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THE ARYAN PATH

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

—*The Voice of the Silence*

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THE ARYAN PATH

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

VOL. XXVII JANUARY 1956 No. 1

"THUS HAVE I HEARD"—

Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

—THE SERMON ON THE MOUNT

The eighth anniversary of the passing away of Gandhiji, on 30th January, should be an occasion for heart-searching by all those who profess to be his followers. The best way of remembering the Father of the Nation is to reflect upon his martyrdom, to learn by heart its great lessons and to consider afresh what should be done to atone correctly for his sacrifice, so that the blood of this martyred saint might water the Garden of Peace and Unity in the India he loved.

Not only in the political sense is Gandhiji the Father of the Nation. His greatness is not to be measured by the fact that he freed India from foreign bondage; or even by his endeavours and achievements which gave a deathblow to social and religious evils. His greatness is enshrined in his devotion to and growth toward Truth and in the inspiration of his example. It is in his Religion of Life, his moral philosophy, his dynamic programme of *Satyagraha,* which he did not only preach but actually embodied. Very striking indeed are his own earnestness and sincerity in practising in day-to-day living the eternal principles he enunciated. He showed the grand triumph of the Human Soul. Is Gandhiji's moral philosophy something original and unique? His humility unfolded an insight and he declared:—

I have nothing new to teach the world. Truth and Non-Violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could.

My strength lies in my asking people to do nothing that I have not tried repeatedly in my own life.

It is significant that he called his autobiography *The Story of My Experiments with Truth.* They alone do really follow him who are daring enough to experiment with Truth in all walks of life and to follow

wherever Truth may lead them. Many have given lip acceptance to Gandhiji's ideas and teachings, but few have made a deliberate attempt to apply them in their personal lives or in public service. Why is it so? Because the knowledge which brings enlightenment and conviction is not pursued. The most pressing need of India, as of the world, is a careful study of the potent ideas of the Gandhian psycho-philosophy. How can Gandhiji's principles be applied in individual or national life if they are not studied and understood? It is through self-discipline of the whole man that true knowledge of moral verities can be absorbed by the mind. Such knowledge is an effective purifier. Even the Buddhas can but point the way which man himself has to walk.

Since Gandhiji's death much has been done to popularize the Gandhian teachings. His written and spoken words have been collected, collated and commented upon; but unless these are "learnt by heart," digested by the mind and assimilated by the consciousness, practical application is impossible. Many of his pregnant and potent pronouncements, the Soul side of *Satyagraha*, are not generally quoted even by his avowed followers. Why? Are such not quite palatable even to them? Or is their true worth not comprehended?

Can India make history by creating the Gandhian Era, when Russia and China and the U.S.A. and so many other countries are manufacturing the Era of the Atomic Bomb? This work is for the sincere individual and to him these words of Gandhiji are sure to bring inspiration :—

My uniform experience has convinced me, that there is no other God than Truth...the only means for the realization of Truth is Ahimsa....To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself.

Identification with everything that lives is impossible without self-purification; without self-purification the observance of the law of Ahimsa must remain an empty dream; God can never be realized by one who is not pure of heart. Self-purification therefore must mean purification in all the walks of life. And purification being highly infectious, purification of oneself necessarily leads to the purification of one's surroundings.

But the path of self-purification is hard and steep. To attain to perfect purity one has to become absolutely passion-free in thought, speech and action; to rise above the opposing currents of love and hatred, attachment and repulsion. I know, that I have not in me as yet that triple purity, in spite of constant ceaseless striving for it. That is why the world's praise fails to move me, indeed it very often stings me. To conquer the subtle passions seems to me to be harder far than the physical conquest of the world by the force of arms.

SHRAVAKA

GANDHI AND THE MODERN WORLD

[**Ethel Mannin's** sympathies with India's culture are well known, and these are not only the reflexes of those of her husband, Reginald Reynolds, famous in India as a devotee of Gandhiji. Her article is apposite for this month's ARYAN PATH, for it was in January 1948 that Gandhiji entered the small band of heroes who are true martyrs. Her true remarks about the young people "of Bombay, Calcutta and Rangoon" and their "shoddy notions and false values" are a timely warning, which, let us hope, will enable at least a few of these "progressive" youths to reform themselves.—ED.]

When I was in India in 1949 I was constantly meeting educated young Indians who assured me that what they called "Gandhi-ism" was dead, that it died with Gandhiji, and was anyhow impractical in the modern world. They prided themselves on having liberated themselves from Hindu orthodoxy, and "Progress" now was all their cry; that is to say, industrialization, chemical fertilizers, tractors—those "iron bullocks" so eminently unsuited to Indian agriculture. It was saddening; but even more saddening when two young men from the Hindu University at Benares said bitterly that "Gandhi-ism" was already dead when Gandhiji was assassinated.

On the face of it, in view of the bloodshed which followed the partition of India, it would appear to be true. Just as it would appear to be true that Christianity died with the crucifixion of Jesus, when all the violence and power-lust and greed indulged in by *soi-disant* Christian peoples in the subsequent two thousand years is considered. There is a sense in which "Gandhi-ism" is a misnomer, since the doctrine of non-violent resistance to evil and of personal purity of flesh and spirit was the teaching of Jesus two thousand years earlier; the Buddha, six hundred years before that, taught reverence for life in all its forms, human and animal alike, but not the specific doctrine of *satyagraha*; but the term is valid in that Gandhiji was of our time and brought to our world a moral force such as the world had never known (Jesus in his time did not so kindle the imagination of millions), and as a moral force Christianity has ever been pitilessly punctured by expediency.

It is true that India, since independence, can no more be called a "Gandhi-ist" country than England, or any other Western country, can be called Christian—whatever the professions, as devout as they are hypocritical, of Christianity. Had India deeply absorbed and accepted the teachings of the Mahatma it would have been unthinkable that his assassins should have been executed. It was of this the two young men of the Hindu University

were thinking when they made their bitter assertion. For them the Mahatma's memory, and his doctrines with it, had been rejected by the masses, dissolved in the dust of cremation, the greatest moral force of human history become an "eagle forgotten." From that angle Vachel Lindsay's poem would seem singularly appropriate applied to this twentieth-century saint:—

> Now you were ended. They praised you,
> ...and laid you away.
> The others that mourned you in silence
> and terror and truth....
> That should have remembered forever,
> ...remember no more.

There is a sense in which Gandhi has become a name—who once was a living spiritual flame.

There is also a sense in which that flame still lives in men's hearts, not only in India, but the world over, and will continue to live until the planet is entirely given over to the powers of darkness, which it cannot be until that living flame is finally quenched. Which means that it may never be.

We have seen in connection with the Goa demonstrations that the spirit of *satyagraha* still lives in India; we have seen that spirit kindled also in the recent demonstrations in South Africa, in which Gandhi's son, Manilal, played a leading part. Now, it seems, ironically, that a peaceful invasion of Kashmir is being planned by Pakistani *satyagrahis* (organized by the Christian Zamindara Labour League of Lahore), ten thousand of whom plan to march peacefully into Indian-held territory on September 15th.[1] Whatever views one may hold on the political rights and wrongs of the long-drawn-out "Kashmir question," it is anyhow a sign of grace that ten thousand who believe that Kashmir should go to Pakistan are willing to demonstrate their belief in a non-violent fashion. Gandhi's spirit still lives, even with those who denounced him in his lifetime.

And it will continue to live, because the alternative is the extinction of the human race. The scientists have warned the world that recourse to atomic weapons, to total war, that is to say, can only mean total annihilation. This means that in the modern world there must be total renunciation of war—for they deceive themselves who aver that atomic weapons would not be used, that the atomic bomb, in its ever-increasing hideousness, is a power for peace. Whatever country henceforth resorts to the arbitrament of war lets loose total destruction upon the entire planet; in a radio-active world life cannot be sustained in any form, and those who survive death by burning or blast can only do so to die of starvation. Mankind is already gradually destroying the earth's fertility by chemicals and machines, creating dust bowls and soil erosion, adding man-made desert to desert. This destruction of

[1] This article was written before September 15th.

fertility can be halted and remedied; there can be no halting of an atomic war or any remedying of its consequences. The idea that science will somehow throw up something effective in the way of defence in an atomic war is the sheerest wishful thinking—there can be no defence in total war, as the scientists have warned us, from Einstein downwards.

But war in any shape or form is an abomination, a crime against life to which those who venerate life, as Christ and the Buddha and Gandhi venerated it, cannot in any circumstances lend themselves. It is a sad comment on human nature that many who denounce the latest atomic bomb are nevertheless quite prepared to accept a non-atomic war—in spite of the napalm horrors of the Korean war. *The hope for humanity lies in the growing number of people, the world over, who are gradually coming to accept the principles of non-violent resistance to evil, as taught and demonstrated by Gandhi in our own time.*

It has tremendous, and heartening, significance that many leaders of the African nationalist struggle against imperialism have been influenced by Gandhi and have urged *satyagraha* methods upon their followers. This was observable in 1953, in East Africa and down to Cape Town, and many Africans in Northern Rhodesia were to be seen wearing "Gandhi buttons"—badges with the profile of the Mahatma engraved on them. This is all the more interesting when it is remembered that Gandhi's career began in South Africa. If the teachings of the Mahatma are largely rejected in his own country, by a generation which has grown up in the violence of the newly launched atomic era, among the less sophisticated and less Westernized peoples of Africa, the country in which he began, his spirit is still active.

In India itself the success of the land-distribution campaign conducted by that remarkable old man, Vinoba Bhave, points to a revival of the Gandhian spirit. Vinoba has followed directly in Gandhiji's footsteps by going into the villages, without any fanfare of preliminary publicity, with nothing "organized," relying entirely, as Gandhi did, on the moral force of his appeal to what the Quakers call "that of God in every man." Such an appeal, however, would be made in vain without the driving power of love behind it. Gandhi declared, "The hardest fibre must melt in the fire of love"; he demonstrated the fact over and over again in his own life, and now Vinoba Bhave is similarly demonstrating it. When the fire is not strong enough there is no response. In Gandhi's case it was strong enough to make him so profound a moral force that this "half-naked fakir," as Churchill scornfully called him, could pit himself effectively against the great weight of the political power of the

British Raj. The possessionless, thin little man in the loin cloth had to be cajoled and conciliated, because by love alone he had a nation of some four hundred millions behind him. When the people, lacking his moral strength, resorted to violence on occasion he grieved and prayed and fasted. *He would have no more to do with the unorganized violence of the masses than with the organized violence of governments. He declared that he would prefer to be crushed between the two.*

It is a tragic pity that the Arabs of North Africa should have resorted to violence in their struggle against the French. When it comes to that sort of thing the French are vastly better equipped and organized, as has been demonstrated. Impassioned, unorganized mobs have no chance against disciplined, impersonal troops. All that happens as a result of these outbreaks is that blood is shed, men die or go to prison, and "law and order" is restored more repressively than before. The need was, as Gandhi pointed out during the Civil Disobedience campaign in India, not to be goaded into either violence or abject submission. He believed in the power of suffering as he believed in the power of love. He was an idealist, but a practical one. The angry Arabs of the Maghrib are idealists too, but not, unfortunately, practical ones. They may yet need to come to an appreciation of Gandhi's methods before they achieve their nationalist ends. Certainly these are not to be achieved by outbreaks of violence.

Reginald Reynolds, in his book, *To Live in Mankind: A Quest for Gandhi*,[2] writing of Basic Education, which teaches people how to live co-operatively as opposed to Westernized education which merely provides a smattering of Western culture and is bound up with the acquisition of degrees, declares that "India's ultimate problem will not be the untouchables but the unteachables." It could be said with equal truth that *the whole world's ultimate problem is the unteachability of the mass-produced mentality, for which the press, cinema and radio are largely and jointly responsible.*

The real hope for the salvaging of civilization would appear to be in the East. Not merely is the bulk of the world's population in its "teeming millions," but that bulk is ninety per cent agrarian and as such not corrupted by the lies and false values of what passes for civilization in the West. The young people—especially—of Bombay, Calcutta and Rangoon are perhaps as much bound and delivered over to shoddy notions and false values (usually in the name of "Progress") as their counterparts in the West; an insidious Americanization, the Coca-Cola civilization, has invaded urban life in both East and West, from Morocco to Mandalay, from

[2] André Deutsch, 1951.

Rome to Rangoon, but it does not penetrate to the hidden villages of the Rif, the off-the-road villages across the Burmese paddy fields, the jungle villages in the middle of the vast subcontinent of India. There still remain vast areas of human existence outside the Coca-Cola belt. Throughout India, Burma and China, there are far-reaching basic educational schemes which, whilst they include literacy, place it lower on the agenda than the teaching, by example, of co-operation in communal living.

Such schemes are in the direct Gandhian spirit, which, along with non-violent resistance of evil, reverence for all life, devotion to truth and righteousness, demands an all-embracing love and co-operativeness in our relations with our fellow humans.

In the West experiments in co-operative living are conducted through the medium of "work-camps," where men and women of good will, young and middle-aged alike, meet to work for the common good: in building a youth hostel or a community centre, for example. Here again the Gandhian spirit of service operates. It might be that because the West has reached a crisis in its civilization it may yet prove fertile soil for Gandhian ideas, even if it does not recognize them as such. It may well be, as Reginald Reynolds suggests in his book, that Gandhi "will share the fate of so many other prophets, whose ultimate effect has been most deeply felt outside their own countries."

The extent to which Gandhi's ideas will endure and develop in the modern world is debatable. What there is no disputing is the world's urgent need of them, as the only guarantee of its continued existence.

ETHEL MANNIN

TIRUPATI ORIENTAL INSTITUTE

At the present time, when the prevailing tendency is towards industrial development and, consequently, technological studies, the establishing of Oriental Institutes like the one at Tirupati should be helpful in developing the cultural aspect of the life of the people.

The varied plans of this Institution are all for the single purpose of making available to the present generation the profound ideation of the ancients on a variety of subjects, ranging from literature, culture, sociology and philosophy to the medical sciences and engineering. This is proposed to be achieved by the publication of rare texts and by the translation of such authoritative works into English. A laudable venture indeed!

More Institutions of this nature are needed in this country for the propagation and regeneration of ancient culture, so that the heritage of the past is not lost to the present. India appears to be submerging fast in the materialistic trends of modernism and thereby losing its hold on that fundamental basis of thought which has been at the root of all her cultural development.

THE PALACE AND THE PLANT

[Our esteemed friend **Mikhail Naimy** has presented our readers with this beautiful story with a message of supreme importance to the modern world. What can we do with our atom-bomb factories? The story brings the right answer. It has, however, a deeper implication. The Great Buddha's Noble Eightfold Path has as one of its steps the determination of the right means of livelihood. The choice of the profession and employment by which we earn bread to live has a mystical implication; does our daily work spread, unbeknown to us, love or hatred, balm or poison? Does it stand for service or loot?—ED.]

On the banks of a broad, deep river, dotted with tall smoke-stacks, stands an ammunition plant with a rich past of over a century behind it, and a fame extending to all the corners of the globe wherever War is not yet infamous. Opposite the plant, on the other bank, rises a green hill, and on the top of the hill a palace which is the envy of all palaces.

The plant and the palace were tied to each other as are a father and a child; for the plant begot the palace and never ceased to tend it with infinite care and affection. While the palace, as behooves a dutiful child, never tired of catering to the slightest whims of its parent—the plant.

Until recent years the palace was the Mecca of the *elite*, whether of wealth, of refinement or of social prestige. They came in great numbers from far and near, and always found a warm reception and a diversity of entertainments and occupations to suit the taste, the vocations and the hobbies of each. The cuisine and the cellar were the choicest. The shelves of the spacious library were weighted with exquisitely bound volumes of all descriptions. On the walls of the art gallery hung the rarest gems of the great masters. In the stables were horses of the finest breeds; in the kennels, dogs of the noblest pedigree; in the birdhouses, winged creatures of the loveliest plumage and the sweetest vocal chords. Hidden here and there in the beautiful forest surrounding the palace were spacious swimming pools, magnificent aquaria, rustic kiosks and nooks for solitary meditation or impassioned *tête-à-tête*, as well as meticulously kept playgrounds for various recreations. In the river below were maintained yachts, launches, rowing boats and canoes for the lovers of aquatic sports. Needless to say, the furniture, the tapestry, the *bric-à-brac* and the art objects in the palace were of the rarest and most expensive varieties.

That was the state of the palace until three years past. Since then its gay and lavish life has undergone a most drastic change. The stables and the kennels are now entirely empty. There is not a feather or a twitter in the birdhouse, not the

splash of a fin in the fish ponds. The playgrounds are overgrown with weeds, and at the wharf in the river below there is but one small motorboat. Inside the palace not a string vibrates with music, not a voice is raised in song, not a peal of laughter is heard anywhere. The gaiety of yore has flown out of the palace since the day its masters flew in a plane to their death, leaving the plant and the palace to their only son and sole heir who had hardly completed his twenty-third year.

The heir made a quick disposal of all the signs and manifestations of lavish, high living, keeping to himself a modest car to drive him down the hill to the wharf and back and a motorboat to carry him to and from the plant on the opposite bank. Both the car and the boat he drove himself.

As to the plant, the young heir increased its output tenfold within the three years of his management, and added about two thousand to the list of its employees. Those who knew him marvelled without end at his sagacity and business acumen in managing the huge plant during the most trying years of the second world war, despite his tender age, his lack of experience and, above all, a decided "twist" in his character and manners. Not only did he seal the lips of the palace, put blinds on its eyes and clip its wings; he also stripped it of the finest and costliest objects for which it was famous and discharged all its servants save one whose name was Samson, to whom he was attached to the point of calling him "Father," and of not allowing him to address him except as "Sonny."

Samson was a man of seventy, yet quite robust and vigorous, very simple of mind and most pious of soul. He had the heart of a babe and the conscience of an angel. When still a child in an orphanage, he was taken into the household by the young heir's grandfather. His deep attachment to his young master began when the latter was still in the cradle. It grew with the years into something akin to adoration, a circumstance which at times frightened Samson, who had heard it said that it was a sin to worship two gods.

Although it puzzled Samson to see his young master turn the life of the palace upside down, it did not grieve him half as much as to observe the disquieting change in his appearance. The young man seemed to grow thinner from day to day and to have surrendered to a deep, dumb melancholy whose signs were readily discernible in his eyes and about the corners of his mouth. Samson could not find the courage in his heart to broach the subject to his master; and the young fellow, contrary to his habit of sharing all his cares and troubles with his trusty servant, would not of himself divulge the secret. What added to Samson's anxiety and perplexity was the fact that on a certain evening, as his master was withdrawing into his

bedchamber, he turned to him with supplicating eyes and said in a low, disheartened voice, "Samson, Father Samson! I have grown so fat that I am about to burst."

Believing that the young man was jesting, Samson remarked, affecting a smile, "God be blessed, Sonny. You *have* grown so fat that I, an old man, could blow you off your feet! Are you ill, my boy?"

"I am, Samson."

"What ails you, my child?"

"Mine is a most deadly illness. It is the illness of those who are in perfect health, yet are *not well*."

"Perhaps you have suffered a great loss in your business, my son."

"On the contrary, Samson. I have *suffered* tremendous profits."

"Why, then, are you melting away and melting me with you?"

"I wish I knew why."

"Is it the war that's eating the flesh off your bones, chasing sleep from your eyes and peace from your soul?"

"Pray for me, Father Samson. Pray for me."

The aged servant was stricken dumb by the tenor of his master's equivocal speech. Yet, driving all dark thoughts away, he went into his room, knelt piously by his bed and prayed long with all his heart and mind that God might reveal to him the cause of his master's melancholy and progressive emaciation.

And Samson slept the sleep of the blessed. Just before dawn he heard a voice calling him and saying: "Take a pen and paper, Samson, and write."

Obeying the command as one who had neither mind nor will of his own, Samson took a pen and a sheet of paper and began to write what the voice dictated to him. And this was what he wrote:—

Woe to you who drive the caravans of Death, for you shall knock in vain at the caravansaries of Life.

Woe to you who suck the breasts of grief-stricken mothers, for you shall grow fat with grief.

Woe to you who steal the sleep of the sorrowing, for you shall woo sleep in vain.

Woe to you who eat the crumb of the hungry, for you shall never be filled.

Woe to you whose only stock in trade is poison, for poison shall be your gain.

Woe to you who hide behind the veil of Night, for the Morn shall expose your wretchedness.

Woe to you who bathe in the holy blood of men, for you shall rot away in your unholiness.

The voice stopped. Samson started as one stung and was amazed beyond measure to find himself holding a sheet of paper and to see that what was written on it was written in his own hand. For a moment the thought struck him that he too, like his master, had lost his mental balance. He could hardly wait for the young man to call him. As soon as he heard his voice he rushed into

his room, told him of his strange experience in an agitated voice and said, as he handed him the paper in his hand, "I have prayed, my son, prayed very hard. Perhaps this is the answer to my prayer. But I confess I can't make anything of it."

The young man took the paper from his servant and, as he read it, his face turned ashen, and a great shiver shook him from head to foot, causing the paper to drop from his hand to the ground. As Samson bent to pick it up, his master took him by the shoulder, shook him violently and, staring at him with flaming eyes, shouted in rage, "Samson, Samson ! Who taught you the art of imposture ? "

Poor Samson was dumbfounded at his master's behaviour and tone. His throat became suddenly dry and tight, and his eyes misty, and his head began to swim. Limp and almost lifeless, he dropped to the floor with a thud. Seeing him in that state, the young man became frightened and very conscience-stricken. He bent over the aged servant, began to rub and kiss his hands and to call to him tenderly and lovingly.

"I have sinned against you, Samson. Forgive me. Up, up, Father Samson. Now I understand. I understand everything."

And he kept rubbing Samson's hands and feet and showering him with words of affection until the old man came to. Not a word of plaint or reproach escaped his lips, but softly and quietly he withdrew from the room to go and prepare his master's bath before attending to his breakfast, as was his wont every morning. Hardly had he gone into the kitchen when he heard his master call him from the bath-room. There was distress in that call. Straightway he hurried to the bathroom, only to be trans-fixed in the doorway as his eyes fell upon the young man standing en-tirely naked, with his whole body from neck to toes soaked in what looked like blood. Even the water in the tub had the colour of blood. The sight filled the poor servant with terror and made his stout heart sink and almost stop beating. His first impression was that the young man had slashed his throat in an attempt to put an end to his life. Fortunately for Samson his master quickly dissipated his fears when he turned to him with loving eyes and asked him in a most tender voice in which there was not the slightest trace of anguish or reproach, "Why is this water so red ? "

" It was crystal-clear, my son, when I filled the tub," replied the old man sheepishly.

" It was clear also when I got into it. Whence is this bloody colour ? "

Samson bent immediately over the tub, emptied it, rubbed it carefully and turned on the water. It was as clear and pure as an infant's eye. Whereupon he went back to the kitchen to attend to breakfast, his simple mind very

much puzzled and his loving heart still beating loud and fast. Before two minutes had passed he was called again to the bathroom. The same scene; the same story: the water had turned blood-red the moment the young man sank into it. After the third vain attempt the despairing heir decided to do without his morning bath. On leaving for the plant without taking a mouthful of the food his servant had prepared for him, he had only this to say to Samson: "I have found out the reason, Father Samson. I have found it."

The whole day Samson's mind was very much distracted and his heart faint. He could hardly wait to see his master again in the evening; perhaps he would lift the curtain off this mystery and the many other mysteries with which he felt himself surrounded of late. But his master delayed coming much beyond his usual hour, which delaying was a fresh source of worry for the poor old man.

It was almost midnight when the young ammunition manufacturer came back and found Samson awaiting him at the end of the road, from where he had a clear view of the plant. The night was soft and warm, with the waning moon riding the clear, eastern sky and casting a mantle of magic over the darkened palace and the dreaming woods all about. The young master greeted his servant with a broad smile dripping affection, peace and joy and, taking him by the hand, he led him to a nearby bench and invited him to sit down with him and to enjoy together the charming stillness of that moonlit night. For a while the two sat silent side by side with the young man's arm about Samson's neck and his head against his shoulder. Finally the young man broke the silence and said, "Look at me, Father Samson. Have I not gained weight since this morning?"

"You do look much better, my son. You are not the same man that left this hill in the morning."

"The best medicine in the world is to find the cause of illness and eradicate it. With your help I discovered the cause of my many troubles. Congratulate me, Samson."

"Thank the Lord, my son."

"Samson, Father Samson! If you make a dagger and sell it to me knowing that I intend to kill a man with it, and if I do kill the man with that dagger, wouldn't you be my accomplice in the murder?"

"Without the slightest doubt, my son."

"Then I was right in what I did."

"What did you do, my son? Do you mean that you have killed somebody?"

At that very moment a terrific, deafening blast shook the palace and the bench on which the two were sitting. The awful rattling of the doors and window shutters, the sound of splintered glass, the

sudden swish throughout the forest, the frightful agitation in the air—all this was sufficient to strike panic into poor Samson's heart, giving him the impression that the whole earth was quaking and was about to swallow him and his beloved master alive. His first thought, however, was not of his own safety; it was to shield his master with his own body as if to protect him from the fury of the earth. Quickly it became apparent to him that something worse than an earthquake was taking place. The opposite bank was billowing with fire and smoke, with loud detonations following one another in rapid succession. It was quite evident that the plant was burning. The sight of it so horrified the faithful servant that he lost control of his nerves and wits. All he could think of doing was to fall down on his knees and to mumble incoherently, his hands beating his chest hard and loud.

"O Lord my God! The plant . . . What a calamity! What a loss! Lord, Lord, stop it—stop the fire. Let us go from here. Let us seek shelter from the bursting shells. The plant, my son. The plant."

The young man bent over his trusty servant, embraced him with both arms, quieted his shattered nerves and said to him very tenderly and reassuringly, "Is it honest and manly of us, Father Samson, to cook for others food which *we know* to be poison?"

"Certainly not, my boy," came the old man's quick and positive answer.

"Did you not write with your own hand that he whose only stock in trade is poison shall gain nothing but poison? How shall I expect to sell to others poison and to get honey in return? The poison is now spilled. What a delightful, what a profitable loss!"

Saying that, the young man dashed towards the palace and pasted on its main entrance the sheet of paper which Samson had handed him in the morning. Then he strode back to his servant, took him gently by the hand and led him down the hill to the wharf, where both stepped into the motorboat and drove upstream. Without casting even a passing glance backward, the young man lifted his eyes to the skies and exclaimed reverentially, "Accept, Lord, my sacrifice."

The morning dawned upon the ruins of the plant, still licked by tongues of flame here and there, and upon a boat gliding smoothly and steadily towards a far land, accessible to none but wanderers.

MIKHAIL NAIMY

"JUS GENTIUM" AND THE LAW OF NATURE IN ASIA

[**Professor Charles H. Alexandrowicz-Alexander** is rendering great service to the cause of internationalism by his scholarly work as the Professor of International Law in the University of Madras. He delivered an excellent lecture on "International Law and Relations" at the Indian Institute of Culture, Bangalore, in August 1952. In the following informative article he writes about a subject of great importance to the future of mankind.—ED.]

The two most significant developments of contemporary international law are its universal extension to all nations capable of independent political organization and its endeavour to enforce the prohibition of aggressive wars. The principle of universality of the "family of nations" and the doctrine of "just war" were already an integral part of the classic law of nations (*jus gentium*), conceived on the basis of the law of nature, but at the end of the eighteenth century they were lost in the process of the law's conversion into a positivist system, based only on the consent of states and state practice.

The conception of the law of nature found its way into the Greek system of inter-city relations; it existed also in ancient Rome and was later developed by the Roman Catholic Church in its framework of canon law. The mediæval structure of Europe was based on the existence of the two correlated centres of power: the Holy Roman Empire, which represented secular authority and the Church of Rome, which was the repository of ecclesiastical jurisdiction. Under this system of unified power there was at first little room for the development of the law of nations. The gradual emergence of autonomous political units, however, such as the Italian city-states and the kingdoms of England and France, promoted treaty-making and an increasing number of inter-state relations. As the Holy Roman Empire approached its period of disintegration, particularly after the Peace Treaty of Westphalia in 1648, there was more opportunity for the growth of the law of nations as a separate discipline.[1]

Similar developments took place at various periods in the history of Asia. China early developed her own notions of inter-state law and practice with a strong emphasis on the institution of vassal states who acknowledged the supreme authority of the imperial suzerain. There seems to have been legal equality among these mutually independent states in the Chinese Commonwealth. Diplomatic intercourse was well

[1] *A Concise History of the Law of Nations*, by A. NUSSBAUM, 1950.

known and envoys enjoyed immunity though to a lesser degree than in the West. The distinction between combatants and non-combatants during warfare came to be acknowledged and humanitarian principles were observed to a substantial degree. Confucius planned the establishment of a great union of Chinese States, but imperial power prevailed over this conception. The same institutions developed in Japan where, according to historians, treaty-making was known as early as in the third century A.D.

India's contribution to the development of the law of nations in Asia was equally remarkable. As a unified imperial power appeared only at intervals and for comparatively short periods in the history of the subcontinent, the relations between the many Indian rulers resulted in the development of principles of an international or quasi-international character. Kautilya's *Arthashastra* bears witness to the existence of a well-defined set of rules which prevailed in the various "circles" of states. Interstate law in India knew humanitarian rules of warfare, the inviolability of envoys (*dutas*), the vassal-suzerain relationship and principles relating to maritime intercourse.[2]

It is also noteworthy that since the Middle Ages the treatment of foreign merchants became the object of treaty stipulations. In Asia, as in Europe, foreign trading communities fought for the relaxation of the practice of seizure of ships and the confiscation of the property of deceased foreigners by the local sovereign (*jus albinagii*). The law of nations developed by Muslim states witnessed even speedier development resulting from the close contacts of the Islamic powers with Europe. The fight between Islam and the Christian world created a centuries-long tension, the consequences of which were strongly felt in India and Asia since the end of the fifteenth century.

There is no risk in saying that the conception of natural law was not alien to these systems of interstate law in Asia. It may be that canon law in Europe helped to make it more precise there because it distinguished clearly between positive divine law (*jus divinum positivum*), *i.e.*, revealed law; the law of nature (*jus divinum naturale*), *i.e.*, law based on reason and human nature; and, finally, man-made law (*jus humanum*). These three categories of law were known in Asia, though the more intimate interconnection between natural law and revealed law made a clear distinction between the two more difficult and perhaps sometimes impossible. But this is a problem of philosophy rather than one of jurisprudence. The fact remains that the notion of natural law existed in Asia, that it conceived human nature in its ideal

[2] *International Law in Ancient India*, by S. V. VISWANATHA, 1925.

and moral sense, as in Europe, and that it was ready to be extended to the whole of mankind. It was based on the broad principle of non-discrimination between nations and implied generally the idea of just war. The idea of a law of nature in the sense of self-preservation, strongly emphasized by Emeric de Vattel, the Swiss jurist and writer, in the eighteenth century, found its early expression also in Kautilya's *Arthashastra,* though not necessarily as an overriding device (see Book VII).

It is often thought that no law of nations had been applied to intercontinental intercourse between European and Asian powers during the period of political equality between them in the sixteenth, seventeenth and eighteenth centuries. This, however, is hardly warranted by facts.[3] Among the European powers who entered the Asian game of power politics, the Portuguese were first; then came the Dutch, the English and the French. Vasco da Gama, who landed in 1498 on the west coast of India, brought a queer mixture of notions to the Asian scene. He came to discover and occupy new lands, to buy spices, to undercut the trade of the Arab merchants and Venice, and last but not least to make converts to Christianity. He felt legally entitled to act on the commands of his king, who believed he had been authorized in 1502 by Pope Alexander VI to start conquests in non-Christian lands. The world had been, according to the papal bull, "*Inter Caetera*" of 1492, divided between the two great sea powers, Spain and Portugal, one with the mission to sail westwards, the other eastwards. The line of demarcation, drawn in the bull, was later adjusted in the treaty of Tordesillas of 1494, concluded between Spain and Portugal.

As soon as Spanish rule in America made itself brutally felt on the ruins of the Aztec and Inca empires, a powerful reaction appeared among Roman Catholic writers in Spain who endeavoured to clarify the prevailing confusion of ideas. Conquest, they said, was a political affair, a matter of *jus humanum.* Conversion, on the other hand, was a matter of *jus divinum,* but it should not disturb the peaceful existence of organized political communities in non-Christian lands. So argued Franciscus de Vitoria (1480-1546), Professor at the University of Salamanca, Spain, and his school, and it goes to the credit of Spain that he was allowed to attack the policy of his own king and country. But Vasco da Gama, like Cortez, was no follower of Vitoria but an empire builder and so were the Portuguese viceroys who followed him and who seized Goa. The prestige of international lawyers (theologians) was not yet powerful enough to influence decisively

[3] *Asia and Western Dominance,* by K. M. PANIKKER, 1954.

public opinion and political decision.

The Portuguese who, thanks to the support of the Raja of Cochin and the Vijayanagar rulers, were able to destroy the maritime trade monopoly of Arab merchants in India and Asia and to shatter the sea power of the Zamorin of Calicut, had soon to face the competition of the Dutch who brought, apart from naval power and a trading spirit, an aggressive challenge to the legal notions of the Catholic monarchs. The Dutch were Protestants and so was their greatest lawyer, Hugo Grotius, usually considered the father of the law of nations. The construction put by the Catholic sea powers on the papal title of discovery and the conversion of non-Christian lands became a matter of doubt. Historians often tend to identify papal policy with the policy of Catholic monarchs, though what the Church of Rome conceived as a religious device was often distorted by secular authority for purposes of power politics. The responsibility for excessive zeal rested with the monarchs, who, whenever it suited them, became, "*plus Pape que le Pape*" (more popish than the Pope). Be that as it may, the prestige of Grotius overshadowed world opinion from the beginning of the seventeenth century. In his *Mare Liberum* (Freedom of the Seas), published in 1609, he made it clear that the Portuguese in India and Asia established relations and made arrangements with Asian rulers on a footing of equality and that any other European power could do the same. Whatever Grotius intended primarily to show by his arguments, particularly to prove the right of the Dutch to sail freely across the oceans and to participate in Asian trade, he gave at the same time to Asian rulers the status of sovereigns in his law of nations. He could not have done otherwise, as his legal notions were based on a system of natural law which implied the equality of organized political communities all over the world. Otherwise the law of nature could not have been what it was meant to be. Moreover, Grotius relied in *Mare Liberum* on all the arguments of Franciscus de Vitoria and proved that the conceptions of the Protestant and the Salamanca schools of the law of nations were not divergent in the above field.

Whereas the Dutch arrived in the East to challenge Portuguese vested interests by physical force, the English came with a policy of negotiation. In 1615 Sir Thomas Roe, an English ambassador, set foot on Indian soil and travelled from Surat to Agra to present letters from King James to Jehangir, the Moghul Emperor. His task was to open negotiations and to obtain a treaty securing trading rights to English merchants.[4] Seventeen years earlier, one of the greatest

[4] *The Men who Ruled India : The Founders*, Vol. I, by PHILIP WOODRUFF, 1953.

international lawyers of all times, Alberico Gentili (1552–1608), an Italian Protestant who had become a professor of law at Oxford, had published his famous works on the law of war. Gentili's law of nations based on the law of nature was universal law relating to the whole of mankind and he could not have given any sovereign ruler in Asia a position inferior to that of sovereign monarchs in Europe. The embassy of Sir Thomas Roe fully testifies to the English notions of the law of nations at this period. They were not different from those formulated later by Grotius and the motive behind them was certainly more selfless.

A battle of wits took place at the court in Agra, where Sir Thomas Roe had to face the Portuguese Jesuit mission which had come much earlier from Goa.[5] The Moghul court became clouded with intrigues, but it would be an over-simplification to blame one or the other side for excessive zeal. Diplomatists tend to criticize on the part of their adversaries what they consider justified in the implementation of their own mission. In spite of English-Portuguese tension, Father Corsi, S.J., offered to Sir Thomas Roe to mediate between the English and the Portuguese, so as not to expose Christian agencies in India to the disgrace of disunity. Sir Thomas Roe was certainly the last to betray his Christian ideals. But, whereas he and those who came after him from England enjoyed the unfailing support of their king, the King of Portugal undercut, about the middle of the eighteenth century, the existence of the Jesuit mission at the Moghul court by banishing all Jesuits from Portuguese dominions. The provincial centre of the *Societas Jesu* in Goa disappeared (1759) and their greatest scholar, Father Joseph Tieffenthaler, appealed to the English for protection.

It seems fair to assume that a three-cornered game of power politics between the Moghuls, the English and the Portuguese, without Dutch and French intervention, would probably have been distinguished by less violence and by more compromise and treaty-making. The fact that Dutch intervention came in the seventeenth century intensified the fight against the Portuguese in Asia and made Grotius formulate his case on behalf of the Dutch East India Company in a truly dramatic way. Side by side with the Dutch, the rulers of Asia became the *dramatis personæ*. Their policy was not to limit intercourse and trade to the Portuguese but to establish relations with other European powers. In order to enable them to pursue this policy, Grotius endowed them in *Mare Liberum* with full independence and sovereign status in a *chef-d'œuvre* of the classic law of nations.[6]

[5] *The Jesuits and the Great Mogul*, by SIR EDWARD MACLAGAN, 1932.

[6] "Grotius and India," by C. H. ALEXANDROWICZ-ALEXANDER. (*The Indian Year Book of International Affairs*, Vol. III, 1954).

After the death of Aurangzeb the disintegration of the Moghul Empire together with the ascendency of the English East India Company put things in a different light. The unifying power of the Moghuls had disappeared and neither the Marathas nor any of the other Indian or European powers were able to restore the balance. A similar development had taken place in Europe where, after the Treaty of Westphalia in 1648, the unifying power of the Holy Roman Empire had ceased to be effective and where the balance was temporarily at the mercy of ruthless power politics. The disappearance of the two most powerful empires of the world had a decisive impact on the law of nations. The ideal of the law of nature with its underlying conceptions gave way to the law of survival from which a positivist system of international law emerged. At the time of the Congress of Vienna in 1815 the family of nations was restricted to those represented at the Conference table. The Asian powers, paradoxically including even Turkey, did not find their proper place under the new system. Whereas it proved ultimately possible to establish in place of the Holy Roman Empire a more or less predictable balance of power which resulted in the creation of the Concert of Europe with its own public law, there was no Concert of rulers in India to supersede the Moghul Empire. International law conceived as the public law of Europe excluded the whole world (except the American continent) and covered Asia in the status of colonial possessions only. The Chinese Empire, whose future, in spite of isolation, was doomed after the downfall of the Moghuls, was equally outside the family of nations which followed for nearly 150 years the positivist conception of international law. Today international lawyers have started revising the notions of international law and a revival of certain ideas of the law of nature seems to be in sight. Two of its most fundamental conceptions have again found their proper place: the universality of the "family of nations" which covers all continents, and the concept of "just war" by which we endeavour to ban aggressive war from the international scene.

CHARLES H. ALEXANDROWICZ-ALEXANDER

GITA GOVINDA

A LITERARY GEM AND A BOOK OF DEVOTION

[**Sahityalankara Kavibhushana Shri K. S. Nagarajan, B.Sc.,** is a well-known Sanskrit scholar, a devotee of the Beautiful and a lover of Dharma, of his religion, Hinduism, which has to offer us not only grand philosophies but also great literature which has inspired many through the ages and continues to do so. Shri Nagarajan is a notable example. The subject of his article is one such literary gem.

The love of Krishna and Radha has been grossly misunderstood; it is an allegory of the human soul yearning with knowledge for union—yoga—with the Eternal Spirit. The poet's use of erotic endearments is but a device; many a mystic and devotee, especially of the Sufi school, has used it to bring to the ordinary reader some intimation of the stirring feeling of the devotee, comparable in profane experience only to the deep love of man and maid.—ED.]

The *Gita Govinda* of Sri Jayadeva is an immortal work, which has enchanted the souls of hundreds of devotees and delighted the hearts of thousands of scholars in India, both by its literary elegance and by its melodious music. It is a devotional lyric of exceptionally rare merits, which stands unique and supreme in Sanskrit literature. In literary grandeur and beauty it is a gem, to be compared only to the *Meghaduta* of Kalidasa and perhaps excelling it too. No reader but has admired and adored its rare charms, none but is carried aloft to reeling altitudes of exultation.

As in the case of the other great poets of India, very little is known about Jayadeva's parentage and birthplace. From the lyric itself we gather that he was the son of Bhoja Deva and Rama Devi (or, perhaps, Radha Devi), the friend of Parashara and a man of lovable personality and rare gifts:—

श्रीभोजदेवप्रभवस्य रामा(राधा ?)देवीसुत-
श्रीजयदेवकस्य।
पराशरादिप्रियवर्गकण्ठे श्रीगीतगोविन्दकवित्वमस्तु ॥
[*G.G.*, 12–11]

May the composition, *Sri Gita Govinda*, of Sri Jayadeva, son of Rama Devi and Sri Bhoja Deva, flourish well in the voices of Parashara and other good friends.

The name of his wife was Padmavati. He has mentioned the names of Umapatidhara, Sharana, Acharya Govardhana and Kaviraja, who were, along with Jayadeva, according to the findings of Shri Sanatana Goswami, the poetic gems that adorned the royal court of King Lakshmanasena, the son of Ballalasena of Bengal. In fact the following verse was engraved on a stone in front of the King's Assembly Hall:—

गोवर्धनश्च शरणो जयदेव उमापतिः।
कविराजश्च रत्नानि समितौ लक्ष्मणस्य च ॥

Govardhana, Sharana, Jayadeva, Umapati and Kaviraja were the jewels in the royal court of King Lakshmana.

Since Lakshmanasena ruled Bengal during the eleventh century, it may be inferred, without straying far from the truth, that Sri Jayadeva must have flourished about that time. From the following verse in Canto III of the *Gita Govinda* it would appear that he was "the moon of the ocean of Kindubilwa," who composed songs on the Lord Hari:—

वर्णितं जयदेवकेन हरेरिदं प्रवणेन।
किन्दुबिल्वसमुद्रसंभवरोहिणीरमणेन॥ [3-10]

This song of Hari is described by Sri Jayadeva, who is the moon rising from the ocean of Kindubilwa, and skilled in such compositions.

The *Bhaktimahatmya* of Chandradatta devotes three cantos to the biography of Jayadeva, the devotee of Lord Jagannatha of Puri, and states that he was born in a village named Bindubilwa in Orissa, in a poor Brahmin family, and was a worshipper of the Lord from his childhood.

The following is a brief account, as furnished therein, of his early life and the circumstances in which he wrote his lyric. In the same village lived another Brahmin, Devasharma, who was for a long time childless. He vowed to Jagannatha (the Lord of the World) that, if he was blessed with children, he would give away the first-born to Him. Soon he was blessed with a galaxy of good children. True to his word, he brought his first-born, who was a lovely daughter, named Padmavati, to the temple as soon as she was eight years old (then the prescribed marriageable age for girls) and offered her at His feet. The Lord commanded in his and the temple priest's dreams that she be given in marriage to Jayadeva, one of his best devotees. Though Jayadeva initially protested, on the grounds of his own poverty and ineligibility, he finally accepted her, after testing her devotion and fidelity and tasting for the first time the grace of feminine association. She dedicated herself to the service of the Lord, at the feet of her husband, in a lifelong companionship.

After this happy marriage, Jayadeva once determined to sing the glory of the Lord and began to compose the *Gita Govinda*. While he was composing "*Rasacharitam*," a portion of his composition, the following verse flowed from his pen spontaneously :—

स्मरगरलखण्डनं मम शिरसि मण्डनं
देहि पदपल्लवमुदारम्। [10-7]

Dear Radha, please place your soft and lovely foot, which pacifies the poison of passion, as an ornament on my head.

Jayadeva thought that this was a serious error in his composition and wanted suitably to alter it. Thinking of the possibilities of a proper replacement, he went to bathe, scoring out what he had written. In the meantime, the Lord seems to

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have visited his house in the guise of the poet himself, taken the book from his wife and, having restored the lines, gone away before the poet returned from his bath. On his return Jayadeva was surprised to find the original lines restored. He learnt that night, in a dream, that none other than the Lord himself had intervened in his composition and sanctioned the retention of what he had thought was impious. He was only sorry that he had not been as fortunate as his wife in having welcomed the Lord in person.

There are a few other episodes which prove beyond doubt that the *Gita Govinda* is a book full of deep devotion to the Lord. The King himself composed a *Gita Govinda* and commanded that it alone should be sung. Jayadeva continued to sing his own composition before the Lord. Asked by the King why he disobeyed his command, he seems to have answered that the Lord was not as pleased with the King's composition as with his. The King, though enraged at this bold answer, agreed to put it to the test. Both books were placed at the feet of Lord Jagannatha in the temple at Puri at night, and the next morning it was found that the Lord approved Jayadeva's composition. The King had no alternative but to submit to the behests of the Lord.

Once, when a vegetable hawker was plucking brinjals, singing *Gita Govinda*, the Lord seems to have followed her, throughout the night, attracted by the beauty and melody of the songs. The next day the priest of the temple was distressed to find bleeding wounds on the body of the Lord, which, he came to know later on, were made by thorns which pierced him while passing through the brinjal plants.

It is also narrated that Padmavati, who fell lifeless at hearing false news of her husband's death, was brought back to life the moment Jayadeva returned and began to sing the songs from his *Gita Govinda*, as if to keep him company in his devotions as was her daily wont.

Thus the lyric was very popular and delighted devotees and scholars alike during the lifetime of the poet, who is supposed to have performed miracles also. Even now, it is believed, Lord Jagannatha will be present wherever the *Gita Govinda* is sung perfectly to the correct music. A popular saying is even now current to the effect that it is impossible to find a pious man like Jayadeva:—

जयदेवसमः साधुर्नभूतो न भविष्यति

A man pious as Jayadeva never was in the past and never will be in the future.

Besides, the author of the *Gita Govinda* seems to have written no other work than this. There are two more Jayadevas in Sanskrit literature: one is Jayadeva, son of Mahadeva and Sumitra and author of the famous *Prasanna Raghava*, a

drama of great merit and popularity, and the other is the author of *Sringara Madhaviya,* a *Champu.* Neither of these could be identified with Jayadeva, the author of the *Gita Govinda,* for obvious reasons.

उन्मीलन्मधुगन्धलुब्धमधुपव्याधूतचूताङ्कुर-
क्रीडत्कोकिलकाकलीकलरवैरुद्गीर्णकर्णज्वराः ।
नीयन्ते पथिकैः कथं कथमपि ध्यानावधानक्षण-
प्राप्तप्राणसमासमागमरसोल्लासैरमी वासराः ॥

These days, in which the fever of the ears is removed by the sweet, melodious songs of playful cuckoos in the freshly blossomed mango sprays which are shaken by bees greedy for the fragrance of honey, are somehow being spent by travellers who are in a rapturous state due to the thought of their union with their beloveds just for a moment.

This verse, occurring in the third part of the first canto of the *Gita Govinda,* is quoted by Kaviraja Vishwanatha, the author of *Sahitya Darpana* (a Bengali who lived in the fourteenth century) as an instance of *Vrittyanuprasa,* a *shabdalamkara* (figure of speech) akin to alliteration and assonance. This is an instance to indicate the great esteem in which the *Gita Govinda* was held by critics and pundits. There are several commentaries on this immortal work, of which the *Rasamanjari* of Mahamahopadhyaya Shankara Misra and the *Rasikapriya* of Kumbha Bhoopala are very popular.

The composition consists of twelve cantos of charming verses. Their recitation produces an extraordinary exhilaration, known only to those who have experienced it again and again. Critics of many different schools of thought have showered their encomia upon the unique merits of this rare and gifted composition of Jayadeva :—

महाकविश्रीजयदेवविरचितं श्रीगीतगोविन्दकाव्यं
मृदुलपदसरणिललितं रुचिरार्थसंहतिबहुलं
सरसरागनिबद्धसुप्रबन्धप्रधानं शृङ्गाररसभाण्डार-
सदृशं . . .

Beautiful with strings of words running on liquid sounds, weighty with significance, melodious with a variety of *ragas* and *talas* in music, overflowing with erotic sentiment, the poem *Gita Govinda,* composed by the great poet Jayadeva, entices one and all.

When one begins to love the poem one never ceases to love it. It is the case with all things beautiful—"A thing of beauty is a joy for ever."

क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः

That which gains freshness every second is a truly beautiful thing.

The language employed is chaste, smooth, spontaneous. The flow of words never tires us.

The scene is laid on the sacred banks of the Yamuna river in Brindavan. The various moods of the Lord in the company of scores of cowherd maidens, chief of whom is Radha, are described with a rare insight into human nature and a rarer depth of devotion, which captivate our hearts. It is undoubtedly here that the yearning, hungry and thirsty soul is "enraptured, feasted,

fed." This is what Jayadeva himself says at the commencement of his composition :—

यदि हरिस्मरणे सरसं मनो यदि विलासकलासु कुतूहलम्।
मधुरकोमलकान्तपदावलीं शृणु तदा जयदेवसरस्वतीम्॥

If the mind is inclined to meditate on the Lord, if it is eager to indulge in music and sport, listen to the composition of Jayadeva, which is full of sweet and soft strings of beautiful words.

In the first *ashtapadi* (the name of a stanza form) he describes the *Matsyavatara* (Fish Incarnation):—

प्रलयपयोधिजले धृतवानसि वेदम्
विहितवहित्रचरित्रमखेदम्।
केशव धृतमीनशरीर जय जगदीश हरे॥
[1-1-1]

O Lord! Hari, bearing the body of a fish, you have without effort saved the four Vedas submerged in the waters of the ocean,

and continues to describe all the ten incarnations of Vishnu.

The most popular of these verses is one in which the friend of Radha advises her not to tarry in following the Lord, who is the master of her mind, lovely as Eros himself, and waiting for her on the banks of the Yamuna :—

रतिसुखसारे गतमभिसारे मदनमनोहरवेषम्।
न कुरु नितम्बिनि गमनविलम्बनमनुसर तं हृदयेशम्॥

धीरसमीरे यमुनातीरे वसति वने वनमाली।
गोपीपीनपयोधरमर्दनचञ्चलकरयुगशाली॥
[5-11-1]

Lord Krishna, whose hands are wavering by their contact with the full bosoms of the maidens, is waiting on the banks of the Yamuna, where the wind is blowing gently, for a conjugal and blissful union with you. Go and join him quickly.

The female companion of Radha approaches Krishna and gives an account of Radha's condition during her separation from the Lord:—

पश्यति दिशि दिशि रहसि भवन्तम्
तदधरमधुरमधूनि पिबन्तम्।
नाथ हरे सीदति राधा वासगृहे॥ [6-12-1]

श्लिष्यति चुम्बति जलधरकल्पम्।
हरिरुपगत इति तिमिरमनल्पम्॥ [6-12-6]

Radha looks for Him in all quarters and embraces the dense darkness which is like a cloud, thinking that the Lord has come.

Also very graphic and picturesque is the description of the condition of Krishna expecting the arrival of his beloved Radha :—

पतति पतत्रे विचलति पत्रे शङ्कितभवदुपयानम्।
रचयति शयनं सचकितनयनं पश्यति तव पन्थानम्॥ [5-11-3]

नामसमेतं कृतसङ्केतं वादयते मृदु वेणुम्।
बहु मनुतेऽतनु ते तनुसङ्गतपवनचलितमपि रेणुम्॥
[5-11-2]

He looks at her path after preparing the couch even when a leaf falls or a wing flutters; he gently plays on the flute with the name engraved on it and values even a dust particle which has had contact with her body.

There is a passionate human appeal running throughout the

composition. It abounds in grand descriptions of natural scenes. There is a harmonious blending of the description of Mother Nature and that of human nature. The poem has a great lesson for us. Supreme bliss is easily realized by deep devotion to and sincere adoration of the Lord. It is easier for women to accomplish this. By her constant thoughts Radha was able to bear any amount of trouble and separation. Through this she was able to identify herself with the Lord.

Thus the *Gita Govinda* is a delightful account of the amorous associations of Radha and Krishna. The life of Radha is, in its entirety, dedicated to the service of the Lord even as that of a staunch devotee. Her devotion is so deep, so sincere and so pure that she is unable to bear even a moment's separation from Him. She does not tolerate other maidens loving her Lord and does not want to see Him in their company. At last by her sincerity and purity she succeeds in snatching Him from the others to her side. She does not rest until this is accomplished. The Lord, who yields himself to the force of devotion and dedication, is gently dragged to her side and is ultimately seen begging Radha to place her feet on his head.

Radha may be stated to represent a sincere and hard-working disciple in his efforts to attain the Supreme Bliss of Brahman. The poem is, in effect, a harmonious combination of devotional song and excellent literary composition which delights devotees and scholars alike at all times and in all places.

K. S. NAGARAJAN

B.C.G. VACCINATION

In his revised edition of *B.C.G. Vaccination: Why I Oppose It*, Shri C. Rajagopalachari collects world-wide statistics and authoritative quotations, which he wisely evaluates and comments upon. After reading this material from many countries, health authorities, medical men and medical journals it would seem almost impossible not to agree with his conclusions:—

> Where there is substantial doubt among scientific men there should be no compulsory or officially sponsored mass vaccination.... My own conviction is that this B.C.G. injected in the body does nothing to improve resistance to human tuberculosis and that we should work for immunization...by the improvement of conditions and ways of living and not through vaccination.

Dr. Jacob Pomerantz, a tuberculosis specialist of Philadelphia, U.S.A., recently in India, on November 5th wrote a letter to the Secretary, Council of Public Affairs, Madras, which is here quoted with the Doctor's permission:—

> It goes without saying that my feelings about B.C.G. are that it is a waste of time, money and effort.

"The opinion of world medical men on the whole," concludes Rajaji, "tends to prove the undesirability of launching this mass B.C.G. campaign"; and he adds that nothing "ought to stand in the way of the withdrawal at any stage of this ill-advised programme."

E.P.T.

GIFT WAVES

[This interesting article is by **Mr. B. T. W. Stevenson**, M.A., F.L.A., the Chief Librarian of Atkinson General Library, Southport, England.—ED.]

If one sits quietly and tries to make the mind a complete blank—to think of nothing at all—one becomes aware of a continuous succession of images and ideas, often seeming quite capricious and unrelated, arising for no obvious reason. Apparently this phenomenon is not confined to our waking hours alone, for, according to J. W. Dunne, the author of that remarkable book, *An Experiment with Time,* this succession of ideas goes on just as continuously even when we are asleep, although we do not often remember what we have experienced in our dreams, or even realize that we have dreamed at all. To quote from Dunne:—

> Many people, I knew, were genuinely convinced that they never dreamed; but, from experiments I had made, I was satisfied that "dreamless sleep" is an illusion of memory. What happens is that one forgets the dreams at the instant of waking.

Whence does this involuntary stream of ideas come? Obviously many of our thoughts and dreams are based on memories of past experience; some, obviously, have a physical origin, while others, according to Dunne, are connected with future events. There are yet others which seem to fall into none of these categories—impulses of good and evil, intuitions of various kinds, especially those which come in response to problems connected with our life or work. The scientist or research worker suddenly receives a flash of unexpected knowledge which illuminates the problem on which he has been engaged, perhaps throwing open the way to some great new discovery. In the same way an artist, musician or poet divines new forms of beauty, new expressions of the age in which he lives. To the religious man come new aspirations, new ideas for the liberation of mankind. How is one to account for these sudden "brain waves" as they are so aptly called? The popular expression gives its own clue and suggests some form of mental radio which enables receptive minds to pick up ideas which are "in the air" as we say. If there is anything in telepathy—and in the light of the recent experiments of Dr. Soal and others we cannot reasonably doubt it—then, every human being is a kind of receiving set, bombarded continually by a multiplicity of thought waves. As the wireless receiving set can be attuned to different wave lengths, so the human mind can attune itself to thoughts and images of many different kinds, for in the world of thought like attracts like.

But man, besides being a receiving set, is also a transmitter of ideas.

What we think is important not only to ourselves but also to our fellow beings, who may be influenced by our thought. This imposes a fearful responsibility on every one of us; for, if our noble thoughts and aspirations can influence other human beings for good, it seems just as certain that evil thoughts can further debase those whose minds are already attuned to evil. If this is so, it clearly behooves us to see that our minds are continually filled with positive and constructive thoughts, thoughts of benevolence and good will, optimistic thoughts, and conversely that we immediately banish from our minds any tendency towards negative and destructive thinking.

To return for a moment to the analogy with the wireless receiving set, we know that it is not only affected by the radiations emitted by terrestrial transmitters, but that it also receives radiations from cosmic space, emitted by radio-active bodies like the sun and from other sources. This suggests that similarly mental radio may not be solely confined to the emanations from the minds of our fellow men, but that messages may also be received from beings on other planes than our own. In a work entitled *The Nirvanic Path: The Yoga of the Great Symbol,* which is included in a collection of translations of Tibetan texts edited by W. Y. Evans-Wentz and published under the title *Tibetan Yoga and Secret Doctrines,* there is a passage which seems to support this idea. The neophyte in the study of *yoga* is instructed thus:—

> Then, having prayed for the boon-conferring "gift-waves," absorb them into thyself. Think that thy mind is blended with the Divine Mind [of the *Gurus*]. And remain in that state of [mental] at-one-ment as long as possible.

In a footnote the editor explains:—

> The "gift-waves" are waves of psychic energy, which stimulate spiritual development and greatly assist the aspirant seeking *Nirvanic* Enlightenment, the highest boon of the *yogic* practices of the Great Symbol. These "gift-waves" are sent forth telepathically from the *Gurus*, some of whom exist on Earth, others in the superhuman realms. It is the granting of these "gift-waves," otherwise known as the "conferring of power" which constitutes the true spiritual initiation.

The religious recluse who seeks the seclusion of a monastic cell, a desert or a mountain cave, like the great Tibetan saint Milarepa, has always been an enigma to the worldly man who sees value only in personal contact with other human beings. Such a man usually has a sneaking respect for the person who devotes himself to social work in a slum, but the life of the hermit is something beyond his comprehension. It seems to him to be a waste of time, a shirking of responsibility, and nothing more. But is it not conceivable that a saintly recluse, by acting as a transmitter of lofty thoughts and ideals, may perhaps be fulfilling a far more important and

effective role than he could ever exercise as a preacher or missionary in the ordinary sense of the word?

The idea of the radiation of good will is a familiar feature in Eastern religions and nowhere is it more in evidence than in Buddhism, which is commonly thought of as a somewhat cold and inhuman creed. The "Metta Sutta" counsels the disciple to meditate in this way:—

May all beings be happy and at their ease: may they be joyous and live in safety!...Let none deceive another, or despise any being in any state; let none by anger or ill-will wish harm to another! Even as a mother watches over and protects her child, her only child, so with a boundless mind should one cherish all living beings, radiating friendliness over the entire world, above, below and all around without limit.

The "Maha-Sudassana Sutta" describes a similar exercise:—

And he lets his mind pervade one quarter of the world with thoughts of Love, with thoughts of Equanimity; and so the second quarter, and so the third, and so the fourth. And thus the whole wide world, above, below, around and everywhere does he continue to pervade with heart of Love, Compassion, Joy and Equanimity, far-reaching, great, beyond measure, free from the least trace of anger or ill-will.

One of the aims of all esoteric religion is to make the disciple sensitive to these higher influences which, although they come to all human beings alike, are rarely noticed or heeded. Our minds are too often attuned to the grosser and slower life-vibrations of strife, ambition, rivalry and the various insistent demands of the many-sided human personality. Until we learn to shut out the confused clamour of these conflicting voices, how can we hope to hear the "still, small voice" which sounds in vain for so many of us? We must learn to make the receiving set of the mind far more selective if we are ever to distinguish these higher wave-lengths.

How this state is to be achieved is clearly beyond the scope of this article, but a valuable hint may be found in the following passage from Jacob Boehme's dialogue, *Of the Supersensual Life*:—

When thou standest still from thinking of Self and the willing of Self. When both thy intellect and will are quiet, and passive to the expressions of the Eternal Word and Spirit; and when thy soul is winged up, and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the Eternal Hearing, Seeing and Speaking will be revealed in thee, and so God heareth and seeth through thee, being now the organ of *his* Spirit, and so God speaketh in *thee*, and whispereth to thy Spirit, and thy Spirit heareth his voice.

TREVOR STEVENSON

NEW BOOKS AND OLD

"SEARCH FOR PURPOSE"*

In Dr. Arthur E. Morgan's new book, *Search for Purpose*, we have a passionless and lucid account of the results of a lifetime's tireless endeavour to define a satisfying aim in life that might bring out the best in himself and best contribute to the success of the human adventure. Born in 1878, Arthur Morgan wished even as a boy to "get general direction, purpose and motivation" for his life. Without the advantages of a university education or any formal technical schooling or apprenticeship, and although hampered by poor health, he slowly worked his way from the bottom to a good engineering practice. In time he acquired a great reputation as an engineer and planned and directed as many as seventy-five water-control projects, served as Chief Engineer of the Miami Conservancy District and actively collaborated in the drafting of state draining codes.

In 1920 he became President of Antioch College, Ohio, and, during the decade and a half when he administered its affairs, he instituted an educational plan of alternate study and work which has certain features in common with Mahatma Gandhi's scheme of education through a basic craft. Dr. Morgan felt that mere intellectual training led to a lop-sided development of college students' faculties, and by stressing work as well as study he wished to save them from what C. Rajagopalachariar has called the "stupidities of the middle class," which is fast becoming allergic to manual work.

Meantime, in 1933, Dr. Morgan was appointed the first Chairman of the Tennessee Valley Authority. His admirers and detractors were alike agreed that Dr. Morgan was endowed with a keen and original mind, and that he was a great engineer and a great organizer with a marvellous capacity for leadership; Miss Dorothy Thompson referred to him in an article as "a distinguished public servant, a man of unselfish service, unchallenged personal integrity, and complete incorruptibility"; but it was also clear, in Mr. Herman Pritchett's words, that "he was a serious and somewhat diffident person, often appearing ill at ease in social relationships, with little lightness or humour apparent in his make-up." Once he took a decision, he was "strong-willed, earnest and determined, convinced that there was a moral basis in his judgments."

In more recent years Dr. Morgan has been actively engaged in authorship and, since 1941, in directing, as its President, the activities of Community Service, Inc. His memoirs on the life and work of Edward Bellamy, author of the Utopian fantasy, *Looking Backward: 2000-1887*, were followed by an illuminating study of Utopias, *Nowhere was Somewhere*, in which Dr. Morgan sought to prove that the visions and dreams of Utopian writers like More and Bellamy were not so fanciful as they appeared, but had a solid basis in their knowledge of the Inca civilization of ancient Peru. During 1948-9, Dr. Morgan toured India as a member of the Indian University Commission, and it is generally known that he was mainly responsible for the chapter on Rural Universities in its Report. He felt attracted to Gandhian ideas. As at

* *Search for Purpose.* By ARTHUR E. MORGAN. (The Antioch Press, Yellow Springs, Ohio, U.S.A. 197 pp. 1955. $3.00)

Antioch, Dr. Morgan would like the Indian rural university to fuse properly formal education and work experience so that it might "help to build a bridge between the world of scholarship and the life of the common people." Engineer and educationist, an idealist who is also a hard-headed realist, tardy in forming conclusions, yet tenacious in holding them, gentle and mild but capable of defiant courage and dogged resistance, endowed with both a restless social conscience and a Puritan dislike of the showy, the fraudulent and the frivolous, Dr. Morgan is without question one of the most remarkable men of twentieth-century America. There is something of Benjamin Franklin and of our own engineering wizard, Visvesvarayya, in Dr. Morgan, something too of the relentless social purpose of Albert Schweitzer, and, again, something of the earnestness, fearlessness and ethical fervour of Gandhiji. If, on the other hand, Dr. Morgan cannot quite be ranked with a Schweitzer or a Gandhi, the reason is, as he himself acknowledges, "my own mediocre and limited personality in motive, intelligence, energy, vitality, education and judgment," although it must be said that there is an element of greatness in this very admission of lack of greatness.

In this "spiritual autobiography" Dr. Morgan's aim is to indicate how, through a process of trial and error, intellectual inquiry and everyday experience, he unwearyingly sought for—and found—a way of life. Men influenced him not a little but books even more, for the library was to Dr. Morgan "a whole congregation of friends." He was attracted to the "spiritual bodies" of compact human aggregates and also to the values of man's cultural inheritance; yet, always, he was anxious to maintain "full freedom of inquiry": how to eat this cake and still have it was the "continuing problem"! Dr. Morgan saw that in the saga of evolution the biological world, while sporting with life, is unable to dispense with matter and energy; and that the human world of reason and purpose is unable to dispense with either the vital or the material. The higher world, while formulating its own laws, cannot hope to escape from the laws of the lower worlds from which it has sprung. Man is no doubt a spiritual being, but he is also an animal, and his body is made up of so many chemical ingredients. Man is three systems in one, as the Bensals in Viscount Samuel's *Unknown World* affirm: a chemical system, an electrical system and a psychic system. Dr. Morgan thinks that man has no right to assume that with him alone lies the future. Out of the thousands of millions of species that the earth has known, ninety per cent are now extinct. Man may go the same way, or he may be more lucky and survive—but only if he is more wise than he is at present. Dr. Morgan feels that ethics and morals can provide a way of accelerating evolution; and, if one seriously wills it, one can surmount most difficulties, even the most prosaic of them all, mediocrity. Dr. Morgan gives the term "value" a pragmatic connotation: "Value is experience which those who have it feel that it is better to have than not to have, and anything which contributes to such experience." Science, too, accordingly, comes within the purview of "values." On the question of freedom, Dr. Morgan holds the view that vows of all kinds—including marriage vows—are apt to undermine freedom; and, while he accepts the need for a certain amount of "conditioning the thinking of the people," he wants to avoid the dangers of totalitarian indoctrination or warping of the human mind. With his severely practical mind he deplores theoretical speculations about evil and wants such energies directed to the channels of experimental science dedicated to the conquest of disease and the mastery of the physical environment. He notes that India's backwardness is due to her past preoccupation with introspection and speculative philosophy, even as America's false sense of security is due to her want of "self-

mastery and clarification of purpose." Again the central problem is how to achieve an integral approach to life so that neither is spirit denied nor matter ignored. Beyond saying it must be done, Dr. Morgan can give us no positive clue to conduct.

What, then, is to be the cardinal "purpose" regulating the course of our lives? Dr. Morgan describes it as "loyalty to the adventure of life as a whole," the lesser or more immediate loyalty always being subordinated to the greater "over-all" objective of "the success of mankind in its search for enduring values." No doubt the human adventure may fail, or the success may take a form—say, Big Brother Rule "for ever," as imagined by Orwell in his *Nineteen Eighty-Four*—that might prove to be no more than successful suicide. Dr. Morgan has an open mind: he thinks that if there is no scientific proof to show that the universe is ruled by omnipotent Benevolence, neither have we proof to the contrary, that Malevolence is the cosmic master of the revels. What stretches before us is a vista of infinite possibility, and we need not presume that it all must end in a hideous fiasco. Perhaps there is "purpose" in Nature; perhaps all is blind:—

> Yet seems this vast and singular confection
> Wherein our scenery glints of scantiest size,
> Inutile all—so far as reasonings tell.[1]

Perhaps, again, Its blindness may break at last and "a genial germing purpose" may "fashion all things fair." Whatever the decreed event or likely possibility, Dr. Morgan feels, wholehearted commitment to the adventure of life would fill one's years with creative purpose and make for happiness in personal and community life. He sees in the mastery of the physical world, in education and eugenics, and, above all, in the "enlargement and strengthening of purpose and attitude" the most fruitful means of advancing social improvement and achieving the good life and the ideal society. Nor does he concede that loyalty to the human adventure sanctions utter disregard for other species, even though an exaggerated *ahimsa* may not be feasible or desirable. We are often coerced into numbness by the reckless talk of the next war, which can only be a global atomic war. Dr. Morgan would have us abandon the "atomic alibi" for good. The adventure of evolution is not ended. Man's future has not been prejudiced yet beyond repair. It is still possible with the aid of science and technology and through a refinement of human purpose and initiative to stop the rot in our affairs and open the way to "substantial and continuing human progress."

Such in brief is the argument running through Dr. Morgan's book. Its painstaking veracity and transparent candour are obvious enough. What it lacks is the dissolving fluidity, the enchanting fragrance, of love. Dr. Morgan views all problems with an expert engineer's eye, but in human life there are both constants and variables, and the latter are prone to elude any mere mechanistic calculus. Dr. Morgan's faith in science and technology, and in the processes of reason generally, and his inveterate distrust of religion, metaphysics, mysticism and all forms of esoteric knowledge give his conclusions an apparent clarity, but only at the expense of integral unity and imaginative fullness. Lowell wrote in 1888:—

> Men feel old systems cracking under 'em:
> Life saddens to a mere conundrum
> Which once Religion solved, but she
> Has lost—has science found?—the key.

Dr. Morgan would seem to think that science has indeed found the key. This was a view held in the days of Darwin, Spencer and T. H. Huxley, but one thought that scientists in mid-twentieth century were not quite so sure that reason and science alone could

[1] THOMAS HARDY: *The Dynasts.*

solve our problems and build the earthly paradise we want. If the world of human reason and purpose is an advance on the biological world or the physical world of matter and energy, may we not posit the possibility of an even subtler consciousness emerging from the limited world of reason and purpose with which alone we are now familiar? Ethical, economic and political systems are the concoctions of human reason reacting to the problems of life. How shall we reduce to rational terms the visions and the imaginations of the poet, the agonies and the ecstasies of the god-intoxicated mystic and the ineffable realizations of the saint, the yogi, the *Rishi*? Cannot reason itself be exceeded by other emergent faculties in the new man of the future, cannot the release of these new forces revolutionize earth life as we know it? It is not that Dr. Morgan's conclusions are not valid; they have much to recommend them, and the world would be a happier place if increasing numbers of men and women would regard the adventure of life as earnestly as he has done, pursuing it with a single-minded devotion, but without the taint of egoism or selfishness. Yet more is needed if the human adventure is to succeed in the long run. The dichotomy of matter and spirit that winds across the spaces of human history should give place to a new integral vision that accepts neither the ascetic denial of matter nor the materialist denial of the spirit. From matter to spirit is one single arc of reality, which from our end is essentially a reality of becoming; and it is not through further bombardment of matter or more abundant release of material energy alone that salvation is to be achieved, but also—and more particularly in the present context—through the simultaneous exploration of the reserves of the spirit and the mobilization of spiritual forces. Only then could the crisis in human history be really mastered and our limited, imperfect world transformed into a new heaven and a new earth.

K. R. SRINIVASA IYENGAR

Veda ka Rashtriya Geet (The National Song of the Vedas). By PRIYAVRATA VEDAVACHASPATI. Hindi. (Gurukul Kangdi University, Hardwar. 258 pp. 1955. Rs. 5/-)

The subject-matter of this detailed and descriptive book is well brought out in the synopsis of the blurb. The reader is at once introduced to the treasures of the ancient Vedas. Shri Vedavachaspati's visualization awakens our attention to the glory that was Ind.

The Vedas, no doubt, show us clearly that thousands of years before the Christian era there were individuals who far surpassed twentieth-century intellectuals in their philosophical and spiritual attainments. However, the Vedas must not soothe with a sweet lullaby the mind of the modern Indian, nor must they dazzle and dim other, distant civilizations. Have we mastered the majestic literature of the ancient world to place the Vedas on a pedestal and so nullify their spirituality and universality? It is because of such an attitude that one of the Sages of the Orient exclaimed: "Oh, ye Max Müllers and Monier Williamses, what have ye done with our philosophy!"

J.V.

MADHYAMIKA BUDDHISM*

This is a welcome addition to the growing literature on Buddhism. It is indeed pleasant to note that here is a book born of years of scholarly labour and distinguished by altogether a sympathetic approach, quite unlike some of the popular and "political" books and articles that are appearing in the West these days on the Buddha and Buddhism. The author impresses the reader as a keen student of Sanskrit and as being well equipped to deal with his subject, which is what is sometimes described as Sanskrit Buddhism, in contradistinction to Pali Buddhism. Thus the title of the book seems somewhat misleading (despite the explanation of it in the Preface). The book presents in detail the Madhyamika school, by far the most important milestone in the evolution of later Buddhism. It affords a valuable key to the theoretical foundations on which rest the various schools of Mahayana that have gained currency in China, Japan, Nepal and Tibet.

After a chapter on "The Two Traditions in Indian Philosophy," the author begins the treatise proper by an examination of the concept of *avyakrita* from different angles and finds the spring of dialectic in the Buddha's silences, which he interprets as "the consciousness of the indescribable nature of the Unconditioned Reality." Stating that "to Buddha, then, belongs the honour of having suggested the dialectic first" (which position, however, is on insecure ground), the author points out as the true standpoint of the Madhyamika: "Criticism is deliverance of the human mind from all entanglements and passions." He contends, armed with a whole host of Mahayana texts, that the Madhyamika is the transcendental synthesis (criticism) of the two traditions: the Soul Theory and the No-soul Theory. The history of the Madhyamika school is traced (pp. 87 ff.) from Nagarjuna and Aryadeva (first century B.C.), through Bhavaviveka and Buddhapalita (fifth century), Chandrakirti and Shantideva (seventh and eighth centuries) to Shantarakshita and Kamalashila (eighth century); and in Chapter Four is considered its influence on the two sister schools: Vijnanavada and Yogacara. It is, however, wrong to trace back, as the author does, the evolution of Mahayana to the time of the Buddha's death (p. 77): it was not until 250 B.C., about 300 years after the said event, that the Mahasanghikas emerged as a distinct school, wherefrom Mahayana later developed.

The second part of the book is more interesting, if slightly controversial also. Turning his back on reason, the Madhyamika philosopher resorts to dialectic for resolving the conflict inherent in all intellectual process and eschewing all views and convictions. He naturally lands on the conception of *shunyata*, "the utter negation of thought as revelatory of the real." The death of thought is the birth of Intuition (*Prajna*), which is identical with the Real, the Absolute. Important to all Mahayana schools is the concept of *Prajnaparamita*, the contentless, nondual, sudden, intellectual intuition, with its practical implication of freedom from ignorance and defilements. An elaborate account of this concept is to be found in Chapter Eight. Now *shunyata* is an extremely vague concept, and it is unfortunate that the author has not shed much clear light on this issue: or is this concept itself subject to dialectic criticism? Chapter Seven, "Application of the Dialectic," is highly interesting. Equally interesting is Chapter Nine, in which the two truths, *Paramartha* (absolute) and *Samvriti* (phenomenal), are explained. Very readable are the author's accounts of the Madhyamika

* *The Central Philosophy of Buddhism: A Study of the Madhyamika System.* By T. R. V. MURTI. (George Allen and Unwin, Ltd., London. xiv+372 pp. 1955. 30*s*)

views on Nirvana, Godhead and the Trikaya theory.

After a scholarly though inadequate comparative estimate of the Madhyamika school alongside some Western dialecticians, Vijnanavada and the Vedanta, the author concludes that "Mahayana absolutism and the Advaita Vedanta are valuable as providing the basis on which a world-culture can be built" (p. 339). This indeed is a strange proposition, thoroughly unrealistic, and the plea that it is "not his province to show how best this could be implemented" (p. 341) does not mitigate the extravagance of the suggestion. When has a culture been built on a philosophical creed? Culture consists of learned behaviour traits, and expresses itself in the way of life a people adopt. The Mahayana or Vedanta absolutism is too intellectual to touch the practical life of any country, let alone the world. The author, moreover, while zealous to present the intellectual aspects of Madhyamika Buddhism, has not told us how it can influence the daily life of a believer. Buddhism is primarily a practical discipline, and mere intellectual excellence therein is no gain.

The student of Theravada Buddhism would wish the author had omitted all reference to Pali scriptures, for too often he is found to present unorthodox and erroneous interpretations: *e.g.*, his account of Arhathood (pp. 263 ff.) and some of his remarks on Nibbana (p. 271).

The chief merit of the book consists in that the author has not relied on translations and other works for his material; he has gone to the originals. And in very few treatises on this subject has such a large collection of valuable material been presented in less than 400 pages; fewer still are books where the author is more sincere. This will doubtless prove an immensely useful book for an advanced research student in Sanskrit Buddhism. It is, however, not intended for the layman.

S. K. RAMACHANDRA RAO

Isopalambha (Offering to the Lord). By BAHADUR CHAND CHHABRA, "KAVI CHAPOTKATA." (National Publishing House, New Delhi. 31 pp. 1955. Re. 1/-)

The late Rao Bahadur K. N. Dikshit, the Director-General of Archæology in India, used to observe very often that an Indian archæologist ought to be a good Sanskritist, to expect to interpret correctly the valuable finds discovered in Indian excavations. It is a pleasure to find in the Indian Department of Archæology at present many good Sanskritists, like Shri Ramachandran, Dr. B. Ch. Chhabra and others. The Sanskrit poem before us by Dr. Chhabra springs from an "inspirational afflatus," as rightly observed by Dr. C. P. Ramaswami Aiyer. *Isopalambha* contains more than a hundred verses in praise of God Shiva. Apparently they are in censure of the god, but in fact this censure implies praise. This mode of expression was a recognized Sanskrit style called *Ninda-Stuti*, characteristic of some of the best devotional poems in Sanskrit. All lovers of Sanskrit will read with delight this poetical composition of Dr. Chhabra, which shows his mastery over verse technique coupled with felicity of diction and variety of metre. We hope Dr. Chhabra will give us some more poetry in Sanskrit in spite of his professional work of dealing with the dead bones of archæology, which at times is likely to freeze the genial current of Sanskrit poetry in him.

P. K. GODE

Tales of a Grandfather from Assam. By SAHITYA RATHI LAKSHMINATH BEZBAROA. Translated from the Assamese and Illustrated by ARUNA DEVI MUKERJEA. (The Indian Institute of Culture, Bangalore. vii+130 pp. 1955. Rs. 5/12; 8*s.* 9*d.*)

This finely produced volume of Assamese folk tales compels reflection on the essential nature of myths and fairy stories—and the implications of the fact that both nowadays have lost popular appeal in the West.

In the first place, a great fairy tale is not conceived wholly for the delight of children. It has a surface level of enchantment for them, but, essentially, it resembles a palimpsest in that, below the surface, are revelations of an entirely different order. This is, of course, also true of parables. A great fairy tale does not reveal all its secrets to the first comer at the first glance. It contains hidden hints of mysteries—occult truths—glimpses of an ancient forgotten wisdom. Possibly this is why it seems to have lost popular appeal in the West.

The belief that myths are the creations of a people's childish, primitive imagination is not so prevalent as it used to be. In fact, it has been said that a great myth is conceived, and can only be conceived, by the spring-time imagination of the culture to which it uniquely relates. (In his remarkable book, *Passion and Society*, Denis de Rougemont not only makes a most convincing case for his contention that Tristan and Iseult is the master-myth of the West, but traces the stages of the myth's degradation from its most mysterious appearance to its ultimate distortion in the twentieth century.)

Swedenborg held that there once existed a long-lost art of writing by "Correspondences"—notable examples being the early chapters of *Genesis* and the book of *Revelation*; although, doubtless, there are many Eastern examples. Incidentally, as this art of "Correspondences" is no longer understood, this may explain the countless contradictory interpretations of ancient "Correspondences" writings. It may be that symbolism is a pallid derivative of this long-lost art. But it seems certain that myths, great fairy tales and parables are intimately related to "Correspondences-writing."

These Assamese folk tales magically create the fabulous timeless world of childhood—that world which, simultaneously, seems remote from our conception of reality, but nearer to an unknown and greater Reality.

"In the golden age of truth, men and beasts spoke the same language."

That is the opening sentence of the amazing tale entitled "The King and the Barber." Not only does this extraordinary statement create no surprise but, to one reader, it suggests a notable "correspondence" with the equally astonishing assertion that—before the erection of the Tower of Babel—"the whole earth was of one language, and of one speech." Also, to read the story of the Barber is to suspect that the triumph of the lame son—who "had all the desired signs on his forehead"—was ensured to some extent by the wealth of his emotional nature, symbolized by his wives, and the unique gift which each wife brought him as dowry.

Space restriction precludes reference to other Tales. Each reader will find his own favourites. Possibly "The Cloth Fit for the Gods" and "The Giant Teacher" would be among them.

The translation, which does not read like one, and the illustrations, which capture the essential quality of the text, are by Aruna Devi Mukerjea.

CLAUDE HOUGHTON

German Literary Influences on the American Transcendentalists. By STANLEY M. VOGEL. (Yale University Press, New Haven; Geoffrey Cumberlege, Oxford University Press, London. xvii+198 pp. 1955. 32*s.*)

According to the author, the American Transcendentalists form a fairly homogeneous group: the writers—Emerson, Alcott, Thoreau; the theologians—Channing, Hedge, Parker and Ripley; the critics—Clarke and Margaret Fuller; the translators—Dwight and Brooks. They all became warm supporters of German literature in the U.S.A. "There can be little doubt that Germany was the ultimate source of the language of Transcendentalism"; they were not only inspired by the works of Goethe, Schiller, Novalis, Jean Paul, Bettina, etc., but also greatly helped by the observations and commentaries of Madame de Staël, Coleridge, Carlyle, etc. Some, like Bronson Alcott, could not read German and naturally depended upon personal advice and translations offered by Margaret Fuller or Emerson and others. But, as the author rightly points out, even Emerson with his Puritan Calvinism was obviously "nettled" by Goethe's "Olympian self-complacency." Goethe's intellectual powers he admired but his "moral delinquencies" he rejected. This attitude does in some way perhaps remind us of Kierkegaard's violent rejection of Goethe the "egotist," and his enthusiastic acceptance of Goethe the poet; *cf.*, "Goethe and Kierkegaard," *Modern Language Quarterly*, September 1949, Seattle, and *"Etudes Germaniques,"* September 1949, by the reviewer.

It was to a large extent Carlyle who coloured Emerson's views on Goethe and Schiller: "... with Goethe gone, Emerson turned to the one person, Thomas Carlyle, who could tell him what he wanted to know about this German." The author, however, cautiously corrects W. S. Vance's wrong notion, in an unpublished dissertation, that the "complete German influence on the Transcendentalists can be traced to the Scotsman." An examination of the Emerson-Carlyle correspondence convinces us that the American Puritan who loved Goethe's *Conversations with Eckermann* accepted no apology for Goethe's "heathen" morals. Under Carlyle's persistent influence Emerson had come to understand Goethe the Christian, although both critics in their last resources preserved their independent judgments of values, even at the height of Emerson's interest in German (about 1835-1840).

The author's study is distinguished by a sober assessment of the given facts. He does not fail to reveal to us the shortcomings of Emerson's attitude to Goethe, whose *Iphigenie auf Tauris* Emerson called an "imitation of the antique," and above all whose *Wahlverwandtschaften* he and most of the Transcendentalists dismissed as a "depraved work of an immoral mind."

Amongst the many other valuable sections in the study special mention should be made of the influence of Kant's distinction between reason and understanding upon the American Transcendentalists. Their main faith was anchored in the belief in moral and intellectual freedom from traditional authority and in the ultimate unity of all things which, as the author says in his concluding sentence, "formed a kinship between the German writers and the New England Transcendentalists. . . ."

A. CLOSS

The Empty Room. By VINCENT A. MCCROSSEN. (Philosophical Library, New York. 156 pp. 1955. $2.75)

It has been said that at no period in the history of mankind has man degenerated so much as in this febrile and atomic age. Dr. McCrossen, Professor of Literary Backgrounds of European Civilization at Boston College, discusses the historical background of this deterioration and affirms that the process started in the twelfth, thirteenth and fourteenth centuries in Italy when the Italian banking houses began to set the tempo for so much of modern living. "Anything goes, as long as it is profitable, as long as it makes money" began to be the motto of the day. The English, by their mercantile system, completed what the Italians had begun and became so money-minded that Petrarch, whose outlook on life was notoriously unidealistic, was led to exclaim: "There isn't a one of them who wouldn't sell his soul for a florin." The materialism of Communism, says the author, is only a logical extension of the materialism spawned by the Italian Renaissance and, later, by English greed.

All these factors, gathering momentum through the ages, have made the Room of Meditation at the United Nations an "Empty Room." This Empty Room personified voices the main theme of the book:—

> ...the supposed hope of nations, the United Nations, has reached the term of emptiness and abandonment. They built me—the room for meditation. They, the supposed hope of the world, dared not call upon God, the only Source of hope. For there were members among their united non-unitedness who would be offended by the idea of prayer, by the idea that there is a God. Instead they made me, the empty room, term and goal and symbol of all the emptiness and all the abandonment of empty and abandoning men.
>
> Thus I am empty by all the surrenders and all the compromises of the modern world. Compromises and surrenders which now reach their culmination in me....So the surrenderers end by surrendering God. And that is surrendering everything.

The Empty Room is a courageous and inspiring book which, in spite of a certain tendency to a narrow religious belief, certain findings that may be questioned and a style that is not always adequate to the theme, more than justifies its publication. It serves as a reminder of values needed to extricate the world from the squalor and emptiness which form so large a part of the representative human consciousness of our time.

HILLA C. VAKEEL

Perfect Health: Through Buddhist Mental Science. By B. JAYARAM. (The Maha Bodhi Society of India, Calcutta. 91 pp. 1955. Re. 1/-)

How grateful many will be to Dr. Jayaram for this true guide to health which gives the Buddha's prescription for wholeness (health), moral and bodily, and shows how some of the most modern scientific discoveries of psychosomatic medicine demonstrate the truth of the Buddhist teachings!

It is a new idea in the modern world that selfishness, in one form or another, is the cause of all disease; that the body is in actual fact the child of the mind.

As a Buddhist and an experienced physician, Dr. Jayaram explains that disease germs attack the physical organs

> because the ground is prepared for them by ...vicious thoughts....Such states of thought are far more perilous than infected houses or polluted water.
>
> Medical men are ceasing to believe that a man is despondent or irritable because he has a weak digestion or is dyspeptic and are realizing that he is dyspeptic because he is irritable and despairing.

E.P.T.

The Essenes: Their History and Doctrines. The Kabbalah, its Doctrines, Development and Literature. By CHRISTIAN D. GINSBURG. (Routledge and Kegan Paul, Ltd., London. 245 pp. 1955. 12*s.* 6*d.* *The Essenes* first published, 1864; *The Kabbalah,* 1863, reprinted, 1925)

In the preparation of his essay on the Essenes, Dr. Ginsburg consulted not only the usual classical writers but also the Midrashim and the Talmud.

In Part I he states his conclusions. These are so favourable to the Essenes that lest we should suspect him of bias he gives us, in Part II, translations of the references in Philo, Pliny, Josephus, Solinus, Prophyry, Eusebius and Epiphanius.

Our author then summarizes, in Part III, the researches of scholars up to 1863, when his essay was first published. Little has come to light since then concerning the Essenes, and Ginsburg's is still the best account of that ancient Jewish monastic order.

Part I of his essay on the Kabbalah consists of a most useful summary of many important Kabbalistic doctrines, but the selection is arbitrary.

Our author makes it clear that the Kabbalah is the esoteric part of the Hebrew tradition. As such, its origin is claimed to be necessarily non-human and its entry into this world to be pre-Adamite, and therefore not later than Abraham's encounter with Melkitzedeq. One is, therefore, dismayed to find that in Part II the Kabbalistic doctrines are said to have been "derived from Neo-Platonism" and to date, it seems to be implied, only from the twelfth century A.D.

If Ginsburg was never regularly initiated into a Hebrew esoteric order, his lack of comprehension of certain doctrines would be explained, as would also his lack of familiarity with the way in which documents are treated in such orders. It is only fair to say that the same applies to several of those scholars whose writings on the Kabbalah our author so admirably summarizes in Part III of his essay.

C. A. WINYARD

On Authority and Revelation: The Book on Adler, or a Cycle of Ethico-Religious Essays. By SOREN KIERKEGAARD; translated, with an Introduction and Notes by WALTER LOWRIE. (Princeton University Press, Princeton; Geoffrey Cumberlege, Oxford University Press, London. xxvii+205 pp. 1955. 36*s.*)

This is the latest of the Princeton Books on Kierkegaard, and, like most of the others, it is translated by Dr. Walter Lowrie. Although it is not one of the most important works of Kierkegaard, students will be grateful to Dr. Lowrie and to the Princeton University Press for giving it to them in an English translation. One cannot but admire the meticulous care with which the editor has gone over the text and noted the very numerous changes which the author made in it in the process of revision. If one were to offer a criticism it would be that, whereas Georg Brandes is reported to have said that Kierkegaard had no equal as a writer of Danish prose, the translation is stiff and stilted and difficult to read.

Kierkegaard himself (1813-1855) has come into his own in comparatively recent times. To him we owe the term "Existentialism" and the expression "existential thinking"; and his influence on modern thought, in the fields of both secular speculation and theology, has been very great.

The present work has a long and tangled history, into which we need not enter. Kierkegaard's occasion for writing it was the deposition from the ministry of one Magister Adler, a clergyman of the Danish Church. Adler, a man of about the same age as Kierke-

gaard, had been a convinced Hegelian. He was put in charge of two rural parishes, and is said to have performed his duties with great devotion. While so engaged he claimed to have received a special divine revelation. Jesus Christ not only appeared to him and bade him destroy all his earlier books and papers, but also dictated to him material which he embodied in a book of sermons. The Bishop, convinced that he was of unsound mind, removed him from his office, and he was given a pension. Within the next few years he published various books and pamphlets, including a volume of poems.

Sane or insane, he raised questions which seemed to Kierkegaard to be of first-class importance. In particular there were all the implications of his claim to be the recipient of a special revelation, the grounds for this claim, and the fundamental difference between an inspired man and a genius. But we must content ourselves with indicating what the book is about and leave it to those who are interested to study the argument for themselves.

JOHN MCKENZIE

Fundamental Fundamentals. By ALBERT BRILL. (Philosophical Library, New York. 199 pp. 1955. $3.75)

Fundamental Fundamentals, the publishers suggest, is an attempt to answer the question "What is consciousness?" —a question that has baffled the great thinkers of all time. The forty fundamentals that pervade the Universe and are equally present in man, the microcosm, says Mr. Brill, are Universal Law, Causality, Matter, Energy, Gravitation, Immortality, Time, Space, Number, Awareness, etc. The meaning of these terms is precisely defined in Chapter VI. Next, the fundamentals in operation are interestingly examined. Chapter LIX gathers up the inquiry and poses the still unexplained and apparently inexplicable phenomena.

The author thinks that his attempt is altogether unprecedented in the history of thought. He wonders why no one has counted up the fundamentals though the necessity of fundamentals is admitted by all. Whoever has tried to explain the Universe, from the Greeks till today, he feels, has failed. The reviewer would refer him to the ancient Indian Scripture, the *Bhagavad-Gita,* which accepts (with modifications) the psychology of the Sankhya with its twenty-five fundamentals of Indian cosmology, correlates it with Yoga and develops an all-embracing ethic and philosophy of life.

Mr. Brill's theory of the Universe is coherent and convincing within its limits. But it does not go far enough; there is a central flaw. If the Transcendent is not taken into account, the Universe does not explain itself, nor yet the individual. The Universe points to a Beyond which is its source and sanction as it is of the individual, who is a part of the Universe. Mr. Brill's analysis of the mind in its sixfold manifestation is elementary and repetitive as between the Group Mind and Public Opinion; his Absolute Mind, the Mind of the Universe, is an unimpressive aggregate of individual minds, a sum of relativities, however else characterized.

The presentation throughout is simple and non-technical. The general get-up is unexceptionable. The Contents include an Index which somehow is omitted in the copy for review.

A. VENKAPPA SASTRI

"QUEST"

The well-edited and well-produced bi-monthly *Quest* seems, judging from its second issue of October-November 1955, to be also well named. The excellent quality and interest of its contents invite thought; and each contribution in its own way induces the reader to participate in the adventure of seeking.

Both Prabhakar Padhye and G. D. Parikh, authors of a double lead article: "The Intellectual in Modern Asia," give stimulating analyses of the present dilemma of the educated young people of the East. Their hints at solutions induce one to see that no political, social or economic conditions are basic to man. Man himself creates these. It is the quality of the people who make up a country that matters, and real human progress is moral and intellectual; other conditions merely reflect visibly the invisible quality that creates them.

Shri Padhye feels the need of a philosophy; Professor Parikh, the need of a renaissance. Their articles are well worth study. In fact, each essay and book review is quest-inducing. And if "we need to create moral discomfort in India," as stated by Sir Mirza Ismail in his recent article, "A Moral Revolution," the ideas to be found in *Quest* are apparently chosen to contribute to meeting this need.

E.P.T.

DR. RADHAKRISHNAN ON BOOKS

Almost ninety years ago, John Ruskin stated that "a stronger moral state, and a truer thoughtful state," was the "only one pure kind of kingship," which was obtained by "both well-directed moral training and well-chosen reading." Similar thoughts were expressed by the Vice-President, Dr. Radhakrishnan, in regard to the role of books in a democracy on the occasion of presenting State awards for the printing and designing of books at the first competition of its kind held in New Delhi early in November 1955.

According to him, more people would take to reading only if books were made attractive. This could be achieved, to quote Ruskin once again, with

> their text printed all on leaves of equal size, broad of margin, and divided into pleasant volumes, light in the hand, beautiful, and strong, and thorough as examples of binders' work.

Hence, the Vice-President rightly considered the need of improvement in the art of binding a vital one, since "a good book is the precious life blood of a master spirit" to be "embalmed and treasured up on purpose to a life beyond life." How else can this be achieved but by a high standard of the binder's art?

The initiative having been taken now for this encouragement of the arts of printing and binding, a fine field is open for organizations and individuals to develop their talents in these fields and produce books which are both beautiful and enduring.

An example of the sort of printing achievement we must look forward to, even if it takes us years to compass, is the marvellously produced Summer 1955 issue of *Paper & Print* (Stonhill and Gillis, Ltd., London). Much excellent professional advice, and delicate and dignified examples of skill, are to be found in the articles, illustrations and even the advertisements.

Book producing in India, let us hope, will grow into not only a flourishing industry but also an honoured profession.

THE INDIAN INSTITUTE OF CULTURE

[A most interesting paper was read and discussed on the 18th of October under the auspices of the Indian Institute of Culture, Bangalore. The subject was "Heaven and Hell from the Point of View of Psychical Research" and Dr. M. V. Gopalaswami, who occupied the chair, led the discussion.

The writer of the paper, **H. H. Price**, is the Wykeham Professor of Logic at Oxford University. He is the author of numerous books, the latest of which is *Thinking and Experience*.

We print the paper in full; its length necessitates our publishing it in two parts; the second and concluding part will appear next month.—ED.]

HEAVEN AND HELL FROM THE POINT OF VIEW OF PSYCHICAL RESEARCH

I

It may well be thought that Heaven and Hell are subjects which fall outside the psychical researcher's province altogether. Psychical research may be roughly defined as the scientific investigation of the supernormal or the paranormal. This branch of scientific investigation is a peculiarly complex and baffling one. It has only been in existence for seventy years or so. And it has been pursued hitherto only by a handful of people, mostly in their spare time. Even now, there are not many full-time psychical researchers in the entire world. So it is not surprising that there are many unsettled problems in this field; and, unfortunately, the problem of survival is among them. I do not think it is likely to be solved until we know a good deal more about the paranormal powers of living human beings. Especially we need to know what limits, if any, these paranormal powers have. If we did know what those limits were, we should be able to say, for example, that such and such a veridical mediumistic communication cannot possibly be explained except by postulating a discarnate agency as its source. But at present we are not in this happy position. There is, of course, *evidence* for survival. The evidence is abundant in quantity; and some of it (not all of it!) is good in quality too. But the evidence is not conclusive, at any rate at present. For the psychical researcher, then, survival is a hypothesis rather than a fact. As a religious person, he may, of course, be convinced that human personality does survive death. But, as a psychical researcher, the most he can say at present is that there is evidence for survival, and not that there is proof of it. "Proof" is a very strong word indeed, and should not be used lightly.

Now, if psychical research has not even succeeded in establishing that we survive death at all, how can a psychical researcher have anything to say about such subjects as Heaven and Hell? If he is not yet certain that there *is* any "next world," surely he can have nothing to say about the detailed arrangements which may be supposed to hold in such a world? I do not think this conclusion follows. As I have said, we do have evidence which favours the survival hypothesis. The survival hypothesis is one explanation of a large group of paranormal facts; and for some of them it is much the simplest explanation. We have quite enough evidence, even now, to justify us in taking this hypothesis seriously. If so, one thing the psychical researcher should do is to work at the implications of the idea of survival itself. In particular, he should consider what kind of a world we may be supposed to live in after death, if we do survive death.

Indeed, he needs to consider this question in order to make the survival hypothesis fully intelligible. We cannot attach any clear meaning to the term "survival" until we can form some idea, however rough and provisional, of the kind of experiences which discarnate personalities may be supposed to have.

Thus I think it is not only permissible, but obligatory, for psychical researchers to consider the idea or concept of a "next world" or "after-death world," even though they cannot at present be certain whether there is in fact such a world or not. They are bound to do this if they acknowledge that there is any evidence at all for the survival hypothesis. The survival hypothesis *is* among other things the hypothesis that a next world or after-death world exists.

But though we can properly ask a psychical researcher to tell us what his idea of a "next world" is, I do not think we can expect him to go into great detail about it, at any rate at present. And certainly he cannot be expected to go into great detail on subjects so august and awe-inspiring as Heaven and Hell, though perhaps he might be able to say a little more about the ideas of Paradise and Purgatory. The hypothesis that there is any kind of next world at all is difficult enough to understand, at any rate for Western people educated in the scientific traditions of our present Western civilization. To use a rather inappropriate spatial metaphor, Heaven and Hell are for us very remote parts of the Other World. From our present standpoint, we must be content if we can form some rough idea of its less remote parts, the ones we may be supposed to encounter immediately after death, or shortly after. To put it rather differently: perhaps Heaven and Hell should not be thought of as parts of the *next* world at all, but rather of the next but one. And perhaps our experience and our intellectual and imaginative powers are at present so limited that we cannot hope to say anything intelligible about the next world but one, even though we can perhaps form a provisional and tentative theory about the next. Let us content ourselves, for the present, with this more modest task.

* * *

There are two different ways of conceiving of the next world, and they correspond to two different conceptions of survival itself. First there is what I shall call the "embodied" conception of survival, and secondly there is the "disembodied" conception of it. According to the first, personality cannot possibly exist without a body of *some* kind. At death, a person loses his physical body. So after death he must have a body of some other kind, composed of some "higher" kind of matter, which is not perceptible to our present physical sense organs. It is generally held, by those who accept this conception of survival, that each of us does in fact have such a "higher" body even in this present life, as well as a physical body; that the two bodies may occasionally be separated even in this life, for instance in the "out-of-the-body experiences" of which there are a few examples in the records of psychical research; and that at death this separation becomes permanent.

According to the second or "disembodied" conception of survival, what survives death is not anything material at all. It is just the soul or mind or spirit, and this is regarded as a wholly immaterial entity. Its essential attributes are consciousness or awareness, thought, memory, imagination, desire and the capacity for having emotions. It might, of course, be a complex entity, though an immaterial one; and some of the adherents of this school of thought would distinguish at least two different constituents in it: mind or *psyche* on the one hand and spirit or ego on the other. But we need not trouble ourselves about this point at present. It is sufficient to emphasize that in this conception of survival what survives death is

a wholly immaterial entity. It would, of course, be admitted that in this present life there is the most intimate interaction between the immaterial soul and the material organism, particularly the brain. But at death this interaction ceases, and then the immaterial soul is supposed to exist, and to have experiences, in a completely disembodied state. From one point of view the material organism, with which it interacts in this life, is the instrument of the immaterial soul. By means of this instrument it is able to get information about the material world through the sense organs, and it is also able to control the material world, in some degree, in accordance with its desires. At death the soul is deprived of this useful instrument. But from another point of view, emphasized by the ancient Pythagoreans and Platonists, the material organism may be regarded as the prison of the soul, which prevents it from exercising its full powers and compels it to undergo all sorts of painful and unwelcome experiences. It would be admitted that those experiences may have a disciplinary value, and may even be indispensable for the soul's development. Still, it is better to be out of prison than in it. And from this point of view death is not a loss to the soul, but a gain.

Corresponding to these two different conceptions of survival, there are two different conceptions of the Other World. One may be called the quasi-physical or quasi-material conception of it, the other the psychological conception. Let us begin with the first.

If we accept the "embodied" conception of survival, we are obliged to think of the Other World as a kind of material world, which is the environment of the body the surviving personality is supposed to have. It would be a material world in the sense that it has *spatial* attributes. It might, I suppose, have more than three dimensions and its geometry need not necessarily be Euclidean. But concepts such as "shape," "size," "place" and "motion" would have to apply to it. It would also be necessary, I think, that the objects which make up such a world should have what philosophers call "secondary qualities." The secondary qualities with which we are familiar in this present life are colour, sound, smell, temperature, hardness, softness, etc. We need not suppose that precisely those qualities exist in the Other World. But we should at any rate have to suppose that qualities analogous to them do. It is, I think, inconceivable that any entity should exist which has only spatial attributes (or only spatial and temporal ones) and no other attributes at all. And, finally, we should have to suppose that the objects which make up this Other World—including the objects which are the bodies of surviving personalities—have *causal properties* of some kind, whereby they can cause changes in one another. In this present world we are familiar with many different sorts of causal properties, some more fundamental than others; examples are elasticity, solubility, rigidity, electric charge. We need not suppose that precisely the same causal properties exist in the Other World as well. But we would have to suppose, I think, that the objects which make up the Other World have *some* causal properties, however different these might be from the causal properties which exist in this present world.

According to this conception of it, then, the Other World would still be a material world, however different it might be in detail from the material world with which we are familiar in this present life. And it is of course well known that in many mediumistic communications the Other World *is* described as if it were a material world; and in some of them it appears to be a material world surprisingly similar to this present material world in which we live now. The same could be said of descriptions of the Other World in many religious traditions. Thus in the Christian tradition Paradise is repre-

sented as a garden or park; and this is indeed the literal meaning of the Greek word *paradeisos*.

Now this quasi-material conception of the Other World is faced with an obvious difficulty. If there is such an Other World, *where* is it? This question did not trouble our ancestors very much. Heaven might be up above the bright blue sky, and Hell might be somewhere in the bowels of the earth. Paradise, and Purgatory too, might be located in some unexplored part of the earth's surface. In one of the most splendid passages of ancient classical literature, the sixth book of Virgil's *Æneid*, we are told of Æneas' visit to the Other World, under the guidance of the Sibyl of Cumæ. Apparently they walked there, after first descending into a cavern. At any rate, they walked to the bank of the River Styx, crossed it in Charon's boat, and then continued their journey on foot until they reached the Elysian Fields. Such ideas are no longer credible. Could we get to Heaven in a rocket, or to Hell by tunnelling downwards? The earth's surface has been pretty thoroughly explored by now, and neither Paradise nor Purgatory are to be found on it.

