts of the individual.

Although at first sight these modern theories may seem compas-

sionate and merciful, deeper insight shows that they are founded on the bedrock of the materialistic hypothesis which seeks to prove that man is wholly a creature of circumstances, lacking any inward spiritual resources or strength to help himself, a viewpoint which reduces him to the status of a cell or of an ant, and is finally the most cruel and untrue judgment that can be made on him.

The fact is that the wrong help is increasingly being offered to mankind. If the drugs, the psychiatry, the mental manipulations were not available, man would be forced to look in another direction for his healing, and one of the greatest modern psychoanalysts, C. G. Jung, plainly indicated the needful direction when he wrote :—

> Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem...was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook.[2]

But this is precisely what materialism can never and will never provide. All it can offer is some distant scientific heaven where, one day, all the questions will be answered. But meanwhile men want healing, of mind as well as of body. They are just being patched up externally with "wonder drugs" and new cures that leave them worse rather than better inwardly, since the physical alleviation leaves them more dependent upon materialism than ever. Then, as Jung also thought, the modern man begins to see that every step in material "progress" adds just so much force to the threat of a more stupendous catastrophe. In other words, he sees that Matter-realism, by whose magic he has been so dazzled, is failing him inwardly at every step. Having paid the price of denying his own soul, the scientific world which he has gained is found to be a sham, with its horrors greatly outweighing its blessings.

But, many people will ask: What of the wonders of medical science? Surely they are undeniable? Whether one thinks of man as basically either physical or spiritual, in illness he must turn to the *materia medica*.

It is at this point that the testimony of Dr. Alexis Carrel becomes so valuable. While it cannot be denied that modern surgery and wonder drugs have achieved some spectacular results, it may very definitely be questioned as to whether there is any less disease today than there was in the past. The papers tell us there is less, but in actual experience we find people all about us under medical treatment and constantly taking this or that drug or remedy for some chronic disorder.

[2] *Modern Man in Search of a Soul.* By C. G. JUNG.

If some diseases have been stamped out, others have arisen. Never could the common cold, influenza, arthritis, cancer, strokes, indigestion, and so on, have been more prevalent than at the present time. But even if it could be proved that a *materia medica* could, like the Almighty, heal all our diseases—and it would be the last to make such a claim—Dr. Alexis Carrel made it clear that there exists another method of healing physical disorders, as certainly as there exists another method of healing sin. After an intensive investigation of cases of healing by prayer, he reported the result in these words:—

Our actual conception of the influence of prayer on pathological cases is based on the observation of invalids who were practically instantaneously healed of various affections such as tuberculosis of the bones, or peritonitis, suppurating wounds. . .lupus, cancer, etc. The process varies little with each individual. Often there is great pain, then the sudden complete healing. In a few seconds, minutes, at most a few hours, wounds heal, the general symptoms disappear, the appetite returns. Sometimes the functional disorders disappear before the healing of the lesions.

Since it is provable that disease *may* be healed by such means, surely those who uphold the spiritual hypothesis and combat the idea of material, dialectic man, should seek to learn more of these spiritual methods of healing, both of character and of body, rather than let themselves become more and more involved with materialistic remedies, many of them based on diabolical experimentations on helpless animals, which can never be squared with a truly Christian conscience.

Admittedly here is the great test of our faith, since the subject of health is such an important and acute one, for when in pain almost any remedy is eagerly sought. But when we realize that it is not just a question of what mode of healing we may choose, but a question of proving man's spiritual nature and capacities and so presenting the only conclusive answer to the Matter-realism which threatens to engulf the earth; then the vital necessity for making the effort to prove, not merely to affirm, man's essential spiritual nature becomes apparent.

Compromise is useless. In fact it is the continual attempt to compromise during the last two thousand years that has resulted in the present reign of materialism, for whatever weight we put in one scale inevitably takes from the other, and it is after centuries of concessions to materialism that the landslide of the past seventy-five years, with its complete and open challenge to the spiritual hypothesis, has been made possible.

The time for compromise is past. If we just ignore the Idea of Man presented to us by the materialists, there is nothing to stop the universal acceptance of that idea. But if, instead, we affirm the spiritual

nature of man, we must assume the burden of proving our case; otherwise, once again, the materialistic argument, backed by visible proof, will win. It is doubtless on account of some such realization that the Church's Fellowship for Psychical Study has recently been formed.

The objection will inevitably be raised that, by turning our back on science, we shall cease to progress. But that depends entirely upon what we are proposing to progress *to*. If our aim is to be an efficient cell in a termitary State, then the abandonment of technocracy would be fatal. But if our aim is to evolve spiritually to the stature of men such as Gautama the Buddha and Jesus the Christ, or even to that of a St. Francis or of a Gandhi, then it is obvious that we have no more need of modern science than they had to achieve the goal. Our choice depends wholly upon our idea, or ideal, of Man.

PETER DE MORNY

GENIUS

In his article "Concerning the Nature and Nurture of Genius" in the September 1955 issue of *The Scientific Monthly* (U.S.A.), Dr. Sydney L. Pressey of the Ohio State University proposes to "focus attention on that most extraordinary type of superior intellect—the precocious genius—as possibly exhibiting especially clearly both innate capacities and developmental influences involved in extraordinary accomplishments." However, in considering the growth of such capacities of people in the fields of music and athletics, he arrives at the conclusion that "superior original capacity, *growing under a favourable concomitance of circumstances*, develops into genius." Thus, the possibility of the outward expression of "innate capacities" is set aside. Is this wholly accurate? Is there not something to be said for the idea that apart from environment there are in man's consciousness innate capacities which create the real genius? Should not a distinction be made between what may be called artificial genius and the real one? The artificial genius is but the outcome of long studies and training. There is that type which will ever be original, *sui generis* in its creative impulses and expressions.