Still, the difficulty is not insuperable. It is true that according to this conception of the Other World, it must be a *spatial* world, as we have seen. But the space of the Other World need not be the physical space with which we are now familiar. The Other World might stand in no spatial relations to this one, even though there were all sorts of spatial relations *within* the Other World, as there are also all sorts of spatial relations within this present world. There is no *a priori* reason why there should not be many different spaces in the universe; many different worlds, each of which is a spatial world, standing in no spatial relations to one another. Indeed, some philosophers have suggested that we are aware of several different spaces even now. Thus it has been thought that there is one space for sight, and a different space for touch.

Alternatively, it might be suggested that there is only one space in the universe, but that it has several more dimensions than the three which our present senses make us aware of; and that after death we shall be aware of other dimensions of space, and cease to be aware of the three which we are aware of now. The idea of a space with more than three dimensions, though strange and baffling to the layman, is perfectly familiar to mathematicians. Supposing it were established that there *is* an Other World, or several other worlds, in addition to the present one, I believe mathematicians would have no great difficulty in suggesting a many-dimensional spatial framework into which all these different worlds could be fitted.

* * *

Let us now turn to the other conception of survival, that I called the "disembodied" conception. It could also be called the Platonic or the Cartesian conception of survival, since both Plato and Descartes thought of the human soul as a wholly immaterial entity. If this conception of survival is accepted, it is not easy to see, at first sight, how there could be "another world" at all. What kind of experiences could a wholly immaterial soul or spirit have? As it has no sense organs of any sort, surely it will have to spend the whole time in pure thought, contemplating the *a priori* truths of logic and mathematics, which are independent of the data of the senses? Such a conception of the after-life will seem to many people exceedingly dreary and unsatisfying, however satisfactory it might be to logicians and mathematicians. Of course, we might have to put up with it, whether it satisfies us or not. What kind of after-life there is, if there is one, is in the end a question of fact, however difficult it may be to answer. If we do exist in a completely disembodied state, and if it is really true that

a completely disembodied spirit or soul can have no experiences except purely intellectual ones, we must just make the best of it, however unsatisfying such an after-life may seem.

But I do not think that the "disembodied" conception of survival does really have these rather unwelcome implications. If we talk about survival at all, we are assuming that personal identity continues after bodily death. And personal identity seems to depend upon memory. If a disembodied soul had no memory whatever of any experience which occurred in earthly life, I do not see what meaning there would be in saying that it was the soul *of* John Smith who used to live in Church Street, Kensington, and worked in the Westminster Bank. We should have to say instead that John Smith's soul ceased to exist when his body died, and that a certain disembodied soul came into existence at that moment, but had nothing particular to do with *him*. We could only call it "his" soul (or "himself in a disembodied state") if it could remember at least some of the experiences which had happened to John Smith in earthly life. Moreover, I think it would also be necessary that the emotional and conative dispositions of this disembodied soul—its "character"—should be more or less similar to the character which John Smith had in earthly life. We should not be surprised if its character gradually altered as a result of *post mortem* experiences, but at any rate there would have to be some continuity between the character a person had before death and the character he has after death, if personal identity is to be preserved.

If this argument is sound, it is not too difficult to form some idea of what the Other World might be like according to the "disembodied" conception of survival. The obvious suggestion is that it would be a kind of dream world; or, to put it the other way round, the dreams we have in this present life would be a kind of foretaste of the experiences we might expect to have after death. In dreams we are cut off from sensory stimuli. The sense organs cease to operate. But this does not at all prevent us from having experiences, sometimes very vivid ones. The perceptible objects we are aware of when awake are replaced by mental images, and these mental images are the product of our own memories and desires. If we retain our memories and desires after death (and there can be no survival at all unless we do, if the argument of the last paragraph is correct), these memories and desires may continue to manifest themselves by means of mental images, as they do in this present life when we are dreaming.

Here it is important to notice that many of our dream images are spatial entities. They have such properties as shape, size and position; at any rate they have position in relation to one another. But, though spatial, they are not in physical space. From the point of view of a waking percipient, perceiving the physical world, dream images are *nowhere*. Perhaps it may be suggested that they are somewhere in the dreamer's head, in some part of his brain, for instance. But I do not think that this suggestion makes sense. Suppose someone dreams of a mountain. The mental image he is aware of has shape and size, and has spatial relations to other dream images which he is aware of at the same time (images of clouds, perhaps, or of other mountains). But is there any meaning in saying that this dream image of his is half an inch high, or two and a half inches to the southwest of his left ear? But, though from the point of view of the physicist or the geographer these images are nowhere, because no position whatever can be assigned to them in a map of the physical universe, they are still spatial entities. The space in which they are, however, is not physical space. They are in a space of their own.

H. H. PRICE

(To be concluded)

ENDS AND SAYINGS

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

Only by contrast with the worse conditions in the Union of South Africa and Kenya can the race relations in the Central African Federation be described as "fairly stable." They were so described by Dr. Clarence E. Glick at the Indian Institute of Culture, Basavangudi, Bangalore, on November 26th. He had recently investigated them on a Ford Foundation Fellowship.

In many parts of Africa the Europeans, there to work or to govern, have a less permanent stake in the country than where European settlers look upon Africa as their home. There are such settlers in Kenya and the South African Union, as well as in the Central African Federation, but the European element in the latter was described as somewhat differently constituted. It included not only settlers of long standing who had come from South Africa but later arrivals from there, disgusted with Nationalist policies and apprehensive of their probable effects. There was also the leaven of recent British immigrants with a liberal Labour Party outlook and some Scandinavians, open-minded towards racial questions.

Exploitation of the Africans by the politically and economically dominant minority there undoubtedly is. Europeans have acquired much of the best land. There is urbanization of ill-paid labour, living under conditions conducive to vice and disease, and there have resulted a weakening of family and tribal relations and other evils characteristic of colonization at its worst. Africans were, however, Dr. Glick explained, represented in the Federal Assembly and were becoming more grievance-conscious and power-conscious and more vocal. Change was recognized as inevitable, though its pace might be only sufficient to keep ahead of African demands. The wealth of natural resources might encourage sharing.

The dullest mind not blinded by self-interest must recognize the evils of exploitation and discrimination in such an aggravated form as colonialism at its worst presents. But their lessons will be missed if they are taken by the rest of the world only as proof of the special depravity of those who acquiesce in them. They have their roots in human nature made vile by selfishness; and indignation ought to turn the searchlight inward. But for all that the voice of Democracy must rise to wipe out this political barbarism of an age which is dead.

Shri M. Patanjali Sastri makes many points and thoughtful suggestions in *The Vedanta Kesari,* November 1955, towards "The Orientation Hinduism Requires." In the attempt to secure liberty and justice and prosperity for all men, a new social pattern is arising in India which is in danger of sacrificing "the people's traditional scheme of moral and spiritual values" for industrial growth. The secularity of the State, Shri Sastri reminds us, implies, not discouragement of Religion, not a belief that "economic welfare" is enough, but only neutrality between forms of religion. This leaves with the followers of the Hindu religion the burden of educating the people in its moral and spiritual values.

The resources of the Devasthanams (endowed temples) and Mathams (monasteries), etc., suggests Shri Sastri, would be more rightly used in such education than diverted to secular schools. This new effort must be

not for proselytizing, for that is foreign to the spirit and tradition of our religion, but for refuting and repelling these onslaughts by spreading knowledge of the fundamentals of that religion.

Spreading "knowledge of the fundamentals of that religion" would do more than repel onslaughts: it would purify the practices of Hinduism from within. Shri Sastri lays admirable stress on the fact that Hinduism enjoins tolerance and recognizes the efficacy of various forms of worship. *The* scripture for our time, therefore, he shows, is the *Bhagavad-Gita,* for

that gospel is not based on dogmatic theologies and does not require its followers to abandon the life of this world, but prescribes only detachment from the fruits of action.

Without religious education, Shri Sastri insists, our young people cannot grow up full men and women; but it must be forced on none, and it must aim at creating an atmosphere where the pupils sense the Divine Presence rather than at inculcating dogma.

Shri Sastri's essay is lucid and wise; its special merit is that the reflections in it could, *mutatis mutandis*, be applied with benefit to other forms of religion than Hinduism.

Recently Shri B. G. Kher, President of the National Committee for the Prevention of Alcoholism, India, told a press conference that Prohibition would never succeed until public opinion supported it, that legislation alone could never eliminate social evils. Therefore the National Committee was sponsoring the Institute of Scientific Studies for the Prevention of Alcoholism, which would do research as well as provide scientific training, facts and information in all phases of the alcohol problem.

Shri Kher explained that "a nation-wide educational programme for the prevention of alcoholism" was being planned; and a course would be given comprising "lectures, seminars, discussions and field trips," to provide intelligent and effective workers for the cause of "national sobriety."

It is to be hoped that the Institute will not overlook that the average man needs not only knowledge of and warning against the evils of drinking but also "healthy and interesting occupation" for his leisure hours. This idea is being used effectively in the West in the treatment of alcoholics, especially the young. The work of the Temperance Friendly Societies and the International Temperance Movement should be a help in making the plans for this work in India.

In *Science and Culture* (November 1955), Professor H. L. Chakravarty, botanist of Presidency College, Calcutta, offers a list of food plants which he suggests might be advantageously introduced into India.

One of the defects in the Hindu vegetarian menus is a lack of judicious use of vegetables. Conservatism and lack of variety are responsible for this. The suggestion made in this short but practical article is worth prompt attention.

Dr. Doris Lorden Glick's subject at the Indian Institute of Culture, Basavangudi, Bangalore, on November 28th was "The Roles of Government and Private Activity in Social Welfare in a Democratic Society." She was convinced of the importance of the social welfare efforts both of the Government and of organizations privately initiated and controlled.

We by no means undervalue wise and well-considered legislative or charitable measures to protect the weak against exploitation and to ameliorate the condition of the poor, as supplements to personal sympathy and help. But we do maintain that each country has its own problems and has worked out certain solutions, valid as far as

they go. Fear of being deemed old-fashioned or of seeming to lag behind Western countries in zeal for the relief of distress does not justify the scrapping of indigenous social patterns of proved value instead of merely supplementing them as may be necessary. To abandon them because they do not cover the whole field would seem to be repeating in the social sphere the mistake of many Indians in the last century who accepted their country's culture at others' valuation and imitated cultural expressions unsuited to their genius.

Dr. Glick mentioned among private social welfare activities in the U.S.A. marriage counselling and youth counselling, both important in that country of high divorce and juvenile delinquency rates. They are less so for India.

Dr. Glick expressed considerable interest in the contribution to social security made by the Indian joint family. It assured its aged people a recognized status in the home and the strong mutual tie among its members insured assistance to a brother in economic difficulties. She reported a partial application of the joint-family idea as surviving in rural America, where it was the custom for the old people to remain in their farmhouse and for a son and his family to move in with them when they could no longer carry on alone. But when a family moved to the city, where the houses were small, it often appeared impracticable to take the old people along. She questioned the future of the Indian joint family as urbanization progressed.

But are not its benefits worth conserving? Could their loss be compensated by stereotyped social-security legislation such as unemployment insurance and old-age pensions, often providing too little and providing it too late? Ask the poor relations and the unwanted old in Western lands whether "a dinner of herbs where love is" would not be their choice!

A much needed reform is brought to public attention in a brochure compiled and published by Shri C. Tejpal of Rajkot. *Funeral Reforms* makes an earnest, convincing and urgent appeal to the Indian Government to legislate for the proper disposal of dead bodies for the sake of the living.

In many cities old burial grounds, still being used, are now surrounded by residences and offices, making them dangerous disseminators of both physical and psychic diseases. These should be abolished. Another aspect of the protest is against men carrying corpses to the places of disposal. Shri Tejpal states that both the *Atharva Veda* and Gandhiji advocate more dignified and hygienic means. The former lays down that the bier should be taken to the outskirts of a town on a vehicle; the latter recommends a hearse for conveying the corpse and cremation for its disposal.

The Rajkot Social Service League has built a crematorium for the free use of all. It is to be hoped that other philanthropic groups will follow its example.

We regret we introduced wrongly Mr. R. D. F. Pring-Mill, writer of "Spanish Mystics", in our November and December issues. He is Lecturer in Spanish in the University of Oxford, and late Senior Demy of Magdalen College.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

Last month Gandhiji was specially remembered by his devotees, for it was on the 30th of January, 1948, that he died a martyr.

Martyrdom, in one form or another, has been the price paid by many among those who have sought to restore to humanity the knowledge which it had in the Golden Age of Truth, but which was subsequently lost. These have struggled to achieve freedom of thought and moral emancipation for a large mass of people. They promulgated spiritual ideas as opposed to forms, ritualism and dogmatism. In their efforts to act upon the higher thoughts and nobler aspirations of the people towards the living of a higher and nobler life they burst through the limitations of the established religious and social order of conventionalism and conservatism. Ignorance and fanaticism have done to death not a few of mankind's great benefactors, from Socrates and Jesus to Lincoln and Gandhiji. These were great Protestants and wise Reformers—fearless and compassionate with understanding and forgiveness.

The word "martyr" literally means "witness," but during the early days of the Christian era, when many Christians "testified" to the truth of their convictions by sacrificing their lives, the word assumed its modern sense. Again, at the time of the Protestant Reformation which began as a revolutionary challenge to sacerdotal authority, and may thus be regarded as a notable achievement in human liberation, there was a long roll of martyrs who died for their faith. Each century has seen the struggle for freedom continuing on all fronts, but with changing circumstances emphasis was transferred from one to another of them. Proverbially "it is the cause, not the death, that makes the martyr." Fanatics and foolish men and women too have rushed into needless dangers and sought death. In their enthusiasm for martyrdom they became ego-centric,

overlooked and forgot their moral duty. The breaking of conventions is wrong when it drags all down to a lower plane of thought; it is true when it raises others to a higher plane of understanding and of action. "Folly loves the martyrdom of fame," said Byron, but such foolish persons are soon forgotten.

This month our thoughts turn to Giordano Bruno, who, on the 17th of February, 1600, was burnt alive for teaching a spiritual philosophy of life. His execution branded the Inquisition of the Roman Catholic Church with an infamy which lasts even to this day. Bruno died a martyr for repeating the doctrines taught by Pythagoras and the Eastern Sages, who taught when a bigoted religious organization did not exist and narrow creedalism did not flourish. The ideas of Bruno are recognized today as having been "of epochal importance in the history of the human mind," in the fields of science, philosophy and religion. To quote from his profession of faith before the Inquisition:—

> I hold, in brief, to an infinite universe, that is, an effect of infinite divine power....There are infinite particular worlds similar to this of the earth....All those bodies are worlds, and without number, which thus constitute the infinite universality in an infinite space, and this is called the infinite universe.
>
> Moreover, I place in this universe a universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection, and I understand it in two ways; one, in the mode in which the whole soul is present in the whole and every part of the body, and this I call nature, the shadow and footprint of divinity; the other, the ineffable mode in which God, by essence, presence, and power, is in all and above all, not as part, not as soul, but in mode inexplicable.
>
> Moreover, I understand all the attributes in divinity to be one and the same thing. Together with the theologians and great philosophers, I apprehend three attributes, power, wisdom, and goodness, or, rather, mind, intellect, love, with which things have first, being through the mind; next, ordered and distinct being, through the intellect; and third, concord and symmetry through love.

Giordano Bruno and others like him, who could not be persuaded to deny what their souls told them to be right, in dying defeated death. The utmost that the axe of the executioner or the fire of the Inquisition could do was to pluck away its garment from the soul.

Let us recognize these noble martyrs. Had it not been for their death-defying devotion to Truth we would not have that freedom of thought, opinion and expression which is ours to enjoy, to use or abuse, according as we have or have not absorbed "the mind, intellect, love" for which Bruno lived and for which he passed through the fire of death to become a Flame of Life.

SHRAVAKA

HERALDING THE KINGDOM OF KINDNESS

A MORAL REVOLUTION IN INDIA

[In India today an atmosphere of pessimism prevails because to the eye leap the failures of legislators and administrators to adopt the ideas and ideals of the Father of the Nation. To all who are discouraged **Sir Rustom P. Masani's** article holds out a hope.—ED.]

"Accept, O Lord, the fruits of our labour, grant us New Life and raise among us *Rishis* who may enrich our lives with the wealth of wisdom!"

In Vedic times people prayed fervently for the advent of great *Rishis*. India was accordingly blessed with sages from age to age. One of the great truths that has come down from those great teachers is that there is a spark of the divine within every individual. As part of the substratum of his being, there is latent in every man the spirit of goodness. It may be buried under the animality persisting in man, but it is there all the same, at times moribund, at times alive. The light that lighteth every human being coming from the invisible world to this phenomenal world cannot be put out. There is no hamlet so forlorn, runs a saying of a Japanese spiritual teacher, that the rays of the moon fail to reach it, nor is there any man who, were the windows of his thought opened, cannot perceive the truth and take it to his heart.

Firm in his faith in the innate goodness of man, Gandhiji evolved his philosophy of *Sarvodaya*, the Uplift of All, without exception. It implied that the lowliest and the last was to be the first to receive attention. It was the earnest desire of Gandhiji to dedicate, after obtaining *Swaraj* (Self-rule), the remaining years of his life to constructive work for the evolution of a society rooted in the principles of *Sarvodaya*. *Swaraj*, for him, was to be the first step towards the goal of the ideal social order of his dream—*Ram Rajya*. But was the independence obtained the *Purna* (complete) *Swaraj* of his dream? Could it be called *dharma*, that which binds members of a society together? Was it not *adharma*, breaking the body politic asunder and involving the people in fratricidal massacres? How could he reconcile himself to a *Swaraj* which was anything but non-violent and was in no way complete? Happily for him, he was mercifully taken away from the scene of enmity, bloodshed and atrocity, which lacerated his heart. On his chosen disciple, Vinoba Bhave, and on other devoted followers devolved the duty of continuing his work and

inaugurating the order for which he had coined the name *Sarvodaya*.

Without much loss of time those faithful followers set up a Brotherhood and called it the Sarvodaya Samaj. Its principal aim was to

> evolve a society based on truth and non-violence, a society in which there could be no distinction of caste or creed, no opportunity for exploitation and full scope for development for individuals as well as groups.

The *Bhoodan Yajna* launched by Vinobaji is but the first step towards the coveted goal.

In man's selfishness and greed, deep-seated in his heart, lies the root of all forms of injustice and tyranny and of all forces of violence. Unless those roots are removed, there is no hope for an order based on love and brotherhood. How often in the history of India have the prospects of peaceful renovation of society been ruined by sudden outbursts of clashes and conflicts of interests! The latest illustration is the squabble all over India over the recommendations made by the State Reorganization Commission. Humiliating as is this spectacle of disagreement and disunity, at the time of writing this article the outlook is most distressing for those who subscribe to the Gandhian way of life. It seems as though the spirit infused by the master is dead, his gospel of love and non-violence completely forgotten. But we may be sure good sense and goodness will ultimately prevail. Remembering the message of the *Rishis*, restated and reinforced by Gandhiji and Vinobaji, let us not lose faith in the innate goodness of man and his ultimate destiny; let us turn from the depressing wrangle on the Commission's report to the cheering spectacle of the purification and conversion of hearts that has been taking place during the last five years in rural India, forming over eighty per cent of the total population of the country. Therein lies the hope for the evolution of the ideal order longed for by humanity.

Such an order could not, however, be evolved merely by fighting exploitation and injustice. Gandhiji realized that it was necessary to have a concrete programme of constructive work for the purpose —the translation of moral values into practice on a mass scale. In order that dire poverty and gross inequality and exploitation might be eliminated, men should be taught and made to give up voluntarily and cheerfully their self-interest and self-love. To that end, Vinobaji took up the land problem and asked every landowner, big or small, to give a portion of his holding lovingly for distribution among landless labourers. It soon developed into a mass movement, so that *Bhoodan* has now become a comprehensive term for all sorts of gifts and corporate activities for the betterment of the population. It comprises *sampattidan* (gift of wealth), *sadhana-*

dan (gift of implements and other aids to cultivation), *shramadan* (gift of manual labour), *premadan* (gift of love) and *buddhidan* (gift of one's intelligence and intellectual labour)—all logical developments of the movement for equitable distribution of land as one of the principal factors in the reorganization of society. The message emphasizing the general principle that land is a gift of nature and therefore belongs to God, that is to say, to society, and that everyone who works on it must have a share in it, is spreading from village to village. That is the intellectual revolution brought about by *Bhoodan,* a change in man's conception of the values of life. A revolution in the relationships among men naturally follows.

To eradicate selfishness and greed one has to go to its root in the human heart. To hope to remove such propensities by suppression, legislation or other means of coercion would be of no avail. It might only push them below the surface. The only effective way to wean man from selfishness and greed is by a change of heart, by conversion. Vinoba has a magic key with him, the key of love, which opens the door of every home and every heart. As the sacrificial fire lit by him is mounting higher and higher, the number of conversions of people is also soaring higher and higher from day to day.

Dan does not merely mean gift or bounty. In its scriptural sense it signifies a process of growing by giving, growing rich in spirit. By offering *dan,* the owner obliges none. He obliges himself, as it means purification of his heart. It means also peace of mind. It is only a token of human brotherhood and love, a recognition and manifestation of one's appreciation of the doctrine that whatever comes to one comes from God and must be held for God, in other words, for the service of society. In a sense, therefore, it means purification and conversion not only of the donor but also of the recipient of the gift and of society generally. The donor thus becomes a significant factor in bringing about the revolutionary change in human relationships and in establishing the Kingdom of God on earth. That Kingdom remains still an ideal. *Bhoodan* seeks to make it a reality by developing the *Sarvodaya* concept of the good of all. In that process one witnesses daily instances of miraculous change of heart and feels that in rural India at least the spirit of Gandhiji is still alive.

Let us record a few instances heralding the Kingdom of Kindness on earth.

In the year 1953, Vinoba was camping in a village in the Naini Tal district. Early one cold morning, his Secretary, Damodardas, saw an old woman sitting shivering on the verandah of the house where the *Bhoodan* party had put up.

"Mother, where do you come

from?" he asked.

"I come from the Kaladugi village," said the grey-haired visitor.

"How far away is it from here?"

"Six miles."

"In such chilly weather, how did you manage to cover such a long distance?"

"I came last night. It was too late to awake anyone here."

"And mother, you have been sitting all night in the open in such weather!" exclaimed Damodardas.

"Never mind," she said. "I have got a small piece of land and I wish to offer it to Maharaj, if he would kindly accept it. Please bring the *dan-patra* for my thumb impression. Then I must hurry back to my village."

At the prayer meeting that day, Vinoba's comment on this remarkable instance of the innate benevolence of the human heart was:—

The old mother stayed the whole night shivering in extreme cold. Why? Not with the desire to receive anything from anybody, but with the anxiety to offer all that she possessed and was so dear to her. This is a striking illustration of non-violent revolution. It is by such spontaneous gifts that the Yagna gains in sanctity and the movement becomes as pure as the sacrificial fire.

In Gaziabad a woman went to Vinoba's cottage, sat by his side and said: "I have eleven acres and a half of land. Please receive it."

Vinobaji asked, "What is your husband?"

She replied, "He is a Vakil. With his earnings we can well manage our household."

"Why didn't you bring him?" asked Vinoba.

"He is not well, otherwise he would have himself come."

"You are giving your entire land!" Vinoba exclaimed.

"If," she said, "we can manage to maintain ourselves with the earning from the legal profession, why should we keep this land? The *shastras* have taught me the greatness of gifts. So please accept this small gift of mine."

Vinobaji accepted it with thanks.

A girl knocks at the door of a landlord reputed to be a man of shady character, hard-hearted and closefisted.

"Who is there?" asks a voice from within.

"Your sister," replies the gifted worker for *Bhoodan*.

"I have a bad name in this neighbourhood. You had better not approach me."

"What of that? I come to see my brother."

She told him who she was—a *Bhoodan* worker on a mission to ask for land for the landless. He readily agreed to give some land.

"And now," she said smilingly,

"I would like you to walk with me round the village and help me to secure more gifts."

"I am afraid I shall be a liability to you, not an asset."

"I don't think so. Please come along with me."

"Very well. My services are at your disposal."

RUSTOM P. MASANI

INTERNATIONALISM IN DENVER

The Indian Institute of Culture recently "discovered," in the Rocky Mountain region of the U.S.A., the Social Science Foundation, an autonomous organization within the University of Denver. Readers of THE ARYAN PATH will, we are sure, be interested in the efforts of this world-oriented Foundation, which, on the far larger scale which its resources permit, parallel those of the younger and smaller Institute founded in Bangalore in 1945.

Our Institute has received some very interesting material. The brochure describing the Foundation shows that it owed its establishment in 1923 to the generosity of Mr. James H. Causey, a businessman of vision and a Trustee of the University of Denver. He recognized the importance of promoting good will, international, social and industrial, and provided munificently for the Foundation. He was moved, he wrote,

> by a spirit of interest in liberalism, and... the hope of seeing liberal causes advanced by the University, and the desire that the students of the University of Denver shall have an altogether unusual opportunity to be well-informed upon all aspects of the great social, industrial and international problems of the present and future, and that as a result the University may be the means of training real leaders in these fields.

In the first twenty-eight years since the programme of the Foundation was launched, some 800 visiting experts in their respective fields, representing many nations and numerous shades of opinion, appeared under the Foundation's auspices. They included not only many of the most distinguished citizens of the U.S.A., but also numerous internationally known speakers from abroad.

The International Relations Library is available to the public of the Colorado State Capital, as well as to the students of its University. The Foundation also offers freely to the public lectures on urgent world issues which are reported to have served

> to inform the public on all important sides of vital questions so that responsible citizens might have the necessary evidence upon which to base their conclusions and to affect national decisions on these issues.

A very interesting series of lectures, "The Search for the Foundations for World Order," subsequently published in book form, indicates the quality of the Foundation's offerings to the public. The eminent participants were from Britain and Switzerland as well as the U.S.A. The historical and political, the scientific, the economic, the constitutional and the moral foundations for world order were covered, as also "Dependent Peoples and World Order" presented by the President of the United Nations' Trusteeship Council, and "National Power and World Order." All lectures on world affairs are mimeographed and made available at a nominal charge; an admirable selection from those delivered in 1954-55 has been sent to the Library of the Indian Institute of Culture.

The popularity of the lectures can be judged from the mention on the announcement folder that only the first 1200 applications for tickets for any lecture can be filled.

It is encouraging to find, on the other side of the world, allies working effectively for great ideals similar to our own.

MONKEYS FROM INDIA

[**Miss Lily Loat** has rendered yeoman service as Secretary of the National Anti-Vaccination League in fighting the cruelty to animals, children and adults perpetrated by vivisectors and their colleagues. She has been at this holy task for forty years and we are glad to welcome her as a contributor to THE ARYAN PATH. In our issue for last September we printed some of the verses of a poem penned by our esteemed friend Shri C. Rajagopalachari on our "cousins dumb" which referred to the vivisector's "knowledge got through execrable cruelty." Miss Loat's article deserves great publicity.—ED.]

The religious beliefs of the people of India enjoin the sacredness of all animal life. Monkeys, although some of them are said to have become a pest and a source of danger to agriculture and the food supply, must not be killed. There is, apparently, no objection to their export and what happens to them after they have left the country has been no concern of the Government of India, or of the people.

For many years monkeys have been used experimentally in laboratories to investigate operations on the brain, leukotomy (lobotomy), dropsy, eye diseases, gastric ulcers, guinea-worm, rabies, malaria, anthrax, cancer, the sulphonamides, pneumonia, syphilis and, in particular, poliomyelitis.

Some forty-five years ago Landsteiner and Popper believed they had infected monkeys with poliomyelitis by inoculation with the spinal cord taken from the bodies of fatal cases of the disease. "Progress," it is said, "has been restricted by the fact that monkeys are the only experimental animals readily infected." (*Virus and Rickettsial Diseases*, Bedson Downie, MacCallum and Stuart-Harris, p. 331)

Two sets of investigators are said to have demonstrated (in 1949) by cross-immunity tests made on monkeys that there were three main immunological types among the strains of poliomyelitis virus then available; and later John F. Enders and his colleagues found that the poliomyelitis virus could be grown in monkey testicles or kidneys. "This," it is remarked in the above-mentioned book, "made possible epidemiological investigation on a much larger scale than before" and "has facilitated the cultivation of poliomyelitis virus in large quantities and in a much purer state than could be obtained previously; this culture can be used in the preparation of vaccines." (p. 332)

American vivisectors have used the largest number of monkeys, some in bombing and rocket research but a very much larger number in research into poliomyelitis and for the manufacture and testing of anti-poliomyelitis vaccines. Dr. Jonas E. Salk, the inventor of a vaccine that has been advertised all over

the world during the past two years, has stated that he used 15,000 monkeys in his researches.

The monkeys used in the poliomyelitis investigations are rhesus monkeys which are flown from India. Large numbers of them go through the London Airport, whence they are transferred to planes for the U.S.A. The Royal Society for the Prevention of Cruelty to Animals has, for some four years or so, maintained a hostel at the London Airport at which all the animals passing through can be housed, cleansed, watered and fed, while waiting for further transport. Their figures for monkeys arriving at the airport are:—

1953.... 20,698
1954.... 66,678
1955.... 76,361 (up to November)

The majority of them go on to the U.S.A. It will be seen that so far in 1955 nearly four times as many monkeys have arrived at the London Airport as did in 1953.

The admissions of medical writers show how greatly monkeys suffer during transport from India. The Medical Correspondent of *The Manchester Guardian* (April 27th, 1955) wrote:—

It is thought that the rhesus monkey population of India is somewhere about half a million, so the export of these animals was a handsome source of income, especially of dollars. The monkey which fetches about £1 in Delhi, costs more like £7 or £8 by the time it reaches this country. Most of the traders were fair in their dealings, sending here young adolescent animals. But the pickings were too good. The result was that less meticulous dealers bought up rejected animals such as those which were either very old or very young, ill or pregnant, and packed them off, without due care for the packing. There was a very high mortality amongst the animals to reach the United Kingdom.

In the *Yale Journal of Biology and Medicine,* May 1946, it is stated that the monkeys are usually shipped in exceedingly crowded crates; they are for weeks or months in transit, without adequate care or feeding and without exercise. There are long delays while the animals are held in ports and much tuberculosis develops. They arrive thirsty, hungry and in poor condition.

The Sydney Morning Herald, June 28th, 1955, published a photograph of two cages of monkeys being transhipped at Mascot into a Melbourne-bound aircraft. In the aircraft arriving at Mascot there had been, the paper said, 345 rhesus monkeys which had been put on the plane at Singapore. The traffic officer on the plane during the flight from Singapore to Sydney had not only had to feed the monkeys and adjust the flow of warm air into the aircraft; he had had also to watch that they did not start fighting. "They can tear each other's throats out if you're not careful," the newspaper reporter was told. The peas with which they were fed had to be soaked for eight hours or they might

swell inside the monkeys. The monkeys flown to Australia were packed ten in a crate; but sometimes there are as many as eighteen or twenty in a crate, in which case they are so crowded that they cannot turn; which, with the accompanying filth, disease and general hardship....

Travel by sea may be even worse than travel by air. The *Daily Mirror*, April 23rd, 1955, reported that more than 600 Indian monkeys had died aboard a German ship in a two-month voyage from Calcutta to Hamburg. Only 53 out of 700 survived the journey.

Whilst it was known that what *The Bombay Sentinel*, April 6th, 1937, called "the tale of torture" had continued for many years, it was not until 394 monkeys had been suffocated on January 1st, 1955, during the transfer of a cargo of 1600 rhesus monkeys from the London Airport Hostel to B.O.A.C. aircraft (because one of the vans had been left unventilated and closed for two hours for the sake of warmth), that the newspapers published the facts and aroused public indignation over this transportation of monkeys from India to Britain and the U.S.A. An accidental tragedy thus started the impulse to have this traffic stopped.

In February 1955, a deputation from the R.S.P.C.A. and the Joint Conference of Anti-Vivisection Societies urged Shrimati Pandit, High Commissioner for India in London, and Shri Krishna Menon to prohibit the traffic in monkeys. The point they made that seems to have carried the most weight was that some of the animals were employed in the U.S.A. warfare experiments; and afterwards for a time the flow of monkeys through the London Airport stopped.

A licensing system was started by the Government of India in March 1955, and in April and May complaints of a "serious shortage of monkeys" were being made. On April 28th, 1955, the English Medical Research Council met to discuss the situation. It was said that, at the National Institute for Medical Research, after twenty more monkeys were killed, to test a batch of vaccine already manufactured, there would be no more monkeys on which to test future batches. Research and testing at Colindale had been brought to a full stop; and in other places work was being held up because no more monkeys were available. The Medical Research Council sent off a medical scientist to West Africa to investigate an alternative source of monkey kidney tissue for the cultivation of poliomyelitis virus.

On April 12th, resounding publicity had been given to the claim of Dr. Salk to have discovered a vaccine that would prevent poliomyelitis and the English Minister of Health gave an enthusiastic welcome to the vaccine, promising to buy up all the stock of it that was

to be manufactured by two laboratories in England. Monkeys were indispensable for the manufacture and testing of the Salk vaccine, as indeed they were for the testing of an alternative vaccine invented by Dr. Albert B. Sabin; therefore the English Minister of Health stated in an answer in Parliament, April 25th, 1955, that his department had approached the head of the Commonwealth Relations Department on the question of the shortage of monkeys, and on July 27th, 1955, the Under-Secretary of the latter Department told Mr. S. P. Viant, in answer to his question:—

When the export licensing procedure was introduced by the Government of India in March 1955, steps were taken to inform the Government of India, through the United Kingdom Trade Commissioner in Delhi, of the likely demand for monkeys on the part of our research organizations, including their programmes for the production of poliomyelitis vaccine. Sufficient licences to cover the immediate demand were issued in May, and we have assurances of future licences to cover the full requirement estimates for this year.

Not only did the British Commonwealth Relations Department put pressure on the Indian Government to speed up the issue of licences for the export of monkeys: the Canadian Department of External Affairs and the United States State Department had earlier sent officers to New Delhi "to try to appease the Indian Government," which, said the Toronto *Star*, April 2nd, "refuses to fly out any more monkeys." Medical Research Department representatives had failed to move the Indian Government.

The sufferings of the monkeys are greatest while they are being transported from India, but it cannot be disputed that the experiments performed on them in laboratories cause suffering and sometimes serious injury or death. One notorious experiment, performed at the Lister Institute, London, was the inoculation of monkeys with matter taken from patients who had died from a disease resembling rabies. The experiments were recorded in the *Lancet*, September 19th, 1931, and the report indicates the distress and suffering which the inoculations caused. For instance, results "typical of three of the cases" were described as follows:—

December 10th—Found clinging to the bars of its cage uttering repeated and peculiarly piercing shrieks quite unlike the normal cry of the monkey. ...The animal appeared to be in a state of extreme terror.

December 15th—The monkey had a staring gaze, and seemed unaware of the presence of food, or its cage-mate, or of the observer. It squealed continually, and the cries were much weaker than before. On interference it did not attempt to bite. The chin was abraded from constant picking with the fingers.

After a short period in which the animal was actively aggressive and in one case killed its cage-mate, violent

spasms, occasionally sufficient to throw the animal bodily across the cage, occurred, and gradually passed into a stage of general weakness ending in death.

Three animals bit themselves severely, two chewing off the end of a finger, and one the whole skin of the forearm exposing the muscles from the elbow to the wrist.

In testing batches of poliomyelitis vaccine, "if the vaccine contains the living virus, the monkeys may develop poliomyelitis," the English Minister of Health stated in the House of Commons on July 7th, 1955. The vaccine invented twenty years ago by Dr. Maurice Brodie and Dr. Park was made by grinding with formalin the spinal cords of monkeys that had died as the result of artificial infection with the virus. When testing the virus it is introduced into the brains of the monkeys.

The manufacture of the poliomyelitis vaccine was described in *The Manchester Guardian,* October 14th, 1955, by Dr. W. L. M. Perry of the Department of Biological Standards, who said that the rhesus monkey was used in the making of Salk vaccine:—

Recently the regulations in India on the export of rhesus monkeys have been relaxed....The monkey is put under an anæsthetic and its kidneys removed. It is then killed while still under the anæsthetic. The kidneys are infected with the polio virus and used to produce vaccine. One kidney will produce enough vaccine for three hundred children. The vaccine is tested on other monkeys. Any developing polio are killed painlessly. One monkey is needed for testing purposes in each thousand children to be immunized.

So for 500,000 children 500 monkeys would be needed for testing purposes and to inoculate 15 million children, reckoning two kidneys used from each monkey, 25,000 monkeys would be needed.

Moreover, all this suffering of monkeys is useless so far as protecting children from poliomyelitis is concerned, and totally unnecessary in view of the relatively small number of cases of poliomyelitis recorded.

The day after the English Minister of Health had so warmly welcomed the Salk polio vaccine, reports arrived of its failure to prevent poliomyelitis in children inoculated with it. Day after day more and more cases of polio occurred in inoculated children, and then what the Denver Medical Officer called "satellite polio" began to be recorded —polio apparently contracted by uninoculated persons from their inoculated relatives. There was consternation in official circles and a Committee of experts summoned by the United States Public Health Department sat for three days and nights, arguing the merits and demerits of the vaccine. Vested interests were too strong for an adverse decision to be arrived at, but the latest reports from the

State of California, where the greatest number of cases of polio following the inoculation occurred, show that the demand for the vaccine had practically ceased.

But the United States Public Health Service is clinging to faith in the vaccine. It has issued statements claiming some protective value, but in all the statistics published by public health departments of American States it is admitted that a number of inoculated children have developed poliomyelitis.

While supporting to some extent the claims for poliomyelitis vaccines, three members of the English Medical Research Council, Drs. Andrewes, Perry and Sanders, in articles or broadcasts, have mentioned the argument raised against general inoculation with these vaccines, namely, the fact that such a small proportion of children ever develop poliomyelitis. Even if the vaccine gave protection, it would be foolish to inject into the blood of every child a substance that is made from the poison of poliomyelitis, when so few of them would in any case develop the disease.

The suffering of the monkeys brings no benefit to human beings but may even increase human disease. Surely Indians, who venerate monkeys, will work for the suppression of the vile traffic in these sensitive creatures.

LILY LOAT

CAPITAL PUNISHMENT

An important meeting, which was a part of the National Campaign for the Abolition of Capital Punishment, was held on November 11th at the London Branch of the Indian Institute of Culture. Mr. Frank Dawtry, Secretary of the National Association of Probation Officers, presided and Mrs. Brophy, a member of the Howard League for Penal Reform, lectured.

Among many important points brought out by both speakers, Mrs. Brophy explained that it was fear—fear of the thought that a murderer was abroad—that made many people support the retention of the death penalty. This position is no longer valid or logical in view of the findings of the British Royal Commission to investigate the matter, and can only be retained now by the ignorant or grossly prejudiced.

In no State that has abolished capital punishment has the murder rate risen. What should be feared by every people is their not following the light of the heart which prompts to mercy and succour always. Every country should abolish the death penalty as a practical step toward bringing peace to the tortured world. India could lead the great nations in this act of righteousness, thus honouring Gandhiji, to whose warnings and real teachings so little heed is given in spite of the world's great need of them today.

Fear of the misdeeds of a few individuals is not necessary—fear of the hardened hearts of the many, which cause violence and cruelty to operate on mankind, is. Let all those who are morally shocked by capital punishment (which is murder by the State) make their opposition to it felt, and thus give aid to this important philanthropic movement.

THE ABBE GREGOIRE (1750-1831)

[**Andree Karpeles** and **Adalrik Hogman** need no introduction to our readers. More than one delightful literary essay has appeared in these pages from their pen. This essay is sure to bring inspiration to many; it is informative and timely.—ED.]

Only seventy years ago a statue of this eminent Roman Catholic priest (a hero of the French Revolution) was erected at Lunéville, his birthplace in Lorraine. During the last war the bronze statue, pulled down by the Nazis, was melted into ammunition, ironical fate for a lover of peace, a pioneer of the abolition of slavery! Quite recently the profaned statue was replaced by a stone one, the pedestal of which bears three quotations from Grégoire:—

I have lived without cowardice and want to die without remorse.

Public education must take hold of the rising generation.

The history of kings is that of the martyrdom of nations.

On this occasion, Gaston Monerville, President of the Council of the Republic, said in his speech:—

The Abbé Grégoire, a village priest, was a born enemy of all prejudices; he has left us the finest example of a complete independence: though firmly attached to the republican ideal, he refused to vote for the death of Louis XVI; he also had the pluck to vote against Napoleon's wish to become emperor. He helped to abolish slavery in the French colonies and to promote the decree of 1791, granting French citizenship to all the Jews of France.

Not a flaw is to be found in his political career; no narrowness in his faith. The Abbé Grégoire was one of those revolutionary priests who are an honour to the French clergy.

Nowadays there is the Abbé Pierre; his crusade in favour of the "Sans Logis" (homeless ones) is universally known. Though on a smaller scale, in his claims for dwellings and with his faith and enthusiasm, he reminds us of Vinoba Bhave and his claims for land. There is also the Abbé Boulier who defends many causes with his courageous pen. He has written an introduction to the famous booklet, *A Catholic Returns from the U.S.S.R.*

This year, a new postage stamp revealed the fine, open face of the Abbé Grégoire, pointing to the knowledge of a noble life which, unhappily, is unfamiliar to those who follow his ideal but ignore what he suffered for it. There are only a few books about the Abbé's life, which accounts for the ignorance concerning his struggles; there are his own *Mémoires*, dictated to his friend Hippolyte Carnot (1837) and a brochure by P. Grunebaum-Ballin including his lecture at the Society of Jewish Studies (1931) to commemorate the centenary of the Abbé's death; and a few other

sources of knowledge about him. Happily, in 1946, appeared *L'Abbé Grégoire* by Jean Tild (Nouvelles Éditions Latines, Paris). This biography gives ample quotations from the Abbé's *Mémoires*. It is dedicated in memory of two young heroes of the French Resistance who died during the Nazi occupation: Etienne Mantoux and Olivier Mantoux.

Jean Tild's literary career is a guarantee that *L'Abbé Grégoire* is a book of quality. The Académie Française has honoured the writer with the "Grand Prix de Littérature" for all his books: *Les Grandes Figures de l'Humanité, Goya, Théophile Gautier et ses Amis. L'Abbé Grégoire* won the "Prix Monthidon"—not that a reward is always a proof of talent, but in this case it is. The Académie can be praised for having chosen this book, which is inspiring, not only for one nation, but for the whole world.

Jean Tild, who is also an artist—etcher and illustrator—gives us an unforgettable portrait of the lovable village priest, Grégoire. The son of a simple craftsman, he was proud of it. He wittily wrote:—

A born plebeian, my yeomanry can probably be traced back to Adam and my affection and interest are united to the fate of the people. The more one attaches consideration and favours to birth and wealth the less one grants them to virtue.

In 1782, Grégoire became curate of the village of Embermesnil and his religious career was the beginning of his political one. Highly respected by other village priests who admired his broad-minded faith, he was elected a member of the Etats Généraux. He was already famous for a book denouncing certain deep-rooted prejudices: *Essay on the Physical and the Moral Regeneration of the Jews*. Since his early youth, Grégoire had been attracted by those *pariahs*, relegated to the *ghettos* all over Europe, against whom so many people act with guilty light-heartedness. An anecdote illustrates Grégoire's typical attitude: A Jewish hawker had omitted to kneel to a Catholic procession; the crowd was ready to kill him when Grégoire came forward, saying:—

Brethren, this man does not belong to our religion; let him live so that he can tell his own people that we belong to a religion of justice and tolerance. ...Jews are members of the universal family which must observe fraternity amongst all its peoples; open your circle to them, the children of the one Father, so that they may rest their heads and dry their tears and grant Christians a return of tenderness. The Jew may embrace me as a fellow citizen and a friend.

In spite of powerful clerical hostility, Grégoire continued to struggle with undying energy, helping all the victims, by birth and race, of the unjust social laws: slaves, Negroes, Jews, etc.

A member of the society, Les Amis des Noirs (Friends of the Coloured

People), Grégoire claimed equality of rights for the Negroes of all French colonies and wrote: "One day the sun will shine only on free men and no more on chained slaves." In 1789 appeared his *Pamphlet in Favour of Coloured People and Those of Mixed Blood.* All those who defend just causes must expect calumnies; Grégoire got his share: "White men whisper to each other that I defend those of mixed blood because my brother has married a coloured woman; surely if I had a virtuous sister-in-law of mixed blood, I would praise her more than some amiable, but impudent and cynical white ladies," answered Grégoire to the colonists, "but, having no brother, I cannot have a sister-in-law!"

If Grégoire despised insults, he greatly valued proofs of gratefulness such as these: in all the synagogues of France, prayers were said in his honour; the first Jews elected as French deputies told him: "Providence seems to have sent you to ameliorate the fate of our unhappy brothers; continue in the name of humanity."

When Grégoire, having become a bishop, visited Holland, the Portuguese, German and the modern reformed synagogues of Amsterdam welcomed and greeted him with great devotion. Grégoire, in his violet robe, heard his own name sung between the verses of Hebraic prayers.

In the several European countries which he visited, it was not only the oppressed classes he came in contact with, but also the *élite*, and great men in all fields. This gave him the idea of having a general association between savants, writers and artists for the promotion of culture. He wanted the genius which creates, the talent which embellishes, the philanthropy which works for men's happiness, all to meet and to find new energy.

There was something of the prophet in Grégoire: nowadays the International Scientific Congresses and the Institutes of Intellectual Co-operation, etc., are flowers from the seeds he planted. Happily he never imagined that 150 years after his successful struggles on behalf of the Jews six million of them would be deported, tortured or assassinated with a cruelty which history has seldom recorded. Because of his straightforward political attitude, during the Second Restoration, Grégoire was persecuted and was excluded from the Institut de France and from the Chambre des Députés.

Rabindranath Tagore gave up his knighthood accompanying his proud gesture by an indignant letter; in the same spirit, Grégoire sent back his Legion of Honour with a letter, saying:—

Indifferent to ambition, nearing the shore of eternity, now, as during my lifetime, I am occupied only with what can illuminate my mind, ameliorate my heart and contribute to the

happiness of men ; though the services one renders them rarely remain unpunished... !

Grégoire passed the last years of his life in a peaceful retreat, consecrated to literary work. Amongst his many books we find : *The Influence of Christianity on the Condition of Women* and *On the Severe Punishment to be Inflicted on Slave Dealers*. His *History of Religious Sects*, in five volumes, took him long years to complete; but Grégoire was also often bent over more *terre à terre* subjects. Concerned with the condition of servants and in order to ameliorate their fate and also their work, he wrote *Servants in the Past and in the Present.*

It would be interesting to read Grégoire's *Les Ruines de Port-Royal des Champs,* in which he says that the Jansénists (he was one himself) were the pioneers of the Revolution of 1789.

Montherlant's drama *Port-Royal,* being acted in Paris and creating a sensation, would give an up-to-dateness to Grégoire's book, written in the inspiring valley where stood, in the past, the old monastery.

There is much to glean, not only in Grégoire's books, but in his pamphlets, speeches and letters. A book of chosen passages would provide useful themes for meditation at the present time. He wrote :—

Negroes have been calumniated, first to assume the right to enslave them, afterwards to justify slavery and because of culpableness towards them.

May the European nations expiate, at last, their crimes towards the Africans. May the Africans, lifting up their humiliated foreheads, give expression to all their faculties, compete with white men in talent and virtues only, and forget the crimes of their persecutors.

All arts are brothers, none of them can escape the legislator's solicitude.

You must include in your plan of regeneration high schools for teachers, as from them instruction and virtue may penetrate into all the child's senses.

No religion must attempt to dominate or force the will of anyone. For the legislator all religions have the same rights.

What was later said of Anatole France, "Nothing that is human is of indifference to him," can be applied to Grégoire. Blaming the destruction of works of art during wars and revolutions, he wrote a pamphlet on the protection of national treasures. One of his dreams was an "office of translation" which would spread in France hitherto unknown writings able to ripen the human spirit.

Specially interested in the coloured people of Haiti, Grégoire sent them two hundred books from his private library; as a token of gratefulness they offered to send him coffee, but Grégoire refused the gift, hinting, in his witty way, at possible calumnies : "I don't want to have a man who is most ascetic, accused of sensuality." (In his diet

and simplicity of life, Grégoire was as sober as Gandhi.)

He died in severe physical suffering, to which the powerful Roman Catholic clergy, refusing him the last sacraments if he did not deny his ideals, added much moral suffering. True to himself till the last, Grégoire did not accept their conditions and found at last a priest courageous enough to help him.

His Will was the crowning of a beautiful life: he left donations to help his enemies, his calumniators and even their children, if ever they were in need.

We learn at the last minute that, with the collaboration of the Société des Amis de L'Abbé Grégoire and the Comity France-Inde, a conference has taken place in Paris. Mr. Grunebaum-Ballin, author of the brochure mentioned in this article, presided at the meeting and lectured on "Raja Ram Mohan Roy and L'Abbé Grégoire." Dr. Samboo, founder of the Comity France-Inde, spoke on "Franco-Indian Friendship." Mr. Grunebaum-Ballin has just now published a new book: *Henri Grégoire: Friend of Men of Every Colour and His Struggles to Abolish Slavery*. The last pages of the book are an appeal to all men of good will to help to destroy what still remains in this world of racial and colour prejudice and of different forms of slavery.

ANDREE KARPELES AND ADALRIK HOGMAN

EDUCATION IN PAKISTAN

The Pakistan Universities Press has published in *Some Aspects of Education* five lectures on educational questions by Dr. Syed Hamid Hasan Bilgrami, Deputy Chief (Education), Planning Board, Government of Pakistan. The brochure contains much that is wisely said. It combines willingness to use all the experience of Western educationists, democratic and communist, with an awareness of the great emptiness of soul produced by their limitations. Dr. Bilgrami proposes Islam as the central aim of educational development in Pakistan. According to him this must give not only "knowledge for the mind" but also "the knowledge that is essential to the soul"; he says clearly that it must not be simply a continuing of the practices of Muslim schools in the past. His picture of the educated man, with his spirit of selfless service and social consciousness, is attractive. His concepts of leadership are enlightened and free from idolatrous nationalism. His pleading for academic freedom from Government pressure is liberal.

A great pity that such merits should be married to a religious narrowness! It is sad to see this educationist and scholar betrayed into statements like these:—

> With Islam started the age of inductive logic and rational thinking. (p. 8)
>
> With the QURAN and the last Holy Prophet *knowledge through Revelation* was completed. (p. 8)

Though Dr. Bilgrami understands Islam in a noble sense nothing justifies the pretensions to uniqueness. Most of these fine principles of education have been arrived at by the wisdom of many men of many times and countries. It is misleading to suggest they are singular in Islam, and reminds us of the grave peril of having any established religion in a country.

EMERSON'S ADVICE TO A NATION GROWING UP

[In this article **Mr. Rodolphe Louis Megroz**, critic, biographer, poet and dramatist, deals selectively with the practical side of Emerson's thought. There can be no question that Emerson wielded a not inconsiderable influence in his lifetime upon contemporary thought. It may, however, be doubted whether his applied philosophy, "the practical and hortatory," with which Mr. Mégroz is dealing here, would have had so sympathetic a hearing but for the "symbolic and universal" references in his essays and addresses. Mr. Van Wyck Brooks, in his *Life of Emerson*, named the *Bhagavad-Gita* and the *Upanishads* among the sources of his inspiration. To the *Gita* especially Emerson paid tribute in a letter to a friend: "It was the first of books...nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us." Mr. Arthur Christy, in an article on "Emerson's Oriental Reading" in our September 1933 issue, cited these among many other pertinent facts.—ED.]

In 1803, when the United States of America was only half-grown geographically, and very young in national consciousness, the New England essayist and philosopher, Ralph Waldo Emerson, was born at Boston. He became a Christian minister, like his forebears, in a sect called Unitarian. At the age of twenty-nine he retired as a preacher, as his views on certain questions aroused the disapproval of the congregation. This was a good thing in so far as it encouraged him to visit Europe, especially England, and to study at closer quarters some of the sources of American civilization. Such a collection of pieces as *English Traits* shows how open-minded and independently critical he remained, and the long correspondence with several distinguished British writers which he afterwards maintained did something to broaden the views of each other in the two nations.

Emerson, after his return to America, still preached on occasion by invitation and also lectured as well as published many essays and prose studies. It became apparent that a mind of uncommon range and wisdom, by a remarkable mixture of poetry and philosophy, was presenting in a fresh way for the Western world of his time a wide range of ancient ideas that called for new and urgent application.

The student of Emerson's biography and writings will not need to be told that he owed much to Oriental and non-Christian sources of wisdom, but the attribute of his teaching that is most interesting today is its frequent application to the

problems of the new nation of which destiny had made him a part. A crude, materialistic, vigorous nation; confident, though not always in the right way; alert to every means of "progress" towards its mighty future, although forgetful of, and often blind to, the more important values. In fact in their hurry and revolt Americans were in danger of adopting only the merely materialistic values of the industrial revolution that was transforming their parent civilization; and Emerson saw that their danger was the greater because they were removed from many of the artistic, literary and academic influences of their European background.

In *Essays*, a rich compendium of practically all his thought, there are many indications of his sense of universal religious wisdom—he was indeed a theosophist without a label, seeking truth everywhere, shorn of accidental and local trimmings. And constantly in these comparatively disinterested essays he has something to say to the nation as if by the way, just as, when he directly lectured on the prospects and problems of growth of the United States, he passed from the practical and hortatory to the symbolic and universal. Let us glance through the *Essays* first. Although every page is seamed with wise sayings, it should be possible to select a few for adequate illustration. In "The Poet" he observes: "The Universe is the externization of the soul," by which he does not mean to exclude the intellect, but to establish a more complete truth. So in "The Over-Soul":—

> All goes to shew that the soul in man is not an organ, but animates and exercises all the organs...is not a faculty, but a light.

And:—

> What we commonly call man,—the eating, drinking, planting, counting man,—does not, as we know him, represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love.

His independence of sectarian and institutional creeds is further emphasized in more explicit passages, like this from "Self-Reliance":—

> And so the reliance on Property, including the reliance on governments which protect it, is the want of self-reliance. Men have looked away from themselves and at things so long, that they have come to esteem...the religious, learned, and civil institutions, as guards of property, and they deprecate assaults on these, because they feel them to be assaults on property.

In the essay on "Politics" he urges that in dealing with the State we should not forget that its institutions are but human in origin and alterable to meet new circumstances, though politics are not to be treated with levity, as they rest on necessary

foundations :—

> Republics abound in young civilians, who believe that the laws make the city; that grave modifications of the policy and modes of living, and employments of the population; that commerce, education, and religion, may be voted in or out; and that any measure, though it were absurd, may be imposed on a people, if only you can get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand, which perishes in the twisting; that the State must follow, and not lead, the character and progress of the citizen; the strongest usurper is quickly got rid of; and they only who build on Ideas, build for eternity: and that the form of government which prevails, is the expression of what cultivation exists in the population which permits it.

Although these disjointed extracts are deprived of the support of Emerson's associated ideas, they seem remarkably little "dated" when we consider all that has happened to the world since he wrote. Typical of all the essays was one of the earliest, and longest, that on "Nature," which was published in the volume entitled *Nature: Addresses and Lectures*. This accepted the contemporary cult of non-human nature, as healer, restorer, inspirer, but transformed it into a recognition that "if there were good men there would never be this rapture in nature," for man has fallen from his true estate though he is a kind of microcosm of all nature.

It was not long after writing *Nature*, about five years after his first European tour, that Emerson delivered several addresses and "orations" which appeared in the same volume. In some of these we see him at his best and most direct as adviser and inspirer of the young citizens of a young nation, urging them to avoid the stereotyped, and never to forget that man is an individual with the truth inside him and that he is essentially more than his particular function in the social system of division of labour. He complained that the organization of society changed men into things. In "The American Scholar," an oration before the Phi Beta Kappa Society, at Cambridge, on August 31st, 1837, he reminded them that every year at their meeting the members of the Society really read one more chapter of the biography of the American scholar. He recalled an ancient fable that conveyed unlooked-for wisdom :—

> ...the gods, in the beginning, divided Man into men, that he might be more helpful to himself; just as the hand was divided into fingers, the better to answer its end.
>
> The old fable covers a doctrine ever new and sublime; that there is One Man—present to all particular men only partially, or through one faculty; and that you must take the whole society to find the whole man. Man is not a farmer, or a professor, or an engineer, but he is all.

In the distribution of functions, the scholar, according to Emerson, becomes the dedicated intellect :—

In the right state, he is *Man Thinking*. In the degenerate state, when the victim of society, he tends to become a mere thinker, or, still worse, the parrot of other men's thinking.

The great influences affecting the spirit of the true scholar include nature, which must be closely studied, not merely admired, and the mind of the Past, best conveyed in books; but each age must write its own books, Emerson warns:—

The sacredness which attaches to the act of creation,—the act of thought,—is transferred to the record. Instantly the book becomes noxious; the guide is a tyrant. The sluggish and perverted mind of the multitude, slow to open to the incursions of Reason, having once so opened, having once received this book, stands upon it, and makes an outcry, if it is disparaged. Colleges are built on it. Books are written on it by thinkers, not by Man Thinking; by men of talent, that is, who start wrong, who set out from accepted dogmas, not from their own sight of principles.

In other passages of the same oration Emerson prevents any misconstruing of his meaning by emphasizing the kinds of diligent reading indispensable to the wise man, including "history and exact science"; but the colleges "must aim not to drill but to create":—

Gowns, and pecuniary foundations, though of towns of gold, can never countervail the least sentence or syllable of wit. Forget this, and our American colleges will recede in their public importance, whilst they grow richer every year.

With all his warnings to the youthful "dedicated intellects" who must help their nation, urging the sluggard intellect of the country to "look from under its iron lids and fill the postponed expectation of the world with something better than the exertions of mechanical skill," Emerson has no doubt that

our day of dependence, our long apprenticeship to the learning of other lands, draws to a close. The millions, that around us are rushing into life, cannot always be fed on the sere remains of foreign harvests.

There are other pieces of exceptional interest and relevance to our theme in the same collection. One more example should be specially referred to—"The Young American," a lecture read before the Mercantile Library Association in Boston, on February 7th, 1884. He refers to the "rage for road building" and other constructive labour, necessary to the progress of the young Union, but stresses at the same time that the arts and refinements of the old world will become of corresponding importance. So with the growth of Trade, potentially an instrument of liberty (particularly to the States when they declared and acquired independence of Britain), but bringing new problems of economic organization and of government.

Many times does Emerson, the poetic mystic and scholarly philosopher, surprise us by his attention to mundane but important facts of

life in the new nation. He would no doubt have cordially approved the statement by Rudolph Steiner (unusually lucid and concise for him) in the Foreword to *The Threefold State*:—

> Neither will what the writer says in this book find much favour with those who, under various forms, keep on reiterating the old phrases, that men must rise above their devotion to merely material interests and turn to ideals and to the things of the spirit. For the author does not attach much value to mere talk about the spirit, to speeches about a vague spiritual world. The only kind of spirituality which he is able to recognize is that which informs the actual life of men, and which shows itself no less active in mastering the practical tasks of life than in constructing a philosophy of the universe and of existence capable of satisfying the needs of the soul.

The only qualification necessary perhaps is that if Emerson had said this much he would immediately have shown that an adequate philosophy was truly a means to the wise cultivation of material resources.

R. L. MEGROZ

CHRISTMAS

Mrs. Esther Muirhead, a member of the Society of Friends, speaking at the Indian Institute of Culture on "The Spirit of Christmas," equated it with the Spirit of Christ. The Society of Friends did not observe Christmas as a festival, believing that there should be daily rededication to the Spirit of Christ, the Inner Light. Whatever a man was, whatever he had done, the spark of God was in him. It was a tremendous thing. So was the injunction of Jesus: "Love thy neighbour as thyself." This meant everybody: the leper, the beggar, the untouchable. Compromises made meant not being quite honest with oneself. Loving one's neighbour was the basis of the missionary movement and of helping the unfortunate. It was well to do good, but in doing it it was necessary to guard against spiritual pride, the greatest pitfall of all.

With Christmas was associated the idea of "Peace on earth, good will towards men." These had not been much in evidence through the centuries since Jesus, but she saw the evidence of their working in such efforts as those of the U.N.O and Unesco, etc.

The Society of Friends, she said, was perhaps better known as a relief organization than as a religious body. Friends had been pioneers in prison reform, in humane treatment of the insane, in opposing violence and capital punishment and, after a war, had worked to bridge the gap between nations and individuals.

She did not mean to suggest that another way might not be better for others. Gandhiji's idea of grafting the best in other religions on to one's own might, she thought, be a good thing. He had understood Christianity better than most Christians and his group were practising its principles to a considerable extent. He had set the pattern of a good life in Hinduism; it would, she felt, have been a great loss to Hinduism if he had become a Christian.

NEW BOOKS AND OLD

A POSTHUMOUS NOVEL*

When Mrs. Hannah Closs died on October 8th, 1953, at the age of forty-seven, she had nearly completed *The Silent Tarn,* the final volume of the Albigensian trilogy to which she had consecrated the last few years of her life. The background is Southern France in the early thirteenth century —the sunny region between the Rhone and the Bay of Biscay, the home of romance and chivalry, of knights and troubadours. The high valleys fringing the Pyrenees were sparsely dotted with castles and fortified caves; Nature smiled and frowned by turns; and communication was possible across the Pyrenees to Spain and beyond, and across the Mediterranean to the East. This intercourse with the outside world inevitably induced an intellectual ferment, and consequently this region became the home of the powerful Cathar "heresy" during the twelfth and thirteenth centuries. The Cathars held that Purgatory and Hell were *here,* in the material envelope that cribs and cabins the human soul, and that Paradise was the world within, the spiritual man bathed and renewed by the rite of Consolamentum, or the baptism with the Spirit and the reception of the Paraclete. The personal purity of the Cathar *perfecti,* the elders, and the general integrity of the *credentes,* the mere believers and followers, were a challenge to the lazy, worldly orthodox Church in France, and Pope Innocent III, having failed to win over the Cathars by persuasion, declared a Holy Crusade against them. The ruthless Simon de Montfort, who stormed citadel after citadel of Southern resistance, himself fell before Toulouse in 1218. It looked as though the South would be now left in peace, after all. It is at this point that *The Silent Tarn* begins, its two predecessors—*High are the Mountains* and *And Sombre the Valleys*—having already covered the dismal events of the previous decade. The Crusade, suspended for a few years, is soon renewed, and Ramonet, the new Count of Toulouse, is seduced by his mistress Yolande (Simon de Montfort's daughter) to agree to the ignominious Treaty of Meaux. This means the virtual annexation of Languedoc by France, and the institution of that horror of horrors, the Holy Inquisition. The last stronghold of the Cathars, Montsegur, falls in 1245, two hundred Cathars are burnt in the course of one day and the final embers of the "heresy" are stamped out—apparently for ever.

With the sure instinct of a creative writer, Mrs. Closs has set in the foreground of this saga of war and terrorism and cruelty, of political ambitions and personal rivalries, of Cathar ecstatics and Catholic Inquisitors, the lone figure of Wolf, the bastard son of Ramon-Roger, Count of Foix, who enacts in the theatre of his soul the whole star-crossed tragedy of the human adventure on earth.

In the earlier novels we see young Wolf, in his search for significant purpose in life, trying vainly one clue after another; but monasticism, soldiering, cynicism, sensuality, all prove to be blind alleys blocking the way to realization. A Cathar elder, however, succeeds in kindling a spark, which pres-

**The Silent Tarn.* By HANNAH CLOSS. (Hodder and Stoughton, London. 319 pp. 1955. 12*s.* 6*d.*)

ently his aunt, Esclarmonde of Foix, fans into a steady flame of aspiration and faith. If the death of his friend Raimon-Roger, Count of Carcassonne and Beziers, goads him with viperous thoughts of revenge, the escape and slaughter of a young French captive whom he had befriended in a fort in the Sabarthez fills him with inexpressible disgust and remorse, and he abjures violence for good and helps his wife Honoria to run her Cathar hostel at Durban. The magic healing touch of the child Esclarmonde, the younger daughter of Ramon of Perelha, that first saves him from despair by the side of the mountain lake, is an obscure source of life's renewal for him, and their paths cross again and again in this third volume of the trilogy.

Wolf and Honoria are not long left in peace in Durban. When war flares up once more, their position in Durban becomes untenable, the hostel is broken up and they go into hiding. However, Wolf's inveterate enemy, Jordan of the Isle (the son of Esclarmonde of Foix), frames a diabolical trap, and Wolf is persuaded to accept the Governorship of Ax under the authority of the French *maréchal.* Secretly denounced by Jordan, Wolf is arrested in due course on a charge of heresy and taken to the Inquisitors. Even under torture he refuses to denounce his rival Mirepoix's philanderings with the Grail cult. Friar Guillaume Arnaud, the Grand Inquisitor, is now himself done to death by Mirepoix's men, and the nihilist Hugo d'Alfaro, having accomplished Wolf's escape from prison, commits suicide, being unable to stand any longer the meaningless mockery of life. The slaughter of Arnaud inevitably provokes terrible reprisals, and the Cathars retreat to Montsegur, where Ramon and Mirepoix organize effective resistance for a time. Meantime Wolf and Esclarmonde of Perelha have truly found each other, Honoria dies distraught, and Wolf makes a mad attempt to persuade Esclarmonde to flee with him from the now definitely doomed Montsegur. Mirepoix is found to have bartered away the safety of the citadèl and the lives of its Cathar refugees in exchange for his own safety, and Wolf is directed by Esclarmonde and the elder, Bertram Marty, to make a fourth with three other *perfecti,* who will be let down on ropes to take the message of the Grail to the world. There shall be no more seeking for Wolf: he has found his true vocation at last. This is not just another escape from life, but a veritable act of transcendence.

The story is packed with drama, as may be inferred even from the bare outline given above. The long-term imperatives of total war intersect the short-term vicissitudes of the peace (or what we would call today "cold war"), and ideas, persons, policies and prejudices clash and part and clash again. Scene after scene is brilliantly evoked; we pass from the bare board of Ramon or Honoria to the colourful banquets at Foix or Toulouse; we wonder how the same tiny world can hold together people so various in their opinions and temperaments as Roger and Wolf, Ramon and Mirepoix, Jordan and Hugo, or women so diversified as Honoria, Yolande, Corba of Perelha and her two daughters, Philippa and Esclarmonde.

The bud of Wolf's awakening spirituality opens tardily, petal by petal; he is himself hardly aware of this inward efflorescence; his outer actions belie the stirrings within; and it is only in the end, with all earthly attachments taken away, all illusions ended, that he realizes the utter appropriateness of his new vocation. He has fled Him down the nights and the days, the arches of the years, the labyrinthine ways of his mind; but the Hound of Heaven has seized him—seized and mastered him —and made him a vassal of the immortal Spirit.

Mrs. Closs's Albigensian trilogy is no doubt a vivid evocation of one of

the blood-boltered epochs of mediæval history. But the novels are more than history: they are also an indictment and a prophecy. Although seven hundred years have elapsed since the fall of Montsegur, we are still no further from the blind circuits of our self-wrought Inferno than were the Rogers, Jordans, Mirepoixs, Hugos and Arnauds of that bygone age. Our mid-century Hugos make better weapons of destruction; our cars and planes race more swiftly than the horses of old; our secret-police inquisitors have cunninger methods of torture than Friar Arnaud had (one may refer if one likes to Koestler's *Darkness at Noon* and Orwell's *Nineteen Eighty-Four*); but the world's maladies are the same as ever, and man would appear to be chained helplessly to the madly revolving wheel of futility whose spokes are his foolish and evil thoughts and actions. The Kingdom of Love—the Kingdom of Happiness—is within him; but who shall save him if he *will* be blind to the treasure at his feet and waste his years in quest of the false, the frivolous or the non-existing?

While as history it is rewarding and as fiction consistently beautiful and meaningfully pointed to our own age, *The Silent Tarn,* even more than its two predecessors, is rich in symbolism and is steeped in poetry. Mrs. Closs died before completing the last chapter ("The Tarn"), but the synopsis of it she had left gives us a fair idea of the projected conclusion. And, after all, isn't it strangely fitting that this spiritual epic of the Grail Quest—a quest that is for ever renewed but never ended—should itself stop just short of the goal? It is when we come to the final pages of the book and recapitulate the long journey down the gulfs of Inferno and up the slopes of Purgatory and almost to the threshold of Paradise that we realize with a pang what a serious loss English literature has sustained in Mrs. Closs's death. But how could so ardent, so ethereal a spirit quite cease to be? Her three novels on the Albigensian heresy will be remembered long for their radiant purity of motivation, their profound contemporaneous urgency and their rich prophetic quality: "For Death, he taketh all away, but them he cannot take."

K. R. SRINIVASA IYENGAR

The Nature of Living Things. By C. BROOKE WORTH and ROBERT K. ENDERS. (A Signet Key Book. The New American Library of World Literature, Inc., New York. 200 pp. Illustrated. 1955. 35 cents)

There is a fine idea behind this simply and clearly written book by two biologists. It is that there is enchantment in the ways of all living creatures, that "biology is a joyous study." Perhaps that is why they have glimpsed that there is a "grandeur" in life and law, in spite of the utter meagreness of the scientific materialist's knowledge of them.

The basis of the book is the usual interpretation of "Darwin's theory" of evolution. No questions as to the cause, the purpose or the *why* of evolution or life are considered. The technically "untrained people" for whom the book is written will, no doubt, read it with pleasure and learn many biological facts from it.

E.P.T.

"THE QUEST FOR ONE HUMANE WORLD"*

"The quest for one humane world" might express not only the unity underlying these eight essays, written over the last ten years, but also the sustained effort of their author at bringing peace and progress to our world, torn by warring ideologies and by a chasm dividing its peoples in their standard of living and thinking. They illuminate the twilight of our present situation by a searching analysis of the ills and fallacies that bedevil the forward march of mankind in co-operation. Modern India's leading educationist and one of its acutest philosophical minds, the author is superbly qualified to help in building that bridge between a highly civilized but tired West and an eager, virile, re-awakened East which alone might arrest the tendency towards mutual destruction for want of a unifying force making for peaceful development. Well informed about modern Western philosophy in all its currents, as a Muslim, richly nourished with the way and thought of India, he applies the principles of metaphysical idealism, so characteristic of present Indian philosophy, to the problems of modern science and education, inspired by a fervent belief in democracy. Reading these high-principled, idealistic essays, one can visualize the author at work, be it as India's chief representative at Unesco or as Educational Adviser to his own Government.

While he does not underrate the importance of the social group, he pins his faith on the free, fully developed, well-educated individual, whom he places in the centre of the problems of the modern world in all the eight essays: "Science, Democracy and Islam," "The Concept of Democracy," "The Rights of Man," "The Welfare State," "Freedom, Authority and Imagination," "The Study of Philosophy," "East and the Problems of Education," and "Reflections on Gandhian Thought and Practice."

It is impossible in a short review to single out the many fine observations which fill the pages of all these essays, or to examine critically the searching analysis of the political and social conduct of present-day States and their peoples. Instead, a few illustrations may draw attention to the high idealism and resolve of a man who believes that philosophy has an important part to play in education for world citizenship.

The scene is ably set in the first chapter about the positive relationship between science, democracy and Islam. Deep religious faith and feeling inform his attitude to problems of modern politics and economics no less than to the realms of reason and emotion, of science and art. The chapter on "The Welfare State" is a weighty contribution to the better understanding of modern India and is remarkable for its philosophical detachment matched by shrewd criticism of the modern world. True to his main theme, the author stresses the unity of rationality, feeling and will, warns against mere rationalism, pleads for the recognition of imagination in individual and social life and utilizes the findings of Freudian psychology. While one will agree with his contention that "Expressed emotions are social emotions . . ." one may doubt the continuation, "and as such civilized emotions." But one must appreciate his statement:—

> Our fundamental problem today is the maintenance of the values of the individual in an ordered society. Art as the universalization of the unique has successfully solved this problem in its own sphere and holds the promise of success if its technique is extended to other fields of experience.

From Chapter Six, "The Study of Philosophy," the author's practical pur-

**Science, Democracy and Islam and Other Essays.* By HUMAYUN KABIR. (George Allen and Unwin, Ltd., London. 126pp. 1955. 12*s.* 6*d.*)

pose is evident in this quotation:—

> Unless we can tolerate differences, we cannot recognize the value of the individual, and without recognition of the dignity of the individual, there can be no democracy, and without democracy, Society cannot be creative, free and co-operative.

His advocacy of education is eloquent as the only means to co-operation on a world basis for progress without violent change. This concept permeates not only the essay on "East and the Problems of Education," but also his "Reflections on Gandhian Thought and Practice." We read in the former:—

> Education in the modern world must therefore foster in man a spirit of toleration and resilience: toleration which seeks to integrate all values achieved by all civilizations into one common heritage for man, and resilience which enables him to meet the challenge of each new situation with a new and creative response.

The latter is a fine, balanced evaluation of Gandhi's significance for India and the world, written by a kindred spirit who believes that Gandhian principles can be applied to a constructive solution of present-day problems and conflicts, peaceably, through the U.N.O.

The successful blending of Western and Eastern thought in the author's mind may, we hope, augur well for mankind at large through the U.N.O. The U.N.O. was born in a flush of idealism engendered by the slaughter and sufferings of the last World War. We had all been talking during that war of the co-operation of nations and of the necessary broadening of the concept of democracy so as to embrace political, economic and social equality and equal opportunities for all; Western and Eastern, highly and less highly civilized, backward and advanced nations alike. Most of this hopeful idealism has evaporated and made room for cynicism and selfishness in many of those who then were loud in their protestations and championing of the millennium of peace and plenty for all.

Humayun Kabir is one of the few who have saved their idealism and have tried to apply it through the agency of Unesco. To this the present collection of essays is vivid testimony. Whether one agrees with the author or not, one cannot fail to admire his sense of civic responsibility—where civic embraces the whole world—and his high moral resolve. His idealism is that of his great compatriots and contemporaries like M. K. Gandhi, S. Radhakrishnan, Jawaharlal Nehru and others. It is based on the unity of reason, moral will and social feeling. Utopian it may be, but it is certainly capable of shrewd, penetrating analysis of the ills of our age. That it is also full of purpose may give us hope that India and its leading thinkers and statesmen may yet succeed in prodding the rest of the world towards sanity.

ERWIN I. J. ROSENTHAL

The Protestant Tradition: An Essay in Interpretation. By J. S. WHALE. (Cambridge University Press. xv+360 pp. 1955. 21*s*.)

Some years ago Dr. Whale put us all in his debt by his book on *Christian Doctrine,* which was recognized as a first-class contribution to religious and theological thought. Now he has done us no less a service by this scholarly exposition of Protestantism. It has not been uncommon for critics of Protestantism to decry it as something which is essentially negative, and which is declared to be so by its very name. Dr. Whale shows that this rests on a misunderstanding of what the term connoted in the early sixteenth century and of what it still connotes. The first Reformers at Speyer declared that "they must protest and testify publicly before God that they could do nothing contrary to his Word," and their successors have continued to protest, in the sense of "asserting the good news of God's grace," against what they have con-

ceived to be misrepresentations of it.

In a short notice it is impossible to give any idea of the wealth of material which the book contains, but we may give a bare outline of its contents. It falls into four sections. The first deals with Luther, the second with Calvin, the third with "The Sect-Type," and the fourth with certain "Modern Issues." In an age when many people are forming religious judgments on very inadequate evidence, it is good to have Reformation origins and principles examined so competently and so candidly. For Dr. Whale has both the historical knowledge and the capacity to form judgments on it which will appeal to scholar and layman alike.

Most readers will probably be specially interested in his discussion of modern issues, and not least in what he has to say about toleration, and about Church and State in Protestantism. But the whole book may be warmly commended to all who seek a fuller understanding of Protestantism.

P.S.: Even Homer may nod. (See page 329.) It was not Bishop Brent but John R. Mott who presided over the Edinburgh Missionary Conference in 1910.

JOHN MCKENZIE

The Meaning of the Religious Life. By BENOIT LAVAUD. Translated by WALTER MITCHELL. (Blackfriars Publications, London. 81 pp. 1955. 4*s.* 6*d.*)

The aim of the author of this little book is first to give a brief account of the relationship between the religious life and love or friendship with God; and, second, to show that the religious life is a supremely effective means of advancing towards "the perfection of charity and therefore towards perfection itself . . . ." For, as St. Paul has declared, without love or charity nothing can be achieved in the struggle to a higher level of existence. In Father Lavaud's words, "Charity is the queen, the soul, the form of all the virtues."

Although this book will be of chief value to those with a religious vocation, it should also be of interest to anyone and even to the man without any religious affiliation at all. An essential goodness shines through its pages so that the author's words become testimonials to his sincerity.

The path to perfection, which starts with the taking of the triple vow of chastity, poverty and obedience, is no figment of a monk's imagination but an entirely real way to perfection and it is moreover a path which has been very carefully surveyed by the many saints who have previously trodden it. And what should be of paramount interest to everybody is the fact that the psychological methods employed by the pilgrims on this way are the same, whatever may be the name of the religion they profess.

There exists a veritable science of saintship far more certain and exact in its methods than any form of modern psychological treatment. No one can suspect that those who describe the methods used in this way of the saint are speaking theoretically. They are obviously describing what they have themselves experienced.

Although the reviewer of this book is a Protestant he agrees with what the author has to say on the subject of chastity. "The married state is not the best one for obtaining intimate union with God by love and making progress therein," for there can be no division of the heart for those who lead the contemplative life. And it is in the contemplative life that religious experience reaches its highest level. I commend this little book not only to the religious, but also to the layman; not only to the Roman Catholics but also to the Prot-

estants; I even recommend it, although the author may disagree with me here, to Sufis and Hindus.

KENNETH WALKER

Faith and Culture. By BERNARD EUGENE MELAND. (George Allen and Unwin, Ltd., London. 210 pp. 1955. 12*s.* 6*d.*)

Liberal Christianity, the kind of Christianity which appraised its religion with rationalist techniques and the demand for the scientific establishment of fact, has for a long time found itself in difficulties. Its rationalism did not completely explain, and its desire for well-established fact tended to ignore that there were religious experiences beyond the realm of fact.

But it is now coming out of its difficulties, and out of its own particular appraisal of religion beginning to make a new and exciting contribution to contemporary religious life. Typical of this new contribution is Professor Meland's *Faith and Culture.* The author is Professor of Constructive Theology at the University of Chicago. He is a liberal and knows all about the liberal's attitudes and inner experiences.

He is unsparing, but in a charitable way, in his criticism of them—of the easy defining of what cannot be defined, of the tendency to regard religion as a bundle of moral precepts, with their source in Jesus of Nazareth in the Christian religion, and of the pursuit of the idealism of the moral consciousness without much relevance to the fundamental needs and insights of men, often buried out of sight. He writes of the Christian religion as a myth, in the sense that myth is a summary and an illumination of truth that reason of itself cannot reach. There are difficulties in his book but they are the difficulties of a mind grappling with new insights, and with new questions and answers breaking over the border of the modern religious situation. The book is a fascinating new appraisal of liberal Christianity, and its implications do not belong to Christianity alone.

E. G. LEE

The Buddha and His Path to Self-Enlightenment: A First Introduction to Buddhism. By RONALD FUSSELL. (173 pp. 1955. 7*s.* 6*d.*); *Selected Sayings from the Perfection of Wisdom.* Chosen, arranged and translated by EDWARD CONZE. (133 pp. 1955. 8*s.* 6*d.*); *The Diamond Sutra: or the Jewel of Transcendental Wisdom.* Translated from the Chinese by A. F. PRICE. Foreword by Dr. W. Y. EVANS-WENTZ. (75 pp. 2nd Edition. 1955. 5*s.*) (All published by The Buddhist Society, London.)

These three books serve well to indicate how, as the Buddhist teachings spread over large parts of Asia during the course of centuries, newer emphases and subtler, sharper awarenesses refashioned the older material, thus paying tribute to its vitality and rich variety. The primary aim came to be to detach the core or heartwood—meditation—from the softwood (or interest in the right living of the practical life) so as to make it shine forth as the unquestioned centre round which all else revolves. In Buddhism, right living is nowhere made an end in itself; always it is the preliminary but essential means to mind-control. It is therefore rather surprising to find Mr. Fussell stating: "Right Meditation . . . is a technique . . . to enable us to live lives of Right Action to the full." Although his book contains various errors of fact, some due to a lack of knowledge of Pali and the usage of terms in the Pali Canon, it is a work that will nevertheless appeal to the beginners for whom it is intended,

both because of the simple account of the Buddha's life that it contains, and because it shows in easy and practical terms, based on a Buddhist outlook, how a decent everyday life may best be conducted.

The other two books, both translations from the vast *Prajnaparamita,* are for those well advanced in the practice of meditation and at the stage when their attention "shifts more and more towards that which is not of this world, towards the Unconditioned, which does not share in the faults of the conditioned," as Dr. Conze says in his most able and lucid Introduction, a model of what an Introduction should be. Briefly, "the principal message" of the *Prajnaparamita,* one that these well-chosen extracts from its very extensive literature (that baffled even men like Asanga) are designed to show, is the "unconditioned identity of the conditioned and of the Unconditioned." Dr. Conze is to be heartily congratulated on this notable addition to his growing number of translations into readable and meaningful English.

A second edition of Mr. Price's version of the famous "Diamond Cutter" is also to be welcomed. As he says in his apposite little Preface, its profundity and subtlety show it to be meant for the meditator and not for those seeking "arcane knowledge." It has been found, however, that by constant careful reading and thorough meditation "upon the sections in their proper order . . . the mind is reoriented in a striking way." This small, condensed *Sutra,* belonging to the *Prajnaparamita,* leads us to the heart of a form of meditation that may be likened to a raft bearing the skilled meditator to the Further Shore, to a "supernal thought-realm" where, and only where, through the transcending and transcendental Wisdom of the Void, beyond all and every concept of duality, can Truth and Reality be apprehended.

I. B. HORNER

Living Biographies of Religious Leaders. By HENRY THOMAS and DANA LEE THOMAS. (Bharatiya Vidya Bhavan, Bombay. 250 pp. 1955. Re. 1/12)

Henry and Dana Lee Thomas have once again collaborated, and produced another fine book. Written purely from a lay point of view, it is free from religiosity and should find a wide public; for it will appeal not only to students of religion and the pious but to the unorthodox as well.

The authors have treated their subjects with an originality that is refreshing, and these twenty revered sages, ranging from Moses to Gandhi, are presented to the reader with an easy familiarity that makes them very real. For instance, we are told that

> Moses, the Egyptian prince and Arabian shepherd, had now become a Jewish labour leader. He was the organizer of the first Bricklayers' Union in history,

and Isaiah is referred to as "this first internationalist in the history of mankind."

In conformity with the ideals of Bharatiya Shiksha, this well-written book is both formative and informative. It proves the universality and underlying unity of all religions; for, though the guides are many, and the paths along which they lead us differ, they all eventually bring us before the One God.

ROSHAN KOTHAWALA

The Flame of the Forest. By SUDHIN N. GHOSE. Illustrated by ARNAKALI E. CARLILE. (Michael Joseph, Ltd., London. 288 pp. 1955. 18*s.*)

This is the first of Sudhin Ghose's novels which I have read. With so singular a writer this is perhaps a disadvantage. Certainly it took me some time to become acclimatized to the atmosphere of the fantastic, inconsequential world which he creates. "One of the strange oddities of our women," he remarks in one place, "lies in their art of shifting from the comic to the serious mood." He himself is so much a master of this art that often what seems to be comic is serious and what promises to be serious proves to be comic. If it is a virtue in a writer to leave his reader guessing at what his purpose is, Sudhin Ghose ranks high as a supremely elusive story-teller.

Yet gradually, as one reads on, his intention begins to reveal itself. There are three main strands in the pattern which he weaves with so much wit, delicacy and exuberance in this story. There is the old India, still true to its spiritual traditions and its mystical quest of deliverance, of *moksha,* a quest which includes within it the enchantment of dance and song. This India is impersonated in Myna, the mysterious dancing girl, who draws the narrator of the story, a young university graduate, primed with Western literature, again and again to the fountain of light which flows through herself. There is the polyglot underworld of Calcutta, with its touts and beggars, street-vendors, loafers and eccentrics, described with a ribald extravagance, and also various humbugs, academic, political or religious, who acquire wealth and power by exploiting the ignorant. These are brilliantly caricatured. And there is the exotic thread of an American-inspired journal, *Life-in-Technikolor,* for which the hero writes, to his own profit and undoing. In this the sensationalism of a certain kind of Western journalism is grotesquely guyed.

The impression which we get from the intermingling of these three themes is of an India in the melting-pot, holding on precariously to its spiritual life line, strangely naive in its acceptance of Western vulgarity and inanities, and with much of its own ancient squalor and ignorance still to clean up.

But these are only the deeper implications of a story which may be read for its own incomparable lightness, for passages of rare beauty, as, for example, that describing a flight of doves and their return to their dovecot, for the broad humour of the exploits of the bulldog, Piram, or for the account of Myna's initiation beneath the snow-capped peak of Nanda Devi in which she became as Radha, the bride of Krishna. The reader may be surprised to find such an extravaganza of wit, humour and farcicality culminating in a serene vision of Reality. But it is by the flame of Myna's rapture and the wisdom which crowns it that all the other muddle-headed people whom Sudhin Ghose satirizes so unmercifully are measured and forgiven. There is little of solid earth in this book. Some may find it too insubstantial. But it is revealing as well as amusing.

HUGH I'A. FAUSSET

Prachina Fagu-Samgraha. Edited by B. J. SANDESARA and S. PAREKH. Gujarati. (Old Gujarati Series, No. 3. Maharaja Sayajirao University, Baroda. 72+290 pp. 1955. Rs. 8/-)

This collection of early Gujarati poems, composed during four centuries, beginning with the fourteenth, is unique in that it brings together after long scholarly industry thirty-eight poems in an identical metrical form, called *Fagu.* Printed in Devanagari script, with an

etymological glossary of forty-seven pages, this Gujarati work deserves the careful attention of scholars of Indian languages and culture.

The texts and the forms of these poems, first published herein, have been ably and lucidly examined in the Introduction by Dr. Sandesara, making necessary references to the few poems of the type published before. The *Fagu* developed from a folk-dance song, sometimes related to Krishna and the *gopis* or cowherd maidens, into a declamatory panegyric in the hands of Jain monastic poets, who generally harped on the Neminath-Rajimati theme of glowing love sacrificed during nuptial feasts to the religious impulse of non-violence. Sometimes the *Fagu* poem eulogized other saintly persons or even abstract virtues, when the metrical pattern, *Fagu,* allied to the *Doha* or the *Rola,* remained the only distinguishing mark. Sometimes, the theme of love and spring, and at least once the monsoon, alone sufficed, the metre being quite another single one or groups of several metres including *Fagu* recurring in a fixed order.

It is revealing to find that the earlier period of the Indian vernaculars following close on the Apabhramsha was not dark or dull. A perusal of these poems, some being by Jains on secular and Krishna-gopi themes and some others by non-Jains on similar themes, discovered in Jain monastic libraries, will convince the reader of the evolving unity of culture amidst a diversity of professed faiths.

V. M. DESAI

Waiting for the Mahatma. By R. K. NARAYAN. (Methuen and Co., Ltd., London. 256 pp. 1955. 12*s.* 6*d.*)

This novel has the air of a Breughel painting or perhaps, more accurately, a work by one of the "Sunday painters," the modern primitives. It begins in the period shortly before India gained her independence, and ends with Gandhi's assassination. Its central figure, Sriram, a "Granny's boy," immature, slow-witted, becomes the humble adorer of Bharati, who is lovely, teasing, tender and capable. As she is an ardent follower of Gandhi, Sriram, too, joins the movement, but like many others fails to see the real significance of *Satyagraha,* and is led into destructive sabotage by the extremist Jagadish. After a term in prison, he comes out to find India in the throes of freedom, and, making his way to Bharati, he is just in time to confess his errors and to receive Gandhiji's blessing on their marriage before the latter's assassination.

The scattered points of emphasis, the types portrayed or caricatured, the humour, the very syntax and style of writing, the naive running commentary of Sriram's thoughts that accompanies the action, so that it is almost as though everything and everyone is seen through his eyes—all these help to create an atmosphere that is childlike, or childish, according to whether one is charmed or exasperated by it. Western readers who enjoy the special quality of this novel should not, however, take it as representing the real and only India. Incidentally, in more than one recent Indian novel, the heroine is represented as being the superior in spiritual character and in ability. Is this a sign of the times?

L. MARR

Mysteries of Space and Time. By H. PERCY WILKINS. (Frederick Muller, Ltd., London. 208 pp. Illustrated. 1955. 15*s*.)

The ordinary individual who enjoys radio and television, reads of the latest H-bomb "explosion" and is intrigued at the idea of flying saucers has never before had such an opportunity of learning something about science, that now plays so large a part in our everyday activities.

Up to three hundred years ago men thought that the earth was a static object with something called the "sky" acting as a kind of universal umbrella above it. Heaven was an even more mysterious region somewhere far beyond the sky.

Thanks to science, we know a little more today. Most of us accept the fact, because science tells us so, that our earth is a planet moving in the heavens with those other planets: Mars, Venus, Saturn, Jupiter and many more of which we now hear so much. Yet, although we have indeed advanced our knowledge, we are still faced with numerous unsolved riddles connected with space and time.

Dr. H. P. Wilkins, who is a Fellow of the Royal Astronomical Society, Director of the British Astronomical Association, Lunar Section, and an accepted world authority on the Moon, is well qualified to give us what is really a modern "thriller" and to help us in an attempt to puzzle out possible solutions to these space-time mysteries. This book is so fascinating and so eminently readable that it should reach a wide public. The continual references in the daily press to visitors from Mars and Venus, to strange objects seen by non-official observers all over the world, to the discovery of new stars and to space and time travel, have made most of us uncomfortably conscious of our abysmal ignorance of the universe, of ourselves and of our final state as individuals.

The book deals first with the "birth" of the earth and the earliest ages. This chapter might have been perhaps more helpful to the uninformed reader if an approximate time for each period had been given.

The section on "Flying Things in Space" is excellent. The author, who does not believe that flying saucers exist, also tells us that he has himself seen strange phenomena which are quite unexplainable, so the flying-saucer enthusiast need not quite lose heart.

The mysteries of the Moon, Mars, the Sun and other planets, and those "ghosts of space" we call comets, help to make up this absorbing story. We join issue with Dr. Wilkins when he assumes that modern telescopes are all that we may ever expect and that if an object cannot be seen through the most powerful lens we now know other and far more powerful instruments will not be produced. He has great knowledge of his subject but our great-great grandchildren in their day and age may well look upon this as "ignorance."

The final chapter, on the beginning and ending of our world and on eternity and infinity, deserves special thought. In his own words:—

> The mysteries of space and time culminate in the greatest and unsolvable riddle of our own fate, and perhaps that of rational beings on other worlds as well. If and when man even partially solves this riddle, all will be clear, and we will become creatures of pure thought, true spirits as befits the inhabitants of space, time and eternity.

A. M. Low

A Short History of Confucian Philosophy. By LIU WU-CHI. (A Pelican Book. Penguin Books. 229 pp. 1955. 2*s*. 6*d*.)

Written by a Chinese professor settled for the time being in the U.S.A., this book is "admittedly an original piece of research" and not a mere rehash of available material. Books in English on the history of Chinese thought are not scarce, but they are mostly written by foreigners, and hence cannot pretend to present Chinese thought from the inside. Perhaps the first book of this type in English by an eminent Chinese scholar was *A Short History of Chinese Philosophy* by Fung Yu-Lan. Dr. Liu Wu-Chi pays him a high tribute in the last chapter of this book: "Fung's historical study of Chinese philosophy, undertaken for the first time in China, is also the best on the subject."

Dr. Liu Wu-Chi's perspective, however, differs from that of Professor Fung. That need not in itself have been a disadvantage, and may actually have helped the reader to get a stereoscopic vision. But the reader of this ably written manual gradually gets the impression that the learned author is really in two minds about the final appraisal of the significance and value of Confucianism. He starts by identifying the virtues of Confucianism with those of the Chinese nation itself, and stresses its flexible adaptability,

> a remarkable quality that enables it to resist all pressures and to face all adversities. For this reason, though suffering eclipse from time to time, it has always emerged with renewed brilliance.

But, in the last chapter, after describing the failure of certain recent attempts to put Confucius back on his pedestal once again, we are told:—

> But as it is, the hope for the revival of Master K'ung proves to be ephemeral in the world of both men and ideas—an afterglow soon to disappear behind the western mountains.

And again:—

> It is indeed epoch-making that the greatest idol humanity has ever built should now be in the process of being dethroned, if not broken!

The author thinks that in the net result this "debunking" (his own word) is all to the good, and that the ancient Ju dogma that had dominated Chinese thought for the last twenty-five centuries "has already spent its strength and served its purpose," and that it is high time that it was replaced by a new synthesis. He is convinced that chances "are indeed slight of the revival of the K'ung doctrine as a dominant influence on Chinese life." If that should be so, one cannot help feeling sorry for the Chinese people, who are cutting themselves adrift from their own roots. But, on the other hand, it is just possible that the learned author is repeating familiar Western judgments.

K. GURU DUTT

The Philosophy of Science. By P. J. CHAUDHURY. Foreword by EDWIN A. BURTT. (Progressive Publishers, Calcutta. 182 pp. 1955. Rs. 7/-; 12*s*. 6*d*.)

In the recent past great revolutions in the physical sciences have taken place and even mathematics is passing through a crisis. The investigation of "quantum" phenomena, as Dr. Burtt observes in his Foreword, has provoked lively discussions about the persistent problem of determinism and indeterminism. Physicists without philosophical background hastily deduced far-reaching consequences of metaphysical significance from the theory of relativity and from the quantum theory. The layman was flattered to see in the revolutionary theories of physics surprising confirmation of his own idealistic preconceptions. A satisfactory evaluation of the results of the physical sciences is still to come.

It is a pleasure to see that Dr. Chaudhury has not left it to Western thinkers alone to undertake philosophical assessment of scientific results but has brought to bear his Vedantic acumen on the intricate problem of causality and determinism. He tries to understand self as a projection of self-consciousness and causality as self's projective activity. Ultimately he comes to the conclusion that science and inductive metaphysics cannot directly prove idealism but necessarily lead to idealistic results.

It is clear where Dr. Chaudhury's sympathies lie. The mystic in him is always at work and his philosophy of science is really the expression of his own deep religious convictions. The value of his stimulating discussion lies not so much in the solution of problems as in his approach to the issues in question and in that it shows us the reaction of the Eastern mind to Western science.

S. VAHIDUDDIN

In Search of Serenity. By R. V. C. BODLEY. (Robert Hale, Ltd., London. 192 pp. 1955. 15*s*.)

In 1919, Mr. Bodley suddenly decided to abdicate from the typically upper-class British life he was leading—Eton, Sandhurst, Battalion Commander, British Embassy official, etc.—and to live with friends he had made amongst the Algerian Arabs. Exhausted, both physically and spiritually, by the first World War, he wanted to find peace and no environment seemed more propitious for thinking than the desert. In a previous book, *Wind in the Sahara*, he describes how the desert and life with his Bedouin friends helped him to discover the falsity of many of his Western ideals and to find a new outlook on life.

From Algeria he moved to the Far East to earn his living there as a teacher of English and a journalist. World War II brought his wanderings to an end and later he became a lecturer in America, where he also married.

The present book is his prescription for attaining a tranquil state of mind, serenity. As he rightly observes, we Westerners subscribe to a number of spurious values without ever stopping to examine them. It is high time, therefore, that we should take stock of both ourselves and our values and throw out those of a spurious nature. By doing this we, too, may be able to alter the whole tenor of our lives and attain serenity. No one will deny that self-knowledge and the rejection of false values as recommended by the author is a necessary preliminary to any spiritual evolution, but it is only the beginning of the long struggle towards perfection. It marks what the mystics call the initial stage, "purgation"—and complete serenity or that peace which "passeth all understanding" is still a long way off after this has been completed.

The title of this book and the part of the publisher's blurb which states that if the reader applies the rules laid down in the book, he, like the author, will attain serenity, seem both to be misleading. But, although we think more is promised than can be gained, Mr. Bodley's book is packed with common sense and will assist the reader to discover some of the illusions with which he lives.

KENNETH WALKER

Kumbha: India's Ageless Festival. By DILIP KUMAR ROY and INDIRA DEVI. (Bhavan's Book University Series No. 29. Bharatiya Vidya Bhavan, Bombay. xxviii+204 pp. 1955. Re. 1/12; 3*s*; 85 cents)

In Indian life, religion and culture, *tirthas,* or holy places, have an important place. Men and women with a devout bent of mind have always cherished a desire to visit holy places far and near. Some of these have a great antiquity and a sacredness created by their association with divinity as described in our Puranic legends. We fully endorse Sri Krishna Prem when he states:—

> *When the traditions of a nation die, then the nation is dead*....There is only one root Fact anywhere, and that is the Eternal One. Whatever helps to reveal Him *is* a fact, and whatever helps to hide Him *is* a lie even if all the fools in the world affirm it.

The Hindus believe that their *tirthas* or holy places reveal the Eternal One. This belief explains the gatherings of millions at holy places at different times of the year. The confluence of the holy rivers Ganga and Yamuna (the Ganges and the Jumna) at Prayag is an important *tirtha,* at which the Kumbha festival is periodically celebrated. The first historical account of this festival is given by the Chinese traveller Hiuen Tsang. In A. D. 644 he witnessed the celebration of this festival for seventy-five days, during which people of all ranks and King Harsha took part. Many *sadhus,* ascetics and spiritual seekers gather at this festival today as of yore. Some people regard them with disdain; but the present volume, which appraises the place of the *sadhus* in India's spiritual life with great insight, lucidity and charm, will amply show that the criticism of the *sadhus* by some modern rationalists is unfair, as they are the tradition-builders of Indian spirituality, worthy of our veneration.

Shri Dilip Kumar Roy and his daughter-disciple Shrimati Indira Devi have rendered great service to the cause of Indian culture and learning by giving in the present volume not only their impressions of the Kumbha festival but also their own reactions to the men they met and the events they witnessed. The authors and the Bharatiya Vidya Bhavan deserve our best thanks for this thoughtful and thought-provoking book.

P. K. GODE

Welfare of Nations. By MICHELE FIORE. (Philosophical Library, New York. 708 pp. 1955. $6.00)

The foremost casualty of the age is Idealism. Any idealist deserves, therefore, to be listened to, all the more if he translates his idealism into practical shape. With the scientific progress we have made it is no longer a question of the greatest happiness of the greatest number but of the welfare of all mankind. How this is to be achieved has exercised the minds of political economists from Adam Smith and Henry George to Marx and Keynes. That Mr. Fiore, who is an American of Italian origin, has given the matter a whole lifetime's thought is evident from this book of seven hundred pages crammed with graphs, mathematical formulæ, equations, etc.

But despite his pains we are left unconvinced. After examining the various political ideologies, he gets down to the elaboration of his sample community

> of 400 people somewhere on a distant island segregated from the rest of the world, unknown and inaccessible to any other nation, yet sufficiently advanced in civilization to be compared to a cross-section of a modern society.

But he deserts this islandful of four hundred for the larger sphere of the world and is immediately tangled up in a maze of formulæ such as the formula of inheritance:—

$r = 48{,}000\,[Pq + 4(M/n \times 500{,}000)^c \times P'q]$ where c is a factor smaller than one and to be chosen by economists and by popular vote.

This is one of his simpler formulæ; most of the rest use up almost all the letters of the alphabet and go into an astronomical number of digits. Henry George's single-tax theory which claimed that increasing land values should be shared by the public and not accrue to individuals was simpler than the method Mr. Fiore has chosen to prove that wealth must be returned to the public. The collection and distribution of wealth in Mr. Fiore's Welfare State will be handled by the Bureau of Economic Welfare or "EW." There are further divisions and sub-divisions such as those dealing with price stabilization, industry regulation, employment control, hospitalization, delinquency control, recreation.

The author might have reduced the size of the book considerably had he imagined that he was addressing a public already aware of the existing theories of political economy and avoided the frequent use of the world "Dissertation" in chapter headings and obvious redundancies like "divided into divisions."

As a book it fails. As separate contributions to learned journals much of the author's writing would have received the attention of experts. The ills of the *Kali Yuga* as predicted in our *Srimad Bhagavat* and other treatises *are* with us today, but Mr. Fiore's thesis is likely to be of little help in curing the world's malaise.

J. VIJAYATUNGA

Geographical Factors in Indian History. By K. M. PANIKKAR. (Bharatiya Vidya Bhavan, Bombay. x+107 pp. 1955. Re. 1/12)

This little book is a vigorous plea for the study of the new science of Geopolitics or the "relation of Geography with political processes." Unlike the Chinese and the Arabs, who were expert geographers in their time, our ancestors seem to have paid scant attention to geography. The geographical knowledge that can be gleaned from our Epics and other works of literature is "vague and often inaccurate." It is this ignorance of geographical factors, points out Sardar Panikkar, "that was responsible for India's political downfall...."

Primarily, India needs to develop now "a continental view and an appreciation of sea power." Her land mass can be divided into "five basic areas" or more broadly into two, "Aryavarta, with its centre in the Gangetic Valley and the other the Deccan, extending from the Vindhyan region to the tip of the Peninsula."

United by "culture, religion and a classical language, Sanskrit" and brought together politically by the British, Sardar Panikkar points out, the two areas are still divided in many respects. It is easy to see a linguistic difference, but to say that they differ "racially" also, seems to me a mixing of two issues. Among the important steps suggested by Sardar Panikkar for their "complete unification" is the need to maintain and uphold the position of "Sanskrit as the language of higher thought." Hindi based primarily on this language can be the language of the State.

Sardar Panikkar is among our leading statesmen who are also sound scholars. His views demand careful attention.

H. G. NARAHARI

THE INDIAN INSTITUTE OF CULTURE

[A most interesting paper was read and discussed on the 18th of October under the auspices of the Indian Institute of Culture, Bangalore. The subject was "Heaven and Hell from the Point of View of Psychical Research" and Dr. M. V. Gopalaswami, who occupied the chair, led the discussion.

The writer of the paper, **H. H. Price,** is the Wykeham Professor of Logic at Oxford University. He is the author of numerous books, the latest of which is *Thinking and Experience.*

We print the paper in full; its length necessitates our publishing it in two parts; the first part was published in our last issue ; below we print the concluding portion.—ED.]