Dr. Pressey further points out that the development of ability in the early years of life due to the absorption of a strong interest might become distracted later owing to "problems of social status, economic responsibility or the other sex." While this observation appears true, it should be taken as applicable only to the artificial type of genius since no man endowed with true genius can ever give way and be defeated by his environmental conditions or overpowered by animal passions.

The production of persons of notable accomplishment in the scholastic and scientific fields by selection of bright and brilliant students and providing them with specialized training and opportunities for advancement, suggested by Dr. Pressey in this paper, are commendable. Still, we should not overlook that such methods would only help towards an improved expression of the human mind without assisting very much the manifestation from within outwards of the innate and divine nature of man's real being.

ON LOOKING BACK

[There is a peculiar charm in these musings of **Shri B. Natesan** on his past years and they have a message for the impatient and the crotchety.—ED.]

I am going to take the world into my confidence and say, if I can, what I think and feel about the little bit of experience which I call my life, which seems to me such a strange and bewildering thing.—A. C. BENSON.

I have arrived at a time of life when it is possible for me to look both backwards and forwards. In a moment of exaltation I seem to survey my life as Wordsworth surveyed the city of London from Westminster Bridge: "All bright and glittering in the smokeless air." There are no towers, theatres or temples in the distance, but I see that the river of life glideth at its own sweet will. I see it sparkle under sunshine or darkened by shadows, now splashing into a foam of futile fury and anon moving with the majesty of deep waters. I see the whole scene with a serene equanimity. I see the causes and consequences of things with supreme dispassion. I now see none of those colourful visions gleaming in the distance; nor the splendour that never was on sea or land that seemed to give a heightened sense of ecstasy to my life.

Disillusioned! But I have had none of the shock of disillusionment; for the process has been slow and steady. Little by little, as we gather up our experience, the sense of reality comes home to us with a vividness that does not, however, fade into the light of common day. I wonder at the magnificent future I had treasured up in my fond imagination! It has vanished with youth and its other fantasies. So, too, has vanished that agility of body and buoyancy of spirit so necessary to sustain the exuberance of youth. I am no longer capable of the passionate friendships of bygone days. I am seldom oppressed by ambitious plans or dreams of personal ascendency. Against the tragic background of life's stern realities, how little the trumperies of our odd desires count! In the scale of immensities, how frivolous our ambitions and foolish our vanities! Beautiful still are sunset and the evening sky.

There is indeed much to be said for the courage of youth and the wisdom of age; but truth is always in the golden mean: It is the middle-aged men and women that are setting the pace. Says Sir Philip Gibbs:—

It is they and not the younger crowd who are busy shaping out the future not without anxiety—trying to prevent another massacre of innocents, doing something to make life more pleasant for those who are coming along, adding a little to the store of knowledge, writing books that are most worth reading (at least more worth reading

than those produced by undeveloped minds), controlling, organizing, handing on a torch which youth seems reluctant to hold lest it should burn its fingers or lest it should go out as perhaps it may when the wind blows....It is middle age which has most mental energy, most interest in the affairs of life, most staying power and most enthusiasm for a game or a job. Youth says, "Why worry?" But middle age says, "Let's get a move on." Youth says, "There's lots of time ahead." But middle age says, "Do it now, or time may catch us bending!"

Yes; time rushes along. Our hair may be getting gray and our feet may falter, but the mind does not become middle-aged. It remains strangely and incurably young:—

It is the same mind that looked out upon the world at twenty-five, with just a little more experience (but not much), a little more tolerance for other people's habits, a little more pity, and a secret sense of humour in seeing how other people are as foolish as ourself.

There is many a sheep in a lion's skin. For smartness of address does not always go with a corresponding smartness of mind. And I can now see the dissembling folk as they trudge along the road in their masquerade. I have no longer the youthful admiration for the successful man; because I now realize that climbing and creeping are done in the same posture. I find something banal in the complacent man who strides along with a stupid satisfaction. I remember how self-conscious I used to be and how I hankered after the applause of the listening crowd. That time is past, and its aching joys and sorrows. I was a child then and I was trying to impress my neighbours with my antics. But when that role is taken up by an elderly man he is vulgar and vociferous. Nor am I impressed by dramatic demonstrations of even the heroic virtues. For there is a sinister side to all violent exhibitions of power, not altogether fit for human nature's daily food. After all there is nothing like simple kindliness, and the character of the man going about doing "good by stealth" is one after my own heart. To me, gentleness and cheerfulness come before all duties; and the older I grow the more sensitive I become to the loveliness of things.

Then too there comes a sort of patience. In youth mistakes seemed irreparable, calamities intolerable, ambitions realizable, disappointments unbearable. An anxiety hung like a dark impenetrable cloud, a disappointment poisoned the springs of life. But now I have learned that mistakes can often be set right, that anxieties fade, that calamities have sometimes a compensating joy, that an ambition realized is not always pleasurable, that a disappointment is often of itself a great incentive to try again. One learns to look over troubles instead of looking into them. One learns that hope is more unconquerable than grief. And so there flows into the gap the certainty that we can make more of misadventures, of unpromising people, of painful experiences than one had hoped.