HEAVEN AND HELL FROM THE POINT OF VIEW OF PSYCHICAL RESEARCH

II

In this present life we wake up eventually from our dreams. After a time the sense organs begin to operate again. The dream images fade away and we are forced to attend to our physical environment. But suppose we could no longer wake up. Suppose that someone's sense organs have ceased to operate altogether, because his body is dead. Then he would just go on dreaming. He would have passed from this world to the other world or the next world. This "passage" from the one world to the other would not, of course, be a change of place. It would be a change of consciousness, somewhat like the change which occurs when we fall asleep and begin to dream, except that this time the change would be permanent and irreversible. Henceforth, the disembodied soul would live wholly in a world constructed out of its memories and desires.

We may notice that such a world would appear perfectly real to the disembodied soul itself, as dream objects usually do now while we are actually dreaming. We are often told in mediumistic communications that many discarnate personalities are unable at first to realize that they are dead. This, I think, is perfectly credible. Their memories and desires would supply them with the same old familiar scenes, and it might not be at all easy for them to discover that what they are now aware of is not the physical world but a world of mind and coherent mental images. Among these images there might be one which closely resembled the physical body which the discarnate experient had had when he was still alive. He might have a dream body, so to speak, as well as a dream environment. In time, however, a disembodied personality might gradually discover that the *causal laws* which apply to the world he is now experiencing are rather different from those he was familiar with in earthly life. He might notice, for instance, that, if he desires to be in a certain place, he instantaneously finds himself in it; or that, when he thinks of something, it immediately presents itself before him in a visible form. He would then be driven to the conclusion that he is no longer in the physical world after all. For though the objects he is aware of might closely resemble physical objects in having shapes, sizes, colours, odours, etc. (as dream objects often do now) it would gradually become clear that the causal laws which apply to them are not the laws of physics, but are much more like the laws of psychology. At any rate this would become obvious after a time unless

there was some very strong bias or wish which prevented the experient from noticing it. Conceivably a very dogmatic materialist who had a very strong aversion to giving up his materialistic beliefs might never succeed in realizing that he was dead. It might even be, as is asserted in some mediumistic communications, that a very firm disbelief in survival would prevent the surviving personality from having any *post mortem* experiences at all. But I should suppose that this result would be unlikely if his disbelief was of a purely theoretical kind, without any strong desire or emotion to reinforce it.

It may seem at first sight that such an image-world would be wholly subjective; that each discarnate personality would experience his own private dream world, without any means of contact with other discarnate personalities. Surely, on this theory, there would be as many "next worlds" as there are percipients and my next world and yours would be, so to speak, mutually impenetrable? I do not think this conclusion follows. Telepathy must be taken into account. After all, there are telepathic dreams and telepathic visions even in this present life. Indeed, it is likely that telepathy would operate on a far larger scale in the next life than it does at present. In this present life, it is probable that many telepathically received impressions fail to reach consciousness at all, owing to the pressure of biological needs, which force us to pay attention to our physical environment. In a disembodied state, this inhibiting influence would be removed. Thus there might be a common or "public" image world, which is the joint product of many telepathically interacting personalities. Nevertheless, I should still expect that there would be many different "next worlds" or "other worlds," and not just one. The physical world, in which we live now, has what may be called unrestricted publicity. In this present life all percipients with the normal equipment of sense organs experience the same world. Every object in the physical world can be observed by anyone, provided he moves his body to the appropriate position or uses the appropriate physical instruments, such as telescopes or microscopes. In the next life, on the contrary, it is to be expected that only *like-minded* personalities would share a common world—personalities whose memories and desires are sufficiently similar to allow of continuous telepathic interaction. If so, each group of like-minded personalities would have a different next world, public to all the members of that particular group, but private to the group as a whole. If there are very great differences between the memories and desires of A and the memories and desires of B—if their characters (their emotional and conative dispositions) are very different, and the experiences which they had in earthly life were very different—then it is to be expected that A and B would live in different next worlds, which would be mutually impenetrable to one another. In the parable of Dives and Lazarus in the Christian Scriptures, we hear of the "great gulf fixed" between the after-death world of Lazarus and the after-death world of Dives. Perhaps this "great gulf" is the *un*like-mindedness of the two personalities which prevents them from interacting telepathically, with the result that they can have no image-world in common.

* * *

We may now pause to consider and compare these two theories of the Other World: the quasi-physical theory of it, which goes with the "embodied" conception of survival, and the psychological theory which goes with the "disembodied" conception of survival. The two theories, as I have stated them, do seem very different, indeed irreconcilable. In the first, the Other World is a material world though in a different space (or different dimensions of space) from the material world with which we are familiar in this present life. In the

second theory, the Other World is a mental world, a kind of dream world, and its contents are not material objects but mental images. But perhaps the two theories are complementary rather than opposed. Perhaps they reach the same conclusion, though they approach it from opposite ends and express it in very different words.

When we try to think of the Other World, all we can do is to start from analogies suggested by our experiences in this present life. In the first theory, we start from a physical analogy and try to stretch it as far as we can. We conceive of the Other World on the model of the material world with which we are familiar, and make any adjustments which seem necessary, for example in regard to the kind of spatial properties it must be supposed to have. In the second theory, the analogy we use is a mental or psychological one, the analogy of dream experiences; and here too we have to make any adjustments which seem necessary. Thus we had to bring in telepathy, to ensure that the Other World will not be a purely private and subjective one. But perhaps it does not really make very much difference which end we start from, the physical end or the psychological end. For I suspect that we are trying to describe something which neither of these two analogies fits perfectly, though both fit it to some degree: something which is intermediate between the mental and the physical as we ordinarily conceive of them. I am inclined to think that this rather strange idea of a *tertium quid* which is neither altogether material nor altogether mental, or in a way both at once, is needed in other departments of psychical research as well; for instance, when we are considering apparitions or the strange phenomena of physical mediumship. I even suspect that, if we understood these difficult problems better, we might find ourselves obliged to postulate a series of intermediate degrees between the realm of pure thought at the one extreme and the completely material realm at the other extreme.

To return to our two analogies, I must confess that I myself find the psychological one (the dream analogy) the more helpful of the two and the easier to handle. It has been said that "we carry nothing out of this world" when we die. But I would venture, with all respect, to disagree. There is something which we *must* "carry out" when we leave this present world, and something exceedingly important: our memories and our desires. For otherwise personal identity would not be preserved, and there would be no meaning in talking of "survival" at all. Now dreams, in this present life, are a manifestation of the dreamer's memories and desires, including the subconscious or unconscious memories and desires which he is unaware of when awake. This makes it very natural to suppose that if we do survive death, the world we are then aware of is a world constructed out of our memories and desires. And this *would* be a kind of dream world, though it might be much more coherent and continuous than dreams are in this present life, because there would be no intervals of waking experiences to interrupt it. We then proceed to work at this general idea of a dreamlike Other World a little further, by introducing telepathy. This is a perfectly reasonable step to take, because we know that there are telepathic dreams even in this present life. A group of telepathically interacting percipients might then have a *common* Other World, which is public to all of them, instead of being wholly private and subjective. And now our dreamlike Other World begins to look rather more like a physical world. At any rate it has an existence independent of any *one* percipient. It is the conjoint product of the memories and desires of many different percipients. In this way we come closer to the idea which we reached when we adopted the other starting point, and conceived of the next world on the analogy of the familiar physical

world which we perceive by sight and touch. It is true that there is still an important difference between the two theories. Our dreamlike next world, even when telepathy is brought in, would not have the *unrestricted* publicity which the physical world has now. There would still be many next worlds, one for each group of like-minded percipients. Whether A and B experienced the same next world would depend on the degree of like-mindedness between them, the similarities or dissimilarities between the memories and the characters which they "brought over" with them from earthly life.

But I think that at this point the quasi-physical analogy begins to break down; or at any rate it has to be rather drastically "stretched." If we believe in survival at all, we shall have to take mediumistic communications seriously. Our evidence for survival—or at least a psychical researcher's evidence for it—comes largely from mediumistic communications, including automatic writing. Now mediumistic communications do suggest strongly that there are *many* next worlds, differing with the different desires and memories of their inhabitants. If this were not so, the many different descriptions of the after-life which we get in mediumistic communications would be quite irreconcilable. But they can easily be made consistent if we suppose that one communicator is describing the particular next world which is experienced by him and those who are like-minded with him, whereas another communicator is describing the rather different or very different next world which *he* experiences—he, and those who are like-minded with *him*. I think that religious traditions point in the same direction. They usually lay stress on the moral aspects of the next life. They insist that after death each person gets precisely the reward or precisely the punishment which suits his particular good deeds or misdeeds. It is not easy to see how this could be arranged unless the after-death world experienced by a particular person is correlated closely with the particular memories and moral character of that person. Indeed, we are sometimes told that after death each person "goes to his own place." It does look as if there must be many next worlds, and not one, if there is a life after death at all. It follows, I think, that the objects we shall perceive in the next life must be very different from the material objects we perceive now, even though they may resemble these in having spatial and temporal properties and secondary qualities such as colour, temperature and fragrance. If we insist upon thinking of them as *material* objects, we must at any rate admit that this is a kind of matter very different from the matter we are familiar with at present. For apparently it has what has been called an "ideoplastic" character; it is responsive, as it were, to the thoughts, memories, desires and emotions of the person who perceives it, and the particular form it takes depends upon the kind of person that he is. Surely it does look very like "such stuff as dreams are made on"? In other words, it has at any rate some of the properties of mental images. I suggest again that we may best think of the Other World (or rather worlds) as neither material nor mental, but intermediate between the two.

* * *

Whatever we may think of these philosophical considerations, which may have seemed tedious to some readers, it is at any rate fairly clear that the after-death world could be described as a "wish-fulfilment" world. In the next life, everyone will get what he wants. But it is very important to notice that such a state of existence need not necessarily be a happy one. It is quite possible to get what one wants and find no satisfaction in it when one gets it. The fulfilment of desire need not bring happiness, still less that highest form of happiness which is called "bliss" in the religious traditions. If our desires are cruel and destructive, even if they

are merely self-centred without being in any way malevolent, we shall get little satisfaction from their fulfilment. According to Christian teachings, unselfish love of God and our fellow creatures, *caritas* or *agapé*, is the only source of abiding happiness; and if we have desires which are incompatible with this attitude—either directly opposed to it as malevolent desires are, or preventing us from attaining it as self-indulgent desires do—their fulfilment will never give us enduring satisfaction; though perhaps we shall not realize this until they *are* fulfilled, whether in this world or the world to come. And according to the same teachings, if anyone is utterly without charity, he will be utterly miserable, despite the fulfilment of all his desires. Such a person may get what he *wishes*, but he lacks what he *needs*; and when he gets what he wishes he finds that it turns to dust and ashes in his mouth. It seems to me that our experience even in this present life supports these doctrines, which are found in one form or another in all the higher religions. A wish-fulfilment world, then, need not necessarily be a happy one. It all depends on what kind of wishes they are.

There is another point we should consider which also goes to show that a "wish-fulfilment" world need not necessarily be a happy one. There are often *conflicting* desires within the same person. A man who has benevolent desires may also have cruel ones, for instance. Now let us imagine an experience in which such a person gets just what he wants. He experiences a world in which both the benevolent desires and the cruel ones are fulfilled. (As I have said, such a world is most easily thought of as a kind of dream world.) In so far as he is benevolent, the fulfilment of his cruel desires will horrify him. In so far as he is cruel, the fulfilment of his benevolent desires will seem to him tame and insipid. We can well imagine that such a person would be in a state of the most acute misery. We must remember too that in this present life there is much self-deceit. We easily persuade ourselves that we are better than we are. Desires and memories of which we are ashamed may even be "repressed" altogether. They may become "unconscious," so that, in our waking life at any rate, we are no longer even aware that we have them, though they may still manifest themselves occasionally, to our surprise and horror, in our dreams or daydreams. But in the next life, we may suppose, neither self-deceit nor repression will be possible any longer. *All* our desires, good and bad, will have their way, all our memories will emerge into consciousness in their full detail, and each of us will have to acknowledge what kind of person he actually is. Thus the next world might well be a pretty terrifying nightmare for some, and perhaps it would not be wholly pleasant for anyone, because there is some conflict of desires in each of us. The belief in survival is rejected by many people today on the ground that it is too comforting to be true. I suggest that this is a fundamental misconception. We ought rather to bear in mind the old Christian tradition of Purgatory. The next world might have some very unpleasant features indeed. A nightmare from which one does not wake up is not a pleasant idea. Or perhaps one does wake up from it in the end, but not until the conflict of desires ceases. In time, perhaps, the one desire or the other might wear itself out through the very process of being fulfilled. But, for all we know, this might take a very long time.

* * *

So far I have been concerned with the "world of desire," or rather "worlds of desire," for we have seen that there would be many different ones. (Compare the Hindu conception of *Kama Loka*.) In such a hypothetical picture of the after-life, there is room for Purgatory, as I have just remarked, and there is room for Paradise too; or, rather, there is room for many Purgatories and many Paradises, one for

each group of like-minded discarnate personalities. But is there room for Heaven? That depends on the meaning we give to the word "Heaven." In everything I have said so far, I have remained within what the ancient Hindu thinkers call the realm of "Names and Forms": the realm in which there is a distinction between the percipient and what he perceives, between one object and another object, between one personality and another; the realm to which the notions of space, time and cause apply. Is Heaven within the realm of Names and Forms, or beyond it? If we consider the popular conceptions of Heaven, in all the religions, there is no doubt about the answer. *These* Heavens are certainly within the realm of Names and Forms. When I speak of "popular conceptions" of Heaven, I do not wish to imply that they are mistaken. On the contrary, there may well be such worlds as these popular traditions describe; I say "worlds," in the plural, because they may be expected to differ with the differing beliefs of their inhabitants and the different kinds of experiences they had in their earthly lives.

But should these worlds be called Heavens, or only Paradises? There are not only the popular conceptions of Heaven. There is also what may be called the mystical conception of it. And, in the mystical conception of it, Heaven is not within the realm of Names and Forms, but above that realm or beyond it. It is described as a state of "bliss inexpressible," something beyond the reach of language and conceptual thought. And here the psychical researcher can gain no foothold. To put it in another way, we have reached the boundary between the "psychical" and the "spiritual," and the methods of the scientific intellect, even with the aid of speculative hypothesis, will take us no further. All we can do here is to listen to the testimony of those who are spiritually more developed than ourselves; and, even so, their testimony has to be given in allegories, parables and paradoxes, and we shall not comprehend it fully unless and until we ourselves attain a comparable stage of spiritual development.

Thus the psychical researcher has nothing to say about Heaven as the mystics conceive it, though the Heavens of popular tradition (many different ones) do perhaps just fall within his scope. Nor has he much to say about Hell either, if we distinguish between Hell and Purgatory. It can well be conceived that in the after-life there are worlds or states of consciousness which are exceedingly unpleasant and even horrifying to those who experience them. I have already mentioned the idea of a nightmare from which one does not wake up; and perhaps, if we reflect upon it, this would correspond pretty well with popular ideas of Hell. Such a Hell, however, would still be within the realm of Names and Forms. But is there also a mystical conception of Hell, as of Heaven, when the word "Hell" refers to some state of being which is *beyond* the realm of Names and Forms, some timeless state of utter misery, as the theological phrase "eternal punishment" would suggest? I do not venture to answer this question. Here again we must rely on the testimony of those who are at a higher stage of spiritual development than ourselves.

H. H. PRICE

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

A remarkable exhibition of youthful talent was on display at the Indian Institute of Culture, Basavangudi, Bangalore, from the 17th to the 20th of December. More than seventy drawings and paintings by students of the Lawrence School, Lovedale (Nilgiris) were included, along with ten paintings by their Art Master, Shri Sushil Kumar Mukherjee. The work of twenty-two youthful artists, boys and girls, was shown. As the Art Master said at the opening of the exhibition by Air Commodore S. N. Goyal on December 17th, it could not properly be called "child art." It was rather the work of artists young in years but sometimes expressing themselves with a remarkable maturity.

Several of the most admired paintings were by a girl of fifteen whose work had been hung in national exhibitions alongside paintings by artists her seniors by many years. Several other paintings, strikingly original in concept and in execution, were by a youth of the same age who had begun to paint only eight months before. His teacher was sure that, given proper opportunity, he would become a front-rank artist in no time.

All the pictures were highly creditable, though not all pointed so unmistakably as did the work of a few to the flowering of a talent that must have been earlier cultivated and brought over from a previous life. Other schools should follow this fine lead and offer Indian young people in this land of art treasures training at least in art appreciation. And, as Shri Mukherjee brought out, the attempt of the adolescent to express himself in art is a real help to him in gaining steadiness and poise. Incidentally, as was also mentioned at the opening meeting, more art schools would mean encouragement to mature artists qualified to teach but now denied the opportunity of employment so congenial.

The Hindu (December 23rd, 1955) reports an address by Dr. Radhakrishnan at the seventy-fifth anniversary of the Pfeiffer Memorial High School, Renigunta. He spoke gratefully of the love and understanding of his teachers in the years he had studied there; he hoped that through all changes the school had kept that tradition, for it was lack of such deep personal relationships that was chiefly responsible for the unrest and indiscipline among Indian students. The problem of Indian education today was how to provide for such intimate relationships in a system undergoing breathless expansion.

What are the habits a good teacher could impart, by osmosis, as it were? A love of great books, said Dr. Radhakrishnan, was one. A student must learn to be at home among the master spirits of human thought, which he could do only by developing the "habit of silent reading and silent reflection." The habit of silent and solitary reflection must be acquired by conscious discipline, in our time especially, because the cinema, the radio, the press, seemed to do our thinking for us.

We must learn to place spiritual victory above all material success. The highest pomp of material success must wilt and crumble; only those who were content in the Spirit could act to the lasting good of humanity. This demanded discipline imposed on oneself from within and great self-control, but frustrations and tensions would in time

resolve themselves for the man who persevered in these.

In these reflections of Dr. Radhakrishnan we see a true ideal of education, and in its absence from the minds of most teachers and students the deep root of our students' frustrations and restlessness.

For the last few years much has been heard of this indiscipline among Indian students, which has on a few occasions taken disturbingly violent forms. In inaugurating a Seminar under the auspices of the Indian National Commission for Co-operation with Unesco, held at Hyderabad from April 9th to 17th, 1955, Dr. Humayun Kabir, Educational Adviser to the Government of India, considered the many causes that have combined to produce this indiscipline, and offered the students useful advice.

Of the causes, the most important was a lack of the sense of security, itself due to the rapid changes in social conditions and the bewildering cross-currents of cultural influences from many countries, which widened the normal difference between the thinking of the older and the younger generations.

Dr. Kabir's advice offers ways of attaining an inner security by deeds of service and by ceasing to find fault. He reminds those who lightly cast all the blame on a "foreign" system of education that foreign cultural elements are in course of time assimilated; and the educational system in force, though imperfect, has produced most of the fine men in today's older generation. To the young students who feel that even free India gives no scope to them, he offers the hard work to be done in improving our villages.

We have to aim at personal integration so that the individual can be happy and self-possessed. We have to aim at social integration so that the individual, as a member of the community, may be willing to restrict his demands for the sake of others.

Dr. Kabir emphasizes the latter in his advice to students to work for the villages, for from a consideration for others comes the holy dissatisfaction that issues in beneficent reform. But this is one point at which our educational system is at fault; not because it is foreign, not even because it cannot provide adequately for a real, individual communication of the spirit of selfless search from teacher to student; but because it encourages competitive feeling. Should our great educational institutions discourage competition and the coveting of prizes and rewards, especially in the younger age-groups, we might see educated men grow up secure in their sense of solidarity with the rest and better protected from frustration because their thoughts and feelings are engaged by the nation's progress, not by their own.

This competitive feeling becomes a fixation by the time the graduate enters the ruthless world of business and professions. Very soon greed is felt to be a necessary ingredient of character for a secure life in the future. And so the rights of the personal man are looked upon as sacrosanct and duties take a back place; peace and contentment in the present are sacrificed for a happiness hoped for. "In short measures life may perfect be," said Ben Jonson.

A new order in national life will require that co-operation should ensoul our educational curricula. Competition breeds conceit and egotism, so much to the fore among the youth of today. The curbing of these vices and the development of humility, patience, industry, punctuality and frugality at school and college will give what is necessary for the benefit of youth, and then the country will produce the right type of citizen.

The Russian-born composer Mr. Nicolas Nabokov, Secretary-General of the Congress for Cultural Freedom since 1951, sounded a forceful warning at the

Indian Institute of Culture, on December 15th, 1955, against encroachments from any quarter upon freedom of thought and expression. These might be insidious as well as overt, social as well as governmental. Even in some "relatively free" countries there was mass pressure to conformity, tending to level down knowledge and taste to the lowest common denominator. If one was beaten down, it mattered little whether it was from the left side or from the right; the point was, one was beaten down! People were not properly pawns of governments or of conformist demands but individuals whose freedom should be respected. Only by being oneself did one become a worth-while citizen of the world, and any encroachment on the freedom of the creative mind, he declared, was an intolerable thing.

He outlined the aims, the successful protests and the constructive achievements of the Congress. It had been formally organized only a few years ago, but "the movement for cultural freedom," the subject of his lecture, had begun in the minds of creative workers when the totalitarian powers had started obstructing freedom of thought. His own dedication to the cause dated from his visit in 1945 to Nazi concentration camps.

Shri D. V. Gundappa, who presided, said that in India, where the habit of relying on authority was strong, the stimulating of independent thought was always desirable. Such a movement was, however, necessary in every country to guard against insidious attack on and unconscious forfeiture of freedom of the mind. But he suggested that the movement was not new; it had existed in the time of Socrates!

An encouraging report on the lessening of racial discrimination in his country was given at the Indian Institute of Culture, Basavangudi, Bangalore, on December 22nd by Dr. Alvin D. Loving, an American Fulbright Professor. Dr. Loving could not say that there was no room for improvement in America's internal human relations, but there had been hopeful progress. All the racial minorities were better off than in the past, but he dealt chiefly with discrimination against the Negroes, a problem, he remarked, which he had lived.

Even in the North, where conditions had always been better for the Negroes, there had been a great change in the attitude towards them since his boyhood and in the last nine years conditions in the South also had improved. The so-called Black Belt, the old plantation area with its many million Negroes, was the most change-resistant. Even there, however, there were now some elected Negro office-holders; in North Carolina there were several. Conditions were best in the industrial centres, where people could work and talk together.

World War II, with its democratizing tendencies, had helped the situation. Executive rulings, enlightened legislation and Supreme Court decisions condemning discriminatory laws as unconstitutional had made the forces of race discrimination retreat on front after front. Discrimination on grounds of race in hiring or in upgrading jobs was now illegal. So was segregation in all State-supported schools, on inter-State railways and in public parks, as also residential segregation. Lynching had been virtually wiped out, though two lynchings had occurred in 1955. Minstrel shows were things of the past and epithets and jokes about the Negro were generally recognized as in bad taste.

Everywhere today people were trying to right things in the area of human relations. The concept of democracy was changing and only in a democracy could the wrongs be righted by the people themselves.

Inaugurating the first All-India Naturopathic Conference under the auspices of the Marwari Relief Society, at Calcutta, Shri U. N. Dhebar, the Congress President, made a strong plea for the encouragement of Nature Cure. His statement pointed to the reasonableness and suitability, for the Indian masses, of the system of Nature Cure which is often caricatured, called shabby or eccentric—and by some said to be utterly ineffective. This is not true of genuine, authentic Naturopathy.

The efficacy of Naturopathy "through natural and plain living" makes it especially suited to India's masses. They cannot afford some of the other methods of treatment, but Naturopathy provides a cheap and effective therapy. The Indian people need just this and Gandhiji perceived it with his usual insight.

It is unfortunate that the Government of India has not given proper attention or opportunities to Nature Cure. Other systems cannot come as near as Nature Cure can to the needs of the Indian people. A democratic government should be impartial and certainly give encouragement to Naturopathy because of its appropriateness. Its claims are by no means unfounded.

One reason, however, that the medical system known as Nature Cure has often been discredited is that, not having a genuine Training Institution in India, such as those in the West, many unqualified, self-styled "Naturopaths" have misused the name and practised quack methods, not scientific Naturopathy, under the title. A genuine Naturopathic Institution, turning out fully trained, graduated physicians, would protect the science of Naturopathy as well as the public, and should be established with Government recognition.

The constitution of a Gandhi Department in the Tilak Maharashtra University of Poona is a step welcome to all earnest students of the teachings of M. K. Gandhi. The significance of Gandhiji inevitably shifted more to his teachings, after his death; but the unfortunate tendency to worship the man, at the expense of his message, continues. It is time his teachings became systematized knowledge and were sincerely studied and applied to life.

Recent times have seen a spreading of bewilderment in the intellectual and spiritual spheres, and a dangerous combination of irritation and complacency resulting therefrom. Human values are being lost in the welter of words about them; and it does not augur well for the future that despondency and cynicism are claiming thinking men and women. The completion of this process will be a disaster.

Gandhiji effectively showed that ideals were not necessarily antinomical to reality. In essence, Gandhism is an intense and disciplined process of application of universal values and ideals to life. It is thoroughly practical and an effective check on frustration and cynicism. Its importance to us is that it is health-giving to a morally and mentally unhealthy generation.

The Gandhi Department is therefore a very timely institution and deserves all success in its efforts.

THE ARYAN PATH



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

—The Voice of the Silence

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"THUS HAVE I HEARD"—

We are all members of one body, and the man who endeavours to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself; he who steals from another defrauds himself; he who wounds another maims himself; for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life, their wealth itself tortures and burns them, because there are poor in want of bread. The weariness of the rich is the distress of the poor.

—ELIPHAS LEVI

This year India's Republic Day has been marred by narrow, divisive and parochial views. The false political philosophy underlying the move to create linguistic provinces stands fully exposed. Further, it has evoked an appreciation in thoughtful Indians of the great and good work of the British rule which unified this vast country in a single whole. This unity we must preserve as our common inheritance.

We are once again experiencing our Nemesis—shall we fight and overcome it or shall we succumb to its evil? We allowed ourselves to be exploited by the forces which divided us; our divisions brought to India the dominance of a foreign power; we suffered but we do not seem to have learnt the lesson. In our newly gained political independence we are again falling prey to the evil force of unbrotherliness. British rule compelled us to accept some democratic ways, for the strong hand of the British Raj enforced law and order. The foreign rulers, however, woefully failed us, inasmuch as real education in peaceful and brotherly living was not imparted—they themselves neither preached nor practised it. The false racial pride of the British in itself should have awakened the Indian classes, if not the masses, to an appreciation of solidarity and should have united them. It is pitiable that the inner lesson of our political enslavement for a hundred

years has been lost on us. Our present task should be to make India a Republic of Brotherhood. Our future progress and services to the world depend on this.

Our very way of living reflects our failure to value the first virtue of true morality, *viz.*, Brotherhood. The minds of our legislators and administrators hold not the truth that unity subsists between all men, in essence and in substance. Our educators themselves need to be educated in this fact.

The reflective mind has little difficulty in perceiving the unity of Nature in spite of the manifold diversities. Man, as a self-conscious intelligence, has also reached the abyss of heterogeneity. His task is to cease to wallow in those murky waters. His first task is the mental perception of the supreme homogeneity of Nature. This will enable him to feel himself as one with his fellows. This should become the duty of all.

The strife and suffering of man are peculiar to his state of self-consciousness. Strife persists because the inner purpose of our self-conscious state is not seen. A dire heresy of separateness influences us. Every type of strife—class and caste conflicts or wars of nations—is a kind of tumour formed by that heresy. That man should persist in his illusion of separateness, in spite of knowledge imparted, is unnatural and alas! in our era has reached an abnormal state.

This illusion has so thoroughly overcome us that even when reasoning persons say, "United we stand, divided we fall," they themselves act contrary to their proclamation. Who dissents from the nobility and truth of the doctrine of Brotherhood? It is something that all desire. Why is it not practised? Because it has been denied in and by man's desire-mind. Whether we recognize it or not, we cannot escape the fact that we are united to all men—mentally, morally and even physically. Modern science points to the ancient truth that the living seeds of which the body is composed are constantly being exchanged. We exude and we take in those living germs which other men have used and stamped with their own influence. The old doctrine of *Nitya-Pralaya*, constant death, and *Nitya-Prabhava*, constantly coming to birth, of man's body and mind, has implicit in it the truth of Universal Brotherhood and the Unity of all Nature.

What makes Brotherhood so difficult of realization for us? Our selfishness—the great expression of the mundane and the mortal. Personal pride, rivalry and retaliation, the sense of possession and of power—these are the ingredients which form the "civilized" man. Such a spirit is visible in the business world, in political life, in the social whirl, in so many other spheres. Our perverted religious beliefs, our faulty system of education, justify and encourage rivalry and competition.

Marcus Aurelius taught:—

It is the intellectual part of creation alone that has forgotten its mutual love and unity. Here only we see no waters speeding to rejoin the parent stream. And yet, let man flee as fast as he will, he is none the less overtaken, and Nature is too strong for him. Observation will show the truth of what I say: for the seeker will sooner find earth untouched by earth than a single man absolutely divorced from his fellows.

One sure way to overcome the machinations of personal pride and unbrotherliness is to seek the one true way of altruistic service of our fellow men. Such service should not be partisan, for a class or a caste or a group. It should be disinterested and so universal. The right attitude towards vast Nature as a unified whole will bring to birth right behaviour towards all our fellow men. Service to an individual is service to all, provided our attitude is universal and impersonal. A man is truly strong in himself when he values himself as a part of the whole. He acquires the strength of Harmlessness.

SHRAVAKA

THE ROMAN SCRIPT

Shri Sri Prakasa's recent observation on a common script for the languages of India (he was inaugurating the All-India Bengali Literary Conference and Cultural Festival at Madras) focuses the attention of many on this rather knotty problem.

Hindi in the Devanagari script has been named as the official language in the Constitution. But, about five years after this decision was taken, the nation still feels a strangeness about using this script. Although phonetically competent, Devanagari has certain disadvantages, which some feel could be overcome by adopting the Roman script.

From the standpoint of the nation in the world, using Devanagari would probably isolate India. The Roman script, on the other hand, being international, would definitely facilitate outside contacts. The claim that the unifying effect of Devanagari within the country would compensate for some isolation from other nations is no longer valid—for it has not been accepted as the national script! India is rapidly achieving eminence on the world stage, partly because of the familiarity and mastery with which Indian statesmen handle the English language and the Roman script—which means that they also have the key to many other languages of the world. This is a very precious advantage, with great possibilities.

The technical advantages of having the Roman script are surely obvious even to the most ardent enthusiast for the Devanagari. Because the Roman script does not belong to any one part of India, it is not suspect. The feeling now prevalent in the south, that north India is gradually creating a Hindi imperialism, would considerably decrease with the country-wide use of the more familiar Roman script.

That the masses do not know the Roman script is true. But the majority do not know *any* script. At the same time, there are a substantial number of Indians familiar with the Roman script, whose knowledge could be effectively utilized. As literacy in India is still largely a matter of beginnings, why not a beginning with the Roman script?

BENJAMIN FRANKLIN
PHILOSOPHER FOR HUMAN RIGHTS

[The following paper was discussed at the Indian Institute of Culture, Bangalore, on the 21st of January 1956. We are indebted for it to **Mr. Henry Butler Allen**, Executive Vice-President of the Franklin Institute of the State of Pennsylvania at Philadelphia. Our readers' attention is drawn to the editorial comments (p.141) on the celebration referred to in this excellent article.—ED.]

During 1956, hundreds of Societies and Institutions in more than forty countries will unite to honour the memory of Benjamin Franklin on the 250th anniversary of his birth.

It is interesting to study why so much of the civilized world is eager to pay tribute to a man born two and a half centuries ago. Some measure of his status is reflected in the fact that young and old, of diverse religious faiths, of widely differing economic and social backgrounds, and from many nations, are aware of his contributions to civilization. Here is a man, born and bred in eighteenth-century America, whose philosophy has appealed to generations of people in many lands, and whose penetrating observations and recommendations on science, economics, social welfare and international relations are still valid after more than two hundred years.

The great Mirabeau, in his famous Eulogy before the French National Assembly in 1790, perhaps explained best why so many people always venerate the memory of Benjamin Franklin. He said:—

> Would it not become us, gentlemen ...to bear a part in this homage, rendered, in the face of the world, both to the rights of man and to the philosopher who has most contributed to extend their sway over the whole earth.

Benjamin Franklin's lifelong crusade for Human Rights was his greatest glory. To him, every man and every woman, regardless of class, caste, colour, creed or race, was entitled to stand straight and tall in dignity—and not have to bow before an accident of birth. He wrote to Joseph Huey on June 6th, 1753: "Mankind are all of one family," and again to David Hartley in 1789, when close to the end of life, in the wisdom of his years:—

> God grant that not only the love of Liberty but a thorough knowledge of the Rights of Man may pervade all the nations of the Earth so that a Philosopher may set his feet anywhere and say "This is my Country."

Many men have written and spoken of the great objective of equal human rights as the only way to world peace.

Franklin not only stated his Philosophy—he lived it himself. He

once wrote: "A good example is the best sermon," and then proceeded to make himself that example.

Born in an age of imperialism, religious intolerance and privilege for only the few, Franklin fought all his life for Freedom of Speech and of the Press; for Freedom of Religion, Education and Opportunity for all men and women of any class whatsoever. He dared imprisonment for the right to speak and write his beliefs. He helped to build churches of all faiths and even a House

> expressly for the use of any preacher of any religious persuasion who might desire to say something to the people ...so that even if the Mufti of Constantinople were to send a missionary to preach Mohammedism to us, he would find a pulpit at his service.

He was President of the Society for the Abolition of Slavery, and he finally signed the American Declaration of Independence because he saw no other way to gain complete freedom for his people.

To Franklin, the great goal of Science and Statesmanship alike was to benefit all mankind. "He snatched the lightning from the skies and the sceptre from the tyrants," Turgot said—and explained, in that one line, the dominating philosophy of Benjamin Franklin's life. A brief review of some of the things he did is the best way to know the man.

Born on January 17th, 1706, in Boston, Massachusetts, Benjamin Franklin was the youngest son in a family of fourteen children. With but two years of formal schooling, he went to work in his father's candle-making shop at the age of ten and was apprenticed to his brother, James Franklin, at the age of twelve. Seeking larger opportunities, he came to Philadelphia at the age of seventeen, arriving with capital consisting of a Dutch dollar and a shilling.

He exemplified the homely virtues of thrift, honesty and industry so well that he was able to retire from business with a competence at the age of forty-two, and taught the maxims of his "Poor Richard's Almanacks" so well that they became household words throughout the land. The introduction to the last "Almanack" was printed in broadsides and posted on walls in England, and translated and distributed by the French clergy among their parishioners. It has been translated into fifteen languages, and reprinted at least four hundred times. A pertinent quotation follows:—

> "Friends," says he, "the taxes are, indeed very heavy, and, if those laid on by the government were the only ones we had to pay, we might more easily discharge them; but we have many others, and much more grievous to some of us. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly; and from these taxes the commissioners cannot ease or deliver us, by allowing an abatement."

Aiming at "moral perfection," he made a list of the useful virtues, which turned out to be thirteen—Temperance, Silence, Order, Resolution, Frugality, Industry, Sincerity, Justice, Moderation, Cleanliness, Tranquillity, Chastity and Humility. To each of these, in turn, he gave a week's strict attention, marking down in a book the measure of daily success achieved in the practice of each. Thus he went through "a course complete in thirteen weeks, and four courses a year." He wrote that he was surprised to find himself so much fuller of faults than he had imagined; but, persisting for some years, he had the satisfaction of seeing them diminish. To propagate these simple doctrines and practices, Franklin designed (1732) to write a book on "The Art of Virtue," and to unite all men of good will in a society for the practice of it.

At the age of twenty-one he organized "The Junto," a club of twelve members, for mutual self-improvement. It existed for forty years, and it was said in that period that "the chief measures of Pennsylvania received usually their first formation in this club."

Self-educated, Franklin became one of the most learned men of his time. He acquired his extensive learning through books, his unusual powers of observation, discussion and correspondence. He taught himself three foreign languages. As a boy he developed his literary style by an intensive study of the writings of Addison in *The Spectator*.

Franklin was the leader in many movements for the benefit of his community. He initiated projects for establishing a city police, and for the paving and better cleaning and lighting of city streets. He was largely instrumental in establishing a circulating library in Philadelphia, the first in America, 1731; in founding in 1745 the American Philosophical Society, incorporated, 1780; a city hospital, 1751; and an Academy for the Education of Youth, opened in 1751 (the origin of the University of Pennsylvania). During his active citizenship in Philadelphia, it was said that it was practically impossible to carry on a drive for funds for a worthy project without soliciting his aid, so accustomed were the people to his leadership in such matters.

He conducted experiments in electricity (1745–1752), making discoveries that "have secured his undisputed rank amongst the most eminent of natural philosophers." He established the identity of lightning and electricity. He was interested in all fields of science, including aeronautics, agriculture, astronomy, botany, chemistry, electricity, geology, hydrostatics, hygiene, mathematics, medicine, meteorology, navigation, oceanography, optics, orthography, paleontology and physics. In many of these fields, he made important investigations and discoveries. He carried on an active

correspondence with the leading scientists of Europe and America, and was a member of twenty-six of the great societies and academies of the arts and sciences of his day.

Franklin invented the lightning-rod, bifocal glasses, the first American wood-burning stove, the first draft for a fireplace to prevent smoking, a musical instrument which he called the "Armonica," a letter-copying press, a laundry mangle and other contrivances; but never owned a patent. When offered a monopoly on his stove by the Governor of Pennsylvania he asserted his belief that

> as we enjoy great advantages from the inventions of others, we should be glad of an opportunity to serve others by an invention of ours, and this we should do freely and generously.

In 1764, there having been two insurrections of the frontier inhabitants of the Province of Pennsylvania in December of the previous year, in which twenty friendly Indians living under the protection of the government had been murdered, Franklin, to strengthen the hands of the weak government by rendering the proceedings of the rioters odious, wrote his "Narrative of the late Massacre in Lancaster County of a number of Indians, friends of this Province." In it he appealed to the people to "maintain the honour of the government and protect peaceable citizens, even though they be Indians." Afterwards, when armed rioters started for Philadelphia with the avowed intention of murdering 140 Indian converts who had been brought by the government for safety to that city, Franklin, at the request of Governor Penn, formed a military association of nearly 1,000 citizens to resist these rioters, the so-called Paxton Boys, who, on reaching Germantown and learning of the measures taken for the defence of the city, desisted from further action.

Franklin was a thorough pragmatist. Once, nearly shipwrecked on a rocky British coast, he wrote to his wife that some men in his position would have wanted to erect a shrine to a divinity on the coast, but such was his nature that he felt more like erecting a lighthouse. In the course of his vast scientific investigations, he was always on the lookout for ideas that would be of practical value to his fellow men. He made American farms more productive by introducing mineral fertilizers into America. He also introduced into America rhubarb, turnips, Scotch kale, Barbary barley and yellow willow for basket making. He advocated enclosing fields with hedges to conserve wood, and wrote "Observations on Mayz, or Indian Corn." He promoted silkworm culture in America.

Franklin rarely solicited public office, but was too public-spirited to avoid such honours. In 1729 he supported the popular demand for paper money. He was clerk of the Penn-

sylvania Assembly (1736-51) and member for Philadelphia (1751-64), deputy postmaster at Philadelphia (1737-53) and, jointly with William Hunter, deputy postmaster general for the colonies (1753-74). This was one of the few offices he ever solicited. In the latter capacity he made visits of inspection to nearly every colony, and not only increased the frequency and efficiency of the mail deliveries, but made the post office a financial success as well. In 1775, he became the first American Postmaster General, upon appointment by the Continental Congress.

For a number of years prior to the Revolutionary War, he was the agent of Pennsylvania and other colonies before the Court of Great Britain, and became the bold defender of the rights of America in general. It is said that the light he threw upon colonial affairs in his memorable examination in the House of Commons relative to the repeal of the American Stamp Tax, probably more than all other causes combined, determined Parliament to repeal the bill.

His last words to the British government at the outbreak of the Revolutionary War included the following statement: "They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."

In signing the Declaration of Independence, he delivered his famous quip: "Yes, we must all hang together, or assuredly we shall all hang separately."

Franklin was a delegate of the Assembly of Pennsylvania to the Second Continental Congress and served on ten important committees. He served on the committee appointed to draft the Declaration of Independence. He was President of the Convention which framed a Constitution for the State of Pennsylvania in the same year, 1776. Later in the year he was appointed one of the three Commissioners to the Court of France to secure the aid and co-operation of that country. He was then seventy years old, and in accepting the appointment made his memorable remark: "I am but a fag end and you may have me for what you will." Before leaving for France, he collected all the money he could, amounting to between 3,000 and 4,000 pounds, and loaned it to the Congress, thus encouraging others to lend their money in support of the cause.

Franklin remained in France for eight years. Of his service as a diplomat, an eminent French historian has said:—

> His virtues and his renown negotiated for him; and before the second year of his mission had expired, no one conceived it possible to refuse fleets and an army to the compatriots of Franklin.

Although he was in his seventies and a frequent sufferer from gout and "the stone," in addition to his diplomatic duties he was kept busily engaged in purchasing supplies and

munitions of war and shipping them to America; in acting as the Judge of Admiralty; in commissioning and equipping privateers (such as John Paul Jones) to operate against British commerce; in negotiating loans and honouring the numerous drafts drawn on him by the Congress; in attending to the needs of American prisoners in Great Britain, and in various other ways.

Upon returning to America, he was chosen President of the Supreme Executive Council of Pennsylvania and served in that capacity for three years. He wrote to a friend that the public, having devoured his flesh, now wanted to pick his bones.

Franklin was active in promoting the foundation at Lancaster of a college for the education of young Germans, now known as the Franklin and Marshall College, and it is said that in 1787, notwithstanding his physical infirmity, he travelled to Lancaster to lay the cornerstone of its principal building.

In the same year he took an active part in establishing "The Society for Political Enquiries," which had for its object mutual improvement in the knowledge of government and the advancement of political science. He was elected its first president.

Franklin was a delegate from Pennsylvania to the Convention to frame the Constitution of the United States and, despite his age and infirmity, attended regularly. Though some of the principles he advocated were defeated in the Convention, he urged the adoption of the Constitution as the best instrument that could be devised at the time, and his great influence was a potent factor in securing its adoption.

One of Franklin's last public activities was in helping to organize the first society formed for the abolition of slavery, and, as its President, writing and signing the first remonstrance against slavery addressed to the American Congress.

Franklin died in Philadelphia on April 17th, 1790, aged eighty-four years and three months. In his will he gave a hundred pounds to the schools of Boston, his native city; and gave a thousand pounds to the city of Philadelphia and a like amount to the city of Boston as trust funds—the income to be let out upon interest to young married artificers under the age of twenty-five years.

It is one of the great tributes to Benjamin Franklin's practical mind that the funds he left in his will are still doing good for mankind after 166 years. So wisely had he planned it that the moneys he bequeathed have grown greatly in size and service.

The Franklin Technical Institute in Boston, founded in part from the funds in Franklin's will, is one of the pioneer schools for giving technical training to young men who

cannot afford college. More than 75,000 young people have been enabled, through this one Institute, to take part in the technological improvements for mankind.

The Franklin Institute in Philadelphia also benefited from the thoughtful provisions of Benjamin Franklin. Founded in 1824, it established not only a service for young craftsmen, but also helped to pioneer in the practical education for young women—one of Franklin's great objectives even at a time when women were not given education equal to men.

Through the years, the Franklin Institute has served to continue the ideals and objectives of the Philosopher for equal human rights. More than 300,000 visitors, half of them boys and girls, learn something each year of the wonders of science in its great Museum and Planetarium. Its research laboratories and associated research foundations have contributed, as Franklin wished, to the service of all mankind.

Here was established one of the world's first weather bureaus, based upon Franklin's studies of storms and winds. The standardization of bolt and screw threads was developed here so that peoples of all nations might benefit more easily by the interchange of technical equipment. The problems of steam-boiler explosions, air pollution and the wider use of asphalt have all been constructive projects.

Here, too, were developed the aids for the blind that have brought greater comfort to those so afflicted. The first motion pictures—which have given so much happiness to so many millions of people—were first exhibited at the Franklin Institute.

Thus the influence of a truly great Philosopher continues to bring benefits to men and women through the years.

It is said that all human progress springs from the creative ideas of great minds. Benjamin Franklin made enormous contributions to the development of science for the benefit of mankind—but history will, some day, pay him even larger tribute for his teachings on the equality of all Human Rights.

For humanity's greatest goal is Peace. And Peace, Franklin taught, never could come from any source except full and international respect for the Rights of every Man. No finer tribute could be paid to him during this Anniversary than to emphasize again this deathless Philosophy.

HENRY BUTLER ALLEN

A complication is a supplication, something seeks a solution.
Only privilege can condescend.

AVOR

SOCIAL BACKWARDNESS IN INDIA

[**Shri P. G. Shah** has occupied high government posts and now in his retirement is active in serving his country and community in a commendable manner. In this article there are some thoughtful suggestions.—ED.]

India has been and will remain a land of paradoxes. It is a land of poverty in the midst of plenty. Even though the power of the proverbial Rajas and Maharajas has been taken from them after Independence, and though the feudal organization is dying out, social inequalities stare us in the face everywhere and especially in rural areas. Against the few intellectual giants who bring glory and greatness to India in international spheres, whether of science, philosophy, art or politics, the masses of illiterate and socially backward people who are the objects of ridicule or the victims of social discrimination are still numerous. On the one hand, the country is crying for national solidarity and unity; on the other, several fissiparous tendencies like provincialism, linguism, casteism, group loyalties, sectional claims, are visible all round, while the fight for power, prestige and position vitiates the proper growth of democracy at all levels, from the village *panchayat* to the parliament. In the struggle between the capitalists and labour, the consumer suffers through a rise in prices; and in planning for large-scale industries and projects the socially backward classes continue to be neglected.

Some Americans are proud of the fact that they are not hampered by a long history of ancient precedents in fields either social or religious. When a Hindu looks at a serpent, his reactions are affected by an inner consciousness of a racial history which treats the serpent as a god or godling capable of miraculous exploits: a Westerner would remove it from his path without any such compunction. In the same way, the historical background affects the problems of the backward classes of India. Most of these problems are affected by the fact that the social position of these classes, arising from the profession or trade that they follow, makes their progress difficult. These difficulties are accentuated by the ancient institution of caste, which not only persists among the Hindus but has seriously affected the social structure of converts from Hinduism to Islam, Christianity, Sikhism or Buddhism, even though they all officially declare themselves against caste.

The Constitution of India, drafted by the representatives of the people, provides for social justice and equality of opportunity. It makes special provision for the progress of the backward classes; and, though discrimination in favour of any

individual or group is generally prohibited, exceptions are made in the case of these backward classes. The Constitution mentions three main groups of backward classes: (1) the tribal people, living mostly in the hills but including those who have migrated to the plains or have been assimilated partly or wholly, listed as "scheduled tribes"; (2) the "untouchable" communities, like the scavengers, sweepers, leather workers or weavers, who are dubbed dirty and inferior, listed as "scheduled castes" (they were given the name of Harijans—God's people—by Mahatma Gandhi); (3) "non-scheduled backward classes" or "other backward classes," who suffer from social disabilities and are educationally backward. The Constitution provides for the appointment of a special statutory commission to look into the problems of these classes and submit a report. This report was submitted to the President in March 1955 and is under the consideration of the Government of India, before being published. *It is not intended here to forestall the findings of the report but to mention some of the problems that affect these groups and to prepare the country for the shock that may be received when the report is published.*

In every human society, there is a tendency to form groups, strata, castes, classes and unions which affect social mobility and social efficiency within that society. A common feature of all these social divisions is the economic differences, beginning with the "haves" and the "have-nots," which slowly disappear with the rise in the level of income and the standard of living. Social surveys like those by Sorokin, Glass and others have confirmed the existence of social stratifications and some social immobility in all countries of the world. As Kroever, the great American anthropologist, has stated:—

> Social classes exist in America yet our basic national ideology disapproves of them. Hence we disavow them as much as we can or fail to be frank in admitting their existence.

Thus India need not be ashamed of the existence of the caste system, but she must take it as a vast sociological problem to be tackled not by legislative prohibition but by a real change of heart among the higher classes. This requires the sublimation of the caste impulses rather than the mere summary abolition of long-standing practices.

The social stratification in India has been intensified by the religious and spiritual sanctity so erroneously attached to caste by Hindus from ancient times. This people, who attached supreme importance to spiritual values and emphasized ceremonial purity as essential for *Dharma, Artha* and *Kama*—for both material and spiritual advancement—has developed *mores,* customs, manners and practices which are singularly out of place in modern times. It is difficult to describe,

explain or justify the social disability attached even in the year 1956 to an untouchable living in an ordinary village in any part of India. One can understand that persons or families pursuing unclean occupations or living in dirty surroundings may be isolated, but there is not the same reason for treating as untouchables persons and families of the same caste following other occupations and living in better surroundings. Shri Jagjivan Ram, Minister of the Government of India, declared at the recent seminar on "Untouchability and Casteism," held at Delhi, that, even though he occupied a high position under the Government, he was a *Chamar* (leather worker) by caste and his relations in the villages would not be allowed to draw water from the common well or to enter certain temples or *Dharmashalas* (charity rest houses) or schools, in spite of legislation prohibiting the practice of untouchability. This position is somewhat worse than that in the U.S.A., where, in spite of strict legislation and of liberal treatment by the Federal Government, a few States still discriminate against the Negroes at various levels. In India the social prejudice extends beyond the actual worker in a trade regarded as unclean or inferior. According to one computation, the actual number of persons employed in the whole of India as scavengers is in the neighbourhood of 500,000, and the total number of scheduled castes employed in unclean trades is in the neighbourhood of 5,000,000; yet the number of scheduled castes employed in agriculture and allied trades is as high as about 50,000,000. Why should society treat these persons, employed like any other villagers in agriculture, as untouchable and subject them to social humiliation?

Then, there is the case of other backward classes which are socially backward because society cannot forget its age-long practice of treating some sections as high and others as low. An artisan like a potter, a blacksmith, a carpenter, a fisherman, a butcher, a barber, a tailor or a funeral priest is considered inferior to a Brahmin, a Kshatriya or a Vaishya and treated as socially backward. As with the supposedly "unclean" occupations, such treatment is not restricted to the individual exercising one of these professions but is extended to the whole caste to which the profession traditionally belongs. An unfortunate part of the position is that not only does rural society recognize these distinctions but the Government also has to recognize them by publishing lists of castes which are entitled to special scholarships and educational facilities. This official recognition of about 3,000 castes is defended on the ground that it is only temporary till the inequalities are removed. But the policy of the Government in the matter of expansion of education is so slow and the provision for education in the second five-year

plan so niggardly that it will take two or three more plans before universal literacy is secured. Till that time, rationing of education will be necessary and the backward groups will have to be given special opportunities. An important question is whether this is to be continued on a caste basis. Is caste to be perpetuated in Government records while it is officially abolished in the census? How can the people sublimate their caste impulses if they continue to get official recognition in some form or another?

For us ordinary men the path is clear. We have to overcome all caste prejudices and feelings and to learn to practise in daily life the brotherhood of man, the fatherhood of God and the equality of all. The prejudices against the backward classes have to be overcome by constant propaganda, preaching and practice by the people themselves. The programmes for constructive work for the removal of social and educational inequalities among the various groups in rural areas have not received the attention they deserve. The demand of the Community Projects and the National Extension Service programmes for the stipulated amount of voluntary contributions from these groups themselves is hardly justifiable. Social justice demands a more progressive and a more sympathetic State policy towards these groups. They are likely to fall into the hands of the disruptive forces that at present endanger the national unity and solidarity of the country. Every effort made in this sector by the State and the society, and every pie or second spent in this direction, will repay itself manifoldly to make India a greater and nobler country.

P. G. SHAH

THE GURU

He came into my room and sat
Among my sacred things a while,
There was great blessing in his eyes
And benediction in his smile.

Few words we spoke, yet much was said,
And after he had gone I knew
That in this quiet room I'd met
One of the Few.

HESPER LE GALLIENNE HUTCHINSON

SCIENCE RUN MAD

[**Dr. L. T. C. Rolt** is the author of a dozen volumes, the latest two of which are *The Clouded Mirror* and *Red for Danger*. He has been a mechanical engineer and so is familiar with the methods of science; he was in the Ministry of Supply from 1941 to 1945, and so has had experience with governmental business. In this article he advances convincing lines of thought; and mechanically minded persons ought to gain a great deal from it for their own moral improvement.—ED.]

"*Cogito, ergo sum*"—I think, therefore I am. These were the passwords to the Age of Reason, an incantation of immense potency. They enabled those who accepted their full import to take what they believed to be the most significant forward stride in the history of man.

Hitherto a sense of awe at the profound mystery of life had influenced all human thought. How had man and the marvellous world in which he found himself originated? That was the instinctive question and the answer to it had always been the same in essence. They must be the creation of some supernatural and omnipotent intelligence. This eminently reasonable supposition was the starting point of all religion and all philosophical speculation. Through religion man acknowledged this creator and sought his guidance. The philosopher, humbly seeking to interpret the creator's purpose, perceived in the world about him a natural order so wonderful that he held it to be divine. He saw that man himself fell far short of this divine order but he sought to model human society upon it. This was the beginning of morality and the rule of law. It was a process whereby the philosopher's humility increased with his knowledge and wisdom.

From the moral sanctions of this old world those three little words liberated the new man of the Age of Reason. They made him feel that he had stepped out of a twilight of ignorance enslaved by superstitious fears into the clear sunlight of reason and common sense. No longer need he worry about his place in the scheme of things, for the simple reason that there was no longer any scheme. There was only chaos in which his own mind was the only creator of order. Because there was no order that his own mind did not impose, it followed that morality was not something to be enforced by superstition and threats of divine punishment. In a society emancipated from such primitive fears morality should be based on a perfectly rational code of ethics. Why threaten a murderer with hellfire when his crime was so obviously a sin against society?

With reason thus enthroned, the relationship between man and his

world was profoundly changed. Man's pursuit of knowledge was no longer governed by any sense of awe or mystery, or by any fear that he might be tampering ignorantly with a vast delicately ordered creation whose ultimate purpose he could never hope fully to understand. Hence that most precocious increase in the range of human knowledge and in its application to the manipulation of natural resources and powers which has distinguished the last two centuries. It has been accompanied by the growth of pride where there was once humility and certainly by no access of wisdom. On the contrary, if there is one sin likely to lead to folly and blindness it is the sin of pride.

If we read the story of this development we find that each step forward has at first been disputed by the voice of religion. The scientific discoverer has been charged with impiety and told that the exploitation of his invention will bring dire retribution on humanity. The only effect of this fruitless opposition has been to discredit the religious view of life and to make the rationalist more arrogant. Religion has appeared to him to be a purely negative force, a superstitious legacy of the dark ages and an antiquated stumbling block on that trail of human progress and betterment which he was so surely blazing. Moreover, events have appeared to prove him right, for over and over again his discoveries have been adopted without any dreadful consequences becoming apparent and the voices of protest have faded weakly away. They are raised only faintly today, for what was once a strong conviction is now only a vague sense of disquiet.

So it has come about that the scientific hierarchy holds undisputed sway over our world. So intently have the eyes of the scientific rationalist been concentrated on his highly specialized channel of research that it has never occurred to him to use the powers of imagination; to consider the nature of the world he was creating; to wonder if the defeated opposition may not after all have had some right upon their side; to suspect that the forces of retribution might be gathering after all. For it is notorious that the mills of God grind exceedingly slowly, while there is also an old saying that those whom the gods wish to destroy they first make mad. It is certainly true that what began as an Age of Reason is ending as an Age of Unreason.

Gone are the days when each new discovery was joyfully hailed as a fresh proof of the inevitability of human progress. To an increasing number of people new evidence of the advancement of science no longer spells progress at all, yet, because the *mystique* of inevitability remains, its inhuman power over man's life is accepted perforce as

though it was some natural phenomenon. Thus the order which man has sought to impose upon the world now moves of its own volition, defying all reason and threatening the final overthrow of the natural order. Because he is a part of that order, such an overthrow necessarily involves the degradation and ultimate destruction of man himself.

Now what is the attitude of the scientist himself to all this? The answer is revealed very clearly in a recent book entitled *The Robot Era* by P. E. Cleator. It is that the machine is no longer venerated as the incarnation of human reason. On the contrary it has become an object of worship in its own right. The reason for this subtle change is not far to seek. So long as the machine was the product of a single mind it remained subordinate and the throne of reason was secure. Now that the machine is the product of many minds, each so highly specialized that it is incapable of mastering the finished whole, reason is overthrown and the machine may appear to its creators to possess powers far superior to their own. If the truth of this be doubted, listen to the reverential tones which the scientific hierarchy adopts when it describes a nuclear reactor or the latest electronic brain. Mr. Cleator adopts this reverential attitude throughout his book. Like some doting parent he describes the sub-human tricks which complex electronic gadgets may now perform as indisputable evidence of superior intelligence:—

> ...the human memory is not infallible, and its owner is thus liable to make errors of judgement which no machine would ever repeat, *once it has learned by experience.*

Compared with the new machines, with their infallible electronic brains, which Mr. Cleator envisages in the near future, what a poor, bungled piece of work is man! But, after all, what more could one expect from the haphazard result of what he calls "abiogenesis" or "the phenomenon of vitalization," an accidental biochemical combination which occurred while our world was cooling off? This pathetic product of blind forces is obviously inferior in body as well as in mind to the machine. He writes:—

> Thus the human frame, wholly admirable as regards the hand, in other respects gives cause for concern, from the ludicrous inadequacy of the feet to the inexplicable vulnerability of the skull. And as chemical analysis has shown, this framework is composed, of all things, of calcium phosphate—a substance so brittle that a bone which is broken is almost to be regarded as a bone which is in its normal state. Worse, for its protection, this fragile skeleton is clothed in flesh so soft that it scratches and tears as easily as it bruises and burns.

Until this inefficient and badly constructed machine can be superseded altogether, it is up to the scientists, Mr. Cleator maintains, to make the best of a bad job by doing

what they can to improve it. Let us selectively breed a better race of men as we now breed animals. Thanks to artificial insemination, he writes, "an acknowledged genius may be enabled to father ten thousand experimental offspring without undue embarrassment or fatigue...." Moreover, the absurdly unscientific method of natural procreation will be replaced by

> ectogenic processes carried out in the aseptic surroundings of a governmental hatchery...thanks to the deep freeze methods of indefinitely preserving spermatic fluid which have been developed, it will enable a man to achieve fatherhood a thousand years or more after he is dead.

To the question what, in the scientists' view, represents a "better" man, Mr. Cleator has his answer pat:—

> ...a careful check will be kept on each new breed that is produced, and any strain which in later life developed criminal tendencies, or a leaning towards racialism, or a predilection for theology, or exhibited some other equally undesirable trait, would be discontinued forthwith in the general interest.

As for the surviving products of haphazard natural mating, they can be eliminated within a reasonable period of time, "if not entirely in accord with natural law [surely a strange admission that there might be such a thing], then at least humanely."

These improved children of the government hatchery will live in specially designed communities on the best scientific principles. Chemical foods will put an end to the need for agriculture and there need be no more domestic drudgery. Soiled clothes and dirty dishes will be replaced. "A conveniently located incinerator will quickly cremate all such items, together with anything else which calls for disposal, be it feculence or mortal remains." So, presumably, when the bright new machines are ready to take over, the last pathetic specimen of that inefficient mechanism called *homo sapiens* will be bundled into the incinerator along with the dirty dishes of his last chemical "nutrition intake."

Now Mr. Aldous Huxley said all this in much better prose many years ago, but whereas we could afford to laugh then at *Brave New World* as a brilliant but wildly improbable satire, we cannot now afford to laugh at Mr. Cleator. He writes seriously and with evident enthusiasm, while many of the scientific developments he describes are either already with us or within sight of achievement. Moreover, and this is the really important point, there is absolutely nothing in the views which he expresses or in the future to which he looks forward which in any way conflicts with that doctrine of scientific rationalism which was the mainspring of the industrial revolution. If man be the chance product of a chaos upon

which the only order is that imposed by his own mind, what could be more natural than that he should seek to evolve something more efficient and orderly? If morality has no other basis than a man-made code of ethics what could be more natural than that such a code should be modified from time to time in the interests of scientific progress? To eliminate an undesirable sub-species with a "predilection for theology" can be no offence against the code if the scientist, in his wisdom, knows that it is for the betterment of the race. This is science run mad, says the voice of wisdom. True, but it is also the utterly logical conclusion to which the acceptance of those three little words "*cogito, ergo sum*" must ultimately lead.

That the whole fabric of scientific materialism has been built upon a premise less reasonable than the most primitive religious "myth," Mr. Cleator himself reveals when he attempts to draw a parallel between that accidental genesis of man in which he believes and the future genesis of the improved mechanical robot to which he looks forward. The parallel will not hold, and when he himself says that despite its superhuman powers the robot might well remain unaware of its origin he delivers himself into the hands of his opponents. Such a robot, such a highly specialized piece of mechanism, might well fail to realize that it had its origin in that mystery within a mystery—the human mind. Would it then come to the conclusion that its complex electronic brain had put itself together by accident? If so it would surely be a very defective piece of scientific apparatus. Yet we are asked to believe that this was precisely how man, that infinitely more complex yet versatile creation, was evolved.

Unfortunately, however, this fallacy cannot be dismissed with the ridicule it deserves. It has an immensely powerful hold upon the world which can infect the thought even of the wisest and best of us. It places the future of mankind on earth in the most dire and imminent peril. The present clash between Catholic and Communist is merely a preliminary skirmish which forecasts an ultimate struggle for the soul of humanity which will transcend all religious denominations or political creeds. It will be fought by the disciples of scientific determinism against all who still believe that the Universe reveals a purpose outside the temporal tide of human affairs; that man, though he may be fallible and fallen, is much more than a machine.

L. T. C. ROLT

RURAL CREDIT IN INDIA

[The writer of this article, **Mr. Donald G. Groom,** belongs to the Friends' Rural Centre of the Quakers at Rasulia, Hoshangabad, Madhya Pradesh. Mr. Groom writes out of personal experience on a subject of vital interest to the Indian villager. He has been able to introduce the American Supervised Credit System in the villages working under his guidance. Mr. Groom is doing excellent service in reviving the life of India's villages.—ED.]

As far as can be judged from experience in a number of villages in the district of Madhya Pradesh in which I live, the economic condition of most of the people is poor, in some cases desperate. A great many live from day to day on what they can receive on that day. Few can put aside cash or goods for later use in improving their agricultural or craft work. The possessions of many are limited to a small hut with mud-plastered walls, cooking utensils of the simplest kind, a *thali* and a *lota* (a plate and a drinking mug), and a minimum of clothing and bedding. A good many might add to this a pair of bullocks, implements for cultivation and a cow or two. Those who do not own land may not be in debt to any large extent, but the landowners holding up to thirty acres may be heavily in debt—in one village I know the average would be about Rs. 1,500 per family. In spite of this one never gets the impression in the village that there is a struggle—there is peaceful existence. Credit is needed to carry on the affairs of life—for the purchase of grain to feed the family, of seed and of bullocks when some have become old or have died; for new implements and for land improvements such as manure, soil conservation, tractor ploughing, etc.; for weddings, special functions, *yatras* (pilgrimages), etc.—and somehow the credit is obtained.

Before examining how this credit is obtained and suggesting other approaches to the problem which might bring more benefit to the villagers, I should like to comment on the villager's attitude to improvement and to money—the form in which credit is usually obtained. Credit is for improvement and there must be some understanding of what credit is.

There might reasonably be a doubt as to whether the villager desires improvement or not. I personally feel that he does desire improvement but that he is not easily persuaded to make the disciplined effort that is required and has a sense of values which does not place that quest for improvement absolutely to the fore. He gives primary value to the carrying out of certain religious and social functions (*e.g.*, feasts after funerals or weddings), and this is where an unreasonable attitude towards money comes in. If such religious

and social functions did not involve the expenditure of money it would not matter, but they do, and the villager uses up accumulated resources or borrows money and thus enters a field which is totally unrelated to the objectives of these religious and social functions. If he borrows money he should consider that he must use it constructively or he will cause a national waste; he should also consider his repayment potential and make plans accordingly. But, because an absolute priority is given to these religious and social functions, a correct attitude towards money is impossible and the villager's improvement potential is weakened. An irresponsibility towards money sets in, and credit ceases to be the instrument which it should be for helping the person to a fuller life; it becomes instead a burden around the neck.

The villager must understand the true nature of credit. Credit is accumulated resources, accumulated as a result of the labour and ability of others, made available to those who have not been able to acquire such resources. The use of credit is therefore an act involving great responsibility: a responsibility not to waste what others have produced. Credit is the right of everyone who needs it, who is prepared to make it his sacred duty to use it properly and productively. Its use involves planning and foresight.

Much in the way credit is obtained and granted in the village shows that there is not this understanding of it. The largest distributor of credit is the Government, and in this class of credit the Community Projects have brought about considerable improvements in recent years. The people receive their money in or near the village and the village worker is there to help to see that the correct request is made and the right use is made of the money. Government credit is only given on full security of land—given by an individual or a group of people. The next large distributor of credit is the co-operative credit society. As with Government loans, there is a detailed enquiry, and usually a clerk or an official receives some gratification for service rendered. Only those who can produce adequate security can secure loans from co-operative sources at present. Banks play little part in providing credit direct to the village cultivator. The only other main supplier is the private moneylender, and the general impression is that his position is as strong as ever: that he provides money at exorbitant rates, but usually without security. The larger landowners still provide credit in the form of seed, for which they require a payment of twenty-five or fifty per cent in addition to the original seed loan. Many labourers get advance payments of food grains as well from this source.

The question might well be asked why the moneylender still has such

a large place when it is known that he cheats and expects excessive interest. The fact is that for many in the village there is no other way open. Those who do not have security enough to permit them to take credit from the Government or the co-operative credit society must have access to some source of credit and the only source available is the moneylender. The moneylender can also provide quick cash without red tape and this suits the condition of the villager, who rarely plans far ahead. The personal character of the relationship is also appealing. The villager does not seem to mind the exorbitant interest, but that is partly because of his lack of understanding of what is actually happening and partly because the loans sought in this way are only for short periods.

Out of the above remarks, the following points arise:—

I. The present official credit sources are only available to those who have adequate security—in other words, those who have, receive; those who have not, lose what they have. I know of one cultivator businessman who has considerable resources but borrows money from the Government for agricultural work. He can lend his own money at much higher rates of interest than he has to pay for his loans.

II. Those without security to offer in the form of land or property also need credit, and, although they are less able to afford it, they have to take loans from moneylenders at high rates of interest.

III. The villager does not understand the implication of credit, and therefore the true value from it is lost.

These considerations led the Friends' Rural Centre, Rasulia (Madhya Pradesh), to experiment with a system of credit which has been used very successfully in the United States of America: supervised credit. It has only been possible to make a small beginning, and I cannot give any definite conclusions except that I am still convinced that this system is the most appropriate to the needs of village India. The main hindrance is the people's continued unbusinesslike attitude towards money and their innate dislike of planning for years ahead, both of which are important for the successful operation of supervised credit. Hence the early stages in introducing it have obviously to be educational.

Supervised credit starts with the following presumptions: that everyone has a right to credit and that credit is not a sinful thing to avoid; that credit must be used for productive purposes within which there is the clear possibility of repayment out of extra earnings; that security lies in the ability and character of the recipient—material security, though important, is secondary; that credit should cover the whole needs of the family—thus involving

planning and budgeting for the family unit.

Though this is not an essential feature of supervised credit as such, we have seen the wisdom of making the whole village largely responsible for the decisions to grant or withhold loans. This judgment is based on the fact that, in the village, social pressure is a stronger pressure than law, and that the village as a whole cannot be deceived either about the need of a person or his ability to repay. The village worker or credit supervisor would investigate and advise the borrower, and the final decision would rest with the director of the project or secretary of the Development Fund for the area. In our experimentation the village has functioned in two ways—first, as a Ramayana Mandal and, second, as a Development Committee. In one village the Ramayana Mandal is the best means through which the whole village assembles. It has met regularly for more than two years, and after each *Ramayana* reading the villagers discuss their common problems. It is at this time that requests for credit advances are made, and the recommendations are given. For more than a year the work has been carried on smoothly and frank decisions have been made. At one point a serious problem arose when the Harijan leather workers wanted credit. The village was not favourable to them, as there was discontent about the way in which the Harijans behaved. After a long time both problems were solved, the village became satisfied about the work of the Harijans and the Harijans received their loan.

In another village the Development Committee meets to give the village's view on loan applications, and every effort is made to get as many of the villagers as possible present. In this village many problems have appeared. Most of the cultivators are heavily in debt to a number of creditors. They wanted to borrow to pay off old debts, but the supervised-credit scheme could not provide funds for this—the sum was too large and the funds are available for productive work, which with proper planning could help the cultivator to liberate himself from the burden of debt. We were willing to try to make terms with the creditors to enable the villagers to pay off their debts in easy regular instalments commensurate with the ability to produce.

There was one thing upon which the whole village agreed: there was need for a seed bank in the village from which villagers would be assured of seed at the right time, most having to borrow in any case. So the supervised-credit scheme was used to help this situation. Each cultivator was asked to place in the bank as his share a quarter of the demand he would make for seed. All responded, and the balance needed to provide the village with adequate seed—about 350 maunds—

was purchased and deposited in the bank by the credit fund. After two years we are much encouraged. The borrowers repay to the bank the amount borrowed plus a quarter, part of which goes to the repayment of the credit loan. The accumulated seed can be exchanged for improved seed as soon as the village wants to do so. The village, unknowingly, is building up a village fund which can be used for improvements in the future. The seed bank is something the villagers understand and they take full responsibility for it.

In other villages the supervised-credit funds have been used, without security of land or property, by village craftsmen for raw materials and implements, for small machinery, etc., and by people who need bullocks. Usually the credit supervisor accompanies the borrower when he purchases his needs.

Our ultimate objective is that each village should have a village development fund which will be available for supervised credit. Responsibility would rest with the whole village; supervision would be given by village-level workers. The fund could be provided by an allocation of a proportion of the land revenue of that village for a few years. It could be held in cash or grain or both. An essential feature must be that each year some savings of the people, in the form of grain or cash, are added to the fund.

The benefits from such a credit scheme will appear obvious in the light of what has been mentioned about the present system. Small, short-term credit must be available to those without security to offer—they are often the most reliable and hard-working people. There is need for more experience, and the scheme has to be worked out in greater detail, though complete uniformity may not be possible. It is good to have the centre of responsibility for credit in the village itself. It is good to link credit with a current programme of development in the village. The village should be treated as a unit in which there is equal opportunity for credit for all.

Problems do arise which cannot be solved overnight. This is the problem of the demand for credit for weddings as well as for food to tide over a difficult time. These are not productive uses for credit, but some provision has to be made; otherwise there will be a loophole for the moneylender. Perhaps a special fund created out of the profits of the development fund can be made available for such purposes, and the limit set to such credit by circumstances might well be beneficial discipline.

DONALD G. GROOM

UNWANTED SPIRITUAL CHILDREN

[The outstanding thought of this interesting article by **Mr George Godwin** is that among the warring clans of Churchdom there is absence of the spirit of the Christ-teachings.—ED.]

Why has the recent formation of a new religious body, the Church of South India, brought about an acute crisis in the Church of England?

Why has this event led four hundred Anglican priests to threaten to secede to the Church of Rome, and some of them to carry that threat into effect?

Why has the appointment of a bishop to the Church of England in South Africa brought from the Archbishop of Canterbury threats of excommunication?

It is not easy for people uninstructed in the niceties of theological doctrine and canon law to understand why so much heat, so much animosity, should have resulted from these two developments.

What, then, are the facts; what the doctrinal points involved?

Since it is an old Church wound recently reopened by the Archbishop of Canterbury, let us take the case of the Church of England in South Africa first.

The Church of England is organized into Provinces, one of which was the Province of South Africa. In 1870 the South African Province formed a Church under that title and became independent of the Mother Church.

Bishop Colenso, of Natal, refused to recognize the newly constituted Church of the Province of South Africa, and Bishop Gray, the Metropolitan of Cape Town, excommunicated him. A body of churchmen followed Bishop Colenso, under whose spiritual leadership the Church of England in South Africa was formed.

There have thus been, since that date, two Anglican religious bodies in South Africa whose styles suggest the Anglican community, neither of which forms part of the Church of England.

Recently, for the first time since the death of Bishop Colenso, the Church founded by him elected a bishop, the Right Rev. G. F. B. Morris, who had been Bishop of North Africa in the Church of England.

Claiming authority to do so, the Archbishop of Canterbury has threatened to excommunicate Dr. Morris if he proceeds to election. The Archbishop has stated that he recognizes only the Church of the Province of South Africa, despite the circumstance that the Privy Council long since decided that it had separated itself completely from the Church of England.

Thus the numerically insignificant Church of England in South Africa, with its main preoccupation the welfare and religious instruction of the Zulus, would appear to have a good claim to be regarded as a part of the Mother Church, though repudiated by its spiritual head.

Such are the facts as far as the present writer, who is no theologian, can discover them.

The situation is made so much the more curious by reason of the stand taken by the Church of the Province of South Africa, whose Archbishop repudiates membership of the Church of England, and thus declines to reciprocate the doctrine of the See of Canterbury.

In a letter to the Press, the Vicar-General and the Registrar of the Church of England in South Africa have this to say:—

> We would remind the Archbishop of Canterbury of his own words in 1952 when he wrote to the Vicar-General of the Church of England in South Africa: "Of course I have no official *locus standi* in this matter, and none of the parties concerned in South Africa is in any sense under my jurisdiction or responsible to me."

How, then, the reader may well ask, can the Archbishop exercise the power of excommunication as he has done by excluding a former Church of England bishop from communion in the Church of England?

All this may well seem a vexatious and futile quarrel among churchmen more intent upon the letter of the law than upon its spirit. And this would seem, indeed, to be the case. For the dissension has its source in the doctrine of Holy Orders and their validity.

This validity is in issue, both as regards the Church of England in South Africa and in the recently formed Church of South India which has been organized largely by a number of bishops formerly orthodox prelates of the Church of England.

The Church of South India has a priesthood which accepts as valid numerous Nonconformist denominations, such as the Congregationalists, the Methodists, and so on. An instrument known as the Basis of Union was drawn up, along with a Constitution, and all who adhered to these instruments were deemed eligible for Holy Orders in the newly constituted Church.

Thus the grounds of the quarrel were set; for the Church of England, or the major part of its membership, declined to regard as valid these Orders, holding them to be irregular. The Church of South India, they assert, is schismatic and can have no partnership with the Church of England, which regards itself as the true Catholic Church (not to be confused with the Roman Catholic Church).

Last July the Convocation of Canterbury and York accepted

unanimously a Report of a Joint Committee on the relations with the Church of South India. It decided to allow "limited inter-communication" with that Church. This was the trigger mechanism that set off the gun of dissension. In London a group known as the Ascensionists was formed. It issued a declaration that "the Church of England Catholic principles have been menaced by the recent decisions of Convocation."

What has clearly divided the Church of England into two hostile camps is this issue of the validity of the Church of South India Orders. The points the Ascensionists make are mostly of a nature to be of interest only to professional theologians. They include the imperative subscription to the Nicene Creed, and to the doctrine of the Sacrament of Orders. The Church of England, they assert, by recognizing the validity of the Orders of the Church of South India, has renounced and repudiated the teaching of the undivided Church which held that the Orders of bishops, priests and deacons are the *esse* of the historic Christian Church.

Is it not strange that these claims are made by a Church which is, in terms of historical time, of recent origin itself; and which is repudiated by the ancient Roman Church from which, following the crimes of a king, it broke away?

Thus we have a sequence somewhat as follows. The Roman Catholic Church does not recognize the Orders of any other Christian body. The Church of England declines to recognize as valid the Orders of dissenting Christian bodies —though attempts are now being made to secure closer relations between the Anglican and Presbyterian Churches of England and Scotland.

The general picture is one of disunion, rather than common acceptance of the teaching of Christ, for whom all formalism, all blind observances of the law, were anathema.

There is nowhere here any indication of a shared brotherly love, but everywhere a stressing of theological dogmas.

As we read we watch priests and high priests jealous for the privilege of office, but with little concern about fitness for it. Ecclesiastical hair-splitting and doctrinal argumentation become an all-absorbing intellectual pursuit in which the teachings of Christ are forgotten. And everywhere there is the smell of the Law Courts rather than that of the Temple.

So far, what has been said touches the Church at the political level, and it reveals clearly its parlous condition. For a Church divided against itself cannot stand, and today that is the case with the Church of England.

Its decline is made ever clearer when one considers the part it plays in the life of the country. The

Church is by Law established. It has vast revenues, and these it is increasing by investments in speculative securities in place of more conservative bonds. It has social prestige, and its head, the Archbishop of Canterbury, stands in the Table of Precedence immediately after the Royal Family. The Church of England, then, is tremendously powerful. And yet—and this is the paradox—it exerts very little influence on the life of the common people.

Why, then, is this so? Why can one find large congregations in little bethels, in ugly Baptist chapels and Methodist tabernacles while the pews of the beautiful old national churches are seldom peopled by more than a faithful few?

The writer would say that it is because the Church of England has long been just another profession, like Law or Medicine, and seldom a vocation. The truth of this is illustrated by the Archbishop himself, a former Public School Head Master. There are no ordained peasants in the priesthood of the Church of England, but only "gentlemen." Thus this Church differs from any other in being a class preserve.

In cities, towns and country villages the Anglican churches draw only the few, and that few yearly fewer. If mankind has need of worship, then there must be some explanation of this failure of the Church. Can it be that the failure is due to preoccupation with doctrinal theory, with the validity or otherwise of Holy Orders, with the authority of high priests to do this or that?

It all seems remote from the solitary Figure from whose teachings —so simple, so devoid of formalism, so contemptuous of priestly display—all Christian communities derive....

A short time ago Dr. Albert Schweitzer, then in England, made this remark to a friend: "Example is not just important: it is everything."

When the Church of England sets before the world an example of the practice of the teachings of Christ, purged of all petty theological disputations, the tide may turn. But if it fails to put practice before the letter of the law it will continue to decline as a spiritual force and crumble into spiritual ruin.

GEORGE GODWIN

NEW BOOKS AND OLD

Winifred Holtby: A Concise and Selected Bibliography together with Some Letters. Compiled and edited by GEOFFREY HANDLEY-TAYLOR. Foreword by VERA BRITTAIN. (A. Brown and Sons, London. 76 pp. 1955. £1. 1*s*; $3.00)

Winifred Holtby was born in 1898 and died in 1935, and this "concise and selected" bibliography has been brought out to mark the passage of twenty years since her death. Miss Holtby had an audacious and sunny nature and defied many of the man-made conventions of her time. She left college to serve in the first World War in the Women's Auxiliary Corps, and returned to Oxford to take her degree. She lectured for the League of Nations Union, published poetry and fiction, and from 1926 directed the weekly paper, *Time and Tide.*

Her interests were varied, and the present bibliography lists her many contributions to periodicals on subjects such as æstheticism, art, folk dancing, air travel, boat racing, anarchy, British nationalism, divorce, housing, domestic finance, education, economics, politics, planning—there is no end, really! She had a genius for friendship, as may be gathered from Vera Brittain's *Testament of Friendship*, and she understood and loved her native Yorkshire as a child understands and loves its mother. Like Virginia Woolf, Miss Holtby also was keenly, even agonizingly, conscious of the plight of women in a society largely controlled by men, and her *Women and a Changing Civilization* (1934) may be described as one of the minor classics of the feminist movement.

It is, however, as the author of *South Riding*, the novel that she completed only one month before her death, that she will live in the annals of twentieth-century literature. First published in 1936, it was repeatedly reprinted and has been translated into many languages. *South Riding*, described as "an English landscape," is verily an epic of Yorkshire life and scenery. Miss Holtby's powers of observation, her high sensitiveness and artistic integrity and her feelings for the beauty of words and the waywardness of Nature's moods are all revealed in her Yorkshire novels and stories, and especially in *South Riding.*

Mr. Handley-Taylor has compiled and edited the bibliography with discrimination and care, and has included a few illustrations and also some letters written by Miss Holtby as a child to her governess. In Miss Brittain's words, the book is "a vital memorial which fitly enshrines the advancing reputation of its subject."

K. R. SRINIVASA IYENGAR

Paul Nash: The Portrait of an Artist. By ANTHONY BERTRAM. (Faber and Faber, Ltd., London. 336 pp. 1955. 42*s*.) Received through the courtesy of the British Council, London.

The reproductions of Nash's paintings in this thoughtful, well-informed book are numerous and their selection discriminating, but the frontispiece is the only coloured plate. Colour is of immense importance to this artist. Those who see his work for the first time should see it in colour. The absence of it makes a regrettable difference.

For it was with colour that the dreamer, visionary and mystic, Paul Nash, made clear the mystery he perceived. In the beginning he used line to define it, as Blake did before him, but in the later paintings colour supplants line. Line follows logic and logic is superseded in the ultimate mystic

vision, the clarity of which Nash conveyed in the clarity of his colour. It is bright, delicate, luminous, cool and not in the least sensual.

His forefathers had farmed the land and nature by itself sufficed for him. He is known to have deliberately cut human figures out of his landscapes. "My anathema is the human close-up," he wrote. When men are present they are distant depersonalized figures. Women's heads appear but they are featureless and bodyless. He painted only one or two portraits. But his landscapes are not devoid of man's handiwork. He chose to portray man, not in his physical likeness but in his works, for by his works he can be known. This is a highly original approach. Man is present in the sea wall in the Dymchurch series of paintings, in the bridges, buildings, fences, gates, fields. And in the war pictures his terrible footprint shows him to us as some fabulous yeti, an unknown creature of terror and mystery.

Gentle by nature, abhorring all cruelty, Paul Nash attacked the godlessness, hopelessness and unspeakableness of war with his pencil and his brush. "If only I can rob it of the last shred of glory . . . " he cried. During the second war his vision changed, passing into prophecy. The plane was a part of his personal mythology. All the romance and passion of his nature crystallized around the metaphors of flight. The *Rose of Death* is almost a Resurrection. In *Encounter in the Afternoon* we see the plane at the moment it merges into the earth. It is the death of romance. In a junkyard with its assortment of dismembered machines Nash sees the *Graveyard of the Monsters*, the monsters which have made a mockery of wings. They lie and rust in ignominious oblivion. In their oblivion is our hope of the future. Thus we catch a glimpse of the meaning of the terror of our times in a dual experience which Paul Nash could give us because he caught and transfixed the image at the moment of its transition into the abstract. We see both the fact and its value in a kind of double vision.

LILA RAY

The Life of Davy Crockett. (The New American Library, New York. 263 pp. 1955. 35 cents)

In this complete and unabridged autobiography of an American adventurer who lived more than a century ago and distinguished himself as hunter, marksman, fighter and public speaker, the reader catches a few exciting glimpses of not only the author's life but also the different scenes in which it was lived. The book—the author's one and only book—was written, according to him, to vindicate himself against the slanderous attacks of a biographer.

As for spelling, grammar, etc. he was not the man to bother about them:—

> I despise this way of spelling contrary to nature. And as for grammar, it's pretty much a thing of nothing at last, after all the fuss that's made about it.

He is satisfied that the whole book is his own, "every sentiment and sentence in it."

Crockett has indeed a very fine sense of humour and every now and then it enlivens the reader with its spontaneity and geniality. Speaking vaguely about the date and time of his birth, he says:—

> I suppose, however, it is not very material to my present purpose, nor to the world, as the more important fact is well attested, that I was born.

Again, on the subject of getting lost, Crockett writes:—

> I will just say, in this place, that whenever a fellow gets bad lost, the way home is just the way he don't think it is. This rule will hit nine times out of ten.

Besides, there is a judicious scattering of apt homespun truths and similes and a delicious recounting of juicy anecdotes. His philosophy of life finds repeated iterations during the course of the narrative, an entire philosophy of success summed up in two words: "Go ahead."

R. BANGARUSWAMI

Land of the Crested Lion: A Journey Through Modern Burma. By ETHEL MANNIN. (Jarrolds Publishers (London), Ltd., London. 256 pp. Illustrated. 1955. 16*s*.)

Ethel Mannin's book on Independent Burma is very welcome. It has all the virtues and charm that we usually associate with her pen. She has caught many facets of the East and reflected them faithfully, like the ironic remark of the Indonesian she met who wondered if, in the light of recent political disturbances, the French could be considered fit for self-government!

Unfortunately her trip was brief, and she was not able to go very deeply into the lives and thoughts of the Burmese people. But she stayed in their homes as every Western traveller, lucky enough to be invited, should. She likes (or dislikes) Burmans as individuals, and does not regard them as a strange race. That quality alone is enough to make her book outstanding, even if it did not possess other merits.

She is an admirer of Fielding Hall's *The Soul of a People,* and was wise to follow in his philosophical footsteps rather than attempt to excel him. He understood how the Burmese feel about Buddhism better than most Englishmen understand how the English feel about Christianity.

The Land of the Crested Lion is so crowded with incident that it suffers in much the same way as a diary does when read by a stranger. Perhaps this was inevitable, since Miss Mannin visited so many places and stayed such a short time in each. Now that Burma is familiar to her, it would be good if she could return there to expand and deepen her first impressions. We would like her to tell us more of the friends she made. Too many of them peep tantalizingly from her pages, interest us for a moment, and then disappear. But the very fact that this book leaves us wanting more shows just how well worth reading it is.

DENNIS GRAY STOLL

For the Loneliest of Reasons. By DAVID KALUGIN. (Vantage Press, Inc., New York. 90 pp. 1955. $2.00)

The third volume of poems by a writer of the vigour and depth that are Mr. Kalugin's should not need a Foreword—not even so appreciative a one as Mr. Robert Hillyer, Pulitzer Prize winner, contributes to this book.

The young American poet voices the malaise of modern man. He paints in dull colours the sordid drabness and the pretensions that surround him. But even when, as often, he has dipped his pen in gall his bitterness is touched with compassion. He makes the reader feel, with the sense of immediate concern that only the true poet can convey, the cynical resignation of strikers betrayed by their leaders, the sodden misery of the homeless unemployed in New York and of the American G.I. in a dripping Eastern jungle, and the sharp anguish of the Japanese soldiers bombarded on Saipan. The horrors of that bombardment are described with gruelling realism. "Sleep Cries, for My Remembrance" wrings pity for the Japanese soldier facing imminent death, with his "deep abiding reverence" for his Emperor and his wistful memory of the wife of his remembrance who "was once a spring in the valley of flowers."

The pressure to conformity receives a satirical thrust in "Some Friends" but "Ice Age" with its restraint gives a terrifying image of the trend:—

> The frozen sleep
> Creeps over the earth's bosom
>
> The numbing
> Conviction
> Snows
> In a steady
> Painless
> Drowsy rhythm
> Of sameness
> The glacier grows

"As the Last Guest Leaves" plumbs the depths of loneliness. And in "Can Thought Waves Heal?" the poet gives the little son who has lost a friend by death his almost wordless sympathy:—

More precious than words
He understands
Compassion that speaks
From the heart of my hands.

Even in the poem that ends

The morning after birth
My child dies

the poet can offer

Peace on earth
In the aftertears of pain.

"Tell Me Child," with its effective shift from rhyme and rhythm to free verse is a charming conceit. "Of All Things" also admirably shows the delicacy of touch of which this sometimes cynical, sometimes trenchant poet is capable:—

It's not a pent house but
We make believe...
We dream apart from the neighbours
On our roof...
We have no television set...
Only the elves understand
The simplicity
The luxury
Of our being in love.

Some of the poems in *For the Loneliest of Reasons* make painful reading, but it is a stirring and invigorating book.

E. M. H.

New World Writing: Eighth Mentor Selection. (The New American Library of World Literature, New York. 281 pp. 1955. 50 cents)

"The real revolution which this publication represents," the publishers declare, "is the technological revolution which makes possible low-cost and wide-spread distribution of paper-bound books." For four years this semi-annual with a serious as well as an international slant has held its own among the more popular and rather cheaper paperbacks. Like its predecessors, the Eighth Selection too offers both variety and weight.

The global scope of the volume is emphasized by the section on "Nine Modern Dutch Poets," the essay on "Lorca: Poet in New York" and Lorca's own delightful "tragi-comedy" of Don Cristobita and Doña Rosita, the set of eight vivid line drawings from Tanganyika and Kenya, "Harvest Feast" by the Danish writer Martin Hansen and "The Osprey and the Pike" by the Swedish writer, Sivar Arnér; the rest of the contributions are drawn from the English-speaking countries.

Russia, India, China, Germany and Japan are among the many countries unrepresented in this number—though this is stated here as a fact rather than as a complaint! After all, it is but proper that a semi-annual from the United States, even when called *New "World" Writing*, should in the main be a guide to American life and thought. From this point of view, articles of particular interest are Professor Allen's appreciation of Whitman, Mr. Marberry's portrait of the almost legendary Buffalo Bill, the Poetry section, edited by Richard Wilbur, and, above all, Mr. Moore's brilliant assessment of modern American prose. At the conclusion of his survey Mr. Moore (himself an Englishman) says that American prose as a whole has "more naturalness than the English and at its best a transparent sincerity and simplicity worthy of American ideals." On the other hand, Mr. Moore also points out that American expository prose—in other words, political, philosophical or critical writing—is much weaker than American creative prose, the fiction of, say, Thomas Wolfe or William Faulkner. If there are "two nations" in America, the literate and the semi-literate, is it not more or less true of most "advanced" countries? And how about countries where there are three nations, the literate, the semi-literate and the

illiterate?

Books like *New World Writing* help the cause of literature, and their success encourages us to hope that at no time whatsoever in the future will the oral entirely supersede the written communication.

K. R. SRINIVASA IYENGAR

The Sleeping Beauty. By RALPH HARPER. (The Harvill Press, London. 144 pp. 1955. 10*s.* 6*d.*) Received through the courtesy of the British Council, London.

It is an old, old fairy tale, the tale of the Sleeping Beauty, in which the lovely princess, smitten with a curse, goes to sleep in her palace for a hundred years and then is awakened to life and happiness by an enterprising prince. Mr. Harper uses this story as a peg on which to hang his metaphysical interpretations of God, of the attitudes towards Him represented by Nietzsche and his denial or "death" of God and by Heidegger and his view of the absence and "self-witholding" of God, and lastly of the "yearning" to reach Him in some way, the sense of Paradise lost, and sought, and gained too in the sense that it is here, "if only we know it." He writes profoundly of nostalgia and what it signifies; of the value of silence, to proclaim which Thomas Carlyle wrote so many volumes; and above all of poetic justice, "longed for by the poet and his hearers but no longer experienced" and found exemplified best in fairy tales with their pleasant endings, hidden truths, and what Gabriel Marcel would call "presence"—a presence "that is lost to us in our homelessness and anonymity."

Fr. D'Arcy, in the Foreword, speaks of the author as using "the sounds and voices of a bewildered generation to conduct a new orchestra of truth." The suggestion "of the Advent of the true Prince and of His sacramental presence" in life itself is too precious to be missed. The great value of this book lies in bringing home to our minds this rich suggestion in all its enchanting grace and beauty.

R. BANGARUSWAMY

The Teachings of the Compassionate Buddha. Edited with Introduction and Notes by E. A. BURTT. (A Mentor Religious Classic. The New American Library, New York. 247 pp. 1955. 50 cents)

Of all *danas,* the *Dhammapada* says, *Dhamma-dana* is the best. And the same text says that there is no greater *Dharma* than *Akrodha* (non-anger), which is also known by such positive names as *Maitri, Daya, Karuna, Anukampa* and the like. The legends about the life of the Buddha, as well as the more popular basic texts like the *Dhammapada* and the *Sutta-Nipata,* portray that Compassion was the root cause of the renunciation and long search of Siddhartha the Sakya, whose search ended with the attainment of Wisdom. Buddhaghosha in the opening benedictory verse of his *Sumangala-Vilasini* describes the Buddha as one whose heart became cool through Compassion and as one in whom the darkness of delusion was destroyed by the bright light of Wisdom. Against this background, the title of the book under notice gives one a real thrill.

Professor Burtt has collected here certain "Teachings Expressing Varied Historical Trends in the Development of Buddhism." The title of the book epitomizes the book itself. The various texts brought under this heading illustrate the many-sided facets of the Buddha's Great Compassion: "For this He was moved to pity."

This book is in two divisions: the first contains the basic teachings of *Theravada* and the second contains those of the *Mahayana. Theravada* and

the *Mahayana* are not antagonistic to each other; they are, rather, reciprocal fulfilments. While the former focuses its attention on the *Siddha* or the *Arhat*, the latter concerns itself more with the *Sadhaka* or the *Bodhisattva*. The complementary nature of these two branches of Buddhism is well borne out by the selections presented here.

The ethical bases of the early scriptures, the religious ideal of the later scriptures, the various philosophical developments, as well as the latest devotional aspects evolved in China and Japan, have been well represented in this selection.

The major bulk of the well-known excerpts from the Pali *Tripitaka* have been satisfactorily covered by the first part of this book; and the second part presents a number of equally valuable excerpts from the *Mahayana* texts which will hold the attention of any reader.

There has been a plethora of Buddhistic anthologies in English. Though overlappings cannot be avoided, the individuality of this book consists primarily in the arrangement and presentation of the text chosen; and its value is enhanced by Professor Burtt's insights, contained in the "Introductions" to the sections. This volume breathes the fragrance of Buddhistic faith and devotion as much as of dispassionate and discerning scholarship.

May this Mentor Religious Classic be a beacon in the hands of the Many who would walk the Way of the *Tathagata*!

G. P. RAJARATNAM

On a Forbidden Flight. By SATYANARAYAN SINHA. (Bharatiya Vidya Bhavan, Bombay. 121 pp. 1955. Re. 1/12; 3*s*.; 85 cents)

Shri Satyanarayan Sinha is one of the most colourful personalities in India today and, at the age of forty-five, can claim to have not only visited but also lived and worked in some of the remotest and most inaccessible countries of the world.

In this book the author takes us with him from Afghanistan to Germany, and, in his own poetic words, the pictures that he gained from Bombay to the Baltic coast are escorted out "from their sanctuary to new travellers to march over them, and to press onward."

A simple yet forceful style and a keen power of observation are characteristic of the author. The book is lucidly written, and the descriptive passages, couched in original phrases, are all the more vivid in their brevity.

It is a swiftly moving narrative, and the author's accounts of his travels are linked together with exciting and romantic anecdotes, many of them stranger than fiction. The chapters on Afghanistan are particularly interesting, and the fierce frontier folk are delineated with an insight and sympathy that enable the reader to perceive the many fine qualities that lie beneath their fiery temperament.

In the course of his journeys the author has frequently found himself up against odds that would have daunted a lesser man, but he has overcome them with an ingenuity that testifies to his resourcefulness. Altogether, a very readable book.

ROSHAN KOTHAWALA

Truth is God. Compiled by R. K. PRABHU. (168 pp. Rs. 2/-); *Gandhiji's First Struggle in India.* By P. C. RAY CHAUDHURY. (167 pp. Rs. 2/-); *The Story of My Life.* By M. K. GANDHI; abridged by BHARATAN KUMARAPPA. (208 pp. Re. 1/8) (Navajivan Publishing House, Ahmedabad. 1955.)

"There is no religion higher than Truth"—so runs an ancient saying. Therefore, like all great men, Gandhiji too followed this religion; nay, for him, as he often avowed, Truth was God. Accordingly, Shri R. K. Prabhu has done a fruitful job by bringing within one compass gleanings from Gandhiji's writings, bearing on God, God-realization and the Godly Way, under appropriate heads. Shri C. Rajagopalachari, who contributes a Foreword, rightly observes: "It has a value over and above a book of religious instruction."

Gandhiji's first classic struggle in India for the country's ultimate liberation was, as is well known, the crusade (because of its application of the principle of *satyagraha*) in the Champaran district in Bihar, in 1917, to free the peasantry from their age-old thraldom to the indigo planters. Shri Ray Chaudhury has given a fully documented record of this crusade in *Gandhiji's First Struggle in India.*

The Story of My Life is an abridged version of Gandhiji's autobiography, specially prepared for use in Indian schools by Shri Bharatan Kumarappa and Dr. C. N. Zutshi.

M. N. G.

Exploring the Supernatural: The Weird in Canadian Folklore. By R. S. LAMBERT. (Arthur Barker, Ltd., London. 198 pp. Illustrated. 1955. 15*s.*)

Here is a ghostly book that has fascinated a reviewer who is usually bored by "true" stories about the noisy rappings and malicious pranks of the poltergeist. Mr. Lambert has an intelligent approach to his subject, one in which he got interested the hard way—a poltergeistic disturbance in his own family circle. It is a pity that he is so reticent about this experience: but it started him looking round for evidence of similar phenomena in Canada.

He begins with an account of some anthropological importance about the "shaking tents" of the Indian medicine men of the Huron, Algonquin and Montagnais tribes near Quebec. Most of the early research was done by seventeenth-century Jesuit missionaries, anxious to disprove the magical practices of the religious opposition. Anything they could not explain away rationally, they attributed to the Devil.

When we come to modern times the stories begin to take on a psychological aspect. It is the scientists who are out to disprove that the spirits are here. Their attempts at explanation, as reported in this book, are always more far-fetched than the phenomena they are trying to explain. They never fail to leave a case investigated in greater obscurity than they found it. For all their superstition and falling back on the Devil when reason failed them, the Jesuit Fathers of the seventeenth century seem to have been better thinkers and better educated than our scientific witch doctors. Perhaps the technical college is not the home of wisdom, after all.

While I still doubt whether it matters much if genuine spirits rap on the wall, or giants walk in the backwoods, or serpents swim in the Canadian lakes, Mr. Lambert is a good enough writer to have held my interest on every page. But it does seem to me that if, as his book suggests, there are genuine poltergeistic manifestations brought about by contact with certain individuals in an abnormal state—often the result of

shock or sex repression—then the case of both medium and spirit is a sad one.

Dozens of books are published on this kind of "spirituality" every year, and this is easily the best that has come my way. But publishers are strangely reluctant to touch books that deal with spiritualities and truths that are closer to the Angels. I wonder why spooks are so popular. Can it be that science has dropped blaming mischief on the Devil because he has taken over everything in our modern world so completely?

DENNIS GRAY STOLL

American Philosophy. Edited by RALPH B. WINN. (Philosophical Library, New York, 318 pp. 1955. $6.00)

As our contacts with Western nations become closer, there arises the need for an understanding of the ways of life in the countries which have an abiding faith in democracy. And nothing can give us a deeper insight into the living ideas and ideals of democratic peoples than their philosophies. Hence, a book like the one under review, which expounds the American philosophy, is particularly welcome at the present moment.

In the three sections of this book are discussed respectively the various branches of philosophy, the schools of philosophy (or the so-called "isms"), and the thought of great Americans. It seems to the reviewer that a treatment in the reverse order would have been more illuminating.

In expounding each philosophical theme in the first two parts, the author devotes considerable attention to the discussion of its roots in European thought, and then proceeds to outline its development on American soil. This is as it should be, as in this way of treatment what is truly indigenous to American thought, and what is foreign, are made to stand out in bold outline. Pragmatism, which is characteristically American, as well as certain types of Positivism, Realism and Idealism, that have flourished on American soil, are presented with lucidity. And there is an informative chapter on the contribution of Indian and other Oriental philosophy to American thought.

As one reads and thinks through the writing, and as one tries to integrate the various lines of thought that have inspired the American philosophy of life, one catches a glimpse of the great ideals that have made the country unflinching in its pursuit of democracy in its highest and purest form. At the root of these ideals is freedom—freedom nurtured by a philosophy, young yet mature, vigorous and gentle at the same time, spiritual but greatly mindful of material considerations—a philosophy sprung out of the genius of men like Thomas Jefferson and Abraham Lincoln, Charles S. Pierce and William James, John Dewey and Josiah Roger. The book does ample justice to these men and many others and to their ideas and ideals.

In these days of dark and oppressive shadows which are steadily overwhelming freedom, young men and women in other universities could derive sustenance for their drooping spirits from a sympathetic study of American philosophy.

P. S. NAIDU

Thoughts on University Education. By S. R. DONGERKERY. (Popular Book Depot, Bombay. 170 pp. 1955. Rs. 6/12)

Shri S. R. Dongerkery has been Registrar of the Bombay University for twenty-five years, and, being a humanist as well as an experienced administrator, he is particularly qualified to speak with authority on matters relating to university education in India.

The present collection of thirty-four occasional articles and talks covers almost every aspect of university education. The Reports of the University Education Commission and the Secondary Education Commission have stimulated discussion on university reform, and the institution of the University Grants Committee and the funds that are being made available under the developmental schemes of the First and Second Five-Year Plans have considerably altered the financial picture of our universities. Yet the basic difficulties and uncertainties remain. While the need is to raise academic standards all round, we seem to be unable to arrest the recent steady fall in standards. While research ought to receive top priority in our universities, the need today is as much to discourage pseudo-research as to encourage genuine research. While science and technology are necessary in the context of the present tempo of industrialization in the country, there is equal need to make the beneficiaries of university education acquire a worthy view of life, so that they may be good citizens as well as good technicians.

On the material side, the university needs buildings and equipment; on the intellectual side, properly balanced and judiciously modernized curricula need to be formulated; on the human side, there is need to recruit properly qualified teachers and also students with the right aptitudes. Autonomy for the university is important, yet no university can afford to isolate itself from the main currents of national life. The example of other countries is valuable, yet mimicry of what others do may cause more harm than good. There are no easy solutions to these problems, but without intelligent and free discussions no good solutions can emerge. This is the reason why Shri Dongerkery's book deserves to be read with care by all those who are interested in the rational reordering of university education in our country.

K. R. SRINIVASA IYENGAR

Some Experiments in General Education. By S. R. DONGERKERY. (University of Bombay. Distributors: Popular Book Depot, Bombay. 84 pp. 1955. Rs. 5/-)

This very competent little book is in the nature of a report on experiments in General Education being conducted in different universities in the United States. It also contains a number of interesting suggestions regarding the introduction of General Education courses in Indian universities at the Intermediate stage.