It may not be, nay, it is not, so eager, so full-blooded a spirit. But it is a serene, a more interesting, a happier outlook.[1]

Like dear old Benson at the college window, I have grown to demand less of the world, less of nature, less of people, and behold a whole range of subtler and gentle emotions come into sight, like the blue hills of the distance, pure and low. I remember the time when I was thrown into fits of violent passion if anything went wrong. The slightest ripple on the surface threw me into a paroxysm of despair. And as we have generally more pains than puddings in life youth was one long-drawn agony of nerves. If I failed in an examination now, I would no longer hide myself in a temple corridor and shun the society of men. I have learnt to face facts without flinching. I do not regard my neighbour the less because he is not a mountain of genius or virtue. I have begun to love him for his failings.

One of the most cherished memories I have of my father is an act of his of supreme improvidence: Late one winter evening, as the family were awaiting the sire's return from town with provisions for the night meal, what was our surprise to behold a strange, cubical piece of workmanship in wood ceremoniously deposited before us and to see the joy of conquest in my father's eyes answered by a bewildered sadness in our own. Obviously it was purchased for a price that could have fed the half a dozen hungry mouths for a week. We were looking at one another in dismay, not knowing what to say. For an unkind word would have rent that noble heart in twain. And so in silence and sadness mother and children were meekly listening to an eloquent exposition of the pater on the extraordinary virtues of that delicate woodwork. But to us then it was all just wood and nothing more. But now, after years of changing fortune, it is still a possession which we would not barter for a kingdom. What lines of noble improvidence and scorn of calculation are treasured up in that piece of simple woodwork! And so we are all one in this republic of genial folly—and I have an instinctive sympathy with those who share my improvidence. For to understand all is to forgive all. What prejudice I have shed—those unmeaning, whimsical and absurdly delusive clouds that obscured my understanding and withered up my affections! I remember the time when I would not shake hands with a barber or dine with a whiskered son of Islam!

Stripped of all extravagances, life is still vastly interesting and each day that passes has a new lesson in service and charity. If we grow sadder and wiser we also grow more tolerant, with a keener sense of

[1] A. C. BENSON: *College Window.*

beauty and of humour and a subtler appreciation of joy in fellowship.

We realize more as we age that true happiness is no easy matter; it is very hard to find it within ourselves and impossible to find it anywhere else. We learn, too, that the happy life may also be the good life if, like the Greeks of old, we love the beautiful and cultivate the mind without loss of manliness. John Masefield wrote: "The days that make us happy make us wise." And so with a growing sense of prudence we learn to exercise a wise economy of our possessions and cease to burn the candle at both ends. How often have we witnessed the waste of vital energy over trifles that don't matter? Discrimination is of the essence of happiness. As Bertrand Russell put it very wisely, in *The Conquest of Happiness*:—

> Some people are unable to bear with patience even those minor troubles which make up, if we permit them to do so, a very large part of life. They are furious when they miss a train, transported with rage if their dinner is badly cooked, sunk in despair if the chimney smokes and vowing vengeance against the whole industrial order when their clothes fail to return from the sanitary steam laundry.
>
> These men betray a total want of balance and are pitifully demented. They know not the things that matter from those that don't: and are absolutely insensible to the comedy of life.

And then:—

> The energy that such people waste on trivial troubles would be sufficient, if more wisely directed, to make and unmake empires. The wise man fails to observe the dust that the housemaid has not dusted, the potato that the cook has not cooked and the soot that the sweep has not swept. I do not mean that he takes no steps to remedy these matters, provided he has time to do so; I mean only that he deals with them without emotion.

Professional moralists are never tired of preaching the virtues of self-denial and our old religions are more concerned with death and the hereafter than with our present life. I hold with Russell that: "Conscious self-denial leaves a man self-absorbed and vividly aware of what he has sacrificed; in consequence it fails often of its immediate object and almost always of its ultimate purpose." This green, flowery earth and the moving humours of men give enough material to make our lives wholesome and happy, and we often miss the simple and straight way to happiness that is so near to everyone. For to grow old in such wise is to be an artist in life. He who has arrayed his soul in her own proper jewels of moderation, justice, courage, nobleness and truth is ever ready for the journey when the time comes.

B. NATESAN

NEW BOOKS AND OLD

A Taoist Notebook. By EDWARD HERBERT. Foreword by LIN YUTANG. (Wisdom of the East Series. John Murray, London. xii+80 pp. 1955. 5*s*.)

This booklet is small in size, but it contains an astonishing amount of reliable information about Taoism in its many aspects, and will form a most useful companion to the translations of Taoist works which are already included in this series

Mr. Herbert is dealing with Taoism as a philosophy, not as a cult, and therefore does not include such subjects as the elixir of life, which has absorbed the attention of so many devotees. It is defined here as a compound of mystical speculation and apparatus of trance; but any definition is rendered difficult by the fact that it branches out in so many different directions. For this the Sung philosophers were mainly responsible, because of their combining Taoist transcendentalism with the simple moral code of Confucius. And, when we come to the practical side of life, many difficulties are bound to arise. How can any sort of government be reconciled with a precept such as this: "Leave all things to take their natural course, and do not interfere"? One solution may perhaps be found, curiously enough, in the Confucian *Analects,* where the Emperor Shun is lauded as an exponent of complete inaction, and then in another passage is said to have "managed well" with the assistance of five ministers! These latter were supposed to be carrying on the ordinary business of government, while the Emperor was content to be "one who reigns but does not rule." Inaction, apparently, is something not to be taken too seriously.

A somewhat similar situation may have existed between the two schools of Taoism and Legalism, which were arch-enemies in their general policy, yet "allies in particular fields of thought." In each case stress was laid upon a single aspect of the universe: "in Taoism the spontaneity of Nature, in Legalism the fixity and permanence of Nature's law." Thus the Taoists made a fetish of freedom; the Legalists, of rigidity in human affairs.

One word of criticism for an excellent production: It is a pity that Chinese characters cannot be provided in this series, as there are many places where they would be most useful.

LIONEL GILES

The Best Years of Their Lives. By PETER DE MORNY. (The Centaur Press, Ltd., London. 244 pp. Illustrated. 1955. 15*s*.)

There is a type of courage which adopts an undefeated attitude towards time. It is the exact opposite of the retirement mentality. Far from regarding a few conventionally esteemed years as the only significant period, it treats the whole span of life as made to be used in full.

Women especially have suffered from the artificial limitation of their lives by traditional opinion. Victorian women were known to their male contemporaries as "the sex"—a designation which assumed that women's sexual activities were alone of value. Once they had outlived the child-bearing period, they be-

came useless social appendages. Other forms of creative activity did not count.

In this book Peter de Morny provides women with the ammunition to counter this wasteful convention. From the short biographies of twenty-nine famous women, he shows how their finest work was done in the second half of life and often right at the end.

His examples include the ever-young Sarah Bernhardt; Dame Ethel Smyth, enjoying in her eighties the spectacular successes denied her as a young composer; and America's "Grandma Moses," who in her seventies became a famous painter of "primitives."

But perhaps the most remarkable woman in the author's gallery is Annie Besant, who at forty began a new life which lasted for forty-six years. After leaving her orthodox husband and family for the freethinker Charles Bradlaugh, she reviewed at the age of forty-two *The Secret Doctrine* by H. P. Blavatsky. This book changed her whole outlook, led her from materialism into the Theosophical Society of which she became the leader, and took her to India, where, from 1893, she made her home. In her eightieth year she undertook long lecture tours in America, Europe and South India.

Peter de Morny, who appears to accept the Gandhian philosophy of nonviolence, does not pretend to be an original biographer. His purpose is less literary than social; he seeks to change contemporary thought about the limitations of age, and to persuade other women to join the intrepid twenty-nine in making a full and constructive use of their entire lives.

VERA BRITTAIN

The Dignity of the Human Person. By EDWARD P. CRONAN. (Philosophical Library, New York. xvi+207 pp. 1955. $3.00)

At a time when man is being steadily degraded to the level of a mere worker in a huge mass or crowd of producers for the Goliath of the State, and when "Individuality" is considered a disvalue, and "Individual Personality," and the rights of such personality, are frowned upon as almost traitorous concepts, it is exceedingly refreshing to come upon a great treatise which defends the dignity of the human person.

This book is great, and it comes pat to the occasion. The author steers between the milksop humanism of the modern democratic philosopher and the severe, exalted and almost unattainable ideal of the Vedantic Absolutist. Defending the Divinity in man and establishing his proper relation to his Maker, in whose image he has been cast, in five terse chapters, the author expounds brilliantly the essential dignity of man from the liberal catholic viewpoint. Man, creation and the Creator are first elucidated from the static, structural and psychological angles. And then man as the dynamic agent in the several human institutions is considered from a spiritual standpoint.

Throughout the book thought moves on a high, serene philosophical level. The language is terse. The book is a challenge to the contemporary gadget-fed, leisure-hunting and machine-like mentality of the so-called intellectuals. Will young men and women take up the challenge?

P. S. NAIDU

The Authentic New Testament: Edited and Translated from the Greek for the General Reader. By HUGH J. SCHONFIELD. Maps and Illustrations by J. F. HORRABIN. (Dennis Dobson, Ltd., London. lii+568 pp. 1955. 75*s.*)

This magnificent volume is probably the first translation of the New Testament to be produced by a sympathetic and competent Jewish scholar. Hugh Schonfield is greatly beloved by those who know him in connection with any one of the many good causes which he has espoused and served for social and international well-being. His translation is written in a style both vigorous and accurate, and he has added to it a great many very valuable notes regarding social and economic conditions in the New Testament times. He has not been intimidated by tradition, but has boldly attempted to get back to the original form of the precious writings which he reinterprets. For example, he prints St. Paul's letters to the Corinthians as four instead of two. Mr. Schonfield has laid all serious students of the New Testament under a great debt of gratitude.

JOHN S. HOYLAND

Not By Bread Alone: A Study of America's Expanding Economy. By WILFRED WELLOCK. (Housmans, London. 16 pp. 1955. 6*d.*; 10 cents)

This pamphlet jars on one in some ways. Occasionally it generalizes too sweepingly; an economist might have many complaints about its treatment of consumer credit and economic expansion; what it calls the American way of life is only a set of social trends that many American thinkers deplore, and are anxious to deflect, precisely because these trends are inimical to the essential American tradition, that "other America" of which Mr. Wellock writes too little and too late in the pamphlet.