In a preliminary chapter, which is a model of brevity and clarity, the author outlines this pattern of American university education. He then proceeds to trace briefly how the introduction of the "free elective system," which allows the candidate to choose the subjects of his special study, led to narrow specialization and how the need for training the future citizens of the U.S.A. to a realization of their responsibilities in the post-war world led educationists to seek a corrective in General Education. The remedy has not been found to be either simple or obvious. The antidote to "knowing more and more about less and less" is not to know less and less about more and more; nor does it lie in skilfully steering a middle course. The aim of General Education is the Sophoclean capacity "to see life steadily and to see it whole"; its underlying awareness of

the relatedness of all knowledge has been beautifully stated by Tennyson in the little poem, "Flower in the Crannied Wall":—

I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

The author notes how different institutions are trying in their different ways, and with varying degrees of thoroughness, to achieve the desired end.

A very interesting chapter is "Programmes in Action," in which Shri Dongerkery has attempted to demonstrate, as far as it was possible within the brief compass of his book, the actual methods used in lectures and discussions. From the teachers' point of view, this is the really important thing. How should the relations between subjects be established and revealed? Let it be repeated, General Education does not consist in the mere study, side by side, of a number of subjects. It is the way in which one study is related to another that has to be demonstrated; it is the capacity to discover these relations and the relation of all studies to the "Eternal Verities" that has to be fostered and trained.

The final problem (not posed by Shri Dongerkery in this excellent little book) remains, of reconciling the demands of General Education and specialization. Society needs ever more highly trained experts: doctors, engineers, technologists, managers. Undoubtedly these would be more efficient if their special studies were preceded by a period of General Education at the university level. Can society bear the cost? Even more important, how many individuals can do so? Must then the expert miss the benefits of an integrated education? Or is it possible to devise a system which will secure the benefits of both?

G. C. BANNERJEE

The Crust of the Earth: An Introduction to Geology. Edited by SAMUEL RAPPORT and HELEN WRIGHT. (A Signet Key Book. The New American Library of World Literature, New York. 224 pp. 1955. 35 cents)

This collection of essays is a museum of facts and more than commonly interesting and useful. In several instances the writers give evidence of how modern discoveries are confirming the ancient Eastern scientific teachings. Of course, this is not consciously done, for modern scientists have yet to discover ancient science—the symbolic language of which is as unique as that of modern chemistry and as baffling to the uninitiated—but those who have studied the latter, even inconsiderably, can discern the approach.

For instance: after quoting from *Vishnu Purana* on what it gives as the age of the world, Arthur Holmes writes:—

By a curious coincidence this characteristically precise assessment is of the same order as the two thousand million years which has recently been the most widely favoured estimate for the age of the expanding universe.

The same writer elsewhere speaks disparagingly of the four elements of the ancients and the gods, but adds: "... not that we now pretend to understand everything...." So these can just be put aside for the moment as two of the things still to be understood by modern scientists.

G. H. R. von Koenigswald also cites various discoveries which

show us a new aspect of human evolution, for they indicate that man's ancestors were giants...a conclusion wholly unsuspected until now.

Not unsuspected except in modern, orthodox scientific circles in the West.

The editors write:—

Man's future lies in his own hands. In the last analysis, it is a spiritual rather than a scientific problem.

Are men capable of the intelligence and good will to act with sufficient co-ordination and co-operation?

E. P. T.

The Modern Predicament: A Study in the Philosophy of Religion. Based on Gifford Lectures delivered in the University of St. Andrews by H. J. PATON. (The Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London; The Macmillan Company, New York. 405 pp. 1955. 30*s*.)

Professor Paton's book is based on the Gifford Lectures delivered at St. Andrews in 1950 and 1951. The author, a former professor of moral philosophy at Oxford, needs no introduction. He is perhaps best known for his two volumes on *Kant's Metaphysics of Experience.* Professor Paton is concerned with the modern predicament which faces all intelligent men, the apparently unbridgeable gulf between science and religion, the age-long controversy between knowledge and faith.

Because of the immense strides made by science and the light recent discoveries have thrown on the nature of the universe, modern man is no longer convinced of divine intervention on his behalf. Professor Paton contends that theologians cannot ignore these scientific advances and that it would be well for them to discard many of their pseudo-scientific assertions, for it is these assertions that cause intelligent men to seek elsewhere for an explanation. It cannot be said that the nature of the universe and the purpose of existence lack interpreters. Unfortunately widely divergent views are held by scientists. The physicist, the chemist, the biologist, the psychologist—they all differ. Distinct from the scientist there is the point of view of the artist, the religious man and the philosopher.

This book will have a profoundly disturbing effect on those who received their early education in the quiet and comfortable pre-1914 world. It is, however, comforting to know that human activity is not confined to science. The author contends that the moral point of view is as rational and as legitimate as that of science. While he cannot prove either God's existence or his goodness, he is convinced that religious belief is not unreasonable. At the same time he is careful to point out that theology is no substitute for religion.

In the modern world religion is desperately in need of philosophic defence. There are thousands, like the reviewer, who feel that the Christian church offers no adequate explanation for either the problem of pain or the problem of evil. Religion seems to be in need of a great intellectual reformation. It must rid itself of the primitive science and false history it has taken over from an earlier age. It must discard its rigid dogmatism, its mechanical rites, its superstition, and, above all, its hypocrisy. The author therefore attacks Barth's refusal to allow any rational speculation on revealed religion. The scientist is also at fault, for he refuses to have anything to do with religion and metaphysics and looks solely to science for guidance.

This is an eminently sane book which should be digested by sceptics and believers and by all who find it difficult to reconcile religious belief with scientific knowledge.

C. COLLIN DAVIES

Violent Streets: The Story of a Gang's Girl. By DALE KRAMER. (A Signet Book. The American Library of World Literature, New York. 160 pp. 1955. 25 cents)

With its shame, terror and pathos, this is an honest, compassionate story about delinquent adolescents. Former Judge Anna M. Kross, now Commissioner of Correction, New York City, and Warden Pascal Marsico of that city's Women's House of Detention, have aided Dale Kramer, himself an authority on the problems of delinquency, with authentic data for his book.

Mr. Kramer wants to show, by this terrible and true story, that some young people in homes that may appear good, and in whom good qualities far outweigh bad ones, may yet, owing to the appalling conditions of modern city life, find themselves descending towards disaster; but that such girls and boys can, with courage and will power, turn and climb out of danger. Alsc he wants to show that they need help.

Mr. Kramer has faith in the courage, good sense and will power of youth itself: "Teen-agers are very smart people."

Little Candy Sweet, the sixteen-year-old heroine, will not soon be forgotten. It seems incredible that, like her, during 1954 there were 11,580 young people in "official" trouble with the law in New York City alone; and this was 52.7 per cent more than in 1953!

The cause of the trouble was stated a long time ago like this: "Where there is no vision the people perish." This life without vision is fast creating a world problem. Everywhere a soulless education is being given which tends to destroy the innate humanity in children. Distorted views of life are imparted, by means of the press, the cinema, the radio, etc., in homes and in schools. False values, false ideas, on which ugly dreams are based are the portion of modern youth.

E. P. T.

"EAST AND WEST IN PHILOSOPHY"

Two extension lectures on "East and West in Philosophy" by Dr. P. T. Raju trace first the need for a study of comparative philosophy as a synthetic study and second, "important features of the philosophical traditions of the East and West."

Dr. Raju believes that although the interest of the West in Indian philosophy, religion and culture began with the advent of the British to India, scholars are now anxiously in search of a philosophy of life, and hope that Eastern philosophies contain elements useful for a comprehensive system. India's philosophic development must encompass the new attitudes and problems that the impact of science on mankind has created, and to which the West is very much alive.

The second lecture consists of a rapid, general study of the Indian, Chinese, Jewish and Greek philosophical traditions. Very interesting is the author's remark that every one of them "is determined to a very high degree by the persistent problems which presented themselves to the philosophers in the beginning." This idea seems to integrate his picture of the four traditions: the reflective inwardness of the Indian; the ethico-political, based on man, family and State, the concern of the Chinese; the exclusive and strongly deistic ethico-religious concept of the Jews; and the rationalistic scientific approach to life of the Greeks. He believes that a comparative study of these systems—records of human reaction to insistently pressing environments—should help the student in getting the best from them and in forming his attitude towards the modern problems of life.

CORRESPONDENCE

"WORLD BROTHERHOOD"

In reply to J.O.M.'s questions in the October 1955 issue of THE ARYAN PATH, p. 441, may I say that the answer to the second question is, "Yes." In fact, that "existing organizations be properly utilized" is exactly the purpose and method of the World Brotherhood programme.

The item as published uses the word "organization" too often. World Brotherhood is hardly an organization; at least, not in the usual sense. It has no members or dues, but rather local groups or faculties composed of unofficial representatives of "existing organizations" who co-ordinate, stimulate and assist these existing organizations to do effective work in the improvement of inter-group relations. It never competes with other agencies.

This is one aspect of the purpose of hundreds of organizations. It is the sole purpose of World Brotherhood. Usually only World Brotherhood is in a proper position to bring together representatives of different races, religions, nationalities, castes and other groups, to discuss tensions, prejudices, bigotry, discrimination; to suggest and finance research; to provide experts, libraries, audio-visual materials and administrative leadership; to utilize moral and spiritual motivation and dynamism and scientific and pedagogical methods to bring the ideal actually into the attitudes of children and adults.

Honolulu — WILLIAM A. SHIMER
December 20th, 1955

FILMS IN EDUCATION

In a brochure kindly sent to us by the British Council, entitled *Teaching Film*, Miss Grace Greiner, Lecturer in Education at the University of London Goldsmiths' College, pleads:—

> We *must* help children to develop a critical approach to film, and to develop standards of taste and discrimination....Time must be found in the school time-table for the subject, and teachers must be found who are able and willing to deal with it.

The reason for this plea is that children, millions of them,

> see films... made specifically for adult audiences. It is the adult theme...that does so much harm to the immature mind.

The Wheare Committee (1950), investigating the problem, stated:—

> If the values it portrays are wholly worldly and material, the cinema will help to rear a future generation...lacking in sound moral values for normal life.

How true this is! But is "teaching film" in the schools the solution? Is it not just a little stupid of us to "specialize" and fragment life, and then seek to apply superficial palliatives to the pieces? This is not a special problem—film and television watching, crime-comics reading, etc., are akin: all passive forms of entertainment. They produce excitement through artificially induced images, making habitual spectators and escapists of their addicts.

Could not the whole problem be tackled at its root by supplying children with a constant choice, through giving them more and better opportunities for active, creative entertainment? This would offer the naturally adventurous and seeking spirit of youth an earned and healthy satisfaction. Athletics, crafts, all the arts, demand effort to achieve. And is there any joy comparable to that of original, individual discovery and achievement gained through the pain of conscious creation? This joy once or twice experienced, the passive amusements would lose much of their allure, and at the same time a sense of values would develop with which to assess them when encountered.

E. P. T.

A LETTER FROM LONDON

[In his quarterly letter **Shri Sunder Kabadi** writes about the two power blocs who desire "to live and let live" but who are not able to overcome their distrust and suspicion of each other.—ED.]

"Peaceful co-existence" is a high-sounding phrase for the much older and simpler expression, "To live and let live." When, therefore, we hear statesmen and politicians making avowals of their belief in the feasibility and desirability of "peaceful co-existence" between their nation and other nations, what they are in fact saying is: "I believe it is desirable and feasible that millions of human beings should not slaughter, maim and exterminate millions of other human beings." The fact that this is still the limited aim which nations set themselves to achieve after several thousand years of civilization shows how little refinement there has been in the spirit that animates the collective outlook of people when they are organized into sovereign states.

There could be no greater contrast to the outlook or feeling that sovereign peoples hold when they regard the nations living in the rest of the world than the outlook and feeling they have for the people living in their own national community. Within the frontiers of their own nation, everything that is born has a right to live. There is nothing which has a greater right to live than anything else. Life, however weak and puny, however ugly and misshapen by generally accepted ideals or standards, once it has begun to pulsate, breathe and stir, is sacred.

In the hospitals of the world there are babies being born which weigh no more than a few ounces and whose movements are as feeble as the fluttering of a butterfly's wings. The accumulated knowledge of medicine and science is immediately available to succour them and to provide them with the maximum chance of survival. Similarly, in the hospitals and sanatoria of many countries there are thousands of people dying from diseases like cancer for which at present there is no cure and perhaps few means of easing their pain. Some religious leaders, scientists and philosophers urge that it would be consonant with the highest ideals of humanism and mercy that such people from whom the spark of life is painfully ebbing should be painlessly put to death. But even in this functional, utilitarian and materialistic age, the ancient respect for that which lives is still so deep and profound that no nation and no society in the world will arrogate to itself the right to extinguish life even out of a desire to end what may be futile and meaningless suffering.

These examples of the sanctity in which life is held within a sovereign community could be multiplied many times. When natural disasters hit a nation, through earthquake, flood or volcanic eruption, there is a community sense of suffering and sadness. If the disaster is on a great scale, other nations may send funds or gifts to help relieve the suffering of the survivors, as the British Government recently did during the calamitous floods in northern India. It is no reflection on the country that renders aid in such circumstances to recognize, however, that few of its people are moved by the feeling that humanity itself has suffered by such natural disasters. It is "another country" that has suffered, and any country which is in a position to help relieve the suffering feels that it is under a formal moral obligation to do so. Such a gesture may also correspond with a nation's political interests in its relations with the country that has been the victim of such disaster.

The feeling of separate identity which is so strongly embedded in the feeling and outlook of nations is perhaps the

greatest barrier to the promotion of the feeling among peoples of all nations that they are, in fact, members of a world community. In the development of international air routes and the exploration of Nature, even the vast frozen expanses of the Antarctic are being made to serve, not this or that nation, but the needs of humanity as a whole.

To preserve this *mystique* of national separateness there is almost no limit to which nations will not go, and no absurdity that they will not tolerate. Where the smaller countries of the world are concerned, this desperate and pathetic demonstration of national egocentricity does not seriously affect the world in general, but from the larger countries it constitutes a deadly menace. The more powerful, in material terms, a country is, the more extreme will be the lengths it will go to to demonstrate its separateness from the rest of humanity. The United States, for example, in refusing to accord diplomatic recognition to China, is indulging in a political absurdity which causes growing irritation and vexation even among countries within the American alliance. The embargo on trade with China, initiated by America and maintained by many countries within the American orbit, is interfering with the normal trade relations of those countries with China.

The distinctive feature of the Soviet Union since the end of the war in preserving its *mystique* of national separateness was the Iron Curtain which was erected under Stalin to reduce all contact with the rest of the world and to enable the Soviet rulers to mould the views, feelings and ideals of the Soviet people to a fixed pattern. The Soviet people were left with a caricature of the rest of the human race.

Since the death of Stalin, the Soviet Union has compressed into a very short space of time a number of measures and policies aimed at revolutionizing that country's relationship with and outlook on the rest of the world. It has begun to uncoil the bonds of dictatorship, a process which has seldom before been attempted in history. It has opened itself up, literally and figuratively, to the rest of the world. The visit of Marshal Bulganin and Mr. Khrushchev to India, Burma and Afghanistan was spectacular evidence that a new approach is being sought to the problems that create separateness, hate and suspicion among nations.

The Western Powers, who are still rather imperiously asking for "irrefutable proof" that Russia's intentions towards the rest of the world are peaceful and benevolent, are now showing signs of the very fault that they originally found so dangerous in the Soviet Union: an excessive rigidity and exclusiveness. Yet it is being increasingly recognized that, even with the outstanding issues that divide the two power blocs at present—the division of Germany, Korea and Indo-China, and the future of Formosa, for example—a policy of "live and let live" should be the aim of every nation. The alternative is the strengthening of a state of mind which declares, "Kill or be killed."

The advent of nuclear weapons, with their capacity for annihilation of whole cities, has brought the nations to the verge of a supreme and insoluble dilemma: nuclear weapons require that those who can envisage a situation arising in which they will use them must now be prepared to feel the same callousness and indifference to pain, death and suffering among their *own* peoples—the peoples of their own nation and their allies—as they have learned to feel throughout the ages towards the peoples of a nation or nations with whom they are at war.

In these conditions, it will be of steadily increasing importance that India, which faces the world with no hate or fear in her heart, shall continue to exercise her influence to emphasize the values and ideals which these two great groups of states have in common

but which they are often loath to admit because they fear it would diminish their belief in their own destiny. Co-existence, as Shrimati Pandit said in an address to the Rotary Club in London, is a political term and it puts the emphasis on political issues, frequently causing people to forget that behind them there is the human angle which can only be neglected to the peril of humanity.

SUNDER KABADI

"KEATS-SHELLEY MEMORIAL BULLETIN"

The Keats-Shelley Memorial Association is continuing its very useful work under the fostering care of Dorothy Hewlett, who edits very ably the *Keats-Shelley Memorial Bulletin*, annually. The preface to No. 6 of the *Bulletin* contains this announcement:—

> Will readers please note that in future, with the aid of my husband, Norman Kilgour, I am publishing the *Bulletin* direct. To secure its financial stability we shall be glad to receive standing orders. All communications should be addressed to me at 11, Lion Gate Gardens, Richmond, Surrey.

This annual gives intimate glimpses of some of the men and women who knew or were related to the Shelleys. It begins with a "Note on the Burning of Shelley's Body" by Leslie A. Marchand, who discusses the important and somewhat showy role of E. J. Trelawny in the cremation arrangements and ceremony.

Sylva Norman's "A Letter from Leigh Hunt's Favourite Son" is a pathetic description of a short and touching relationship. Vincent Hunt, Leigh Hunt's youngest son, is seen as an eager and loving young man from the letter quoted. He died just short of his thirtieth year and Sylva Norman writes:—

> To his father...this deeply loved son was of those touched by the undying poetic spirit, who make loveliness more lovely to the hearts of their survivors.

Mrs. Leigh Hunt's silhouette of Byron, cut from paper with a dexterously handled pair of scissors, is reproduced in the magazine. Edmund Blunden gives a brief sketch of Marianne Hunt as woman and as artist; and of her "gift for discerning the truth about people" he gives instances.

J. B. Leishman translates a poem by Rilke on Keats. He thinks the poem indicates the "symbolic significance of Keats's life and death" to Rilke.

The influence of Shelley's deep philosophical thought seems often discernible in those who knew and loved him. In Herbert Huscher's article on "Claire Clairmont's Lost Russian Journal" he quotes from her diary:—

> Mr. de Villeneuve came....He is a materialist—a conclusion which would seem impossible to so ardent a mind as he seems to be.—How believe a heavy lumpy substance like our body can produce such a thing as thought which is without limit or form.—At any rate they ought to keep to their own reasoning of cause and effect. I never heard yet of an effect of totally different nature to its cause.

There appears rather an increase of gossipy matter being published around the figure of Shelley; some of it seems of definitely doubtful value from any decent standpoint.

ENDS AND SAYINGS

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

Perhaps there is nothing that tends to unite people more sympathetically or to create more immediately an atmosphere of mutual understanding and appreciation than the looking together at the life of a great man. Really great men are above and beyond all divisive worldly distinctions; so, in their company, ordinary people are cleansed and lifted away from the petty part of themselves and their lives, and touch, however briefly, the greatness lying hidden in their own hearts. And this is bound to unite.

Benjamin Franklin was such an inspiring figure, and wisely and fittingly his 250th birth anniversary was celebrated the world over. Franklin belonged to mankind and contributed abundantly to its welfare.

At the Indian Institute of Culture, Bangalore, two well-attended meetings celebrated Franklin's anniversary. On January 17th Mr. Paul C. Sherbert, Public Affairs Officer, United States Information Service, Madras, under the chairmanship of Shri P. Kodanda Rao, gave the address. In closing he said that Franklin's statesmanship and tolerance of dissenting views had helped the young American Republic and had a lesson for India, now in similar circumstances; especially his appeal, at eighty-one years of age, on the last day of the Constitutional Convention, that each objector to certain provisions should "doubt a little his own infallibility."

On January 21st a second meeting at the Institute on "Benjamin Franklin: Philosopher for Human Rights," was presided over by Professor S. B. Bondade, Principal of the Central College, Bangalore. It was addressed by Professor M. Bashir Hussain on Franklin's contribution to education; by Professor P. Srinivasa Rao, of the Indian Institute of Science, on Franklin as scientist; and by Shri Janki Nath Bhatt, of Intermediate College, Bangalore, on Franklin's work for human rights.

In Bombay, on January 17th, the Indian Institute of Culture, Bangalore (Bombay Branch); the All-India Centre of the P.E.N.; and the Indian Institute for Educational and Cultural Co-operation held a joint meeting in the Convocation Hall of the Bombay University, which was graciously presided over by H. E. Dr. Harekrushna Mahtab, Governor of Bombay. This large meeting was addressed by three speakers: Mr. W. T. Turner, Consul General for the U.S.A., Sir Rustom Masani and Professor F. Correia-Afonso, after whose thought-provoking appreciations of this great American, His Excellency summed up. He said that Franklin's *Autobiography* had been for him an inspiration. He thought that it and similar autobiographies of other great men should be prescribed reading in high schools and colleges. Such books provided the right sort of examples and energization for youth everywhere.

Another Benjamin Franklin birth-anniversary meeting was held on January 13th by the London Branch of the Indian Institute of Culture, Bangalore, the speaker being Mr. Richard Wooton, Deputy Cultural Attaché, the American Embassy, London.

In a letter dated May 1st, 1777, Franklin wrote to a friend from Paris, where he was serving his country:—

> Our Cause is the Cause of all Mankind, and we are fighting for their Liberty in defending our own. 'Tis a glorious task assign'd us by Providence; which has, I trust, given

us Spirit and Virtue equal to it, and will at last crown it with success.

Dr. Charles E. Raven, former Vice-Chancellor of Cambridge University, gave at the Indian Institute of Culture, Basavangudi, Bangalore, on January 31st, the last lecture of his Indian tour under the chairmanship of Professor V. L. D'Souza, Vice-Chancellor of the University of Mysore. Speaking on "Science and Religion: A Changing Relationship," Dr. Raven said that the West had passed through a period of bitterness between science and religion in which the integrated view of life had largely been lost. "The Nelson touch," the capacity to put a telescope to a blind eye and then say that you do not see, had been much in evidence. The religious man of science had then been in the position of trying to ride two horses galloping in opposite directions. Now the two horses were beginning to amble quite pleasantly side by side.

Today arrogance, scientific or religious, was out of date. No longer did the scientist think he had the key to all knowledge, or anticipate attaining soon a complete and objective view of a rigidly closed universe, or of man in terms of physics, chemistry and behaviourism. The sense of mystery and of the magnitude of the human quest had been recovered. Scientists and men of religion were fellow seekers after Reality. The odds against chance and random selection having produced the present infinite variety within the time span of the universe were millions to one. Simultaneity of developments, moreover, challenged the hypothesis of chance.

Probably no scientist today thought that the frontiers of science could be drawn at any given point. Canon Raven, himself trained in the discipline of science, had predicted many years ago that science would ultimately take as its province the whole field of the intellectually knowable. And he believed that the true interpretation of this world arrived at by the methods of science would be not only congruous with but illuminative of the great visions of the mystics of all faiths.

The Indian genius for synthesis, Professor D'Souza said, had prevented so intense an antagonism between science and religion in India as in the West. In India opposition between conflicting views was commonly resolved by a new formula which reconciled them. Indians had long recognized unorthodox ways of approach to the Ultimate Reality above and beyond the phenomenal world, ways involving Spirit, will, penance and the subordination of the senses. Sometimes science and religion had encroached on each other's preserves, to the benefit, he felt, of both. Science and religion had to help each other.

In an address delivered at the anniversary meeting of the Academy of Tamil Culture and printed in *Tamil Culture* (October 1955), Dr. J. Filliozat, for long a writer on Oriental studies, points to the harmony which existed between the Sanskrit and Tamil cultures in ancient India.

It is interesting to note that a hypothesis could be built, showing that Tamil literature was born in the "Indus Valley long before the Aryan invasions." This possibility is indeed thought-provoking, especially in view of the petty, parochial controversies which surround Tamil origins at the moment, some attempting to cut it off from any illuminating influence from Sanskrit. Dr. Filliozat writes that it was due to Sanskrit that South India had her cultural contacts with Cambodia and the Far East.

The parallel growth of Sanskrit and Tamil has been traced to a distant historical past. If the modern Tamilian is asked to believe that Tamil culture flowered and flourished entirely without Sanskrit influence he should be cautious and study the history of the

culture he cherishes. Only by studying the long history of the blending of the two cultures, languages and literatures can he get light upon the subject of their mutual relations.

Dr. Filliozat's address deserves to be attentively read by all and especially by the devotees of Tamil culture, for he sees the growth of Tamil literature enriched by Sanskrit but not supplanted by it. It is this that, at the present moment, should be kept in mind if India is to be like a beautiful bouquet, each flower representing a regional culture, and all bound together by a golden cord of unity and mutual appreciation.

Current attitudes to religion in the U.S.A. have recently been investigated under grants from the Carnegie Corporation of New York. It devotes more than half the space in its eight-page *Quarterly Bulletin* for October 1955 to summarizing the findings in two studies, one of religious attitudes only and the other including them among students' attitudes, goals and values.

The sampling of students covered some 7,000 in twelve widely scattered colleges. Of these 80 per cent reported feeling the need of a religious faith or philosophy. Of the believers in the existence of a Deity, however, about half viewed it as "a power greater than myself whom some people call God and some Nature." In general, the students' attitudes tended to conform to the prevailing public standards. Students were holding tenaciously to "those deeply-rooted and long-lived political, cultural and moral values" which their parents highly honoured and which were implicit in their society.

In the other study, the attempt was specifically to discover "the deepest and most valid experiences and thoughts of Americans relative to religion." The difficulty of discovering these aside, the sampling was admittedly far too meagre for valid generalizations, but the findings are thought-provoking. Almost all the 200 people interviewed had experienced marked changes in their beliefs and attitudes, chiefly in the direction of an abstract intellectual interpretation of symbols once accepted literally. Although 82 per cent of them had once believed in a personal God, only 18 per cent still did so. Of those who did not, 90 had depersonalized their early ideas of God and reformulated them in terms they considered "more meaningful to their experiences and needs." The remaining 74 of them took an atheistic or an agnostic stand.

The view expressed in the brief report that "most children get—and probably need—a very personal concept of God" is surprising in the light of these findings, which point to a rethinking by the majority which rules the concept out. Surely none who has gone through the anguish of finding deeply cherished beliefs no longer tenable could wish it for another!

In the last week of December the Thirtieth Indian Philosophical Congress, under the presidency of Professor T. M. P. Mahadevan of the University of Madras, was held at Nagpur. The volume of Proceedings contains very many good things but we have space for the consideration of only a few of the items.

The subject of the presidential address was "The Re-Discovery of Man." It points to the obvious but neglected fact, that scientific progress has no bearing on human happiness and none on the cultivation of the truly philosophical outlook. "It is not true to say that philosophy in its earlier phases is 'externalist' and turns more and more 'inward' in its later stages." Such an evolution being ascribed to it by some modern philosophers is wholly unjustifiable. The moral illness which afflicts the modern man is excessive "externalism," and it is this that was the cause of the growth of Logical Positivism. Philosophy used to be regarded as the

Queen of the Sciences (*Regina Scientiarum*), said Professor Mahadevan; but Logical Positivists have made of her their servile maid. What is needed is the cultivation of the "inward look."

Shrimati Sophia Wadia in her well-handled address stresses the task of the philosopher: he must re-affirm the existence of eternal principles today, when humanity is groping its way in the dark. That is the way of the Spirit, which calls for a turning inwards for guidance, without which intellectual knowledge is futile.

Symposium II, "Should the State be Secular?" is an important subject bearing closely upon Indian problems. Secularism is a protest against the dominance and control of human life by religious creeds and dogmas. The present need for the Secular State is great and it is good that India is one.

Mr. Ch. Perelman has dealt with the method of Plato's dialogues in a very interesting manner.

Mr. C. A. F. Dundas, Representative of the British Council for India, lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on February 13th on "Straight and Muddled Thinking." The Education Minister of Mysore, Shri A. G. Ramachandra Rao, presided.

Mr. Dundas urged the use of the distinguishing human faculty of reason. He saw little evidence today of people employing their reason to the extent possible for each. Paralleling the enormous increase in the last sixty years in the number reachable by the new or improved media of transmission there had gone a great increase in propaganda. Like atomic power, propaganda had vast possibilities for good, as in spreading knowledge of sanitation, but it had been highly developed also for less reputable ends. Devices for getting an idea into people's minds without allowing them to think included the prestige carried by the printed word and repetition, which numbed the "decoding apparatus." The transmission of ideas through any medium involved not only encoding by the transmitter but also decoding by the recipient.

Another trick was a false suggestion in the premise. Or words were used which meant different things to different people; or invidious words were chosen among purported similes; or the same word might be used in an article in different senses, for building up a specious conclusion.

Straight thinking from premises to conclusions did not demand mental brilliance or the study of logic. All that was needed was "not to allow our decoding apparatus to be tricked or bludgeoned into agreement."

He saw every reason to hope that studying the science of human relations in a scientific, not an emotional way, would result in as great an advance in the next three centuries as had resulted in the last three centuries from applying reason to the problems of the natural sciences.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

"Sorrow Is," taught the great Buddha. The power of the first of his Four Noble Truths is being intensely felt by almost everyone, more particularly among the so-called civilized communities. Poverty and disease, disappointment and frustration, envelope all. Most of us are ever dissatisfied with ourselves and with our lives, with what we have and what we have not.

> We look before and after,
> And pine for what is not;
> Our sincerest laughter
> With some pain is fraught;
>
> Our sweetest songs are those that
> tell of saddest thought.

If we look around us in Nature we find everywhere joy superseding sorrow, beauty overcoming ugliness. We see Nature "red in tooth and claw" when we look at her superficially; but when we probe deep we come upon the heart of the great Mother, ever throbbing with compassion. In Indian philosophy Nature and her wonderful processes are described as *Lila,* a gorgeous play; and the highest attribute of Deity is called *Ananda*—Bliss. Life originated in *Ananda*; it moves and has its being in *Ananda.* Intuitive poets, who have perceived this fact, speak of the "pleasure which there is in life itself," and bid us perceive that "the Soul of Things is sweet, the Heart of Being is celestial rest." In the deeper nature of every creature there is a living spring of happiness, of harmony and contentment. Real happiness is an inherent quality of the Soul. According to the *Gita,* one of the names of the Soul is "the enjoyer."

In spite of being so near, happiness seems to many of us to be afar off, for we are apt to judge *Ananda* or real bliss by the ephemeral sense pleasures and the deceptive allurements of mundane life which gladden us in their coming and sadden us when they depart. How can that which is external satisfy or bring happiness to the Inner Man? We judge life by its surface appearances—by the many comedies which please and the numerous tragedies which depress. To enjoy life in a real way we must

make it a habit to go to the core of every incident and try to learn its lesson. It is because we do not look deep enough that we miss the meaning and purpose of life, and hence its joy. In all events we must look for the hidden meaning, the hidden beauty, the hidden good. The Joy of Life is ours only when we are able to distil out of all experiences, pleasurable or painful, the perfume they contain. Real happiness is above pleasure as it is above pain, for it is made of the essence of both.

In our civilization people are so fervently seeking pleasurable impressions—even though they are brief and transitory and in the ultimate analysis not worth pursuing—and so anxiously avoiding disagreeable ones, that they fail to see the value of pain and suffering. A little thought would convince us that we cannot have happiness without suffering. How could we know joy without the contrast of sorrow? Pain is the womb of progress; without it we would stagnate. But how many recognize this fact? To enjoy life, therefore, we need to go through every experience, pleasant or unpleasant, with graciousness and equanimity. Our happiness or unhappiness depends far more on the way we meet the events of life than on the nature of the events themselves.

People fail to derive joy from life because they try to go through the serious business of day-to-day living without proper knowledge. Study of human events and human problems is essential. It develops in us the true sense of humour which enables us to laugh at our own childishness in being elated over the soap-bubbles of life and to smile at our own weakness in heaving sighs of despair at the least mishap. A real sense of humour also implies the capacity to make others happy, by performing loving deeds, by rendering gentle service.

All who joy would win
Must share it,—Happiness was born a twin.

SHRAVAKA

"WHO'S AFRAID OF KARL MARX?"

AN ANALYSIS OF THE MARXIAN DOCTRINES

[**Dr. L. Delgado** is an English educationist and an international banker of recognized ability. A personal letter accompanied this article, from which we extract:—

"I have long felt that large numbers of the intelligentsia of many countries have accepted the main doctrines of Karl Marx too easily, and I believe that this tendency is now discernible among the less literate classes in India. This, of course, implies no reproach or censure, for the thoughts expressed by Marx seem on the surface to be noble ones: indeed, some passages from *Das Kapital* are indistinguishable from recent papal encyclicals.

"You will realize that economic thought has evolved considerably in the time that has elapsed since Marx wrote. Many of the theories then held are no longer professed: this change is discernible as early as Marshall, of Cambridge, and has been completed by Robbins, of London. It is in this new light that the article I enclose would interest many of your readers."

Any philosophy which justifies war and violence, as Marxism does, cannot but be rejected by clear thinkers who are lovers of Wisdom and of their fellow men.—ED.]

In this article the author, as an economist, is not concerned with the merits or otherwise of communism as a political creed. Indeed, this is a field which is essentially the preserve of the politician, where the economist can do no more than advise.

We shall be concerned, however, with the economic reasoning behind the doctrines of Karl Marx, which form the acknowledged cornerstone of the communist state. Political beliefs, like ethical concepts, are matters of opinion and cannot be proved or disproved, but economic propositions are capable of exact measurement. If communism consisted merely of the old utopian socialism of St. Simon, it would be difficult to attack it without laying ourselves open to the charge of materialism. But Marx has lightened our task by elevating communism to a "scientific" socialism, thereby presenting us with propositions in which there is no room for equivocation.

The work in which he enunciated his principles bears unmistakable signs of the author's experiences and environment. Karl Marx was born in Treves (Prussia) in 1818, and studied at the Bonn and Berlin universities. His political activities and his writing—he edited several clandestine newspapers—obliged him to be continually on the move between France, Germany, Belgium and England. After 1848, he remained in London until his death in 1883, eking out a miserable

existence in a socialist *milieu*, living in dingy rooms and garrets and spending most of his waking hours in the Reading Room of the British Museum. The first volume of his *Das Kapital* appeared in 1867. The whole work is very long, some two thousand five hundred pages, and is incredibly dull. It is not certain, by the way; that it was all his own work; he appears to have borrowed considerably from Rodbertus. It makes use of mathematical formulæ which do nothing to clarify the text but which to simple minds endow the work with a scientific aura. It is extremely doubtful whether one in ten thousand communists has ever read the work, while the proportion of those who, having read it, have understood it must be smaller still. It must be admitted that the book is very difficult to understand, various passages being obscure to the point of raising doubts whether the author was not trying to explain points that he did not understand. Fortunately for demagogy, Marx explained the kernel of his thesis in his *Communist Manifesto* (published nearly twenty years before *Das Kapital*) which is as short and fiery as the greater work is long and dull.

Marx's arguments run as follows. The employer pays the worker less than the latter is capable of producing (measured in terms of money), or else he would not employ him. It is to the interest of the employer to pay as little as possible in order to increase his profit. This lower limit, which always operated, according to Marx, was a subsistence level. As soon as this limit was exceeded, the population increased until a subsistence level was again reached, according to the iron law of wages which was widely held at the time. The employer paid the labourer subsistence wages but received the full labour value of the commodity produced. The difference was surplus-value, which was pocketed by the capitalist. This is the famous theory that has captured the imagination of workers everywhere.

From this point, Marx argued that the greed of the employer for surplus-value led him to lengthen hours and to intensify work, thus fostering a spirit of unrest among the workers. The employers, on the other hand, in their search for methods rendering labour more productive—which in effect meant the acquisition of machinery—competed with one another, and those who could not afford the increasingly expensive equipment fell by the wayside. Hence capital becomes concentrated in fewer and fewer hands while unemployment increases as machinery takes the place of labour.

Since the workers received only subsistence wages, there was not enough purchasing power available to take up the goods that were being produced in increased quantities with the new technique. Marx

said that this led to a frantic search for markets abroad, which resulted in wars for spheres of influence, etc. In the meantime the class struggle was being embittered by the rise of a class of the increasingly wealthy in juxtaposition with a class of the increasingly poor. Strikes, lock-outs, and other labour troubles would take place. The social fabric would be weakened by successive shocks, and one day the proletariat would rise and destroy capitalism. Capitalism would thus destroy itself.

So far we have the communists wholeheartedly with us. But let us examine Marx's arguments a little closer. The concept of surplus-value is based four-square on the subsistence theory of wages, which itself is a deduction from the Malthusian theory of population. The example of the last hundred years shows us that an increase in the means of subsistence has not led to an increase in population sufficient to swallow up the improved standard. Numbers have increased, it is true, but the birth rate has fallen and the size of families has decreased. The parental urge is not as firmly implanted in men and women as Malthus imagined. It follows from this that the iron law of wages does not operate with the force that Marx asserted.

As a matter of fact, Marx did not accept the Malthusian theory which, as we have seen, is the basis of his surplus-value notion, because had he done so he would have been compelled to admit *either* that all schemes for social improvement were hopeless, because any improvement would be absorbed by an increase of population, *or* that if the standard of living could be raised by family limitation, there was no need for schemes of social amelioration. But he was bound to accept the iron law of wages even at the expense of rejecting its foundation, because without it nothing is left of his surplus-value doctrine. This inconsistency is not obvious to the ordinary layman and still less to the illiterate.

The Marxian concept of wages flows from the labour theory of value that was held by the classical economists. This states that the value of a commodity expresses the amount of labour "congealed" in it. This theory looks at value solely from the side of supply: the demand side is totally neglected. It is obvious that utility is equally important in determining the value of a commodity. How else can we explain the value of a product not due to human labour or the value of the works of the old masters? The value of all things depends on the element of scarcity relatively to wants. This concept explains the high salaries of film stars—one example of wages that would have baffled Marx! According to the labour theory of value, an article which turns out to be useless would still have the value of the labour it took to produce it. But this

is absurd, and Marx had the colossal effrontery to explain this away by stating that in such a case "the labour does not count as labour." Any follower of Marx who believes this will as readily believe that the earth is flat—except perhaps when his pay packet is absent at the end of the week because his labour has not counted. No, wages are not explained in terms of subsistence but in terms of marginal utility, to use the scientific term, which is quite a different matter.

Even if we accept Marx's somewhat foggy notions of surplus-value, it is not clear why the capitalist should want to use machinery, since surplus-value (as Marx expressly states) can be obtained only from man-power. No surplus can be obtained from machinery, yet the progress of industry is characterized by the increasing use of machinery. Marx saw the force of this argument in Volume I of his work: he promised an explanation, but he was unable to find one. More than this, Marx is completely unable to explain why it is that the rate of profit in all industries tends to equality although the proportion of labour to machinery varies from industry to industry. By the way, as Russia is not as highly mechanized in as large a variety of industries as the countries farther West and pays lower wages than almost any other country in the world, it follows that she is the biggest exploiter of surplus-value. Surely there is something wrong here, and we haven't said a word about the vast forced-labour camps in that unhappy country.

So much for surplus-value. Now what about the lengthening of hours and the intensification of work in order to increase this surplus-value? The facts simply do not support Marx. It must be abundantly clear to every free worker that the hours of labour have much decreased over the last half-century and the conditions of work vastly improved. We need hardly elaborate on this except to point out that nowhere has this occurred to a greater extent than in that arch-capitalist nation, the U.S.A. Here, again, the Russian worker is far behind his freer brothers. Why is it that the Russian government is loath to allow foreign travel to its subjects? Might it not be because such travellers would draw invidious comparisons?

As for Marx's contention that capital would become concentrated in fewer and fewer hands, the contrary is in fact true. The principle of joint-stock organization has enabled vast numbers of people to contribute, however modestly, to the capital of enormous undertakings. Dozens of well-known companies number their shareholders in tens of thousands. Marx's deductions from the supposed concentration of capital, that unemployment would increase, has been proved wrong by the facts. It is true that unemployment, heavy at

times, is met with in the capitalist world, but the fact remains that far more people are in employment now than when Marx wrote. Unemployment is an economic and not a political phenomenon.

Marx's theory that wages were insufficient to take production off the market, while it might be true in some communist and in some Oriental countries, is certainly not true of the Western world. The standard of living of the workers has improved out of all recognition in the West, and again nowhere more than in the U.S.A. The lowest paid worker now enjoys comforts that were luxuries for the very rich in Marx's time. The great rise in the standard of living of the masses has been followed by great progress in industry, both of consumer and of capital goods. We may be permitted to ask the followers of Marx: For whom are the capitalist mills grinding, since the masses have no purchasing power?

It is true that there is great competition for markets abroad, but this is not because the workers are poor. On the contrary, it is because workers have purchasing power that industry is able to offer them its products. The greater the production, the cheaper each unit will be, at least until a very advanced stage in the productive process. Moreover, many raw materials come from the less industrialized countries, giving rise to the exchange of commodities to the advantage of both parties to the deal.

We see therefore that nearly all Marxian thought is untenable. No economist, not even in the U.S.S.R., holds the views expressed either in the *Communist Manifesto* or in *Das Kapital*. The theory of value is particularly difficult to swallow for any honest thinker. But the myth must be maintained. Mr. Beer, the biographer of Marx and his exponent, dismisses Marxian economics as a "political slogan," adding that "such militant philosophies need not in themselves be true, only they must accord with the sentiments of the struggling mass," and the doctrines of Marx "will for long have the force of truth for the masses, and will continue to move them."

Our contention is that any movement or idea based on a false proposition is doomed to failure. As education and understanding become more general in the world the workers will see the true light and disown the philosophy that has embittered their lives. Karl Marx was certainly the first man to present us with socialism on a scientific basis—as against the socialist idealism of Claude Saint-Simon, François Fourier, Robert Owen or Louis Blanc—but it turns out to be pseudo-scientific.

Marx held an uncompromisingly materialist conception of history. The socialism he preached *had* to happen because economic circumstances forced a certain line of conduct upon people: he could not

see that man could rise above his environment and reshape it, and could not understand that economic factors may manifest themselves otherwise than in a class struggle. An increasing number of workers and employers are moving towards the thought that labour and capital are not opposing forces, but complementary. Both factors are essential in production: the interests of both are the same. Employers are specifically mentioned here because we are not so simple as to suppose that capitalists are perfect.

L. DELGADO

THE DECIMAL SYSTEM IN INDIA

In an interesting article, *"Decimalization of the Indian Currency"* by Mr. D. B. Halpern, in the January issue of *Envoy,* the history of the Indian rupee is briefly sketched, the author's primary concern being the probable effects from the proposed decimalization. Mr. Halpern seems to feel that the greatest difficulty will be experienced by some 50,000,000 adult illiterates who will not be prepared to understand such a change. With its introduction, however, he foresees resulting greater production and literacy, for the present system is "time-wasting and cumbersome." With all due respect to his foresight, it is felt that he sins against the masses of India. Who in India has not heard time and again, "one Anna in the Rupee" and known it to represent 6¼ per cent? Similarly 4 or 8 or 12 Annas in the Rupee mean, respectively, throughout India, 25, 50 and 75 per cent. These percentages are easy of comprehension. More difficult are the pies or 1/12th of an anna, *i.e.,* 1/12th of 1/16th (or 6¼%) of a rupee. Yet the Indian mentality is through long usage able to estimate even this. Sometimes a Westerner confronted with the elaborate façade of an Indian temple fails to understand the motif, while the Asian takes it in synthetically as it were, in a single comprehensive glance. Sometimes booksellers have tried to pinpoint one or two books in their show window. The window-shoppers in India are disappointed. They want a full display.

While a new system is always troublesome and temporarily inconvenient, it is believed that provincialism and procrastination might introduce in general decimalization merely another system among several already confusing. The acrobatic Indian mind seems to be able to grasp readily the difference and application of, let us say, the Bengal *maund* of 82 lbs. and the Bombay *maund* of 28.

The inconvenience of decimalization is only to be feared if it is not vigorously introduced and made universal throughout the country. Half-baked measures make confusion and produce protests and outcries. But does not the world as a whole need one comprehensive monetary system? The U.S.A. and Canada have a decimal coinage but adhere to the British pound and ounce weight and throughout our one world we have Rupees/Pounds/Guilders/Francs/Bushels/Kilos/ Candies/Tons, long and short/Gallons/Ounces and Fine Ounces, etc. What a united world!

W. D. T. B.

FAITH AND REASON

[**Shrimati Lila Ray** has just published a small volume of interesting essays on instructive subjects, written in her lucid style; it is entitled *Equities*. In this article she articulates ideas about which many good people have vague feelings. They are the basis of the morality of the civilization of the morrow. Much of what she writes, *e.g.*, on Reason, Faith, Instinct, Intuition, etc., echoes the profound teachings of H. P. Blavatsky.—ED.]

'Tis greatest now, and to destruction
Nearest; there's no pause for perfection;
Greatnesse a period hath, but hath no station.

—DONNE

A completely rational person is supposed to be one who treats all problems alike, whether they are moral or scientific, æsthetic or technical or religious. And indeed there was a time when men looked forward to the possibility of solving problems, including personal and moral ones, by a uniform method. During the nineteenth century reason was man's refuge from the vexations of human destiny, of life, of death. People believed it would ultimately provide us with the means of solving them. For our grandfathers truth was the truth of empirical investigation rather than of speculative inquiry. The pioneers of modern thought sought to vindicate reason as against the authority of books and institutions. They were inspired by a revulsion from the mediæval reliance upon petrified words and meaningless magic formulæ. The constructive side of rationalization is represented by the great works of science. Science is a word used to identify the powers and processes which have transformed man's material world. These have been regarded as the only reliable form of knowledge for so long now that contemporary man finds it difficult to make use of any other in dealing with either his daily problems or problems of greater magnitude. What guarantees do we have that an intimation of the divine will is genuine? May it not be deceptive? How are we to distinguish between true guidance and the waste-products of our psychological machinery? So many iniquities have been committed in the name of revealed religion that men in general have lost confidence in these things. And now new abominations, no less revolting, have been committed in the name of science and reason. Where are we to turn? To what? We are told a retreat from reason has set in. We are backing away from it, but what are we backing into?

Faith is of two kinds, ethical and mystical. The mystical relates to the spiritual apprehension of divine

truth apart from proof. Theologians define faith as the decisive act in a mental process which mediates a relation between the human and non-physical world. Intuition is the means by which this is achieved; it gives immediate apprehension of fundamental truth. Mystical systems cannot be erected upon a basis of rationalization but ethical ones can.

Ethical faith relates to the belief in religious doctrine as it affects character and conduct. It has been largely superseded by a secular code of conduct, a code which is now embodied in the laws of the great democracies. All law was, in its origin, theological, and these codes therefore have religious underpinnings, but ethical faith can be agnostic. "If a man is a true man," wrote Confucius, "what is the use of rituals?" Secular humanism is an adequate sanction for morality. Goodness does not depend upon religion. There is a clear distinction between a sense of right and wrong and the mystical perception of a relation between the individual and the cosmos at large. Morality is the determination to oppose tendencies to action and restraint with consciously held social, ethical or spiritual values; it is the fruit of an unremitting struggle against badness, an inner struggle. Crimes and criminals do not establish moral precedents, no matter what sanction, divine or devilish, may be invoked to justify them.

In incorporating codes of conduct in their laws states took over from religion the function of controlling people's behaviour up to a certain point. No man need commit himself to a moral or religious or political purpose beyond that involved in obedience to the law. Each is also left free to cherish any belief he likes, however different, as long as he does not violate this basic code. Secularism, therefore, does not mean disbelief in religion, nor does it mean scepticism or the divorce of religion from politics. It does represent a common denominator of agreement as to what constitutes a standard of decency and honesty, acting as a kind of spiritual cement. It rests upon the united will of the citizens, the general will, and is acceptable to adherents of any one of the great historic religions, to deists, to pantheists, sceptics and all others, provided they are not fanatical believers or unbelievers. It belongs to the common people, all people, not only the majority, for it is composed of rules which are equally in the part and in the whole and therefore adequate. And in giving people of all creeds a common ethical standard it provides a springboard of resistance to the tyranny of militant groups, both religious and political. For one of the great disillusionments of our time has been the realization that the State is not more infallible than the Church and violates its own codes as easily. Man turned to the State for a defence against the

militant Church. To what shall he turn for a defence against the militant State?

Faith also has, and in the past has had to a far greater extent than at present, an explanatory function. Today religious explanation is reserved largely for matters beyond the range of science. The only intelligent questions one can ask about the physical world are those relating to quantity and the only acceptable answers are those ascertainable by measurement. This leaves large areas of consciousness untouched. In the explanation of physical phenomena reason produces more accurate and useful interpretations than faith. Theology distinguishes reason from faith as the exercise of the human intelligence upon religious truth. Different churches and different periods of thought have sought to defend themselves against reason by laying down limits within which it may be used. The ultimate, supernatural truths are everywhere reserved as the field of faith. The areas of consciousness which lie between the borders of faith and reason are unexplored and ignored. Can the field of experience be so restricted? Can either faith or reason exclude or refuse to take cognizance of any experience, no matter where it occurs, without jeopardizing the truth? In this intermediate area the rules of evidence do not apply and traditional theological formulæ are also inadequate. Are we therefore to refuse to argue about moral and spiritual questions and appeal to instincts and to unconscious needs, to refuse to appeal to general principles and confine ourselves to the problem of the moment, to expediencies?

Science is steadily encroaching upon the sacred precincts of religion. It is claimed that psychology has convincingly shown that conscience is a product of learning and not a divine mechanism built in by God. May it not be a *karmic* mechanism built by what mankind has learned in the course of living? Both reason and faith, studied more deeply, arrive at conclusions which do not appear irreconcilable. The terrible mother of whom Jung speaks, for instance, is dramatically realized in the goddess Kali, and Freud's idea of a fully psychoanalyzed person as one who can meet without perturbation any situation he is called upon to face corresponds curiously to one aspect of the Indian idea of a fully enlightened person, one who has attained supreme spiritual knowledge. The conflict between science and religion is a conflict between natural and authoritarian religion. Competitive explanations are no longer involved. The difference is a difference of procedure, of the kind of logic used.

Few men actually choose between reason and faith, nor is such a choice necessary. Reason is the compulsive urge to impose order on fields of knowledge and experience. Faith,

through intuition, gives immediate access to knowledge; it is itself a kind of experience, a subjective experience. Kant distinguishes between "practical" reason which is specially concerned with the performance of actions and "pure" reason which, for him, provided principles, synthesizing into a unity by means of comprehensive generalizations. It transcends the understanding, he says, and more or less identifies it with intuition. Both Plato and Aristotle use *nous*, the Greek word for reason, for all the meanings it can have and strictly for the faculty which apprehends intuitively.

In intuition, therefore, we appear to have a link between faith and reason; it is common to both. The fundamental truths which are apprehended by intuition may be scientific and they may be spiritual. Mystics tell us the highest dogma of the spiritual is the affirmation of the material. And Spinoza, the prince of rationalists, dispensed with external criteria for truth. "He who lives under the guidance of reason," Spinoza writes, "endeavours as much as possible to repay his fellow's hatred, rage, contempt, etc., with love and nobleness." This, surely, is more a spiritual and moral effort than intellectual!

Reason therefore involves much more than mere observation. It needs concepts not derived from objective experience and objective experience is of importance in setting problems for philosophy and religion. For man is both a rationalizing and a religious animal. So it is that he not infrequently appears both irrational and non-conformist.

From the bottom to the top of the animal scale there is evidence of a powerful impulsion from within, urging the organism toward actions, guided by such intelligence as there is, which tend to serve great biological ends. This same impulsion also tends to serve spiritual ends. Bergson defines intuition as "instinct that has become disinterested, self-conscious, capable of reflecting on its object and enlarging it indefinitely." May not the soul, like the animal, be endowed with an instinct for self-preservation, an urge to work out the salvation man is upon earth to achieve? Intuition can be described as instinct on a higher level. There is no opposition between instinct and intelligence, provided we consider them at the same level of development. They work together, supplementing and complementing each other, forming a living entity activated by a vital urge.

Intuition is not a substitute for thought or entirely different from it. Three stages have been distinguished in the thought process. In the first, or empirical, isolated facts and events are recorded by the perceptions. It is described as the alphabet stage. In the second, or the stage of scientific knowledge, the interconnectedness and laws of relationship between these facts and phenomena are explored. It is the sentence

stage. In the third, the stage of intuition, the unity of the basic design is perceived, its meaning grasped. Here the mind apprehends all things as an integrated whole. Let us turn once again to Spinoza, for his times resembled our own. Intuition, he says, is "thoughtfulness matured to inspiration," a state which is possible only to a mind which has gone through the discipline of the rational stage. It also transcends it in the clear, unequivocal vision of the mystic. Reason cannot be disassociated from faith, or science from philosophy. The human consciousness is predominantly intellectual but the intuition functions when our deepest interests are at stake.

The fact is that much truth has to be rescued from the errors of traditional religion, and error has also to be destroyed in scientific and secular humanism, before we can achieve an imaginative synthesis which will restore the ecological balance which has been so disastrously upset in the last fifty years.

Our century is on its cusp. From the vantage point provided by the middle we can look behind us at what has gone and forward to what is likely to come. Man has gloried in the role of *homme révolté*. Furiously he has attacked every established institution, social, religious, political. He has relentlessly opposed orthodoxy and regimentation and all manifestations of the arbitrary use of power. He has fought for individual freedom, secular education, a true and free speech; he has been spontaneous, independent, morally uncompromising. The blindest devotion and the most violent opposition have set their mark on our times in martyrdom and treachery. Man has also been cunning and cruel, deceitful, arrogant and a humbug. There has been confusion, frustration and anxiety where there should have been clarity and consideration. Insecurity has never been greater. Three of the greatest revolutions in history have taken place, the Russian, the Indian and the Chinese, and two of the most terrible wars.

A reassessment is urgent if we are to survive. Many conceptions of life are indestructible, but they must be restored to their true meaning. The fabrications with which we have overlaid the natural world are of no use to us now when we seek once more to inform ourselves concerning the divine nature. The divine nature, being prior in knowledge and nature, should have been considered first, but we thought it last, giving precedence to the objects of nature, the things of our senses. Having thus wilfully and perversely reversed the order of philosophic argument, is it strange that we find ourselves involved in contradictions? The machine is no assistance in making the adjustment which will save mankind from destruction. Undirected by faith, science builds monstrous engines.

Our knowledge, exact and efficient as it is, must be paralleled with faith. The two must fuse in our conception if we are to respond to the tasks of the future without rejecting past conquests of spirit. What more adequate defence can man have than the defence of adequate ideas? The conditions for a religious revival exist. Let it not be a revival of discarded dogma but one which will consolidate the gains the great challengers of moral complacency have made through their defiance and clear the way to a realization of the spirit that is young in all changes, animated by the breath of the cosmos, a source of constant renewal, a spirit whose strength lies in liberated thought. For, as we explore the new areas of consciousness which shall be revealed to us in the coming years, we shall see what has not been told us and consider what we have not heard. Faith dwells in the house reason builds.

LILA RAY

SHARING RESPONSIBILITY

Few things in a democracy are more hopeful than evidence of the spirit of shared responsibility. It is obviously this spirit which has prompted more than one retired individual to put his garnered wisdom at the disposal of his countrymen. We have recently received a useful little book by a retired Superintending Engineer of the Punjab, Shri Champa Lal, C.E., M.I.E., I.S.E., *Industrial and Construction Co-operatives*. In its eighty-odd pages he has offered detailed suggestions for the organization of several industries on sound co-operative lines.

Of special value are his experiences with workers' co-operative societies for the carrying out of public works. The co-operative system, he maintains, offers the necessary incentive to hard work in the shape of fair distribution of profits. It also helps to prevent corruption and profiteering and results in considerable savings to the Government as well as better pay to the workers, on road construction projects, for example. He cites figures in substantiation of his claims for savings to the Government on specific undertakings by a co-operative labour society formed and guided by the author in the Kangra District.

Other such societies subsequently formed did not succeed in the Punjab in the context of impending Partition and its tragic aftermath, and there were other factors, which offer lessons for the future. But the plight of irregularly employed unskilled labour in both cities and rural areas is such that no plan promising relief should be rejected out of hand. Labour contract societies with nothing to sell but the work of their hands offer a solution for some of this horde of the underprivileged, given enlightened guidance from official or honorary workers and sympathy from contractors who could use their services. The Public Works Departments of the different States will naturally be an important factor in the success of such societies. If they are to make steady employment available to the labour contract society members, not only a sympathetic attitude but also efficient planning ahead will be required. Shri Champa Lal's book may help to point the way.

THE MORAL IMPERATIVE IN THE WORLD COMMUNITY

[**Dr. Philip Lee Ralph** is Professor of History and Chairman of Social Studies at Lake Eire College for Women, Painesville, Ohio, U.S.A. He is very interested in Far Eastern history and culture and is the author of *The Story of Our Civilization* and co-author of a two-volume *World Civilizations* published a few months ago.

He is one of the small band of scholars who think honestly and dispassionately on the subject of national and international morality. In this forthright article he considers the notorious gap between the individual's superior morality and the tribal ethics of sovereign states. The individual accepts as practical the principles implicit in the doctrine of Universal Brotherhood, but witnesses his government opposing any real attempt to use them in state affairs. His political leaders fail to see what he clearly observes: that "unwittingly and unwillingly, we have all become our brother's keeper."—ED.]

The absence of a reliable moral code governing the behaviour of nations in their relationships with one another has long been remarked and deplored. Centuries of social evolution have produced relatively effective disciplines for the individual members of organized societies, not only in such intimate units as the family but also in fairly large and impersonal communities. In spite of the fallibility and waywardness of human nature, moral sensibilities have been nurtured and made fruitful in the development of individual personalities. But there is a notorious gap between the ethical principles accepted by even the ordinary and passably good citizen of a civilized community and the principles which seem to underlie the policies of organized states. Since the days of Machiavelli at least, it has been debated whether the state is amenable at all to the moral restraints that have become almost axiomatic in private life or whether the State is a law unto itself, bound only by considerations of calculated interest and the limits of its own strength. Paradoxically, the growth of successful and powerful governments has exposed and augmented a state of anarchy between governments.

In modern times considerable effort has been directed toward the replacing of international anarchy with a system of international law. This highly commendable effort has met with limited success, not only because of the inherent difficulty of law enforcement over a wide area, but also, and more fundamentally, because of the lack of a tradition which would give such a law the sanction of universal assent. Within well-established communities, whether civilized or primitive, the greater

part of law is not a conscious creation but the embodiment of custom. Parliaments and congresses grind out huge quantities of legislation every year without producing a very marked effect upon the basic law of the land. Barring revolution, legislation can modify but little the fundamental habits and relationships of the body of citizens. Similarly, a really meaningful international law cannot be created by fiat or by solemn resolutions. A formal renunciation of aggression does not put an end to war; neither does a judicial condemnation of international aggressors, even when it is carried out by victors who are in a position to enforce their sentence upon the vanquished. International law will be respected only when it appears as the crystallization of the experience of nations that have begun to share a community life. International law can be no stronger than the moral sensitivity of the separate nations that support it. Unfortunately, there is no simple recipe for the heightening of moral sensitivity, but the need for such a transformation has become increasingly apparent.

The dichotomy between private morality and public amorality is seen in traditional attitudes toward the stakes and techniques of diplomacy, the handling of international disputes and the problem of world organization. While in the field of personal contacts, even with strangers and foreigners, it is natural to assume at least a fifty-fifty chance of finding mutual trustworthiness, it is considered the height of *naïveté* to regard any foreign state (perhaps even one's own) as dependable and honourable except when its own immediate interests clearly impel it to be. Acknowledging the principle that states are naturally at enmity with one another, it is argued that any effective scheme for world government must incorporate a paramount authority with sufficient force at its disposal to coerce recalcitrant nations. And the schemes die in embryo because no powerful nation is willing to surrender its sovereignty—which means, to put it bluntly, its right to act irresponsibly in a crisis.

No sane member of a civilized human society would dream of claiming sovereign independence for himself. To do so would be to jeopardize his most precious interests as well as to alarm his neighbours. Sovereignty is not to be confused with freedom. Actually, the more freedom is recognized and embodied in the *mores* of a community, the less will the individual wish to burden himself with defences against the violation of his own personal rights. Enabled to take off his armour and lay aside his weapons, he becomes more completely freed for the business of living. True, there remains an organized power within the state to protect the individual against violence and to punish him if he resorts to crime,

but under normal conditions this force is hardly noticeable or needed. The consciousness of belonging to a respected and purposeful community, the habitual acceptance of the norms of group behaviour, play a much larger part in shaping the conduct of the ordinary citizen than does the presence (or absence) of the local police force. Among nations, however, there is as yet no such community sense and no such established tradition of reciprocal respect. Hence, the nations cling tenaciously to their sovereignty, even though it is a heavy yoke on their shoulders and a stumbling block to the realization of greater freedom.

The proverbially low estate of international morality is not attributable to any insurmountable defect in human nature or to the inherent limitations of politics. It can be accounted for historically by the fact that nations have been, until recently, generally isolated from one another, with only casual or traumatic contacts and little opportunity for discovering abiding common interests. In ancient times it was possible for an entire civilization to run its course and disappear without serious repercussions in other parts of the world. Our own age is unique in having created a condition of proximity and interdependence among nations.

Because human progress is a spotty affair at best, it is inevitable that institutions frequently fail to accommodate themselves to changes in the environment or in the balance of social forces. We enter the age of jet planes while our political habits and concepts are still in the "horse-and-buggy" stage. The terrible secret of the atom, unlocked by erudite scientists, becomes a pawn in an international struggle where the prevailing code of ethics is no higher than that of the cave man. Perhaps it would be fairer to say that governments today in relationship to one another are in a condition analogous, not to the Stone Age, but to that of the frontiersman living precariously on the edge of civilization. The frontier dweller is notoriously independent, quarrelsome and quick to avenge an injury, but he can also be friendly, generous and hospitable. He is an ambivalent kind of creature, half forerunner of a more expansive and freer culture and half outlaw. The frontier has a curious morality of its own, which is by no means entirely savage, but which is inadequate for the needs of a civilized state and a miserable foundation for an international code of ethics. And there is one significant and startling difference between the historic frontiersman and the modern nation state; the resources of the latter are by no means meagre or primitive. Frontier morality, hardly less than cave-man morality, is disastrously dangerous when its adherents are equipped with nuclear weapons.

Some contend that it is utopian to imagine that the nations can ever

be brought to bind themselves with a rigid code of conduct such as applies to individuals in a community. Certainly it will be a difficult accomplishment, but it has never been easy to establish ethical standards, either for the group or for the individual. The taming of the ego, the instilling of attitudes of unselfishness and responsibility, has been the most formidable task confronting any society during its formative stages, but it has also been the most essential requirement for progress to a higher level of community life. The development of an ethical sense is never automatic but always the result of painful struggle, beset with anxiety and disappointment. In view of the diversity of opinion as to what constitutes desirable behaviour and in view of the refractoriness of human nature, it seems almost incredible that much moral progress could be achieved. Yet history bears impressive witness to the growth and maturation of conscience, to the displacing of the blood feud by adjudication, to the enlargement of the orbit of loyalty, and eventually to the discovery that forgiveness is sweeter than revenge. A moral truth, first projected by prophetic genius, becomes gradually incorporated into the social consciousness of a community as its utility is demonstrated by experience. And, as the community gains in maturity and as the scope of its contacts widens, standards of behaviour must be examined objectively and broadened or refined accordingly.

The great question of our day is whether the nations can manage to replace their tribal consciences with a world conscience before they destroy one another, along with every hope of a viable international order. Will they be able to make the big moral jump in time to prevent World War III or World War IV? If so, the lead obviously will have to be taken by the most powerful nations, because they are the ones who hold in their hands the means of wiping out civilization and reducing the world to chaos.

For too long the advocacy of international-mindedness has remained almost exclusively the concern of idealists, even visionaries, as if the cause was a work of extraordinary merit, hardly to be encompassed by the ordinary citizen. Tribute is paid to the concept of world government as an ultimate ideal, earnestly to be desired—like the Kingdom of Heaven—but likewise indefinitely postponable. Meanwhile statesmen concern themselves with more immediate and "practical" issues, above all with the quest for national security.

The irony of the situation is that in the present state of military science and technology there is no such thing as security, there are no impregnable defences, there is no immunity from the death-dealing fires and poisons of the laboratory. The only salvation for any nation now

lies in self-imposed restraint and in the institution of measures directed to the benefit of all. For the first time in history the fate of the inhabited world has become a single one. If the nations cannot live together, they will die together. The security which is feverishly sought in a race for superiority in devastating weapons is like the desperate security of a gangster who has holed up in his hideaway, determined to "shoot it out." It is the false security which grimly fulfils the scriptural prophecy: they who would save their lives will lose them.

Beyond the fact that the projection of moral standards into the international sphere has become a necessary condition of survival rather than a mere pious dream, there is a deeper reason why the task must be undertaken. Private morality cannot be maintained independently of the moral standards practised by the organized groups that predominate in world affairs. Moral and ethical codes, whether primitive or advanced, always have relevance to the society in which they operate. Their efficacy grows with use and dwindles with neglect. But no longer is any society a self-contained experimental laboratory. The technological revolution of the last fifty years has drawn the nations together, whether they wish it or not. The actions of individuals, as well as of nations, have effects beyond the borders of their own state and will be judged in the court of world opinion. Unwittingly and unwillingly, we have all become our brother's keeper, and our neighbour is an alien whom we never expected to meet. Hence, time-honoured codes of national interest suddenly appear limited and parochial, insufficient to serve as mainsprings of action in a community which encompasses the experience, the needs and the aspirations of the whole human family.

The gap between private ethics and public policy has begun to put an unbearable strain upon the individual. He stumbles against and is frustrated by the double standard. He is thrilled by an unending procession of scientific marvels, proof of the triumph of the free intellect and forecasting a fabulous era in which man may conquer time and space. Then he finds that scientists are bullied into silence by suspicious governments or bought and sold on an international black market. His religion—whether Eastern or Western—impels him to accept the Golden Rule and the brotherhood of man; but he sees these precepts excluded from affairs of state and learns that, although a nation may be anxious to dump its surplus goods abroad, morality is not for export. Struggling to rear his children to be unselfish, generous and decent, he must send them out into a world where the assassination of millions of their fellow human beings may, at any instant, become the order of the day. It is no wonder that people are breaking under the

strain, succumbing to neuroses or feeling themselves drawn into a spiritual vacuum.

The moral and spiritual values which give meaning to civilization and to life itself will atrophy and our souls will shrivel within us unless we inject and activate these values in the entire sphere of public, national and international relationships. This is a large order, but it is not sentimental altruism. Upon the success of the undertaking depends, ultimately, the safety and sanity of every individual. There is no longer a question of having one world or several; we already have one world. The choice, and one within our power to exercise, is between a co-operative world and a blighted planet.

PHILIP LEE RALPH

THE DEAD SEA SCROLLS

The discovery of ancient manuscripts in a cave on the shore of the Dead Sea, some of the texts of which parallel many of the New Testament texts though they antedate them, has been causing quite a furor. Scholars naturally and as usual disagree as to their origin and exact dates, but agree on their authenticity.

Edmund Wilson gives an interesting and apparently reliable account of the discovery in 1947 and the subsequent vicissitudes of the scrolls in his book *The Scrolls from the Dead Sea*. He records the "tensions" and "fears"—expressed and unexpressed—among both the Jews and the Christians throughout the research on the manuscripts:—

> These new documents have...loomed as a menace to a variety of rooted assumptions, from matters of tradition and dogma to hypotheses that are exploits of scholarship.
>
> New Testament scholars, it seems, have almost without exception boycotted the whole subject of the scrolls.

It seems fortunate, therefore, for the Cause of Truth that so unprejudiced and able a man was on the spot and has recorded so carefully the facts about the scrolls and the controversies surrounding them.

For those who are neither bigoted Jews nor Christians but students of comparative religion, philosophy and ancient literature, neither consternation nor surprise was engendered by this discovery. It simply confirms anew that one core of Truth is discernible in all times and places. Only those claiming uniqueness need fear other gleams of the Eternal Verities.

E. P. T.

MACHINE: MECCA OR MOLOCH?

[**Mr. R. M. Fox** here presents some of his reflections on a vital subject which should provoke the thoughtful to action.—ED.]

If we are to believe the industrial experts—all learned and honourable men—humanity is now on the verge of a marvellous Golden Age in which mechanization is finally to lift the burdens from the backs of the toilers and make possible a fuller life for all. This is good hearing, for, not long ago, we were threatened with universal destruction through the mechanical perfection of our new Bombing Age.

The prospect of a glorious future, through "Automation," interests me greatly because my experience of the Machine Age has not disposed me to accept its proffered benefits at their face value. I confess to feeling sceptical. It has always seemed to me that people hymn the glories and benefits of mechanization just in proportion to the distance they are from being tied to the machine. It is quite true, as one gentleman remarked, that it is difficult to feel a slave to the machine if you step into a super model of a luxury car and drive in a lordly manner through the streets. But maybe a spell on the assembly line of the Ford motor works would induce another feeling.

An investigator in the Detroit factory has described how it was the job of one man to fasten the nuts underneath the chassis. Lying on his back, he propelled himself along on a wheeled plank. He had to work feverishly to keep up with the cars as they moved along, before they drove off from the end of the assembly line. So his life, gazing upward from the floor to the bottom of the cars, was a medley of sweat, choking dust and grime.

If the new Automation method of production puts an end to this kind of occupation it will have served a human purpose. For my part I think it would be better if such a worker were to propel his wheeled plank to the nearest river and make an end of such a sordid parody of human existence. Yet I must venture to doubt that the new Automation will remove monotony, drudgery and exhausting labour from the workshop.

Several years ago engineering experts told us of the thinking mechanisms that were being developed for workshop and office use. These machines, we were assured, were able to correct themselves if they made a mistake and required very little supervision. Obviously the electronic brain was to supersede the manual worker.

One advocate of science applied to industry explained blandly that we could not object to machines being used for mass destruction because, in any case, the object of the machine was the elimination of un-

necessary human beings in industry. The number of supervisors required would be smaller and smaller. At last we might even discover the self-regulating, self-adjusting principle of the machine and so be able to eliminate the last man from industry and possibly from the world.

All this is hazy and extravagant theorizing. In practice we know that the further introduction of machinery makes life more precarious for the man or woman, girl or youth, working at the machine. The competitive principle demands that even if hard physical labour is diminished, the individual worker is geared to ever speedier machines, needing closer attention and exhausting the nervous energy of the operative.

During the pre-war years I read, in an English journal called *Fact*, an account by a girl in a factory of her experience in rapid, repetitive production. Here the girls were set in competition with each other. So fierce was this competition that overlookers grudged every second that the operative was not busy at high pressure. Even the time needed for visits to the toilet was watched as closely as the speed of the machines.

"I suppose we can't stop them doing that?" said one overlooker to another, with a jeering laugh as a girl switched off her machine and departed.

Full employment in Britain since then has made a big difference to the degree to which workers can be driven. But, under the new regime of Automation, it is doubtful if full employment will be maintained. One strong argument for Automation is that fewer workers will be needed. And is there any reason why—accepting the mechanical standards of our time—the owners should treat their human servitors in any way different from the machines?

In order to get different treatment we will need some other principle of human conduct. At one time, perhaps, the feeling of reverence for God might have prevented us from debasing his image in our fellow men and women. Now I would prefer to say we must have reverence for Life. Yet the clattering machine to which so many are attached and with which they compete does not stimulate those feelings of awe, reverence and wonder that would help us to place mankind higher in the scale of the Universe and to make allowance for the demands of personality, bruised and crushed by the machine.

When I was fourteen I began work in a machine shop where I was employed from 6 a.m. to 6 p.m., with one and a half hour off for meals. For this I received the sum of five shillings a week. In hours and money, things have improved since those days. Later I found other factory work in a larger machine shop where the work was subdivided and organized on rapid repetitive lines. My nearest approach to a

mammoth industrial undertaking was when I worked in Messrs. Vickers' armament works in Erith, Kent, where great cranes, running on rails, swung up blocks of steel to machine tables and these blocks were converted into instruments of destruction.

At that time Basil Zaharoff, the Armament King, had succeeded in getting the major number of shares and he spent some millions in fomenting war, other sums in dissipation and finally ended by buying up the little State of Monaco, which gave him possession of the gaming tables of Monte Carlo. Had Automation advanced in those days Zaharoff would have had more power but I cannot see what particular advantage would have accrued to humanity.

Where are our new standards to come from? At one time I had hope in political leaders and, perhaps, in leaders of the churches. Now I can see that these men, forceful and intelligent as they are, are the people who have helped to mould our present civilization and express the industrial standards of our time. They see nothing wrong in them and have every hope that by going along the lines of the present we shall find the solution of our social ills.

My personal solution was to get as far away from machine industry as I could, to cease being a tool of mass production and endeavour to become a human being again. In pursuit of this aim I went to Ireland, one of the least industrialized countries that remain. I doubt very much if Automation will make headway in Ireland, but there, though perhaps in a muddled way, I find a traditional sense of human personality, a rich individuality which a machine civilization has not conquered or crushed.

Talking to a small manufacturer in Dublin, I was informed that his workers on an average produce about 40% less than workers in the same trade in Britain.

"I cannot give them the same rate of wages," he told me, "But, on the whole, we get on comfortably together. I have had one man with me for thirty-five years, a woman for twenty-five and several over twenty years. I can trust them and they know they can trust me.

"Trade union organizers admit the difference. When they come along to discuss wage increases I show them the lower output figures. They explain it by the climate or else tell me that Irish workers are more easy-going by nature or temperament. Of course I grumble but, when I'm away from the factory, my workers do their bit just the same as if I were there!"

This attitude is a long way from the Automation idea It doesn't even fit in with notions of industrial efficiency as we know it. But if I had to work in a factory again—which heaven forbid—I think that working for this Irish manufacturer would give me the best chance of a human life.

R. M. Fox

WHILE OLD SOULS LOOK ON

[**Mr. Merton S. Yewdale** has contributed to THE ARYAN PATH in previous volumes.—ED.]

When Gandhi died, the world lost a truly great soul. One wonders why he was taken away at a time when the world was so sorely in need of his spiritual guidance. Search the world today and you will not find another man of his soul stature. Many of the religious leaders of the present time are but heads of ecclesiastical organizations, which rest on material foundations and are occupied with vying for supremacy over one another. Gandhi was a heaven-sent world leader of souls. He lived far above the physical plane of material wealth. He lived above the mental plane of dialectics. He lived on bread and prayer—the food for the soul. Would that he could be here to console the millions of people who will be terrified unto death if the madmen of this benighted world should ever drop their terrible new bombs.

There is on this earth a Company of Old Souls who have experienced many, many incarnations. They have lived in different lands and among different peoples. They have seen all forms of government, all forms of religion. They have seen nations at peace and in war, and they know the strengths and weaknesses of mankind. They have seen nations rise and fall. Through the knowledge and wisdom which they have gained from their many sojourns, they have attained a combined intuitive and rational understanding of life and the universe. They have no fixed home on earth. The universe is their home. But the earth is their deep concern.

What is happening on earth they have seen many times before, and the situation is very clear to them. As they look upon the scene, they see a world threatened with the most disastrous conflict ever known in history. But they observe also that the peoples of the world are tired of the long-drawn-out fighting and parleying. Men in all countries are deserting, and others are evading the drafts. Airmen, sickened with the thought of dropping any more bombs on human beings and animals, refuse to re-enlist. Civilians are impatient for the conflict to end without further bloodshed, and women all over the world are praying that their homes and the lives of their loved ones may be saved from death and destruction. For the first time in history practically the entire world population is opposed to war and is determined that it must cease. It may well be that this stern resolve to have peace will awaken the minds of the ruling powers to the realization that, without the support of the peoples, no more wars are possible. Further-

more, if they themselves continue with their mad plans to murder millions of people and destroy billions of dollars' worth of property, the peoples may one day rise and drive them from their seats of power.

These are the thoughts that come to the company of Old Souls, who already envision the day when Self-Government and Spiritual Neutrality will be the social order of life on earth. Let the united moral opposition of the whole world to war continue without ceasing, and the war will fall to pieces, the darkness of a long, dreadful Night will disappear, and a new Day will break, slowly, silently, hopefully; and all men will rise from their sleep and go out into a new world where there is no sound of guns, no men in uniform and no more war news. Bells all over the world will be ringing, in celebration of the greatest victory ever known —Man's victory over War!

It is the powerful nations with imperialistic ambitions that go to war once too often. All the great nations of the ancient world perished in war many centuries ago: Sumeria, Babylonia, Assyria, Chaldea, Egypt, Persia, Media, Macedonia, Greece and Rome. Only two nations survive to this day: India and China. These two are Old Souls among nations.

Let a nation have only knowledge and material wealth, and it will go to war sooner or later. Let it have wisdom and spiritual riches, and it will for ever walk in the path of peace.

The Soul of the Universe, the Cosmic Matrix, is the home of souls. From Divinity as Cosmic Matrix, the universe comes forth and to Divinity it returns, in an eternal cycle of unceasing alternation. From Divinity comes also the idea of the One Indivisible, whence comes the idea of the One Divisible; and from the One Divisible comes the idea of Two, from which all things come. The universe is formed on the basis of pairs of complements: such as spirit and matter, day and night, land and water, male and female. The periodic appearance and disappearance of the universe constitutes Eternity.

Just as the body and the mind sleep every twenty-four hours, so does the soul, upon the death of the body, return to the Cosmic Matrix, where it, too, rests in slumber until the appointed time for its next reincarnation on earth. Old Souls know that any meritorious works which remain unfinished in one incarnation will be finished in the next. Thus, because of reincarnation, nothing that is indispensable to the good of mankind can ever be lost.

They are truly spiritual who do not think that their particular belief and practice of religion is alone acceptable to Divinity.

Good and Bad are sometimes only two aspects of Destiny. When its current is running to the advantage

of the individual, he calls it *good*; when to his disadvantage, he calls it *bad*.

Reason and intuition are the offspring of Instinct. Reason is masculine and objective; Intuition is feminine and subjective.

The rational mind, with its persistent consciousness of space, time and causality, sees life as past, present and future. The intuitive mind, with its flashes of illumination, sees life as an eternal present. The rational mind is scientific, and by analysis understands the phenomenal world of the visible. The intuitive mind is psychic, and by synthesis "sees" the noumenal world of the invisible.

Evolution and Involution are the two cosmic manifestations of Energy, which signify the two opposing polarities of life both on the earth and in the universe.

Persons who are active and centrifugal impress themselves upon life. Those who are passive and centripetal are acted upon by life. The first are the extroverts who give of themselves to life; the second are the introverts who give back in a new form that which they have received from life.

Forgiveness has a twofold merit: it opens the way for the offender to repent and to make amends for his misdeed, and it saves the soul of the offended from being sickened by the lingering memory of the injury.

To the soul, Truth brings a sense of pride; Generosity, a feeling of warmth; the Love of all things, tears of joy.

MERTON S. YEWDALE

FRANKLIN INSTITUTE

A valuable and lasting contribution to the 250th Anniversary Celebration of the birth of Benjamin Franklin is made by the January issue of the *Journal of the Franklin Institute*, a commemoration volume of nearly two hundred pages.

Mr. Henry B. Allen, Executive Vice-President of the Franklin Institute, describes in the Editorial Preface the plan to give, in a language comprehensible to the layman, a panoramic view of progress in the physical and social sciences and in economics in the last 250 years. The distinguished contributors all represent scientific societies or organizations in several countries which either honoured Franklin with membership or were founded by him or in his name.

From the numerous valuable contributions we have space for but a quotation or two relating especially to one of the Celebration's aims, the promoting of better international relations. This should be served, surely, by recalling that Franklin at the age of sixteen, writing as "Silence Dogood" declared himself "a mortal enemy of arbitrary government and unlimited power" and that, near the end of his life he prayed

> that not only the love of Liberty but a thorough knowledge of the Rights of Man may pervade all Nations of the Earth so that a Philosopher may set his foot anywhere and say "This is my Country."

Mr. B. Hubert Cooper writes:—

> In truth, Benjamin Franklin was a Good Citizen of the World because he believed that all countries and all peoples were part of an even greater Neighbourhood of Mankind. He served his own Government well—but the chief objective of his life was to serve human beings in the hope they might develop a "moral philosophy...that would induce and oblige nations to settle their disputes without first cutting one another's throats."

NEW BOOKS AND OLD

IN A PHILOSOPHER'S HONOUR*

This way of honouring a Professor of Philosophy has much to commend it. It provides an excellent occasion for eminent thinkers from distant countries to review the dominant currents in their own fields of work, take stock of present achievement and forecast future development. It is also appropriate that a volume in Professor A. R. Wadia's honour should contain the fruits of philosophical inquiry in a variety of fields; for it thus puts us in mind of Professor Wadia's own versatility as a philosopher. It may also be taken to reflect Professor Wadia's deeper interests, which seem to have lain in social philosophy and in the philosophy of religion, as is evidenced by his published works, *The Ethics of Feminism, Civilization as a Co-operative Adventure, Religion as a Quest for Values,* etc. Of the twenty-two studies included in this volume at least half are either exegetical studies of particular religious concepts or discussions on general sociological themes involving casual excursions into the theory of education, political ideas or the like. One's first reaction to some of these essays is to say that they would have graced a popular journal better than a book of serious philosophical inquiries such as this; but fortunately the feeble ones are very few and compensated for by some valuable contributions.

Three discussions touch on education: "Academic Freedom for Such a Time as This," by Professor G. P. Conger; "The Role of Education," by Dr. Humayun Kabir; and "Science, Democracy and Education," by Professor R. E. Turner.

Professor Conger's point is not that the principle of academic freedom should be considered inviolable, but, on the other hand, that genuine or unqualified academic freedom is a myth. After all, education can only be an expression of the community; its peculiar social, cultural and moral ethics would imperceptibly restrict the scope of learning and teaching. Professor Conger's final word on this question of the teacher's intellectual freedom and responsibility comes to this:—

> The answer is that it is a gentlemen's agreement; it lies in the individual, with or without a co-operating group....In proportion as a man's training is thorough, his experience is broadening, and his will is sincere, he will live and teach responsibly.

One finds it easy to accept the conclusion without accepting the whole argument, in spite of the candour and fairness with which it is presented. Professor Conger treats freedom and responsibility in too sharp a contrast and with an undue emphasis on the restrictive nature of responsibility. If his emphasis were true, should we not be justified in dismissing this essay itself as nothing more than an expression of the present policies of the government and people of his country?

Dr. Humayun Kabir, in his paper, "The Role of Education," sets out to examine, in philosophical detachment, the dual claims on education: of education for life and of education for a living. His thesis is that at no stage of education is a sharp division between the two really tenable. The higher, though the more intangible, functions, those of helping the child to develop his personality and to search for values,

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* *A. R. Wadia: Essays in Philosophy Presented in His Honour.* Edited by S. RADHAKRISHNAN, A. C. EWING, PAUL ARTHUR SCHILPP and OTHERS. (Copies available from N. A. Nikam, 28, III Cross Road, Bangalore 4. 364 pp. 1954.)

should be important at the most elementary as at the final stage. Dr. Kabir seeks to understand the nature of education by first understanding the nature of the human mind and its relation to the world. It is to the credit of his philosophic training that, despite his strenuous duties at the Ministry of Education, he has not lost the habit of getting down to the fundamentals.

In "Science, Democracy and Education," Professor Turner sets out to analyze the "cultural crisis" created by the impact of science on the older forms of social structures based on the great religious traditions—Buddhist, Hindu, Muslim and Christian. The inevitable conflict is rooted in the nature of the new knowledge, *i.e.*, in science itself. Science brings with it its own social correlative, its peculiar pattern of society. It should, therefore, be impossible to accept science and retain the older patterns of society. This basic conflict is not understood by the older communities and attempts are made to accommodate science within the traditional patterns of society. Old values die hard and it would be enthralling to watch the subtle process of the transvaluation of values.

Professor Turner has barely sketched the outlines of the problem—it asks for a book rather than an article—and there is little to which one can take exception. He is a Professor of History and is inclined merely to view the changing ideals and forms of society in the perspective of history with no attempt at judging and evaluating them.

"Varna and Caste," by Professor M. N. Srinivas, deals with an allied question. Professor Srinivas examines the observed facts of Indian caste life in relation to the traditional concept of *varna*. His thesis is that they can hardly be fitted into the *varna* model without distortion. For instance, the mobility and the lack of clarity which are a feature of caste are excluded by the rigidity of the fourfold *varna* scheme, which is strictly a hierarchy. Here again is an old problem that may have a new significance for the Indian sociologist.

The bulk of the contributions are investigations in themes from Religion and Indian Philosophy, including "Mystical Elements in Islam," by Professor J. C. Archer. They make an imposing array of subjects, but in treatment they are of rather unequal merit. Each author brings to his problem a specialist's scholarship, but the studies are mainly exegetic in character. Training in Western philosophy has been applied, with good effect, to the consideration of a theme in Eastern religious philosophy in essays like "The Concept of Liberation in Indian Philosophy," "Samkhya and the Philosophy of Santayana," "Sunyata and Christian Kenotic Speculations" and "Ahimsa as the Supreme Ethical Principle." But in the others there is a lapse back into the old habit of descriptive presentation without an attempt at analysis and assessment. Professor Haridas Chattopadhyaya, in his essay on the Brahmanical concept of Karma, describes extensively the cardinal beliefs about Karma according to the orthodox systems, but he does not come to grips with the concept itself. Similarly, Swami Nikhilananda gives an exposition of the activist philosophy of the *Bhagavad-Gita*. Arjuna's moral dilemma on the field of battle and Krishna's exhortation are presented with clarity. But there is no attempt here to see whether the different philosophical systems mentioned in the *Gita* are harmonized and rationally integrated or its philosophy, in this respect, is merely eclectic. Similarly, neither of the essays on Jewish and on Muslim mysticism contains a thorough analysis of the concept of mysticism itself and, to that extent, both of them remain rather unsatisfactory.

Three excellent essays by eminent Western philosophers go critically over the ground covered in philosophy during the last half-century. These will be found of the greatest value, particularly to students of philosophy in India.

These are also, if one may discriminate, the best contributions to the volume. "Contemporary British Philosophy," by Professor R. I. Aaron, is a lucid statement of the main currents of British philosophical thought beginning with the time, about 1918, when the Hegelians and the Idealists held the field. Metaphysics had been the chief occupation for long, with Bosanquet, Bradley and, later, Alexander in control. The history of British philosophy since then could be summed up in the phrase "the eclipse of metaphysics." Professor Aaron is inclined to consider this neglect of metaphysics a real deficiency in British thought. The better part of this essay is given to an excellent *résumé* of the arguments advanced during the last half-century in the prolonged discussion about sense-perception—Broad's sensum theory and the phenomenological explanations of the Logical Positivists and the arguments against them —as well as about "thinking," "conceiving" and "concept." Altogether, therefore, this essay becomes an excellent introduction to the problems of modern epistemology.

The only other comparable contribution is a survey, "From Idealism towards Positivism—and Back?" by Professor A. C. Ewing.

This is an even clearer and a much fuller discussion of the course taken by philosophy in its flight from metaphysics. Professor Ewing points out that, under the wide-spread Wittgensteinian influence, "a chill paralysis has crept over almost all British philosophers . . . so that they dare not venture on metaphysical arguments or place real confidence in them if they do." But he makes it clear that we cannot even have critical analytic philosophy without making some concealed metaphysical assumptions. The excellence of Professor Ewing's essay lies in the fact that he does not merely present these conclusions but tussles with the actual problem, gives us the whole argument and the way he arrives at his statements at each step. He shows conclusively that even the phenomenalist view of physical things leaves the door open for metaphysics. Most effectively, he establishes the validity of metaphysical thought against the onslaught of Positivist philosophy, whether it seeks to exclude metaphysics on the ground of the verification principle or by reducing philosophical disputes to a matter of linguistics. The essay may be said to answer the question, "In what sense can metaphysical terms and propositions be held to be meaningful?"

The upshot of it all is that there is really no justification for the belief that modern British philosophy has somehow refuted metaphysics. It has actually done a negative service to metaphysics by purging it of slipshod thought and language and by forging more effective tools for the philosopher. Professor Ewing ends with the hope that, perhaps, a new blossoming of a more illuminating metaphysics than we have yet known is round the corner. Both Professor Aaron and Professor Ewing regret the present decline of metaphysics and seem to presage a return to it.

The third essay of the same kind is "What Happened in Philosophy between 1900 and 1950?" by Professor E. A. Burtt, who concerns himself with four specific developments: trends towards a world orientation in philosophy; the emergence of a philosophical theory of language; Existentialism; and the new developments in Marx-Leninism. Perhaps for reasons of space, Professor Burtt has given little more than a brief indication of what is happening in these directions.

Three or four original contributions deal with allied topics. One of these, "The Nature of the Spiritual," by Professor Schilpp, is a long paper whose rhetoric seems to be at least as effective as its argument, if not more. Two others, "The Ontological Dimension of Experience," by Professor T. M. Greene, and "Linguistic Symbols and Legal Norms," by Professor F. S. C. Northrop, are based on extremely interesting original work.

Incidentally, they illustrate two of the most important vogues in Western philosophy today: Existentialism and Semantics. The first is described by the author himself as "a rather relaxed and ambulatory exercise in Existential phenomenology," while the second reflects the renewed interest in the philosophy of language under the Wittgensteinian influence. Finally, there is a short paper, "The Meanings of 'Does God Exist?'" by Professor D. M. Datta, which again is a study in the kind of analysis that has come into vogue after Wittgenstein.

These twenty-two essays give a fair picture of the chief ingredients of contemporary philosophy, Western or Eastern. The volume is surely an appropriate memorial to Professor A. R. Wadia's work as teacher and philosopher, which has drawn from philosophers all over the world such warm appreciation as seen in this vivid gesture of good will.

V. Y. KANTAK

Trisastisalakapurusacaritra or The Lives of Sixty-three Illustrious Persons. Vol. IV. By HEMACHANDRA; trs. by HELEN M. JOHNSON. (Gaekwad's Oriental Series, No. CXXV. Oriental Institute, Baroda. xxxi+409 pp. 1954. Rs. 35/-)

This is a voluminous work in Sanskrit verse, written by Acharya Sri Hemachandra at the desire of his pupil, King Kumarapala, between 1160 and 1172 A.D. It consists of ten *parvas* or books and contains the legendary biographies of twenty-four Jaina Tirthankaras, twelve *chakravartins,* nine *Vasudevas,* nine *Baladevas* and nine *Prati-Vasudevas.* It is a great Jaina epic, written in simple Sanskrit, not lacking in beautiful descriptions, love scenes, figures of speech, wise generalizations and proverbial sayings.

The text was published between 1906 and 1913 by the Jaina Dharma Sabha of Bhavanagar. All interested in the study of Jainism owe a debt of gratitude to Dr. Johnson for undertaking the gigantic work of translating this volume into English. The first three volumes, containing the translations of the first five books, have appeared in the Gaekwad's Oriental Series between 1931 and 1949.

The present volume, the translation of Books VI and VII, includes the biographies of Mallinatha, the only woman Tirthankara, and of Muni Suvrata, and an elaborate version of the Jaina *Ramayana,* which is very different from Valmiki's famous epic. Dr. Johnson has taken great care in translating the philosophic portions and consulted eminent Jaina teachers for explanation of technical points. The value of the translation is enhanced by the various appendices and indices added at the end of each volume, of which the Appendix on New and Rare Words, and the Indices of Names and Subjects and of Sanskrit and Prakrit Words are regular features of all the volumes published so far. The translator has pointed out numerous corrections in the text and they will be useful when a critical edition of the text is brought out. It is hoped that the Oriental Institute will bring out not only the translation of the remaining three books of the *Trisastisalakapurusacaritra* but also of Hemachandra's *Sthaviravalicarita* or *Parisistaparvan,* which contains a wealth of fairy tales and stories.

N. A. GORE

"A MEMORABLE BOOK"*

We are offered in this book a comparison between two civilizations. Not between East and West, or between a Northern and a Southern form of life, but between an ultra-modern and an old tribal civilization. As both happen to exist side by side in America, and as Mr. Priestley's strong point is that of evaluating modern life, while Jacquetta Hawkes possesses exceptional ability in the understanding of earlier times, they decided to visit both simultaneously and make a joint book. And they have made a memorable book of it. There are one or two hurdles we have to take. It is easy to see what they should have called the book, but we have to put up with the maddening title they have chosen. We are not given the impressions of each in a block; they interrupt each other. Generally we are told who is writing, but sometimes they play a little game with us, and we are not told which the author is unless we hunt up the Contents. The result is that on one occasion I could have sworn for two and a half pages that it was J. B. Priestley writing with his North-country detailed, man-of-the-world touch on modern civilization, when the scene suddenly changed and I found myself in Jacquetta Hawkes's hands—very curious.

J. H. visited the Pueblo Indians in New Mexico. They represent, she says, "the survival, astonishingly little corrupted, of a traditional and tribal society—more or less of the kind that we can assume to have been prevalent throughout the Old World in the early stages of agriculture. It is a stage before the individual has emerged into full independence; he is still merged in the tribal society." J. B. P. found the urban Texas people representing, to quote J. H. again, "modern man returning to a point where the individual gladly allows himself to be swamped, where he is happiest living exactly like his fellows and accepting their judgements." But whereas the cohesion amongst the Indians is organic and their life is merged with Nature, the moderns cohere "not from within by personal knowledge and spreading talk but from without by mass communications," while they are cut off from the rhythms of Nature. In one of her telling phrases she contrasts "the tribe" with "the crowd" and at once we see the vital difference. It is from J. H. that we get assessments of the significance of their joint report, notably in the very chapter which I imagined started with J. B. P., and these again reveal her outstanding quality of complete honesty in the cause of truth, never finding good only in one camp for the sake of an easy antithesis.

Mr. Priestley had better material for writing about, and is thus responsible for more of the book than his colleague. This is how I would vastly prefer to take my Priestley. He is an intellectual humorist, and thus can hit hard and deep. He is a prophet of woe in warning us against the urbanized values of the modern world. The English tradition in this line from Cobbett the farmer, through Carlyle the historian and Ruskin the æsthete and Morris the craftsman to Huxley, Orwell and Lawrence is nobly advanced by this work from the sane, human North-countryman. His prose is clear and swift; he commands the surprising phrase; his descriptive power has never been employed to better advantage; and on one occasion the poet in him is given rein for four pages before being eclipsed by the polemicist. He is out to frighten us (and succeeds) with some new words of his own such as *Admass* and *Hashadmass* and *Nemadmass*, while reminding us of the current word "motel" now used in America instead

* *Journey Down a Rainbow.* By J. B. PRIESTLEY and JACQUETTA HAWKES. (Heinemann-Cresset, Ltd., London. 289 pp. 1955. 18s.)

of hotel in order that the motor cars may not be offended.

The way of life which he depicts in this ultra-modern, urbanized, technical civilization is the most superficial and the *silliest* that has existed in the whole of recorded history. He is concerned, not with all America, but with Americanism *in extremis*, which is spreading. If all America were like this it would not be worth criticizing; but it will be a tragedy if it engulfs the best Americans, who are the most intelligent, the most courteous, the most generous and the most charming people on the face of the earth. What Mr. Priestley says and implies regarding the human peril of the situation is not exaggerated; it is profoundly and terribly true.

One complaint, though. He does not escape the pitfall of the popular publicist—the unconscious determination to please women readers (the box-office). You will find the same in Shaw. Mr. Priestley has a striking passage on how American women take it out on the men because the real women's world has been undermined by the ridiculously unfeminine society which has been created. A striking and true passage—*but* shocking. Here are the women, he says, in a bad way, delivered over to "the masculine principle." He equates this urban rubbish with the masculine principle—very pleasing for women readers. Yet he must know that the masculine principle is nothing of the sort. It is the spirit of adventure, of hardship, of art, of idealism, of thought, or spiritual quest—as opposed to the feminine principle of earth and materialism, a lack of genuine thought (few women philosophers in history) and feebleness in art, which is not due to lack of opportunity, for when they have succeeded they have done so, as Havelock Ellis reminded us, exactly as men have done—by overcoming and thriving upon resistance. How could it be otherwise? Women have to produce mankind. Naturally they are interested in homely quarters for mankind, while man is free to be the thinker, the explorer, the saint, the artist, the idealist, the heaven-assaulter leading us upward and on. Men have been egged on by women in creating the machine, gadget, comfortable world of urban Texas; but it has turned out badly for the women, that is all.

JOHN STEWART COLLIS

Come Like Shadows: A Romance in Three Ages. By D. L. MURRAY. (Hodder and Stoughton, London. 413 pp. 1955. 15*s*.)

Metempsychosis, the theory of the transmigration of souls, is one of the oldest attempts whereby man has sought to assuage that tragic sense of unfulfilment which moved Shakespeare to write of life as "a tale told by an idiot."

It is an unusual and audacious theme upon which to construct a novel, and any writer who attempted the task without a very solid background of philosophy and ancient history, would have but a slender chance of bringing it off.

Mr. D. L. Murray, however, does possess those qualifications. Nobody who was not on terms of complete familiarity with the Dialogues of Plato, and, in particular, the *Phaedrus, Meno, Phaedo, Timaeus* and the *Laws*, could have constructed a story such as this without coming to grief. But let it be said at once that that misfortune has not befallen this author.

On the contrary, here is an imaginative power of a very high order, a capacity to recreate the past so as to transport the reader, in all the comfort of a great airliner, through time and space.

Mr. Murray's hero, Guy Meredith, is a sensitive who experiences far more

than those vague intimations of past lives which come to most of us, now and then, as elfin echoes from the deep recesses of consciousness, or in sleep.

He falls, as it were, out of this life into lives past, and it is the reconstruction of past periods, such as the France of Marie Antoinette and the Rome of the Cæsars, that gives Mr. Murray the enormous canvas and the colours with which to paint his vivid pictures.

It is probably true to say that nearly everybody goes through life in search of the Ideal Mate. Every emotional adventure is part of this hopeful quest.

If it be reasonable to believe that a truth informs Plato's Theory of Recollection, it is never better illustrated than by that invincible hope which inspires men and women to seek the perfect partner.

It would be unfair to reveal the central love theme of Mr. Murray's fine novel, but in Guy Meredith's relationship with Wanda, we are given the strange and absorbing love story of two souls that, after many lives and many vicissitudes, achieve fusion.

Mr. Murray has written many very clever novels, but none that this reviewer has read of finer quality than *Come Like Shadows*. This novel reaffirms Mr. Murray's place, one already achieved by past work, as one of the most gifted writers using the medium of fiction in our time.

GEORGE GODWIN

Health, Healing and You. By URSULA ROBERTS. (The Aquarian Press, London. 128 pp. 1955. 10*s.* 6*d.*)

This book deals with the effect of greed, anger, resentment, fear, etc., on bodily health. The author is a "healer," and, although not a Christian Scientist, an "automatic writer" inspired by Mrs. Eddy. The book is written in an easy popular style and may well give some stimulating pointers to people who have not yet realized the way in which mental-emotional factors strongly affect the body. Corroboration of the fact stated by H. P. Blavatsky in the last century is always useful:—

> Half, if not two-thirds of our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest.

But as regards the rationale of the healing processes suggested, we are on very dubious ground, and must reject the advice towards passivity given under the name of "curative communion with God," and the encouragement to self-centredness in the examples claimed to be an answer to personal prayer ("the person who caused my troubled feelings was transferred to another country"). We must look elsewhere for a cure; otherwise the "healing" may eventually be as bad as the original ill.

L. MARR

Population and Planned Parenthood in India. By S. CHANDRASEKHAR. Introduction by JULIAN HUXLEY. (George Allen and Unwin, Ltd., London. 108 pp. 1955. 12*s.* 6*d.*)

This is a concise and excellently annotated examination of the growth of India's population, the problems it presents in raising the material well-being of the Indian people, and it is a discussion of the moral and religious considerations involved when it is sought to encourage people to limit the size of their families artificially.

Much of the book, as Professor Chandrasekhar points out, was originally written as the Presidential Address of the first All-India Population and Family Planning Conference in Bombay four years ago. The author is among those who apprehend that, unless the Indian people can be made to accustom themselves more widely to the idea of regulating the size of their families, India (and other underdeveloped countries with a high rate of human fertility) is in danger of coming up against the Malthus theory which predicted that the growth of the world population would outstrip the world's capacity to feed itself. Malthus put forward his ideas long before men could see that a technological revolution would vastly increase the world's productive capacity. In the atomic age, the Western nations have left this danger behind them: it now threatens India and the other underdeveloped countries of the world.

Professor Chandrasekhar, like all advocates of planned parenthood, is primarily concerned with the humanitarian aspect. For a country as poor as India at the present time, he argues, the raising of large families is a luxury that cannot be afforded.

Professor Julian Huxley, who writes an Introduction, takes such a pessimistic view of the improvements that can be effected by the expansion of agricultural and industrial production so long as there is a steady rise in the birth rate that he urges "an active campaign" for birth control and the establishment of a separate Ministry of Population.

There are three aspects of birth control, however, which its advocates tend to ignore. First, any interference in the mysterious processes and impulses that lead to the perpetuation of the human race inevitably affects the balance of nature. If you succeed by various artificial devices in preventing one million people from being born, you can only do so indiscriminately. You restrict the birth of the good stock with the bad. The one potential genius, artist, statesman or poet has to be condemned with scores of thousands of simple average souls. There is no law that the youngest children in a family are the weakest physically, mentally, culturally or spiritually. The reverse is often the case.

Secondly, as the evidence in Western countries clearly shows, it is among the higher educated and middle classes that birth control makes itself felt first of all. Even in India smaller families are becoming more fashionable among the middle classes than among the "teeming millions" in our villages. Such a trend is bad for the overall interests of the nation.

Thirdly, the growing emphasis on birth control as a reliable means of narrowing the gap between production and consumption is likely to inject an attitude of defeatism into all the positive and constructive measures that are in hand and contemplated to raise the nation's living standards. Those who are engaged at any level in the great projects of economic reconstruction can hardly feel encouraged or inspired in their work if they live in a climate of social opinion which is suffering from a growing depression over the "torrential increase" year by year in the size of the population.

SUNDER KABADI

Man's Search for the Good Life. By SCOTT NEARING. (xii+146 pp. 1954); *Living the Good Life.* By HELEN and SCOTT NEARING. (xii+209 pp. 1954) (Social Science Institute, Harborside, Maine, U.S.A.)

In the closing pages of *Man's Search for the Good Life* Scott Nearing concludes:—

> Man seeks the good life and seeks the good in life. With minor exceptions this holds true for the group as it does for the individual. He hopes for better days, aspires toward them, strives for them, believes in the fulfilment of his dream of heaven on earth.

The earlier chapters show this to be the historical outcome of economic, political and sociological upheavals.