In spite of all this Mr. Wellock does valuable service in pointing to the problems and distresses that American economic growth has brought in its train. He warns other nations against the multiplication of wants and the excessive and artificial stimulation of desire which would be concomitant with copying the American example. Great possessions too often send us away, sorrowing, from our salvation. Mr. Wellock's warning is timely, and would be supported by many thoughtful Americans.

R. P. S.

Belief and Unbelief Since 1850. By H. G. WOOD. (Cambridge University Press, London. 143 pp. 1955. 12*s.* 6*d.*)

Several striking changes in religious opinion in the West are analyzed by Mr. Wood with insight and an objectivity that rarely falters. The claim that "apart from the Christian conviction, democracy is bound to fail," is a discordant note. The general tone of the book is admirably tolerant.

Among the marked changes mentioned are the dropping by common consent of stress on the dogma of eternal punishment and the penal view of the Atonement; greater emphasis today on the immanence than on the transcendence of God; and, paralleling the rise of natural science, "a decline of interest in religion in general, and in Christianity in particular." The passing of rigid Sabbatarianism cannot be mourned, but culture as well as the Church is the loser from the neglect of the Bible even as literature.

The author acknowledges the debts of theology to secular movements. For example, the movement in favour of toleration had forced the claims of religious liberty on theological attention. Darwin, he points out also, had contributed in many ways to an enrichment of religious thought.

Mr. Wood suggests that "East and West may both be right in what each asserts, and wrong in what each denies." The reviewer would consider as a more valid criterion of probability that East and West—or religion and religion—may be right in what both assert and wrong in what either denies. The universal acceptance of thinking men carries a stronger endorsement than can be convincingly urged for any exclusive claim.

More serious in their implications for conduct than the passing of theological dogmas are the ethical relativism and moral scepticism which are features of our day. Mr. Wood stoutly maintains that objective morality is as indispensable to science as it is to behaviour.

> It is as irrational to describe our moral standards as merely personal or social preferences as it would be to say that our scientific theories are merely what we like to believe to be true at the moment

He makes the excellent suggestion:—

> The recognition of a spiritual order, in which both the natural order and the moral order are involved, would enable us to appreciate the true significance of both science and morality.

Belief and Unbelief Since 1850 can be cordially recommended to all who are interested in trends of religious and ethical thought.

E. M. H.

Juliana of Norwich: An Appreciation and an Anthology. By P. FRANKLIN CHAMBERS. (Victor Gollancz, Ltd., London. 224 pp. 1955. 15*s*.)

Juliana of Norwich, an English anchoress of the fourteenth century, is of interest on two counts Writing at about the same time as Chaucer, she is the earliest woman author in English literature, preceding all others by at least two centuries. And, secondly, her book, *Revelations of Divine Love,* is one of the most convincing mystical treatises ever written.

At the age of thirty-one, Juliana, at the point of death, had a vision of Christ on the cross which powerfully influenced all the rest of her life. She recovered from the illness and lived another forty years, during which she devoted herself entirely to religion and the writing of her book.

The first part of the book under review contains a historical summary and an appreciation by the author. The history is interesting and necessary for an understanding of Juliana, but most readers would probably prefer to think out their own appreciation from the anthology, of which two-thirds of the book consists.

There is no doubt that her mystical experience was real and convincing, and, though inevitably bound up with Christian trinitarian theology, it will be of interest to all who find food for thought and spiritual stimulus in the writings of the mystics. One very human element is her struggle to reconcile her firm conviction of the absolute love of God with the teaching of her church about eternal punishment. As they cannot be reconciled, she decides just to trust Christ's promise to her that "*all shall be well, and all shall be well, and all manner of thing shall be well*" and remain a faithful, unquestioning daughter of mother church, an inevitable decision considering the age in which she lived.

She writes with great beauty and simplicity of style and with a wealth of striking and memorable aphorisms.

MARGARET BARR

A Serious Call to a Devout and Holy Life. By WILLIAM LAW (Everyman's Library, No. 91. J. M. Dent and Sons, Ltd., London. 335 pp. 1955. 6*s*)

Though written in eighteenth-century England and intended for Christians, there is much in this book that is of universal application and value.

The author's chief concern is to show that religion is not something apart from life but a whole way of life. "Devotion is neither private nor public prayer; but prayers, whether private or public, are particular parts of devotion. Devotion signifies a life given, or devoted to God" This opening sentence strikes the keynote which is maintained throughout.

Though the style is pedantic and there is much tedious repetition, there are also a number of amusing passages of pointed satire and some of considerable beauty; and the whole is so leavened by the spirit of true devotion combined with common sense as to provide stimulus and instruction to anyone with a concern for vital religion.

One passage that will appeal to all who believe in Gandhiji's Basic Education is the chapter on education, in which the author condemns as one of the major evils of the modern world the educationists' habit of making rivalry and the desire to do better than others the chief motive for endeavour in the young.

> Remember that there is but one man in the world, with whom you are to have perpetual contention, and be always striving to exceed him, and that is yourself.

And this is not the only chapter that reveals Law as a thinker in advance of his times. It is good to have this new and cheap edition of a book which, for two hundred years, has been one of the most popular of English books of devotion.