Such hopes and aspirations are limited by individual and collective circumstance, experience and understanding. For objectivization, declarations are insufficient; will, competence and opportunity are required. "He who would live sanely must be able to link promise with performance."

This linking of "promise with performance" has been demonstrated by Helen and Scott Nearing in a twenty-year project during which they created a self-subsistent homestead in a mountain valley of Vermont, U.S.A., and which adventure they have delineated in a "plain practical account" in their book, *Living the Good Life.*

The actual living of their good life is explained with an abundance of agricultural and engineering detail in the various chapters of this book. They had had some prior "training in agriculture and forestry, in civil, mechanical and social engineering," which is seen to have been used to good effect in the way they "surveyed the problem at hand, thought about it, discussed it, made plans, assembled the needed materials and tools, and then proceeded to work out solutions, in terms of the particular situations."

A small family, leading a "simple and austere" life, "working out a way of living and at the same time earning a living," they worked at "bread labour at least four hours a day, plus the short time needed to get... simple vegetarian meals." They eschewed "meat, tobacco and alcohol." Yet they attracted and welcomed guests because they were "always glad to see people of their way of thinking and living" and were ready to share, as they write, "whatever we have, do, feel and think."

The successful living of the good life by this family and yet the social failure of their project points to the divergences in human nature and highlights the tendency of present-day humanity to drift along without much effort at bettering their manner of living. People do not know that they could bring their natures under the influence of the universal good always surrounding them and only waiting, as it were, to be taken with courage and held by perseverance.

A perusal of these two books, especially the latter, awakens and inspires the reader to search for the good life. But before one could effectively embody these high ideals in one's own life, a clear and firm grasp of the principles to be followed would be necessary. If this were achieved by even a few individuals or groups, the sociological difficulties of such a project would diminish considerably. To encourage emulation and bring social amelioration seems to be the object of these twin volumes. They are the result of a gathering together and a harmonious blending of a wealth of material from the experience of the authors. Well-authenticated references from up-to-date books are given and authoritative writers cited.

ACHUTHA RAO

Living and Knowing. By E. W. F. TOMLIN. (Faber and Faber, Ltd., London. 285 pp. 1955. 25*s*.) Received through the courtesy of the British Council, London.

It is being increasingly recognized by philosophers and scientists that the methods of mechanistic scientific explanation are inadequate for understanding life and whatever is higher than life. With the attack of Bergson on the claims of mechanism, philosophers have begun seriously to rethink their concepts. What is the standpoint we are then to take for interpreting the world, of which life, mind and spirit are essential, undeniable and the most important aspects?

This book is a very interesting answer to the question. It is aptly divided into five parts, "Man," "Nature," "Consciousness," "Value" and "The Supernatural," with an Introduction and a Conclusion. The author advocates what he calls the psycho-biological viewpoint. The basic concept, for him, is Life, which is at the same time knowing and living. It is not the mere life which the biologists study, but the Life which is spirit, personality. Machines are to be explained in terms of life, not life in terms of machines (p. 120). Otherwise, we shall have only a philosophy-by-reduction (p. 15). Naturally, such a philosophy will give rise to its opposite, a philosophy-by-compensation, which will affirm belief or faith in something supernatural accepted by courtesy. An age marked by materialism is compensated by irrational spiritualism, which often takes cover under some form of "mysticism" or "spiritism." Such excesses are due to a wrong understanding of life and a wrong approach in philosophy. Tomlin is opposed to materialism; yet he is not prepared to accept any misty form of mysticism. He rightly observes:—

> If a thinker is faced with confusion on a plane of comparative unimportance, he tends to call it nonsense. If he is faced with confusion on a higher place,[1] he tends to call it mysticism. Nor is this impression of confusion and vagueness dispelled by the esoteric vocabulary employed by traditional mystics. (p. 247)

Cheap mysticism is unphilosophical, but there is a higher mysticism which Tomlin accepts (p. 270). Knowledge of Life is not a misty dark night of the soul, but intellectual intuition, which is the same as genuinely metaphysical knowledge.

Tomlin makes a very careful examination of several philosophies, ancient, modern and contemporary, and shows how they have failed in explaining man's life. For they have either tried to interpret life in terms of matter, or separated matter and life and introduced a life principle different from matter. The author has really made a good point.

It is impossible to give an adequate idea of Tomlin's arguments and conclusions, with most of which the reviewer is very much in sympathy. The author stresses the idea of value. By being the centre of actualization, personality "is that which has a direct apperception of values. Strictly speaking, it *is* that apperception" (p. 259). Consciousness is not a pale light hovering over the brain, but is a reality:—

> That which is known as life at the organic level and spirit at the super-organic level is merely consciousness becoming increasingly articulate, awake, and enlightened (p. 259).

The "supernatural" is not really removed from the natural; in fact, it is the natural (p. 208). Does not personality become supernatural for any mechanistic explanation?

This is a very valuable contribution to philosophy, preaching the avoidance of the extremes of materialism and irrational mysticism, and is worth a reading by everyone who wants to know how a fresh approach can be made in philosophy to the understanding of the significance of man's life and existence. The author's references to Indian doctrines, though not long, are appreciative.

P. T. RAJU

[1] "Place" must here be a misprint for "plane."—P. T. R.

Cultural Patterns and Technical Change. Edited by MARGARET MEAD. (Tensions and Technology Series. Unesco. Reprinted as a Mentor Book. The New American Library of World Literature, New York. 352 pp. 1955. 50 cents)

> This survey is devoted [the editor explains] to the implications of technological change for mental *health*...
>
> [It] will deal with the ways in which changed agricultural or industrial practices, new public-health procedures, new methods of child and maternal health care, and fundamental education, can be introduced so that the culture will be disrupted as little as possible, and so that whatever disruption does occur can either be compensated for, or channelled into constructive developments for the future.

This survey, prepared by a team of experts, was sponsored by the World Federation for Mental Health. It reflects a wise and modest concern for the cultural disruptions that may be caused by the technical changes now radiating from the West. They are being introduced rapidly into many countries from abroad; in the West they were indigenous and gradual. An enormous amount of information, accurate and well documented, is here offered on the various ways in which technical change is met by members of cultures into which it is introduced. Five whole cultures are studied in this light and cross-cultural studies are offered of technical changes in agriculture, nutrition, maternal and child care, public health, industrialization and fundamental education.

On the basis of this, some general principles are offered towards making easier the assimilation of these changes. Great respect is shown to the native values and customs of peoples, and the limits of available psychiatric knowledge (there is little valid data about mental illness outside the Westernized portions of the world) are acknowledged. It is emphasized that the natural insight of the members of the culture and the knowledge of its own social scientists must be called upon, and will prove of value. Wise, too, is this insistence:—

> In all technical change...the individual person is both the recipient of change and the mediator or agent of change. His integrity as a person, his stability as a personality, must be kept ever in focus as the living concern of all purposive change.

Some of the examples, however, suggest that respect for local cultures may be exaggerated (perhaps by recoil from Western overconfidence in the last century) to the point of timidity. In one case, the experts overcame an objection to a co-operative credit society, based upon the Koranic prohibition against charging interest, by finding another text that strongly enjoined mutual help. The book expresses an awareness that this seems too much like manipulation and even sacrilege; it suggests that when the local people undertake to find solutions they will "transform the new knowledge into a new expression of an ancient and beloved revelation." This is not satisfactory; for what are today popularly supposed ancient revelations are liable to contain later mischievous additions, irreconcilable with real welfare. Sooner or later, we have to appeal from existing practices to ultimate human values, and this survey seems to underestimate the capacity of the human soul for carrying out such reforms. While guarding against mental illness due to cultural disruption, it is necessary to educate people into non-attachment towards practices and a deliberate evaluation of them. Where the technical changes proposed conflict with existing custom, not manipulation (even by local people) but a judging of both in the light of more fundamental values is the way. This may mean either rejection of a technical advantage or a social reform; the verdict must be accepted bravely. In either case, it will lead not to a disruption but to a deepening and purifying of cultures, and will do no violence to mental health.

R. P. S.

Kant. By S. KÖRNER. (A Pelican Book. Penguin Books, Harmondsworth, Middlesex. 222 pp. 1955. 2*s*. 6*d*.)

It is impossible to appreciate the spirit of modern culture without some understanding of the philosophy of Immanuel Kant. But Kant is a difficult writer, and so any attempt to make his thought more accessible to average intelligence must be welcome. Professor S. Körner's is a laudable attempt to bring the massive work of Kant in a small compass.

The interpretations of great works are not always helpful. Kant has suffered much at the hands of commentators, and his whole work was considered only as a theory of knowledge or, at the most, as a system of ethics. It is easily forgotten that Kant is the author of not only one Critique but three Critiques and of several important little works. Even Bertrand Russell cannot escape the charge of having misrepresented Kant. Only recently the researches of German writers like Max Wundt and Heimsoeth have thrown new light on Kant's metaphysical background. But metaphysics has lost so much of its ancient prestige that Professor Körner does not do justice to Kant's metaphysical tendencies. The transcendent lurks in every domain of Kantian philosophy and gives it a truly religious pathos.

Still, Professor Körner has no doubt written a very readable book and at the end he has given us an interesting account of Kant as a man.

S. VAHIDUDDIN

Aquinas. By F. C. COPLESTON. (A Pelican Book. Penguin Books, Harmondsworth, Middlesex. 263 pp. 1955. 3*s*. 6*d*.) Received through the courtesy of the British Council, London.

There was a time when the historians of Philosophy dealt with the thinkers of the Middle Ages very grudgingly. It is now clear that in this period philosophical reflection was very lively and we cannot leave it out of account in our appraisal of the philosophical past. The towering personality of St. Thomas Aquinas, above all, deserves our respect and consideration. His method of treatment may not be to our liking and may appear pedantic. As Heidegger has recently pointed out, it is a great malaise of the present day that we hanker only after interesting things. A perusal of Father Copleston's book shows clearly that this great Doctor of the Church has something to say to the modern man which is of lasting interest.

The teachings of St. Thomas enjoy the official recognition of the Roman Catholic Church and this fact may work to his disadvantage in modern times. But if we can overcome our prejudices we may learn much from him. The author gives a detailed and lucid exposition of the living thought of Aquinas and takes into account the possible criticisms that may be levelled against it at a time when the pretensions of logical positivism receive the attention they do.

That Aquinas's thought is a great force today we see in the concluding chapter on "Thomism." The works of Grabmann, Gilson and Sertillanges are classical studies and the excellent work of Father D'arcy is perhaps the most comprehensive in English. But this little work by Father Copleston may serve as the best introduction to the thought of one of the greatest thinkers of the Middle Ages for those who have neither the time nor the energy to probe into more extensive studies. The author's Bibliographical Notes give us all that we require for guidance in our future studies.

S. VAHIDUDDIN

Indian Inheritance. Vol. I: Literature, Philosophy and Religion. (Bhavan's Book University. Bharatiya Vidya Bhavan, Bombay. 288 pp. 1955. Re. 1/4)

The Foreword explains that this book has a special purpose: to be an inexpensive textbook for use in university courses on Indian culture. One feels that it is comprehensive enough to be read rapidly as an introduction and then used as a guide in mapping out lines of detailed study, but needs more than the planned second volume on History, Culture and Social Development to make it an adequate basis for a university course. We should like to suggest the addition of two volumes of translated selections from Indian classics, both literary and philosophical. The Bhavan's own *Call of the Vedas* is a fair model.

Most of the articles in this book show intimate knowledge; many are authoritative; some communicate a deep feeling. Yet one cannot help wondering if even the enthusiasm and learning of the contributors would lead to that emotional awareness of and spiritual kinship with Indian culture at which the publishers aim, except for one who has at least some direct acquaintance with the great works which are the monuments of that culture.

At least some of the chapters (*e.g.*, Swami Vivekananda's narratives of the *Ramayana* and the *Mahabharata*) seem to be meant for the inquiring foreigner rather than the Indian student, who has generally absorbed more knowledge of his culture out of the Indian air than they give.

The chapters on "Sanskrit Kavya" and "Tamil Literature" are outstanding. The Section on philosophy lacks a full treatment of Buddhist philosophy, though in another Section Dr. Radha Kumud Mookerjee gives some of the Buddha's main doctrines in writing admirably of him as a religious figure.

R. P. S.

Vanalata. By Y. MAHALINGA SASTRI. Sanskrit. (Sahitya Chandrasala, Tiruvalangadu, Tanjore Dist. 17 pp. 1955. Re. 1/-)

This romantic piece carries us back to the fairyland of Kalidasa. There is the unmistakable stamp of classical tradition in its slender imaginative theme leisurely handled (through five cantos), in soft and delicate measures, to delineate *shringara-rasa* or the sentiment of Love in both its aspects. Both in theme and expression we see the author's imitation of Kalidasa.

It can be rated only as a good imitation, however, and not as an original work. One wonders why the author chose the mould of the *mahakavya* or court-epic in lieu of the lyrical for a work of unmixed lyricism. Considered as a youthful work (it was written in the author's teens), it certainly deserves praise for its metrical felicity and memorable turns of expression. But by way of a modern contribution to the Sanskrit Muse it has nothing to offer. The theme of demigods as lovers, their separation, due to a curse, the beloved changed into a wild creeper (*vanalata*), the lover's embrace turning her into a damsel again and their eventual reunion is apt to be dismissed by the modern reader as hackneyed. But the poem deserves to be read for its sweet style, and it provides a course of easy reading to beginners in the study of Sanskrit poetry.

The Foreword by Professor M. R. Rajagopalan gives a full summary of the poem in English.

K. KRISHNAMOORTHY

The Charm of Indo-Islamic Architecture. By JOHN TERRY. (Alec Tiranti, Ltd., London; Taraporevala, Bombay. 40 pp. + 36 pp. Illustrated. 1955. 15*s.*)

For their dignity and grandeur the more famous examples of Indo-Islamic architecture are unique. The present volume by Mr. John Terry, sometime Head of the Delhi School of Architecture, contains a brief introduction and some sixty illustrations with descriptive notes. Apparently the work is intended for the novice, *i.e.*, one with no knowledge whatsoever of Indian art and architecture.

The book is rather poorly produced. In spite of the use of glazed paper most of the photographs have not come out satisfactorily. The introductory essay may, however, be of help to the uninitiated. It should, nevertheless, be pointed out that there is no attempt anywhere to indicate the dimensions of the monuments, nor are any architectural plans or cross-sections given.

The plates are arranged, more or less, in their historical sequence, but there is no coherent system in their selection and presentation. To give one instance, a corner only of Jehangir's tomb is shown, and one wonders why. Why not the entire tomb? Or still better, the views of the interior and of the exterior, as well as of his mausoleum? Does not Sher Shah's tomb at Sasseram deserve inclusion? What about some of the monuments of Gujerat? Perhaps one should not expect too much in a slim book of this kind, or compare its photographs with those of Martin Hürlimann, Odette Bruhl, Richard Lannoy and others.

SUDHIN. N. GHOSE

New Concepts of Healing. By A. GRAHAM IKIN. (Hodder and Stoughton, London. 186 pp. 1955. 12*s.* 6*d*). Received through the courtesy of the British Council, London.

This book seeks to include some of the more recent insights on the part of psychologists and religious workers, and to relate these to the work of the medical profession.

Unlike many protagonists of divine healing, Miss Ikin does not disregard the contribution of medicine, surgery or psychiatry in the cure of disease. She evaluates justly the role of science in bringing relief to suffering and stresses the necessity for those qualified religiously and psychologically to get some selected medical training to correspond to the selected psychological training for medical men. The connection between ailing bodies, faulty mental processes and lack of effective faith, she holds, has now been firmly established and generally recognized.

Some interesting and fully authenticated cases of healing have been quoted at length. There are chapters dealing with "Spiritual Healing and the New Physics," "Suffering and Service," "The New Testament and Healing" and "Psychotherapy and Spiritual Direction," which reflect a perception and a maturity which raise the entire level of the book.

To all those whose lives are made desolate by conflict and suffering—a negation of that fullness of joy for which living was intended—the author's contention that "the love and faith of someone who has learned through prayer how to provide a link between a sufferer and the 'life more abundant,' that in their sickness they cannot respond to or appropriate unaided," may save a life, will bring fresh hope and inspiration for living. Every thoughtful and discriminating reader will find himself echoing the Bishop of Lincoln's verdict on this thoughtful work: "I welcome this valuable book whole-heartedly and with a sense of profound gratitude to the writer. . . ."

HILLA C. VAKEEL

The British Co-operative Movement. By JACK BAILEY. (Hutchinson's University Library, London. 180 pp. 1955. 8*s.* 6*d.*)

The National Secretary of the Co-operative Party traces here the Co-operative Movement in Britain from its abortive beginnings before 1844 down to the present. In that year the Rochdale Society of Equitable Pioneers, with twenty-eight humble members and a share capital of £28, found the formula for successful consumer co-operation: one member, one vote; sales at market rates and for cash; and dividends proportionate to members' purchases. Consumer co-operation is still the dominant type, but in 1953 retail distributive societies numbered 988, with over 11,000,000 members and annual sales of over £764,000,000.

Haphazard growth and overlapping functions partly explain the recent centralization of authority. The superstructure seems adequate if cumbersome, but what of the foundations? Co-operative idealism, which inspired the pioneers' efforts, is today reported "discussed a little shamefacedly in the presence of 'business realists.'" Mr. Bailey insists that "co-operative business is the material expression of a social faith" and that "if that faith dies, co-operative business loses its social significance."

The warning is timely, and of wide relevance. It is not only to British co-operators that the trading advantages of co-operation appeal more strongly than do co-operative ideals. But there are hopeful signs. One is the Co-operative International, fostering trading and service relationships across national frontiers. Another is the fact that education, so enthusiastically supported by the pioneers, still finds a place in the programme of the Movement, if only as "a grudging salute to tradition and a costly concession to the starry-eyed." For co-operative education offers more than the key to business efficiency. It should keep co-operators in a materialistic age conscious of the ideals of mutual service and self-help, "Each for all and all for each," for which their Movement has traditionally stood.

E. M. HOUGH

The long cultural relations between Italy and England no doubt stood behind Dante Gabriel Rossetti's exotically mystic poetry. And it is interesting that in the September 1955 issue of *The Ryukokudaigaku Ronshu, Journal of Ryukoku University*, Kyoto, Japan, is published in English "The Idealism of Rossetti," by Koyo Naobayashi. In it is traced the idealization of the love motif in Western poetry, chiefly in the early Italian poets, who the author believes were greatly influenced by the spirit of St. Francis of Assisi. He says:—

> The spirit of the Franciscans animated the early Italian poets, and through them, Dante Gabriel Rossetti.
>
> The fervent love of woman of the early Italian poets expanded into adoration such as they felt toward the Virgin Mary.

He quotes a number of passages to support this theory, especially from Dante and Guido Guinicelli, and believes that Rossetti "remains within the Franciscan tradition," and that with him "the more pure earthly love is united insolubly with the more tender mystical love." Koyo Naobayashi also connects Rossetti as a painter with this theme of the early Italian tradition.

The Ryukoku University is doing research in Western culture and on the Pure Realm Teaching in China which is founded on principles of Mahayana Buddhism. The articles which follow are in Japanese. It is good that at least a part of their studies are made available to the international world of scholarship through this one interesting article in the international language.

THE INDIAN INSTITUTE OF CULTURE

[The 350th Anniversary since the publication of *Don Quixote* was celebrated at the Institute on December 31st, 1955. A paper had been specially prepared at the Institute's request by its good friend **Professor Julian Marias,** internationally known educator and co-founder with the late Don Ortega y Gasset of the Institute de Humanidades, Madrid. This interesting critique presents a thought-provoking point of view, and is the result of a long and discerning study of the fascinating book.—ED.]

DON QUIXOTE AS SEEN BY SANCHO PANZA

The Indian Institute of Culture, Basavangudi, Bangalore, wishes to commemorate a long-past insignificant happening: the publication in Madrid, 350 years ago, of an entertaining book, of a novel entitled *Don Quixote de la Mancha.* In 1605 the first part of this book appeared, written by a man then approaching old age, a man who had been a hero in the great naval battle at Lepanto, and an even nobler hero during five years of captivity in Algiers; a man who had later roamed the paths of Spain in the companionship of misfortune and poverty.

This man was Miguel de Cervantes, (1547-1616) who described himself as "one more learned in misery than in poetry."

In his book, Spain is not *described,* the Spain of the sixteenth century; it is a book that is made of Spain, and for this reason Spain lives in *Don Quixote,* miraculously conserved and transfigured. In its pages lies the experience of many years, the life of Cervantes. That is why this book has been called the *key* to Spain by a Spaniard, who died only recently and who, if I am not mistaken, was the greatest man of letters that Spain has produced since Cervantes: the philosopher, Don José Ortega y Gasset.

So many things have been said of *Don Quixote* and of its author that it is difficult to add one more. How shall I fulfil the desire of my far-away friends of the Indian Institute of Culture, who have asked for a few words about Cervantes on this anniversary of *Don Quixote*?

I shall choose the most humble point of view: that of the humble shield-bearer, Sancho Panza, who for 350 years has rather trotted than galloped through the imagination of many, mounted on his donkey to whom he addressed so many sweet words. I choose Sancho's point of view because the life of Sancho becomes one with that of his master and lord, Don Quixote.

Another eminent Spaniard, Miguel de Unamuno, gave as title to a book on *Don Quixote*: *The Life of Don Quixote and that of Sancho,* but, having thought a little more, he corrected his notes and left as the final title: *The Life of Don Quixote and Sancho*; thus to indicate that he wrote of one life, the life of Don Quixote *and* Sancho, or, what is the same, the life of Sancho *and* Don Quixote. How then does one see the tall, thin Knight of the Sad Countenance if one looks up at him from below, with the eyes of his faithful shield-bearer, as he straddles the ribs of his nag?

Some years ago, and the credit goes principally to Unamuno though not to him alone, the habitual image of Sancho as an "opposite" to Don Quixote, as a symbol or incarnation of the "realistic" as opposed to the "idealistic," the "material" as opposed to the "spiritual," "generosity" as opposed to "egoism," was discredited and rectified. Sancho's participation in *Don Quixote* was understood: the "quixotization" of Sancho, with not a little "sanchofication" of the Knight of the Sad Countenance. More than forty years ago, Orega y Gasset advised those who counselled us to be Quixotes *or* Sanchos that Cer-

vantes had written to disprove such an opposition, and that if we had not realized this then Cervantes had written in vain. Don Quixote is not the protagonist of *Don Quixote*: the protagonist is the pair, it is Don Quixote *and* Sancho, a dual protagonist, an essentially counterbalanced friendship and, therefore, a dynamic one. Don Quixote and Sancho are not, it is true, as two friends usually are, on an identical footing, on the same human level; between them there is what we could call a "difference in potential." Because of this an electric current passes from one to the other and at times, when they are separated a little, a violent and invigorating spark.

But one must remember something more. Don Quixote is crazy, *"un loco"*; and one must take this seriously. In order to realize his impossible pretension of being a wandering knight, he must exercise violence over the world, transform and interpret life in his own way *to make his vocation possible.*

I have once said that the adventures of Don Quixote are not real; that does not mean to say that they do not happen, that they are mere dreams or hallucinations. But the adventures and their lamentable consequences (which were certainly most "real" as Don Quixote discovered in a most violent and bruising way) were always *something other* than that which Don Quixote believed them to be. They are affected by a coefficient of unreality, which Don Quixote finally, melancholically, must accept. He renounces the outcome, the "realization" of the adventure and remains with the vigour, the force, that is his: *"Bien podrán los encantadores quitarms la ventura, pero el esfusrzo y el ánimo será impossible"*: ("the sorcerers well may rob me of good luck, but of my vigour and enthusiasm—impossible!") In other words, Don Quixote superimposes on that world which we call "reality," his own personal world, in which inns are castles; windmills are giants; flocks and herds are armies; basins are helmets. From this comes his constant collision with the world of "reality" of others, and, above all else, his collisions with the people themselves. It is here that Sancho intervenes. It is not mere chance that Sancho accompanies Don Quixote only *after* his first sally. The knight begins to be confronted by an alien world immediately; his escapades are condemned to failure from the first moment, for the impact with "reality" is too violent and brusque. So, of course, a rather battered Don Quixote returns to his little village having scarcely left it, and not even having gotten farther than the immediate surroundings of his home.

When Sancho becomes part of Don Quixote's world things begin to change. Sancho is "sane"; he sees the world as everyone else does: the friars are to him friars, the windmills are windmills, Maritornes is a servant in an inn. But, nevertheless, while the circumstances of Don Quixote (meaning the world surrounding him, his environment) are completely different from those of the priest, the barber, the innkeeper or the dukes, it is not so with Sancho. Yes, Don Quixote and his shield-bearer are in completely different circumstances, because one is insane and the other sane, yet they are *communicant*, that is to say, they live together, not only exist together in the same physical environment. Sancho, in his saneness, disqualifies and invalidates Don Quixote's perspective, but at the same time he begins to know and understand it, he sees it from within, he is associated with it, and his rejection of it comes *after* his comprehension.

At the risk of being somewhat pedantic, I should say that Sancho participates in the "assumption," in the animus in which Don Quixote lives, even though later his point of view becomes the opposite. I mean that when Don Quixote adheres and affirms, Sancho, using his good common sense, negates. Don Quixote's world is alive to him, exists for him, and he enters it provisionally, although at the climatic moment he hastily leaps back to the

everyday world. In one sense, then, Don Quixote and Sancho have the same world, in which two ideas of reality are combined and, therefore, their lives have a reciprocal sense. Within *Don Quixote* a new perspective is introduced, that of Sancho, a perspective which varies from time to time and that makes possible Don Quixote's travels through Mancha, the Sierra Morena, to Aragon and Barcelona.

How is this possible? How can Sancho live in two worlds, that of his master and that of others? Sancho penetrates Don Quixote's fantastic, demon-filled world in the following way: Sancho sees Don Quixote *as* Don Quixote. When in Part I, Chapter 5, he first sallies forth, a neighbour, a labourer, who tries charitably to help Don Quixote and protests vigorously at his absurdities, says:—

> Look here, my dear sir, God forgive me, but I am not Don Rodrigo de Narvaez, nor the Marguess de Mantua. I am Pedro Alonso, your neighbour; nor are you, dear sir, Valdovinos, nor Abindarraez; you are but the honourable hidalgo, Señor Quixano.

To which Don Quixote magnificently answers:—

> *I know who I am,* and I know that I can be not only those I have said, but also the twelve Pares of France and even all the famed nine; my feats will excel all that they accomplished together and each of their separate deeds.

This pretension of Don Quixote has no echo, nor is it shared with anyone; it is understood only as insanity and delirium, because Don Quixote is alone, and is as yet without Sancho, his shield-bearer. After the second sallying forth, things are different. Sancho is not shield-bearer to Señor Quixano—the Quixanos have never had shield-bearers —but to Don Quixote de la Mancha. "I know who I am," Don Quixote has said, and now he could have added: "And Sancho believes it and can attest it."

Sancho Panza does not accept a quixotic interpretation of every element of reality; therefore, he is a part of the world of common sense. Yet, Sancho does accept Don Quixote's pretension, and with this, the world of knighthood, the possibility of adventure, the probability of obtaining his island; and he accepts his own impersonation of shield-bearer.

In an article of 1915, Unamuno wrote:—

> Don Quixote *pretended* insanity. This does not mean that he was not insane. His heroic insanity, his sublime insanity, consisted in playing the fool in the eyes of the world, in taking the world not for what it is but for what he believes it to be.

In this lies their difference, and their similarity at the same time—Sancho wants the world to be as his master imagines it: a world in which there are triumphs, battles, princesses, dukes and duchies and islands to govern, but he does not believe it to be so; he dares not alienate himself from reality and abandon himself entirely to such an interpretation. He only believes, in his own way, in Don Quixote; and this belief exists because of his love for Don Quixote, because of his personal trust in Don Quixote's kindness, honesty and devotion to his vocation. He is sure that the world is not as Don Quixote believes, but Don Quixote is what he is, a wandering knight, because "every man forms his own destiny" and "I have created mine."

To elevate "quixotism" or "quixotization" authentically and to its final consequences, Alonso Quixano (or Quijada) acquires a new reality that the outside world does not see, and Sancho does. Sancho behaves himself perfectly when with his master, but he aspires at the same time to be part of the everyday world around him, of the world that had been his only world until Don Quixote enticed him away from it and persuaded him to be his shield-bearer. And herein supervenes impossibility, the nucleus of the theme of *Don Quixote*.

Perhaps no other example illustrates more clearly the meaning of the thesis of Ortega y Gasset: "I am myself, and my circumstances." The "I" of Don

Quixote includes his circumstances, his world of unreality and insanity, in which knighthood is possible. On accepting Don Quixote, Sancho must receive with him those circumstances into which he resists entrance. Those who refuse to accept the quixotesque circumstances completely lose Don Quixote, remain strangers to him and do not understand *who* he is. Some, as the priest, the barber and Sanson Carrasco, who live in the world of Mancha, try even forcefully to make Don Quixote awaken from his delusions but they lose him.

The end of Part I is symbolic: Don Quixote is imprisoned in a cage and carried to his village. On opening the cage, only Alonso Quixano is found within; Don Quixote has disappeared; robbed of his circumstances, he has died, as a fish out of water. The others, the dukes, and in general all of the characters of Part II, have heard of Don Quixote; he is famous and they believe they know who he is, an insane man, a crazy fool, *"un loco."* As this means "nobody," they accept the fiction of the quixotesque circumstances as nothing more than fiction, and Don Quixote once again evaporates.

Those who meet him, know him; then they play jokes on him and make fun of him, which he never even suspects. Why? Purely because the world of adventure was never fiction to Don Quixote but exactly the opposite. On interpreting it as a joke, the others ruin and empty it, and leave Don Quixote in a vacuum, a hollow, as only the brunt of their games and jokes. This is why Part II of *Don Quixote* is filled with such deep melancholy, for although the hero is treated better and receives fewer blows, insults and abuses, he is not taken seriously; those whom he meets believe they know how to treat this fool and they are not even irritated nor do they beat him.

In Part I, other men took the ungainly rider for a real man, and reacted to what he said accordingly; the realization of his insanity came to them later as an explanation and pacification. In Part II, all have pre-formed ideas; Don Quixote is an amusing fool, no one should take him seriously. Only the intemperate clergyman in the ducal palace treats him as did those in Part I. Then wonderful sparks of effective reality leap from Don Quixote, as if he were a flint. Still, to the others he is but an inoffensive idiot, only good for being laughed at, joked with, a toy to interrupt their idleness, or, as in Barcelona, a clown to liven their dull social life. There could be nothing so profoundly sad.

In Sancho, at the same time, a comparable transformation takes place, as is to be expected. As it is Sancho's lot to live within two sets of circumstances, the quixotesque and that of the everyday world, on changing worlds, Sancho also changes. While Don Quixote grows more and more idealistic, Sancho becomes more deeply quixotesque, his participation in the world of fancy becomes more complete and irrevocable. Yet he is constantly feeling the strain of temptation; the vainglory of being a famous man or a "literary figure" (for that reason he returns to authenticity as governor of the island, as he stumbles against "reality" and must accept the consequences of such a personage as a governor); certain impulses of rebellion towards his master; the conviction that he can "play" with him (the disenchantment of Dulcinea); the unconfessed contagion of the common vision of Don Quixote as a laughable type. As Don Quixote becomes, later, problematic even in his own eyes, the same happens to Sancho. Don Quixote in Part II, Chapter 58, says of the saints he sees on the altarpiece:—

> They won heaven with the strength of their arms, for one must suffer to gain heaven, and I even now do not know what I have won with the strength of my deeds.

Sancho feels disturbed, estranged. It seems to Sancho that until then he has never known his master. At the same time it is as if he had never

known himself; and this to such an extent that when Don Quixote, close to death, recovers consciousness for a moment and disclaims his world of adventure and knighthood, Sancho cannot. It is he who now knows *who* Don Quixote is, because only with the existence of Don Quixote can Sancho exist as what he is. Don Quixote must be the knight, for if he is not how can Sancho Panza be one who undoubtedly exists, the shield-bearer?

JULIAN MARIAS

A GERMAN CULTURAL WEEK

A German Cultural Week which evoked wide interest was held at the Indian Institute of Culture, Basavangudi, Bangalore. The Consul-General for West Germany at Bombay, Herr W. von Pochhammer, inaugurated the week on March 1st at a meeting under the chairmanship of Shri B. P. Wadia. Cabled felicitations were read from Herr von Truetzschler, the Head of the Cultural Division of the Foreign Office at Bonn, the East Asia Association of Germany, Hamburg, and the Indian Institute, Munich, and messages from the Deutsch-Indische Studiengesellschaft, Stuttgart, and from Dr. F. Otto Schrader of Kiel.

The distinguished guests from Germany included, besides Herr and Frau von Pochhammer, members of the German Consular Service in Bombay and Madras, Baroness Bekker von Rath (whose exhibition of colour reproductions of German masterpieces and original modern paintings was much appreciated), and Baroness von Redwitz, who actively participated in the arrangements.

In his Inaugural Address Herr von Pochhammer introduced the different aspects of German culture with its keynote of synthesis and reconciliation. Centrally situated in Europe, Germany had been a bridge between Eastern and Western Europe.

In philosophy Nicolaus Cusanos had interpreted the universe in terms of the meeting of opposing truths and Hegel's dialectic proceeded from thesis and antithesis to synthesis.

Christian elements had been incorporated in the old German epics which long antedated mediæval folk poetry and the hymns of the Reformation. The widely influential Classic German literature of the eighteenth and nineteenth centuries combined humanism and rationalism, classicism in form and recognition of individual worth, passion and moral idealism. Modern German literature reflected the literary tendencies of all Europe.

German art always inclined more to expressionism than to the formal classical ideal. It had reached excellence in portraiture and in landscape painting, both stemming from the religious painting in which European, like Indian, art began. Germany had many great musicians, from Bach to Hindemith and in music, as in philosophy, had already overcome the break made in her cultural development by World War II. Germans' interest in India dated back to the earliest German Indologists.

Another objective and illuminating lecture by Herr von Pochhammer was on "Some Aspects of German History." In another lecture Dr. W. Stache of the Maharaja's College, Mysore, dealt with "Philosophy and Science in Germany." An intimate glimpse of home and family life in Germany was given by Professor E. Weingärtner of the Indian Institute of Science, in his lecture on "Some General Aspects of German Life." Recorded music by German composers was a feature of each meeting and the audiences enjoyed selections from Mozart, Wagner and Haydn, and, appropriate to the lecture of Professor Weingärtner, a charming folk song.

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

A Special Meeting was held at the Indian Institute of Culture, Basavangudi, Bangalore, under the chairmanship of Shri B. P. Wadia, to honour the memory of India's great poet and worker for the country's freedom, Shrimati Sarojini Naidu. Professor K. Anantharamiah, the first speaker, dealt with her poetry, which had appealed to distinguished Western critics, as well as to her countrymen, in spite of the handicap imposed on her by the foreign medium. Professor Anantharamiah described her as a sensitive artist achieving in some of her poems a largeness of vision and a charmed utterance. He analyzed some of her poems, such as the symbolical "Indian Weavers," one of several poems immortalizing followers of humble occupations, and read a charming "Cradle-Song"; "Awake!" a moving appeal to the Mother Country which she served so nobly and lived to see attain freedom; and a beautiful devotional poem, "To a Buddha Seated on a Lotus." He considered the series "The Sanctuary" her highest poetic flight, achieving beauty and charm as well as profundity.

Dr. D. Gurumurti dealt with other aspects of Sarojini Devi's vivid and vibrant personality: her genius for friendship and as a reconciler between Hindus and Muslims and others differing in point of view, and her scintillating wit. She had always been a remarkable orator. She had calmed riots by going fearlessly into the thick of them and quieting the people. Her personality attested the vitality of the Indian civilization. She had combined all the charm and beauty of womanhood with great courage and ability.

An interesting Seminar on "Fear, Anger and Jealousy," held at the Indian Institute of Culture, Basavangudi, Bangalore, from February 18th to 21st, was planned with the help of Dr. M. V. Govindaswamy, Director of the All-India Institute of Mental Health.

In his opening lecture under Shri B. P. Wadia's chairmanship, Dr. Govindaswamy described the modern scientific studies of these three emotions, which had been charged with every behaviour disorder in the individual and also blamed for mass disturbances. He brought out also the serious consequences which chronic emotional stresses might have upon bodily health and not only upon mental health.

In the second meeting, presided over by Dr. M. V. Gopalaswami, four staff members of the All-India Institute of Mental Health presented interesting papers. Shri D. Varadachari discussed the three emotions in general and showed that most fears of children and adults were acquired. Shri S. Narayan Murthy presented clinical case studies of abnormal children, indicating causes and remedies. Dr. D. Sen described psychological manifestations of fear and anger in mental patients and Shri S. K. Ramachandra Rao presented in a thoughtful paper the Buddhist teachings on these emotions and their control.

Dr. M. V. Govindaswamy presided at the third session, at which Professors C. V. Srinivasa Murthy and Shivram Shastri of the Maharaja's College, Mysore, dealt, respectively, with the importance of these emotions in sociology and their depiction in Sanskrit literature. Professor A. N. Moorthy

Rao, Director of Literary and Cultural Development in Mysore State, gave a brilliant analysis of certain of Shakespeare's depictions of these emotions: Macbeth's basic fear of the power of evil which he courted and to which he sold himself; the rages of King Lear; and the jealous frenzy of Othello, tortured most by the contrast between the purity of the Desdemona he loved and the lapse from it which he was tricked into accepting. Iago, displaying the related emotion of envy, seemed to have something wrong at the core.

At the closing meeting Dr. M. V. Gopalaswami dealt with the causes of many undesirable attitudes and emotions in misguided parental treatment, over-solicitous, over-protective or harsh, emphasizing that prevention was better than cure. These emotions were passed to the next generation not by biological but by social heredity. Detachment was recommended for their control and even for minimizing pain. The sense of unity, "belongingness," was a safeguard against jealousy. Dr. Govindaswamy in his lecture drew very interesting examples of these emotions from Sophocles and Æschylus, as well as from Indian mythology. Shri B. P. Wadia, in closing the Seminar, appreciated its value to the hundreds who had crowded all the sessions. Useful suggestions had been given for the control of these emotions. With much thinking on the great virtues, rooted in dispassion, the vices would fall away. Perhaps the next Seminar could be on the virtues, man's latent powers that could make him more than man. The strength that came from knowledge, service, sacrifice and real humility was the need today.

Addressing the Bangalore Rotary Club on February 27th, Major-General S. L. Bhatia, F.R.S., I.M.S. (Retd.), recalled Wells's gloomy warnings of *The Fate of Homo Sapiens*. Wells had not overemphasized the dangers, but General Bhatia did not share Wells's pessimism. A very different civilization was, however, the only alternative to no civilization at all.

He deplored the cleavage between science and the humanities, which had brought the student into contact with the Master Minds of the past. Nations as well as individuals derived their noblest inspiration from the remembrance of their glorious past. The importance of intercommunication between science and the humanities could hardly be overestimated. Interestingly, General Bhatia drew upon Plato for the formulation of the "new" philosophy which science had to recognize for its salvation:—

> Now when all the studies reach the point of intercommunication and connection with one another and come to be considered in their mutual affinities, then, I think, and not till then, will the pursuit of them have a value.

But the true State was within us, of which each was the founder. Good will had to prevail between nations as between individuals. The conscience of the individual, in which the highest ethical and moral principles were enshrined, should become the conscience of humanity. On the co-ordinated development of the mastery of the physical world and of ethical values depended the welfare, safety and progress of humanity.

The only alternative to the fate which threatened mankind was, he said, "education in the fundamental scientific as well as moral principles, which proclaim mutual love, faith and charity amongst all members of the human race." This was the new and widening horizon in science, which was dimly visible.



THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

TO BUDDHA, ON HIS BIRTHDAY

The world, seized by the fury of carnage,
writhes in the ceaseless grip of conflicts.
Crooked are its ways, tangled its coils of bondage.
Wearily waits the earth for a new birth of thine;
save her, Great Heart, utter thy eternal words,
let blossom love's lotus with its honey inexhaustible.

O Serene, O Free, thou Soul of infinite Sanctity,
cleanse this earth of her stains, O Merciful.

Thou great Giver of Self, initiate us in the penance of sacrifice,
take, Divine Beggar, our pride for thine alms.
Soothe the sorrowing worlds, scatter the mist of unreason,
light up Truth's sunrise;
let life become fulfilled, the sightless find his vision.

O Serene, O Free, thou Soul of infinite Sanctity,
cleanse this earth of her stains, O Merciful.

Man's heart is anguished with the fever of unrest,
with the poison of self-seeking,
with a thirst that knows no end.
Countries far and wide, flaunt on their foreheads
the blood-red mark of hatred.
Touch them with thy right hand,
make them one in spirit,
bring harmony into their life,
bring rhythm of beauty.

O Serene, O Free, thou Soul of infinite Sanctity,
cleanse this earth of her stains, O Merciful.

RABINDRANATH TAGORE

In this month all the world, and India in particular, are celebrating the 2500th Anniversary of the Buddha's Passing. Today, there is a longing springing up in the hearts of many for the advent of Buddha with his living message. "Wearily waits the earth for a new birth of thine."

Modern India's great poet, Rabindranath Tagore, made a devout appeal to the Master in the *Visva-Bharati Quarterly* for April 1927. It was before the inhumanity of the second World War, and even more truly today the world is "seized by the fury of carnage," and the "grip of conflicts" is intense, and so it is appropriate to reprint the poet's Invocation.

There is a strange legend—and is there a legend without some truth implicit in it?—among the Buddhists, especially of Tibet, that descents from Nirvana of Gautama Buddha do take place, however rare they be. "Esoteric teachings claim that he renounced Nirvana and gave up the *Dharmakaya* vesture to remain a 'Buddha of compassion' within the reach of the miseries of this world," writes H. P. Blavatsky.

The appearance of what is called the *Buddhachhaya* takes place, but only for him whose mind is perfectly pure and who knows how to invoke that Luminous Appearance. There is the well-known case of the Chinese devotee who travelled to a certain cave where he had the blessed experience. It was in the sixth century that Hiouen-Thsang invoked the great *Chhaya*. It is recorded that when he arrived at the cavern all was dark and dreary. Hiouen-Thsang entered and began his devotions. He made 100 salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly, and despaired. But, as he was about to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the vision of the "Venerable of the Age." After 200 prayers the dark cave was suddenly "bathed in light, and the Shadow of Buddha, of a brilliant white colour, rose majestically on the wall, as when the clouds suddenly open, and, all at once, display the marvellous image of the 'Mountain of Light.' A dazzling splendour lighted up the features of the divine countenance. Hiouen-Thsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object. Hiouen-Thsang adds in his own diary, *See-yu-kee*, that it is only when man prays with sincere faith, and if he has received from above a hidden impression, that he sees the shadow clearly, but he cannot enjoy the sight for any length of time.

SHRAVAKA

GOTAMA THE ENLIGHTENED

[In 1941 **Mr. John Masefield,** the Poet Laureate of the British Commonwealth, published a fine poem under the caption we use. William Heinemann, Ltd., of London and Toronto were the publishers. The poem was commented upon in a special article in our pages for April 1943.

We approached Mr. Masefield to grace this particular issue of our magazine with a page or two about the Great One. He was not able to do this. So we take the liberty of making three short extracts from the poem: the first about Buddha's Coming; the second, the prelude to His Attainment; the third, the result of His Enlightenment.—ED.]

I

O Master of the Calmness, come
Forth from the shadow of the tree,
Gladden the joyless who are dumb
And make the blind to see,
That, in the tiger in his rage,
And in the summer fly
Alike, in struggle on his stage
A brother passes by,
Till, from the fires of the art
There flash the perfect ring,
Or through the violet's golden heart
He pass into the Spring.

II

Let all men praise the Woman who brings help.
There, as I lay a-dying in despair,
The bright Sujata and her Reaper passed.
Mercy and Light were in that woman's mind.
She saw what my companions would not see
That I was dying in my misery.
She and her Reaper helped me to the shade,
She gave me milk and rice; she spoke such words
As came like rain upon my desert mind,
So that I cried, "Leave me beneath this tree,
For I believe the Light will come to me."
Under the tree my mind wrestled with death.
Light filled me with its agony of peace.

III

Desire, longing for life, and ignorance,
Dropped from my mind like rags; I was set free,
I knew that I need never live again,
Save as a mind that with undying Peace
Moves among mortals in their misery
Shewing a way from darkness into light.

JOHN MASEFIELD

TO A BUDDHA SEATED ON A LOTUS

Lord Buddha, on thy Lotus-throne,
With praying eyes and hands elate,
What mystic rapture dost thou own,
Immutable and ultimate?
What peace, unravished of our ken,
Annihilate from the world of men?

The wind of change for ever blows
Across the tumult of our way,
Tomorrow's unborn griefs depose
The sorrows of our yesterday.
Dream yields to dream, strife follows strife,
And Death unweaves the webs of Life.

For us the travail and the heat,
The broken secrets of our pride,
The strenuous lessons of defeat,
The flower deferred, the fruit denied;
But not the peace, supremely won,
Lord Buddha, of thy Lotus-throne.

With futile hands we seek to gain
Our inaccessible desire,
Diviner summits to attain,
With faith that sinks and feet that tire;
But nought shall conquer or control
The heavenward hunger of our soul.

The end, elusive and afar
Still lures us with its beckoning flight,
And all our mortal moments are
A session of the Infinite.
How shall we reach the great, unknown
Nirvana of thy Lotus-throne?

SAROJINI NAIDU
(*The Golden Threshold*)

BUDDHISM AS A WAY OF LIFE

[**Shri S. K. Ramachandra Rao** is a talented psychologist who is doing useful work at the All-India Institute of Mental Health; he has the rare opportunity to test in practice the principles of Buddhistic psychology.

In this very practical essay, prepared especially for this number, our good friend writes about the True Way of Living. Millions go their daily round from home to various haunts and home again. There are those who can afford to wander abroad doing business and seeing sights; there are the fortunate few who travel the world of knowledge; but the Pilgrims who are bound for the Holy Land of Truth are a handful. As our author points out, the Buddha invites all to His "Come-and-See Doctrine," but only those go who are tired of mental learning and surfeited with sensuous living. Also, the practice is difficult; one may go and behold—but to apply? To break the fetters of religious dogmas, sacerdotal customs, social taboos; to free the mind and rise above conventionalities; that is what the Great Reformer advocates: "Give up thy life, if thou wouldst live."

—ED.]

Two thousand and five hundred years ago Buddhism emerged because of historical necessities. The ancient and austere Brahmanism had fallen into decadent days: the Buddha himself draws a sad contrast between the religion of the Brahmins of yore (*porananam brahmananam*) and that of the then contemporary Brahmins: corruption (*vipallasa*) had set in.[1] Ritualism, useless and gruesome, was rampant everywhere. The warmth of humanity was lost in the cold and cruel shackles of dogma. The healthy values of life were obliterated in the mass of pedantic verbiage and intellectual anarchy. Into this scene of barren confusion was born Gotama, the son of age-old tradition, to bring order, concord and peace into the lives of men. A passage frequently occurring in the Pali texts indicates the real achievement of the Buddha:—

> Just as someone might set upright again what had fallen down, reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes might see things about them—even so in many ways has Gotama made this doctrine clear.[2]

For the Buddha life was more important than the intellect; "unshakable peace" was infinitely superior to all dogmas and discussions. His approach, therefore, was not theoretical but intensely practical. It is this emphasis on the quality of life that was conspicuously absent from the atmosphere of those days—precisely as is the case today. And the great merit of the Buddha lies in this that he proclaimed, as he alone could, by precept as by example, the way of life that

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[1] *Brahamanadhammikasutta, Sutta Nipata, 2.7.*

[2] *E.g., Kasibhardavajasutta, Vasetthasutta, Sabhiyasutta.*

surely leads to the highest end. As Dr. Edward Conze rightly points out, "Dharma is not really a dogma, but it is essentially a path."[3] The Pali word *magga* is of great import: it implies walking or faring (*cariya*) by the aspirant to reach the very end of the round of births and deaths, the *summum bonum* (*param'-attha*), which is tantamount to escape from sorrow, deliverance from all present and potential ills, final emancipation (*vimutti*), absolute purity (*visuddhi*), unaffected by stains of whatever kind. It is this goal of Worth (*arahatta*) that the Buddha envisages as the justification for the right way of life.

The way of life followed by the common man appears to the Buddha to be vulgar. In the words of one of his disciples, it is like a pig's, fattened by unclean things.[4] Ordinarily, the mind of man is like a monkey, running hither and thither ceaselessly in vain pursuit after sense pleasures: such a mind deepens the roots of man in the worldly mire. He has endless desires, and much discontent; he delights in throngs, and hates quiet self-examination; he loves ease, and avoids discipline; he runs after excitements, and never cares to settle down. His life is one series of increasing entanglements. From the womb of these entanglements spring up the unwholesome growths of ego-infatuation, attachments and aversions. This entanglement is the foundation on which rises the entire body of sorrow, from the oppression of which no man can ordinarily escape. Man thus passes on and is reborn, "obstructed by ignorance, and fettered by desire."[5]

In the very first of his sermons, the Buddha advises his followers to eschew this common way of life given to search after sense pleasures, as it is low (*hino*), vulgar (*gammo*), unworthy (*anariyo*) and harmful (*anatthasanhito*).[6] During his lifetime he must have pleaded vigorously against the common way of life, for he earned for himself the abusive epithet of "Unsettler."[7] And, with all the gifts of a talented teacher, he describes in detail the way of life he has discovered, has followed and now recommends. He characterizes it as the Noble Way (*ariya patha*), the one calculated to lead the wayfarer to utter freedom, absolute rest, unshakable calm. Although he believes in rebirth, the Buddha hastens his disciples to adopt this Way immediately (*akaliko*), for one can attain to Worth in this very birth (*sanditthike*). And the Buddha's is not a vain promise, for he holds out his personal experience as a testimony. He invites every man to follow the Way as he did, and be

[3] *Buddhism: Its Essence and Development* (Oxford. 1951), p. 64.
[4] DASAKA THERA: *Theragatha*, 17.
[5] *Nidanavagga, Samyutta Nikaya*, 15, 5.
[6] *Dhammacakkapavattanasutta*, opening passage.
[7] *Atthakanipata, Anguttara Nikaya*, 12.

convinced by himself. In fact, his teachings are described as the "Come-and-See Doctrine" (*Ehipassikadhamma*). He presents his own experiences as a guide for the aspirant who has started wayfaring, in order to give him the initial start. Beyond this, the Way in no way depends on, or bears any relation to, the Buddha.

The way of life recommended by the Buddha, therefore, is strictly personal for every wayfarer, who must do all the travelling himself. It is entirely his own affair: there is no grace of God to save him, and the Buddha no longer exists to help him. But the great body of doctrines (*Dhamma*) which the Master has left behind in lieu of himself,[8] and the letter as well as the spirit of which has been preserved with remarkable fidelity by countless generations of alert and energetic monks, serves as a light in which the wayfaring may be done. This doctrine is composed of theoretical matter (*pariyatti*) as well as instructions for practice (*patipatti*): the latter is more important than the former, which is but its handmaid. So, essentially, Buddhism is a method, a discipline, a way of life to be adopted and intensely pursued.

And it must be admitted that, for following the Way fully and rightly, one must necessarily be a monk, withdrawing himself completely from worldly affairs. It is probable that for a long time Buddhism as a way was confined to monastic groups of earnest devotees whose sole enthusiasm was for emancipation. What the Buddha taught to the laymen was just common ethics—the abstaining from killing, from theft, from false speech, from sexual misconduct, from intoxicating liquors; care of parents; following a clean vocation; and so on. The *Sigalovadasutta*, for instance, and the latter portion of *Dhammikasutta* detail a code of conduct a householder should follow; but there is nothing *Buddhist* about it. The gospel of the Buddha was meant for, and had a special message to, the few who renounced home for homelessness (*anagariyam*) in order to strive effectively for "putting an end to sorrow completely" (*samma dukkhass'antakiriyaya*). Very revealing is the remark the Buddha makes:—

> For all its crest and neck so blue
> the peacock ne'er can match in flight
> the swan, nor layman emulate
> an Almsman, when in lonesome wilds
> the Sage is plunged in Reverie.[9]

For the renunciant the Way is rigorous but methodical. It is designated as *bhavana*, which is really a system functioning in two stages: cultivation of mental concentration (*samadhi*), and the development of clear insight into things as they are (*panna* or *vipassana*). Prior to the first stage must be perfected the

[8] *Mahaparinibbanasuttanta*, 6. 1. 1.

[9] *Munisutta, Sutta Nipata*, 1. 12. 15. (Trs. by LORD CHALMERS: Harvard Oriental Series, Vol. 37, p. 53)

virtues (*sila*), thus bringing under control mind and senses: this consists of proper speech, action and livelihood. Here the "whole heap of unwholesomeness" composed of sensual desire, ill-will, sloth-torpor, agitation-worry and perplexity,[10] which obstructs the Way, is overcome. Mind prepared in this style must now be developed or cultivated so that the insight that is necessary for emancipation may dawn. This is the lifework of an ideal Buddhist monk. It consists of strenuous endeavour to check the arising of evil not yet arisen, to defeat evil already arisen, to develop good not yet arisen and to cultivate good already arisen;[11] mindfulness (*sati*); and intent states of mind or concentration. Mindfulness takes the form of meditations, forty of which are mentioned and explained by Buddhaghosha in his great *Visuddhimagga*. This is the very essence of practical Buddhism. The setting up of mindfulness (*satipatthana*), which is the subject-matter of a sermon held in the highest esteem and studied with the closest attention by all serious monks in Burma and Ceylon, has been hailed by the Master as the

only way for the purification of beings, for overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, and for the attainment of Nibbana.[12]

It was one of the meditations of mindfulness, *viz., anapanasati,* that brought about the enlightenment of Gotama himself and made him a Buddha. For a monk, it is said, there can be no greater friend than this mindfulness over bodily and mental processes (*N'atthi etadise mitto yatha kayagata sati*).

Contingent on the vigour with which this practice is carried out, and also upon the ripening of one's good *kamma,* the liberating Wisdom arises. This is the penetrating insight into things as they really are (*yathabhutanana*), the deep realization that whatever springs up, *ipso facto,* subsides (*yam kinci samudayadhammam sabbam tam nirodhadhammam ti*). Upon this realization sorrow is finally overcome, and *samsara* (life in the world) loses its poignant edge. This wisdom is composed of right views in regard to the truth that all composed things are transitory, sorrowful and devoid of self, and of the right aspirations. When this knowledge takes hold of the wayfarer he is utterly indifferent to worldly affairs; he becomes passionless (*virago*). This is the decisive support (*upanissayapaccaya*) for

[10] Called Hindrances (*nivaranas*): *kamacchanda, vyapada, thinamidda, uddacchakukucca, vicikiccha.* See NYANAPONIKA THERA: *The Five Mental Hindrances* (Colombo).

[11] *Samvara, pahana, bhavana* and *anurakkhna padhanas.*

[12] *Satipatthanasutta, Digha Nikaya,* 22. See BHIKKHU SOMA: *The Way of Mindfulness* (Colombo. 1949) and NYANAPONIKA THERA: *The Heart of Buddhist Meditation* (Colombo).

the occurrence of emancipation (*vimutti*).[13]

Thus the way of life demonstrated by the Buddha as the most effective is analyzable into three natural aspects: the practice of virtues (*sila*), the practice of mind-control (*samadhi*) and the development of insight (*panna*). The three aspects, as shown above, are composed of eight principles: right speech, right action, right livelihood (the *sila* group); right endeavour, right mindfulness, right concentration (the *samadhi* group); right views and right aspirations (the *panna* group).[14] The Way is therefore described as the Eightfold Path (*Atthangika magga*) and is hailed by the Buddha in the very first sermon as the "road leading to the suppression of sorrow"; and this is the fourth and the greatest of the four truths he discovered under the sacred *bodhi* tree.

This is the great Way recommended by the Buddha for the overcoming of the world's ills. It requires earnest devotion and great energy: it is, in fact, a struggle (*padhana*). It brooks no sort of compromise with the ordinary worldly life; it demands full application, which only a renunciant can afford. And one who successfully completes the journey is truly a victor (*jina*), a worthy one (*arahat*). Such worthy ones are rare, rare as flowers on the *udumbara* tree.

S. K. RAMACHANDRA RAO

BUDDHISM: A SCIENTIFIC RELIGION

U Nu, Prime Minister of Burma, has contributed a useful essay: "What is Buddhism?" to *The Maha Bodhi* (January 1956). He states that the Union of Burma allows full freedom of religious belief; and writes:—

> Some believe that Buddhism merely teaches the avoidance of such evil things as taking life, theft, seduction, falsehood, taking liquor and drugs... [but true Buddhism] involves an exercise of a rigid personal discipline, so as to attain a serenity of mind, which in turn will lead to a way of escape from suffering and stress.

Explaining this, he gives three basic principles: (1) understanding of "the wheel or cycle of existence"; (2) no being is permanent, rebirths come to all, caused by their own past mental states, utterances and actions; therefore all beings suffer from "separation from loved ones, having to live and work together with hateful ones, non-fulfilment and frustration of desires, advancing age, illness, death and so on"; (3) Buddhism gives a way of living which leads to complete freedom from all suffering.

In closing he pleads that Buddhism's teaching be put to the test as any scientific theory is tested by actual experiment. He offers hospitality to ten Americans, to be selected, who will make a personal experiment in Burma by following the spiritual exercises necessary, and then return to relate to their countrymen their findings.

[13] *Dasabalavagga, Samyutta Nikaya*, 3.

[14] The usual order, however, puts the last two before the rest.

BUDDHISM—ITS INFLUENCE ON THE LIFE AND CULTURE OF INDIA

[**Dr. S. Haldar** was prompt in his response to our request to write especially for this issue, and he has given us an excellent essay. Gautama Buddha's Teachings are myriad-sided. That he has been the teacher of not only the True and the Good but also the Beautiful is not universally recognized. Dr. Haldar refers to "an attempt to comprehend the Beautiful."

It is recorded that on one occasion Ananda said to the Master: "The half of the holy life, Lord, it is the friendship with what is lovely." "Say not so, Ananda! Say not so, Ananda! It is the whole, not the half of the holy life. Of a brother so blessed with fellowship with what is lovely we may expect this."

Again, once the Master was charged: "Gotama the recluse and his brethren have gone astray. For Gotama the recluse teaches this: 'When one reaches up to the Release, called the Beautiful, and having reached it abides therein, at such a time he regards the Whole (Universe) as ugly.'" "But I never said that, Bhaggava. This is what I do say: 'Whenever one reaches up to the Release, called the Beautiful, then he knows indeed what Beauty is.'"

The world looks upon the Master as embodying the True and the Good; it is necessary to emphasize the fact that all his sayings and all his acts are simple, sublime and beautiful. His silence, his smile, his dignity are expressions of Beauty. No wonder that Buddhist art and architecture—the glories of Ajanta, of Sanchi, and other places—have left a lasting impression on all lovers of the beautiful.—ED.]

Some twenty-five centuries back Lord Buddha was born in an age which was in need of him. His advent was really a happy coincidence. The ideals of the Upanishads had already reached to great metaphysical heights. The idea of the macrocosm in the microcosm was an attempt to aid the comprehension of the Beautiful and the infinite at the deepest levels of the highest consciousness. The Upanishads pointed to a poetry of life, the essence of which was to be realized through a process illustrated by a lump of salt thrown into water, which then loses its form and retains only its flavour. They taught the joyous transcendental experiencing of the Ultimate Reality, beyond all thoughts speakable, all thoughts nameable and all thoughts definable. This was not meant for all but for a limited few who were fortunately gifted with intuitive vision and mystic comprehension. Most men were not fitted for this; they needed something else, more easily realizable, more within the scope of their consciousness. They were in a state of anxious waiting when the Buddha appeared with his new message which satisfied all of their

immediate cravings.

The Buddha brought to mankind the ideas for creating a new culture to be born out of the spiritual discipline of an inner life; a philosophy insisting that man and man alone is the maker of his destiny; and a new religious thought that cared everything about human conduct and nothing about mere ritual or worship or metaphysical speculations. He shifted emphasis from the supernatural to the natural and taught a religion without a personal deity. The essence of this new culture lay not in Being but in Becoming. The Buddhist ideal is that of the fulfilment of life, to which every individual is entitled through the cultivation and possession of peace of mind, observance of the sacredness of life and the power of tolerance.

Buddhism teaches that, through the cultivation of the inward life, man can expand beyond calculation and ultimately become the lord of himself. Saintliness and content lie neither in the knowledge of the universe nor in the favour of God, but simply in selfless desire and beneficent living. So the Buddha said to a Brahmin, when the latter was going to Gaya for a bath in order to purify himself of his sins:—

Have thy bath here, even here, O Brahmin. Be kind to all things. If thou speakest not false, if thou killest not living beings, if thou takest not what is not given to thee, if secure in self-denial, what wouldst thou gain by going to Gaya? Any water is then Gaya to thee.

So the Buddhist conception of religion is purely ethical, to be born out of a refinement of the inward desire and temperament.

Lord Buddha withdraws his consideration from the traditional conception of the Infinite. In him, says Sir Charles Eliot, the world is not to be thought of as the handiwork of a divine personality, or the moral law as his will, and the fact that religion can exist without these ideas is of capital importance. The Buddha rejected the presumptuous assumption of the Brahmins of his time that the Vedas were inspired by the gods; and he denounced with vehemence the orthodox practice of sacrificing animals on the altars of the gods and the goddesses. He rejected the institution of priestcraft which taught belief in the worship of the supernatural, and he proclaimed a way of salvation open to all alike, from believers to infidels. He did not teach belief in incantations, asceticism and prayer through which one was supposed to enter into the Infinite. Nor did he teach about a belief in the Unknowable. "It is foolish," said Lord Buddha, "to suppose that another can cause us happiness or misery." And he scandalized the caste-proud Brahmins by condemning the caste system of his time. He advised his disciples:—

Go unto all lands and preach this gospel. Tell them that the poor and

the lowly, the rich and the high, are all one and that all castes unite in this religion as do the rivers in the sea.

So the Buddha brought into existence a religion absolutely free from the traditional superstitions and dogmas and from the tyrannical oppression of priestcraft. He believed in the incalculable power latent in the individual and emphasized the truth that it is *in himself* that man is this or that.

The Buddha lays emphasis on the inward essence of human consciousness. Any adversary is the evil which confronts a man on his way towards higher, better living. The good and the bad live in the same man. They war for mastery and control over human destiny. Thus they become the rival principles in human consciousness. Man is conscious of this conflict. His greatness lies not in his revolt against it but in his realization of being placed under this scheme of life. The beauty of life is revealed in his attempt to defeat this conflict through the power of his creative thought. So Pascal observes:—

La grandeur de l'homme est grande en ce qu'il se connoist misérable. Un arbre ne se connoist pas misérable. C'est donc estre misérable que de se connoistre misérable; mais c'est estre grand que de connoistre qu'on est misérable.

L'homme n'est qu'un roseau, le plus faible de la nature; mais c'est un roseau pensant.

(The greatness of man is great in that he knows his own misery. A tree does not know its misery. So it is misery to know one's misery, but to know it is to be great.

Man is but a reed, the weakest thing in nature; but a thinking reed.)

Thought is thus a paraclete or the Paraclete. Lord Buddha taught that man should not cease from the constant exploration of knowledge. He must move from thought to thought, from action to action for ever. He is quite in agreement with St. Augustine when the latter speaks out—"*Ascendiums ascensiones in corde et cantamus canticum grandium.*" Thought brings us airs from heaven and helps us reach the enthroned seat of the super-mind and even beyond to the Supreme Bliss.

In general Sanskrit use, the term Nirvana means "extinguished" as a fire is extinguished. In the Buddhist scriptures, it is used to signify a state of happiness attainable even in this life through the complete elimination of all selfish desire. Man is unhappy because he is selfish. The more he gets, the more he wants. This invites misery to him. In Buddhistic literature, the term Nirvana is often used in, so to say, a terrestrial sense. A saint may achieve it in this sense through the possession of all its contents. These are: self-possession, investigations into the truth, energy, calm, joy, concentration and magnanimity. Painless peace comes through its realization. The Buddha said:—

Now this is the noble truth as to the passing of pain: Verily, it is a passing

away so that no passion remains. The giving up, the getting rid of, the emancipation from, the harbouring no longer of, this craving thirst.

Lord Buddha felt the world's pain and became silent. His silence, which was deeply rooted in compassion, opened up an infinite horizon for human aspiration. Sakyamuni Buddha himself proclaimed: "One thing only do I teach—Sorrow and its extinction." Selfish desire is the root of all evils. Remove this and the wound will heal of itself.

The true self of India is enshrined in two imperishable records: her poetry and her architecture; the latter is perhaps the mightier since in every land where it once flourished its crumbled fragments are more eloquent than song or history. Architecture is the keystone of the arch of civilization. It could never flourish, said Ruskin, except when it was subjected to a law as strict and as minutely authoritative as the laws which regulate religion, policy and social relations. But, before the strict and authoritative laws may come into operation, an accumulation of creative thought is essential, for then may appear a flowering of architectural genius. The ground upon which this could well take place is suggested here:—

May all behold manifold good, may all be free from ailments. May all on this earth be happy, may nobody come by grief.

This shows a social organization which may be called *Sarvatobhadra*, a model of universal well-being. Such a state is only possible when there is peace and liberty, truth and justice. The lesson to be gained from and the testimony of India's architecture is that it actualizes this dream of a world ruled not by the chafferer of the mart, the intriguers at the embassies, or the sword-rattling war lords, but by the healing counsels of beneficence, love and compassion.

The renaissance of Indian architecture engendered by Buddhism was an indication of the reshaping of human relations and the reinstatement of the ideals of the True, the Good and the Beautiful in human conduct. It beautified not merely palaces and shrines and public buildings, but all places where men gathered for profit or pleasure, for illuminating thought or productive labour. In the best days of integrated life in India, towns and villages, temples and fortresses, courts and cloisters, were not fashioned by individual caprice or personal ostentation, but conformed to the *Shilpashastras*, the codified and systematized arts. Soil and climate, health and sanitation, beauty and permanence—all factors, physical, mental and spiritual—had in them their due consideration. But it is a matter of much regret that, with the coming of the disintegration of the national life due to internal disunion which brought alien rule and an aggressive foreign

culture, this knowledge and these national ideals were forgotten. In the opinion of Dr. A. K. Coomaraswamy, the taste of the educated degenerated and some of the modern Buddhistic constructions are corrupted with incongruity and ugliness, not to be surpassed by any buildings in the world.

An Indian maxim appears in the classic words of the *Isha Upanishad,* which combines the ideas of enjoyment and renunciation: Life has no quarrel between attachment and detachment. Also a true expression of this is found in a classic phrase of the Gupta period:—

> The sorrow of transience no longer poisons life, life has become an art, in which morality inheres only as *karuna rasa* in a poem whose *sthayibhava* is *shringara.*

This meant that the ultimate meaning of life was not forgotten, but a culmination and a perfection had been attained in which the inner and the outer life were inseparable. This psycho-physical identity was the main pulse of Indian life, and it never missed representation in her architectural carvings. They represent the outer world of sensuous objects—the world of *Mara,* from which the soul of the devotee withdraws to the inner sanctuary for serene meditation. Within the *Devas* dwell; the exterior is occupied chiefly by human figures. Embracing the two worlds, is the sempiternal emblem typified in the entrancing figure of the Bodhisattva, Avalokiteshwara, with the blue lotus in his hand,

> perfectly realizing the conception of one born by right virtue to the enjoyment of all that the world can offer and yet preoccupied with the one ruling passion of compassion.

This has been the strongest throb in the pulsation of Indian life from which followed other traits as natural corollaries. So the walls and ceilings of great *viharas,* monastic universities, are crowded with historical or mythological frescoes or sculptures which were meant as means to meditation. All forms of teeming life are crowded into the pictures. All animals of the forest are shown as adoring Lord Buddha in unison with Man. And the Buddha himself in his progress to Nirvana passes through all forms of life. Stress is laid on the fellowship of all things. This is the cardinal doctrine of the Indian cosmic outlook. It is a truth which, as Havell remarks, some European mystics realized only in rare moments of illumination, as in the case of St. Francis of Assisi. Perhaps no other branch of the human family has had as large a record of fellowship in human realization. It is the sincere desire to fulfil the noble prayer of the *Yajurveda*:—

> May I view all beings with a friend's eye,
> May all beings view me with a friend's eye.

This basic principle created the remarkable unity of spirit and catholic tolerance which has run through the æsthetic tradition of Indian art and is represented in

Buddhistic architecture. Not only in the crescent sweep of the Banaras Ghats, but everywhere, one feels that all India is one in spirit, however diverse in creed and community. This unity entered into Buddhist art from the Vedic impulse. It has been observed with much justice that there has never existed a Buddhist India that was not as much, and at the same time in the same area, a Hindu India. In the same locality and at the same date, Jain or Buddhist or Saivite or Vaishnavite could only be distinguished from each other by their choice of symbols and even then with much difficulty. They represent different aspects of the same idea: the unity of spirit that gives a universality of outlook. Indian history abounds with instances of benefactions extended to one another by different faiths and sects. Lord Buddha said: "There were Buddhas before me and there are greater ones to come. I was not the first nor shall I be the last."

Today, the world is a picture of distraction and discord. One half of the world ignores the other and silences the voice of Truth, Goodness and Beauty by the perfected craft of propaganda. International justice is not duly respected and judicial forms are manipulated for vindictive ends. The concentration of wealth and power is a disease of the day. At this crisis of the spirit the principles of self-control and self-denial, simplicity and resignation, which Buddhistic culture and architecture stand for, can alone correct the wrongs and mitigate the miseries that afflict mankind. The spread of the knowledge of the spirit can alone bring peace to the present world, sick with the alarms, the preparations and the spectre of a global war, with atomic havoc threatening human existence. With the spirit of Buddhism alone can the world turn into a worthy habitation for Humanity.

S. HALDAR

FAITH AND REASON

["I got seriously interested in Buddhism when I was in my thirties," writes **Dr. Walter Liebenthal,** who is doing excellent work at Cheena-Bhavana, Santiniketan, after having left his mark on the University of Peking, where he taught Sanskrit from 1936 to 1946. He is the author of three books on Chinese Buddhism. His article is instructive, and his definition of faith is provocative of thought.—ED.]

Reading the essays published some months ago in *The New Statesman and Nation* under this heading, I found that most contributors wrote as if they had to take sides with either faith or reason, and I wondered if such an alternative actually existed. Of course, we are agnostics: who believes still that the universe was created in seven days? Of course, we have faith: how else could we live in the dark and hope for a bright future? There is nothing bright and dark in the scientific world-pageant. No hope for a brighter world moves Jupiter out of his orbit. But we must hope, or we will despair. We must have faith, faith in a future which is completely unknown, which can never be proved or justified by past data. Indeed, if we had all these data ready we would still hope for the impossible.

Notice the peculiar character of cultural life, with its constant surprises. These we ascribe to will, to the creative acts of geniuses or to revelation by superhuman entities. Can these surprises be deduced from causes? They contain changes of motivation, define goals. If we are aware of this fact, how can we doubt that life is directed by non-physical impulses while matter is directed by physical pushes and pulls?

That statement seems to admit a dualism of matter and mind, which we do not like. Does not a material substratum underlie all known processes? Even thought is accompanied by waves which are measurable on our instruments. I completely agree with that: matter has no competitor on the material plane. But it is a mistake to regard non-physical processes as physical. Spirits, souls, God and other metaphysical entities have no business among the measurable; no winged spirits hover among the stars controlling our courses. For, if they did, our instruments would disclose their presence. Physical and metaphysical entities never meet. So much the Madhyamika Buddhists already knew.

When the first scientific laws were discovered, the vision of an order behind the chaos of the accidental startled the philosophers. This order has now been brought out: it is recognized that all physical changes are referable to a very limited set of irreducible data. We

are told that no more than between four and seventeen data are necessary for the description of any single change on the physical plane. This extraordinary achievement has made people believe that the plane thus described contains all that possibly can be known. That would be so beautifully simple.

Unfortunately, in the textbooks of physics, some of the items which affect our personal lives most closely —joy and sorrow, love, war, money, freedom, sin, grace, etc.—do not occur. Some of these are treated in textbooks of psychology or of economics, others only in religious scriptures. There seem to be planes which are not physical and which yet do not contain such hypothetical items as divine wills, forces, angels and devils, liable to appear as *dei ex machina* among the measurable data of the physical world and threaten to upset our carefully established laws. These planes contain items measured by consistent standards just as things belonging to the physical plane are, but the standards are not the same. Beauty or goodness cannot be measured in inches.

We learned that in the physical world a yardstick valid in every situation does not exist. Is it different in the field of religion? Can religious values be referred to a set of basic values, valid for all? All religions assert that they hand down eternal truth, and we might be tempted to rely on that assertion, were it not for the fact that religions disagree so widely among themselves. Since no tests like those which determine answers on the physical plane are possible, what should we do?

I have dealt with this problem in a larger paper[1] and shall now only recapitulate what I have said there. Religious imagery must not be taken for bad science. Neither is it meaningless. Religious scriptures, whenever they deal with religion, do not report on facts but exhibit in a symbolic language patterns in which religious values are defined. These patterns, as said in my paper on world-interpretations, show the whole as a structure; figures appear therein occupying significant positions. A certain order is visible; tendencies are marked—ways and goals towards which the figures move. I have found that no generally accepted world-interpretations exist. They are extremely various and constantly changing during a process which in my paper I have called "history."

A simple example will clarify what I mean by a world-interpretation or pattern. Our playing cards show figures, arranged in a sequence, which symbolizes a scale of values: the ace (divine unity?), king, queen, knave and the lower ranks—a miniature world, very much simplified, symbol of a mediæval society. In

[1] See W. LIEBENTHAL: "On World-Interpretations," *The Visva-Bharati Quarterly*, Vol. XX, Nos. 1, 3 and 4; Vol. XXI.

chess similar ranks appear on the stage. In a Chinese classic, called *The Changes,* a miniature world is symbolized in six lines (three strong, three weak) consisting of the Ancestor (weak), Emperor (strong), Minister (weak), Father (strong), Mother (weak), children and people (strong). In modern times these ancient world orders have gone and are replaced by other interpretations. Our worlds, however, are also structured, and underlying patterns could be abstracted and represented in a modern set of chess pieces. There would be no king, but a number of figures of unequal value (more or less successful capitalists) would appear, harassed in their drive towards a top situation (the millionaire's) by evil-doers painted red and arranged in another order, in this case not very different from that on the old-fashioned playing cards. Unfortunately, our world-interpretations are no longer so homogeneous as in the glorious past when all who fought for supremacy were kings.

Let me give another example of a pattern of values. A bicycle has a value, expressible in rupees. On price lists it is found together with other wares. Today almost everything is priced: our work, our leisure, our beauty, the nuisance we can make of ourselves. Workers, managers, oxen, motorcars, are hired for money. Twenty soldiers are worth a canon, a crore an atom bomb. Thinking in this way, we refer to a pattern called "the market," which is established by supply and demand. It is characteristic of a society very different indeed from the mediæval one. In business dealings all things "from Brahma to the plant" are worth as much as they are priced.

The plane called "the market," is only one among many on which hierarchies of values are represented by symbols on lists (in "the market" price lists), or graphically on diagrams, or in pictures, which we might call "reference patterns" because we refer to them during evaluation. Judged by a different reference pattern, the value of an item changes completely. Kings, who a thousand years ago ranked high in the hierarchies of living beings, are in business dealings today worth no more than their bank account; evaluated in the pattern of Karma, by reference to the standard of their detachment from mundane attractions, they might, as shown in a famous poem of Rabindranath Tagore, rank below a beggar. World-interpretations underlie all our moral and other evaluations. Commandments, such as the Christian ten or the Buddhist five, are based upon the assumption that men are brothers, as in families, classrooms and religious communities, and therefore equal. In fact they are, *e.g.,* in any army, factory or church, not equal at all but evaluated in accordance to standards which assign different duties and

rights to each. According to one reference pattern one is supposed to kill whom according to another one is supposed to love. This apparently unavoidable, tragic conflict has found its immortal presentation in the *Gita*. No international compromise on values is possible.

Interpretative pictures or patterns are ideal, that is, they never represent actual states but are abstracted from them. The figures on the playing cards never existed, but they have a kind of reality; they cannot be wilfully replaced because they symbolize an inner order which alone makes orientation in the physical world of meaningless changes possible. The physical cosmos may or may not be real; it is in any case free from religious value. A title or an emblem is nothing in physical reality, but it gives dignity to individuals through reference to accepted standards of values. We strive for these values, not for configurations of atoms. If values are not real, what are they?

Now we may try to answer our problem and say: Let us define faith not as the belief in unverifiable opinions or dogmas, but as the belief in values articulated in symbolic outlines, poetry, pictures, legends, myths; and in the imagery of all kinds which contains our religious tradition. Faith is faith in the evaluations which we have been taught to accept as true and it is for that reason that we hold on to descriptions of the world which can be easily disproved by science. We love them and this is sufficient to prove that the values depicted therein are true.

Agnostics are in danger of cutting themselves off from their religious tradition and thus drying up; they permit their natural appreciation of religious and æsthetic imagery to be spoilt by irrelevant considerations. When they discover bad anatomy in an otherwise beautiful picture of a body, they turn away; if they learn that the physical world consists of moving atoms, they cannot appreciate any more the fairy tales of their youth. They forget that only in their traditions can they find the bearings for all the decisions they have to take in life; that their scientific world view is useless for this purpose because it is absolutely unconcerned with value. No value is indicated if one star moves quicker than another; it is only man who gives value to celerity, according to a reference-pattern in which celerity ranks high in a scale of values.

We have to rely on reason when we build a factory or a space ship, but on faith when we are in doubt about the value of such an endeavour. We all are born into a religious tradition, which carries us and forms us and which we have constantly to develop. For tradition is nothing permanent: it is the root from which life grows when we apply our love to new fields. Let us make discoveries not only among the

configurations of dead matter but in the understanding of world-interpretations. These we must be ready to reformulate at any moment lest we suffocate in the self-built grave of our knowledge and technics, formulas and institutions.

W. LIEBENTHAL

BELOVED WITH THE BEGGING-BOWL

Robed in radiant renunciation He came to the door of my heart at dawn.

He knocked at it with the gentleness of the stars and called out, "Sleeper, awake, arise!"

The languor of the night, however, was still upon me and I did not awake.

He knocked again, this time with the gentleness of the breeze, calling out once more, "Sleeper, awake, arise!"

Then the sun flung open the door and I jumped to my feet. And my eyes fell on Him. Lo! there stood He, rooted in the strength and serenity of self-effacement. His right hand was raised in bliss-bestowing benediction. In his left hand was a begging-bowl of sandalwood.

He then lifted the begging-bowl and said in a voice vibrant with the peace of the Eternal and with the persuasiveness of love, "Son, give alms!"

And I knew not what to give him. For all my life I had been wedded to Poverty.

Then He looked at me with eyes gleaming with godliness. They pierced through my very being and drew forth the lurker within, my corporeal and craving self.

And in sheer despair I offered it humbly to Him and He was pleased.

Raising His right hand in bliss-bestowing benediction, He said, "Son, the peace of the Eternal and the Infinite be with you!"

And He departed.

Since then I have often kissed "the pathless path" by which He travelled to the door of my heart.

GURDIAL MALLIK

BUDDHA AND UNIVERSAL BROTHERHOOD

Gandhiji once said that Gautama effected a great reformation in Hinduism and added that "Hinduism owes an eternal debt of gratitude to that great teacher."

When, after His Enlightenment, the Master began His mighty task of teaching the masses, He encountered superstitious practices upheld in the name of religion: animal sacrifice, caste taboos, priestly pride and claims, etc. He attacked them all, not by precept and preaching only, but also by example and practice. His mission was for all and he taught the doctrine of Universal Brotherhood in a very practical fashion. He spoke the Wisdom to the multitude in the Prakrit tongue of the people, and His speech was forthright, always an appeal to the mind and the heart of His hearers. He challenged the Brahman:—

"What avails thy matted hair, O fool? What avails thy deer skin? Outwardly you clean yourself, within you there is ravening.

"Him I call a Brahmana who offends not by body, speech or mind; who is controlled in these three things."

He condemned animal sacrifice as a religious rite:—

"The kind of sacrifice in which oxen are slain, goats and sheep, fowls and pigs, and various living things are killed, such a sacrifice, Brahmana, accompanied with violence I do not praise. And why? Because such a sacrifice accompanied with violence is not approached by arhats or by those who have entered on the way of arhats.

"The kind of sacrifice, free from violence which I praise is the favourable sacrifice of continuous almsgiving."

Above all in His Order of Disciples He admitted women, and men and women of all castes, including the very low caste of barbers. The famous story of Upali is rendered beautifully by F. L. Woodward, a Briton who by his learning and especially by living his life along Buddhistic lines has rendered the world a great service in his books. He was Principal of the Mahinda College at Galle, Ceylon, from 1902 to 1919 and wrote the following for *The Mahinda College Magazine* in March 1947.

"UPALI THE BARBER, I"

There is this Buddhist legend: A certain poor man, of mean birth and occupation, one Upali[1] who was a barber, saw the Lord pass by and ran after him, and being spoken to entered the Order of Monks and ultimately became an Arhat.

[1] This is not Vinaya-Upali, but a layman.

As I plied my task in the shop one day the Lord of the World[2] passed by.
So I up and out and after Him, altho' I knew not why.
(After the Lord, Upali the barber, I!)

And He turned and stood and waited for me—the Lord, He waited for me.
"May I have word with thee, Lord?," said I. "Say on," said He to me.
(Said the Lord of the World,—to Upali the barber, Me!)

And I said to Him "Lord, it is this. Is Nibbana for such poor men as I?"
"Have faith, Upali" he answered me. "Nibbana is very nigh."
(Nibbana is for Upali, the barber,—Ay!)

"When may I follow thee, Lord?" I asked. "Altho' you never knew,
You have followed me long, Upali,—and I,— 'tis I who have followed you."
(I followed the Lord,—He followed Upali too!)

"May I be near to thee, Master?" I asked. "You are near to me now," said He
"For I am with you always, Upali; and you—always with me."
(The Lord of the World and Upali,—I and He.)

"And how shall I see always, Lord?" I asked. And He said "You see,
Who sees me seeth the Truth I declare; who seeth the Truth sees Me."[3]
(We are one and the same, Upali,—I and He.)

"May I touch thee, O Lord?" I asked, and lowly before Him bowed my knee.
And He smiled and said "Ay, you may touch." So I touched Him, and He touched me.
(I touched the Lord—just a man like you and me.)

"Abbhutam! Acchariyam![4] A marvel! The Light burst in! I was free
Run is the weary round of lives. There is no more Upali to be.
Done is my task. There is no more birth for me!"

RELIGION AND RELIGIOSITY

It is hopeful, surely, that the Bodh Gaya Temple Advisory Board constituted by the Government of Bihar, comprises representatives of several countries in the Buddhist world and Hindus as well as Buddhists. Dr. S. Radhakrishnan, India's Vice-President, inaugurating its first meeting at Bodh Gaya on March 19th, appropriately took as his theme the brotherhood of religions, of which he considered the Board a symbol and a sign.

Dr. Radhakrishnan deplored the wide prevalence of religiosity when inculcation of the spirit of religion was the need. Malice and ill will between professors of different creeds deny that spirit, obviously, and he did well to name with these as undesirable the sense of superiority towards other faiths which is, alas, so general. This may persist even with the recognition of a common core of truth in all the world religions, unless the fact is recognized that they are complementary, each in its original formulation enshrining a part of the truth, all overlaid with more or less of superstition and ceremonialism. There should be no sectarianism in truth seeking.

But true religion is a way of life and not a creed. Dr. Radhakrishnan called for rising to the higher life and timeless eternity which all religions teach.

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[2] *Loka-natha*, Lord of the World, a frequent title of the Buddha in later Buddhism.
[3] "Not seeing Dhamma he sees not me." *Itivutaka*, 91.
[4] Pali—"wonderful," "marvellous."

TAGORE—THE GREAT HUMANITARIAN

[**Maitraye Devi** had the privilege of personal friendship with Rabindranath Tagore. She has been a careful student of the poet's philosophy of life, his aims and purposes. She is the author of the discerning study, *The Religion of Rabindranath,* Transaction No. 20 of the Indian Institute of Culture.—ED.]

The darkness of egoism which will have to be destroyed is the egoism of the Nation. The ideal of India is against the intense consciousness of the separateness of one's own people from others, which inevitably leads to ceaseless conflicts. Therefore my own prayer is, let India stand for the co-operation of all the people of the world.

—RABINDRANATH TAGORE

I clearly remember a day in Mungpu, when the Poet used to spend his holidays with us in this very remote hill station, a tiny corner in the mighty Himalayas. He was sitting in a big armchair, facing the morning sun that had just started to send feeble rays through the clouds and forests. We were discussing an article that had come out in a monthly magazine, supporting the caste system and explaining the scientific value of untouchability and the profound significance of animal sacrifice. The Poet was indignant. I suddenly started reciting a poem from the Bengali *Gitanjali,* referring to the untouchables (*"Hay Mor Durvaga Desh"*). It runs:—

Oh my hapless country, those whom
thou hast insulted
To them thou shalt have to be equal in
thy humiliation;
Those whom thou hast deprived of the
rights of man,
Hast kept standing before thee, not
taking them in thy lap,
All of them thou shalt have to equal in
humiliation.
By despising the touch of man,
Thou hast despised the God in him.
The terrible anger of the Creator
Will make thee share the same food
during famine....

The Poet was smiling; looking at his toe, he said very softly: "It was written long, long before the Harijan movement started. I see you have got it by heart." "I have got it by heart all right, but I am not happy about it; it sounds like a curse!" "Does it? However, it is not meant to be a curse; it is just a statement of fact. One should not hesitate to tell the Truth, even if it is unpalatable. There can be no compromise with Truth. That day has often come to my mind, especially during famine, when this poem was almost illustrated in the gruesome living drama on the streets of Calcutta."

His ability to visualize the truth is a poet's insight. But courage to speak out in a clear voice in face of opposition and misunderstanding was the rare quality that made Rabindranath the great Sentinel of the East. We find this in all the lectures he

delivered in Japan, China and America; through all of them ran a note of warning to the people, who were intoxicated with the idea of nationalism. To him nationalism, as it is bred in Western countries, is a mechanical unity with a view to some ulterior gain and is different from creative unity, which can arise only from the harmonious social co-operation of all.

We are here going to discuss the harmony of nationalism and internationalism in the life and thought of Tagore. Anyone who has gone through his works will have realized that he was a complete embodiment of humanity. All its opposing ideas were synthesized in his mental world, to grow into a harmonious whole. That is why, when he deals with political, national or social subjects, his ideas on every point give a totality of vision. With the profoundest synthetic thought he prescribes medicine for ailing humanity.

To understand the growth of his nationalism, which ascended into an all-embracing love of humanity, one has to consider his family and social background. The Poet was born in a country where the light of Western civilization was appearing on the horizon, promising a new morning. In the nineteenth century the social and national life of India was in a deplorable state, full of prejudice, superstition and caste distinctions. The true meaning of India's ancient culture, her rich treasure of sublime thought, her transcendental philosophy and the harmonious relationship between her material and spiritual aspects were almost lost. Social life was mutilated by small circles of castes and taboos. The mind that had soared was chained in a cage. And naturally our foreign rulers of that time did not realize that the little black bird was a lark and once unfettered would soar high up into the blue, pouring its music into the life of the world. The Brahmo Samaj in Bengal started to open the locks of the door of India's life, one by one. The emancipation it strove for first was from social prejudice. Along with this came the dream of political freedom. The Poet describes the atmosphere he was born in:—

> I was born in 1861. It was a great period in our history in Bengal.... Just about that time the currents of three movements had met in the life of our country....
>
> One of those was religious; it was revolutionary, as it tried to reopen the channel of spiritual life which had been
>
> obstructed for many years by the sands and debris of creeds that were materialistic, fixed in external practices, lacking spiritual significance....The new ideals that were emerging were, however, also at the same time old, as they bore the stamp of eternal truths.

The second movement he mentions was literary, headed by Bankim Chandra; the then current stereotyped style and limitations were lifted and the Bengali language

started to awake " in the fullness of her strength and grace," to be a fit medium of expression for the new age.

The third was national.

It was not fully political, but it began to give voice to the mind of our people, trying to assert their own personality. It was a voice of indignation at the humiliation constantly heaped upon us by people... who had especially at that time the habit of sharply dividing the human world into the good and bad, according to what was similar to their life and what was different.

He was born at the confluence of these three great movements like the embodied life force of a new era. And ever since then with his insight, advice, warning, wit and wisdom he led his country through many vicissitudes and opened many new frontiers of thought. He proclaimed that humanity is craving to attain a wholeness, and life has to carve out its own path through a continual process of synthesis.

But growth and change imply an inner unity also; otherwise there is a random movement which is meaningless. No country can successfully borrow the ideas of another country in full. The tree takes life from the breeze and sunlight of a wider horizon, but must send its root deep down into the soil so as to bear fruit. The Poet discredited a hanging garden and repeatedly warned his countrymen not to imitate the mechanical aspect of Western civilization.

The political teachings of Rabindranath are also a part of his philosophical and religious treatises, which spring from his interpretation of the ideals of the Upanishads and the history of India's metaphysical thought. The great ideal that runs through all his intellectual discourse is that man is not a food-seeking apparatus only. He cannot be satisfied with the acquirement of material necessities. In every sphere of life man has risen above his animal needs into higher spheres of work and thought; this cannot be explained by saying he had an ulterior motive. To become human he has to rise above the animal, to try eternally to go beyond himself, to join with a greater sphere of life in sacrifice, love and friendship. A civilization is doomed which does not take into account this inner nature of man, but exists only for profit and the production of unwieldy merchandise. So he says:—

When this organization of politics and commerce, whose other name is Nation, becomes all-powerful at the cost of the harmony of the higher social life, then it is an evil day for humanity.

This harmony of social life can be achieved only through mutual co-operation. Whatever is richest in man's life comes through this mutual co-operation and wherever man has failed to co-operate he has been defeated. This is illustrated in the history of India. India at one time had infused this power of co-operation into her social process.

The different turbulent races that flooded her soil, coming to plunder, conquer and devastate, were gradually moulded into the life-stream of the country, which found its main expression through this process of creating unity amidst diversity. The Poet said that the "history of India does not belong to one particular race, but to a process of creation to which various races of the world contributed." Those were the great days of our country when, with her vigorous life force, she assimilated all. "*Sak Hun dal Pathan Moghal ak deho holo lin.*" Scythians and Huns, Pathans and Moghuls, all merged into one body. This movement must have been caused by some spiritual design of life which transforms all outward incongruities and ill-adjusted groups into an organic whole. The Soul of Humanity moves to attain a wholeness and this organic condition of human society implies harmonious co-operation. But whenever there are division and struggle between different nations, communities and races, the struggle is between the smaller aspects of man unduly exaggerated.

On those ideals of India, upon which her aim is to build up a complete social and moral structure of man, the Poet depended with hope. He believed that India has a message and a mission, a special work entrusted to her through her cultural inheritance, *i.e.*, the establishment of a synthesis amidst variety —"India does not admit difference to be conflict, nor does she espy an enemy in every stranger...." But he did not hesitate to speak out with indignation when she also heeded the narrow systems of caste and creed, degenerated into sources of constant conflict:—

> Oh my unfortunate country, those whom you have debased, they will drag you down to their own level. Those whom you have deprived of their human rights, they will drag you down to their own level.

This, he thinks, is always true when the strong oppress the weak, be it political or social oppression. However strong the rule of the rod may be, the weak have also their source of strength. As he says:—

> Politicians calculate upon the number of hands that are on the sword hilts, they do not possess the third eye to see the great invisible hand that claps in silence the hand of the helpless and waits its time.

In the West this idea of nationality has created an enormous gulf of hostility between man and man. The Poet said:—

> The idea of Nation is one of the most powerful anæsthetics that man has invented. Under the influence of its fumes, the whole people can carry out its systematic programme of the most virulent self-seeking without being in the least aware of its moral perversion.

Actions that are considered immoral by the universal standard of Justice, *e.g.*, hatred, lies and

murder, are justified when done for this abstract idea of the Nation. With a soul-stirring emotion based on sharp reasoning and in sublime and eloquent language Rabindranath raises his voice of protest against "the heaping up of things, where there should be heart," and against mere system and politics, where there should flow living, human relationship.

In his patriotism there is no narrowness, no hatred or contempt for foreigners. A firm belief that no ultimate good can be achieved by unrighteous means, even though immediate prosperity is secured, made him raise a strong protest when the terrorist movement started in Bengal. No doubt there was a great thrill in that event, and the blood of young Bengal throbbed with emotion and life. As a poet he was also sensitive to the charm of the adventure. He, who in his young days wrote the poem "*Duranta Asha*" (Turbulent Hope)—a satire full of grief at the timidity and narrow, cramped social life of Bengal—must have been moved to the depths of his heart to sense the vigour and force of life that was expressed in this violent movement. In many of his writings of this period we feel his aching heart melting in profound sympathy towards the spirit of self-sacrifice that inspired many young lives to plunge into the flames of vain endeavour. But he did not approve of this movement, not because it was not diplomatic or was sure to be frustrated, but because he thought the method morally wrong. As he says :—

I would not have you deceived by the Sunday school talk that no advantage is to be won by unrighteousness. In the words of the great ones—"with the help of the unrighteous, men do prosper; with the help of the unrighteous, men do gain victories over their enemies; with the help of the unrighteous, men do attain what they desire; but they perish at the root."

You may gain today, but there is tomorrow. What is the good of getting political freedom or economic benefit at the cost of the moral depravity of the nation? If unrighteous methods are adopted that will be perishing at the root. Freedom is necessary for the individual; freedom from fear, freedom from the burden of age-old prejudices, freedom from a cramped, walled-up existence. He wanted freedom for his countrymen in all spheres of life, asking them to awake in a larger world. But a patient, tireless endeavour is necessary to achieve this end, and not extreme explosiveness, which exhausts the real strength. So he differed with the boycott movement when students were called away from schools and colleges. "If the house is on fire should the children be at their desks with books, or running to fetch water?" asked his annoyed friends. "But how can they get water only by running, if no well is dug before?" was his reply. To build a needed reservoir of strength, he poured out his life's

work.

In his famous poem "*Ebar Ferao More*" (Let Me Return), the Poet begs the Muse to let him return to the realities of life, to take him back to the world of duty and work, leaving his flute behind. Seldom has it been in the history of the world that a poet, who has written, "I will have to give expression and language to these ignorant, mute and sad mouths; I will have to awaken hope in these tired, forlorn and broken hearts," has actually started schools and other social institutions to do this. His love for his countrymen, his sense of duty towards the suffering millions of India, never gave him rest or allowed him to stay aloof, wrapped up in intellectual reverie. He was never too big to ignore the every-day sufferings and needs of his fellow men. As he wrote in a letter, "I did not live the life of a poet in the nest of fancy."

He came in intimate contact with the village life of Bengal while living in a boat, looking after his Zamindary work. As the boat floated on, he saw the life of the villages on the shores. The sorrow and happiness of the people, their ignorance, prejudice, ill health and poverty floated up to him across the stream, always punctuated by some remnants of ancient ideals; and all this moved his contemplative mind to many determinations. These were reflected in his short stories and other literary works, but for him that was not enough. He came very near to the heart of India, floating on her rivers round her villages. He saw huge problems and was moved into work. As he says:—

...(on the boat) day and night the various tumult of human life with its message of sorrow and happiness was reaching my heart. My mind got a very near view of humanity. I thought for them, worked for them, planned out many schemes of work and even today those resolutions are in my thought. That touch of humanity has made the two paths of my life, the life of work and the life of art, move side by side.

He joined vigorously the movement for reuniting partitioned Bengal. He was there with all his strength wherever there was a move for union, but stood apart whenever there was conflict. Not unmindful of the little details of the present, he dealt with extreme care and alertness in his prose essays with all the problems of the day. In his address delivered at the Patna Conference we find his programme of village co-operative work and collective farming; it was probably the first effort made in our country on that line. We find him eager to improve our dress, our manner of greeting, education, the status of women, methods of instruction and every side of social and national life, and attracting our attention by eloquent thought. His criticism of the ruling classes was sarcastic and cutting, but always full of reasoning

and never inflammatory. He discussed every political issue threadbare and with his usual humour disclosed the absurdity and moral perversity of greedy imperialism, sometimes making the whole matter ludicrous; and we only wonder if the police of that time just had not the wit to fathom it.

Though fully aware of the sufferings of the country, he would not agree to any unfair means to reach the desired goal. According to him there can be no short cut to great achievements. He said:—

> The difference between a spark and a taper is like the difference between excitement and strength. The spark that flickers at friction cannot remove the darkness, can help but little and it needs also little preparation. A lot of preparation is necessary to kindle a lamp. The lamp has to be moulded, the tape woven and oil fetched; when everything is paid for and collected by labour, then only can a spark transform itself into a steady flame on the mouth of the lamp.

Through the life and work of the Poet, we find this process of harmonizing the two aspects of reality, the Home and the World, the near and the distant, the finite and the infinite, the nest and the sky. The nest is incomplete without a reference to the sky. It is expressed not only in his faith and philosophy, but also in his life's work at Viswabharati. There he founded a school on the ideals of the ancient forest education of man; he took India's message of the forest to the world and invited all to be at one nest. From there he extends his hand to the world, offering India's best and thereby gaining the right to demand the best from others. He claims for his students all knowledge and culture, whatsoever their origin, and declares that his home is in all lands, his country in all countries.

Though sick at heart at the two world wars and India's subjugation, he did not despair. With a deep faith in the ultimate goodness of human nature, he sings to proclaim a new morning, when social cooperation will find its fuller expression in obedience to the moral instincts of man. The modern idea of a socialistic State reflects the ideal of service to fellow human beings and the sacrifice of all national and individual exclusiveness; goaded by no external coercion, but evolved out of the inner nature of man, it strives to reach its completeness and to arrive at a stage,

> where poverty does not take away his [man's] riches, where defeat may lead him to victory, death to immortality and where in the compensation of Eternal Justice those who are the last may yet have their insult transmuted into a golden triumph.

MAITRAYE DEVI

RELIGION AND TECHNOLOGY

[**Mr. Alexander F. Skutch** has contributed some useful and interesting essays in our pages. We take pleasure in introducing this article with an extract from his recent letter :—

"I owe a great debt of gratitude to THE ARYAN PATH and to you for making it known to me, which you did, as you may recall, by asking me to send a contribution after reading something that I wrote for *The Scientific Monthly* about a decade ago. After years of a naturalist's wandering life in tropical America, during which I read few books and met scarcely any educated people, I had not long before settled on a farm in a wild part of Costa Rica and was attempting to orient myself in philosophy and religion and discover the significance of some of the things I learned from observation of nature. To one in the situation in which I then found myself, THE ARYAN PATH was a godsend. With its thoughtful articles presenting a wide variety of opinion on the most diverse topics and its many book reviews each month, it helped me to become acquainted with both contemporary and ancient thought as I believe no other periodical could have done. If even people in cultured communities find THE ARYAN PATH intellectually and spiritually stimulating, what must it be to one who dwells on a backwoods farm!

"Hence it is with sincere appreciation that I send my congratulations to THE ARYAN PATH on its completion of twenty-five years of service to liberal thought everywhere, and my wishes for an even more brilliant future."—ED.]

Man's recently acquired ability to utilize some of the intrinsic, constitutional energy of matter is being used by publicists and politicians, now to fill us with dread, now to raise in our fickle minds the most flattering hopes. On the one hand, we are warned that a major war waged with nuclear weapons may destroy not only civilization but all terrestrial life. On the other hand, we are promised that if we can prevent war and develop nuclear energy for pacific ends, we shall transform human life almost beyond recognition, creating a world without hunger, dirt or disease, where crops never fail and food never spoils, where all our routine tasks are done for us at the pressing of a button—in short, we shall dwell in an earthly paradise.

Both of these predictions, the dreadful no less than the hopeful, are too extreme, springing from an exaggerated notion of human power. It is most improbable that anything men can do will totally obliterate the animal and vegetable life of the continents, to say nothing of that in the oceans. And unlimited energy for industrial and domestic uses, even if we can procure it, is not by itself likely to bring about a significant increase in human felicity; because *the obstacles to our happiness are not in the external world so much as in ourselves*. Tech-

nological dreams for the reconstruction of society always lose sight of this inherent limitation, which religion, to its credit, has nearly everywhere recognized. Before we lose ourselves in fantastic visions of the happiness technology will bring us, we shall do well to pause and reconsider what religion and philosophy have had to say on this question.

The most fundamental difference between the religious and the technological approaches to human problems is that for religion man's chief need is to change himself; for technology, to alter his surroundings. The religious man believes that the chief obstacles to his happiness and the fulfilment of his being are internal, in the form of wrong views, vain desires, improper and emotional responses, the failure to understand his own nature and to accept the inevitable conditions of human life. To realize his highest destiny, he must first of all improve his own character: if he can adequately accomplish this, perhaps external barriers which at first appear insuperable will dwindle into inconsequential phantoms. The technological man, on the contrary, sees himself thwarted by external obstacles and deficiencies. It is the niggardliness of his environment that prevents his winning the best that life can give and becoming completely happy. Could he force the world to yield all that he needs and desires, in return for a very slight exertion by himself, his felicity would, he believes, be perfect.

The contrast between these two ways of viewing life becomes clearest when we examine their extreme forms. Nearly every great religion and religious philosophy has held before itself the ideal of a man so complete in himself, so dedicated to spiritual or intangible values, that he could remain cheerful and self-contained no matter what terror and confusion prevailed in the world about him, no matter what accidents befell his own body. The impulsive natural man, demanding much from his physical surroundings and readily upset by external circumstances, can achieve such spiritual emancipation only through a profound inner transformation. The ideal of technology, on the other hand, is a world in which we can bring about the fulfilment of all our desires by pushing buttons and other simple manipulations demanding scarcely any human effort. To bring about this condition requires extensive and complicated alterations in the world about us, which was not made to be controlled with such ease, and a minimum of change in ourselves, even in the matter of muscular tension. I doubt if any religious teacher not blinded by fanaticism seriously believes that men can achieve good or satisfying lives wholly through changing themselves, or that any technologist with some experience in living imagines that men can be made happy or contented merely by the multiplication of devices and

processes such as he labours to perfect. But a wide gap separates our best religious thought from the prevailing technological opinion; and the whole destiny of mankind depends upon which of these two attitudes is allowed to give the dominant tone to human endeavour.