MARGARET BARR

This World of Ours. By ABRAM GLASER. (Philosophical Library, New York. 492 pp. 1955. $5 00)

This book is an attempt at providing a "correlated framework of essential knowledge" which every average well-educated individual ought to, but usually does not, possess. With a view to inculcating a balanced outlook on life, the author has tried to survey in a brief compass what may be considered basic with regard to the physical aspects of the world and the fields of culture and human development.

The first three chapters are devoted to placing the earth in the universe, to considering the nature of matter and energy in the light of the latest discoveries of science and to tracing the evolution of animate matter from the inanimate. Chapters IV and V survey the human body and man's psychical nature. In Chapter VI, the development of human thought is briefly traced: from the dawn of civilization, through the attainment of more and more power over environment, through the civilization of Greece, to the beginnings of science, on to the great thought exchange in Alexandria, through the Dark Ages and the contribution of Arabic learning to the Renaissance of Europe, and down to the modern scientific age to the present technological development, culminating in the problems of the atomic era.

In Chapter VII, occupying a third of the book, the author is at his best, giving a kaleidoscopic view of "human reactions in world literature." The beauty of the quotations chosen enhances the work and evokes many an answering echo in the mind of the reader. Similarly, Chapter VIII, which deals with the religious development of humanity, is embellished with valuable quotations from the Bible and a few other scriptures, which make vivid the

picture portrayed. This chapter includes brief surveys of the religions of the East —Japan, China and India. The next three chapters deal with man's political, economic and legal development.

As is inevitable in books of this kind, the treatment is a little too scrappy in places and there are notable omissions such as a chapter on the development of the fine arts and an account of Sanskrit literature. Nevertheless, the book is eminently suited to be the basis for providing a core programme of general education for university undergraduates as recommended by the Radhakrishnan report of the Indian Universities' Commission.

D. GURUMURTI

Shashvata Dharma in Srimad Bhagavad Gita. By Magdal Ramachandra (121, Gitashram, 6th Cross, Chamrajpet, Bangalore 2. 223 pp. 1954. Rs. 3/4)

This interpretation of the *Bhagavad Gita* aims at explaining "the science of Eternal Religion" in Krishna's own words. The author's mind seeks to know the spiritual roots of man's life. In his search of foundational truths of the perennial philosophy—*Shashvata Dharma* —the writer says that man's "whole nature is ruled by the intellectual faculty: Buddhi." So man aims at spiritual liberation through Yoga. This significant term "Yoga" denotes the condition of harmony in human life as well as the Universe in its entirety. The author points out that this Yoga, in its special and peculiar application to man, signifies Buddhi Yoga. He says: "In Yoga Karma as such is of little significance. . . . All karmas in creation are done either by consent or by sufferance of the Overlord, never against His Will." But who is the Overlord? One's own Higher Self.

Apart from the emphasis on Buddhi Yoga, of course helpful for good conduct, reflection and meditation, the reader has to seek the God-idea of the Wisdom Religion, so much needed today and so helpful to world understanding.

K.C.

CORRESPONDENCE

"MORAL PRINCIPLES AND MODERN SCIENCE"

In your introductory note to the article on "Moral Principles and Modern Science" in the September issue of THE ARYAN PATH, you have rightly brought out that in the closing paragraph of his article the learned writer gives an answer to the issue of pacifism raised by him which does not do justice to his own true thesis of the transcendent nature of morality. The answer, in conformity with Gandhian philosophy, suggested by you, *viz.*:"Let us rather suffer at the hands of the Russians than destroy them by the use of the hydrogen bomb," needs to be amplified in order to avoid misunderstanding as to its import. According to Gandhian philosophy the wrong has to be actively opposed by non-violent means. Thus all rules or laws imposing unjust restrictions on human liberty should be openly disobeyed and any violence used by the authority imposing these restrictions in putting down this non-violent opposition, styled *Satyagraha,* should be suffered non-violently, without any retaliation. That is how the wrong-doer's mentality is to be changed.

DURGDAS B. ADVANI

A LETTER FROM LONDON

[In his quarterly letter **Shri Sunder Kabadi** surveys the global situation of today, ten years after the end of the Second World War.—ED.]

Ten years is a convenient segment of time for looking back upon the affairs of humanity in the hope of getting some tentative answers to the urgent and pressing problems of the immediate present and for assessing the prospects that await mankind in the near future. It was ten years ago that the Second World War came to an end with the unconditional surrender of the two principal aggressors, Germany and Japan, and that the United Nations Organization was founded in San Francisco. It was ten years ago that the atom bomb destroyed Hiroshima and Nagasaki and threw its menacing mushroom shadow over the future of the human species.

Ten years ago, after having poured out their human and material wealth on a prodigious scale in the five years of total war, the belligerents, with the exception of the United States and Canada, victor and vanquished alike, were on the verge of economic disintegration and social disruption. The American continent emerged from the conflict with its territory unscathed by actual bombardment or invasion.

When you see the high and rising level of prosperity that now prevails in the nations that suffered so frightfully during the war, their material recovery appears as one of the outstanding features of the past ten years. In the West the war served to stir the social conscience of the nations, and men with progressive ideas came to power determined to eliminate some of the more glaring evils that afflicted pre-war society. In the "backward countries" of Asia and the Middle East, the war gave an enormous impetus to the forces which for decades had been struggling for the ideal of national freedom and independence. In the face of this the reaction of the European powers was a mixture of wisdom and enlightened self-interest and, on the other hand, obstinate reaction and the attempt to hold back the irresistible tide of history.