The notion that our own inadequacy is a chief obstacle to our happiness, our incompleteness and perversity the sources of our distress, can be traced far back into the dim mists that shroud dawning human thought. And since man is rarely satisfied to remain less perfect than he imagines that he might become, the suspicion that he was himself inadequate led him to take measures to alter himself. His earliest attempts to improve his own nature were as crude and blundering as the half-formed intellect that prompted them, but they indicated clearly in what direction he was groping. His first clumsy efforts were directed toward the alteration of his body rather than of his mind or spirit. An example of this tendency is the practice of certain South American tribes of puncturing or cutting the flesh in order to dispel fatigue and increase muscular endurance. The magical properties of the sharp instrument chosen for this purpose determined its effect. It was doubtless this illusion that through pain and lacerations strength and fortitude are increased that led to the scourgings, the ordeals, the grim mutilations which in many tribes were inflicted upon the youths when they were initiated into the full privileges of manhood. The initiate often took a new name, signifying his "rebirth," the radical alteration of his character at this critical period of transition. The notion that it requires a second birth to make a man all that he ought to be has been carried over from the crude beginnings of religion in tribal ceremonies to our most spiritual faiths. The Hindu of the upper castes became "twice-born" through the study of the Vedas. Jesus declared: "Except a man be born again, he cannot see the kingdom of God."

In other ways which it would be tedious to detail here, men at that stage of culture technically known as "savage" obeyed their intuition that only by changing themselves could they become adequate to the demands life made upon them. To participate in religious ceremonies, it was often imperative to abstain from certain foods and to be continent for a number of days before the ritual began. Sometimes the participants were obliged to submit to similar restrictions for an equal period after its conclusion, before they could resume their customary life. Success in the chase was in many tribes believed to depend upon the observance of similar taboos. And not only the men who went abroad to face the perils of the hunt, but also their wives and members of their family who stayed safely at home, were subject to

severe restrictions in the interest of the success of the enterprise. The idea underlying all these regulations, which to the modern mind appear so annoying and irrelevant, seems to have been that the man himself, rather than his surroundings or the agents he used, required modification in order to make him adequate to fill his part in the communal life. As in so many other instances in the history of religion, a true intuition gave rise to formalities largely useless and vain.

As religion became more spiritual, as it turned its attention from the preservation of a society to the self-realization or salvation of the individual, it retained this ancient belief that man himself requires transformation. But it became clear to those who thought most profoundly that the essential transmutation was in the spirit rather than in the body and that it was not to be effected by means so crude as scarification or other forms of mutilation and torture. For asceticism, which in its more violent forms reveals unmistakably its direct descent from the crude self-mutilation of savages, the most enlightened teachers substituted moderation or frugality. But that the transformation of the self is still an essential feature of religion is made clear by the current use of the word "conversion" to designate the acceptance of the religious attitude.

Even divested of all the futile and frequently bloody excesses which marked the savage's attempts to improve his own nature, man's efforts to transform himself are too often fanatical and vain. At one extreme we have the shallow emotional flutterings which frequently pass as a religious "conversion"; at the other, grim stoical attempts to extirpate or suppress the greater part of our spontaneous impulses. The former are usually ineffectual; the latter, often injurious. But it would be folly to brush aside as fantastic and misguided an endeavour which since before the dawn of history has claimed so large a share of our best human energies. The unregenerate human animal, with all its raw impulses and all its wild desires, is ill adapted either to find happiness for itself or to fit into an orderly society. In other creatures, these impulses can achieve satisfaction only through the innate patterns of behaviour which we call instincts. Man, who ages ago lost the corresponding innate patterns, must depend upon education to effect the harmonious integration of his nature. Perhaps, with gentle nurture and understanding guidance, this harmonization could be accomplished during childhood and adolescence, so gradually yet so thoroughly that no radical alteration in later life would be necessary. But, even with the best of educations, I suspect, most of us would discover as we grew older that we had permitted certain sides of our complex nature to shoot rankly while other aspects were suppressed or distorted, and

that in order to become all that we might be, and to live with some satisfaction to ourselves and those about us, some comprehensive transformation was essential.

Although from the point of view of religion men are far less perfect than they should be, and most of the ills of mankind result from the inadequacy of men, for the technological transformation of the world men are in many respects better than they need be. The mass production of goods calls for great numbers of workers who endlessly perform simple operations requiring little thought or skill, or who simply watch over complicated machines. There is at the same time a demand for people of the highest intelligence and originality, or of great manual dexterity, whether in establishing and administering industries, developing technical processes or performing delicate manipulations in the manufacture of apparatus. But the posts which call for the fullest exercise of abilities of these sorts are far fewer than the people who might with proper training fill them. The countless men who perforce engage in work which does not give full play to their innate abilities feel suppressed, thwarted and dissatisfied. To live zestfully we must exercise our best faculties. But if our daily employment, far from demanding the fullest development of our innate capacities, holds them in check and thrall, there are other sides of our nature that not only call for improvement, but may profitably be cultivated, in whatever station of life we happen to be cast. If a world dominated by technology does not ask of a man his best practical thought or his highest manual skill, a world inspired by religion will demand of him the fullest development of those faculties called moral and spiritual. Although it is conceivable that the masses of men will rapidly become too able for technology, they can never become too good for religion, to which the perfection of the man himself is more important than the quantity or even the quality of the merchandise he produces. Our spiritual nature is always capable of improvement; and in this direction at least no man or system can ever stop our growth or deprive us of that joy as of early youth which is its invariable accompaniment.

The second important difference between the religious and the technological attitudes concerns the recognition of values independent of mankind. The religious man acts upon the (at least tacit) assumption that such values exist; the technological man behaves as though nothing in the world is of any consequence apart from its service to man. To religion, certain places and objects are sacred; their exploitation is restricted or prohibited because they are held to be associated with interests or values other than our own. In the spontaneous fresh-

ness of their youth, many human races set apart as inviolate trees and groves whose majesty suggested that they were the abode of unseen spirits. Mountains, springs and rivers were sacred, because beloved by the gods or spirits which dwelt upon or in them. Animals were regarded as sentient beings whose life was dear to them and not to be lightly taken. It appears that man passed through a stage when, had he not been driven by the imperious demands of his stomach, he would have refrained from the exploitation of practically any of the living things which surrounded him. With the passing of animism and the slow growth of monotheism, the idea of God imparted a fresh significance to all creation. He had made the world for His enjoyment, hence it possessed absolute value apart from the transient satisfactions of men.

The question of values apart from our own is a matter of great philosophic perplexity, and is perhaps incapable of a final solution which will dispel all sceptic doubts. But the man endued with religious feeling is aware of a spontaneous natural piety, a filial regard for the earth which supports him and a brotherly affection for all creatures which share life with him. Although he may have outgrown the animistic beliefs of his ancestors, mountains and springs, trees and groves, and the creatures which dwell in them, are in a sense sacred to him, not to be wantonly exploited for his material needs.

Modern technology is founded upon a quantitative science which refuses to admit the reality of that which cannot be weighed or measured by its instruments. True to the science which fathered it, technology recognizes no non-human values. Modern man, proficient in technical processes but with no restraining religion, ruthlessly exploits all things under the sun which may be made to serve his needs or flatter his whims, never asking whether by so doing he may be destroying values which escape his gross perceptions. The holy mountains are torn open for their minerals, the hallowed groves sawed into boards, the sacred streams polluted; everything it can reach, animate or inanimate, is so much grist for the technological mill. The contrast between the religious and technological outlooks becomes clear when we compare the Hindu and the European attitudes toward the cow. To the former, it is a sacred animal, which may be used with certain restrictions yet must be respected. To the Westerner, the cow is an object to be exploited *ad libitum*; its usability sets the only limit to its use. Piety rarely influences technology.

Since men chipped the first crude flints and rubbed sticks together to kindle a flame, they have always had some technology. Since they first worshipped gods in sticks and stones, they have produced no lasting culture without some religion.

The question confronting us today is not so much whether we shall choose to guide our lives by religion or by technology, as how we shall combine these two essential elements of human life, the relative weight we shall assign to each. Throughout by far the greater part of human history, technology has, at least ostensibly, deferred to religion. But, a little over three centuries ago, modern science began to undermine the foundations of traditional religion, while it gave increasing support to technology. The question which now faces mankind is this: Can technology so transmute the world that we can live with some satisfaction to ourselves and our neighbours without chastening our raw, undisciplined human nature? Or, in order to fulfil our highest aspirations, must we first of all regenerate ourselves under the inspiration of religion, depending upon technology merely to provide that material support without which the human animal cannot exist?

ALEXANDER F. SKUTCH

THE WAY TO PEACE

Parliamentary Path to Peace is a valuable thirty-eight-page illustrated brochure recently received from the Honorary Secretary of the Parliamentary Group for World Government (House of Commons, London, S.W. 1; 1*s.* 3*d.* including postage). A calendar of events covers progress towards world government in several countries, from the formation of a Federal Union in Britain and in the U.S.A. in 1938 to 1955, when a deputation from the British Parliamentary Group for World Government presented to the Foreign Office proposals for a declaration on World Government and revision of the United Nations Charter, etc.

No fewer than fourteen nations are represented in the Council and Executive Committee of the World Association of Parliamentarians for World Government, listed in the brochure. The powerful "London Manifesto 1954," adopted by the Fourth World Conference of this Association, is given deserved prominence.

Among the chapters are those on "The Case for World Government" and first steps towards it, and "Proposals for United Nations Charter Revision." The need for world mutual aid is presented and there is force in the quotation from Mr. H. A. Marquand, M.P., who said that "to create a world development authority would in itself be an act of disarmament."

Not the least of the reasons why this interesting and informative brochure merits wide reading is the fact that it is well calculated to quicken in the individual reader the sense of his responsibility as a citizen of the world.

PLEASURE BY PRESSURE

[What a commentary on material civilization is offered by **Miss Elizabeth Cross** in this article! Not only does it apply to the West but it applies also to Asia, whose masses are being indoctrinated in the habits of life portrayed. We are disturbingly reminded of the message in *Revelation* (III. 17–18). At best it seems that many in their hectic search for pleasure are overlooking the possibilities of serenity and peace.

"Pleasures and joys run to beings and attract. Hugging those pleasures men hanker after them. Such of course are subject to old age and rebirth.

"Driven on by craving men run round like a hunted hare. Fettered and enshackled they undergo suffering for a long time again and again."

(*Dhammapada*, 341–2).

How true are these words spoken by the Buddha!—ED.]

"Enjoy yourself, little Eliza! You've been brought here to enjoy yourself, and enjoy yourself you *shall*!" Some such words as these gave the explanation to an old cartoon which showed a London family on a day's outing at the sea, with a small child being dragged in to paddle by a fierce mother, while tears and struggles showed the child's ideas of enjoyment to be totally opposed to those of her parents.

At the moment of writing (during an amazingly hot dry summer) hundreds and hundreds of "Elizas," both great and small, male and female, are being urged to enjoy themselves in ways that they may find distasteful in the extreme. With increased prosperity and very little unemployment there has been a boom in "pleasure," or what is generally presumed to be pleasure. Holidays with pay for practically all workers mean that there is time to use for enjoyment, for outings, for visits to the sea or abroad, and a certain amount of money available for this purpose.

It is, indeed, delightful by the sea, especially on a warm, sunny day, and lovely in the country. Personally I find it so delightful by the sea and in the country that I am glad to live there all the year round, in spite of having to struggle on foot for miles through the snow on occasions, or be almost blown away by the Autumn gales. But my bit of sea and country is pleasant because it is very sparsely populated and can only be reached with difficulty. Many other "seasides" are overcrowded.

There are a few other houses that holiday-makers can hire on this particular bit of coast, and all the sensible ones who come once do their best to come again, as they find the place so beautiful and peaceful, with the wild swans for company and the cornfields ripening. Yet in spite of this all my friends

are deeply shocked because I don't go away "for a change." It is the correct thing for *everyone* to go away from home for a holiday at least once a year, far more often if possible. They are sure that I must have some severe mental or financial trouble to keep rooted to my own house and garden for so long.

Often I and my family point out that, after a great deal of work and expense, we have made our little house and our large garden just what we want, that we have planted roses to admire and tomatoes to eat, and we don't want to go away and miss any of them! We even show our friends the sea, lapping so agreeably at the other side of our lane, and dwell on the joys of early morning bathing before even the postman arrives, but no, they will agree that the spot is pleasant, and no doubt worth twenty guineas a week to people from town, but that we ought to have a "change."

I am all for changes if the life that is usually led is disagreeable in any way, or if work and obligations tie one to somewhere distasteful. But today I am convinced that fewer and fewer people do dislike their lives or their work, for if they did they would make greater efforts to alter them. *What does seem to be happening is that people are becoming deaf, blind and unfeeling to everything but the most violent stimulus, and that this lack of sensitivity is beginning to show in a strange sort of restlessness.*

If, by some unhappy obligation, I have to go to London for a day or so and travel by the tube train, I am freshly amazed to watch apparently sane and obviously quite rich people walking in voluntarily to be crushed and deafened in such horrible surroundings. If any nation were to treat its criminals the way these passengers submit to being carried (and pay for the privilege too!) there would be an outcry of sympathy from the free world. Yet these people sit, or stand and sway, crushed, hot, assaulted by horrid noises, yet perfectly calm. They simply don't notice their surroundings. In the same way they obviously aren't aware of the dry, sickly smell of their streets and offices, or of the hot, over-perfumed air in the large stores. They neither shudder nor cringe at the raucous voices and the terrifying sound effects at the cinema. No wonder, in wartime, we said proudly, "Britain can take it." We were used to horrors! It may well be the same next time, for even in the country my little scholars behave with complete calm as squadrons of fighters zip by, and the sound barrier can now be shattered daily, while amid the tinkle of falling glass from the market gardens around, the children merely mutter: "What a nuisance those jets are lately!"

I have a theory that Western civilization, in its full flower in the industrial towns, has become so distasteful to the normal human senses that most people have retreated,

and that they are temporarily (at least) deaf, blind and generally insensitive. The noise is unpleasant, the sights are ugly, there is little delicious to smell or touch; so why look, listen or feel? In the country we are fast catching up, by using smelly tractors, lonely, boring, bumping combine-harvesters that raise a vast dust, and are attended by dashing wagons drawn by more smelly tractors. We have mechanical hedge cutters that blanket the fragrance of leaves and branches by their own peculiar oily odour; we have ditch diggers and every possible bit of ingenuity that can take the skill out of farming. The only consolation is that you don't need many of these things per square mile, so there is still plenty of room for robins. Yet we cannot be too sure of anything pleasant even in the remotest places, for the smell of new spraying compounds against weeds can travel a long way, and we do not know yet all the effects that these chemicals will have on insects and birds.

If everything is so distasteful, then the poor human animal must find a substitute at which to look and listen. This is chiefly to be found, I think, in all those goods that the advertising profession is at such skilled pains to display. We *must* have a radio (oh, rather out of date!). We *must* have a "Telly" ("What, you haven't got a Telly!" Oh, such pity is displayed, it takes the strongest mind to resist it). You *must* go on a Holiday—you *must* go on a Tour—you *must* get yourself stuffed into a Motor Coach along with sufficient other victims, and gaze out at other Motor Coaches sweeping past you on the crowded roads. Whatever is advertised persuasively enough seems the answer to poor humans' need for pleasure. The Greatest Show, whether on ice, on sea, or on coast, must be seen, and it matters not how long and uncomfortable the queue. In fact, there are even queues today to buy tickets to stand in a queue for the actual show! Believe it or not.

Fortunately the human race has not changed fundamentally, and the very small children I meet are still thrilled to stand for ages watching some carrier pigeons who use my house as an inn, seeing how their feathers glint in the sun and how clever they are at picking the grain out of the wheat ears. The adults hurry them away. "We shall be late for the pictures," they say, beginning as soon as possible to train their children away from reality and to make them "enjoy themselves" in some way that costs money. Yet some manage to stick to their birthright of clear eyes and sensitive noses, so that they can enjoy and explore the thrilling world of nature that is to be found in the smallest patch of grass. Perhaps they will grow up to be offered large sums to tell the rest of their generation about it all—"on the Telly."

ELIZABETH CROSS

NEW BOOKS AND OLD

"REVELATION FOR RECITATION"*

The Koran, whether recited or written, is the Word of God, regarded as uncreated and eternal, to nearly four hundred millions of human beings all over the world; and to them it is not only a sacred book, but something of much deeper significance: it is "God's most perfect and abiding expression of Himself in terms of this world." It is on the rules for faith and for life on the pattern laid down by this book that Islam has based her attitude to the world, and to this fact are due the resemblances found in all Muslim communities, in spite of the racial and other differences that may be found among them. This is not to be wondered at, since every Muslim child, from the time he first goes to school, learns the Koran, repeats verses from it in his daily prayers and feels the effect of it upon the whole course of his life.

Moreover, the Arabic in which the Koran is written has become the revered language of the cultured Muslim world and so has affected the whole literature of Islam. Classical Arabic was spoken and written by all educated Muslims in the Middle Ages. It was used not only as the language of their faith, but of Court circles, of diplomats, lawyers and merchants, of scientists and writers.

But, as regards the Koran itself, only those familiar with its original language and those who have heard it intoned, who know its ritual and rhythm, can really appreciate it, and it has been considered, by those who know it best, that it cannot really be translated.

Dr. Arberry has called this book *The Koran Interpreted* because he holds this view, in common with others before him. To him any version is "but a poor copy of the glittering splendour of the original." In the Preface to Volume I he gives an account of some previous "translations" including the well-known English translations. His own version differs from these chiefly in the rhetorical and rhythmical pattern, attempting to imitate the original, which he has chosen for this purpose. In his Preface to Volume II he writes:—

> Rhythm runs insistently through the entire Koran; but it is a changeful, fluctuating rhythm, ranging from the gentle, lulling music of the narrative and legislative passages, through the lively counterpoint of the hymns of praise, to the shattering drum-rolls of the apocalyptic movements.

This rhythm changes, but it goes on continually as beautifully and majestically in the later as in the earlier *suras*. He has made a long and profound study of the Koran and feels that he has become increasingly aware of its "mysterious and compelling beauty." As one who has made a long study of Islamic mysticism he holds that it is surely the mystic's experience that provides the key to the understanding of the Koran. By such an apprehension, he thinks, each *sura* will be seen to be a unity within itself and the whole Koran will be recognized as a single revelation, self-consistent in the highest degree. The message itself is one message in eternity, however heterogeneous its expression in time may appear to be. This mystic approach, with an ever deepen-

**The Koran Interpreted. Volume I. Suras I-XX: Volume II. Suras XXI-CXIV.* By ARTHUR J. ARBERRY. (George Allen and Unwin, Ltd., London. Vol. I. 350 pp.; Vol. II. 367 pp. 1955. 45*s*. the set.)

ing understanding, will lead to "a wonder and a joy that have no end."

The mystics of Islam have therefore found something in the Koran on which to base their faith. It gives them a vision of a God, who is Ruler and Maker of all things, yet close to his servants at all times, All-knowing and All-Wise, Lord of all and yet to be loved and giving love to his lovers. To the mystics the Koran provides the foundation for their way of life—conversion, repentance, otherworldliness, prayer, the attainment of the qualities that will help them on their way, the guidance and illumination that comes to them from their Lord, the assurance of fellowship with him and his presence as they tread the path, and finally, the assurance that as they belong to him, they will at last return to him and enter into Eternal Life with him.

The Koran is at its finest in its descriptions of the Nature and attributes of God, and perhaps the most beautiful *sura* in the book is the first, which shows God as the One who is in close relation with his servants who pray to him and is ready to answer their petitions and provide help in time of need:—

In the Name of God, the Merciful, the Compassionate

Praise belongs to God, the Lord of all Being,
the All-merciful, the All-compassionate,
the Master of the Day of Doom.

Thee only we serve; to Thee alone we pray for succour.
Guide us in the straight path,
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray. (*Sura* I)

God is "the All-forgiving, the All-loving" (*Sura* LXXXV, v. 14); who returns the love given to him by men who follow the Prophet (*Sura* III, v. 29); he provides for all, he is the Guardian of all:—

It is He who created the heavens and the earth
in truth; and the day He says "Be," and it is;
His saying is true, and His is the Kingdom
the day the Trumpet is blown; He is Knower
of the Unseen and the visible; He is
the All-wise, the All-aware.

That then is God your Lord;
there is no god but He,
the Creator of everything.
So serve Him,
for He is Guardian over everything.
The eyes attain Him not, but He attains the eyes;
He is the All-subtle, the All-aware.
(*Sura* VI, verses 73, 102)

God is also the Light of the world, giving light to his servants:—

God is the Light of the heavens and the earth;
the likeness of His Light is as a niche
wherein is a lamp
(the lamp in a glass,
the glass as it were a glittering star)
kindled from a Blessed Tree,
an olive that is neither of the East nor of the West
whose oil wellnigh would shine, even if no fire touched it;
Light upon Light;
(God guides to His Light whom He will.)
(*Sura* XXIV, v. 35)

There is a preface, of much interest, to each volume: the rest of the book is taken up with the text of the Koran. There is no commentary on the text. The book is beautifully produced and a pleasure to read and handle.

MARGARET SMITH

Perseus the Deliverer (A Drama). By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 146 pp. 1955. Rs. 4/-)

Written by Sri Aurobindo during his stay at Baroda over fifty years ago, serialized in the *Bande Mataram* in 1907, *Perseus the Deliverer* appeared in his *Collected Poems and Plays* on his seventy-first birthday in 1942. The present reissue of the play is particularly welcome because it includes two scenes not published before. Sri Aurobindo gave a new turn to the old Greek myth by making Andromeda an Antigone-like spirit defying man-made laws and

answering only the categorical imperatives of her pure maiden heart. Perseus, too, is here no mere wonder-worker, but the spearhead of cosmic evolution:—

All alters in a world that is the same.
Man most must change who is a soul of Time;
His gods too change and live in larger light.

Whereas, in the earlier incomplete version, Andromeda's defiance of tradition seems too sudden, the two new scenes provide the necessary transition. As a play—in its motivation and construction, in its moving multiplicity of character and incident, in its impressive articulation, whether the medium be prose or blank verse—it is Elizabethan and even Shakespearean; but in its overhead inspiration it is also distinctively Aurobindonian.

Evil looms immense in the play in the person of Polydaon, the priest of Poseidon. In the end, however, Power as Perseus and Pity as Andromeda come together to create a young uplifted race to carry the adventure of evolution to further heights of striving and achievement. At the very least, *Perseus the Deliverer* is a veritable dramatic *tour de force*.

K. R. SRINIVASA IYENGAR

The Nature and Function of Priesthood: A Comparative and Anthropological Study. By E. O. JAMES. (Thames and Hudson, London. 336 pp. 1955. 25*s*.)

Professor James writes this book as an expert anthropologist and also as one who is personally interested in the theme, since he is an Anglo-Catholic priest. He draws his material mainly from the ancient Near and Middle East, from Greece and Rome, and from Christianity and Islam, though he makes some references to India and rather fewer to China. He shows how the priestly hierarchies of history seem to have arisen out of an originally undifferentiated class that included the *shaman* and the medicine-man, but had within it also those who, whether by personal qualities or by training, were able to give leadership to the community, especially in its dealings with supernatural powers. As the priestly order emerged and constituted itself a body with specific rights and privileges, it found in the king one who sometimes challenged its position and sometimes was subservient to it; while from time to time a prophet challenged its pretensions. The principal function of the priest at all periods was "to stand between heaven and earth at the altar as the master of sacrifice," though he was also the custodian of tradition and sacred learning.

Professor James is largely concerned with the social role of the priest, his part as a stabilizing force within society, preserving continuity and handing on to the present the treasures of the past. As such, the priest has always been exposed to severe temptations: the temptations to identify the will of God with his own interests, to be so faithful to the past as to obstruct change when it has become necessary, and thus to provoke revolt against authority. The writer does not disguise the uglier aspects of priesthood, though some may feel that not enough has been said on this part of the history.

He has set out in great detail the development of priesthood through the ages, and while few are competent to challenge him on points of fact, not all will share the value-judgments that govern the work. Does not priesthood mean that the majority of men must be content to be spiritual wards of a minority, and often of a self-appointed minority? May we not hope for the day when Jeremiah's words will come true, and *all* will know God, from the least even to the greatest?

E. L. ALLEN

Walter Pater: The Scholar-Artist. By LORD DAVID CECIL. The Rede Lecture, delivered in the University of Cambridge, 19th May 1955. (Cambridge University Press. 30 pp. 1955. 2*s.* 6*d.*)

It has been said that the possibilities open to a lecture are two: it may inspire or it may inform. Lord David Cecil's does something of both, and the measure of its success is shown in that one leaves it with a wish to read or reread Walter Pater. Lord David has a fine, nervous style and a sensibility almost feminine in its acute reactions to minute stimuli. Thus equipped with the capacity to perceive and to express, he conveys a living image of Pater as a human being and of Pater's works as the reflection of a personality fascinating in its complexity.

In dealing with Pater's thought, Lord David is not quite so sympathetic, for his own firm rooting in an absolute creed hinders the dispassion of detachment even while providing criteria for judgment.

The beauty of Lord David's style and the fineness of his response leave many phrases resounding in the brain, from brief expressions like "sumptuous sinful Borgias" to comparatively long passages like the following:—

> His temperament, as it showed itself in life, was very different. He was a languid, decorous, low-spirited don, celibate and solitary, fastidiously shrinking alike from intimacy and from adventure, detesting conflict and controversy, clinging affectionately to established forms and traditions, and ill at ease, for long, anywhere but in England.

If the account of Pater's thought is not perfect, the analysis and conveying of his personality, both literary and human, are magnificent.

P. MALEKIN

Confucian Analects. Translated and Introduced by EZRA POUND. (Peter Owen, Ltd., London. 136 pp. 1956. 16*s.*)

Mr. Ezra Pound, having recently transmuted the Chinese Classic Anthology into English poetry, now turns to the brief prose Analects of Confucius —sayings which, he points out, may be either aphorisms or simply definitions. In their time they seem to have supplied a clear outline of conduct for men to live by. The interpretation of them presents uncommon difficulties. To begin with, Oriental customs and outlook in the fifth century B.C. are in some aspects strange to us and hard to penetrate. Secondly, Chinese writing-characters, part pictorial, part idiomatic, have not always a literal equivalent in any European language. Thirdly, when a reading for each sign has been established, the general sense of the passage must still be dragged out and manipulated, with every risk of a false *nuance* or ambiguous meaning. Fourthly, the translator or interpreter must decide how far he will Westernize his phrases to reach English-speaking readers, and how far preserve—or reconstruct—a Chinese flavour.

Mr. Pound, while examining earlier translations, adopts his own line, and a wavering one at that. Sometimes he is colloquially American: "That's why I hate big smart talk"; "it must be examined, and how!" At times he halts in a midway desert between Chinese and English: "Not being in (an) office; not plan its functioning." But often he appears to touch the thought's real centre: "Only the complete man can love others, or hate them." And again, "men are born upright, if they tangle this inborn nature, they are lucky to escape." Most of these sayings yield a fine significance, if only at the second reading; but how close they are to the original a Chinese scholar alone can hope to judge.

SYLVA NORMAN

A Philosophy of Potentiality. By LEONE VIVANTE. (Routledge and Kegan Paul, Ltd., London. 115 pp. 1955. 14*s.*)

The central theme of . Professor Vivante's lucid book, now in English translation, is the concept of creative spontaneity. The eminent philosopher, whose approach to the problem of subjectivity in art has won the recognition of T. S. Eliot and others, here offers a welcome summary of his *Elementi di una Filosofia della Potenzialità.*

He believes in fundamental reality which is neither absolutely necessitated nor chance, but spontaneity, originality, grace. He vindicates the idea of *becoming* against the arguments of Determinism: "... in the very instant that we will, we have the conviction that we are able to will otherwise." "An atom of creation changes the face of the world." Such a view is rooted in the belief in non-necessitation, in creation out of nothing. Being is all "potentiality" or "virtuality." Both terms here mean the same.

Thought, according to the author, exists outside physical and physiological conditions. The author is inclined to agree with the view that "telepathy and telesthesia do not take place through electro-magnetic waves on the analogy of radio transmissions ... they do not take place at all through physical means."

Finally, as to the use of philosophy in art criticism, the author believes that "art criticism ... will remain always *uncritically agnostic,* until the concept of a poetic essence is duly considered and deepened." A practical example of what he means is given in the last section of his work where Professor Vivante applies his concept of creative spontaneity to D. H. Lawrence, who is seen and interpreted as an enemy of mechanism and a defender of creative spontaneity. Creative means "underived," just as the quality of fundamental identity, in D. H. Lawrence's sense, is underived. There is no doubt that Lawrence frequently uses the term "potentiality." But, in stressing the triumph of potential individuality (D. H. Lawrence's *The Rainbow*) and the feeling of infinity, Professor Vivante is well aware of the dangers involved, of lawlessness and atrocities. "The feeling of the infinite is the leaven ... of all value," but it must not be divorced from individual responsibility and pure and free consciousness. The latter must be our moral guide.

Professor Vivante's book is distinguished by exemplary clarity of original vision and of thought.

A. CLOSS

Kim Priyam Kalidasasya (What Was Dear to Kalidasa?). By V. RAGHAVAN. Sanskrit Poem. (Madras. 4 pp. 1955)

Dr. Raghavan is a well-known Indologist with many research publications —both books and papers—to his credit. But he is one of those rare Orientalists who have the delightful gift of turning out charming little original compositions in Sanskrit, in both prose and verse. Some of his one-act plays have been broadcast from the All India Radio, Madras. This one is the latest, and was staged at the Madras Sanskrit Academy on the last Kalidasa Day. Here the poet's fantasy throws chronology and geography to the winds and brings together on one stage Kalidasa and a few of the well-known characters from his dramas and epics, *viz.*, Shakuntala, Malavika, Prince Dilipa, the Cloud and the male *Kokila* (Cuckoo) bird. The last is significantly introduced first, as Dr. Raghavan is a recipient of the coveted title *Kavi-kokila* from the Shankaracharya of the Kamakoti Pitha.

Here Kalidasa is made to say that the perception of beauty makes a poet forget the physical distinctions between creepers, birds, beasts and men—they are all alike to him. The characters are made to pass through the fire of sepa-

ration by a poet because it is only then that the resulting union is enduring. The poet rides the cloud and prays that he be taken to Alaka, where on the bank of the heavenly Ganges he would be able to meet the divine couple, Shiva and Parvati. Like Pururavas he would like to use the *sangamaniya* gem to be united with the Lord of Creation.

The small piece contains echoes of Kalidasa's phrases and does great credit to the author.

N. A. GORE

Security for All and Free Enterprise. Edited by HENRY I. WACHTEL; introduction by ALBERT EINSTEIN. (Philosophical Library, New York. 162 pp. 1955. $3.00)

This book is about Josef Popper-Lynkeus and his social philosophy. He was a remarkable man, a Da Vinci of sorts. All his life he had to fight against insecurity and had to work at minor inventions for the sake of earning a livelihood.

"Lynkeus" was his pseudonym, but it stuck. He was born in Bohemia in 1838 and died in Vienna in 1921. Though his parents were poor theirs was a cultured home. He studied at the Imperial Polytechnikum in Vienna and graduated from Vienna University with mechanics, physics and astronomy as his subjects. Being without influence he was compelled to take up one uncongenial job after another. But, hardships notwithstanding, he applied himself to his studies and researches. He was too poor to be able to afford a laboratory and assistants; so his scientific theories had necessarily to remain theses. Still he was the first to conceive the idea of electric power transmission through utilization of natural forces. At the Munich exposition of 1882, after Edison had demonstrated his incandescent lamp and electric dynamo and Marcel Desprez had transmitted an electric current over a distance of forty kilometres, Popper asked that the sealed envelope which he had deposited with the Imperial Academy of Sciences, Vienna, twenty years earlier be opened. His thesis, *Über die Benützung der Naturkräfte* (On the Utilization of Natural Forces), had anticipated the work of the others.

On the sociological side he is best known for his work, *Die allgemeine Nährpflicht als Lösung der sozialen Frage* (A Guaranteed Subsistence for All as a Solution of the Social Problem), and in his introduction Einstein has commended Popper's views on this subject.

J. VIJAYATUNGA

The Buddha's Law Among the Birds. Translation and Commentary by EDWARD CONZE. Preface by J. BACOT. (Bruno Cassirer, Oxford. Distributors: Faber and Faber, Ltd., London. 65 pp. Illustrated. 1955. 10*s.* 6*d.*)

This odd little book is a thinly-veiled exposition of Buddhism. It is translated from the Tibetan, and tells us how the cuckoo preached Buddhism to various birds. We Westerners may be surprised to learn (from the "blurb") that the cuckoo is an "animal which recommends itself to the Buddhist mind by its attitude to family life." Most of us, I believe, will prefer to take our Buddhism from such straightforward expositions as *The Wisdom of the Arya* by the late Allan Bennett.

In fact, the only appeal which this ancient treatise has lies in its revelation of the simplicity of the Tibetan layman.

CLIFFORD BAX

ENDS AND SAYINGS

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

The dominance of materialistic science was challenged by Dr. S. Radhakrishnan, Vice-President of India, in an arresting address at Calcutta on March 17th. He reminded his audience at the Golden Jubilee celebrations of the National Council of Education, Bengal, that there were regions where the writ of science did not run. The world of truth and falsehood, right and wrong, beauty and ugliness, was different from the world of science. The world of scientific facts and the world of values were different worlds, although belonging to one whole. The wonderful discoveries of science had established the omnipotence, not of matter but of the human spirit.

India had traditionally had the spiritual outlook, recognizing the world to be more than what was seen, felt, touched and measured, and that there were higher laws than those studied in the sciences and technology. The ignoring of these laws was responsible for mankind's present unhappy state and perilous predicament.

To deny to Indian students initiation into the national tradition of values is an obvious injustice, but the world of values is the heritage of all men equally.

Dr. William Bright, lecturing at the Indian Institute of Culture, Basavangudi, Bangalore, on March 12th, on "Modern Linguistics in India," called Panini "the father of modern linguistics." The most up-to-date techniques in linguistic studies, like some ideas in psychology and philosophy, had originated in India before the Christian era. The late Leonard Bloomfield, an American leader in linguistic studies, had avowed the highest admiration for Panini and his grammar, declaring that no other language had been so perfectly described as Sanskrit had been by him. For a long time to come, Dr. Bright remarked, no modern linguistic scholar was likely to claim to have equalled Panini's achievement.

Linguistic studies in Greece and Rome had been more idly speculative than scientific and Renaissance scholars had been content to echo the Greeks and Romans in this field of study. The comparative study of the linguistics of this era dated back only to about the beginning of the last century, "when Sanskrit became known and a new world was opened to European language study." Sir William Jones, who had first pointed to a relationship between Sanskrit and the European languages, had been the founder of the science of modern linguistics.

Since World War II, there had been in America much more interest in Asian languages and, under a Rockefeller Foundation grant, Western scholars were imparting to Indian students, so far chiefly at the Deccan College, Poona, the principles of modern linguistic studies, historical, comparative and descriptive. Nineteenth-century scholars had concentrated on historical and comparative studies. Students of the "new" descriptive linguistics were trying to return to Panini's principles and describe languages as they actually were.

The Muslim World for January 1956 contains a very interesting article captioned "A Muslim Mirror for Princes." It is a translation from *The Pillars of Islam,* a book dealing with jurisprudence. "It represents a 10th century

expression of the political desiderata of early Islam." This translation by Gerard Salinger is from the edition edited by Dr. A. A. A. Fyzee.

The introduction recognizes that worthy patterns of behaviour and the arts of authority have often been aphoristically outlined, but also that there is a frequent gulf between precept and practice. This is indeed visible in every aspect of life. Otherwise, would humanity be in its present position in spite of all its worthy and illustrious teachers?

The *Amir* or ruler is advised to acquire for himself that which is lasting, by treating his subjects with equity and realizing that they are his brethren. So he is advised to perform his duties as a trustee.

This article is full of wise counsel for raising the level of mundane existence. It enjoins all kings to treat their subjects as their kin and to rule with the co-operation of men of piety and knowledge of the Law, men of learning and authority.

This counsel is not necessary for a King Janaka or an Emperor Marcus Aurelius Antoninus, who adorn the pages of history because they lived these precepts. But it is needed by the ordinary ruler and others in authority, and even the common man can derive instruction from this article, for it leads to right ethics.

The Uganda Good-Will Delegation, invited to India by the Indian Council for Cultural Relations, was welcomed at a special meeting of the Indian Institute of Culture, Basavangudi, Bangalore, on March 26th. The gathering of 235 people was addressed by Dr. E. M. K. Muwazi, who led the Delegation, and by its lady member, Mrs. P. Kisosonkole.

Dr. Muwazi, a physician of Kampala and Secretary-General of the Uganda National Congress, described the geographical setting of fertile and beautiful upland Uganda and its political, economic and educational situation. Uganda's written history under its Kabakas went back eight centuries, but it had become a British Protectorate through a misapprehended treaty. It was eager to regain the sovereignty unwittingly signed away. Uganda was 60% literate and Buganda, the largest province, 85%, but more opportunities for higher and especially technical education were greatly needed.

Mrs. Kisosonkole, the wife of a Governor and a Legislative Council Member as well as the mother of the Queen of Buganda, described the country's administration, with its several democratic features. Not only were all the Kabaka's graded local representatives chosen from the people, but also his queen was. His mother, always the first lady of the land, might be of any clan but her husband's, and the Kabaka belonged always to his mother's clan. Her decisions on appeal overrode his. Mrs. Kisosonkole gave delightfully intimate glimpses of Uganda home life and its scrupulously clean traditional culinary practices, which Dr. R. Nagan Gowda, Mysore Minister for Agriculture, who presided, highly praised. The advanced pressure-cooking method, it seemed, had been devised ages ago in Uganda.

In *The Rationalist Annual,* 1956, Lord Chorley examines "Freedom of Discussion Today in England and the U.S.A." Although under English law a man risks offending against the criminal or civil law or both by saying or writing what he likes, the administration has become more favourable now to freedom of speech. The law of blasphemy is practically a dead letter and conviction for sedition requires proof that the accused incited to public disorder, insurrection or something of the kind.

It seems pertinent to recall in this

connection Mr. Rex Warner's suggestion in "Freedom in Literary and Artistic Creation" in Unesco's compilation, *Freedom and Culture*, that it would be the writer's duty "more often to oppose and to criticize than to praise and support a State organization."

The guarantees in the United States Constitution of civil liberties, including freedom of speech, enable the American courts to exercise a more effective check than the English courts can on the interference, by public and quasi-public authorities, with such liberties. They are also in a stronger position, under the Sherman Act against monopolies, to deal with something of that nature even in the communication business.

Lord Chorley draws pertinent attention to the difficulty of exercising freedom of speech effectively with the modern channels of communication concentrated in a few hands:—

> It is quite impossible for a man who has unpopular views, or views which are so original as to be difficult of comprehension, to get these over to his fellow citizens through any of these media [the press, the radio or the films], unless he is very rich indeed or unless there is something bizarre about them which makes them good newspaper copy.

He cites the B.B.C.'s failure to implement satisfactorily the Beveridge Committee's strong statement as to the need for fair treatment towards small religious minorities and non-religious groups in religious broadcasting. His suggestion of a quasi-judicial tribunal to investigate and report to Parliament on complaints of infringements of defined civil liberties, by public corporations and other bodies, seems promising. Invidious practices in a democracy shun the light.

In interpreting prospective legislation affecting publications allegedly obscene, Lord Chorley favours attention to experience in the U.S.A., where judgments have turned on the obscenity of a work as a whole; its effect on its probable readers, not on possible particularly susceptible ones; and its sincerity and value as a work of art.

PASSING OF THE MASTER

He died at a great age, full of years and love. The story of his death is most beautiful. There is nowhere anything more wonderful than how, at the end of that long good life, he entered into the Great Peace for which he had prepared his soul.

"Ananda," he said to his weeping disciple, "do not be too much concerned with what shall remain of me when I have entered into the Peace, but be rather anxious to practise the works that lead to perfection; put on these inward dispositions that will enable you also to reach the everlasting rest."

And again:

"When I shall have left life and am no more seen by you, do not believe that I am no longer with you. You have the laws that I have found, you have my teachings still, and in them I shall be ever beside you. Do not, therefore, think that I have left you alone for ever."

And before he died:

"Remember," he said, "that life and death are one. Never forget this. For this purpose have I gathered you together; for life and death are one."

And so the great and glorious teacher, he who never spoke but good and wise words, he who has been the light of the world, entered into the Peace.

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THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

"Every one therefore must become divine, and of godlike beauty, before he can gaze upon a god, and the Beautiful itself.

"Having closed the corporeal eye we must stir up and assume a purer eye within, which all men possess, but which is alone used by a few."

Thus Plotinus, the mystic. But his wise recommendation will be regarded as "impractical" by our machine-mad and technique-fraught civilization. The senses of the mystic function differently, under the influence of his mind, from those of other men, and he is able to hear the language of the Soul. His sensorium is not keener in perception, but is capable of a different kind of perception. His mind understands words differently, and to him words and names present a different order and a subtler rhythm; they have a different connotation. Not logic and reasoning but analogy and correspondence are the mystic's avenues to knowledge and perception.

Thus, to a mystic, Arjuna is not only the strong-armed warrior, the mighty archer, and one of the Pandavas, but Nara, Man—the Thinker. He is more than Man, for He is a Spirit-Being; and less than Thinker because he is the embodied soul (*Dehi*) also. Therefore the majestic and martial allegory of the *Gita*, of which Arjuna and Krishna, Nara and Narayana, are the two chief characters, is interpreted in different ways. The mystic perceives the battlefield of Kurukshetra as the Field of Dharma, and Arjuna as the Learner—Man, the Warrior who learns to dispel his personal perception and stands "collected once more," "free from doubt and firm." The man of mundane, lower, ordinary perception misjudges the *Gita* as teaching carnal warfare; to the mystic it sings of the Greatest of All Wars, which the Buddha waged against Mara and the Christ against Satan. Arjuna "is facing the battle of Man, as he grieves there the arrows are already falling." He fought and won. Is there no significance in this message for

modern Indians? Or are there no more Kshatriyas left?

Or turn to the New Testament. To St. Paul, Ishmael and Isaac are not only persons; they typify or symbolize bondage and liberty—the former Judaic, and the latter Christian. Ishmael was the son of the bondwoman and was born after the flesh, and Isaac of the freewoman was born by promise—"which things are an allegory" (*Galatians*, iv).

The mystic is practical inasmuch as he endeavours to learn about the universe by a process different from that of the scholar and the savant. He acquires a different sense of values and when he imparts his knowledge to his fellow men he educates their hearts; the scholar and the savant educate only the mind. Mystics offer a moral elevation to the learner whereby intellect itself is purified and understanding becomes insight. This is valuable not only to the individual learner but to the State also.

Our civilization and all national States recognize and honour the scientist and the scholar, and, better still, recognize and honour the poet and the artist; but they have not yet evolved to the point where the mystic is honoured as an educator and a reformer of a very superior kind.

The real power which Gandhiji wielded was the mystic power. He did not labour with the mind but with the heart, his own and that of others. Millions of Indians adore him as the "Father of the Nation." We should begin to see in him the Father of a New Order of Being—a Pioneer and not a Prophet, an Exemplar and not a Preacher, a Preceptor by actions, each action an experiment with Truth felt in the heart.

But how many among us recognize this? And, again, how many attempt to follow on the Heart Path he walked?

The practical mystic is the need of the hour, especially in India. To become one is a herculean task, but not an impossible one; but how to recognize the true mystic?

How apt is the poem of Tennyson, "The Mystic"! He writes of the Wakeful Dreamer; and we have space only for the opening and the closing lines:—

Angels have talked with him, and showed him thrones:
Ye knew him not: he was not one of ye,
Ye scorned him with an undiscerning scorn:
Ye could not read the marvel in his eye,
The still serene abstraction: he hath felt
The vanities of after and before;
Albeit, his spirit and his secret heart
The stern experiences of converse lives,
The linked woes of many a fiery change
Had purified, and chastened and made free.

How could ye know him ? Ye were yet within
The narrower circle ; he had wellnigh reached
The last, which with a region of white flame,
Pure without heat, into a larger air
Upburning, and an ether of black blue,
Investeth and ingirds all other lives.

SHRAVAKA

THE POISONED ARROW

A SERMON OF THE BUDDHA

"It is as if a man had been wounded by an arrow thickly smeared with poison, and his friends and companions, his relatives and kinsfolk, were to procure for him a physician or surgeon ; and the sick man were to say, 'I will not have this arrow taken out until I have learnt whether the man who wounded me belonged to the warrior caste, or to the Brahmin caste, or to the agricultural caste, or to the menial caste!'

"Or again he were to say, 'I will not have this arrow taken out until I have learnt the name of the man who wounded me and to what clan he belongs.'

"Or again he were to say, 'I will not have this arrow taken out until I have learnt whether the man who wounded me was tall or short.'

"Or again he were to say, 'I will not have this arrow taken out until I have learnt whether the bow which wounded me was a *capa* or a *kodanda*.'

"Or again he were to say, 'I will not have this arrow taken out until I have learnt whether the shaft which wounded me was feathered from the wings of a vulture, or of a heron, or of a falcon, or of a peacock.'

"Or again he were to say, 'I will not have this arrow taken out until I have learnt whether the shaft which wounded me was wound round with the sinews of an ox, or of a buffalo, or of a monkey.'

"That man would die without ever having learnt this.

"In exactly the same way, any one who should say, 'I will not lead the religious life under the Blessed One until the Blessed One shall elucidate to me, either that the world is eternal, or that the world is not eternal; or that the saint exists or does not exist after death.' That person would die before the Accomplished One had ever elucidated this to him.

"The life of the soul does not depend on the dogma that the world is eternal, nor does it depend on the dogma that the world is not eternal. Whether the dogma obtains, that the world is eternal, or that the world is not eternal, there still remain birth, old age, death, sorrow, lamentation, misery, grief and despair, for the extinction of which in the present life, I am prescribing."

"GREEN IS THE STUFF OF LIFE"

[**Mr. Roy Bridger's** work as a pioneer of the back-to-the-land movement in Britain is well known, and we are aware that among our readers there are many who admire his articles, several of which we have had the pleasure of publishing. In this essay Mr. Bridger offers thoughts which should provoke calm reflection. The Unity of Nature, in which men and nations are but microcosmic aspects of a Macrocosmos, is a truth that every true mystic has felt and every genuine occultist has explained.—ED.]

The past projects two separate spells—the thraldom of individual memories, with echoes no one else ever hears, and the fascination of the scantily charted immensities of world history.

Some people possess so acute a sense of the universal past that the bounds of personal experience seem to be transcended. Jacquetta Hawkes, among recent writers, has drawn upon an unusually sensitive consciousness of periods historic and remote to convey her impression of the landscape of Britain in her book, *A Land*. The success of this attempt to express the inexpressible was ensured to no small degree by two time-spanning drawings in colour by Henry Moore, one a swirling mist of sea shells which were also women, the other a sculptured knight, conveying the eternal immobility of death, with great bells tolling and recumbent stone hands praying through the ages.

Through the continuity of development some part of the past is always inseparable from the present. So too, through the unity of nature, no living part of the present can ever be completely detached from the universal fabric. *In a society based on technology and economics this truth is seldom perceived; in fact it is a wide-spread arrogance today to conceive of a world stage occupied almost entirely by one inflated figure —man.* There is no such thing as man, either singly or collectively! There is only the individual, or mankind, plus an intricate assortment of environmental props.

No one has expressed in words the wholeness of life and the interdependence of living organisms. Only the waters and the winds and the wild creatures of the earth can submerge themselves in a fulfilment which leaves no need for further expression. The geese of the world, says Aldo C. Leopold, have always known these things:—

> Every March since the Pleistocene the geese have honked unity from China Sea to Siberian steppe, from Euphrates to Volga, from Nile to Murmansk, from Lincolnshire to Spitzbergen.

Modern man, by contrast, has mastered the art of distorting realities to suit his own arrogance. History books recording colonizing achievements speak of territories

never before inhabited—except, of course, by *natives*. Yet those featureless and unimportant natives may have understood and come to terms with their environment much better than the newcomers ever did. *Even today there is much danger that world organizations like Unesco, in their eagerness to extend modern standards of living, may obliterate existing arrangements of greater suitability.* The Australian aborigine, perhaps, is pitied for his "backward" conditions, yet he comprehends what is suitable for the open spaces of the bush in a way that distant well-wishers cannot imagine.

"Awareness" is today often urged as though it were something new, yet the masterpieces of prehistoric art show that twenty thousand years ago man was vividly aware of essentials. Science, a word which has practically lost its meaning, since so much of what passes for "science" is quite unscientific, *i.e.*, unrealistic and unbalanced, has undoubtedly thrown open many new windows on the world—or are they so new? The device of the aqualung is now making it possible to explore an undersea world never before beheld except by peoples of such antiquity that previous knowledge has since died out.

Philippe Diolé, the French aqualung pioneer, has written some enchanting books about this strange world whose vegetables often look like animals, and whose animals are sometimes rooted to the ocean floor. What he has seen down below he is practically-minded enough to assess in terms of extra proteins and plastics, though he is visionary enough to believe in the wealth of the sea, not as further fuel for the insatiable machine, but as a chance of dispensing with it:—

> Humanity's industrial phase, with its mineral resources, mechanical methods and electric power, has not yet lasted 150 years. It is unlikely to be the last one, or necessarily the most valuable. Let us make no mistake about the machine age: the future will pass sentence on it, swiftly and decisively, the day that man acquires sufficient control over natural resources to satisfy his needs. The biologist will then take his place at the top of the scientific and social scale, above the physicist, the engineer and the machinist, now so all-powerful. Making things live will seem better than making them work.

Making things live: we have striven through thousands of years to be able to say in words what the fish and the animals and the geese of the world have no need to say in words.

But what is this "control" over natural resources? For M. Diolé it is not an illusory "conquest of Nature." It is co-operation *with* Nature, to the same ends but at less expense, and it is interesting to note that at the solar-energy symposium at Tucson, Arizona, where ultra-scientific views might have been expected to dominate, the new idea of feeding the world by the cultivation of algæ and chlorella was found

faulty. These organisms are no more efficient at photosynthesis than the higher plants, and their culture, even on a limited scale, needs masses of tubes, tanks and pumps, devices to feed in carbon dioxide and centrifuges to collect the product.

Similar criticism could be applied to hydroponics (soilless culture using chemicals), and in fact all forms of growing food with chemical fertilizers. They are all farming *against* Nature, by the expenditure of non-renewable resources, for the chemicals have to be won in the first place. Food can be grown with so-called "free" synthetic nitrogen, it is true, but a ton of nitrogenous fertilizer takes three-quarters of a ton of coal to produce it.

> The force that through the green fuse
> drives the flower
> Drives my green age; that blasts the
> roots of trees
> Is my destroyer.
> And I am dumb to tell the crooked rose
> My youth is bent by the same winter
> fever,

wrote Dylan Thomas.

And I am dumb to say what bearing the use of artificial fertilizers in Africa has on atomic explosions in Nevada, or what connection there is between the £100 millions spent on dentures in the first five years of Britain's National Health Service and the export of monkeys from India for poliomyelitis research.

One of the strangest things about the undersea world (and also the non-human part of the world above it) is its orderliness. Sea creatures, Diolé reports, do not mill around like people in a street:—

> Life under water could, without exaggeration, be called static, congealed in its luxuriant surroundings and secret retreats. Nor is it only coral, gorgonians, molluscs, sea-anemones, starfish and other echinoderms who can be called the permanent residents of a particular site. Day after day, and from dive to dive, the same grouper and moray can be seen at the same hole, the same octopus lying in wait by its rocky hollow, the same group of sargues exercising in the same patch of sea.

Modern nature study has done much to dispel erroneous notions about wild life, especially as to the degree of "freedom" enjoyed. It is realized now that in Nature the open road is more like a tramway system. "The majority of oceanic birds," an American naturalist has said, "are bound like peons to their own specific types of surface water."

At first sight the "behaviour patterns" of wild life may seem almost entirely automatic. In fact some sweeping theories have been advanced explaining everything in terms of responses to various changes in the environment, every new change triggering off its own brief fixed course of behaviour by inner compulsion. The "blind instinct" theory, however, has been largely discredited by the work of more perceptive observers, who have shown that if the tramlines in these private worlds run in fixed directions, life on them is not neces-

sarily devoid of excitement and adventure. For sheer exhilaration it would be hard to beat the world of the jackdaw, as described by Konrad Z. Lorenz, the Austrian naturalist, in his book *King Solomon's Ring*. John B. Crompton, who has studied insects in various parts of the world, has come to the conclusion that individual intelligence is an important factor in insect behaviour. He reminds us in *Ways of the Ant*:—

> After all, if it had not been for a few individuals man would still be living in the Stone Age, and still worrying about the best way to tie a piece of stone to a stick.

Even more impressive a tribute to individuality among wild life is Len Howard's remarkable study, *Birds as Individuals*. That bird song is largely a territorial signal, and all the rest of it, is granted, but at the same time it can be expressive of "moods" and can be eloquent of "awareness." It can salute the sunrise, warn of the approaching storm, falter in hard times and radiate geniality when they relax. Like Goethe it can say, but in a language heard before man walked the earth: "Grey is all theory, green the stuff of life."

But I am dumb to say what comment a nightingale, soliloquizing in a thorn tree, is making on the £40,000 millions a year the world is spending on armaments.

When the various conflicting species of Nature are studied as a whole, they can be seen as servants of one great compelling force always seeking to establish itself to the best advantage. Far back along the tracks of world history are scattered the fossil remains of creatures which flourished and died out æons before our race began. Even human history, brief as it is, has been for the greater part the record of a slow-thinking and unexceptional animal without significant powers, one way or the other, to affect the general sweep of life.

For his own purposes modern man likes to pride himself on his perfection of language, that wonderful thing which distinguishes him from lesser species. But these sounds made by the vocal cords are not really Nature's language, which can be spoken only in dumb show, in actions in line with the superforce. Man can even take things a further step, by seeking to arrange organic life to *better* advantage. He is very clever. He has strong organizations for linking his various achievements. It is necessary only to see that the direction is right.

* * *

People are moving out of North Kent because they cannot stand the dust emitted in clouds from the cement factories on the south bank of the Thames. They are moving out of the vicinity of the London Airport and other aerodromes because they fear the noise will split their eardrums and drive them mad. They are moving away from the

Sussex coast because of low-flying aircraft using bombing ranges day and night. Five million tons of poisonous sulphur is discharged into the atmosphere every year from smoking chimneys, together with a million tons of grit and dust. Britain's river pollution is said to be the worst in the world. Their self-purification properties completely overloaded, many of her rivers have become lifeless and foul. On the roads the thick glutinous fumes from diesel engines mingle with deadly carbon monoxide from petrol engines. Everywhere the original landscape is being obliterated by ugly cement roads, stereotyped housing schemes, wires, lights, dumps and utilitarian public buildings which may be hospitals, or asylums or research stations. You can drive from Southampton in the south to a town in the north which at first sight appears to be Southampton transplanted, but which is still trying to be Carlisle. It has been done. It was done by a representative of the *Architectural Review*, and what he saw on the way was published as a special feature called "Subtopia." This terrifying pictorial record has since been published in book form under the title of *Outrage*.

The point is several times made in this book that "it is no use being prepared against attack if in doing so you destroy what you are supposed to be defending." Actually, it is questionable whether such words as "attack" and "defence" can retain their meaning much longer. Who would seek to conquer such a shambles, and what would they do with it if successful? In any case, in the guided-missile era attack and defence will be indistinguishable. In his book, *The Robot Era*, P. E. Cleator suggests that we are approaching the point where the touch of a switch on one side will not only release its own inter-continental hydrogen rockets, but the other side's as well.

We have got everything linked up all right. In automatic factories operated by remote control millions of tins and bottles are being filled with drugs advertised as curing all diseases. Vast sums of money are tied up in such factories and it is absolutely vital that the public should co-operate by buying the stuff. Those who do not are the enemies of society, the wreckers, threatening to bring everything to a standstill. Other firms are engaged in producing guided missiles, and they too are keen to get their products sold. Everyone has to live. Thousands of people cling to life by peering at chemicals mixed in test tubes; this is called "research" and is paid for without question. Some concoct preparations from dead monkeys, and advertising and publicity agents of all kinds, whose one compelling purpose is to advertise something—anything—see that they are sold. Monkeys may become extinct in the process, but without a shadow of doubt some other species

will have to be forthcoming. The missile people believe in vaccines, and the vaccine people think that wider and uglier cement roads are a sign of progress. The complete set-up, which is apparently as unstoppable as a bottling factory, emerges as the climate of the times and is reflected in the popular press, whose imbecilities are as all-pervading as the atomic radiation which is being *advertised* as the passport to a glorious worryless and disease-free paradise.

It is not only in popular newspapers that these things are glorified. The myriad publications of Unesco express the greatest reverence for them. In an A to Z survey of achievements published in one such bulletin recently, the entry under "Science" simply said: "See under 'Atoms.'" But it is difficult to know what else could be expected from the teams of experts centred on a New York skyscraper. According to J. B. Priestley, it is the American way of life which is now the great invader. There is no need to cross the Atlantic to see it; the nearest town will be full of it. The women of America, says Priestley in *Journey Down a Rainbow* (a travel study written in collaboration with his wife, Jacquetta Hawkes), are like the inhabitants of an occupied country, compelled to accept values and standards that are alien to their deepest nature. Woman wants roots, growth, life, but this society offers her in their place

> technics, gadgets, graphs, statistics. She longs for prophets, seers, heroes, artists, magic males to adore; what she gets are pompous bank presidents, salesmen with ulcers, apologetic chartered accountants, advertizing fakers and lunatic designers of atomic bombs. Her essential nature cries out for a devoted lover, healthy children, a happy home filled with easy intimate talk, laughter, absurd or charming ceremonies, and nothing whatever out of cybernetics and science fiction, buildings two thousand feet high, travel at five hundred miles an hour, stainless steel robot attendants, and dinners arriving in capsules.

Altogether, I am inclined to wonder whether George Orwell's *1984*, powerful as it is, may not turn out to be an outsize red herring. "It can't happen here," everyone concludes happily, thinking it is just a matter of politics and dictatorships.

But I am dumb to say why it is happening here every minute of the day.

ROY BRIDGER

THE VEDIC TRADITION AND BUDDHA'S CONTRIBUTION

[The writer of this article, **Dr. M. B. Niyogi,** is a retired Chief Justice of the High Court of Madhya Pradesh. He makes the important point, often overlooked in India, that, far from Shankaracharya having tried to extirpate Buddhism, he had referred to Buddha as the "Lord of Yogis." He mentions also that Shankaracharya was dubbed by his opponents a "veiled Buddha," or, as the epithet is sometimes translated, "a Buddha in disguise." No more than any other great teacher did Buddha come to found a new religion. He was born a Hindu of the Kshatriya caste, and the Buddhist reform consisted in making every man a priest unto himself.

It is good for the Indian nation to have organized a celebration of the 2,500th anniversary of Buddha's Passing during this year, so that its citizens may derive the benefits of the Wisdom of India's greatest son. Last month several pages of THE ARYAN PATH were devoted to articles on the Master and His Teachings and we are glad to print the following in this issue.—ED.]

A revival of Buddhism is, I repeat, one of the present possibilities in India. The life and teaching of Buddha are also beginning to exercise a new influence on religious thought in Europe and America.... Buddhism will stand forth as the embodiment of the eternal verity that as a man sows he will reap; associated with the personal duties of mastery over self and kindness to all men; and quickened into a popular religion by the example of a noble and beautiful life.

So said W. W. Hunter as far back as 1882 in his *Indian Empire: Its People, History, and Products* (Third Edition). The cloud which he sighted was then, perhaps, no bigger than a man's hand, but it has since been steadily gathering volume, potency and momentum, as we are witnessing today.

As the Buddha approached his end, about 483 B.C., he delivered the parting message: "Make the Self your refuge and your lamp." The "component thing" disintegrated, but the Spirit survived. As he declared, "After me the Dhamma." But Buddhism in the world today is not the same as the Dhamma originally preached by the Buddha. In its migration to various parts of the world, it has taken on many local colours. In the East the identity of the founder persists, but in the West it is blurred in its conflict with the Judaic tradition of a Personal God taken over by the Christian Church and maintained by a powerful priesthood.

The Buddha detached morality from the Deity, and thus eliminated God or gods from the conception of a virtuous life. Was this idea original or an offshoot of some pre-existing thought-process? The answer is to be sought in the Vedic tradition.

The term *Veda* is derived from a

root that means "to know." The *Gayatri* is a prayer to the Power that vivifies the Sun to stimulate the intellect of the aspirant. The *Rigveda* is a repository of poetical compositions, speculations and injunctions—mandatory and prohibitory. The Priest interpreted the Vedas as an exhortation to action, and discarded the speculative portion as meaningless. He evolved an elaborate and complicated system of ritual and tried to enliven it by the loud chanting of the poetical compositions. But underlying the "magical" exterior there was a robust element of an ethical nature in two forms: the *Deeksha* (Initiation) and *Tyaga* (Renunciation or Dedication). *Yajna* (sacrifice) etymologically means giving and worshipping. The *Deeksha* ceremony began with the words: *Satyam* (Truth) is *Deeksha*; *Ritam* (Order) is *Deeksha*. Hence the one initiated must speak the truth, not falsehood (*anritam*). The Gods are composed of Truth. During the sacerdotal ceremonies, the oblations were given to the invited God with the words: "This is yours, not mine"—meaning, I am offering but that which is your own. *Yajna* is not *dana* (gift), which involves transfer of ownership; it is like a trustee turning over to the beneficiary in a spirit of renunciation that which legally belongs to the latter.

But the *yajna* was so mechanical that it could not satisfy minds in quest of Reality. It was anything but the right answer to the reverent longing breathed in the strain: "Not knowing, I go to those who know that I may know—I who do not know"; or in: "What was the forest...from which they fashioned the heaven and the earth?"

The original intellectual fervour was in no way abated. It bundled all the separate gods into an aggregate (*Vishwedevah*) and then fused them all into one (*Purusha*—the Cosmic Person), and identified this cosmic entity with the social organization (*chaturvarnya*). The *Purusha* became the indwelling Spirit. At the time when Siddhartha Gautama came on the scene the intellectual ferment was at its zenith, as it appears from the *Brahmajala Sutta*.

The most outstanding product of this ferment was the Upanishadic thought. From the *Udana* (one of the books of the Buddhist canon) it is clear that the Buddha was familiar with the *Brihadaranyaka Upanishad*. In the Upanishads the intellectual effort was sublimated into intuitional heights unknown elsewhere in the world. It evolved the doctrine of *Neti Neti*, which repudiated all the gods, the sacrifices and the priestly lore. This marked the end of what is known as Brahminism. The Brahmin came to denote "one who knows Brahma." Buddha described himself as Brahman at the moment when he attained enlightenment (*Atapino Jhayate Brahmanassa*). The sacerdotal system came to be ridiculed by depicting a group of dogs chanting, "Aum, let us

drink," etc. (*Chhandogya Upanishad*); and sacrifices were dubbed "frail barks" (*Mundaka Upanishad*). Nor was *upasana* (worship of or meditation on any deity) favoured; as the *Kena Upanishad* declared: "Not this that people worship as this."

How is the Reality to be attained? Says the *Mundaka Upanishad*:—

This Atma is obtainable by truth, by austerity, by proper knowledge (*jnana*), by holy living (*brahmacharya*); within the body, consisting of light, pure is He, whom the ascetic (*yati*) with imperfections done away beholds!

In other words, it is by trudging along the way of perfection that one becomes perfect. That critical event in the life of Siddhartha, which drove him from home in quest of the Light Within, *viz.*, the sight of a sick man, an aged man and a corpse, followed by a *bhikshu*, clearly appears to be an allegorical construction in the light of the thought occurring in the dialogue between Yajnavalkya and Kahola Kaushitakeya:—

"Which one, Yajnavalkya, is in all things?"

"He who passes beyond hunger and thirst, beyond sorrow and delusion, beyond old age and death: Brahmanas who know that Self overcome desire... and live the life of a mendicant. Therefore let a Brahmana become disgusted with learning and live as a child...."

"By what means would he become a Brahman?"

"By that means by which he does become such a one. Aught else than this is wretched."

When Gautama became a Buddha, he came to be called *Brahmabhoova, Dharma-bhoota, Sugata, Tatha-gata.* Whatever these meant, the truth was that he was *Anyat-artam*—anything but ill. As the *Swetashwatara Upanishad* says:—

No sickness [*rogo*], no old age [*jara*] no death [*mrityu*] for him who has obtained a body of the fire of yoga [*Yogagnimayam shariram*].

Shankaracharya extols Buddha in one of his hymns as the "Lord of Yogis" (*Yoginam Chakravarti*). Is this not, by the way, sufficient to explode the myth that he extirpated Buddhism? It is highly significant that his opponents dub him a *Prachhanna Buddha* (veiled Buddha).

Upanishadic thought forms the background of both Buddha and Shankara. In the Upanishads there are various trends of thought, some speculative, soaring into Intuition, and some purely ethical. Buddha turned the ethical thought into the channels of practical life. Buddha declared himself to be a *Vibhajjavadi* (an analytical thinker), in contrast to the indulger in speculative thought which was synthetic. To what does the latter lead? To Brahman-Atman. Can that be known? No. That was the answer given by Yajnavalkya himself (*Vijnataram are kena vijaneeyat*). Brahman is not knowledge but experience. Buddha himself had to seal his tongue when Vachhagotta

questioned him about the Atman. The only answer was Silence.

Buddha discouraged debates about metaphysical problems (*Sadasat vicharam na sahate*). His emphasis was on the training of will and the formation of character. He rejected ritualism and insisted on right living (*Shila-vritti paramarsha*). The ritualistic system was founded on faith in the scriptural word, and hope of attaining heaven; he inculcated Self-effort, saying, "Self alone is the Lord of self"; "You yourself have to walk the way—the Tathagatas being only sign-posts." This was on the lines of the instruction conveyed by the words, *dama* (self-control), *dana* (charity) and *daya* (compassion), compendiously called *Da-traya* in the Upanishads. This was the spirit of his famous exhortation to his first batch of sixty disciples in the *Charika Sutta*, to peregrinate "for the benefit of the many," to teach the Dharma and to inculcate the importance of right living (*Brahmacharya*). As opposed to the speculative aspect and the teaching of the Upanishads, *viz.*, to be *Atmaramo, Atmarato* (engrossed in the Self), he stressed the necessity of active service, *Kammaramo, Kammarato* (engrossed in diligent action).

His approach to the problem of life was thoroughly realistic and rational. Why is it that one runs after gods, priests and temples? Because one wants to be quit of *Dukkha*, which does not mean mere misery or suffering as commonly understood. Whatever it may be, it is a stark fact, and he deals with it as a physician (*Itivuttaka*). He traces its root cause (*samudaya*) to be clinging to sensual pleasures (*kama trishna*), clinging to life here or hereafter (*bhava* and *vibhava trishna*). As the *Brihadaranyaka Upanishad* said, man at the biological level is *kamamaya* (formed of desire). To lift him to a moral level, the Buddha called upon him to control *kama*, and prescribed the remedy in the form of the well-known Eightfold Path, which was a course of moral discipline called *Vinaya*. This is not pessimism, but an endeavour to take the bull by the horns and subdue it.

The word *Dukkha* has a world of meaning when it is interpreted in the light of the Upanishadic use of the word *Kha*. It means *Akasha*, which is the first evolute from the *Atman* (*Atmanah Akashah sambhootah*). *Akasha* is the first veil between the Atman and the visible universe. On this side of the veil are *Asat* (Untruth), *Tamas* (Darkness) and *Mrityu* (Death), and they all constitute *Dukkha*. On this side of *Kha* all is *Anatma*. Hence the triad: *Anatma, Anitya, Dukkha*. Similar is the gist of the first *Sutta*: *Dhamma-Chakka-pravattana Sutta*.

In the *Anatta Lakkhana Sutta* the Buddha expounds that from *Roopa* (Form) to *Vijnana* (Consciousness), which includes the consciousness of "I," everything is *Anatta, i.e.*, not real "I" (*Na me so Atta*). It

is but a psycho-physical mechanism, as explained by Coomaraswamy. Ego has two senses: Pure and Empirical (the I-knowing and the I-known). The Empirical Ego or Me is altogether an objective construction or intellective system.[1] The journey from me (*Alpatma*) to I (*Mahatma*) lies through the moral discipline of the Eightfold Path. This *Vinaya* is what makes one eligible for *Dhyana* (Meditation) leading to *Prajna* (Insight), attaining its climax in Nirvana. It is not annihilation: Nirvana *is* (*Milinda Pannha*); *Na vinasha drishtva Nirvayate* (*Lankavatar Sutra*). It means stopping of the process of "Becoming."

To summarize the Buddha's contribution: (*a*) He detached morality from Deity and placed it on an independent base. (*b*) As morality postulates freedom, he propounded freedom of thought and conscience in the *Kalama Sutta*. (*c*) He ensured equality of opportunity by recognizing karma as opposed to *Janma* (birth) as determining one's rank in society. (*d*) He defined the characteristics of a moral being as *Maitri* (Loving-kindness), *Karuna* (Compassion), *Mudita* (Sympathy) and *Upeksha* (Indifference to personal benefit).

He effected a revolution in that the priesthood lost its supremacy and gave place to philosophers like Shankara and Ramanuja for the intelligentsia and to a host of saints who moulded the character of the masses.

Buddha's influence on the thinkers of the world is reflected in the preamble to the Declaration of Human Rights:—

> Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.

Did not the Buddha say: *Mano pubbangama Dhamma* (All our tendencies of character are the offspring of the mind)?

M. B. NIYOGI

Wealth cannot be created by unfair means; it is misappropriated. A good man and a good cause may both be ruined by bad means.

AVOR

[1] See WARD'S *Psychological Principles*, pp. 35 and 337.

GRACE PLUNKETT: SYMBOL OF YOUNG IRELAND

[Heroic men and women, rising to meet the challenge of times of difficulty and of danger, are the glory, not of their respective countries and movements only, but of humankind. It is well that their stories shall not be forgotten or the quickening influence of their example limited or lost. Readers of THE ARYAN PATH are indebted to the Irish writer, **Mr. R. M. Fox**, for inspiring accounts like this one of not a few in his country who forgot themselves in devotion to their cause and toiled and suffered that their people might be free.—ED.]

One of the most romantic and tragic stories of the 1916 Rising in Ireland is recalled by the death in Dublin, on December 13th, 1955, of Grace Plunkett, who had married Joseph Plunkett, the rebel leader, at midnight in Kilmainham prison chapel, just before his execution. She has a special place in the history of those stormy, heroic days.

Had he lived, Joseph Plunkett would have made a big reputation as a poet, for already his verse had made him pre-eminent among the talented group. Just before the 1916 struggle began, Plunkett had to enter a nursing home for an operation. He left on Easter Saturday and stayed in a Dublin hotel. He was determined to take part in the fighting, but had arranged to marry Grace Gifford on Easter Sunday morning. Through some mistake on the part of a messenger this plan miscarried.

Grace Gifford and her three sisters were all active in the militant Irish National movement. She was unhappy at home, for her people were bitterly opposed to her activities. Her sister Muriel was already married to Thomas MacDonagh, also executed for his part in the Easter Week rising. When the rebels surrendered, Plunkett was held in Kilmainham Gaol. He had sent a message to Grace asking her to complete the arrangements for their marriage. She had the help of the priest who was to have married them earlier and she went to the prison. For the sake of historical accuracy it is best to give what followed in her own words:—

I entered Kilmainham Gaol on Wednesday, May 3rd, at 6 p.m. and was detained there till about 11.30 p.m., when I saw him for the first time in the prison chapel, where the marriage was gone through and no speech allowed. He was taken back to his cell and I left the prison with Fr. Eugene MacCarthy of James's St. We tried to get shelter for the night and I was finally lodged at the house of Mr. Byrne—bell founder—in James's St. I went to bed at 1.30 and was wakened at 2 o'clock by a policeman, with a letter from the prison Commandant, Major Lennon, asking me to visit Joseph Plunkett. I was brought there in a motor and saw my husband in his

cell, the interview occupying ten minutes. During the interview the cell was packed with officers and a sergeant, who kept a watch in his hand, closed the interview by saying "Your time is now up."

Every detail of that night was deeply imprinted on Grace Plunkett's memory. A few points deserve emphasis. She entered that prison for the first time at 6 p.m. She was kept waiting for five and a half hours—till 11.30 p.m.—without being allowed to see the condemned man she was about to marry. Near midnight he was taken from his cell and conducted to the altar in handcuffs. These were removed for the ceremony and put on immediately after it. Then he was marched away. The prison chapel was in darkness, except that one soldier held a lighted candle. About twenty soldiers were present and one acted as witness.

Grace Plunkett was sent away without being granted any time with her husband after the ceremony. But, at 2 a.m., they came for her again. This second time she was allowed a bare ten minutes in his cell. Even for this brief period they were given no privacy. The cell, she recalled, was crowded with officers while the time was regulated by a soldier with an open watch. "We who had never had enough time to say what we wanted to each other," she said wistfully, "found that in that last ten minutes we could not talk at all."

According to convention, a criminal condemned to death is granted certain comforts. But in the case of this patriot and his wife nothing was done to soften the harshness of their fate. Although he was still ill, Joseph Plunkett was kept in a narrow, cold cell in a disused prison where the guards needed a roaring fire. His wife had the bleakest part of the ordeal to bear. At home there was such hostility to the National struggle that she was refused admission when she returned after her husband's execution.

It happens sometimes that an ordinary man or woman, without any outstanding qualities other than faith or love, is lifted up at the crisis of a movement and remains always as a symbol of humanity, showing to what heights of sacrifice one can reach. But, besides this, Grace Plunkett was a woman of artistic gifts in her own right. When she was an art student at the Slade School in London, Sir William Orpen painted her portrait as "Young Ireland" and this hung in the doorway of the Leicester Galleries for many years. He painted better than he knew, for Grace Gifford—as she then was—has remained ever since as a symbol of the Young Ireland of those stirring days. She used her artistic gifts in the National struggle and, later, she was known for her clever cartoons of Abbey Theatre celebrities.

Her verses are an index to her personality. She wrote one in memory of the 1916 leaders who

were her personal friends:—

Little we thought who watched your
strength and power,
That you would lie "defeated" 'neath
the sod;
The flag is furled that knew your glorious
hour,
Your eyes are closed now by the Hand
of God,
(And yet from age to age remember we
Christ did not die in vain on Calvary.)

When this was written, the issue of Ireland's freedom still hung in the balance. Her idealism found more ringing utterance in these later verses:—

Who battles with fire,
Who breasteth the flood
On the wings of desire
And armoured by God?
Round his head bowed by sorrow
The hero-light gleams
Rise! Bright dawns the morrow
O dreamer of dreams!

Although Joseph Plunkett's name was not used in connection with this verse, I do not believe that he could have been out of her heart and mind.

Seven years after that nightmare ordeal of her marriage in Kilmainham Gaol she was brought there as a prisoner. In the struggle between the Free State and the Republic she took the Republican side. This cold, stone prison, long disused and now a ruin, was then the place where women and girl prisoners were held. She saw again the cell where the last ten minutes with her husband were spoilt by the inhumanity of his captors. Into this place of terrible memories she was hurled once more. A nurse in the prison hospital took pity on her and brought her a box of cheap paints. With these she painted the graceful figures of the Madonna and Child on the rough wall of her cell. I saw it there years later when the prison was broken and deserted, pigeons flying through the gaping windows and weeds sprouting among the ill-famed stones. It was still an appealing picture, the colours fresh and gleaming.

In this prison there was much sickness, for it was without heat and had been condemned as unfit for use many years before. Yet, when the women prisoners were told that they would be removed to the North Dublin Union, they refused to go without two of their number who were on hunger strike. Soldiers were sent at 9 p.m. to remove them forcibly, dragging them from landing to landing, throwing them down the iron staircases. Grace Plunkett described it to me as being like a picture of hell, with oaths, screams, struggles and blows. This military operation went on all night. But she paid a tribute to the wardresses who shielded the girls from brutality as far as they could.

In the early morning she was transferred to the North Dublin Union and remembered the journey, for it was in May and she saw the river and the green trees as she sped by. She was glad to be out of that grim bastille of unhappy memories. But she had to spend a further three months in the North Dublin Union before she was released.

When the order for release finally came, she refused to leave without her sister, Mrs. Gifford-Wilson, who was imprisoned with her and shared her home.

I met her after these troubles, in the early thirties. And even then an artist could have taken her as a model for Young Ireland. She had not been broken by suffering. The storms had left her young, slim, erect in body and in spirit. Her proud, sensitive face had vivacity and animation. Time—the greatest artist of all—had pencilled in those lines of character. Her firm chin and delicately moulded features were as clear-cut as a cameo.

I understood the terrible aftermath of 1916 when she told me how empty Dublin seemed to her then. It was not just the death of one man, however dear, but of a whole intimate group. "Something would happen," she said, "and I would think, I must tell so-and-so, then I would suddenly remember that he, like the others, was dead."

Never did she adopt any pathetic pose. She carried her courage like a gay plume. But she had quick transitions. Sometimes she was a graceful dancing figure, in a frieze-like design, then a devotee kneeling at the altar or lighting candles at a shrine. For her generation she lit the candles of truth and loyalty at the Altar of Life.

When her health failed I saw her in a nursing home. Her talk then was of early days with the Countess Markievicz and of pictures she had been painting.

At her death the wheel turned full circle. After her marriage in Kilmainham she was hurried out of the prison to make way for the firing squad which ended her husband's life. At her funeral in Dublin, picked men of the National Army fired a volley over her grave as a last salute from the Irish nation.

R. M. Fox

THE SANTALS ON LIFE AND THE HEREAFTER

[**Shri Charulal Mukherjea, M.A., B.L.,** a thoughtful investigator of tribal life and manners among the Santals of Northeast India, has more than once shared some of his interesting findings with readers of THE ARYAN PATH.—ED.]

Anyone who has closely observed the Austric-speaking pre-Dravidian Santals of Bengal, Bihar and Orissa, forming the largest aboriginal tribe of the area, cannot but be struck with their *joie de vivre* and the extraordinary *naïveté* of their folk songs. To all appearances, the Santal is a jolly good fellow, and his merry ox-eyed partner, a jungle beauty decked with leaves and flowers of all hues, has an extra fund of joy. Living in grinding poverty, it is astonishing how he can laugh and be merry, when all the world is going wrong. It is significant that a missionary told E. G. Man, the author of *Sonthalia and the Sonthals,* more than ninety years ago: "A Santal will manage to live where even a rat would starve." Even red-ants, termites, and the flesh of tigers, bears, crows, mice, frogs and snakes suit their palate, and, wandering in Santalia, we heard such comments as: "Oh, they will eat anything that flies except aeroplanes and anything that swims except boats."

When one looks at these tribals at their dances or just off from work, men playing on flutes and women tripping along in merry bunches, they seem to carry out to its logical conclusion the hedonistic philosophy of "eat, drink and be merry, and care not for the morrow." Such seemingly epicurean nonchalance meets an observant eye during a good harvest or on the eve of one of their tribal festivals, when their gay abandon and the spontaneous overflow of their hearts are most evident.

Wherein lies the inner source of this joy? We may only quote to ourselves the famous line in an Upanishad which speaks of the birth of this universe of ours from joy perennial and eternal, perhaps the quintessence of the primordial cause. But this would not do in the case of the jungle folk, our aboriginals.

As we were ruminating over this Santal variety of hedonism, we came across a folk song of the Santals that threw some light on this particular aspect of their mind and soul. We give below a free rendering of the poem in the hope that it may prove interesting to THE ARYAN PATH'S readers:—

We eat and drink and make us merry,
We live our lives in joy divine;
This earthly body gasps for breath,
What's the joy in the sleep of death?

There's joy in a wander-lust,
Joy in treks from land to land.

Like morning dew sparkling, fading,
Like dancing drops on glistening leaves,
Our lives in balance tremble here.

A little reflection, however, will

reveal that the inner source of the Santal's joy in life is not the epicurean outlook we generally associate with Omar Khayyam as distilled into English poetry by the pessimistic school of thought represented by FitzGerald in his famous stanza :—

> Here with a Loaf of Bread beneath the Bough,
> A Flask of Wine, a Book of Verse—and Thou
> Beside me singing in the Wilderness—
> And Wilderness is Paradise enow.

Nor do we find in the Santal folk song evidence of a philosophy similar to that enunciated in the famous lines associated with Charvaka: *Yavat jivet sukhan jivet, Rinam kritva ghritam pibet* (So long as you live, live well: drink clarified butter even by borrowing).

The source of the Santal's joy lies embedded in the lines in the middle of the song celebrating the Santal's wanderlust, his joy in "treks from land to land," in the lure of the virgin soil, new flowers and leaves.

Anyone who has studied the story of the genesis and migration of the Santals in their legends will be struck by their migratory instinct. History shows that the infiltration of civilization in early times generally pushed the tribe into the backwoods where they could live well their primitive carefree life.

With characteristic *naïveté*, the Santal Guru Kolean told the Rev. Skerfsrud that, since the very beginning of things, the Santals were ever migrating "like the caterpillars, advancing, grazing and eating." Although the tribe has accepted the life of settled agriculturists, the inner urge to perpetual movement towards the newer beauties that the earth can offer is wonderfully revealed, in the song quoted above, as an ever-present instinct in the heart and soul of the tribe.

Virgin Nature may thus claim herself to be "both law and impulse" to the Santals, and this throws some light on the frank, straightforward and essentially truthful nature of the tribe. And even the corroding influence of what is called "civilization" has not to any great extent robbed the people of their primary virtues—the same ones with which Wordsworth imagined his dream-child Lucy to be clothed, as a result of her perfect education by Nature herself. It is a tribute to humanity that the heart of the Santals is still sound.

When we have thus had a glimpse into the philosophy of the Santals in their life on the earth, it may be worth while to notice their outlook on the hereafter. We might recall a line already quoted above, "What's the joy in the sleep of death?" According to them, Heaven (*Serma disom*—literally, the "Sky country") is situated up in the blue skies. It is also called *Svarag*. There the gods, Marang Buru (the chief presiding deity) and others, live. At times they also come down to earth. When, after man's death, his bones are thrown into the sacred river Damodar, his *mul* (shadow,

soul) goes up to *Serma disom*. There it is that the virtuous ones live, enjoying heavenly bliss with the gods themselves.

Those who were sinners on earth are consigned to *Naraka* (hell). It is a very painful place where big worms feed perpetually on those thus punished, and a variety of other tortures are also provided; *e.g.*, they may be ordered to unweave the knots of a net. *Naraka* is the abode of Jom Raja (the King of Death), who takes away the sinners from the earth and imprisons them there. The men and women who go there without their cicatrization and tattoo-marks, respectively, are made to sit with their hands outspread, and they are then made to embrace (*hobor*) huge drum-sized worms, by the regents of the nether world. When these worms move, those punished undergo extreme pain.

As regards the period of such punishments and rebirth on earth for those who are consigned to hell, some believe that they are born again as beasts and birds on earth; but, if their sin is expiated completely, they can have rebirth as men. Others are disposed to believe that sinners never come back to earth as men, but only as birds and beasts.

Those in Heaven have to stay there through the third generation. To make the position clear we should remember that the Santals worship ancestor spirits up to and including the grandfather. When, with the death of the householder and the consequent change in generation, the man in *Serma disom* does not receive propitiation on earth any more, his period of stay is over. Let us take an example. A householder worships among the ancestor spirits his grandfather. When the householder dies and becomes an ancestor spirit himself, the grandfather becomes a great grandfather to the son of the householder, hence not to be worshipped, and is reborn on earth.

CHARULAL MUKHERJEA

A USEFUL PROJECT

The Canara Bank Golden Jubilee Education Fund recently registered at Bangalore has several interesting features. The fact that its student loans for higher education are repayable in easy instalments at a low rate of interest saves the recipients' self-respect. It also lets them share by their repayments in making like opportunities available to students who come after them. The Bank has contributed generously to the Fund, which it will administer and which public donations and repaid loans will augment.

The commendable features of the Fund include the provisions that loans will be made without regard to caste or creed and will be available for general as well as scientific and technical education. India will need not only skilful hands but also well-stored minds and hearts, not only recruits to scientific and technological projects but also thinkers, educators and administrators.

BROWNING AND THE BEAUTIFUL: A PLEA FOR UNDERSTANDING

[**Mr. Peter Malekin** pleads in this balanced article for justice to a great poet whose sometimes difficult style has denied him the appreciation deserved by his genuine poetic and ethical sensibility.—ED.]

Browning is an unpopular poet today and has in fact generally been among the less popular poets ever since his works were first published. A popular judgment which almost consistently thinks poorly of a poet is not likely to be entirely wrong—and I do not think that it is entirely wrong in this case. Nevertheless, there are certain reasons why we are at the present time blind even to the good in Browning, and these reasons are worth investigating.

The root of the matter is that Browning thinks in a diametrically opposite way to our own. His conception of the world is similar to the Greek or the Eastern. At the centre of his conception is the "Idea" with the physical as its periphery—hence his views on pre-existence, reincarnation and, more important for our present purposes, beauty.

Perhaps the most concise and the clearest expositions of Browning's thought are to be found in "Rabbi Ben Ezra" and "Abt Vogler," and from these poems are taken the illustrations of the salient points of the system.

The human soul is, for Browning, by nature eternal, and the corollary of its eternity is pre-existence:—

> Fool! All that is, at all,
> Lasts ever, past recall;
> Earth changes, but thy soul and God
> stand sure:
> What entered into thee,
> *That* was, is, and shall be:
> Time's wheel runs back or stops;
> Potter and clay endure.
> ("Rabbi Ben Ezra," xxvii)

As a necessary corollary of pre-existence Browning postulates human reincarnation:—

> Therefore I summon age
> To grant youth's heritage,
> Life's struggle having so far reached
> its term:
>
> Then shall I pass, approved
> A man, for aye removed
> From the developed brute; a God tho'
> in the germ.
>
> And I shall thereupon
> Take rest, ere I be gone
> Once more on my adventure brave and
> new:
> Fearless and unperplexed,
> When I wage battle next,
> What weapons to select, what armour
> to indue.
> ("Rabbi Ben Ezra," xiii, xiv)

Browning is not explicit about the exact nature of this reincarnation—whether it be from human body to human body or from world to world; but it is clear that he regards it as a process of perfecting ("a God tho' in the germ") and that he does not conceive of it as a process of metempsychosis into

animal bodies ("A man, for aye removed From the developed brute").

From the notion of the perfectibility of man is developed the idea that evil is only a comparative reality on the plane of gain and loss, whereas the Good which we occasionally glimpse and occasionally express has a permanence beyond time. In Browning's own words:—

> There shall never be one lost good:
> What was, shall live as before;
> The evil is null, is nought, is silence
> implying sound;
> What was good, shall be good, with,
> for evil, so much good more;
> On the earth the broken arcs; in the
> heaven, a perfect round.
> ("Abt Vogler" ix)

Despite, however, the fact that evil is thought of as a comparative reality, one of the illusions of existence, the importance of life in the world of the body bound by these illusions is not denied, and the body is looked upon as a blessing, providing a necessary field of experience:—

> Let us not always say
> "Spite of this flesh today
> I strove, made head, gained ground upon
> the whole!"
> As the bird wings and sings,
> Let us cry "All good things
> Are ours, nor soul helps flesh more, now,
> than flesh helps soul!"
> ("Rabbi Ben Ezra," xii)

Thus through the world of the pairs of opposites man progresses towards godhood, while, "a paradox Which comforts while it mocks," it is man's failures—aspirations he was unable to fulfil—which are the most important part of him:—

> All I could never be,
> All, men ignored in me,
> This, I was worth to God, whose wheel
> the pitcher shaped.
> ("Rabbi Ben Ezra," xxv)

These ideas, strange though they may seem in the context of nineteenth-century England, occur in other English writers of the time and are very closely paralleled by the thought of Theosophy as expounded later in the century, when Browning met at least one of the leaders of the Theosophical Movement. It is not clear from what source Browning derived these ideas —the translations of Eastern scriptures, beginning about this time, may have been a source, or the works of the Greeks, while Jacob Boehme and Paracelsus could also have influenced Browning greatly in the development of his thought.

For our present purposes, however, it is the result rather than the source of Browning's conceptions that is important. The result is Browning's idea of beauty. The purpose of poet, musician or artist is, as Browning sees it, to catch the noumenal idea (what he calls in "Rabbi Ben Ezra" "the whole design") behind the phenomena of our progression through the illusory world of experience, and then to show it to others mirrored in the multiple forms and episodes of existence:—

> But God has a few of us whom He
> whispers in the ear;
> The rest may reason and welcome;
> 'tis we musicians know.
> ("Abt Vogler," xi)

From these two conceptions, that the minute and passing is the mirror of infinity, and that the poet's task is to perceive this reflection, fix it in an art form and communicate it to others, most of the characteristics of Browning's verse derive; hence his interest in trivialities (the poet trying the mortar with his stick in "How It Strikes a Contemporary" immediately springs to mind), hence his interest in the isolated episode, hence his interminable interest in human nature, the half-finished product of the whole process of existence, at once the accurate reflection and the hideous distortion of the final end.

Unless we grasp what Browning was trying to do he is bound to appear flatly moral or boringly pedantic. His thought gives the clue to his aim in the long psychological poems and in his shorter works like "Porphyria's Lover," "My Last Duchess" and "Soliloquy of the Spanish Cloister." It also explains his enthusiasm for love, which he felt lifted man into contact with the world of eternal values, and his optimism, distasteful to our own age of cynicism, because he thought human nature capable of achieving perfection through suffering.

In the final analysis, however, all that the realization of Browning's intentions can do is to make us approach his work receptively and with sympathy; it will not necessarily make us like Browning's writings. Perhaps his biggest fault as a poet is that he gives the impression of reasoning in verse rather than of conveying an immediately perceived insight into the nature of things—not that this should be a drawback in an age which idolizes Dryden. His moralizing seems a little forced, his pointing out of the correct conclusion a little too obviously done for it to be accepted by the reader without resistance. His profundity may often as a result seem pretentious. He did not create living symbols easily; consequently Wordsworth's leech-gatherer, even though Wordsworth does nothing with his symbol once created, is a more powerful figure than any in Browning with the possible exception of Childe Roland. Nevertheless, without a more sympathetic approach than is normal with us we shall never do Browning the justice of crediting him with those poetic virtues which he does possess.

PETER MALEKIN

LOGIC OF THE MIND AND LOGIC OF THE HEART

[**Dr. D. Gurumurti, M.A.**, examines his subject from the viewpoint of modern psychology, but he also complements this with the Indian, emphasizing the idea of the perfectibility of man. While the reasoning mind is a very important avenue in the search for truth and in disciplining the sensuous desires, the real heart has its own language and faculty. As H. P. Blavatsky points out, "Intuition soars above the tardy processes of ratiocinative thought," and it is the faculty which the enlightened human heart employs, making use of the language of Correspondence and Analogy.—ED.]

Human life appears to be a theatre where two master-forces—intellect and emotion—have their play. Most activities are traceable to the drive and direction of these two forces. But often a duality is visible in their manifestation. The intellect points one way while emotion drags one another way. This contrast is implied by the title of this essay. Pascal, the great French writer, put it thus: "The heart has its own reasons of which reason knows not." It is a matter of common experience that we see the better course but follow the worse. An examination of this problem will be helped by a glance at the central question of ethics and by the evidence of modern psychology.

Should there be a conflict between reason and the dynamic power of the emotions? The ideal of ethical good, the criterion of morality, requires a proper co-ordination of these two factors in human conduct. All great moral philosophers, Socrates, Plato, Aristotle, Kant and others, have held that the morally perfect life implies proper subordination of the emotions and appetites to the regulative control of reason—the highest intellectual aspect of man's nature.

Plato's theory[1] of the soul makes use of the conception of a whole or unity expressing itself in a variety of aspects. Three aspects of the soul can be distinguished—the reasoning; the higher, nobler emotions; and the appetites and passions. The character of an individual's conduct is determined by that aspect which predominates. In the good man the reasoning aspect exercises control, subordinating the other aspects to its authority.

Modern psychology has discarded the outworn conception of faculties in the soul independent of each other. Analytical psychology finds consciousness to be a unity in the form of a stream in which several strands can be distinguished which are severally designated as reasoning, as

[1] I am indebted to Professor C. E. M. JOAD's exposition in his book, *Guide to the Philosophy of Morals and Politics*. A few extracts are used in this essay.

emotion, as desire or as appetite. As Professor Joad says:—

> ...human consciousness is more like a flowing river than a bundle of sticks. It is not desire plus reason plus emotion plus will plus instinct: it is a whole or unity, which expresses itself sometimes in a predominantly rational, at other times a predominantly appetitive or instinctive way.

Reason, emotion, appetite are different channels along which the river of psychical activity may flow, the important point being that it is the whole soul which functions at any one of the levels, the whole river which flows at any moment along each of the channels.

Virtue consists in a right relation between the various aspects of the soul. For Plato the right relation consists in the appetitive aspect of the soul being in subjection to the reasoning aspect. Two metaphors employed by Plato illustrate the point. In one metaphor the soul is likened to a chariot drawn by a number of unruly horses. Each horse following its own impulses, the chariot is drawn hither and thither as each horse exerts its pull, pursuing a zigzag course until, unable to follow any definite direction, it is overturned or dashed to pieces. This is the picture when the soul is dominated by the passions. In another metaphor, the charioteer who holds the reins of the horses, controls them, allows to each only as much pull as will not interfere with the others, uniting the different urges into one harmonious pull and driving the chariot along an appointed course. This is the picture of the soul in which the reasoning aspect is in control. The virtuous man is one in whom every aspect of the soul knows its sphere and keeps to it.

But the question arises as to what happens when reason is overpowered. This is what agonized Arjuna asks Sri Krishna:—

> But, dragged on by what does a man commit sin reluctantly, O Varshneya, indeed, by force constrained, as it were?
>
> (*Bhagavad-Gita*, III. 36)

The existence of this powerful force in human nature has been emphasized in modern times by the new branch of psychology known as psychoanalysis. According to a leading exponent of it, our normal waking consciousness is only a small fragment, while there lies behind it a vast ocean of unconsciousness which is impinging on the waking consciousness. The main springs of our nature lie outside the realm of waking consciousness. What we know as our normal, conscious experience is only a sublimated or distorted part of our unconscious urges and stresses. Consciousness is somewhat like a huge iceberg floating on the waters, which has only a tenth of itself visible above the surface, the waking consciousness, while below rests the vast unseen mass, the unconscious forces. Professor Joad says:—

> The unconscious is pictured as a

restless sea of instinct and impulse, agitated by gusts of libido, swept by waves of desire, and threaded by the currents of urge and drive. Upon these waves and currents, consciousness, with all that it contains, bobs helplessly like a cork, the movements of the cork being determined by the nature and direction of the ground swells below the surface.

The fundamental forces of human nature are, according to Freud, "not rational or moral but instinctive and impulsive." Even reason is regarded as an expression of the instinctive natural forces:—

> It is a feeble shoot springing from a deep, dim foundation of unconscious strivings and maintaining a precarious existence as their apologist and their handmaid.

Leading modern psychologists hold that the primary motive forces of human nature are the instincts. Professor McDougall says:—

> The instincts are the prime movers of all human activity; by the conative or impulsive force of some instinct every train of thought, however cold and passionless it may seem, is borne along towards its end...all the complex intellectual apparatus of the most highly developed mind is but the instrument by which these impulses seek their satisfaction.

That there are deep levels in human nature which exert a powerful influence on human conscious life is the central truth brought out by modern psychology. But to say that the human being is nothing beyond these is an overstatement. Man's life achieves its fruition in his development of a rounded perfection, wherein all aspects of his nature are integrated into a total personality. That is the reason why Eastern wisdom has placed perfection as the goal of human life. The highest good for any organism lies in the complete development of its nature. This means the realization of its most distinctive capacities, which in the case of man constitute the life of reason. The highest kind of good for man is in the activity of his reason.

The Sankhya system of Indian philosophy, in its analytical scheme, regards *Prakriti,* Primordial Matter, as having evolved out of itself *Buddhi* or *Mahat,* the principle of reason; *Ahamkara,* egoism; *Manas,* mind; the organs of sense; the organs of action; the finer elements and the grosser elements. All these evolutes of *Prakriti* are characterized by the threefold strand of the *gunas* or qualities: *Sattva, Rajas* and *Tamas. Tamas* is the vast elemental essence consisting of the urges which psychoanalysis has overemphasized. *Rajas* is the principle of action which is the emotional drive behind all active manifestation; while *Sattva* is the principle of equilibrium and rational control. It is man's duty to control his *Rajas* and *Tamas* by means of his *Sattvic* nature which seeks for the truth of things and the right law of action. In the words of Dr. S. Radhakrishnan[2]:—

[2] "Introductory Essays" to *The Bhagavadgita,* by S. RADHAKRISHAN.

Man is a complex, multi-dimensional being, including within him different elements of matter, life, consciousness, intelligence and the divine spark. He is free when he acts from the highest level and uses the other elements for the realization of his purpose.

When the senses are subdued and kept under control, when the empirical self with its tides of experience comes under the control of the *Buddhi,* in which the light of Consciousness, *Prajna,* is reflected, we rise above the play of *Prakriti* and see the real Self. The power of understanding enables us to co-operate consciously with the work of the world and lifts us above the movements of matter, the growth of plants and the acts of animals. If man yields to his impulses and passions he belies his humanity.

The phenomenon of mass hysteria is a pointer. Human beings in groups, swayed by alarms and fears, are capable of anti-social actions which as individuals they would never do. The logic of the mind, with its principles of coherence and relevancy, should lead men to actions which serve the individual good without jeopardizing the public good. But the logic of the heart, the driving power of the emotions, tends to sweep men off their balance, resulting in a lowering of their level of behaviour. The mind has to play its part in bringing about a sublimation of the power of emotion and direct it into constructive channels.

Certain ascetic disciplines speak of killing out sensibility and the emotional nature. This is most undesirable as it would result in warping and twisting the psychical nature, and lead to irreparable harm to the individual. Monsters are made that way. The emotional nature is a valuable tool and given disciplined growth will endow the individual with the capacity for essential work and add to the richness and fullness of life. It is the medium for the realization of beauty, which is one of the ultimate values.

The passions and emotions are the raw material out of which character is formed. Character is expressed in acts. The nature of acts depends on the ends desired and valued. The ends desired reflect the quality of the individual. The problem of right action involves two factors: the individual must first acquire insight into the nature of the good; then he must develop the will to put that insight into practice. The phenomenon of knowing the good but doing the bad is not infrequent. The intellectual power to conceive the ideal of conduct must be made to flow over into the will to make one's action conform to the ideal. Here the emotions, which are the driving power, have to be yoked into service. For when the emotions are allowed to sway, the co-ordination fails and the intellect is baulked. A well-developed character is one which invariably carries out the right idea in appropriate action.

Even in the coldest reasoning state there is an element of feeling present and even in the warmest state of emotion there is an element of reason. The feeling helps to further the mental activity and the thought gives strength to the emotional state. Even the fanatic, rushing into feverish action at the top of an emotion, has in his consciousness the thought of self-righteousness, some rationalization of his motives. The lone philosopher, ascending to his intellectual castle in the skies, has the glow of a warm elation buoying him up. But it is when the mind and the heart function in concert that the heights of human achievement are attained.

According to Aristotle the goal for the sage is the exercise of the theoretical intellect. The good life is the life of the mind whether it is devoted to creation in art, to the quest of knowledge in scientific research or to the contemplation of the essential nature of things, sometimes called philosophy, at other times, mysticism. The theoretical reason is an expression of the divine in man and in pursuing the contemplation of ultimate truths the individual partakes in the activity of God.

The *Gita* ideal of a *Sthita Prajna* describes the integrated personality of the spiritual, which is the real, Man. In this integration intellect, emotion and will reach their harmony and fulfilment.

D. GURUMURTI

ON FOOD REFORM

Although no practice should become a fetish, however humanitarian in aim, it is well to note the movements that uphold humanitarian ideas. Veganism seems to be one of these and is explained in a pamphlet, *Veganism and Why?* by A. S. R. Chari. The laudable object of the Vegan Society is stated: "to end the exploitation of animals by man"; its practice seems to centre on diet reform, although it ramifies further also.

Its accent on diet must explain why Veganism is also called here "the keystone of Nature Cure"; but for one who understands the scientific system of Naturopathy (popularly called Nature Cure) how this claim can be legitimate is not clear. Unfortunately, in India many unqualified persons profess to be Nature Cure practitioners and without adequate training and knowledge prescribe diets, etc.; and there being no authorized Institutions for training Naturopaths in India, as there are in the West, makes exploitation of the authentic Naturopathic System of Healing possible. But, this aside, the effort of Vegans to diminish the exploitation of animals by man can only be praised.

Although probably few can agree with Shri Chari throughout, his pamphlet gives material for thought and for heart searching.

E. P. T.

NEW BOOKS AND OLD

THE BROTHERHOOD OF RELIGIONS*

The comparative study of religions, though a fairly recent branch of the humanities, should by now have revolutionized our ideas about the nature and attributes of Deity and man's attitude towards it. But it is a sad reflection on the human mind that so many of us still maintain that the faith we hold, the religion we practise, is *the* truth and that everybody else's claim must be false and, in fact, is false. For is it not a fact that the more convinced we are of the truth of our beliefs and convictions, the more we are also convinced of our moral superiority and consequently the more intolerant we are of the claims of other religious systems? Is it not a fact that the age of toleration, the much vaunted Age of Reason, was crowned by the religion of Reason? This was a deism distinct from the great historical religions of mankind, no matter how hard deists as well as adherents of these religions tried to arrive at a harmony between deified Reason and the revealed religions. But the religions reasserted themselves, and as they did so their claim to the exclusive possession of Truth was renewed, to the detriment of mutual tolerance and of a humanizing of inter-human relations. Yet the real test of the truth of a religion is its impact on man's relations with his fellow man.

It is precisely because our mind is set that the established results of a comparative study of religions have so far not been able to make us change our minds, to make us less assertive and more humble in the face of the universal quest for God (or a multiplicity of gods). This quest transcends races, nations and creeds, and the student of the history of religions soon realizes that the common ground between men in their quest for and worship of God is far more solid and enduring than the shifting sands of political allegiance and the transitoriness of economic and social aspirations grounded in materialism.