The recovery of the warring nations from the terrible blows they sustained is all the more remarkable because it has been achieved simultaneously with their construction of the most expensive armed forces ever amassed in time of peace. In the ten years since the Second World War, the Great Powers have equipped themselves with the means to destroy civilization and to render life unendurable for all those who might not be killed outright should war be resorted to again. They have thus equipped themselves while having also dedicated themselves, in the words of the United Nations Charter, to saving "succeeding generations from the scourge of war...."

If you were to ask a Westerner what, in his estimate, has been the dominating feature of the past ten years he would, without any doubt, say the Cold War. The average Westerner has a distorted view of what has been happening to the world in these ten years because for him it has been a period when everything has been seen against the grim struggle of the Cold War. His view, however, is not by any means a complete picture of what has been happening to the world at large. In India we would regard the attainment of our freedom and independence as the greatest event in our lives. It has meant an end to our subject status; it has meant that, for the first time since Europe dominated the world, India has been able to make her independent contribution to the counsels of the nations. At the United Nations, through her foreign policy in all its various expressions, the Indian point of view can make

itself felt on all those varied issues that affect the affairs of the world in general.

Although the war accelerated the decline of imperialism in Asia and the Middle East, the aftermath of war created the worst possible circumstances in which the former dependent nations could grapple with the vast problem of social and economic development which had for so long under foreign rule been neglected or ignored. Although dedicated to the ideals of the United Nations Organization, the three most powerful nations in the world, the United States, Britain and Russia, instead of carrying their wartime collaboration into the tasks of peaceful reconstruction, entered into a struggle for world leadership. In these past ten years they have been trying, by every means short of direct conflict, to increase their influence and power at one another's expense. The means have varied from lending moral and material support to colonial peoples struggling for independence, on the one side, to refusing to trade with or to permit a great nation like China to take its legitimate place in the counsels of the nations. The whole struggle has been ceaselessly and most bitterly maintained in an atmosphere of virulent and hate-inspired propaganda, with millions of people never quite certain from one day to the next whether they would be the victims of the first atomic war. There have been many times in the past ten years when, as a result of the struggle for supremacy in such places as Korea, Indochina, Berlin and elsewhere, the world has been brought to the very brink of total disaster.

In this struggle the chief protagonists regarded the rest of the world with the same kind of impersonal interest as a chess player regards the pieces on the board. If other countries, or personalities in other countries, could be utilized with advantage, either positively or negatively, in the overriding struggle for supremacy between the rival groups led by Russia on the one hand and by the U.S.A. on the other, they were brought into the struggle at no matter what sacrifice of fundamental principles.

The seeds of this conflict were planted at the Yalta and Potsdam conferences. These conferences could have been a turning point in human history, since with a little imagination the representatives of Britain, the U.S.A., France and the Soviet Union could have foreseen that either they would have to subordinate their national interests to the larger interests of the human race or else, within a very short space of time, with the science of war leading inexorably to the development of what is called the "ultimate weapon," the world would be brought to the position in which it now finds itself today: a position in which resorting to war would mean the destruction of civilization.

From the memoirs, records and diaries that have been published in the last ten years by many of the personalities associated with Yalta and Potsdam, the one dominating impression that emerges is that the leaders of the Big Four were not so much concerned with writing a new chapter in human history as with preserving each his own national interests. The force of history did not throw up men big enough to grasp the fantastic opportunities which history had by then presented, *i.e.*, atomic power in abundance that would, harnessed to the peaceful activities of mankind, render ridiculous, petty and sordid the kind of "power politics" which preatomic man had resorted to for thousands of years in order to achieve his ambition.

Enough has become generally known about the potentialities of atomic power in the past ten years for the realization at least to begin to dawn that the old conceptions of what constitutes a nation's "vital interests" no longer have any meaning. If a serious attempt on a world scale to utilize atomic power for peaceful purposes could within a very few years vastly increase the world's total productive power and achieve an all-round improvement in living

standards, where is the need for one nation to impose its will or influence on another? Imperialism and colonialism and the struggle for world power only made sense in a world where the total resources were on such a limited scale that the weak had to give and the strong felt impelled to take. In that sort of world, the richer and more powerful nations aroused envy and enmity among those who, in the struggle for national existence, had been less fortunate.

While there can be no condonement of the kind of naked aggression that Germany under Hitler indulged in, in 1939, it is possible to understand the reasons that led the German nation into war. In the first place it was universally accepted then, as it still is now, that the hallmark of national sovereignty is the right of a nation to embark on war to protect what it considers to be its "vital national interests." But, apart from that, the Germans went to war to conquer territory held by other nations in order to enrich themselves. Alone of the great European powers, they had no colonial possessions. Their colonies had been taken from them and parcelled out among the victors after the First World War. Their war was a war of expansion. It was the last war of conquest in history For such has been the change in the science of war that it renders war, as an instrument of national policy, futile.

Wars have become futile not only in the context of expansion but also in the context of prevention, a fact which has been recognized by every responsible statesman and general. At the end of a long career as a soldier, one of America's most famous generals, General MacArthur, has declared that modern weapons have rendered war futile, since no human objective can be attained by the use of such weapons.