No better guide could be recommended than the book under review by the distinguished Professor of the History of Religions in the University of Rome, who has devoted a lifetime of research and penetrating thought to the elucidation of beliefs which unite and separate men all over the globe. He calls his truly global study "Researches into Early Religion and Culture," and no sensitive reader, honest with himself, can lay aside this fascinating account without a feeling of humility and he can but marvel at the unifying pattern which primitive and advanced, black and white, men alike followed. The book represents a "grand tour" of a different kind: we meet again and again, wherever Professor Pettazzoni's research leads us, an all-knowing God; and, despite local variations, a fixed type emerges which plays an important part in the lives of countless ordinary men and women and which represents a great influence for good on inter-human relations. The journey starts from the Pygmies in Africa and proceeds to Egypt, Babylonia, Phœnicia, Israel, the Hittites, India, Iran, Greece, Ancient Rome, the Thracians, the Celts, the

* *The All-Knowing God: Researches into Early Religion and Culture.* By RAFFAELE PETTAZZONI. Authorized Translation by H. J. ROSE. (Methuen and Co., Ltd., London. xv+475 pp. Illustrated. 1956. 60s.)

Teutons, the Slavs, the Ugro-Finns, the Uralo-Altaics, the Siberians, China, Assam and Upper Burma, the Negritos of the Andaman and the Philippine Islands and Malacca, Indonesia, Oceania, Australia, North America, Mexico and Central America, and comes to an end in South America.

It is impossible to do justice to the wealth of material that illustrates the thesis of the erudite author in a short review, quite apart from the fact that this would require a specialist of at least similar stature. I can do no more than set out briefly the author's thesis and illustrate it with a few examples taken from the Indian cultures with which the reader is familiar. It is refreshing to see the author come out against the idea of evolution in the form of

> a single constant line of development, starting from an original plurality...passing...to three leading figures...till it leads to the unifying concept of a single Lord of all animals who in his turn develops at last into a sky-god.

At the same time he advances cogent arguments against a primitive "monotheism," which some noted anthropologists assume. For the "Supreme Being of savage peoples is but an approximation to the ideal monotheism." The great monotheistic religions postulate a concrete, personal God, not an abstract attribution of divine attributes as the result of theological speculation. Consequently, he adopts the principle of a culture-pattern which all the peoples of the same economic and social mode of life have in common, and he distinguishes between a "divine omniscience"—the subject of the book—which is visual and a "magical and oracular knowledge" or the wisdom of human diviners, shamans and medicine men. The "Lord of animals" as the earliest of the "Supreme Beings" is endowed with magical omniscience. But Divine omniscience must have light in order to see, that is, to know. Hence, a sky-god is its possessor. The author discovers among all peoples worshipping an omniscient sky-god one cultural world. This culture originated in desert and steppe.

We have either a simple form with a sky-god as "Supreme Being" or a compound form, usually the result of a fusion of peoples of different cultures or, as I would say, modes of life, a sky-father with an earth-mother. That means that a farming culture dependent on the fertility of the soil—hence mother earth—preserves the religious concepts of a hunting culture. The latter depends on good weather; its people see in bad weather a punishment of the sky-god who commands wind and rain, sunshine and clouds, and whose symbol of power often is the thunderbolt. Difference in gods is primarily due to a difference in culture, such as that between nomadic herdsmen—stockbreeders—and agricultural, pastoral and matrilineal peoples.

The all-knowing God is first of all the all-seeing (and often also the all-hearing) God. He sees not only man's actions, notably his bad ones, but even knows his innermost thoughts. He watches from his abode in heaven the man below and punishes his evil deeds, which are considered sins and transgressions against the omniscient sky-god. He is invoked as witness in oaths and treaties. Punishment is meted out for ill-treatment of animals, incest and adultery, and violations of tribal rules. Sometimes this all-seeing Supreme Being who is actively concerned with man and his actions is also omnipotent and as such a Creator-god, who as Lord of Heaven and Earth uses the phenomena of weather to punish man, for example by sending a flood. Of all the peoples whose concepts of Deity are discussed, the author singles out California as the classic land of creation myths. Significantly, omniscience is subordinated to the creative activity which is closely linked with origins. He thinks:—

> The myth of origins is the ideological foundation of tribal society, the charter on which the whole life of the tribe is based, in its cosmic, social, religious and other aspects.

...The Creator becomes the dominant figure ...and the basic theme of the creation of the universe and of man is fitted, now to Thunder or Moon, now to sundry bestial characters, thus giving rise to the miscellaneous types of Creator....The attribute of Divine omniscience...is founded on nature-myths....

It is different with creative activity. In the historical monotheistic religions the one God is the Creator and the god of the sky possessed of all-knowing cosmic wisdom in one, for example the God of Israel, YHWH. One of the most interesting chapters is that on India, and Divine omniscience is discussed under the headings: Vedism and Brahmanism; Hinduism; and Buddhism and Jainism. Dyaus is "all-knowing" in the *Rig-Veda*; so is Varuna, whose omniscience, though embracing the universe, is concentrated on the actions of man. Mitra is likewise all-seeing, usually associated with Varuna: "There are no secrets that ye cannot fathom" (*Rig-Veda*, VII, 61,5; see also VII, 61, 3). In Hinduism the omniscience associated with Brahma, Vishnu and Shiva is related to universal vision. In addition to literary sources, full use is made in this chapter of archæological discoveries, especially of those at Mohenjo-daro and Harappa. Our knowledge of the culture and religion of pre-Vedic and pre-Aryan origin has been greatly enriched. The author next finds in Buddhism the two kinds of omniscience mentioned at the beginning: Hinayana Buddhism knows magic omniscience whereas Mahayana Buddhism knows seeing omniscience. "Gautama... is omniscient in virtue of his being *buddha*, that is to say, having attained *bodhi*, knowledge of the supreme truth of salvation."

The author deserves the unstinted praise and gratitude of all men of goodwill who see in truth a vehicle to a moral life in society. The English-reading public is indebted to the learned translator, Professor H. J. Rose.

ERWIN I. J. ROSENTHAL

Narcissus: A Psychological Study of Self-Love. By GRACE STUART. (George Allen and Unwin, Ltd., London. 166 pp. 1956. 12*s.* 6*d.*)

Mrs. Stuart's first book was *Private World of Pain* and I can recall the admiration with which I read it, when reviewing it for another journal. In this previous book she gave a courageous account of what it is like to be accepted by the world as a perpetual invalid, to be continually reminded of one's illness and to have suitable invalid talk served out to one on every possible occasion. So firmly had her friends put her in what they regarded as her appropriate place that when she began to recover from her rheumatoid arthritis she had to fight to escape from it.

In this book she reveals the same psychological insight, sincerity and erudition which were features of her previous work, but the theme of the beautiful youth who dies of self-love seems not so congenial to her. In *Private World of Pain* there was a pure and shining wisdom distilled out of suffering, but in this book there is a wisdom which is only partly her own. I admire her new book, but it does not move me.

Mrs. Stuart writes very cleverly of self-love and of self-hatred, but what is this "self" of which she speaks but which she never defines? "What do I mean by my self?" is perhaps the most important question any person can ask of himself, and nowhere in this book is it ever put. Yet, in the very last page, the author comes so very near to it that I am left wondering why this question of all questions has not been discussed. It is the button moulder in Peer Gynt who at last speaks of the self for which we have to search, and I confess that I was mightily glad to hear his voice:—

But, my dear Peer, it's really unnecessary
To take on so much about such a small thing.

You have never really been *yourself,*
So why bother now if you go for good?

Mrs. Stuart would have found other interesting reflections about the self in Ibsen's description of Peer Gynt peeling the onion and seeking in vain for its kernel. But, apart from the confusion caused by Mrs. Stuart's acceptance of the existence in us of a single unit, clearly labelled "self," when no such thing as this exists, this is an interesting and beautifully written book.

KENNETH WALKER

Man in his Relationships. Edited by H. WESTMANN. (Routledge and Kegan Paul, Ltd., London. 140 pp. Illustrated. 1955. 14*s.*)

This volume consists of the subject-matter of the tenth Present Question Conference, held at Lady Margaret Hall, Oxford, in July 1954. It appears that the basic idea behind the various Present Question Conferences has been that of discovering the right question in order to find the right answer. The fundamental problem today, it is felt, is how to communicate, how to bridge the gap between specialists.

The contents, all contributed by specialists in their particular fields, are diverse, ranging from "Man in Relation to Himself" by H. Westmann, psychotherapist and founder of the Conferences, to "The Background of Buddhism" by A. L. Basham, Reader in Ancient Indian History, School of Oriental and African Studies, London, and the provocative "Man and the Machine" by John A. Mack, Stevenson Lecturer in Citizenship, University of Glasgow.

The whole book would be of value to a discussion group, if only because of the great diversity of authors and the quite amazing complexity of their English composition. In a conference ostensibly devoted to communication it is indeed paradoxical to find hardly one plain statement of fact or opinion expressed. Everything is qualified in the most subtle and specialized manner, and enormous care is taken to specify what each author is *not* talking about. The exception to this, however, is to be found in the article on Buddhism, although here, also, are shown various points of view and references are made to different authorities, thus giving opportunity for further reading and study.

A helpful quotation:—

> It is believed as an article of faith by orthodox Buddhists that the daily meditations of love and compassion, joy and equanimity, of the hundreds and thousands of Buddhist monks throughout Asia, really do have a positive effect upon the welfare of the world...

There is, unfortunately, no index, but an interesting summary of the contents of former Present Question Conferences from 1946 onwards is at the end of the volume.

ELIZABETH CROSS

The Philosophic History of Civilization. By JENNINGS C. WISE. (Philosophical Library, New York. 404 pp. 1955. $4.75)

What should be the perspective of a philosophic history of civilization? It should free history from being compartmentalized. A philosophic history of civilization must be based on the facts of science: those provided by geology, archæology, physical anthropology, ethnology.

> ...the history of civilization could not be written logically [says the author] without relating the evolutions of man and culture to the human habitat...the common philosophy of antiquity expressed through similar myths in widely separated areas traced back to the universal primordial concepts.

There is a metaphysics of history. But this must be distinguished from

the propagandist interpretation of history in the light of one's own metaphysical convictions, for the historian is not a propagandist.

The author's aim in writing this book is to show

> that the best that civilization has produced down the ages has been the product of faith in a wisdom superior to that mortals have so far displayed; that only where faith in Divinity has prevailed has human liberty been possible; that materialism invariably has yielded only misery to those who have departed from the primordial philosophy that lifted man from the plane of tooth and claw to the high estates of the nations of antiquity.

The primordial universal Wisdom Philosophy was based on the correspondences between celestial and terrestrial spheres. Broadly stated, this Philosophy conceived of the unity of the universe and of endless evolution through recurring cycles of birth and death, guided by the laws of cause and effect, of all things as the differentiating aspects of one Reality, of all truths as the reflection of the one Truth.

Mr. Wise reconstructs, through a chronology, the entire past of man and his civilization. The author's researches have extended over forty years, and his learning is vast and amazing. The book is an achievement and ought to be of very great interest to the scientist, the historian and the philosopher.

There are reconstructed maps of the world showing the distribution of land and water in the different epochs; a statement of the geological chronology of the different Ages of the earth and of its cycles; and a discussion of the Root Races of the earth.

N. A. NIKAM

The Philosophy of Epictetus. By JOHN BONFORTE. (Philosophical Library, New York. 146 pp. 1955. $3.00)

Epictetus has influenced generations of earnest seekers of truth by his life and discourses. His fame rests not on the theoretical basis of his thought but on the way of life that he advocated with unique sincerity. The Discourses were translated before and Mr. Bonforte aims only at presenting them to the modern reader in a way easily intelligible.

Though Mr. Bonforte discerns similarities between the teaching of Jesūs Christ and the Stoic sage, I think all Stoicism lacks the human touch and consideration for human frailties. But Stoicism has also, no doubt, great merit. It releases man from the bondage of fear and death. Epictetus enjoins us to be invincible in our Will. He sees the fear of death as the root of human misery and proclaims categorically: "Death is no ill, but shamefully to die." The teaching of Epictetus, as that of all Stoics, aims at making man independent of external circumstances and sufficient unto himself. As presented by Mr. John Bonforte, it provokes us to serious reflection and earnest meditation. We are told in simple and clear language the ills we are subject to and the means by which we can get rid of them.

S. VAHIDUDDIN

Christ and the Modern Opportunity: A Series of five Addresses delivered in Moyse Hall, McGill University, Montreal, Quebec. By CANON CHARLES E. RAVEN. (S. C. M Press, Ltd., London. 88 pp. 1956. 8*s.* 6*d.*)

Dr. Raven, formerly Regius Professor of Divinity, University of Cambridge, delivered these five addresses and one sermon, during a Mission held in McGill University, Canada, in 1955. In the Preface Canon Raven states that the book was printed from the tape-recording of the talks, and the reader will surely find a certain intimacy and liveliness that is not always to be noticed in the more formal essay.

The main claim of the Mission is that "in Christ Jesus mankind can find its unity, its solidarity, its inspiration, its guidance." With a scholarship that demands respect, and a clear method of expression that is indeed refreshing, the author gives us a brief review of mankind's efforts to find God. He reviews, also, some aspects of the Jewish faith and makes the little-known point that the

> very idea of a divine man was blasphemy and horror to the Jews of that day.... This is sufficient answer to those who say that Christianity just represents the typical deification of an insignificant human being.

The titles of the different addresses give a good guide to the contents: "The Claim of Christ Today," "Christ in a World of Science," "Christ and Social Problems," "Christ and the Individual," "Christ and Organized Christianity." And finally, in the sermon at Erskine and American Church he sums up the spirit of his Mission, and points out the reasons for earlier failures to achieve peace and unity in the world. To quote again, "We failed because we did not seek first, although we professed to do so, God's kingdom and God's righteousness." Further he says:—

> Nothing is more damaging at the present than the habit of contrasting one half of the world with the other, and saying "One is Christian and the other is atheist": that is just arrogance and self-blinding. It is not true.

The whole book is extremely stimulating; many problems are touched upon briefly but with great and outspoken honesty, and many references are made to different authorities and important books. For instance he discusses the problem of evil; earlier he gives details of St. Paul's spiritual growth and the many different ideas of God held by him and by those he was trying to teach. For example:—

> The Jews, he said, are crazy after power, they want a God of miracle. The Greeks are besotted with wisdom, they want a God who is a philosopher....We preach God imaged in a man on a cross; we preach Christ crucified. That is the only True Power, that is the only true wisdom.

This volume would make a very valuable basis for discussion groups, for students in their final year at high school, and for those at college, and for any adults who are prepared to do some serious thinking and to re-read their New Testament with an open mind.

Finally, although written with authority, there is no "take it or leave it" attitude; rather does he say, "Well, there is a situation which I want you to wrestle with."*

ELIZABETH CROSS

From Darkness to Light: A Confession of Faith in the form of an Anthology. By VICTOR GOLLANCZ. (Victor Gollancz, Ltd., London. 668 pp. 1956. 15*s.*)

"Now Barabbas was a publisher," a wit observed. Victor Gollancz has turned the jest by showing, particularly since the war, that Barabbas may know better than most men that he

* Miss Cross adds a Note: He deals honestly with problems of colour differences, of War, etc , including the fear of Russia and Russia's fear of the U.S.A.—ED.

owes his life to Christ. The shrewd publicist in him has known when and where to strike in the cause of famine relief, compassion for the defeated, the abolition of capital punishment. And through the same years the inspiration underlying those pieces of benevolent opportunism has been expressed in a series of books which are all the more universal in appeal because they are intensely personal. Experience and not doctrine is the substance of Victor Gollancz's letters to his son Timothy. This new anthology, which follows his famous one of a year or two ago, *A Year of Grace*, is "semi-autobiographical" and mingles, not incongruously, excerpts from his own writings with the wisdom of the ages and passages from many living authors.

Like the earlier anthology, *From Darkness to Light* is designed to be read as a consecutive whole. Its effect is to remind one of Pascal's reply to charges that he had said nothing new: "If the same thoughts in a different arrangement do not form a different discourse, no more do the same words in their different arrangement form different thoughts." The unity of the book is the unity of experience of a widely-read and, not in the ordinary sense, an unworldly man who has searched his heart to know what he must live by. Thus the first words are, "I am a Jew." From thence he goes on to confess Christ as his Master. But he adds almost at once:—

> If I had been an Indian, Sri Krishna might have made the same impact on me. For I think that there are several Christs, but only one for each person.

The vast range of this indispensable book can only be indicated in a short notice by the titles of its four main Parts: "From Darkness to Light"; "The Unity"; "Truth, Reason and Beyond Reason"; "Religion and Religion." The sources are as universal in time and place as those of Huxley's *Perennial Philosophy*. The passages vary, so that a thirteen-page selection from a modern biography of Beethoven is followed by nine words from a Psalm. They are words that span much of the book's range: "They that sow in tears shall reap in joy." As the author elsewhere confesses, "In religious language, I come to God through the world." In his worldly avocation as a publisher, Victor Gollancz is moved by the spirit of another Psalm, perhaps: "That I may publish with the voice of thanksgiving, and tell of all thy wondrous works."

ROY WALKER

God and Country. By CHARLES SCHOENFELD. (Philosophical Library, New York. 119 pp. 1955. $3.00)

The present age is properly called the atomic age, ushered in by atomic destruction towards the end of the last World War. Humanity, indeed, is trying hard to change it into an age of atomic utilization. Even more basically, it is the scientific age nearing its apex, which is changing rapidly our traditional religious conceptions, *mores* and values. Mr. Schoenfeld's book shows how our traditional concept of God, our faith in him, and the comfort and solace we derive from the faith are exposed as illusions built up by despairing man. The author accepts the psychoanalytic approach to the study, and he thinks that Freud towers above Newton, Einstein, Lavoisier and Curie. The reader finds an interesting summary of the psychoanalytic interpretations of religion and society and also of the goals of life. The author's observations on American life also are interesting.

It is indeed true that the traditional philosophies of religion, society and man committed blunders, as they were based mainly on religious teachings and were ignorant of the empirical structure of society and the nature of man. Hence started the revolts of physics, geology, biology and psychology against tradi-

tional theories. But we should not forget that there was a revolt of biology against physics and of psychology against physiology, which is a branch of biology—which means that no philosophy based upon any one of these sciences can be adequate to the rest. So we may say that neither can any philosophy based upon all the three be adequate to religious experience, which has its own peculiar nature and reality. It is one thing to say that traditional spiritual truths have to be re-examined and reoriented towards the psychological, biological and physical truths; but it is quite another thing to say that spiritual truths are nothing but symbolic illusions created by man for fictitious comfort and solace and so have to be explained away in terms of the truths of any one of these sciences. The author seems to favour the latter alternative, placing psychology above the other two. But it is difficult for all to do so. However, if one wants to know the psychoanalytic point of view within a short compass, the present book may well be recommended.

P. T. RAJU

The Scrolls from the Dead Sea. By EDMUND WILSON. (W. H. Allen, London. 159 pp. 1955. 10*s.* 6*d.*)

This account of the now famous Dead Sea Scrolls is the work of an American journalist, and is in the main a reprint of a New Yorker article published in the Summer of 1955. To readers untuned to American journalese, his style and over-use of the pronoun of the first person will be irritating. The writer seems, furthermore, to have a strong anti-British bias, and a possible gullibility where the Syrian Archbishop is concerned, which would make his account of the events leading to the sale of the Scrolls and the work on the fragments in Arab Jerusalem possibly unreliable. But when all that is said, it is a remarkable little book for a non-specialist to have written on what is fast becoming a most complicated and controversial subject. The quality of his judgment is, of course, uneven. He has apparently read quite widely, but is dependent for his understanding of the texts themselves on the translations of others, and the choice of some of his informants seems rather strange.

As a general guide, it may be said the narrative portions are interesting but not necessarily dependable. His account of the significance of the Scrolls is good. Where he quotes at length scholars of the calibre of Brownlee, Dupont-Sommer, Kuhn, Rowley and De Vaux, it should be appreciated that not all their opinions are shared by other scholars in the field, if, indeed, many of them are still held by these writers themselves.

The fact is that this is a fast developing field, as said by Mr. Wilson himself. The tens of thousands of fragments in Arab Jerusalem are beginning to yield up their secrets, the copper scroll is cut open, and from all these quarters new and important results will be forthcoming in the next few years. The merit of Wilson's little book is that it has brought to the attention of the general public the importance of these Scrolls from the point of view of the New Testament and Christian origins. It will be found that Wilson has, indeed, set his mark on the most vital aspect of these Scrolls from the Dead Sea.

JOHN ALLEGRO

Planning By the People For the People. By J. C. KUMARAPPA. (Vora and Co., Publishers, Ltd., Bombay. 155 pp. December 1954. Rs. 3/-)

Since the attainment of our independence, we are being entertained by our leaders with repetitions of "pious hopes and promises to bring prosperity to all," of "hackneyed phrases such as 'increasing the standard of living,' 'poverty should be banished,' 'increase national wealth' and 'equitable distribution of wealth' "! What, actually, is the result? The hungry stomachs remain hungry. Why? The author points out, in amusing language, how the planning suffers from a "basic lack of purpose in life" and how it lacks, also, "a pattern to make it conform with the art of life."

Making villages self-sufficient is our primary need. A simple, tolerable life, needs food, clothing and shelter. Employing the labour, talent and initiative of the villagers, placing the requisite means at their disposal and creating an environment favourable to the purpose, ought to have been the main basis of planning.

Instead, from foreign countries tractors are imported which cannot work without petrol, thus making our country depend on other countries for its supply! Foreign technicians, who are accustomed to luxurious living and are total strangers to our village environment, are allowed to guide the execution of Community Projects as experts. So also our Government's export-import policy is governed too much by the concern for the dollar exchange and to that end the production of tobacco and jute is encouraged on land better suited to food grains, with the result that tobacco is exported and rice has to be imported!

The author shows how big business is being given unseen aids in various forms, and how huge expenditures on schemes likely to be unproductive for a long time are incurred, both of which go to create further maldistribution of wealth. While more attention is paid to bettering the condition of industrial labour, landless labour, which is ten times as numerous as industrial labour and which lives under near-slave conditions, is totally neglected. Is not asking the educated young men to go to the villages absolutely futile when we have nothing but the prospect of semi-starvation to offer them? Is it not a mockery to ask hungry people to work hard and produce more? A good deal could be done to prevent poverty and want existing side by side with skill and capacity to produce.

The author points out how Gandhiji's advice to cut down top-expenses is honoured in the breach. Let our present-day political leaders, he suggests, settle down in villages, identify themselves with the villagers, take up rural problems as their own and thoroughly understand the situation.

As to proof-correcting, this book should not have betrayed the very inefficiency which it seeks to attack in others.

N. B. PARULEKAR

Jarajatasatam of NILAKANTHA. Critically edited by N. A. GORE. (Bombay. 10 pp. 1956)

This is the only poem in Sanskrit containing a vigorous attack in 110 verses on plagiarism. Its author, Nilakantha Shukla, was the pupil of the great grammarian of Banaras, Bhattoji Dikshita (*c.* A.D. 1550-1620). His literary activity may be assigned to the period A.D. 1630-1670. In my papers on Nilakantha I brought to light the small but interesting works composed by him, *viz.*, *Cimanicarita, Adharasataka, Jarajatasataka, Srngarasataka* and *Sabdasobha.* I procured for Professor Gore the manuscripts of some of

these works and requested him to edit them. Accordingly he edited the *Cimanicarita* and the *Adharasataka.*

The present edition of the poem (composed in A.D. 1661) is based on a rare manuscript in Weber's Collection in Berlin, a photo-copy of which I procured for Professor Gore. If vituperation is regarded as a quality of style we have plenty of it in this poem, which is obviously written to avenge a personal wrong to the author. The wrong-doer is not named, but the poem contains the name of the author and some details of his family history.

We are thankful to Professor Gore for editing this literary curiosity and other works of this romantic but pugnacious writer. Merely annotating popular Sanskrit texts for the use of school or college students without adding an iota of new information about them has not advanced the cause of research. We are glad to find that Professor Gore has been consistently devoting much of his scanty leisure to editing unknown and unpublished texts critically and thus widening our knowledge of Sanskrit literature with its colourful ramifications.

P. K. GODE

Sarasvatichandra: A Critical Estimate. By R. I. PATEL. (Chunilal Gandhi Vidyabhavan Studies, No. 5. Sarvajanik Education Society, Surat. 69 pp. 1955. Rs. 2/-)

This brochure is an excerpt from the author's thesis on the Gujarati Novel. It essays an all-round assessment of *Sarasvatichandra* by Govardhanram Madhavram Tripathi.

By common consent *Sarasvatichandra* is considered the greatest novel in Gujarati. During the fifty-five years that have elapsed since the publication of its last volume in 1901, the book has been accorded recognition as a classic. There is not a critic of note during the last fifty years or so but has, somewhere or other, to say something or other about the great book. Dr. Patel is thus in the best of companies in his attempt to assess the book, and he has secured a rightful place in that company on account of his brilliant powers of critical analysis and synthesis and of his insight.

Sarasvatichandra is often compared to a Purana on account of its vast network of tales within tales. Its style is, at one and the same time, compared to that of Bana in the *Kadambari,* on account of its elaborate imagery, exalted diction and lengthy sentences; and to that of modern novelists, on account of the pithy, striking phrases and sentences strewn about in the book. Dr. Patel has discussed all these aspects of style, form and structure with insight and ability. He has also penetrated deeply the central theme of the novel, which is a synthesis of the cultures of the East and the West, and which tries to give an idealistic but not an impossible picture of the hero as a philosopher in action.

In doing full justice to this great book, Dr. Patel has not missed the glaring faults of the author. This is natural when we remember that *Sarasvatichandra* is among the first of Gujarati novels, and that Gujarati prose was still in the making.

The brochure can be recommended for a useful perusal to any student of *Sarasvatichandra.*

GULABDAS BROKER

Carlyle: Selected Works, Reminiscences and Letters. Edited by JULIAN SYMONS. (The Reynard Library. Rupert Hart-Davis, London. 784 pp. 1955. 27*s.* 6*d.*)

In this beautifully produced selection from Carlyle the reader will find something from all his works, including his letters. They say he is not read today. But no one except easy novelists is read today save by the dwindling few who can still *read*—chiefly the young. A few such will always exist, and when the gadget craze, or phase, has had its day they will appear again in greater number. There is only one way to read Carlyle—and that is slowly, giving yourself up to him, surrendering to his spell. Affected to the last degree, determined all the time to be funny and clever in a big High Comedy manner, determined to preach and make *himself* felt throughout—still he casts a spell. I open the book at random, really so, and luckily, I read (Carlyle is speaking of Cromwell):—

> Try to believe that he means something, search lovingly what that may be: you will find a real *speech* lying imprisoned in these broken rude tortuous utterances; a meaning in the great heart of this inarticulate man.

Carlyle was not inarticulate, but his utterances are tortuous and rude, cast roughly forth. Yet they sing. For he was inspired. He heard the voices of the universe. There is real *speech* lying imprisoned there. It is quite useless reading him swiftly, skippingly or critically: accept him as a natural force—and enter into his kingdom. He is not vague or woolly: he built with solid bricks—facts. The great rhetorician cannot work without facts. No labour is too great to lay hold of them. Carlyle's labours were appalling; his yoke was heavy and his burden was not light; but the results are imperishable. Here in this volume of nearly 800 pages are continuous blocks of his work, selected by Mr. Julian Symons with unevasive critical intelligence. Try the Reminiscences first, page 515.

JOHN STEWART COLLIS

The Secret of Mont-Ségur. By RAYMOND ESCHOLIER and MAURICE GARDELLE. Translated by GERALDINE COLVILLE. (Vincent Stuart, London. 194 pp. 10*s.* 6*d.*)

Among France's eminent contemporary writers M. Raymond Escholier ranks as one of the greatest. In fact his name and works are linked up with the cultural movement of his country. In literary circles his name is coupled with that of Victor Hugo, about whom M. Escholier published several illuminating works.

Monsieur Raymond Escholier's profound interest in the Cathar tragedy was echoed in the June 1955 issue of the Parisian monthly review, *Hommes et Mondes*, where, in his article on the "*Actualité du Catharisme*," he refers to Hannah Closs as "*cette grande romancière anglaise, tout ensemble épique et lyrique.*"

In this book, recently translated into English by Geraldine Colville, the Cathar struggle for freedom has been depicted with great poetic beauty and finesse. The novel will deepen the understanding and interest in that cruelly tragic crusade.

M. Escholier and M. Gardelle have, through diaries, records and reports, described the events of their novel in three parts. The story opens with a scene in the war in 1944-45; then follow events in 1870; also many happenings of the Cathar persecution in the early thirteenth century—a most ingenious, artistic knitting together of three worlds as a background for the creation of the poetic figures of Colombe de Grésigne and Ferrocas.

Colombe's ancestors were, many of them, burnt at the stake when Mont-Ségur was captured. In her diary she writes: "I have breathed the dust of

their ashes in crossing the field of 'the burned.' "

Ferrocas is pictured as the reincarnation of a Cathar. He is persecuted as were the *bonshommes* of those times for the sins of others. His prayer is the Cathar prayer: "Lord, have no pity on the flesh born of corruption, but rather on the spirit imprisoned within." This is also the motto of Escholier and Gardelle's story, which is dedicated to the noble memory of Napoleon Peyrat.

It is in Colombe's diary that we have repeated Peyrat's story of the last defenders of Mont-Ségur. Colombe is particularly moved by the story of Na Géralda, Lady of Lavour, her Cathar ancestress, who was flung into a well alive and stoned to death. The distinguished authors have, in this unique novel, succeeded in welding into an artistic whole facts and legends in three historic stages of France's political and spiritual development. The work unmistakably bears the stamp of Raymond Escholier's greatness as an artist and an interpreter of his beloved country's past.

A. CLOSS

AN OUTLINE OF THE DHAMMA

The great texts of Buddhism yield their riches only to the patient student, but to them finally we must go to learn aright what the Master taught. Many today, however, are barely beginning to inquire what Buddhism is; and simple, brief statements of the Dhamma will nurse their interest and prevent it from going astray. The English-born Bhikkhu Anoma Mahinda has written a pamphlet, *The Blue Print of Happiness* (The International Buddhist Centre, Bangkok, Thailand), that gives such a statement. He adheres closely to the scriptures in outlining the Four Noble Truths, the Noble Eightfold Path, and the doctrines of Kamma and Rebirth. The section "Faith or Confidence" contains the edifying story of how the Great One bore himself towards the convert Siha, General of the Licchavis; it closes with the important saying of the Buddha in which he urges his disciples not to accept any teaching till they know for themselves its truth and wholesomeness. A few other passages, especially the translations from the *Mahaparinibbana Sutta* and the *Metta Sutta,* give directly the feeling of the scriptures.

From a pamphlet such as this the comparisons with modern scientific opinions might well have been omitted; for there was not space enough to make them substantial. And one feels strongly the absence of any reference to the Bodhisattva ideal. The Buddha's Compassion does make happiness possible for us; but an even greater fulfilment of his teachings it is that some lofty souls think little of that happiness in their Compassion for others.

R. P. S.

"THE SEARCH FOR BRIDEY MURPHY"*

GREEN LIGHT—RED LIGHT

[We publish here a brief analysis of the content and implications of a book which has created something of a furore in the U.S.A. in the last few months. It is prepared by a Student of Theosophy.—ED.]

One evident implication of the phenomenal sales in the United States of *The Search for Bridey Murphy* by Mr. Morey Bernstein, a young businessman of Pueblo, Colorado, and an amateur hypnotist, is that the common man in the West is not satisfied with the arid and meagre consolations of either materialism or orthodoxy. Within nine weeks after its publication in New York early in January 1956 by Messrs. Doubleday and Company, 170,500 copies were in print and forty-odd newspapers were serializing it or had arranged to do so.

In this objective, well-written book the author describes, among other phases of his independent search for truth, how a young Colorado matron brought through in deep hypnotic trance purported memories of a life lived in Ireland as Bridey Murphy from 1798 to 1864. It has caught the public imagination, perhaps because it seems to many to offer a more convincing assurance of immortality than the churches give.

It is not easy to telescope into a paragraph what led up to the Bridey Murphy experiment. Morey Bernstein's mind was environment-conditioned, but fundamentally honest and eager. Step by step he was forced, after conscientious investigation, to accept the evidence for one power after another of the human mind transcending those of present normal consciousness—hypnotism, telepathy, clairvoyance. He ardently urges further studies of the "reach of the mind."

On first encountering the idea of reincarnation he instantly repudiated it. The reaction was natural to a man of his upbringing and education. But no more than in the case of extra-sensory perception could he refuse the challenge of its possibility.

The attempt to make Mrs. Ruth Simmons remember an earlier life was a step in his investigation of that possibility. It was the reading of similar experiments by others that gave him the idea. That his experiments have caught such wide-spread attention seems to prove again the observation that there is nothing so powerful as an idea when its time has come.

In previous experiments Mr. Bernstein had found Mrs. Simmons a good hypnotic subject, entering promptly into deep trance. At the first of several sessions devoted to the new experiment, Mrs. Simmons, when asked, after a preliminary age-regression exercise which took her back to babyhood, to go still farther back in memory, "remembered" a childish revenge for a spanking—scratching the paint off a newly painted bed. But the culprit was four-year-old Bridey (short for Bridget) Murphy, and the scene was Cork in the very early nineteenth century. In that and succeeding sessions "Bridey" named and described the members of her family: her husband, a Catholic (she had never become one), and Father John, who had made a deep impression on her. There is complete consistency as to personal and family names, her having grown up in Cork and spent her childless married life in Belfast, etc., and certain substantiating evidence for some of her statements has been found; but it is commonplace

* *The Search for Bridey Murphy*. By MOREY BERNSTEIN. (Doubleday and Co., Inc, Garden City, N.Y. 256 pp. 1956. $3.75)

enough, the story that she tells. If "Bridey" ever in her whole life had felt or thought deeply or done anything outstanding the fact was not confided to the tape recorder.

The account of her life, in fact, is strongly reminiscent of the purported "spirit" communications of the *séance* rooms and seems as little as they do to indicate any participation of the human spirit in the phenomenon.

The book carries conviction of Mr. Bernstein's *bona fides* but not of the indubitable rightness of his conclusions. The assumption that Bridey Murphy was the previous personality of the soul now incarnated as Ruth Simmons would seem too facile. The evidence does indicate that there is a consistent record of the life of Bridey Murphy and that the entranced Mrs. Simmons read that record under Mr. Bernstein's promptings—but that is all.

The after-death conditions vaguely described by "Bridey" fit well enough the abode of astral shells stamped with commonplace memories discarded by the soul as valueless. They do not fit the latter's assimilation, in the bliss of the heaven world of the different religions, of the harvest of the life last lived. The story of Bridey Murphy is just such a record as might be played on a partially defaced phonographic plate. And the extreme suggestibility of the deeply entranced subject could easily explain "Bridey's" references to reincarnation; the subject was deeply engaging the hypnotist's attention at the time.

In the last century the "spirits" speaking through mediums of the Allan Kardec school in France affirmed reincarnation; those of British and American mediums denied it. Its truth, accepted by countless millions in the East, as it was by some of the greatest of the early Church Fathers, is not strengthened by certain "spirits' " confirmation of it, or disproved by the fact that other "spirits" deny it. Reincarnation, however, with the law of Karma, offers so satisfactory an explanation of apparent injustice and so self-compelling a basis for right action, that it cannot be regretted that Mr. Bernstein has focused attention on it.

Most regrettably, however, he has brought hypnotism into dangerous prominence, with unjustifiably sweeping assurances as to its safety. There are warnings for the discerning reader in Mr. Bernstein's references to the compulsive power of post-hypnotic suggestion, *e.g.*, "It might be possible, over a period of time, to engineer the suggestion so that the final result is an act contrary to the basic principles of the subject." He admits that "the passage of time does not appear to diminish the force of the suggestion." "Such a suggestion . . . may persist for a lifetime."

The author's concession that hypnotism, "like any good tool . . . might conceivably be detrimental in the wrong hands" is an understatement which in a less serious context would be ludicrous. In the present age of wide-spread moral irresponsibility, such an endorsement of hypnotism with an explanation of its technique is fraught with possibilities for harm that far outweigh any possible claims for its therapeutic potential.

A LETTER FROM LONDON

[**Shri Sunder Kabadi** in this quarterly letter deals with the visit to London of the Soviet leaders, commenting upon its effect upon the people, and its possible consequences for the future.—ED.]

London, April 25th. A further step along the road to the normalization of Russia's relations with the rest of the world was taken this month with the visit to Britain of Marshal Bulganin and Mr. Khrushchev. The mere physical presence of these leading Soviet statesmen in Britain was itself positive and spectacular evidence of the fundamental reappraisal that has been going on in the highest political circles in the Soviet Government and the Communist Party since the death of Stalin. The post-war policy of self-isolation from the rest of the world which Russia chose to pursue has been set in reverse. In one of his speeches in London, Marshal Bulganin quoted an old Russian saying, "Moscow was not built in a day." It would be over-optimistic to think that the ill will, suspicion and fear that have poisoned Russia's relations with the Western world since the end of the war are going to vanish overnight now that Russia has taken the initiative to establish her relations with the Western world on the basis of mutual respect and tolerance combined with what is known as "competitive coexistence." But the instinctive and universal compulsions for human survival that are now being given political expression are likely to dominate international political thinking from now on.

The general attitude of the British people to the visit of Bulganin and Khrushchev was a mixture of relief, curiosity, interest and expectation. They experienced a sense of relief because they saw on their own doorstep actual living proof of the great, and possibly the momentous, changes that had taken place in Russia since the death of Stalin. It is true that the Soviet leaders came to Britain at the invitation of Sir Anthony Eden, but the important and significant fact was that they had accepted that invitation. They had come to parley. Ordinary people in Britain are on the whole neither pro-Russian nor anti-Russian. They enjoyed a joke about Bulganin and Khrushchev as personalities, but this attitude to great political figures is typical of the British, especially when there is a consciousness that they (the British) are not getting things their own way and are uncertain as to the immediate future. For example, the other day a radio comedian raised a laugh with the following joke: "Have you heard the latest report from Egypt?" "No, what is it?" To which the comedian replied by drawing out a gun and firing it.

The general public was uncertain about the meaning and significance of the visit. On the one hand they read in the Tory papers constant criticism of Russia, ranging from the mildly satiric to the wildly abusive (as in relation to General Serov). Air Vice Marshal Sir John Sleasor's abusive statement that he would not trust a Russian Communist further than he could kick him was given front-page space in the Tory press, and it seemed clear that many of the leading Tory papers were rather afraid that, despite the extraordinary security precautions laid on to prevent any possibility of personal contact between the Soviet leaders and the general public, Bulganin and Khrushchev would make as good an impression as Malenkov had done before them.

A State visit, as people generally understand it, is an occasion that has the double purpose of improving the climate of popular feeling between the two peoples and of harmonizing their mutual interests in relation to common

problems and difficulties. It used, also, to be used to impress on foreign leaders the unity and superior might of the host nation, with big military parades and demonstrations. Since she lost her premier position in the world as the result of the second world war, however, Britain could not hope to impress either Russia or America in this latter way, although one of the official engagements of the Soviet leaders was to an R.A.F. Station from where, it was reported, within a matter of twenty-four hours, supersonic planes carrying nuclear bombs could reduce thirty European cities to a mass of rubble.

It has been realized, even in the highest political circles of the nuclear powers, ever since the first hydrogen bomb was exploded, that another war, fought with these weapons, would not only destroy the belligerents but also spread famine, disease and misery throughout all the inhabited lands of the world. The real problem facing the great Powers today, therefore, is to create the foundations for a system of international society in which it will be unthinkable for even the most intractable disputes between nations to be settled by recourse to war.

Mr. Khrushchev, in his realistic speech at the Mansions House, added Russia's voice to those influential voices in the West which have frankly and publicly admitted that war has lost its traditional purpose. The two great military blocs, he said, stood confronting each other, their difficulties in trying to attain a position of military superiority becoming increasingly greater and expensive.

"What is the way out, then?" he asked:—

> The way out, as we see it, is this: if people are in positions to control their thoughts and actions, they can think of only one way out and that is to give up war altogether, to agree to a reduction of armaments as the first thing, to reduce and then abolish armed forces. That cannot all be done at once, of course. But that should be our ultimate objective because an alternative might be the continuance of the armaments race and, as a result of that, some conflict. There is no need for us to try to describe what the possible consequences of such a conflict might be, because that is evident to every intelligent person.

The British papers were so full of news, speculation and photographs about the visit of the two Soviet leaders that this very illuminating piece of evidence, showing how the minds of the Soviet leaders are reacting to the grim and inescapable facts of the nuclear age, has hardly received the attention it deserves.

The proposal to "give up war altogether," while it is an integral and fundamental part of the philosophy of pacifists and believers in non-violence all the world over, and has been for thousands of years, acquires a revolutionary significance when it is made by one of the most powerful statesmen of a nation that wields the greatest military power in the world. Those of us who have consistently urged that the problems that arise between nations can never be lastingly resolved or settled if the threat of war is accepted as the final arbiter have grown accustomed to being derided as "woolly-minded idealists," "dreamers" and "cranks."

Now Mr. Khrushchev, even if he has arrived at our position by an entirely different route, has joined us in asserting that the best interests of mankind can only be served if it is prepared to "give up war altogether." The leaders of the Western nations, such as President Eisenhower, Sir Winston Churchill, Lord Attlee, and many others, have also been forced to recognize the futility of international disputes.

It is this recognition, bluntly and publicly stated by the leaders of the atomic nations, that war has been rendered futile by military science, that has led to the "Geneva Spirit" in international relations. What is it, though, that prevents the stronger expression of this spirit in seeking a solution of specific international problems, such as, for

example, the problem of German reunification, the admission of China to the United Nations, the relaxation of Big Power tension in West Asia? The answer would seem to be that, while we may be witnessing the birth pangs of a new and peaceful world, we of this generation—which includes, it has to be remembered, the men commanding power and authority in government and diplomacy—are influenced in our thoughts, ideas and decisions by the world that may be dying, the old world, as old as Adam, in which to survive you had to destroy. But until we can recognize more distinctly that, in treating other nations with respect and tolerance despite the problems that divide us, we are creating the conditions for them to show greater respect and tolerance for us, are we prepared to let go of our primitive sheet anchor—the power to coerce others into respecting us by the threat or the use of naked physical strength? Thus, while Mr. Khrushchev, admitting that war has ceased to serve any historical purpose, calls for its abolition, he also, a few days later, calls attention to the fact that the Soviet Union is the first country to possess the means of dropping a hydrogen bomb from an aircraft. He is certainly not the only statesman of the atomic powers who seems to expose himself to the charge of hypocrisy—emphasizing his desire for peace while at the same time boasting of his capacity to make war. Sir Anthony Eden's insistence on the desire of the British people for peace did not prevent him from agreeing to show the Soviet leaders some of the diabolical war machines that Britain herself has produced.

This kind of dual approach is what we should expect to see if the world is, as we must hope, in a state of transition. It is not a cause for depression. It is an advance on the state of mind which has dominated international relations for so long, which conceives war as being a valid, legitimate and honourable instrument, in the final analysis, for governing international relations. When the time comes that the futility of war ceases to strike those who have the means of initiating it as a novel and extraordinary fact, the risks and dangers that are still inherent in the present state of international relations will have largely disappeared. Co-existence among nations will then have become a state of mind instead of ranking, as it now does, as the eighth wonder of the world.

SUNDER KABADI

ENDS AND SAYINGS

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

The eighteenth anniversary of the passing of Sir Muhammad Iqbal was observed by the Indian Institute of Culture, Basavangudi, Bangalore, at a special meeting on April 21st, at which Janab Mohammad Ismail Tabish, Editor of the Bangalore daily, *Pasban*, was the speaker. Shri M. Vasudeva Murthy, who presided, quoted Iqbal as saying he had "lightnings in his bosom," which the lecturer bore out in showing Sir Muhammad's dynamic impact on the Muslim community and on Urdu poetry.

Iqbal had drunk deep of the *Quran*, which showed the sun, moon and stars made to serve man. Man had reached only the first milestone in the evolution of his personality or body, mind and soul, but he demanded respect for him, denying Kismet and declaring that God could not choose for him. Denounced by some as a heretic, he had retorted by denouncing the mullahs as ignorant of what Islam meant. A Mussulman, he said, should be a terror to injustice and oppression, but forgiving, pure, and marked by majesty and grace.

He had found the materially prosperous West, for all its literature, art and architecture, "a well with no elixir of life." Art should illumine and ennoble, he maintained; a single decadent artist might prove ruinous. Iqbal had dreamt of One World, inhabited by Supermen, men of broad tolerance, a universal love that feared no danger, shirked no sacrifice, and of complete indifference to riches. But the renunciation that he dreamt of was that of the Prince, not of the beggar. "Fearlessness is the creed of the men of Truth."

In his paper on "Kashmir Folklore," read before the London Branch of the Indian Institute of Culture on March 16th, 1956, Shri Somnath Dhar, Assistant Press Attaché of the Indian High Commission, brought out striking resemblances between many Kashmir folk tales and those of other parts of the world.

The gift of a protective or potent charm in the shape of a gift of hair or a ring, the quest of the "Golden Fleece" or a similar voyage of adventure, the victory of a hero over a man-eating demon or monster, the mythical bird with priceless eggs, the bountiful ladle and pot whose content is inexhaustible—these, he brought out, were common to folklore in many countries. The famous flying carpet that, at its possessor's will, transported him to a distant place was paralleled in Kashmir tales by "the splendid seat." The incorruptible King figured in many Indian tales; Hatim and Harishchandra had their congener in Vinaditya, the Saint-King of Kashmir.

Granting that the isolation of "the Golden Valley" has not been complete, the number of similarities between the folk tales there and elsewhere reinforces the conclusion put forward by Shri Dhar, "that the inventive faculty of the folk mind has worked in much the same way in Eastern as in Western countries."

"Many folk tales," he remarked, "are of mythological origin, while others... have a historical genesis." More than one writer has suggested that most popular myths and legends could be traced to facts in Nature. How many of them, indeed, may be traceable to what Madame H. P. Blavatsky called in *The Secret Doctrine*

those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious dream foundation of our collective consciousness.

A topical discussion on "The Joint Family" was held at the Indian Institute of Culture, Basavangudi, Bangalore, on April 12th, when Shrimati Sulochana Padmanabhan, B.A., under the chairmanship of Professor S. A. Asirvatham of St. Joseph's College, read a paper on the subject.

Shrimati Padmanabhan brought out how, even in India, where the once common joint family had persisted longer than in most countries, it was being superseded to some extent by small, single families, especially in cities and industrial centres. The joint family provided security to every member, as well as laying certain duties upon all, though in practice there was often an unequal distribution of the work, which was accepted by many as the working of the Karmic Law. The household life stood high in the social order, and the ideal joint family offered character training as well as lessons in adaptability and strengthened mutual affection and loyalty. The aged members, cared for, respected, loved, were a beneficent influence in the home. But she presented fairly the advantages claimed for small single families and the drawbacks of the joint family.

In the interesting discussion which followed, valuable suggestions were given for conserving the values which the joint family offered, such as the fostering of family ties between related single families, planning for shared responsibility in the smaller family, appreciation of the garnered experience of the older family members and the effort to incorporate in the socialistic pattern of society the values of the traditional joint family.

The Chairman thought that under changed conditions, in which family members followed different occupations, the joint family would survive only if the binding force was mutual affection and not the joint holding of property and income.

...all of us inexorably are being carried along into what will be the real beginning of civilization, the age in which war will be abolished....A great deal now depends upon the rapidity with which we can adapt our thinking, especially our social and political thinking, to the requirements of the coming time.

Thus Dr. Hugh Schonfield indicates, very simply, the conditions in which the new Commonwealth of World Citizens will take birth in his Introduction to *Birth of a World People* (Dennis Dobson, London), which contains the Provisional Constitution of the Commonwealth, to be considered and adopted at the Constituent Assembly to be convened in August at Cardiff.

It would not be too much to say that the Commonwealth as conceived raises the whole nature of the State to another height; for this is to be a State without coercive power and with the sole purpose of service.

The whole pamphlet must be read. Moving as these passages are, they do not fully communicate what any sensitive reader must feel between the lines and within the words of this remarkable document: an earnest, gentle, sure vision of the next step in the evolution of a form of human fellowship, for such the State properly is. Without any outward reference to religion, the informing presence of spiritual ideas can be felt in this plan for a Commonwealth that seeks to be a Brotherhood rather than a power. Gandhiji would have approved.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

The Immortals of the race, like Gautama Buddha or Jesus Christ, are ever remembered and revered by all pure-minded men and women. Such Teachers and Their Teachings are ever alive in the minds and hearts of mortals. They are Prophets even today, for Their instructions are prophetic, and those who seek find in Their instructions the answers to modern problems, personal or racial.

These Prophets are a class apart; Perfect Sages, They speak Wisdom which is infallible; Profound Seers, the Book of Nature is open before Their vision. Below Them are the Priests of Nature—men and women who have striven to free themselves from the influence of the so-called priests, popes, *purohits, maulanas* and *mobeds*. Today we need not only the Prophets whose light is like that of the Sun. We need also the radiance and the warmth of the Fires which true Priests have lit for themselves, and which will help us too if we but go to those Fires, approaching them with respect, and kindle our pieces of wood at their Flames.

Wordsworth wanted Milton to be alive in 1802, for "England hath need of thee." Do we not feel in 1956 that we need not only the author of the *Areopagitica* but also others who loved Liberty and disliked and condemned legislation which coerces life, State ordinances and ukases cramping free movement of body and speech? These thoughts prompted us to seek contact with the mind of the great man who wrote the pioneering essay on "Civil Disobedience." Henry David Thoreau—"the bachelor of thought and Nature" as Emerson called him —should be with us today in the world which is groping for the Pattern of Freedom—not the Four or any other number of Freedoms, but Spiritual Liberty. Thoreau's calling in life was comprehensive—"the art of living well"; and he was almost contemptuous of restrictive conventionalities and taboos. This month of July is appropriate for recalling to our hearts some of

his ideas. He was born on the 12th of the month of July, in 1817.

To what extent are his views useful and practicable for application in the world of today? He said:—

...to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no government, but *at once* a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

Is there today a truly Democratic State functioning anywhere? Is every man capable of saying what government and which leaders command his respect? The very education which citizens are everywhere given accustoms them to slavish living. Thoreau wrote some strong words against the U.S. Government of his day:—

How does it become a man to behave toward this American government today? I answer, that he cannot without disgrace be associated with it. I cannot for an instant recognize that political organization as *my* government which is the *slave's* government also.

The closing paragraphs of "Civil Disobedience" are scathing:—

Our legislators have not yet learned the comparative value of free trade and of freedom, of union, and of rectitude, to a nation....For eighteen hundred years, though perchance I have no right to say it, the New Testament has been written; yet where is the legislator who has wisdom and practical talent enough to avail himself of the light which it sheds on the science of legislation?

How far away the U.S.A. still is from the realization of Thoreau's vision! And India—how far away she is from the pattern the Father of the Nation set for her to follow!

The closing words of the essay are dynamic and their truth creates fervour in the mind of an earnest reader:—

Is a democracy, such as we know it, the last improvement possible in government? It is not possible to take a step further towards recognizing and organizing the rights of man? There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a State at last which can afford to be just to all men, and to treat the individual with respect as a neighbour; which even would not think it inconsistent with its own repose if a few were to live aloof from it, not meddling with it nor embraced by it, who fulfilled all the duties of neighbours and fellow-men. A State which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious State, which also I have imagined, but not yet anywhere seen.

But to appreciate truly Thoreau's vision it is necessary to understand his philosophy of living. Emerson writes of his friend:—

He interrogated every custom, and wished to settle all his practice on an

ideal foundation. He was a protestant *à l'outrance*, and few lives contain so many renunciations. He was bred to no profession; he never married; he lived alone; he never went to church; he never voted; he refused to pay a tax to the State; he ate no flesh, he drank no wine, he never knew the use of tobacco; and, though a naturalist, he used neither trap nor gun.

And again:—

Yet so much knowledge of Nature's secret and genius few others possessed; none in a more large and religious synthesis.... He was equally interested in every natural fact. The depth of his perception found likeness of law throughout Nature, and I know not any genius who so swiftly inferred universal law from the single fact.

He condemned sectarianism, but he was a truly religious philosopher. He never bothered about the churches; he worshipped at the Shrine of Nature. "He referred every minute fact to cosmical laws"; and "he was a person of a rare, tender, and absolute religion," wrote Emerson.

Emerson, himself a poet and a mystic—another Priest of Nature—says that Thoreau's "biography is in his verses."

Thoreau is not a great poet, but there is truth in what Emerson says; we do catch a glimpse of his soul as he uses his imagination in "I Am a Parcel of Vain Strivings"; "The Old Marlborough Road"; "Great Friend"; "Tall Ambrosia"; "I Was Made Erect and Lone" and this:—

> I am thankful that my life doth not deceive
> Itself with a low loftiness, half height,
> And think it soars when still it dip its way
> Beneath the clouds on noiseless pinion
> Like the crow or owl, but it doth know
> The full extent of all its trivialness,
> Compared with the splendid heights above.

How truly applicable are the words of *The Voice of the Silence*, "Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered."

SHRAVAKA

Our faith is our fate.

No enmity, no enemy.

To be human is to be humane.

Decisions damn or deify.

Only hypocrites never make mistakes.

The reins of power are purse strings.

Faith precedes knowledge;
knowledge supersedes faith.

AVOR

"THE SEASONS"—EAST AND WEST

[We publish here an illuminating comparison by **Mr. Norman Nicholson**, well-known English poet and critic and the editor of *The Penguin Anthology of Religious Verse*. The contrast between Kalidasa's *Ritusamhara* and *The Seasons* of James Thomson is basic. Thomson's attitude reflects that of his age and class, as Kalidasa's does the sense of the unity of nature and of life which has been prominent from very ancient times in Indian thought.

It would be well to remember what the great authority A. Berriedale Keith says of *Ritusamhara*: "The poem is far from a mere description of the seasons in their outward aspect, though Kalidasa exhibits delicate observation and that loving sympathy with nature which seems innate in Indian poets. Throughout he insists on the relation of the diverse moods of the year to the loves of man and maiden or husband and wife....The poem in every line reveals youth; the lack of the ethic touch is in perfect accord with the outlook of the young, and though Kalidasa was to write much finer poetry, he was also to lose that perfect lucidity which is one of the charms of the poem to modern taste, even if it did not appeal to writers on poetics."—ED.]

It is inevitable that the English reader, meeting for the first time Kalidasa's *Ritusamhara* or *The Seasons*, should think of James Thomson's poem on the same subject. And, even before he starts to read, one great difference between the two will be apparent. In the case of Thomson's poem, he sees it as part of a tradition of rural poetry stretching from classical Greece to modern England; while in the case of *Ritusamhara*, he sees the poem in complete isolation. That, at any rate, is so with the present writer. I do not know to what tradition the poem belongs or whether, indeed, it belongs to any tradition. I cannot guess how far Kalidasa follows the form, style and convention of his predecessors, or how far he is original. Moreover, I have to read the poem in the translation of R. S. Pandit, which, though it is undoubtedly colourful, has at times an uncertainty of diction which blurs the effect. All of which means that I must not generalize on the evidence of this one poem. Its flora, fauna and climate are, no doubt, typically Indian, but whether the poem itself is typically Indian I cannot presume to judge.

Nevertheless, here is a work which has survived—it is estimated—for fifteen hundred years and more, so that perhaps I may be justified in comparing it with its European equivalent. To begin with, the European pastoral has had two distinct tendencies which might be considered contradictory: the idealistic and the realistic, both of which reached their finest development in the work of Virgil. The first is typified by the *Eclogues*. It looks back to the *Idylls* of Theocritus, to

the Golden Age of shepherds and the simple life. To Christian ears it carries echoes of the Psalms and of the Book of the Prophet Isaiah, so that an unconscious prophecy of the Messiah seems to ring through the fourth *Eclogue* of Virgil. In England this kind of pastoral was never taken altogether seriously, perhaps because it could not be accommodated to the English climate. It appears, however, though curiously changed, in the Forest of Arden of *As You Like It* and the Garden of Eden of *Paradise Lost*. But, for the most part, it is the subject only of light-hearted madrigals, and by the eighteenth century it was becoming artificial to the point of triviality. Pope's pastorals, for instance, are mere excuses for sophisticated prettiness of sound. Yet it would be wrong to ignore the idyllic pastoral. It arose in response to deep needs of the human spirit. It is the poetry of innocence and nostalgia, yet, at the same time, of hope. The fact that the vision of life which it presents is unrealistic and even impossible is, in itself, significant. To say that European life for the last two thousand years has been divorced from nature and from the land would be ridiculous, yet the threat of that divorce (which is one of the great evils of the present day) is apparent in the idylls. Already man is beginning to see himself as one set a little apart from the rest of nature.

On the other hand, the second tradition, that of the realistic pastoral as typified by the *Georgics* of Virgil, proclaims man's nearness to the world of nature and his co-operation with it. It is essentially a practical approach, and, except for the changes in mechanics, the *Georgics* might well be a useful manual for the modern farmer. From the time of the ancient world until the eighteenth century, European civilization remained primarily rural. The cities were very close to the country. Cattle were milked in the streets of London and the wild heath crept almost to the walls of the outer suburbs. Everyone was aware of his dependence on the land, on the fruits of the earth and on the labour of man. Poetry, prose, sermons, proverbs, paintings, stained-glass windows, tapestries, are all full of imagery taken from the practical relationship of man to the soil. Hunting, fishing, ploughing, sowing, reaping, milling the grain, shepherding the flock—these are the aspects of rural life which had significance for everybody. The landscape, regarded as a thing of beauty in itself, was almost entirely ignored until the seventeenth or eighteenth century.

At this time, however, an enormous change began to take place, first of all in England and afterwards in other parts of the world. This was the urbanization of our way of life. Man became increasingly a creature of the town. His welfare depended more and more on industry rather than on the land, and

his daily life was removed from the rural occupations which for five thousand years had been the lot of the vast majority of mankind. It was at this time—and I cannot think it to be a coincidence—that people became increasingly aware of landscape. The paintings of Claude Lorraine, of Nicolas Poussin, and of Salvator Rosa, were imported into England by enthusiastic connoisseurs. Men began to travel for pleasure; Capability Brown planned the estates of the nobility according to the rules of graphic art; and the Rev. William Gilpin established the cult of Picturesque Scenery. Man now felt himself to be so divided from the natural world that he was able to regard it with a new detachment from which sprang a new enjoyment. He could look at the landscape as a picture because he himself no longer felt part of that picture.

The principal poet of this movement was James Thomson. His verse was to some extent the verbal equivalent of the painting of Claude, though instead of Mediterranean shores and golden skies he depicted his own native valleys and moorlands of southern Scotland. Like the painter's, his concern was primarily with the *visual* qualities of the view. He wrote with his eye on shapes and colours and shadows, rather than on the human associations of the scene. Like Claude, too, he was a master of the major effects of sky and light—massive storms and brilliant flooding irradiations:—

When from the pallid sky the Sun descends,
With many a spot, that o'er his glaring orb
Uncertain wanders, stained; red fiery streaks
Begin to flush around. The reeling clouds
Stagger with dizzy poise, as doubting yet
Which master to obey; while, rising slow,
Blank in the leaden-coloured east, the moon
Wears a wan circle round her blunted horns.

Thomson's rhetorical style comes between him and the modern reader, but it should not be allowed to obscure his quite remarkable accuracy of observation. He handles his effects not only like a painter but like a film director, combining and ordering them in time as well as in space, so that the reader is presented with a beautifully controlled sequence of moving images:—

The keener tempests come: and, fuming dun
From all the livid east or piercing north,
Thick clouds ascend, in whose capacious womb
A vapoury deluge lies, to snow congealed....

Through the hushed air the whitening shower descends,
At first thin-wavering; till at last the flakes
Fall broad and wide and fast, dimming the day
With a continual flow. The cherished fields
Put on their winter-robe of purest white.
'Tis brightness all; save where the new snow melts
Along the mazy current. Low the woods
Bow their hoar head; and, ere the languid sun
Faint from the west emits his evening ray,
Earth's universal face, deep-hid and chill,

Is one wild dazzling waste, that buries wide
The works of man.

Much about that passage, in spite of its rather pretentious style, is typical of the modern attitude to nature, at least in England. There is the insistence on the visual, the quick appreciation of details learned (today) from photograph and film. There is the complete detachment of the viewer, who sees it all as through a car window. And there is the emphasis on the strange, the wild, the non-human aspects of the natural world. Man is now so confident of his power to control nature that he can take a complacent pleasure in the thought of desolation and barrenness burying "wide the works of man."

You will find nothing like this in *Ritusamhara*. Kalidasa does not stand apart from the natural world to describe it. He writes as one who is immersed in that world. It is true that he has a visual sense of great brilliancy and intensity, and can give us glimpses that are alive with colour and delight:—

Green, like fragments of jade,
The grass rises on tiptoe,
Stretching its blades to catch the raindrops;
And a mass of the blithe new foliage
Bursts from the kandali plants,
And indragopaka insects make a crimson riot....

Or again, in a larger canvas, observed more slowly and carefully:—

The clouds, dark like blue lotus leaves,
Towering in eminence but humble,
Bent 'neath the burden of water;
Nod to the gentle breeze
And stroll across heavens
With lazy steps....

The perception of those first three lines is quite beyond the scope of Thomson. To find anything to compare it with we must go as far as Wordsworth or Constable. Yet this visual description is by no means the chief attribute of the poem. Kalidasa observes not only with the eye but with all the senses. The heat of summer, the coolness of rain, the scent of flowers, the taste of syrup and wine, the songs of birds and insects, the trumpeting of elephants—all these are part of the rich imagery with which the poet presents his vision. He responds to the seasons with the full capacity of his being. There is in some of the lines a physical ache, and almost tactile sensitivity:—

Proud young women in beauty's bloom,
Overcome by sweat and effusive moisture
Under arm and on perfect limbs,
Discard their cumbersome garments....

Never was there a more subjective vision of nature, for though the poet is capable of brilliant observation, he is so involved with his subject that the poem seems scarcely to have a narrator. Poet, flower, tree, bird and wild animal seem each and all to belong to the same manifestation of vitality. Thomson can regard his birds and animals, wild and domestic, with a quiet, kindly, humanitarian tolerance:—

...The careful hen
Calls all her chirping family around,
Fed and defended by the fearless cock,

Whose breast with ardour flames, as on
he walks
Graceful, and crows defiance....

With Kalidasa, on the other hand, the birds and animals are almost indistinguishable from the landscape around them :—

The lucid streams move slow
Like lovely dames grown restful and
mellow...
The cygnets and drakes are their necklace
of pearls....

while at times they become part of the meteorological phases of the seasons :—

The approaching season of Rain,
dear love,
Comes like a king in pride of power,
The rain-laden clouds are its rutting war
elephants....

Kalidasa, then, is far removed from the detached, "picturesque" poetry of Thomson, and, more surprisingly, he is almost equally removed from the traditional pastoral of Virgil, whether idyllic or realistic. In the case of the idyllic pastoral, perhaps, this is less surprising, for the Indian poet is in no way concerned with the past, with the romantic world of legend and day-dream, but with the full, sensuous here-and-now of the natural world. We might have expected Kalidasa to have more in common with the realistic pastoral of the *Georgics*. Yet the difference is apparent in every line. Virgil writes of practical farming; Kalidasa, of the wild flowers and the jungle. Virgil writes of man in relation to nature; Kalidasa, of man as part of nature. Virgil's attitude is essentially masculine. He thinks of man as imposing his will on the land; he thinks of nature as a force which must be subdued, tamed, controlled and brought into the service of man. In Virgil, and in the whole of European rural literature, until fairly recent times, we have the feeling that not far away, just behind the limits of cultivation, is the wild and threatening waste—marshland, heath, mountain, forest, the steppe or the tundra. With Kalidasa, on the other hand, all that he sees around him, the jungle as well as the paddy fields, is an aspect of the fecundity and prodigality of nature. If Virgil celebrates the masculine character of man, Kalidasa celebrates the feminine character of nature herself. His poem, though entirely free from dogma or religious sentiment, is really a hymn to the Earth-Mother, to the fruitfulness and beauty of all living things.

For, if man has a great place in Virgil's poem, woman has an equal place in Kalidasa's. A lovely succession of girls moves through his seasons as naturally as the winds and the birds :—

Maids decorate their mass of curly hair,
Dark like the rain-cloud,
With the fresh buds of the trailing malati,
And add to the exquisite trinkets of gold
Fresh blue lily buds on the ears.

Women and nature are so closely identified that it is almost impossible to know of which the poet is speaking. Nature repeatedly takes on the appearance of a girl :—

The smile slips from the petals of the
kumuda
Like the flicker of the smile
From the young wife's lips
When the loved one is going far away.

While the girl is often metamorphized into an aspect of nature:—

The traveller is now bewildered
To see in the utpala bloom
The dark beauty of his sweetheart's
eyes....

The whole creative process of nature is allied to human conception and birth, while human love becomes in itself both a symbol of natural reproduction and an example of it.

Thomson's attitude to nature, the attitude of the "picturesque," is in its essentials the attitude of the modern townsman. The country is seen as a series of views, as man's picture gallery, his pleasure garden, his sport's field and sanatorium. People are forgetting that in nature and in the land is the source of all our physical being, here on this earth. It is a dangerous forgetfulness which may lead not only to famine and disease, but also to the drying up of spiritual vitality. In the face of such threats both Virgil and Kalidasa, each in his own way, have a very special significance for us today. Their poetry has always given immense pleasure—today it has the added importance of prophecy.

NORMAN NICHOLSON

THE BOOK OF THE WORLD

Of this fair volume which we World do name,
If we the sheets and leaves could turn with care
Of him who it corrects, and did it frame,
We clear might read the art and wisdom rare;
Find out his power which wildest powers doth tame,
His providence extending everywhere,
His justice which proud rebels doth not spare,
In every page, no, period of the same.
But silly we, like foolish children, rest
Well pleased with coloured vellum, leaves of gold,
Fair dangling ribbons, leaving what is best,
On the great Writer's sense ne'er taking hold;
Or, if by chance we stay our minds on aught,
It is some picture on the margin wrought.

WILLIAM DRUMMOND

THE TWO ROADS

[**Professor N. K. Bhagwat, M.A.,** is a Pali scholar. He treats here of the two paths, one of Violence, the other of Non-Violence, to which the Buddha pointed. He taught, further, the method of developing the spirit of not injuring others, which unfolds love and universal compassion.—ED.]

From discipline by yoga springs Wisdom; from lack of it, the decay of Wisdom. On perceiving these two roads, one leading to decay and the other to prosperity, let a man direct himself so as to increase his wisdom. (*The Dhammapada*, verse 282)

The Buddha has given a very suggestive story in the *Cariya Pitaka* of two *yakshas* or strong men. One was called the "*Dhamma*" (the Righteous One) and the other the "*Adhamma*" (the Unrighteous One). The former was a mighty man possessed of supernatural powers and greatly compassionate toward the world. He taught the Tenfold Path of Goodness. The latter was a narrow-minded *yaksha*, teaching a life of licentiousness in body, speech and mind. Both these stalwarts travelled with their retinue and their friends, creating their own following.

Once upon a time these two came face to face, going in opposite directions, the yokes of their oxen rubbing against each other. The question was who was to give way to the other for the purpose of their passing. There was created a tense situation and the prospect of a terrible fight and bloodshed. If the Righteous One were to attack the Unrighteous in anger he would, with his own strength, reduce the latter to ashes; but in doing so he would also destroy the efficacy of his virtuous fire and *lose his soul*! He suppressed the fire and ire for the saving of his moral Person, and the wicked *yaksha* had the satisfaction of seeing the Righteous One give way to himself, and admit his superiority! But the story says that as soon as the wicked *yaksha* had passed triumphantly by his brother, getting a satanic satisfaction from the victory, the earth opened and swallowed his whole train!

This tale has its moral. The two *yakshas* represent the righteous and the wicked aspects of man. There is always the possibility of a struggle between these two. The wicked tries to override the righteous, believing that brute force will be triumphant, and in doing this he overshoots the mark and suffers in his moral essence. The consequence is that the so-called spectacular triumph dislodges him from his firm position and he is hurled below into the valley of destruction. The Righteous One, in yielding to brute force, maintained his moral stamina and his integrity and thus really triumphed over his brother.

The two World Wars have elo-

quently demonstrated the truth of this story.

How does a man bring on suffering? By neglecting the three avenues of action: body, speech and mind. Of these the last named is the first in importance. Among the depravities and defilements of the mind, covetousness, malevolence and a perverted view of life are the chief causes of moral deterioration. The mind is greedy and covetous by nature. It craves what it likes and an ill-disciplined mind does not ask whether it is being socially equitable or not. This paves the way for ill feeling against another and the mind, blinded by greed, falls into hatred. The mind argues wrongly and believes there is nothing wrong in depriving him of his possessions, since might is right. This sophistry leads the mind to wrong acts of speech: telling of falsehoods, backbiting, using harsh language, indulging in garrulous or profitless talk; thus occurs a further deterioration of a man's moral nature. When a warped mind is combined with unbecoming speech, the third downward stage is reached: evil action, killing, robbing, adultery, follow as a matter of course. This deterioration is the same for groups as for individuals. Fanning the flame of a sense of superiority, of race dominance or of colour prejudice, makes struggle inevitable.

The Buddha teaches how to avoid this deterioration and the final calamity; how to ensure human protection, human rights and peace for all. And it is not to be done by self-aggrandizement, domination over others or creating a gulf between man and man or race and race! The Buddha has indicated various methods for stopping the deterioration of human behaviour and human relations. To begin with the mind: the correct evaluation of problems and questions is possible only by a right view and a proper appraisal. The tendency to value things wrongly causes disturbance in the mind. Those who see essentials as non-essentials and non-essentials as essentials will make false evaluations based on wrong views. To understand essentials as essentials and non-essentials as non-essentials removes ill will and trains the mind to put a charitable construction on events, and facilitates the habit of evaluation from the point of view of the Self. This creates a bond of sympathy; thus the tendency to covet will be curbed.

Propitious for this training are good company, visits to eminent thinkers and philosophers, an investigation into truth, a good atmosphere, absence of clannishness, bigotry and narrowness of vision. The saints' and prophets' humane handling of intricate problems serves as a great object lesson to the mind, which thus becomes docile, ductile and free from defilements; it becomes steady. Such a trained mind controls speech, and then a man will not backbite, or treat anyone harshly and unsympathetically. He will

measure his words before speaking, will shun gossip and indulgence in useless chatter. His speech will be pleasing, full of love and fellow feeling, urbane, never creating factions, and it will go home to the heart.

Urbanity in speech will broaden the outlook, cement happy relations and this will tell favourably on actions as well. Loving human beings and all creatures, a man will not commit theft, will not lust, will not injure any living thing.

A man may thus prepare himself to be not merely a man of his race, community, nation, or family, but a citizen of the world. His ideals will then be governed by no sectarianism, no parochial spirit; he will treat all with consideration and equality. Such a man will be the ideal type and he will love to serve all. His pleasure will be in helping the needy and the poor, developing the underdeveloped, elevating the less privileged, the downtrodden and depressed; thus he will become a Bodhisattva or a Wise Being.

The Buddha thus showed the Path by which body, speech and mind can work in harmony and cooperation, in sincerity and seriousness, with a breadth of outlook and consideration for all. He aimed at developing perception and realization of the grandeur and sublimity of Living Nature, and thus paved the way for a proper appreciation of Beauty through his wonderful Art.

His Path was to supplant the selfish and the egoistic in man by substituting the unselfish, the universal and the all-embracing spirit of love instead. Becoming selfless for the altruistic service of mankind was the be-all and end-all of the life of the *Bhikkhu*, and the lay devotee. The Path which the Buddha asked them to walk consists of certain essential qualities and these have been beautifully expressed by a *Bhikkhu*, named Udayi. The poet bursts into the following song:—

I shall describe to you the Elephant (or the Sinless One). He does not do anything sinful; urbanity and non-violence are the front legs of the Elephant; mindfulness and general awakening constitute his hinder legs. Faith is the Elephant's trunk; indifference to pleasure and pain constitute his tusks; recollection is his neck and wisdom is his head; investigation and contemplation on the Dhamma are his sides; taking the pros and cons of any question is his tail; the Elephant entertains assurance; inwardly he is well concentrated; while going, the Elephant is wakeful; while standing, he is poised; while lying, he is unified; while sitting, he is covered with full consciousness. The Elephant is guarded on all sides. This is the possession of the Elephant (or the Sinless One). Wherever he goes he goes unconcerned.

This ideal development is the result and consummation of the Path taught by the Buddha. This and no other is the Road to prosperity. Shall we not follow this same Road?

N. K. BHAGWAT

PROFESSOR KNUFT'S BOMB

A TOPICAL MORALITY TALE

[**Mr. Dennis Gray Stoll** is the author of several books and among them *The Dove Found No Rest* and *Man in Ebony*. He has a knack of disturbing his readers' complacency. His thesis in our October 1954 issue was the pressure to conformity experienced by "The Writer in the West." In this fantastic tale he finds another weak joint in the armour of Official Conscience and thrusts home.—ED.]

Professor Knuft, our senior atomic scientist, announced quietly to a press conference at the Savoy Hotel that his life's secret work was perfected. The journalists present expected a sensation, and not even the *Daily Mirror* was disappointed.

"You see, my bomb is quite different from all previous bombs," said Professor Knuft, stroking his beard soothingly. "It is morally selective. The effect will be felt by the guilty only. Innocent men, even in the immediate area of the explosion, will not be harmed. But the guilty will be struck down with all the terrible effects of radiation, no matter at what distance they try to take refuge. I am calling it the Selective Fission Bomb."

At the end of the foyer near the bar there was a rustle of notebooks coming out of pockets.

"Am I to understand, Professor," the *News Chronicle* representative asked, "that whole nations will be affected, or just individuals?"

The Professor smiled.

"Individuals. That is not to say, of course, that whole nations may not be guilty of causing a war. But the responsibility is always the individual's."

"But may this not have serious international consequences?" asked the *Manchester Guardian* correspondent.

"Very," replied the Professor. "But naturally this nation has nothing to fear. We have a clean slate."

"And the others?" asked the *News of the World*.

The Professor shrugged.

"Oh, well. Death by radiation is slow and very painful, as you know. And the genetic consequences may affect the children of the guilty for generations."

One of the older reporters, tall, heavy and slow of speech, shambled towards the door.

"Boys," he said, "this is it. I'm going to Canterbury to say my prayers."

It was this simple declaration that touched off the panic that within the next twenty-four hours was to shake the foundation of the modern world. Professor Knuft, who had been expecting a telephone

call from the Prime Minister, was grieved to hear the next day that he had caused a National Crisis that might very soon develop into an International Situation. He had expected to hear the welcome news of his elevation to the House of Lords; but instead the Prime Minister said, "Knuft, for God's sake deny it. Say it was all a misunderstanding over technicalities."

"But I used no technicalities at all," the Professor protested. "I was very careful about that."

"Never mind. Deny it."

"You are asking me to deny my life's work. Do you realize that my Selective Fission Bomb means the death of all guilty men? It penetrates the deepest layers of Motive and covers the widest Areas of Selective Inattention. No man who in the smallest way has contributed to the bringing about of war will escape his punishment. The worst offenders will suffer slow annihilation. My bomb will bring peace on earth, the end of armies and armaments, the everlasting rule of justice without war."

The Prime Minister groaned.

"I had hoped you might take a sensible view, Professor. The Archbishop of Canterbury advises me that moral judgments should be left to God. I have great faith in the Archbishop."

"And I have great faith in my bomb," said the Professor. "I've set it to go off at six o'clock this evening. Science will bring peace on earth at zero hour, even if you and the Archbishop are opposed to it."

"You must be mad," the Prime Minister said, and rang off.

Scotland Yard took Professor Knuft into custody within ten minutes. But this only made him more stubborn. He refused to divulge the secret of his bomb, or to say where it was housed. The only statement he made was: "Wait till six o'clock."

Every atomic research station in the United Kingdom was combed for the new moral weapon. All the Great Powers were informed, and all similar stations in Russia and America were thoroughly searched and the scientific staff screened. But nothing irregular was uncovered. None of the bombs anywhere answered to the description of "Moral."

"Heaven be praised!" cried the old journalist before the altar at Canterbury. "No scientist would be capable of making a Moral Bomb, so the glory must be God's."

At four o'clock Professor Knuft beat on his cell door and complained bitterly that he had not had his tea.

"The Prime Minister says you aren't to have any tea," the jailer replied. "That is, unless you tell us where the new deadly bomb is."

"Oh, does he?" the Professor screamed. "Well, tell him I won't."

The Friends Ambulance Unit was in attendance at the House of

Commons by five o'clock. There was an agitated searching of hearts in the front and back benches. Dark words like Kenya, Malaya and Cyprus kept leaping into the minds of conscience-troubled Members, despite their efforts to suppress them.

"But it all depends on what you mean by war," a young man with an even younger constituency remarked comfortably. Older Members were much surer what war meant. They had had more experience.

"Knuft is crazy," declared the Chancellor of the Exchequer, beating the despatch box with his fists. "The whole thing is obviously a hoax."

"Wishful thinking!" shouted a Member of the Opposition. "A good half of your last Budget was spent on armaments and the Forces, wasn't it?"

"But it all started when you were in power," retorted the Chancellor.

"Order, gentlemen," cried the Speaker during the riot that ensued. "Remember, all parties are in this together."

The Prime Minister rose to his feet and described the gravity of the situation. He declared that the country found itself in such a position that it would have to take the unprecedented course of relying on the services of its Pacifists. He regretted that in our darkest hour it was impossible to call upon the Commander-in-Chief to repeat his past successes. Already the Friends Ambulance Unit had nobly volunteered for service in the House, and he very much regretted any misunderstandings there might have been in the past. In other parts of the country Conscientious Objectors were rallying well.

By five-thirty-five sixty thousand Pacifists had been mobilized for Civil Defence. There was no time to prosecute those who refused to obey the order, but few did since they were all convinced that when the Professor's Selective Fission Bomb was exploded they were going to be the only people in the kingdom left unharmed. The prospect did not please them in the least. In fact, they were all terribly worried; even more worried than the Commander-in-Chief of the British Forces, who had a map of the world and a large box of little paper flags with pins, all ready for action.

"I was always against atom bombs," he told his General Staff. "Depriving honest men of a livelihood."

"Zero hour in twenty minutes from now, gentlemen," the Prime Minister announced to the House. "Has any Member a last suggestion to make?"

"Use the thumbscrew on Knuft," a well-known champion of Humanitarian Causes shouted. "Isn't there still one in the Tower?"

"Such things oughtn't to be

allowed," said the charwoman who was waiting to clean the floor of the House. But no one asked her whether she meant thumbscrews or Moral Bombs.

The B.B.C. announcer glanced at the news bulletin for that evening and swallowed hard. It began with the usual item, "Our Forces today...." In New York the TV networks hummed with the question, "Is Knuft a Communist?" In Moscow the radio declared, "Professor Knuft is a typical example of Capitalist degeneracy. This is another dastardly plot against the Soviet Union."

At ten to six Knuft's mother-in-law telephoned the Prime Minister to say that all the Professor really wanted was a seat in the House of Lords. The Prime Minister gave a cry of joy. He glanced at his watch and saw that there was not time to take a taxi to Wormwood Scrubbs. He telephoned the Governor.

"Tell Knuft he's been raised to the Peerage," he said excitedly. "Promise him anything he wants. Even a lifelong rebate on income tax."

But it was too late. Knuft was feeling disgruntled without his tea, and the prospect of the House of Lords, with or without income tax, was nothing to the glory he hoped to experience after his bomb had gone off. He would be in a strong bargaining position and could state his price to the world market—or what was left of it. He told the Governor to tell the Prime Minister that a scientist's integrity was not for sale. The Governor passed the message on.

"What a fool!" the Prime Minister exclaimed. "Doesn't he realize he's in this too?"

At two minutes to six the Friends Ambulance Unit picked up their stretchers and waited. Not only the House of Commons but the whole civilized world was holding its breath. The face of the President of the United States appeared on a little screen in millions of homes, and heaped the blame on himself for the rare instances in which Washington's policy might have been wrong. The country heaved a sigh of relief and vowed to vote for him at the next election if he came through the Ordeal by Selective Fission as unscathed as they and he fervently hoped.

In Moscow the loudspeakers were still busy abusing Knuft. They called him the Nero of the West so many times that there was a run on the University Libraries by many students who were not normally interested in Roman history.

In London the Prime Minister rang up the B.B.C. to say that he would be speaking after the nine-o'clock news—he sincerely hoped. The Director General wondered whether the detonation of the Bomb would affect transmission. Would the moral punishment of individuals extend to war machines also? The Prime Minister replied testily that

he couldn't say. The Director General had better consult his engineers.

The public was extraordinarily calm. Now that the crisis was upon them, some speculated whether the Bomb would go off with a loud long boom or a sharp, painful crash. Others made bets whether it would spread in a mushroom cloud or a spearhead. But many more went to the churches to be assured that even if, as the hymn said, "our strength is in Thine arm alone," it was only sensible to have a stock of hydrogen bombs handy in an emergency. Only the old journalist remained faithfully by the altar at Canterbury Cathedral until the verger asked him to leave. His prayer was: "God forgive me for the wrongs I have done others as I forgive them for the wrongs they have done me."

At six o'clock Big Ben shuddered in the tower of the House of Commons. At the same instant an extraordinary change took place in the Members. Many who had been sitting upright in their seats now slumped over the benches. The Friends Ambulance Unit attended them with swift efficiency. The Commander-in-Chief lurched over the table in his headquarters, scattering the paper flags all over the floor. The map of the world gazed down at him emptily from the wall.

Half an hour later the Friends Ambulance Unit reported that three senior Cabinet Ministers had had heart attacks, but were recovering well. About four hundred Members had fainted, but all but six had now come round. There was no trace anywhere of radioactivity. The nation felt a great load lifted from its mind at the thought that we had a clean slate—or almost. The Churches exhorted the people not to indulge in the sin of national pride. "Look," they said, "at the United States, where Billy Graham has had such a marvellous influence that Washington announces no casualties at all." The American doctors, however, disagreed, and said that there had been a marked intensification of stomach ulcers and indigestion since the explosion of the Moral Bomb. But all were agreed that the West had come out very well, and congratulated one another in public houses and public dinners.

"And what about Moscow?" the Prime Minister asked, gulping a glass of neat whisky. (Normally he was very abstemious and always took half soda.)

"Well, that's extraordinary, sir," his Secretary said. "But the reports are all clear."

"Are you quite sure?" the Prime Minister said in dismay. "Have we been through this terrible ordeal for nothing? Ring up the Embassy and get them to send me a report—in code."

When the report came through, it said that the loudspeakers in the Red Square had choked for a second or two at six o'clock. Otherwise

life in Moscow had gone on as usual.

"Strange," said the Prime Minister. "Are we to deduce from this that no one in Russia is guilty of wanting a war?"

"Unthinkable," said his Secretary. "The Professor has never failed to detonate his bombs successfully before. The devastation has always exceeded his calculations in a most satisfactory manner."

"How is Knuft?"

"The Governor says, still demanding afternoon tea, but perfectly healthy."

"Let him have it now. That's the least we can do to show our gratitude."

The Secretary did not understand. But, being a well-trained Secretary, he obeyed orders without thinking too much or asking questions.

"That Bomb was fixed wrong, I figure," suggested the President of the United States over transatlantic telephone. "Maybe it'll blow its top tonight."

"Never," said the Prime Minister firmly. "Knuft hasn't made a mistake in ten years. No bomb was ever detonated more successfully than his Moral Bomb, believe me."

The Prime Minister told the nation that night how Professor Knuft had always done a fine job, and now that he had done the best of all he had earned a long rest. It was up to all parties and factions to honour him and stop spreading rumours. Who knew for certain what went on behind the Iron Curtain? Millions might die overnight and not a word of the tragedy reach the straining ears of the Western world. We ought to thank God that everyone on this island was alive to go on with the splendid work to which we were dedicated, the bringing of a Christian peace to the world through democratic strength of arms. Now that we had the Selective Fission Bomb he did not think it likely that any nation would dare to start a war. But, of course, it was necessary to go on with our arduous preparations for that eventuality. We must not spare any effort to increase production of defence weapons of all kinds. The grateful nation listened and was even more impressed than usual.

Moscow declared through all its radio channels that the fact that no one had died in the Soviet Union when the Moral Bomb exploded proved beyond a shadow of doubt that Russia hated the very idea of war. It was common knowledge that millions had died or become incurably radioactive in the United States and Britain. The evidence was safely guarded in the vaults of the Kremlin where no one could see it. *Pravda* claimed that the bomb had been manufactured with the aid of American gold.

A widely publicized Senator announced in Washington that he had absolute proof that an Anti-Moral Selective Fission Bomb had been

manufactured in a Communist cell beneath Radio City, New York. When challenged to produce the evidence, he said that it would be un-American to divulge State Department secrets.

Although opinions and rumours differed, everyone in the modern world was agreed on one thing: the Selective Fission Bomb had been exploded and found them innocent. Of course the usual radioactive burns and casualties followed the routine bomb tests. The world went on with its business. Professor Knuft was released, and began his long vacation in Bermuda under strict supervision.

"Poor old Knuft!" said the Prime Minister. "His atomic work has been too much for him. He must have complete rest and no one must disturb him. No one."

"I always said the fellow was crazy," observed the Chancellor of the Exchequer. "Fancy refusing a permanent rebate on income tax! You should have listened to me at the beginning and avoided all this trouble."

"I said he was crazy too," retorted the Prime Minister. "I told him so to his face...."

"Then why on earth pretend that the Bomb went off?"

"My dear Chancellor, we are now in possession of a weapon that no one else can copy. It cannot be copied because it does not exist. That is a secret that I hope Knuft will never be sane enough to communicate to the world."

"My God!" cried the Chancellor. "That's brilliant. Now I understand why you are Prime Minister and I only your humble assistant."

The Prime Minister smiled and lit a cigar.

"Well, well. After all, if he'd been sane, God knows what might have happened."

Then he turned over his latest file listing the supplies of British armaments to Israel. At the same time the Kremlin was examining its counter-measures to supply armaments to Egypt. The President of the United States was giving his public a little paternal TV talk about the bloodshed and psychological damage that was being caused in the world by an ideology whose name there was no need to mention. It was a good thing, he said, that they did not possess an Anti-Moral Selective Fission Bomb. He happened to know that they could never possess such a terrible weapon. No scientist would dare to make it. He did not mention the latest shipment of U.S. arms to Turkey.

The only man who was disappointed that the Ordeal by Selective Fission had failed was the old shambling journalist who had gone to Canterbury to forgive and beg forgiveness. He wrote an article about his views, and his Editor sacked him.

"Don't be so sure it won't go off sooner or later, Chief," he said.

"I don't believe in the Last Judgment," commented the Editor drily, as he threw the article into the wastepaper basket.

"Neither did Babylon and ancient Egypt, Chief. And look where it got them."

But the Editor was already engaging a youth fresh from Oxford to take the old journalist's place.

"I want a hundred and fifty words on the decline of morals among the young," he said. "But no politics."

"Why not?" said the youth, who had no previous experience.

"Too immoral to print," sighed the Editor. "Now, if you want to keep your job, write what you're told and leave me in peace. I have to revise our leader on Professor Knuft's Moral Bomb for tomorrow's issue."

Fortunately the old journalist kept a copy of his rejected article, and this is it.

DENNIS GRAY STOLL

FRIENDS—FALSE AND TRUE

The Master Gotama said to the householder Sigala :—

"Remember thou who livest in the world that there are friends who are false and others who are true.

"These four are to be reckoned as foes masquerading in the garb of friends. The out-and-out robber; the person with the ingratiating talk; the smooth-tongued; the wastrel.

"These four, however, are true friends. The sincere helper; the same to you in weal or woe, his or yours; the giver of good advice; he who showers affection on you.

"And, Brother, how do they do all this?

"The robber will rob you stealthily; he plans to get much by giving little; his acts of friendliness are ensouled by fear; he follows one for his own benefit.

"The second is good at mere words; he greets you with talks about his past; he greets you with profession of what he is going to accomplish; he ingratiates himself with empty words; when requested to aid he laments his own ill-luck.

"The smooth-tongued fellow is compliant in evil works, but not in good. He praises you to your face, but behind your back he maligns you.

"And the wastrel? He is your mate in drinking liquor; he is ready to roam the streets at night; he joins you in loafing at festivals; he is with you in gambling.

"Now, Brother Sigala, listen to the four types of true-hearted ones.

"The real helper goads you when you are slack; he guards your property when you are heedless; he becomes your refuge when fears assail you; in the hour of need he supplies you twice over.

"Then there is the constant one, the same in woe or weal. He confides his secrets and guards yours; when trouble comes he is there at your side; his very life he sacrifices for your benefit.

"The third is the good adviser. He keeps you from wrong-doing; he points to the right way; he informs and instructs; he leads you to living the higher life.

"The last is affectionate to you; he rejoices not in your misfortune; he defends you against slanders; he commends who speak well of you."

—*Digha Nikaya*

MOSES AND MAYA

[**Mr. Peter de Morny,** whose book, *The Best Years of Their Lives,* was reviewed appreciatively by Miss Vera Brittain in our December 1955 issue, contributed to the same issue an article entitled " The Idea of Man." In it he challenged materialistic preconceptions and attitudes. In this article he takes a neglected old commandment to illustrate man's need to turn from outward-oriented living to inner and spiritual life.—ED.]

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them....—*Exodus,* 20 : 4

To the many religionists in the West who know nothing of the important Eastern teachings on the subject of *Maya* the second clause of the Mosaic Decalogue has always been something of a puzzle and a stumblingblock, the general feeling being that it must not be taken literally, for what about portraits, photographs, films? In this instance, it is felt, Moses was carrying the Jewish monotheistic objection to images and idols a little too far. Such a commandment could hardly be applied to modern civilization. But to those who understand its esoteric meaning, and the vital importance of the doctrine of *Maya,* it is obvious that its violation has led steadily and inexorably to the immorality and materialism of the present age.

When the implication of an inspired teaching is not fully realized there is always a tendency to suggest that it was only meant for a certain age or particular circumstances. Thus, in Louis XIV's reign, it was inconceivable that the sixth commandment: "Thou shalt not kill," could possibly be applied to the monarch's wars so necessary to the glory of France. The popular Mosaic law in that age, in ecclesiastical circles, was " Thou shalt not commit adultery," and the Church exerted itself to the utmost to end Louis' rather respectable liaison with Madame de Montespan, who had borne him a number of children, while turning a blind eye to the thousands of young men lying dead on the battlefields of Europe as a result of the King's territorial ambitions. In the present age the sixth clause of the Decalogue is taken rather more seriously by a public that is weary of sacrificing its sons to the Moloch of war, but adultery is a favourite theme of books and plays, and easier divorce is one of the most popular of slogans.

But man cannot pick and choose his morality in this way with impunity. The Decalogue of Moses, like the moral laws of the Buddha and other *Rishis,* was inspired by a far more profound understanding

than that possessed by the common man, and the penalties of its violation affect the whole of humanity. The second commandment is no exception, though rather more obscure than the rest; and mankind would have done better to trust to the wisdom of the lawgiver and obey blindly until its meaning became apparent than to disregard it, as it has, so bringing upon the world the present disastrous consequences.

It is true that for many centuries the Protestants obeyed the letter of this law, understanding the danger of idolatry—the almost inevitable confusion of material symbol with divine essence, leading to mere ceremonial worship, instead of, in the manner of the mystics, seeking direct communion with Divinity—but they did not understand the full significance of this prohibition. And, today, the introduction of pictures and images into the Christian churches appears to be approved of by most of the clergy. But this is only one aspect of the universal idolatry which has resulted from disobedience to the second clause of the Decalogue. For this, viewed in the light of the universal Truth which is to be found in all the major world-faiths, obviously relates to the teaching of *Maya,* and was primarily the attempt on the part of a great seer and sage to keep mankind's attention one-pointedly upon the Eternal, the invisible, omnipresent God, instead of allowing it to wander to external distractions and so become mesmerized by the illusory objects and events of the outer world.

This is the secret of meditation and contemplation practised by the mystics and Holy Men of all time, and Moses, with his vision of an ideal State which he thought of as the Promised Land, obviously hoped that, as the result of keeping Jehovah's commandments, all men would become holy, or whole. Hence the importance of the instructions contained in the second clause.

The esoteric teaching which is at the base of this clause, but is seldom referred to in exoteric religion, is contained in Paul's words:—

> ...we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

This aspect of Truth, far more explicitly stated and constantly dwelt upon by the religions of the East, tends to become rather obscured in those of the West and Middle East, except among the Christian mystics and the Sufis of Islam. The teaching, which is universal, upon which Paul's realization is based, is that Reality is spiritual and invisible. The visible world has always been believed by Christians to be something that must inevitably pass away. In the East it is regarded as *Maya,* illusion, a dream state, or Reality wrongly viewed, and the whole aim of the aspirant of both

East and West is to disentangle himself from what the Sufis call "The Web," the world-enchantment, or delusion, and become one with that which is real and eternal.

In order to do this he must focus his attention in the direction towards which he wishes to go, and not allow it to be enticed or mesmerized by the allurements of the world he wishes to transcend—hence the fan in the hand of the yellow-robed Buddhist monk, the contemplative in his cave, monastery cell or solitary desert place. Attention must not be distracted from the goal if that is ever to be reached. This is true in all matters of life. It is obviously true of the search for God.

Western ignorance of this religious necessity was sharply pointed by a recent report on the exhibition of photographs in New York's Museum of Modern Art, entitled *The Family of Man,* depicting what was intended to be the history of man in the laudable endeavour to bring out the fact that mankind was just one family. The reviewer praised the films and pictorial magazines that had been instrumental in training the masses to learn by visual means. It certainly seems an easy way. All that is needed is to stand, or sit, and stare. A child can do it, and television with its instructional potentialities becomes one of the greatest educators on earth—as far as this sort of knowledge is concerned.

But what, according to the teachings of the Seers, are these viewers learning? More and more of the world's illusion; nothing whatever of Truth. Their attention is turned outward from morning till night. Reading the daily papers, attending to the demands of business, listening in to the reports of this world, gaping at the ephemeral, passing scene *via* television, film and play, modern mankind is going in an entirely opposite direction to that in which its saints and seers have gone, and is almost wholly given up to the worship and service of materialism. This is the tragic result of underestimating the importance of the second clause of the Decalogue, and of having dismissed it as unnecessary because it was not understood.

Nothing of the real man, the image and likeness of the Eternal, known in the East as the *Atman,* is to be learnt from such exhibitions as *The Family of Man,* any more than Brahm is to be comprehended by staring at the figure of an obese Buddha. All that can be perceived are the actions, gestures, habits, needs and customs of the visible, animal man, the ephemeral, ever-changing concept of man of whom the prophet Isaiah said:—

> Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?

Trust in the transient sense of man is doomed to disappointment; for, however willing to serve, how-

ever noble, he can never overcome the fact of his own transience and the limitation of his mortality. This is not the man who, as a son of the Highest, is brother to all men under the guidance of their common Source. The real man cannot be photographed or depicted upon screens. He is the invisible, mental-spiritual entity who, by constant spiritual communion, realizes his oneness with the Source of all, and therefore his unity with all that truly *is*.

It is this man that true education calls forth, this man alone who can love the Eternal with all his heart, mind and strength, and his neighbour as himself. Plotinus understood this truth about man so well, and applied it so consistently, that he refused to have his portrait painted, saying that it would not depict him but only a mere image of an image. Many of his contemporaries thought him eccentric in this instance, for, like the people of the present age, they failed to comprehend the implications of Moses' demand.

There have been Protestant sects that have seen the necessity for turning the attention from the world, which the ceremonialists, even while revelling in their imagery, have always theoretically agreed must be renounced, and, in the cases of the Plain Quakers and the Plymouth Brethren, have forbidden their followers the distractions of pictures, playgoing or dancing as explicitly as did the founders of Buddhism and Jainism. Their more "tolerant" fellow religionists have jeered at them for such puritanical behaviour, but they were nearer the Truth than their critics, though unable fully to rationalize their instinct.

We cannot walk in two directions at once. If an aspirant genuinely desires to renounce the world, the flesh and all evil, which is the avowed Christian aim, he must not allow his attention to be mesmerically rivetted to these things, as that of the people of the West all too evidently is today: on pictures, stories and plays of crime and violence; on sex; on medical reportage; on advertisements depicting every sort of luxury and self-indulgence. Such things constantly held before the attention of the public do very factually become their gods, or ideals, their concept of the highest good. To be able to enjoy the "goods" of this world, they are willing to sacrifice mind, body and soul. And this is percisely where those who profit from materialism desire the general public to be—in abject slavery to the task of winning the gaudy and unsatisfying prizes of the world; wage-slaves, without whom competitive industrialism could not continue. Therefore they must be kept in this state of conditioned bondage.

Thus the absorbed attention given to the things that are seen, despite the prohibition of Moses, and

the later warning that the Kingdom of Heaven is *within,* has led directly to the present threat of mankind's total engulfment in materialism. The scientific passion for analyzing matter as the one reality has naturally resulted in confirming the materialistic premise that there is no God, and it is triumphantly claimed that He provably does not exist because he cannot be found by means of scientific experimentation. The same argument is applied to the existence of man's soul and spirit. But he who has accepted the premise that the Supreme Being is Spirit will remain unmoved by both verdicts, for obviously if a search is made in the opposite direction to where the object of the search lies, that object will never be found, and the conviction that it does not exist will only be deepened. The further unreality is explored, the more remote Reality will seem; and *vice versa.*

Moses and the Seers of the East, well aware of the direction in which Reality lay, did their utmost to keep man's attention in that direction. They—and religion—cannot be said to have failed, as the materialists constantly assert that they have, when their instructions have continually been ignored and reversed. Unfortunately attention engenders great hypnotic power in whatever direction it is turned. The more intently matter has been examined and analyzed, the more absorbed have become the analysts, and the more excited the public about the marvels, toys and gadgets that have resulted from these researches, and we now have what M. de Jouveneau so aptly calls an almost universal "veneration of commodities." The net draws the oblivious fish ever closer to the shore. So far they are unaware of their captivity, but soon there will be a terrible awakening....

Moses, who had led his people out of slavery to Egypt, well knew the nature of all bondage, and the certain lure of the flesh-pots. While he could never have visualized the extent of the enslavement that would result from a disregard of his commandment, he was fully aware of the importance and necessity of obeying it. Mankind now finds itself on the brink of self-destruction mainly from ignoring this necessity. Hypnotized by the unreal, it loves and fights shadows. Nothing ever satisfies, and men and women blame one another for this fact instead of blaming their wrongly directed vision.

H. G. Wells once wrote a book entitled *Mind at the End of Its Tether,* and that is precisely where what Paul called "the carnal mind" is today, and will continue to be until men turn from external and visual to internal and spiritual living, understanding and obeying the neglected yet so essential demand from Sinai.

PETER DE MORNY

ARCHÆOLOGY IN EAST AFRICA

[**Professor M. Ramakrishna Bhat,** M.A., who writes this interesting article from Africa, where he has been for some time, was formerly Professor of Sanskrit in St. Joseph's College, Bangalore. It seems evident from the points that he makes on the strength of his own observations as well as of extensive reading that the last word has not been said about African Culture, which goes back to a hoary past. A Uganda Cultural Mission recently visited India on the invitation of the Indian Council for Cultural Relations. A prominent member of that Mission, speaking at the Indian Institute of Culture, Basavangudi, Bangalore, at a Special Meeting on March 26th, said that the records of their country under their Kabakas went back to the twelfth century.—ED.]

Africa is called the Dark Continent, possibly, on account of its inaccessibility to outsiders and the absence of written history. The past history of East Africa is practically a sealed book. The only sources of information are the local traditions of the various tribes, most of which narrate the stories of inter-tribal quarrels and tribal migrations. In many cases they may turn out to be mere fictions, based upon contradictory anecdotes. In the absence of other sources, however, the historian can resort only to them. If archæology helps him, he can verify the oral traditions with the aid of discovered antiquities. The written history of East Africa begins practically from the period of the arrival of European missionaries and explorers about a hundred years ago. Still this country is not poor in its archæological wealth or in relics of ancient civilization and culture. Many European archæologists, Professor Van Riet Lowe, E. J. Wayland, T. P. O'Brien, Dr. K. A. Davies, K. Ingham, Lanning, K. P. Wachsmann and others, have done a good deal of work in this field and aroused much interest in the ancient culture and dynasties of this country. The great ruins of Zimbabwe in Southern Rhodesia, for example, afford a rich field to the research worker. The discovery of the *linga* and other soapstone images in the sacred enclosure of the conical tower, the Sanskritic names of places and rivers, the worship of the Moon, the traces of the Swastika, the soapstone eagles perched on the walls—all these have driven such scholars as Walker, Van Oorddt and Leo Frobenius to the conclusion that the Zimbabwe is a replica of Dravidian culture. Professor Leo Frobenius is of the opinion that an iron industry flourished in the interior of Africa about three thousand years before it was known in Europe and that some bellows found in Central Africa had travelled from India *via* Madagascar.

Sir Mortimer Wheeler said in a recent lecture which he delivered at Kampala :—

The history of East Africa began, as nearly as we can possibly place it, two

thousand years ago, with one of the most remarkable books ever written by a traveller from Greece. He wrote a most vivid account of the traffic around the shores and across the Indian Ocean which linked East Africa, Arabia, the Mediterranean and India and China.

Owing to this intercourse among the coasts, Arabs and Indians were working and living together with Africans, Greeks, Italians and others in the first and second centuries, producing a wonderful conglomeration of races that is seen even to this day down the East African coast. Sir Mortimer adds:—

If you find a drinking cup, made in Italy in the first century, in the same layer of soil as a mass of African material, then you may be sure that the African material belongs to the same phase.

We are told that for the Middle Ages China may provide the clue to the sequence of events on the East African coast, and that there are places where one can fill one's pockets with pieces of Chinese porcelain. Dr. Gervase Mathew and Sir Mortimer Wheeler visited the islands off the Tanganyika coast and found remains of the great mediæval trading centres, which were ruled by powerful Sultans who issued coins and built palaces, mosques, shops and fortifications. In Uganda too there are a few ancient structures of importance for antiquarian research.

The grim but fascinating history of the recently unearthed ruins at Gedi, near Malindi on the Kenya coast, was explained by Mr. James Kirkman, Warden of Coastal Historical Sites and of the Gedi National Park. He said that when he started his excavations he had thought he might find a pre-Arabic culture, but there was no evidence of that. There are remains at Gedi of a mysterious city with a stone gate overgrown with the roots of trees. Scholars are puzzled as to the reason for its abandonment. Some are of the opinion that the city might have been Persian or Arab in origin. Mr. Kirkman suggested that one of the reasons why Gedi was deserted was droughts which had followed regular and ample rains. Scholars believe that the Phœnicians had trading posts along the coast around 500 B.C. and that Hindus were trading and settling in East Africa even before that. Interesting evidence of the existence of an ancient civilization is afforded by the so-called Pemba beads, which can be picked up even to this day on the beaches of Pemba Island.