The Geneva conference, held ten years after the war, showed very clearly that even those who, as a result of their nation's history and their professional qualifications and experience, find it enormously difficult to play the role of innovators in this momentous period of history are being forced to take account of the realities of the new situation. Although there has been no formal acknowledgment of the fact, it is clear that a process has been at work over the past ten years which has led in actual practice to a modification of the traditional conception of the measures a sovereign nation, or a group of sovereign nations, can honourably and rightly take to protect and preserve national existence. One of the greatest achievements of the United Nations in the past ten years has been the influence it has been able to exert to render this modification of national sovereignty less painful and intolerable than it would be if the United Nations did not exist. The United Nations, as Shrimati Pandit stated in a discussion on the tenth anniversary of its foundation broadcast by the B.B.C., "has given an opportunity to people to speak exactly as they feel, and one reason has been the realities of the Atomic Age which has made us fall back on the U.N. and use it to the widest possible extent."

In a world that has still to make the choice between co-existence and co-destruction, it is a heartening sign that after ten years of almost ceaseless crisis the United Nations continues to be the repository of men's hopes for a peaceful future.

SUNDER KABADI

October 26th, 1955

D SAYINGS

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

HUDIBRAS

gurating the Indian Industries at New Delhi at the end of October, Prime Minister Shri Nehru made some thought-provoking remarks about ideological conflicts in an age of abundance.

A conflict should occur when there is not enough to go round, but when we can easily produce enough to go round and more, it seems rather odd to fight or to have these conflicts.

The Prime Minister expressed amazement that ideological conflicts existed in an age which was potentially and to some extent actually an age of abundance. But is not even this ideological conflict permeated by illusion? The U.S.A. champions Liberty, which the totalitarian regime denies to its masses, and Russia demands the reign of Justice for itself and all citizens of all states. But in the name of Liberty freedom of speech, of movement, of action, etc., are curbed in the U.S.A. itself and in so many welfare states conditions are no better, in some places worse. In Russia not only is Liberty practically non-existing but the very equality, social and political, of all classes of citizens which spells Justice is not in manifestation. Both Liberty and Justice are upheld in speech all over the globe but are stabbed in the back in numerous places and in numerous ways also all over the world.

Therefore the ideological conflict between the two great powers is illusory. *Maya* surrounds thoughts and words because a straight perception is lacking on the part of political leaders on both sides.

Abundance in the U.S.A. is actual—food, clothing, housing, conveniences and comforts; and all physical and visible conditions show economic prosperity. A very high standard of living has been established in the U.S.A. already; out of its abundance it is able to help other peoples in a variety of ways. But this monetary and economic prosperity has not made its citizens, from New York to Los Angeles, mentally satisfied, morally balanced, contented with life. A high standard of life is not achieved intellectually, philosophically, culturally, and so the U.S.A. has not attained a high standard of living. One result of this is that her very generosity and sacrifices are suspect and the beneficiaries do not feel gratitude for what is offered and accepted, from "care" parcels to monetary loans. The international ideological conflict of the two blocs will continue as long as there is conflict in the consciousness of the individual. Integration of the human personality is the most pressing problem of this age. As long as head, heart and hands do not function harmoniously in a majority of human personalities, so long the vast ideological conflict of the two blocs will continue. It is the education of the populations everywhere which needs to be attended to; and in that self-education occupies a supreme place. Adult education of the human heart is neglected by religious as well as secular schools everywhere, and what is attempted and achieved on the plane of economics and politics and sociology suffers grievously by the neglect of the heart; the lower psyche and its appetites are looked after by the age of abundance, the higher noetic requirements are neglected and the governments do not seem to suspect the lack in their respective educational systems.

Here ir India where great progress is being made, thanks mainly to the indefatigable work of the Prime Minister, in ushering in "the age of abundance" there is but little that is done to educate and enlighten the human heart. India's potentiality in the heart plane is enormous, but is it not being thwarted by a disproportionate activity in technical, technological and mechanistic spheres? The India of today is not a spiritual or religious state, has not been for a thousand years; this was the view of Gandhiji and is a historical fact. Only one example—a reminder comes from our Vice-President, Dr. Radhakrishnan. Congratulating the promoters of the Madras Zoo Centenary Celebrations, he said:—

> We are known to be advocates of *Ahimsa* or non-violence, but our treatment of animals is not consistent with our professions If your centenary should help to raise our standard of treatment to animals we should be thankful

This is said to the citizens whose country produced the Compassionate One who gave five rules of conduct—*Panchasila*—of which one points to the death of cruelty and the reign of Pity.

What is the Society for the Prevention of Cruelty to Animals doing? Has

[redacted]

Cr[redacted]
ploited [redacted]
poses. There is [redacted]
bullocks by cart drive[redacted]
ing of animals for food[redacted]
hoping for and expecting hea[redacted]
gain for diseases. *Shikaris,* in the [redacted]
of sport, destroy useful living beings[redacted]
and prove themselves lower in moral
calibre than beasts themselves. Froude in his *Oceana* says.—

> Wild animals never kill for sport Man is the only one to whom the torture and death of his fellow-creatures is amusing in itself.

And, worst of all, in the name of religion, orthodox Hindus who clamour for cow protection and agitate against their Muslim brethren killing cows, sacrifice animals. This is on a par with "worshipful" Hindus who will not kill monkeys because they represent the power and prowess of Hanuman, the helper and devotee of Rama, but permit the export of monkeys for the nefarious purposes of the vivisector. Should there not be a five-year plan to wipe out from the land of the Buddha the sin of cruelty to animals? Was it not Ruskin who asserted that "he who is not actively kind is cruel"?