The Uganda Museum at Kampala has exhibits of domestic utensils, objects of a magico-religious nature, musical instruments of various types and the regalia of the rulers of Buganda, etc. There is great evidence of Stone Age cultures and some Iron Age ones in this country. Some evidence of the existence of indigenous iron industries centred in the kingdom of Bunyoro has also been gathered. In this connection G. A. Wainwright says:—

It has thus been shown that the iron industry, and, therefore, no doubt the name for iron which accompanies it (*-uma, -chuma* and *-dzuma*) was ancient in Bunyoro and Buganda, dating from a time long before any trade with the Arabs on the coast had reached those countries.

Dr. G. Mathew and Mr. Lanning had found iron objects at sites in Western Uganda which are traditionally associated with the Bachwezi, who are said to have been clever smiths, and iron is plentiful near the traditional Bachwezi headquarters, Mubende Hill. Iron slag is found at the sites of Munsa, Kalisisi and Bugangadzi. A square block of stone, in the grounds of the N.A.C. School, Munsa, is supposed to have been used as an anvil by the builders of the Munsa earthworks.

Mr. Lanning, an administrative officer, has done wonderful work as an amateur archæologist and published many papers in the *Uganda Journal*. He has discovered and studied many earthworks "clustered between the Bugoma Forest and the south side of the Katonga River" and found the one at Bigo to be the most extensive, the best preserved and most fascinating. The middens of Ntusi, about eight miles to the southwest, have yielded animal bones and potsherds in some profusion. There are earthworks of ancient origin in many places—Kagago, Kasonko, Munsa, Kalisisi, Kibengo, Karwata, Bujogolo, Kakindu and Buwekula —showing extensive systems of trenches, spreading over an appreciable distance, and traces of forts. Mr. Lanning has classified the trench systems into three types. Dr. Mathew observes that the earthwork at Bigo might have been used more as a cattle pen than as a fortress.

About nine miles south of the Kibengo earthworks there is a small reservoir, 40 feet by 300 feet, which holds much water. Its name is Nyangate-gera. (Note the similarity of *gera* and the Kannada *kere*, tank.) Wayland has recorded the discovery of traces of a number of dams, built to form irrigation works, near Ntusi. It appears from this that there was ample provision for the watering of cattle and for the needs of a rather large population. Similar traces of irrigation works have been reported at Bukulula in Buddu.

From the mound at Ntusi some vessels have been recovered. Some of these resemble the potsherds found at Zimbabwe. In 1950 Wayland discovered an egg-shaped clay cylinder with a flattened top and bottom. This has made Dr. Mathew come to the conclusion that it must have been a centre for worship drawing pilgrims to its gates. Mr. Lanning opines that even to this day there is a fertility cult at Masaka Hill, in which the haft of a spear is carefully buried amidst the roots of a tree.

The Geological Survey Department of the Uganda Protectorate has unearthed several primitive stone

tools, the most primitive Kafuan pebble tools and the finely worked and well-developed microlithic tools of the neolithic period, thus providing an excellent background for the study of archæology. The people of Uganda hold the Bachwezi in great esteem. They are supposed to have been the originators of a pattern of social organization and a religion which were sedulously imitated by successive dynasties. According to Roland Oliver they handed down

> a working system of administrative officialdom accustomed to ruling small districts...and a regimental organization under which young men were conscripted into the military service of the king.

There are conflicting theories about the Bachwezi and Roland Oliver hopes that

> with the contribution of archæology, it should be possible to add a chapter to the history of Uganda which would be of significance for the whole mediæval history of Africa.

An important feature of the finds in Uganda, leading to further knowledge of its prehistory, is the series of rock paintings in the Teso district. Mr. Lawrence has written an excellent article with illustrations on this subject in the *Uganda Journal* for March 1953. It appears that a European missionary was the first to discover it some ten years ago. Near Nyero are numerous granite outcrop hills arising to heights of two or three hundred feet above the surrounding area. This is called in the native language "the place of the cowry shells." This name might have been suggested by the paintings inside, resembling cowry shells. In two of the many rock shelters paintings have been discovered. The author says that one group contains the remains of an acacia-pod design; the next, a canoe with paddlers; the third, unidentifiable faint markings; and the fourth and largest, two or three canoes, acacia-pod designs and many concentric circles, besides many designs formed like U's, dots and exclamation marks. Besides these there are line drawings probably representing human beings. Another group of rock paintings, at Ngora, five miles from Nyero Hill, consists of geometrical designs executed in red pigment. At this place a small trench dug by Harwich has yielded bones, teeth, a carved bone implement and potsherds with different designs. He has also found artefacts in both lava and obsidian, and admired the skill in design. He thinks the remains discovered in the main shelter suggest "a long occupation from Stone Age times." It is believed that these paintings were executed by Bushmen who occupied the shelters.

On the flat top of the Masaka Hill there are portions of an earth rampart about 6 feet wide, enclosing a circular area about 180 feet in diameter. Broken pots of some antiquity were discovered in the centre of the circle. This place is supposed to have been a great centre of worship for the local

people. Three ceremonial vessels of different shapes and sizes and an old elephant tusk have been discovered in this place. Other articles found are one receptacle of baked pottery, a pot used for drinking beer, a spear haft, a spear and a large and unusual type of clay bead or amulet.

Of considerable historical importance are the *Amagasani*, shrines, of the Babito dynasty of Bunyoro in Uganda. Some of these are well kept, others neglected. From these it is possible to reconstruct the practices connected with the burial of royal personages. In one such shrine the following articles were discovered: an iron carpentry tool, a metal bell, strings of beads, red, pink, blue and white, etc. The dead man's personal spear, drums and shield were also kept there.

Marshal attaches great importance to the Entebbe Peninsula on account of its having remains of prehistoric cultures lying scattered, often on the surface. The artefacts discovered in the Aerodrome Cave "represented an industry which was homogeneous and represented an advanced phase of the Late Stone Age Culture," according to Professor Van Riet Lowe. There are also some "open stations," where a dense scattering of quartz tools like crescents and awls has been discovered. The pottery found therein is of special interest in that it does not resemble in paste, form or decoration the sherds found in other sites, but compares with discoveries made by Leaky in Central Kavirondo, in Kenya. Marshal says that all these pots are reminiscent of the Peterborough (Neolithic B) culture of the South of England. Some low mounds discovered nearby suggest that it was once inhabited by people. The microliths finely worked in quartz show a high degree of skill.

At Engaruka, Tanganyika, there are stone ruins of a great village, where the inhabitants were perhaps once concentrated for defence against the Masai. On a frontage of about three miles tier upon tier of terracing is still clearly visible and a closer inspection shows the rock-built homes, the graves and the huge cairns of a vanished people. There are some prehistoric wells at Naberara in Masiland.

In many East African cities there are amateur archæologists and Archæological Societies which are doing very good work to unearth the past of these regions. In all the important towns there are museums which exhibit the archæological finds and other interesting articles and specimens. After all, Africa is not so utterly a Dark Continent.

M. RAMAKRISHNA BHAT

NEW BOOKS AND OLD

RELIGION AND RELIGIONS*

[In the following article an important volume is reviewed by **Dr. Erwin Isaac Jacob Rosenthal, M.A. (Cantab.)**, who has been a well-known educationist and has written several books, among them *Avicenna's Influence on Jewish Thought* and *The Place of Politics in the Philosophy of Ibn Rusd*.—ED.]

Why should a book which has reached its fifth edition be reviewed and attention called to it? The answer is: because its message is even more relevant to our strife-torn world today than when it was first published over twenty years ago. The distinguished author, veteran thinker of modern India and enthusiastic interpreter of India's religions and culture to his own beloved country and to the West, deserves our respect and admiration, even if some of us cannot subscribe to all he says about the major Semitic religions (Judaism, Christianity and Islam) in his valuable, forceful and challenging attempt to stress the "Essential Unity of All Religions." But no responsible person, sickened by the disunity and disharmony of our age, and yearning and striving for positive, peaceful co-existence and harmonious co-operation between all men and women of good will all over the globe, that is to say, no truly human being, can afford to ignore Dr. Bhagavan Das's impassioned appeal to build a humane world on the basis of so much that does unite the different religions.

But it would not be honest were I to conceal that adherents of the Semitic religions cannot share the concept of God and Man of a theosophy based largely on Vedism, even if the latter is so finely and persuasively interpreted as by Dr. Das. For his concept of God is one of complete immanence, whereas the God of Jews, Christians and Muslims is both immanent and transcendent. As a result Dr. Das's attitude is anthropocentric, which is quite natural from his Vedic point of view, and not theocentric. The emphasis is on the Self. All religious persons will agree with the author that it is man's aim to find God, but not all can acclaim his statement that the Way leads to the God within, "*i.e.*, to the realization of the identity of the individual with the Universal Self; whence illumination, and assurance of Immortality" or his identification of God with Man in these noble words:—

> When man has found God, his own Eternal and Infinite Self, and has thrown away his smaller self, he has himself become the Truth, the Life, the Way, and no longer needs any other way to God.

There is, to my mind, a serious cleavage between the theology of the Indian mystic, Bhagavan Das, and that of a Jew, a Christian or a Muslim, and it is only due to the preponderant mystical component in Dr. Das's religious personality that he arrives—on the basis of mystical experience and ignoring doctrinal differences—at the "Essential Unity of All Religions."

Endowed with a remarkable capacity for synthesis, the author marshals his evidence from a wide range of religious sources. Since his starting-point is

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**Essential Unity of All Religions*. Compiled by "BHARATA RATNA" BHAGAVAN DAS. (The Theosophical Publishing House, Madras, India. ci+904 pp. First Edition 1932, Fifth Edition 1955. Rs. 7/8)

naturally Vedism, he interprets the Bible (both the Old and the New Testaments), the Quran and Hadis and Zoroastrianism, in this sense. He is naturally enough on much safer ground when drawing his illustrations from Jewish, Christian and especially Muslim mysticism, which contains Persian and Indian elements to begin with. His judicious choice of representative passages cannot be praised too highly. This abundant material proves beyond doubt the essential unity of all religions where the Good Life, a truly religious way of life, is concerned.

There is a good deal of common ground, essential and calling for a common front, in moral aspiration and intellectual pursuits to justify the theosophist's appeal for united action in the noble fight for peace on earth and the brotherhood of man. Dr. Das is undoubtedly right in stressing man's destiny and purpose, and although essentially a humanist he is decidedly a *religious* humanist, even though his religion is, to repeat, centred in man and in the divine in man rather than in a God who is simultaneously immanent and transcendent, the God of Revelation and Command.

Dr. Das differs from the agnostic and atheist humanists in that he insists on the necessity of Religion; without Religion man cannot attain his highest destiny. This Religion is, for him, not bound to any particular form, but, as *the* essential Religion, unites adherents of all existing religions in one "common humanity in a loving Brotherhood." Such a union "will make the beginning of a new beneficent era, an era guided and governed by Scientific Religion and Religious Science." He does not want to set up a new religion; but stresses the pressing need of our time for a re-proclamation of the "*Essential* Eternal Universal *Religion*" which he discovers in the sacred scriptures of the great religions of the world. The temper of the times, the prevailing climate of opinion, make it seem likely to take the form of a "Scientific Religion," according to his view. The new proclamation of Universal Religion, made "on 'democratic' lines, *i.e.*, the lines of 'majority-rule'" will, he believes, produce actually a Universal Religion. But "those beliefs and observances on which all are agreed" as constituting Universal Religion, as understood by our author, may, I fear, only be shared by the mystics of both the theocentric and the anthropocentric religions. Dr. Das may be right and actually more alive to the temper of truth-seeking men and women of our time, to their desire for "spiritual bread" as well as "material bread"—to use his own terms—than are the adherents of the Semitic, theocentric religions, who are bound by long tradition to a historical form of belief and observance which, for them, it will be very difficult to forego. But his disregard of historical tradition and continuity must not blind those adherents to the imperative duty which he so eloquently and sincerely places before all of us, *i.e.*, to sink our differences, our separateness, and to concentrate on that which should bind us together in one brotherhood, in mutual consultation and co-operation for the systematic organization of peace, for an "adequate and equitable distribution of (*a*) Spiritual Bread and (*b*) Material Bread."

It is this appeal to our social conscience and our spiritual responsibility as truly human beings which must transcend our doctrinal, theological differences. In facing the latter squarely I only want to emphasize the vast area of agreement laid bare by Dr. Das's great work of synthesis and his inviting of all men and women of good will to cultivate this common soil.

All depends, as he says, on the Right Choice, the Golden Mean, the Golden Rule of all the great religions. He clearly recognizes that this Golden Rule must remain a pious wish unless and until it is provided with a full technique, *i.e.*, a "complete Social Organization."

Our task is effectively to subordinate our lower to our Higher Self. Thus he says:—

> In short, what the Human Race needs today, is a World Religion, which will *not* be a new, separate, distinctive, exclusive religion; but the very oldest, indeed eternal, all-inclusive, universal religion, which will expressly *include*, explain, interweave, reconcile, synthesize, all existing religions; and will also provide a World Order, a World Organization, which will not abolish any, but will include, moderate, federate, all existing nationalities.

Impelled and guided by this high resolve and purpose, Dr. Das sets out the *"Vedic Scheme of Individuo-Social Organization"* which he considers adequate for the solution of our seemingly intractable moral, social and personal problems. Since all living religions of the world are gathered in India, he believes that "India's mission seems to be to inaugurate a new Re-form, a Re-incarnation, of the Eternal Universal Religion, in shape of Scientific Religion."

His exposition is admirable in its fullness and relevance to our times; and while some or even many, on this side of the globe, may not be so certain of the applicability to the sceptical, tired, sophisticated Western mind of Dr. Das's proclaimed solution, we must give his plea full consideration. For we have witnessed the emergence of India to independent nationhood and we must all be grateful to her statesmen and thinkers for raising their powerful voices against one-sided alignment and for a peaceful co-existence worthy of man's spiritual stature. Those who are hungry for "Spiritual Bread" should turn to this book and derive from its many pages determination and courage to work for unity in diversity, for the betterment of mankind and the glory of God, however we may understand and interpret him.

ERWIN I. J. ROSENTHAL

Gautama: The Story of Lord Buddha. By SHAKUNTALA MASANI. (Blackie and Son (India), Ltd., Bombay. 119 pp. Illustrated. 1955. Rs. 4/8)

Shrimati Shakuntala Masani's book, retelling for children the beautiful story of India's greatest Son, will appeal to the minds and hearts of many child and adult readers, in India and abroad. Nena von Leyden's illustrations add to the book's charm, as do the apt quotations from *The Light of Asia* chosen as chapter headings.

It is inevitable, however, that lovers of that classic poetic version of the Buddha's life and teachings will compare the treatment in the two books of certain episodes in that grand life. The most serious of the disagreements is in the motive given for the Great Renunciation. Its deeply moving appeal is lost when, as here, it is ascribed to the Prince's desire for peace and everlasting happiness instead of to his yearning "that light may break and all flesh learn the Law." Even a child can respond to the ideal of giving up something that it values for the benefit of another, and even a child may condemn the infliction of sorrow upon others with an impliedly selfish motive. Strangely enough, but fortunately, the very lines chosen to head the chapter point to the nobler motive:—

> And none hath sought for this as I will seek
> Who cast away my world to save my world.

Some may find the references to superphysical interventions and powers redundant in describing a life which was itself a greater marvel than these, but they may catch children's interest, and Shrimati Masani's attitude is reverent throughout.

Such a delightfully got-up little book is an exemplar which other publishers in India will do well to copy.

E.M.H.

Crime and Social Action. By GEORGE GODWIN. (Watts and Co., Ltd., London. vi+277 pp. 1956. 18*s.*)

A popular exposition of the principal problems of penology which seeks to answer the question what is the proper object of criminal penalization—to punish, to deter, to reform or in some way to combine the three, as a companion book to the "who-dunnit" and the "crime thriller," is the welcome promise of *Crime and Social Action* by George Godwin.

The book begins well, with an easy narrative history of the humane study of the criminal and the problem of his punishment (penology proper), beginning with the work of Lombroso, working through the pioneer thinking of Beccaria, Bentham and Romilly, and proceeding to examine the foundations of the Howard League for Penal Reform and the work of Elizabeth Fry. Included are critical surveys of the Auburn and Philadelphia systems and a section of chapters on the factor of insanity, including hereditary defects. These sections are valuable. But on the strength of one of the wisest things ever said about crime, that severity of punishment is less important as a deterrent than certainty of detection, a final section of six chapters is devoted to the science of crime detection, commonly called criminology, and especially to the part played by the other specialized sciences in that quest.

The history in this section is absorbing, and doubtless of value to the student of sociology, but one feels that it belongs to another book, and indeed that it merits a book to itself. One feels a little disappointed that the topic of penology is dropped at a crucial point in the survey, in fact just where the real difficulties begin to bristle, and that its place is taken by a scantily detailed collection of real-life blood-curdlers and their detection. After all, that sort of thing is the perennial subject of rehash in the popular Sunday newspapers!

One would have liked a comparison of conditions in contemporary English prisons with those of foreign countries. Half a loaf is better than no bread, however, and the book will have served a useful purpose if it awakens the mind of the ordinary reader interested in crime, fictitious and real, to this urgent problem which has both its ethical and practical aspects. To achieve justice for society claiming to be protected and for the law-breaker, who should receive no less yet certainly no more than, in consideration of all the circumstances of his individual case, he deserves, is the problem.

Mr. Godwin could have started his history of penal methods among humane thinkers earlier than Lombroso. Epictetus tells of an ancient Greek philosopher who was urged to prosecute a vagrant who had stolen from him. "If I did so," said the unnamed philosopher, "I should ask the judges to let me take the fellow home to live with me, and I would guarantee that at the end of twelve months I would be able to hand over to the court a useful citizen; but because I know that the judges would think me mad or worse and would refuse my request I will not prosecute." This might be a free rendering from Fragments of Epictetus, No. lxii:—

> Lycurgus forbore to give him any punishment. But having instructed and rendered him a good man, he brought him into the theatre; and, while the Lacedemonians were struck with admiration, "I received," says he, "this person from you injurious and violent, and I restore him to you gentle, and a good citizen."

A lot needs to be done to bring modern criminal law up to that level of enlightenment.

BERTRAM HENSON

Buddhist Meditation. By EDWARD CONZE. (Ethical and Religious Classics of East and West. George Allen and Unwin, Ltd., London. 183 pp. 1956. 12*s.* 6*d.*)

Buddhism recognizes a number of meditational exercises and practices that depend for their full functioning on peace of mind. They are disciplines, not daydreamings, and their ultimate aim is "enlightenment, or the state of Nirvana." Dr. Conze's new book, incorporating his own translations of apt selections, mainly from the *Visuddhimagga,* is an able guide to some of these old methods of conquering the "enemies of spiritual quietude" so as to narrow "the field of attention in a manner, and for a time determined by the will." In the Introduction he has some interesting things to say about mental health being the goal both of the meditator and the modern psychologist. But although meditation may not be consciously practised for this end, it may follow more or less automatically in the wake of mind-control and so in a contemporary setting may be of some psychotherapeutic value. Therefore, that Dr. Conze here gives a concise and clear presentation of various Buddhist meditational practices, after having judiciously pruned and abbreviated the prolix but authoritative Buddhaghosha, is a labour that will almost certainly bear fruit in the present day.

The student, whether his chief interest be to practise meditation himself or to learn something about earlier ways of thought, will find the old Pali terminology and argument live vividly again in twentieth-century English dress. On the other hand, Dr. Conze already knows my dislike of "wholesome" for *kusala,* and surely *sasana* is teaching or dispensation rather than "religion." "Doomed to" for the termination *-dhamma* (p. 72) belongs to another tradition; better is "of the nature of" or "liable to." And what is the Pali for "a sense of guilt"? (p. 77)

In the second edition, which I hope this work will need, on the crest of the wave and full of abiding interest as it is, two oversights call for correction: "Pillars" of mindfulness (p. 71) to "applications," and "worms" on p. 37 to "parasitic animals" as on p. 89.

The book concludes with a useful collection of numerical lists.

I. B. HORNER

The School of Self-knowledge: A Symposium from Mediæval Sources. Translated from the Latin by GEOFFREY WEBB and ADRIAN WALKER. (Fleur de Lys Series. A. R. Mowbray and Co., Ltd., London. 49 pp. 1956. 2*s.* 6*d.*)

St. Bernard, in the twelfth century, was one of the greatest statesmen in the history of Europe. He was also a great mystic and saint. Here is a little book of extracts from the writings left by three of his followers, in his own and the following centuries. Their thoughts and sayings are of a deeply devotional character, and are in a sense timeless. For instance:—

> Man made in God's image, was meant to resemble Christ, God's image, in every feature. We are meant to be like our Lord in all things, in His pure vision of the truth, in His love of peace and in His love of the love of God.
>
> Why is it, then, that we will lose ourselves in outward things, thus seeking vainly for the One Who is all the time within us? If we would be with Him, we may be sure that we shall find Him within us.
>
> Our reward in heaven is to see God, to live with God, and to live with the very life of God. It is to be with God, and to be in God, who will be all in all.

Of these great eternal truths we need constantly to be reminded.

JOHN S. HOYLAND

Last and First in Burma (1941-1948). By MAURICE COLLIS. (Faber and Faber, Ltd., London. 303 pp. Illustrated. 1956. 30*s*.)

This latest book by my brother, Maurice Collis, is perhaps his most important. For what we have here is a volume giving an account of the last days of English rule in Burma, written by an I.C.S. and yet as sympathetic towards the Burmese point of view as that of the British. I do not think anyone except my brother could have thus held the balance.

Yet the book has obviously involved immense difficulties. He had to make sense of a quantity of confused papers and to try and extract the truth from people who had a very limited idea of what had happened and yet were convinced that everyone involved in the story except themselves was a scoundrel or an idiot or impossible. Somehow sense had to be made of it all and the facts, as established in the documents, clearly set down. He succeeds in this task, and history, never clear to those partaking in it, achieves shape under the hand of the historian. His summing up of the inevitable calamity in Chapter XIX will not be easily written off by either side.

The author is equally successful in doing justice to Sir Reginald Dorman-Smith, the Governor General, who has been maligned for years, and to the young, strange, doomed leader of the Burmese, Aung San. Upon the first he bestows his knowledge of affairs; upon the second his power to unveil the pathos of destiny surrounding certain men of action dedicated to a single aim. Between the entangled official world of the one, and the melancholy of the other, stands in this story a third figure—as does Falstaff in *Henry IV*. This figure belonging both to High and Low Comedy restores the balance. He knows nothing of officialdom, nothing of manners, old or new style, nothing of diplomacy. To him Lord Mountbatten is "the glamour boy" whom he gets on with though "he does have curly eyelashes." Chiang Kai-Shek is "the peanut." He himself is "a goddam American in the driver's seat." Some such figure is generally to be found in my brother's books. Here he was greatly needed to humanize and give humour to the situation. Strange that he should have been gratuitously supplied by America!

JOHN STEWART COLLIS

Amphibian: A Reconsideration of Browning. By HENRY CHARLES DUFFIN. (Bowes and Bowes, Publishers, Ltd., London. viii+317 pp. 1956. 30*s*.)

Mr. Duffin gives a general assessment of Browning and the bulk of his book is a survey of Browning's personality, poems and thought. The conclusions are sane and sensible, the style and method somewhat disappointing.

To give a one-volume survey is difficult. The account of Browning's personality is neither short enough for a coherent sketch, nor long enough for a completely integrated picture. Similarly many comments on the poems are too local for general application, yet not detailed enough to give the insight obtainable from profound analysis.

Mr. Duffin's imagery seems to me regrettable, *e.g.*:—

> To say that Browning's philosophy has worn badly probably means nothing more than that it is too strong meat for the acidified stomach of the present age. (p. 253)

His tone is frequently dogmatic, *e.g.*:—

> He knew well that the polygamous instinct belongs to the primitive, exuberant, wasteful stage of natural development, and that monogamy is among the supreme spiritual achievements of civilized man.... (p. 243)

...but he rightly distrusted reason, knowing that (except where intellect rises to the height of genius) it cannot travel even halfway to the goal of truth. (pp. 219-20)

His strictures on Juan ("a mere heartless cad") and on Browning's declaration that sorrow preponderated in his life (which he probably knew better than Mr. Duffin) are also unfortunate.

I think Mr. Duffin underestimates the consistency of Browning's thought, which I conceive as harmonizing his optimism, his sense of the suffering in life and his conceptions of evil as a temporary goad to spiritual effort. I believe he conceived of this life as a state of probation, of man as a threefold being with many lives in this and other worlds, and of the unfulfilled aspirations as often the most valuable part of a man's life. Faith, I think, was more important to Browning in the sense of a seeking for the divine within, than in the sense of "belief." If this is so, then it makes Browning's explanation of evil (which seems fundamentally at one with that of Boehme and Paracelsus) profounder and more relevant than Mr. Duffin would have it.

Mr. Duffin is most enlightening and stimulating when defending the idyllic happiness of Browning's marriage and when analyzing the subtlety and mastery of Browning's verse at its best. His claims for Browning are reasonable, sympathetic and challenging, while weaknesses are not ignored. The hints he gives of his own conception of poetic inspiration are intriguing. His concluding chapter, perhaps the best in the book, has a fine balance of judgment in avoiding both excessive praise and excessive blame.

PETER MALEKIN

The Philosophy of Plato. By RUPERT C. LODGE. (International Library of Psychology, Philosophy and Scientific Method. Routledge and Kegan Paul, Ltd., London. ix+347 pp. 1956. 28*s*.)

Two dangers beset a would-be interpreter of a great philosopher of the past: one, that too much attention may be paid to an historical placing, and that the philosopher's debt to his predecessors and influence on his successors may be shown but no attempt made to assess his value for the present; the other, that emphasis may be laid on the logical evaluation of his arguments and no mention be made of how he fits into the history of thought. Professor Lodge's book attains the "golden mean" and this is done by giving a prefatory chapter in each province of philosophy showing how much Plato's predecessors had attained and then a following chapter showing how Plato, in most cases, combined and transcended the views of earlier philosophers. The book is a healthy corrective to the notion that Plato ignored his predecessors and started from scratch. Professor Lodge shows that Plato's position in ancient philosophy is very similar to that of Kant in modern philosophy.

There are one or two minor criticisms I would like to make. Professor Lodge continually refers to the Platonic forms of goodness, beauty and truth. I know of no place in any of the Platonic Dialogues where truth is considered as a form, and beauty is only spoken of in the *Symposium* and *Phaedrus*. In his more strictly philosophical moments Plato speaks of the form of the good alone as the unifying principle of the other forms. It is the gravest weakness of Professor Lodge's book that no attempt is made to explore the intricacies of Plato's theory of forms. A passing suggestion that they are "ideals" (p. 35) suggests a new way of looking at them, but it is not sufficiently elaborated.

Another matter on which I must cross swords with Professor Lodge is his distinction between Socrates's and Plato's ideas. There has been much discussion as to how much of the Platonic

Socrates is Plato and how much Socrates. There are so many widely differing conjectures that it would seem safer to speak of the earlier and later Plato.

Finally I must find fault with Professor Lodge's all too free use of words such as "realist" and "empirical." What, for example, does "empirically right" mean? (p. 123)

On the whole, however, it is a very readable book and it would be a profitable investment for any intending student of Plato.

T. E. S. FLINTOFF

The Aim and the End: Lectures and Addresses. By SIR JAMES COLQUHOUN IRVINE. (Oliver and Boyd, Edinburgh and London. x+313 pp. 1956. 21*s.*)

Too often a volume of collected Lectures and Addresses, occasional pieces delivered at academic conferences, annual meetings of societies and the like, is merely another monument to the distinguished departed. Not so with *The Aim and the End*, for Sir James Irvine not only had an intellect of rare quality but had also perfected a literary style which successfully transferred the vigour and individuality of the spoken word from the lecture hall to the printed page.

Hence one imagines his editor has had little to do save to arrange these papers as a chronological record of a great Principal of the University of St. Andrews, and here and there, no doubt, to delete dated or repetitious matter.

It was Sir James Irvine's eminence as a scientist specializing in chemistry that singled him out in the academic world; but it was his faith, his great gifts as an administrator and his practical grasp of realities which made the man a kind of ambassador to the world at large, East and West, largely for the dissemination of ideals of "Citizenship in a Scientific Age," ideas of university education in a technical era, and of his own individual faith in God and what are sometimes called the old-fashioned virtues.

The twenty-six addresses here reprinted present Irvine as a public servant. The full-length biography which is his due will show us how the man was made from youth to maturity. When in 1952 he died at the age of seventy-five, he still possessed the vigour of the great teacher he had been and the ability to utter inspiring words on a formal occasion:—

> Faith is a necessity in times of bodily distress, and at all times in spiritual life. I must warn you against the complacency which suggests that a benign Providence will cure all the ills of a tormented world.

He thus addressed students in the University Chapel, on their way to the Examination Hall. It was so characteristic of the man to mingle thus his message of faith with the stern advice of a wise and experienced mentor who, if he looked often at the stars, for the most part kept his searching gaze on the everyday affairs of the men and women for whom and with whom he worked so devotedly.

F. SEYMOUR SMITH

Introduction to the Bhagavad-Gita. By D. S. SARMA. (International Book House, Ltd., Bombay. 69 pp. 1955. Rs. 2/4)

Dr. Sarma has revised and rearranged the material of his articles published in THE ARYAN PATH (1940) and his book, *Krishna and His Song*, and composed this useful small volume. All Dr. Sarma's books are helpful in a threefold way: for reference, for study and for meditation. He has made a real heart study of his subjects, especially of the *Gita*, and we may all be grateful for this Introduction to it.

E.P.T.

The National Culture of India. By S. ABID HUSAIN. Foreword by S. RADHAKRISHNAN. (Jaico Publishing House, Bombay. 205 pp. 1956. Rs. 2/-)

Defining culture as "the sense of ultimate values which a certain society has and according to which it wants to shape its life," Dr. Husain depicts the central characteristics of Indian culture, as reflected in its development from ancient times down to the present day, against the historical background of the different periods. The atmosphere in which the Indian mind has grown and developed, he asserts, has resulted in endowing it with "the capacity for contemplation which dominates all other mental powers, and the capacity to see and apprehend unity in diversity." How this has influenced, and in turn has been influenced, by the tide of affairs is ably discussed in chapters dealing with the Vedic period, "The Hindustani Culture," "Hindu-Muslim Culture in India" and "The Impact of English Culture," in the last of which he gives a brilliant analysis of what he terms "colonial English culture" and of the educational system which has tended to make large sections of the population "brown foreigners."

As Dr. S. Radhakrishnan points out in his Foreword, Dr. Husain's presentation of the subject is marked by "ability, vision and purpose." The book is, in many ways, an inspired attempt to solve the problem of national unity and reflects an idealism which lacks neither balance nor a sense of realities.

It is a thoughtful, well-documented and stimulating book. In the bleak and arid political atmosphere of the day it infuses a spirit of faith, hope and love.

HILLA C. VAKEEL

Equities. By LILA RAY. (The Indian Institute of Culture, Bangalore. 88 pp. 1955. Price not mentioned)

As a lily, pure and fragrant, may rise "from a heap of rubbish on the roadside," so this little book, illuminatingly simple, rises above the chaotic welter of most of the social and political thinking and writing of today. It is when the heart has "worked through the snares of delusion" that the mind—if content to follow—can throw the light of true reason upon life's problems. Lila Ray exemplifies this and has given us a rare and practical gift in *Equities.* It can help anyone to see to the core of many modern dilemmas because it is deeply human in its approach to and treatment of political and social ideologies and conditions.

Most of the essays have appeared in THE ARYAN PATH, and all of them deal with the basic human issue: man, without any distinctions. The common man everywhere is now "struggling with greater intensity than ever before for the recognition of his common humanity, common sense and common integrity." Lila Ray does not allow the issue to become confused, though she deals with the economic, social, political, religious and intellectual fields; it is man as man that matters: "All else must fade into insignificance beside him."

Yet with all its topical modernity there is a timeless quality about *Equities* that will keep it useful and helpful for a long time.

E.P.T.

THE INDIAN INSTITUTE OF CULTURE

[The lecture which we publish below was delivered at the Institute on the 15th of March, 1956, by **Major-General S. L. Bhatia, M.D. (Cantab.), F.R.S., I.M.S. (Retd.).** The Chairman on the occasion was the Principal of the National College, Bangalore, Professor K. Sampathgiri Rao. Major-General Bhatia has consulted a number of sources in working up his subject, but found that the *Bhagavad-Gita* "meets the present situation in the world in a beautiful manner."—ED.].

THE TRUE PHILOSOPHY OF ACTION

Two remarkable statements recently appeared almost simultaneously in the press, one from Nizamabad in the neighbouring State of Hyderabad, the other from Rome, both of which are of profound interest.

The Prime Minister, Shri Jawaharlal Nehru, in his Presidential Address at the Fourth Convention of the Bharat Sevak Samaj at Nizamabad asked the people to create a new atmosphere in which manual work would be invested with dignity. In India, he said, manual work was still held in contempt. If India was to fulfil its Second Plan target, a new climate should be created in which work would be given an honourable status and dignity. He thought that the Bharat Sevak Samaj, which had already launched successful experiments in the Kosi and Jamuna project areas and proposed to extend such experiments to other projects like the Nandikonda one, could contribute a great deal to the creation of such a climate. The Prime Minister referred to Russia and the United States of America, which, though poles apart ideologically, had one thing in common. Both these countries worshipped work and hence were bursting with vitality. Their attitude to work had contributed to their remarkable economic development.

The other statement was that made by Pope Pius XII, when in Rome he addressed the Vatican Diplomatic Corps, who presented to him a collection of books in many languages on the occasion of his eightieth birthday. He said that to base the security and stability of human life on the purely quantitative growth of material wealth was to overlook that man was primarily a soul "responsible for his actions and his destiny." Man should remember that economics and technology were useful and even necessary forces, provided they remained subservient to the higher requirements of the spirit. They became dangerous and noxious when given undue importance and the value of ends in themselves.

Both Shri Jawaharlal Nehru and Pope Pius XII have given expression to views of profound significance, and both statements contain vital truth. It is my purpose to consider both these points of view and to suggest that the true philosophy of action consists in their wholesome combination and synthesis.

It is commonly said that in the history of human culture Europe represents the intellectual while Asia represents the spiritual side. These two streams of thought have met occasionally with mutual advantage. These contacts have taken place at intervals for many centuries. But the two streams of thought are brought together today more closely and intimately than was ever dreamt of before. This bringing together of the East and the West is a most hopeful sign, one which augurs well for the future of humanity. East and West can never remain isolated either in thought or in life. Each has a profound influence on the other and thus the unity of the modern world emerges—a unity which demands a new cultural basis. The real issue under

these circumstances is, as Dr. Radhakrishnan says, whether we are to be guided by the economic and the pragmatical mind, which is the one more dominant at the moment, or by the spiritual. I am sure that everyone feels that in this so-called machine age there is need for a spiritual outlook. In the work of remoulding human society the role of religion is no less important than that of science.

Although we say that the East is spiritual and the West intellectual, it does not mean either that the West is completely devoid of spirituality, or that the East is devoid of science and intellectual pursuits. The difference is one of degree only and not of quality. In the East, in the pursuit of religion the passive virtues are emphasized, like meditation and self-control, while in the West vigorous and active life appeals to the people. As a physiologist, I might ascribe this difference in the behaviour of the people living in Asia and in Europe to environmental differences, such as differences in climate, etc. But that explanation would be only partially correct.

I consider "action" here in its widest sense, and it includes scientific pursuits as opposed to speculative philosophy. Familiarity with and understanding of the physical world produce the scientist. Science calls also for skill of hand, ear and eye, and the knowledge of tools and their effective use. A scientist is essentially a man of action. A full co-operation of brain and hand is necessary, and this results only from a lifetime of practice in co-ordination. In India, certain attitudes have prevailed which have interfered with "action" and the consequent mastery of nature. Manual work is generally held in contempt, as the Prime Minister says. Until about the seventeenth century, the conditions in Europe were very much the same as in India. The sudden development of the control of nature which has taken place in Europe and America did not result from any sudden increase in the mental ability of men, but followed liberation from certain kinds of bondage of mind and spirit, which had kept men largely helpless.

There is a difference between a scientist and a speculative philosopher. It is characteristic of the latter that his attention is directed not to the objective world about him but inwardly upon his own thoughts and mental processes. The scientist, on the other hand, has developed skill of hand, eye and ear and his attention is directed to the objective world around him. As the philosopher's influence spreads, the attitude tends to prevail in society that the work of speculation on patterns and theories beyond the test of objective experience is important, while the physical world is relatively unimportant. When men come to give first allegiance to a world of speculation which is beyond objective examination, the increasing mastery of the objective world, the progressive remaking of man's environment to suit his needs, slows down to a stop. Whenever speculative philosophy in its flight from objective reality becomes dominant, then man's mastery of his objective world declines. Such a decline in the habit of mastering nature and controlling the environment has taken place in India.

And yet, this is not in conformity with the teachings of our great religious teachers. In this connection may I refer you to the *Bhagavad-Gita,* which grows in stature as the years pass? More than ever we appreciate its profound wisdom and sagacity, its humanity and sobriety, its compassion and discernment, all expressed with such masterly clarity of language and concentration on the essential. The wisdom it contains is revealed in new and unsuspected ways and harmonies, and acts as a guide to us for meeting and grappling with new situations as they arise with the passage of time. In the precarious circumstances in which mankind is placed today, we may profitably look to this ancient message for adequate

means of safety and salvation. To my mind, the *Bhagavad-Gita* meets the present situation in the world in a beautiful manner.

I need hardly tell you of the circumstances in which the dialogue between Arjuna and Krishna, which is recorded in the *Bhagavad-Gita*, took place. You are fully aware of them. When the battle is all set and about to begin, Arjuna is seized with some doubts and difficulties. In a moment of despair he throws down his arms and refuses to fight. The whole dialogue is meant to bring about in him a change of mind and in the end Arjuna is ready to fight. The question is raised whether action is better or its renunciation, and the conclusion is that action is better. So the *Bhagavad-Gita* contains a philosophy of action which has a universal appeal. Throughout, Bhagavan Krishna emphasizes the need for action. The *Bhagavad-Gita* explains what a man ought to do, not merely as a social being, but also as an individual with a spiritual destiny:—

....No man shall 'scape from act
By shunning action; nay, and none shall come
By mere renouncements unto perfectness.
...He who sits
Suppressing all the instruments of flesh,
Yet in his idle heart thinking on them,
Plays the inept and guilty hypocrite:
But he who, with strong body serving mind,
Gives up his mortal powers to worthy work,
Not seeking gain, Arjuna! such an one
Is honourable. Do thine allotted task!
Work is more excellent than idleness;
The body's life proceeds not, lacking work.

...Therefore, thy task prescribed
With spirit unattached gladly perform,
Since in performance of plain duty man
Mounts to his highest bliss.

(*The Song Celestial*)

This is the essence of the *Gita's* teaching. We must work and perform our duty with a detached spirit and not seek any gain from it.

...Let right deeds be
Thy motive, not the fruit which comes from them.
And live in action! Labour! Make thine acts
Thy piety, casting all self aside,
Contemning gain and merit; equable
In good or evil: equability
Is Yog, is piety!

(*Ibid.*)

And finally, in the last chapter (Chapter XVIII) Bhagavan Krishna says:—

Better thine own work is, though done with fault,
Than doing others' work, ev'n excellently.
He shall not fall in sin who fronts the task
Set him by Nature's hand! Let no man leave
His natural duty, Prince! though it bear blame!
For every work hath blame, as every flame
Is wrapped in smoke! Only that man attains
Perfect surcease of work whose work was wrought
With mind unfettered, soul wholly subdued
Desires for ever dead, results renounced.

(*Ibid.*)

The *Gita* also teaches that we should acquire the virtues of humility, harmlessness, truthfulness, purity, constancy, patience, self-control, self-sacrifice, detachment and tranquillity, and conquer fear, anger and passion.

Here we have a code of ethics for our guidance in all our actions—ethics which are capable of universal application.

I may say that the teachings of Hinduism and Islam are the same in this respect. Mr. Manu Subedar, in his Introduction to the *Gita* as explained by Dnyaneshwar Maharaj, quotes Makhdum-ul-Mulk Sheikh Sharfudin Maneri, son of Sheikh Yahya, who died in Bihar six hundred years ago. His teachings are the same as those of the *Bhagavad-Gita*. The ethical principles, in fact, of all great religions are very much the same. What is needed is that all of us in our daily life and conduct should follow these teachings scrupulously. In India, especially at the present time, there is need to realize that our scriptures advise us to work and act in a conscientious and diligent manner, keeping in view the spiritual side of life. Emphasis has to be on "action" combined with ethics rather than merely on speculation, as mentioned by our

Prime Minister at Nizamabad, and this should be suitably incorporated in our education from childhood onwards.

In India today there is an increasing demand for every kind of education, scientific, literary, technical and professional. We also need to train people for leadership in politics, administration, medicine, engineering and other professions, industry and commerce. By the application of scientific and technical knowledge we hope to free this India of ours from poverty, disease and ignorance. India fortunately is rich in natural resources, and all that is needed is to have trained personnel and equipment to exploit these resources to the fullest extent for the good of the people. We have to turn to men of science in our hour of need.

There seems to be an idea that, as our past was perfect, greatness is not to be attained in the present age, that everything was worked out by our ancestors and all that we need do is to imitate them. But, if our cultural life is to retain its dynamic character, it must strive to realize new dreams and adapt itself to new and changing conditions. All that man has yet done is very little compared to what he is destined to achieve.

The present, which moves backwards and forwards, which is a summary of the past and a prophecy of the future, is hallowed ground, and we who tread on it should face it with the quality of reverence and the spirit of adventure.

A life of persistent effort is not possible unless we believe that life has a purpose and a meaning. There appears to be a general feeling, nowadays, that life has no special aim, that human beings are conditioned almost wholly by their physical make-up. This is responsible for the decline in standards, for the disregard for ideals and for a general sense of despair and frustration.

In the Democratic Republic in which we live we must believe in the inherent worth of the individual, in the dignity and value of human life. Life has three components, natural, social and spiritual. The study of nature comprises the natural sciences. They give us knowledge of the physical world and the mode of study of these is essentially that of action, in which we use our eyes, ears, hands, sense of touch, etc. It is obvious that we should have a knowledge of the physical world in which we live.

The social aspect of life comprises the study of history, economics, politics, social psychology, anthropology. A knowledge of our social environment and of the human institutions is equally essential.

As regards the spiritual aspect, a knowledge of the Humanities is essential. It enables us to understand the wider aspirations and ideals of the human race. It comprises a study of religion, language and literature, music, the fine arts and philosophy. They deal with conduct and the aims of life, and make us acquainted with the wisdom of the ages. This study should not be neglected at any cost. Most of the trouble at the present day is due to want of knowledge of moral and spiritual values.

The natural sciences, social studies and the Humanities are not exclusive of each other; they all have to be brought together and integrated. Science is one of the greatest creations of the human mind. Its aim is the pursuit of Truth, and its method consists of observation and experiment, "rigid conscientiousness in inference, and elimination of personal prejudice and passion." Its ideal is the same as that of philosophy, namely the *vision of reality*. Apart from observation and experiment, imaginative insight is also needed in the pursuit of science.

Our education would, however, be incomplete if science were not suitably integrated with social studies and the Humanities. This is part of our general education. At a later stage one may specialize in one or the other, but at no

stage does one completely exclude the others. We are passing through an age when science is pre-eminent. Every day there are new scientific discoveries and new applications of those discoveries which have profoundly altered our physical environment. We have, however, not properly adjusted ourselves to these changes; we lack the ability to manage and direct the social forces that shape our lives. Apart from science, therefore, we must learn ethical values and develop a true and just concept of human relations.

India has developed a common culture and a common civilization after centuries of conflict and struggle. Although people belonging to different States speak different languages and have their own habits, there is a fundamental unity of culture which binds them together. This culture is a mixture of different patterns beautifully interwoven. The spirit of our civilization is comprised in the combined teachings of the Vedas, the *Ramayana* and the *Mahabharata* (which includes the *Bhagavad-Gita*), of the Buddha and Shankara, of Ashoka, of Mohammad and of Jesus Christ. Apart from the influence of ancient Hindu and Buddhist cultures, it would be impossible to think of an India where no Moghuls had ruled, where no Taj Mahal had been built, where no Akbar had guided its destinies, and where no English had come, bringing the culture of the West so close to us here.

There are two impulses noticeable at the present time. One is that which, as just mentioned, worships the past and considers that Indian tradition is quite distinct from the Western, and that there is nothing for us to learn from the West. The other is equally dogmatic and wishes to adopt utterly Western methods and modes of thought. To my mind, the right attitude is to adopt all that is best in the West, and to combine it with all that is best in our own past tradition and culture.

The ideals of Indian culture are recognized to be living truths, capable of satisfying the spiritual needs of humanity. Belief and conduct, rites and ceremonies, authorities and dogmas are subordinate to self-realization and contact with the divine spirit. "Human life is a rhythm with moments of contemplation and of action, of refreshment and restoration in the life of spirit, and *of action with a spirit of mission in the world.*"

Cultures are alive only when they are creative, and respond to some new challenge, physical, social or spiritual. When they rest on their oars they stagnate. When we idolize our past and lose the spirit of adventure, then decadence begins. In the world today we have to build up a community of prosperous and friendly human beings. In this, India can play an important part.

Sylvain Lévi refers to the greatness of Indian culture in these words:—

> From Persia to the Chinese Sea, from the icy regions of Siberia to the islands of Java and Borneo, from Oceania to Sumatra, India has propagated her beliefs, her tales and her civilizations. She has left indelible imprints on one-fourth of the human race in the course of a long succession of centuries. She has the right to reclaim in Universal history the rank that ignorance has refused her for a long time and to hold her place amongst the great nations summarizing and symbolizing the spirit of humanity.

Science and technology are acting as the solvents of cultures, and nations cannot remain isolated. In making men international-minded science is playing an important part. But sheer disaster will result if we cherish science and technology only and starve the spirit. It is with the combination of science with spiritual values that real progress can take place.

My friends, this is just a feeble attempt on my part to jot down briefly some of my thoughts and feelings which arise as I consider the present crisis in world affairs. Luckily I am not the only one who believes that the situation requires some radical solution. At the

present moment in India we are fortunate in having two philosopher-statesmen who by their speeches, writings and personal contacts are making an important contribution in this field. There is our Prime Minister, Shri Jawaharlal Nehru, who, with a background of science, is a symbol of modern India, combining in himself the cultures of both the East and the West. Then there is Dr. Radhakrishnan, the Vice-President of India, who, with a background of philosophy and religion, is a happy and rare combination of ancient wisdom with its Humanities and the modern scientific outlook. Both these great leaders are exercising a profound influence in the world today and are not only promoting world peace, but also helping to create a new world culture, which will be a happy synthesis of the East and the West.

In conclusion, may I say that the true philosophy of action consists in working, but working in such a spirit that work is its own reward? The work should be invested with dignity and it should be for a noble purpose. In the term "action" I include all scientific endeavour. Science gives to men habits of mental accuracy, modes of thought which enlarge the mental horizon. But we had expected much more from science. Philosophers from Plato to Comte have sought for law, for order in the affairs of mankind. Can this be achieved through science alone? I think not.

In the nineteenth century people thought that in science they had discovered a panacea for all the ills with which humanity is afflicted. May I remind you of the following lines of Shelley?

> ...happiness
> And science dawn though late upon the earth;
> Peace cheers the mind, health renovates the frame;
> Disease and pleasure cease to mingle here,
> Reason and passion cease to combat there;
> Whilst mind unfettered o'er the earth extends
> Its all-subduing energies, and wields
> The sceptre of a vast dominion there.

Although science has great achievements to its credit and it should certainly be actively pursued, especially in India, the earlier hopes have not been altogether fulfilled. Science is concerned with reason. But human beings are not always swayed by reason; they are swayed much more by emotion and passion. The emotions and passions cannot be controlled by science, but by a thorough understanding and practice of ethical principles and spiritual values. There is much truth in what Marion Crawford wrote:—

> Look where you will throughout the length and breadth of all that was the world, 5,000 or 500 years ago, everywhere passion has swept thought before it, and belief reason. Passion rules the world, and rules alone. And passion is neither of the head nor of the hand, but of the heart. Love, hate, ambition, anger, avarice, either make a slave of intelligence to serve their impulses, or break down its impotent opposition with the unanswerable argument of brute force, and tear it to pieces with iron hands.

In our actions, Jesus Christ enjoins us to seek first the Kingdom of God and His righteousness. He says in the Sermon on the Mount:—

> Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

And again:—

> But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you.

It is in the continual remembrance of a glorious past that individuals and nations find their noblest inspiration. In order to meet successfully the challenge of our times let us imbibe all that is best and noblest in the modern age of science, and also seek inspiration from the humanity and wisdom of our ancient Sages and Teachers. It is only by a synthesis of such a nature that we can lay the foundation of true progress. Actions are to be performed without selfish attachment or expectation of rewards. Renunciation of any duty which is to be done is not right. It is good to perform the duty which is prescribed, for duty's sake and not

for any fruits that may be derived from it.

Even God Himself is ever at work, silent and slumberless, lest the worlds should come to an end. Thus says Bhagavan Krishna:—

...Look on me,
Thou son of Pritha! in the three wide worlds
I am not bound to any toil, no height
Awaits to scale, no gift remains to gain,
Yet I act here! and, if I acted not—
Earnest and watchful—those that look to me
For guidance, sinking back to sloth again
Because I slumbered, would decline from good,
And I should break earth's order and commit
Her offspring unto ruin, Bharata!

(*The Song Celestial*)

What greater testimony do we need as to the need of action and its true philosophy?

S. L. BHATIA

TRUE LEADERS AND FALSE

[Below we reprint an extract appropriate to the above paper, taken from the *Journal of the History of Ideas* for January 1942. It is from an article by **Margaret M. Ball** on "The Leadership Principle in National Socialism."—ED.]

A political theory which emphasizes human inequalities leads logically to the conclusion that the best should rule; the Great Man interpretation of history implies that the great man either should or does, control the state. The National Socialists are willing, even anxious, to accept both of these conclusions: the great man is to be given unrestricted authority; the best elements within the state (from the Nazi viewpoint), are to be given the positions immediately subordinate to him. But who is the great man? What are his qualities?

To Plato, the great man was the philosopher with all of the qualities which the term implies; knowledge and wisdom were to be the outstanding characteristics of the ruling class of the Republic. Carlyle's Hero, like Plato's Philosopher, was the seeker after and the interpreter to lesser men of the eternal truths which govern the universe. ("The Hero is he who lives in the inward sphere of things, in the True, Divine, and Eternal, which exists always, unseen to most, under the Temporary, Trivial. . . .His life . . . is a piece of the everlasting heart of Nature herself") (*Carlyle's Lectures on Heroes*, p. 141). The Hero may appear in many guises, but whether he be prophet, priest, poet or king, he has the qualities of "sincerity," "insight" ("To know; to get into the truth of anything, is ever a mystic act,—of which the best Logics can but babble on the surface." To know a thing at all requires morality: "a thoroughly immoral *man* could not know anything at all"), which permit him to know and to transmit his knowledge to the common man. The king, the political leader, ought to be the "Ablest Man"; his heroic qualities make him the guide of his people not only in secular, but also in spiritual matters. Hegel's great man is he who is able to discern the truth of his time. "In public opinion all is false and true, but to find out the truth in it is the affair of the great man. He who tells the time what it wills and means, and then brings it to completion, is the great man of the time. In his act the inner significance and essence of the time is actualized . . ."; his monarch, though he be but the final dot on the "i," represents the final synthesis of the Idea in the political realm.

ENDS AND SAYINGS

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

India, the Land of the Buddha, is not today reckoned among Buddhist countries; the professing adherents of Buddhism form a minority in the country as a whole. But the wide and reverent observance of the 2,500th Anniversary of the Buddha's passing bore witness to the place He still holds in the hearts of His people. Hinduism is claimed by some to have absorbed the teachings of India's greatest Son, whom the Hindus have accepted as an *Avatar*, but it was as a wise and compassionate Man that the Teacher was honoured on this Anniversary. Delegates from a number of countries participated in the Celebrations on May 24th at New Delhi, which were on a grand scale. Prime Minister Nehru laid the foundation stone for a monument to mark the occasion. There were celebrations also in many other Indian cities.

The Indian Institute of Culture, Basavangudi, Bangalore, celebrated the Buddha Week from May 17th to 24th with five meetings. At one, Pali *Suttas* were chanted and films showed places sacred to the Buddha's memory and also the beautiful Buddhist Cave Temples of the country. There were three meetings at which very interesting lectures were given, on "The Golden Path of the Buddha," "Buddha and Buddhism" and "Outlines of Buddhism," the Celebrations culminating in a Special Meeting on the 24th, sacred to the memory of the Buddha's Birth, His Enlightenment and the close of His long life of service. At that meeting under the chairmanship of Dr. M. V. Govindaswamy, Director of the All-India Institute of Mental Health, Major-General S. L. Bhatia, formerly high in the Indian Medical Service, gave an inspiring address on "Buddha, the Incomparable Physician." His excellent paper will be published in an early number of THE ARYAN PATH.

The Institute's London Branch at 62, Queen's Gardens, W. 2, observed the Buddha Jayanti on May 25th, when Dr. Sudhin N. Ghose gave an illustrated lecture on "Buddha in Asian Art."

Under the joint auspices of the Tagore Society, Bangalore, and the Indian Institute of Culture, Tagore Day was colourfully celebrated at the Institute on May 7th, the eve of Tagore's ninety-fifth birth anniversary. The programme, given by members of the Tagore Society, included many Bengali songs of Tagore's, some rendered as solos, others as choral numbers, all beautifully accompanied with Indian instruments. All were recited in English translation. An inspiring commentary brought out the poet's message of beauty and of faith in man and in the final triumph of wisdom over all the barriers, political and religious, dividing man from man.

"The Family of Man" was considered at the Indian Institute of Culture, Basavangudi, Bangalore, on May 8th from the political, sociological, educational and religious angles, under the chairmanship of Shri B. R. Umarji, the Institute's Secretary.

Professor K. Sampathgiri Rao said that people today were ready to discuss their differences, but the feeling of brotherhood in men's hearts was largely lacking. Fraternity implied approaching

all problems, foreign and domestic, in the spirit of brotherhood, but even the democracies suffered from aggressive and ambitious politicians. He recalled ancient India's emphasis on *dharma*, righteousness.

Shri B. Vasudevamurthy said that, though political and religious views might change, basic standards of conduct did not. The family rested on good will, mutual affection and respect, courage, tolerance, patience and self-sacrifice. The need was to bring all peoples to feel themselves to be members of one family.

Shrimati Lalita Subbaratnam saw a need for changing the mind and heart of the race. Children should be taught to appreciate and revere the good, the true and the beautiful and to respect the moral order and all men. Teachers and parents should be tolerant and international-minded.

Shri M. V. Venkataramiah showed the fundamental unity of religions, all having a common core of truth and all seeking to raise man from materialism to a life in Spirit.

The Chairman said that Mme. H. P. Blavatsky, on the anniversary of whose passing the meeting was held, had stressed the unity of all life and that human brotherhood was not a utopian dream but a fact.

Dr. C. P. Ramaswami Aiyar, inaugurating at the Indian Institute of Culture, Basavangudi, Bangalore, on June 7th, the Ninth International Salon of the Mysore Photographic Society, sponsored jointly by that Society and the Institute, considered photography in the context of the ideal of traditional Indian art. The ancient Indian artist had not sought to reproduce nature but to translate into form, colour and expression a great idea on which his mind and spirit had been concentrated.

The Greek artist had aimed at giving expression to his concept of a beautiful human form. Only centuries later had European artists attempted in their portraits to depict the character of their subjects by their facial expression.

The reproduction of what one saw was not the reproduction of nature. All had moments of poise and of excitement, of feeling self-conscious and of forgetting themselves. There was art in pictorial photography only when the subject was caught unawares with a characteristic expression, not one assumed for the camera. Nature photography was now a science, requiring not only knowledge of natural history but also the vision, insight and skill to catch the animal or bird in its best or most characteristic pose.

The educational value of photography was great. It could illustrate history and geography, as well as depict animals and birds with insight and vision. It could also make vivid, even to the unlettered, the great adventures of humanity, though catching events at their climactic moments required both skill and effort. He thought, however, that no single art had so vulgarized the people's minds as television; the longer its development was postponed in India the better!

There were great potentialities in photography, both as a science and an art. It could devote itself to the temporary or passing phase of activities or it could sublimate itself and make for the portrayal of power and beauty.

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THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

Our knowledge is the amassed thought and experience of innumerable minds: our language, our science, our religion, our opinions, our fancies, we inherited. Our country, customs, laws, our ambitions, and our notions of fit and fair,—all these we never made; we found them ready-made; we but quote them.
—EMERSON

People are always talking about originality; but what do they mean? As soon as we are born, the world begins to work upon us; and this goes on to the end. And after all, what can we call our own, except energy, strength, and will? If I could give an account of all that I owe to great predecessors and contemporaries, there would be but a small balance in my favour.—GOETHE

"Originality" is prized and honoured by our civilization. But are we not overlooking what many thinkers, some of them profound, have asserted—that nothing is said, written, or imagined, that has not been anticipated by men in the past? Man has been called an imitative creature. He walks in the paths trodden by others. Even those who are famous as original thinkers or writers have, often unconsciously to themselves, "stolen" ideas from others. Literature is full of "coincidences" which some call plagiarism—the pilfering of another person's "brain property." But is there any writer who is not a plagiarist in some sense? Is there a book but is the shadow of another volume? Is there *anything* that is not the reflection of something that exists somewhere, in some form, in the infinitudes of space?

Emerson's essay on "Quotation and Originality" offers very important truths; they will lead sincere and earnest minds to a "new" line of thought. Emerson writes:—

By necessity, by proclivity, and by delight, we all quote. We quote not only books and proverbs, but arts, sciences, religion, customs, and laws; nay, we quote temples and houses, tables and chairs, by imitation. The Patent Office Commissioner knows that all machines in use have been invented and re-invented over and over; that

the mariner's compass, the boat, the pendulum, glass, movable types, the kaleidoscope, the railway, the power-loom, etc., have been many times found and lost, from Egypt, China, and Pompeii down....

The highest statement of new philosophy complacently caps itself with some prophetic maxim from the oldest learning....

If we confine ourselves to literature, 'tis easy to see that the debt is immense to past thought. None escapes it. The originals are not original. There is imitation, model and suggestion, to the very archangels, if we knew their history. The first book tyrannizes over the second. Read Tasso, and you think of Virgil; read Virgil, and you think of Homer; and Milton forces you to reflect how narrow are the limits of human invention. The "Paradise Lost" had never existed but for these precursors; and if we find in India or Arabia a book out of our horizon of thought and tradition, we are soon taught by new researches in its native country to discover its foregoers, and its latent, but real connection with our own Bibles.

How do our thoughts and images emerge in our own consciousness? How do they come from others? How is it that our ideas and inventions which we value as "original" can be traced to older roots—that in reality they are but reflections of what men before us have thought, maybe æons ago?

One aspect of the invisible counterpart of the visible universe is a picture gallery, a library wherein are to be found our ideas and images, our phantasies and fancies. It has its higher phase or aspect, Nature's Noble Archives, the Æther-Akasha of the ancients. The archetypal Ideas shine in Akasha and radiate their reflections, from within and above, in a denser medium called the Astral Light by the European mystics such as the Rosicrucians, the Fire-Philosophers, etc. Paracelsus, Boehme, St. Martin and others were familiar with the truth of its existence and its influence on humankind.

Professor H. H. Price of Oxford University has written of the concept of a third realm intermediate between mind and matter as having long been familiar in the philosophy and cosmology of the Far East; and something not unlike it is found in Neo-Platonism....Perhaps if we reject it out of hand...we are merely being parochial.

His "ether of images," "like matter in being extended, and yet like mind in that it retains in itself the *residua* of past experiences" is obviously none other than the Astral Light.

Our memory in the present is related to this sphere in more than one way. From it come the "bolts from the blue," the sudden flashes of premonition and hunches. The Akasha is the Divine Astral, and its lower and gross counterpart also absorbs and retains our thoughts and images. Says H. P. Blavatsky:—

Occultism teaches that no form can

be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

Men of today need to recognize their "vast mental indebtedness," not only to the knowledge and experience of the ancients, but also to Living Nature. Goethe had the humility and the insight to admit his indebtedness to many :—

What would remain to me if this art of appropriation were derogatory to genius? Every one of my writings has been furnished to me by a thousand different persons, a thousand things: wise and foolish have brought me, without suspecting it, the offering of their thoughts, faculties, and experience. My work is an aggregation of beings taken from the whole of nature; it bears the name of Goethe.

Applying rightly a thought one finds in a book need not imply the mental inferiority of the borrower. "Only an inventor knows how to borrow." True talent, a Sage has said, "will become original in the very act of engaging itself with the ideas of others." Shakespeare is a classic example. The plots, the characters and the major part of the incidents of his plays he borrowed from others, yet he is considered to be "more original than his originals." He transformed the dross of previous *novella* into the gold that shines in his dramas and carries the hallmark of his originality. "The bees pillage the flowers here and there, but they make honey of them which is all their own," says Montaigne. The *Dhammapada* exhorts us to be like them :—

The bee gathers honey without injuring the scent or the colour of the flower. So should a silent one (Muni) live his life. (Verse 49)

Let us then take all knowledge to be our sphere, for truth is the monopoly of no individual. What does matter? Great Ideas, noble Truths and true Sentiments. These are immortal. Their source, their authorship, is of passing interest. The long line of Sages and Seers, rightly described as Lords of Meditation, have been the mediators between the Divine Archetypal Ideas and the human creators who use Their Wisdom-Light.

SHRAVAKA

THE FORCE WITHOUT A NAME

[There is hope in this article, despite the hideous cruelty and the cheating of nature which **Mr. Roy Bridger** describes. For he brings out that, despite the movement of the human race along all the roads to mass suicide, increasing numbers are moving in the opposite direction, towards a harmonious relationship with Nature. Mr. Bridger's article reminds us of a remark of H. P. Blavatsky: " The occult powers of plants, animals, and minerals magically sympathize with the 'superior' natures, and the divine soul of man is in perfect intelligence with these 'inferior' ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period." The cycle has run its course; a new one of disenchantment and rebuilding is about to begin. As " the force without a name " gains momentum, as " the idea of an unbroken cycle of health in soil, plant, animal and man " wins more and more adherents, the present barren period will give place to a fertile one.—ED.]

In his recent book, *The Path through Penguin City,* Dr. Harry R. Lillie, formerly surgeon to an Antarctic whaling fleet, quotes "Grey Owl" as observing:—

Kindness to animals is the hallmark of human advancement; when it appears, nearly everything else can be taken for granted.

Dr. Lillie himself is possessed of intense sympathy and respect for all wild life, and it is probably no coincidence that he is correspondingly lacking in sympathy for all those manifestations of uglinèss and irresponsibility which in modern times suggest that mankind has ceased to advance at all. This book is not another saga of adventure in distant waters; whaling and sealing, the author discovered, are "largely sagas of brutality." The tremendous increase in the killing of whales consequent on Svend Foyn's inventing of the explosive harpoon in 1865 is at last beginning to arouse public concern, but the frightful cruelty involved has not hitherto been appreciated. Dr. Lillie, who has devoted himself to a search for more humane apparatus for use in such dealings with the whale people as we must have, leaves no doubt how things stand at present:—

Could we imagine a horse having two or three explosive spears driven into its stomach, then made to drag a heavy butcher's truck through the streets of one of our cities while it poured blood over the roadway, until it finally collapsed an hour or more later; then we would have a slight idea of what a whale goes through.

The author is equally eloquent on sealing (he saw men, in too much of a hurry to kill first, rip the bodies of baby seals from their coveted woolly white coats) and on the trapping of fur-bearing animals for human fashion advancement in

far-off cities where no questions are asked. But what makes this book even more notable is the exceptional range of problems Dr. Lillie relates to his own special theme. Soil erosion, deforestation and the creation of deserts are knowledgeably discussed. (In fact the view that agriculture and forestry should be integrated is only recently gaining ground.) A powerful paragraph begins with organic husbandry and goes on to nature cure and antivivisection:—

In breaking Nature's law that we borrow only what we put back we have been guilty of deplorable ingratitude: instead of returning our treated excreta and our dead bodies to the soil from which we came, to fertilise it for future life, we have tried to settle our debt with artificial chemicals. Science responds too by spraying our orchards and crops in gay abandon with these concocted chemicals to kill what we call harmful insects and weeds, while the birds and the bees are killed too, to pave the way for fresh and worse troubles. We have an unreasoning fear of Nature's normal bacteria instead of a more than justifiable fear of ourselves. We spray our food and the human body itself inside and out with the same chemical horrors, and the latest antibiotics, wonder why our half dead entrails cannot get rid of the poisons of this daily misuse, then talk of resulting disease as something that needs vast moneys and our fellow animals to be expended in laboratory research to find out the cause of it.

To Dr. Lillie the crowded populations of the big cities appear to be scrambling for existence like trees in a densely packed forest; growth is narrowed and each individual can see only the little bit of light immediately above it. People are always in a hurry, as if impelled by the fear of some great catastrophe. Is it only through the wrecking of these centres by war, pestilence and famine that mankind can get back to basic essentials, and must we force all other life as well to breathe in radioactive dust? Or can these horrors be averted by making radical changes in mankind's way of life? In which case, can enlightenment come through United Nations, whose concrete and steel skyscraper headquarters are themselves wedged in the thick of the rush and turmoil? Or to how many will it come in the way it did to a trapper mentioned in this book, of whom it is related that he saw everything with new eyes from the moment when a trapped beaver stood up clutching the trap and looking steadily up at him? Indoor folk and outdoor travel different roads, but the truth waiting ahead is the same for all.

Scientists today are much given to using radioisotopes as "tracers" to probe the workings of various physical and chemical processes. How fascinating it would be if the exact path of ideas could be similarly traced out! Twenty years ago it would not have been possible to include most of the supporting arguments now incorporated in this

book. Soil erosion is no new development, but before 1935, when was published Paul B. Sear's *Deserts on the March,* it was not talked about. *The Rape of the Earth,* by G. V. Jacks and R. O. Whyte followed in 1939. Hugh Bennett's *Soil Erosion* was published in the U.S.A. in 1946, and the subject then passed into general currency.

Tree-planting, too, is no recent activity, but the tracers marking the course of thought in this direction in the particular form and context of today would probably run side by side with the soil-erosion literature. The Men of the Trees Society, founded by Richard St. Barbe Baker in 1924, has played no little part in developing opinion, especially within the last two decades. With Baker's *Sahara Challenge* (1954) the two lines converge.

The progress of an idea, however, is not simply from one important book to another. The significance of a work is not always realized at the time; it may take a later and more vigorous contribution to carry in its sweep such pioneer publications as have been held up. F. H. King's *Farmers of Forty Centuries,* a description of Chinese peasant agriculture, first appeared in 1926, but it was not until Sir Albert Howard had returned to England from India and settled down to putting composting on the Western map that King's survey of small-scale, intensive methods in China was recognized as a classic. It would need a huge supply of tracers to mark the course of the "cycle of life" idea through the minds of countless individuals all over the world since then.

The organic idea as formulated by Sir Albert Howard also carried to flood-tide the earlier work of McCarrison and others on the quality factor in food-stuffs and on dietetic balance. In 1910 Funk had surmised that vitamins existed; two years later Gowland Hopkins gave full results of vitamin experiments of which preliminary reports had appeared in 1906. By 1918 Sir Robert McCarrison, a medical officer in Indian service, had reached his main conclusions as to the constituents needed in an ideal diet to build up stamina and to give protection from disease. It was too soon; the idea got stuck. But twenty years later Dr. J. T. Wrench, who had been impressed by McCarrison's findings, discussed them in his book *The Wheel of Health.* For the first time attention was focused on the link between nutrition and soil fertility. By the following year the Cheshire Panel Committee, persuaded that medicine itself must foster the new and revolutionary ideas, held a meeting in Crewe Town Hall in which was launched their well-known *Medical Testament.* That meeting of March 22, 1939, proved to be historic in the progress of the health idea, not its least memorable feature being the appearance on the same platform of the two pioneers whose

work forms the pillars of the movement—Sir Albert Howard and Sir Robert McCarrison.

So much interest was aroused by the publication of the *Medical Testament* in pamphlet form that the Committee decided to issue a journal in which the communications received were embodied. The editorship was entrusted to the enthusiastic hands of Dr. Lionel J. Picton, and the first issue of the *News Letter on Compost* appeared in October 1941. A modest eight pages, it contained six letters, including one from Lady Eve Balfour, who later became well known as the author of *The Living Soil* (1944) and as organizing secretary of the Soil Association.

With the publication of the bulky thirteenth issue in October 1945 Dr. Picton relinquished the editorship, and devoted himself to the preparation of his book *Thoughts on Feeding* (1946), a leisurely, good-humoured stocktaking by a very sincere man. Responsibility for handling the large quantity of material arriving from all parts of the world was taken over by Sir Albert Howard, whose infectious assurance, iron determination and tireless attention to detail inspired the new journal *Soil and Health* up to the time of his death in October 1947.

Quite a multitude of tracers are now in evidence, and at this point it must be remembered that not everything claiming to be a genuine idea is admissible. One of the many formidable problems arising from the rapid increase in the world's population is that all the new arrivals have to busy themselves at something or other, and in a desperate effort to secure a niche many do not hesitate to claim value for useless work and counterfeit ideas, especially such ideas as can be styled "scientific." But *only one real scientist exists—Nature. If our ideas do not fall in line with Nature's they are counterfeit.* If Sir Albert Howard had formed a company to patent the Indore Process and to market compost, it would have been necessary to examine the credentials of his ideas with the greatest caution. His intentions did not run on these lines in the least, but the powerful group of industrialists associated with the manufacture of chemical fertilizers are not so disinterested. Every possible argument with a shred of superficial plausibility is employed to fan to white heat the case for factory-made fertilizers—and insecticides to "control" the rush of pests inevitably arising from attempts to farm on lines not approved by Nature. In most practical gardening journals the organic idea has more or less taken over, but the farming press is under tremendous pressure from industrial groups with something to advertise whether chemicals to eliminate organic wastes or new machines to eliminate more men.

In one direction at least, the organic way of life and the mech-

anistic way of life are running parallel. The Petersen family of Copenhagen has for years been designing machinery to compost organic refuse, culminating in the new Dano Bio-Stabilizer, which can incorporate sewage as well. Speaking recently in Edinburgh on the occasion of the opening of the first Dano plant in Britain, Mr. Finn Petersen said his late father's main object was to co-operate with nature by mechanization.

From the beginning the organic movement has called for the return of all sewage and organic refuse to the land. But the most ardent enthusiast would shrink from having to turn several thousand tons of town wastes at least three times. The new machine smiles at the idea; it keeps on turning them continuously for five days, at the end of which period of sustained fermentation the essentials of composting are completed. To the Swiss, with their fervour for tidiness and hygiene, went the honours of installing the first publicly operated Dano plant outside Denmark, and the process is now well established in many countries. Thus the progress of an idea has received impetus from an improvement in mechanical technique, and in July 1955 an international conference held at Zurich was able to establish an International Compost Working Party to further the interests of municipal composting on a world-wide scale.

The most painful birth in the world has been that of human reasoning. Few of man's problems have caused his ideas to spin so wildly as that of the disposal of his dead body. I should not like to suggest that they will eventually settle down to the completely utilitarian level of burying the dead in municipal compost drums, though with the ever-increasing pressure on land surface and the consequent difficulties of finding suitable ground for cemeteries, no one knows what the force of circumstances will produce. Probably the most acceptable compromise between rationalism and sentiment would be burial within the clearings of forests, thus integrating burial customs with a long-term agro-sylvo-pastoral rotation.

The idea of an unbroken cycle of health in soil, plant, animal and man, with its emphasis on correct environment as the basis of individual disease resistance, has in its later stages encountered and joined forces with the powerful nature-cure movement. Four hundred years ago, Paracelsus was pointing out that those who merely study and treat the effects of disease are like persons who imagine they can drive the winter away by brushing the snow from the door. Anything more obvious could scarcely be imagined; yet for centuries human health has been made to hinge on the fantastic activities of what is somewhat euphemistically described as "medical science," still fighting desperately to preserve the latest variations of symptom-suppression,

one of the most utterly bankrupt ideas remaining in circulation. With the mingling of the waters from so many sources the new outlook on health has today taken on the characteristics of the lower Amazon. But nothing whatever has been contributed by orthodox medicine, up to the neck in the dead-monkey trade, sponsoring useless and cruel experiments on living animals at the rate of two and a half millions annually in Britain alone, and now staking everything on the bombardment of diseased tissues with radio-isotopes by remote control. It is difficult to estimate the extent to which medicine has become the pawn of the drug houses, or to gauge the real influences at work in the passing and consolidating of one of the most repressive pieces of legislation in modern times—compulsory national health insurance. It is not the peasants of the world who are behind the H-bomb. It is not those working for the protection of Nature who insist on the perfection of guided missiles. Until 1948 medicine had some chance of enlisting with enlightenment, but with the passing of the National Insurance Act it fell back into sinister alliance with all that is destructive in modern human activity.

Thus organic husbandry (including forestry) is seen to be closely connected with nutrition; the method of disposal of the dead, with the state of health of the living; and the environmental sciences, with nature cure. What, it may next be asked, is nature cure without Nature? A large number of plant, insect and animal species have been classed by one authority or another as indispensable, not simply to man's health, but to his very existence. *In fact, neither man nor his health can be considered at all in isolation.* Man as a separate entity can have no existence; knock away his supporting props, and out goes the creature with the fanciful ideas about the "conquest of Nature."

Such considerations must, I think, broaden still further the conception of wholeness already amplified by the organic husbandry movement. As our control (as distinct from conquest) of Nature penetrates into those kingdoms which she has hitherto been running herself, it is becoming clearer that former land utilization divisions are too limited. The distinction between domestic animals and wild life will break down. A situation is approaching in which farm land, forests, national parks and nature reserves will merge within a single command. In the meantime the work of organizations such as the Fauna Preservation Society and the International Union for the Protection of Nature must be recognized as now forming part of the indivisible idea structure under examination.

In the building of this structure so far, the national culture machine has played little part. Newspaper headlines are for the most part given over to the heady abstractions

of politics, particularly military politics. Official policy approves the doctrine of the super-force to quell all lesser forces, and no appreciable *organized* counter-doctrine has appeared. Yet the assertion that the continued stock-piling of atomic weapons will act as a deterrent, rounding off eventually into universal peace, is to an increasing number of people utterly untenable.

Sir Albert Howard once remarked: "Nature will always beat politics." To me that seems probably the most profound observation he ever made, though I might also word it: "Politics can never beat Nature." *In the last resort Nature, as farmer, as scientist, as thinker and as opponent, holds all the trumps.* Man has made a move—the contriving of modern civilization. Nature has countered by laying him by the heels by the million. What will be his next move? Whose will be the victory? It has been suggested that it may be possible to construct an electronic computer capable of evaluating military situations and of determining the best move at any stage. There is also that kind of machine visualized in *1984*, every component part of which is a human being, and by the perfection of which the State would be enabled to beat every operator other than itself. No mechanical device, however clever, can find us a winning move against something which cannot be beaten, but Nature has propounded no problem so baffling that the human computer cannot solve it, with diligence and with faith.

There are many roads to mass suicide, and the human race is advancing along all of them. Whether that advance can be stemmed depends supremely on the continued progress of thought in biological politics. To some salvation may appear to rest in a change-over to organic husbandry and whole foods; to others the doctrine of natural healing may seem the most urgent. The scientifically-minded will travel the high road of ecology; the less aspiring will be content with the byways of bird-watching. Organic movement, health movement, nature preservation, peace front—all are separately developed parts of a tremendous whole, a new kind of consciousness, a force unparalleled in its potentialities, organized and eloquent on some sectors, reaching out on others to things which are beyond words, and itself as yet unformulated and without a name.

ROY BRIDGER

THE FLOWERING OF COMPASSION

THE BUDDHA AND THE BODHISATTVA TRADITION

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The Buddha did not attain his Supreme Wisdom in a day. An ordinary mortal had to practise spiritual discipline for æons to become a Bodhisattva. The Bodhisattva in his turn had to practise austerities for a long, long time to become a Buddha.

For the benefit of the world, for the welfare of all sentient beings, for countless births, he sacrificed his flesh and the body of flesh as well, in the practice of austerities.[1]

When and where did he begin these austerities?

Thousands of years ago in this very sacred land of Bharata, the Buddha began his spiritual discipline. At a prehistoric, primitive day, there lived in India a saint who was a humble householder. The crops of his fields, the milk of his cows and the fruits of his little garden were the means of his meagre livelihood. This simple soul, who dwelt in the realm of Spirit, was quite satisfied with this. For the first time in the world he sang a hymn on "Friendliness," which he felt for all beings:—

May all creatures look upon me with the eye of a friend, for I look upon all creatures with the eye of a friend.[2]

Years rolled on, and centuries may have passed before the same saint was born again in a cottage in this ancient land. He had a plot of farm land, a few cattle and a small garden. With his own hand he tilled the soil and cared for the cattle.

One of his cows gave birth to a calf. How affectionately and carefully she nursed it! She watched over it attentively lest some one might tease or hurt it. The saint observed her motherly concern and found it sweet. All of a sudden, the Universal Love which he had attained several centuries before, as a result of his great austerities, stirred

[1] "*Pamsupradanavadana*" (a chapter of the *Asokavadana*, which is to be shortly published from Visva-Bharati).

[2] *Shukla-Yājurveda*, xxxvi. 18.

to consciousness in him. This love for all sentient beings was now more intense than before in his heart. He sang:—

Like-heartedness, like-mindedness, non-hostility do I create for you; do ye show affection, one toward the other, as does the cow toward her new-born.[3]

With the loving heart of a mother, this Bodhisattva embraced all creatures; even the sinful, the degraded and the polluted. He inspired all his followers to do the same:—

O ye Brahmanas, again raise the fallen, uplift the oppressed, purify the polluted, give new life to the sinner who is dying of sin.[4]

In his subsequent birth, this saint made further progress in the divine life, when he treated the whole world of sentient beings as his own infant son:—

I cook food, I serve it and my wife is my helper in this holy work. The universe is born unto us—as our own baby son. We now begin a still higher life.[5]

In this holy land of Bharata, the Bodhisattva marched on and on towards his goal and was born at last as Prince Siddhartha in the town of Kapilavastu. Indeed that was a day of great rejoicing for mankind. It was the full-moon day of Vaishakha and the baby prince was as lovely as the moon. All who looked upon him were charmed.

Asita, the greatest sage of that time, came to know in his meditation that the Bodhisattva was born again and that this was his last birth. Asita left his hermitage and came to the King's palace to see this extraordinary baby. When he saw the boy, who bore the auspicious marks of a Buddha, his eyes filled with tears, and King Shuddhodana, noticing that the aloof sage was moved, trembled for fear of losing the child. The sage consoled him and cheered him thus:—

Have no fear of being bereaved of the child. He will live long, it is true, but I myself will not live long enough to hear him preach the Good Law. Therefore I am sad. Knowest thou, O king, that the Law he shall preach will flow like a stream of clear water? Sentient beings everywhere in the world will quench their thirst with the unfailing waters of this river.[6]

What the sage had foreseen came to pass exactly.

On the bank of the river Niranjana, in the hermitage sacred to the memory of the great sage Gaya, he began to practise his final austerities. He conquered by his spiritual force both desire and death. Mara, the embodiment of these two, lay vanquished at his feet. Then he knew completely all that was to be known and stood revealed as the Buddha before the world. He had attained the greatest tranquillity, even as a fire that has consumed all

[3] *Atharvaveda*, III. 30. 1
[4] *Ibid.*, IV. 13. 1
[5] *Ibid.*, XII. 3. 47
[6] *Buddhacarita*, I. 54-75

its fuel.[7]

It was on the full-moon day of Vaishakha that he attained this fullness, a fullness like that of the moon. The thought came to him: "I have now reached the best Path, the Path by which the sages of old arrived at the highest truth."

He attained this state during the last watch of the night and, at that time, the movable and the immovable alike became motionless. The world seemed to be free from violence. All appeared to have attained fulfilment along with him.

Enjoying the bliss of attainment, he stayed seated in that blessed spot for seven days. Then the determination arose in him to preach the message of love and peace to the world.[8]

The Universal Love of which he had had glimpses, thousands of years before, which he had cherished in his heart later through innumerable births and deaths, attained its fulfilment in the last birth of the Enlightened One. It was so taught:—

As a mother protects her only son even at the risk of her own life, so one should enlarge his heart infinitely with compassion for all sentient beings.[9]

Like a mother he looked with love and compassion after the poor, the miserable, the destitute and others like them. Like a father he protected them all. Those who were tired of fighting and killing found solace for their bleeding hearts in the ambrosia of his affection. He soothed them:—

All fear punishment even as you fear punishment. The life of others is as dear to them as your life is to you. Therefore do not strike anyone nor slay nor cause to be slain.[10]

As I am, so are these creatures. As are these creatures so I am. Thus having identified himself with others, let him not kill or order the killing of others.[11]

When, after his Enlightenment, Siddhartha entered the town of Kapilavastu, Yashodhara told her son, "Yonder is your father. Go to him and claim your inheritance." The simple boy went to the Buddha and did as he was bid. The Buddha handed the begging bowl to him. All who saw it wept. That was indeed the best inheritance the son could expect from the father. The boy left the world and followed his father. So did the queen mother.

In every province of India, the following verse was chanted:—

Anger must be conquered by the absence of anger, evil by good, a miser by charity and the liar by truth.[12]

The method of overcoming men

[7] *Ibid.*, XIV.
[8] *Ibid.*, XIV.
[9] *Sutta-Nipata*, I. 8. 7
[10] *Dhammapada*, X. 2
[11] *Sutta-Nipata*, III. 11. 27
[12] *Dhammapada*, XVII. 3

was completely changed. Not by weapons but by love, not by hatred but by compassion, not by taking life but by sacrificing one's own life, was victory to be won.

Angulimala, a robber who had killed hundreds of human beings and made his part of the country a desert, who was cruelty incarnate, was conquered by the Buddha, as he was about to kill his own mother. The robber became a saint in the Buddha's holy company. The Shakiyans and the Koliyans, at the point of going to war with each other, were pledged to peace by his holy influence.

Having glorified the different places of India by his sacred presence for years, the Blessed One at last passed away at Kusinara. He was eighty years old. That also was the day of the full-moon of Vaishakha. The sky, the earth and the air were flooded with soothing moonlight. On just such a night, Gautama was born; on just such a night he realized the Infinite; and now he lay under the arching sky in final rest, in a beautiful grove of *Shala* trees. The Buddha selected this as the suitable place for his *Mahaparinirvana.* Under the shade of a pair of *Shala* trees that blossomed out of season, Gautama lay down.[13] While the sky glowed with the light of the moon and the trees flowered, his shining body with his radiant head moved and was still.

When, at the point of death, he enquired if anyone had any questions to ask, his numerous disciples kept silent. None of them had any questions. The Blessed One had already set them free from all their doubts. They had all seen the truth. What else could they ask?

The last words he spoke were: "Decay is inherent in all compound things; strive for your salvation with diligence."

Before death he entered into the Final Ecstasy. Ananda, the intimate disciple who had followed him like a shadow for years, broke out in grief, "Brother Anuruddha, has the Blessed One passed away?" Anuruddha replied, "Ananda, the Blessed One has not yet passed away. He has entered into the ecstasy called the *Sajna-veditanirodha.*[14]

Thus passing from trance to trance, he finally yielded his body at the setting of the moon.

The Blessed One was no more in this world. But the Good Law of Universal Love that he preached filled the vacancy created by his departure. It inspired even the men in the street to strive for a higher life. The Bodhisattvas were born in succession in every part of India. The Venerable Upagupta, who was known to be the Buddha-

[13] *Dighanikaya* (Pali Texts Society), Vol. II, p. 156

[14] The only difference between death and this state is that in the latter the heat of the body is not lost, the life does not cease to be and the sense organs are not destroyed; while in the former, all these are destroyed.

without-the-auspicious-marks, initiated Ashoka, the greatest emperor of the world. Through his enterprise the Good Law was spread all over the world. His own life too had undergone a great change. The powerful king who had vanquished kingdom after kingdom conquered his own desire for triumph. For the sake of the Good Law, for the welfare of all sentient beings, for the uplift of the common people, he gave up everything he possessed. Ashoka thus offered his last prayer before his death :—

I crave not for the kingdom of heaven,
I hanker no more for the kingdom of the world
which is as stable as the hurrying water
of a flooded stream.
May the merit which has resulted from my charities
make me the supreme lord of a mind endowed with devotion !
Give me the treasure of the realm of spirit,
treasure that is never consumed nor stolen !

(*Asokavadana*)

Even after the death of Ashoka, the Good Law continued to flourish. Numberless Bodhisattvas were born in this vast continent. They devoted their lives to the service of the poor, the miserable, the sick and the destitute. To protect the weak from the oppression of the powerful, they sacrificed themselves. The Bodhisattva Supushpachandra was put to death. The executioners, in accordance with the king's order, hacked his body limb from limb, and plucked out his eyes with a pair of red-hot tongs. He endured all these tortures, forgave all who tortured him and died silently.[15]

The scriptures record :—

They are not overcome by pain even when their bodies are torn to pieces. Even then they pour out love for all sentient beings of the universe. They endure all this pain for the liberation of those who inflict it on them.[16]

When the Bodhisattva Aryadeva was stabbed and at the point of death, he asked the murderer to take his robe and begging bowl in order to disguise himself as a monk and escape.[17]

Such is the Universal Love of the Bodhisattvas. Another among them remarked :—

I felt an equal and unfailing friendship for those who came to slay me, those who offered me poison, those who flung me into the fire, those who ordered me trampled upon by the elephants and those who sent serpents to strike me. I did not wish in my thoughts for any misfortune to come to anyone.[18]

To remove the misery of all sentient beings, these Bodhisattvas were prepared to sacrifice all their comforts, their very lives and even their liberation :—

May I become the objects of their various enjoyments to the countless creatures of the countless worlds in the universe; until all of them attain

[15] *Maitrisadhana*, p. 60
[16] *Siksasamuccaya*, Ch. IX; *Maitrisadhana*, pp. 18–19
[17] *Santidever Bodhicaryavatara*, p. 78
[18] *Maitrisadhana*, p. 19

liberation.[19]

I shall stay behind in this world till the very end of it, in order to remove the suffering of even one individual.[20]

I do not want *Mukti* for myself alone, forsaking these afflicted unfortunates.[21]

I do not desire the highest state which is endowed with the eight supernatural psychic powers. Nor do I desire liberation. I desire (to take on myself) the suffering, penury and miseries of others; I shall stay behind until the last creature of the universe attains to liberation. I desire to be born again and again in this way, willingly having taken on the sufferings of all creatures to make them happy.[22]

What else can attract those who have drunk deep of the nectar of love? Celestial pleasures, even the bliss of liberation, become insignificant to them:—

All-sufficing is the contentment, the peace, the endless overflowing joy which is experienced when sufferers are set free step by step, from the bondage of pain. Of what avail, then is dry-as-dust liberation?[23]

From prehistoric days till now the Bodhisattvas have been born again and again on this earth into a world of sorrow. Only yesterday, the greatest Bodhisattva of the modern world, an embodiment of non-violence and friendliness, sacrificed his own life for the cause of suffering humanity.

And even today, there is one who travels on foot across the land, begging from door to door so that he may give food and shelter to the starving and shelterless destitutes of India. The whole world is attracted to this wonderful *Anathapindada*[24] of the present era. Humanity offers its homage to this holy man.

SUJITKUMAR MUKHOPADHYAYA

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[19] *Bodhicaryavatara*, III. 21; *Maitrisadhana*, p. 24

[20] *Maitrisadhana*, p. 62

[21] *Bhagavata Purana*, VII. 9. 44; *Maitrisadhana*, p. 21

[22] *Bhagavata Purana*, IX. 21. 12; *Maitrisadhana*, p. 64

[23] *Bodhicaryavatara*, VIII. 108; *Maitrisadhana*, p. 62

[24] *Anathapindada* means "he who feeds the destitute." It is the name of a famous disciple of the Buddha.

AN EXPENSE OF GRADUATES

[In this article **Miss Elizabeth Cross** holds the mirror up to Western civilization today at a revealing angle. She is understandably shocked by the Western world's dedication to spreading its industry-and-commerce-keyed civilization in other parts of the world. This not disinterested attitude is properly resented by many in India and other Eastern countries. Not a few, however, while resenting the givers' attitude are prepared to take their paste-and-tinsel gifts—not only gadgets and notions but also, alas, a materialistic attitude to life.—ED.]

"An expense of Graduates, in a waste of time, Is Commerce in action..." with due apologies to Shakespeare who said something rather similar about lust.[1] These Graduates...how they haunt me every time I pick up a newspaper and glance through the "Appointments Vacant" column! But you don't need to glance; the labour situation seems so acute that the advertisements come out and hit you in the face, begging you to accept a comfortable new house, maximum wages and a minimum of work if you will only come and be a minute cog in some anonymous wheel.

But why Graduates, why such a demand for the very specially educated? I can understand that certain jobs do necessitate that their holders be able to read and write Basic English and be able to add, or to use a slide rule. Certain other jobs need high technical ability and training, fair enough. But what are these desirable Graduates being asked to do? Ay, there's the rub, because only too often it is just precisely no more than the foreman is doing already.

The sweet girl Graduates seem to be wasting their time even more than the men—they are, it appears, busily engaged on what is known as Consumer Research. Ah well! Research—that's a word to conjure with, isn't it? Shades of sainted Madame Curie and her gifts to humanity, and the many devoted but less-known workers in the raw material of history! But when you get yourself stuck into the office you find Consumer Research isn't quite —well, it just isn't quite—not even when you're doing it for the B.B.C. It takes a pretty clever Graduate to find a good reason for caring twopence whether Mrs. Jones listens to the Bongy Brothers Band or whether she prefers the Caterwaulers. In the same way, no one but the manufacturers could be interested in the fact that Mrs. Brown uses "Splash" to wash her smalls, but sometimes she uses "Splosh." She doesn't care much, although her Aunt Em says "Splash" brings her out in spots quicker than "Splosh" does, but

[1] Sonnet 129: "The expense of spirit in a waste of shame
Is lust in action..."

her Cousin Louisa says "Splosh" is much worse if you have a sore finger. And the thoughtful Graduates write up beautiful, well-organized reports, full of long words and nice little columns of figures to show the Average Housewife and the Not-so-average Housewife and the Lower-income-bracket Housewife and the Upper-income-bracket Housewife and Uncle Tom Cobley and All, and we hope the employers are satisfied. I hope, too, that the Graduates aren't; because although we know that all labour is honourable, yet surely some kinds are a good deal more honourable than others (much as Orwell's Animals were all equal, but some were more equal than others).

Once upon a time Mothers and Fathers and Teachers, when viewing the growing child, would wonder what he or she would grow up to be. Many fathers and mothers had very firm ideas on the subject: they had already decided that Tom would fulfil their own ambitions and become an eminent doctor or whatever it was that had eluded them! Teachers could afford to be a bit more impartial. They took a keen interest in the children they were working for, but they recognized in a very short time just what qualities of brain, physique and character were present. We all know those old school reports: "Could do better if he tried..." "Lacks interest..." "A steady worker," and so on. These trite phrases really mean something when you are in the classroom; we see the boy with plenty of intelligence who just doesn't care about method or effort —we couldn't trust him with a job on his own. We see others, less gifted, the plodders, the trustworthy ones who will always do their best regardless of supervision. We see the kind-hearted, the cold, the lively, the dull, the ones who have a pleasant general interest in all around and the few others who have a special bent which they will follow without encouragement or even in spite of setbacks. We wonder what they will make of their lives—we are interested to know what their work will be.

Once upon a time we had pretty good ideas. John, if he could manage some of the preliminary grind, would make as good a doctor as his Uncle ...better perhaps, because he had a steadier nature. Mary, careful, methodical, practical but with sufficient brains, would make a good nurse, where another girl would find the job harder yet end up a Sister Tutor owing to her superior mentality. There were dozens of worthwhile sensible things for our children to do, farming, carpentering, dressmaking, all things that needed doing. We had them at the back of our mind as we helped these children with their daily jobs, their necessary practice in the three R's, their widening interests in the world of the past that we called History, and the great world of the present that was termed Geography. As the children progressed we opened as

many doors of knowledge as we could, of art and music, poetry, sculpture and architecture—there was no knowing what spark might not be quickened. We were delighted when our children went on to the universities—we voted ourselves for and presented pupils with half-holidays and picnics in honour of the brave occasions.

The girls too. We fought for them like demons, especially against those reactionaries who kept saying, "What's the good of spending all this time and money educating girls? They'll only get married and then it will all be wasted." As if education could be wasted! For wasn't it the great gift, the development of the self, the chance to realize your potentialities? Education wasn't just a ticket you needed to get a good job, it was part of your personality, incapable of being lost or wasted. You were going to become a better person, the whole world was going to take on a finer aspect for you—and so on, until the critics retired, not convinced but exhausted.

But now, what do we teachers find happening to our best and brightest? Are they receiving more and more of our precious education? Are they getting the coveted years at college? And after that our precious Graduates—are they spreading the light, as teachers, administrators, writers, philosophers, priests, missionaries and all the rest of the old-fashioned idealists? Well, they are getting "education" all right—years of it, all free and with allowances for their wives if the boys happen to marry in college. The Graduate population has gone up very considerably and still doesn't fill the demand. We ought to be pleased with our efforts except that some of us are beginning to have an uneasy feeling that however hard we work bringing our pitchers from the well we're never going to get the big water pots filled. Yes, there's a leak somewhere. Our wonderful products of education are disappearing down the drain, and I think it's the drain of Big Business—including Nationalized Big Business today.

Hundreds of carefully educated young people are doing unworthy, senseless and often downright harmful jobs. The fact that more and more machines are being used to help them in these jobs is irrelevant, for too many people are having to take care of these machines, and although there is a great deal of satisfaction in taking care of a horse that is working for you there's no mutual fun to be had with a Comptometer!

Trouble to read the advertisements for workers and you will begin to grasp the ghastly boredom of modern civilization. Then read the advertisements for "consumer goods": the patent nail files you must have, the deodorants, the car mascots, special lotions for this and that, and see how many are completely unessential; and then reflect that hundreds of thousands of human beings are busy making

these bits of nonsense, hundreds more busy selling them and more still using them to no good purpose. *Then think that the Western world is dedicated to spreading this civilization!* It's so horrifying that you don't feel a few super-bombs are going to destroy much that is worth while.

Finally, from the educational point of view this waste of Graduates reminds me strongly of a very popular comic recitation entitled "Albert and the Lion." This tells the story of a small boy, Albert, who is taken to the Zoo by his loving parents. Somehow Albert annoys the lion (I believe he pokes at him with his stick with the horse's-'ead handle) and the lion very properly eats up the lad. Later, at the inquest, the Coroner sympathizes with the mother, and hopes that she will have other children to replace Albert. Mother then retorts, "To feed ruddy lions? Not me!" And so I wonder, as I coax my bright and dim ones along the pleasant paths of learning, is it to feed ruddy lions?

ELIZABETH CROSS

EASTERN AND WESTERN PSYCHOLOGY

The condescending approach of Western psychology to the wisdom of the ancient East is rarely so frankly expressed as by the Swiss psychologist Carl Gustav Jung and his interpreter, Dr. Josef Goldbrunner. The latter remarks in his recently translated study of Jung's depth psychology (*Individuation*) that "in the course of a search lasting thousands of years, the East attained knowledge of the inner world, coupled with a childlike ignorance of the external world." He contrasts to this Jung's picture of the fortunate West :—

> We on the other hand will investigate the psyche and its depths, supported by a tremendously extensive historical and scientific knowledge.

A science of psychology, Jung claimed, was being built up which gave a key to things to which the East had "found entrance only through abnormal psychic conditions." He claims to have been, in his technique, "unconsciously led along that secret way which for centuries has been the pre-occupation of the best minds of the East."

Dr. Goldbrunner's description of *Nirvana* as escaping from all opposites and looking into a consciousness devoid of figures and sense impressions reveals a sadly inadequate understanding of Indian thought.

Jung's professed admiration for "the great Eastern philosophers" is inconsistent with his assertion—verily a two-edged sword—that "every statement about the metaphysical...is invariably a laughable presumption on the part of the human mind, unconscious of its limitations." This outpresumes the "presumption" he derides, as surely as it must bar the door to the fully illuminated regions of Eastern knowledge and even to realizing in a small degree the extent of its range and depth.

E.M.H.

MEANS AND ENDS

[**Shri J. M. Ganguli**'s difficulty in conceiving an Inner Self, higher than the lower level of consciousness on which the average man today commonly functions, will not be shared by those to whom the opposition of one part of Man's nature to his higher promptings seems all too patent. As Emerson in his superb essay on "The Over-Soul" wrote, "I the imperfect adore my own Perfect." But Shri Ganguli's prescription for attaining detachment by concentrating on the Present is of positive value. It may, however, be asked, in terms of Shri Ganguli's title, whether detachment is properly an end. Is it not rather a means to a higher end? For it is written, "...the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute."—ED.]

"Your sorrow and misery start from lack of self-knowledge." "This is an illusive world. Liberate yourself from its *maya*." "The soul, disturbed by the activity of the mind, is petrified." Mental activity is of two kinds according to some, of five kinds according to others. "The split in the psyche is due to a fall into duality"; "through no-thing and through self-emptying you find everything." "The Kingdom of Heaven is within." "Right knowledge, right attitude, right conduct—these pave the way to salvation." "*Nirvana* comes through meditation." "The Atman is *nirvikar* (unmodifiable)." "The soul is a bundle of elements or forces and a stream of thought." "The world is merely an idea or thought." "Destroy your ego-centred mind." "Surrender yourself, your all and everything, to Him."

To whomsoever I go, to whatever side I turn and in any book that I open, one or another of these or similar sayings or utterances comes rattling and buzzes into the ear. When I put them down on paper in rows and columns in order to understand them, I fail to arrange and connect them into a whole which may have some meaning. It becomes a cross-word jumble. As in a moving picture, one after another they slide across my mental screen, leaving me in the dark where I was though with greater fatigue and uncertainty than before.

Lack of self-knowledge? But what can self-knowledge be if I do not know what my self is? "It is your inner self," but that I understand as little as the outer. If there is a Self which is different from what I take it to be, how am I to find it? How is the inner self related to the outer, and can the two be separated? How has the discovery of the inner self ever been made by the outer one? But is it not the rule, and our experience too, that things known or to be known are external to the knowing one? It is not the externals which discover the inner knowing one, for they do not really exist without a knowing consciousness, without a conscious agency to perceive and realize them. Anything

that comes to be known by such consciousness can only be outside and external to it and cannot be subtler and inner to itself. Consciousness cannot be divisible into two kinds or conditions, into inner and outer; and therefore Self also cannot be two, one inner and one outer, if Self means consciousness, that which perceives and realizes. It is nothing but seeking consolation to say, when one is dissatisfied with oneself, that there is another, an inner and a truer Self. Consciousness cannot now be in what has been called my external self and then slip into another which has been called my inner Self. It is not displaceable and it is untransferable and very obviously so, too. Introducing the idea of outer and inner selves is to split my conscious self into two, which is not possible and which is meaningless and which brings in duality, into which I am warned not to fall. "The split in the psyche is due to a fall into duality."

Fall into duality?—Does not that saying itself imply an acceptance of duality? In fact whoever warns me against it is himself too conscious of it, for he realizes me as distinct from himself. Every theory, every idea, every kind of consciousness itself has the duality sense embedded in it. Inner and outer, within or without, above or below, whether it is the psyche, the self, the Heaven or anything else, and even the idea of Atman, *Nirvana* or God—they are all involved in duality. By itself consciousness is nothing; there must be something to be conscious of. Something is needed to excite it. It is not any realization of the non-existence of duality which makes one turn away from it, but rather a sense of dissatisfaction with the environment which is not under the mind's control, though it makes the mind work and causes different feelings and perceptions in it. In disgust and disappointment the mind at times wants to ignore the environment and the externals and then it says to itself that all is unreal and is only my own projection on my imagination, is my idle play-creature.

Another reason that has inclined thoughtful minds to a rejection of duality is the extreme difficulty of explaining it by any theological hypothesis. Two separate objective realities will imply two creations and two creators, two fundamental Causes, one behind each. In all such efforts it is an imaginary goal which is held up, without the means to attain it being shown by anyone. And the means, if any, will spoil the whole case also, because the means as distinguished from the end will establish duality beyond doubt.

The underlying urge in such seekings and searchings after what is called the Truth, the Absolute, *Nirvana, Mukti* or Eternal Bliss, is really towards an escape from the torments and sufferings which constitute life, sparkled though it be by occasional hilarious impulses and ecstatic feelings. Every inevitable lapse after some moments of intoxi-

cation makes that urge stronger and so the search for ways of escape becomes impatient and variously directed. Wild and agitated cries then come, shouting injunctions and sermons, do's and don't's, prayers and appeals. In such agitation ideas are naturally mixed up, and theories telescoped one into another. Things of common knowledge and experience are belittled and those which cannot be obtained are idolized: "This world is an illusion." "This mind is egoistic and must be killed." "Sorrows are unreal." "Your true Self is not what you suppose yourself to be." "Leave this all and proceed Heavenward" —and so on—a whole string of them comes, vibrating and echoing from all sides. Just preaching, wishful thinking, imaginative picturing, without laying down the means, ways and manner of reaching and attaining the end in view.

"Atman is *nirvikar,*" but since knowing is a *vikar* (modification), Atman cannot then know, feel or realize anything. Also, being *nirvikar,* can Atman cause *vikar* in anything? If Atman and my consciousness, which I know to be my Self, are different things how are they related? For they must be related; otherwise Atman is of no significance to me, to my Self. If they are related does one evolve from the other; and if so which from which? But my Self being *vikar*-ful and the Atman being *nirvikar* how can there be any link between them? Moreover, what am I really asked to do? To convert or to merge my Self into the Atman? But how can *vikar* be turned into *nirvikar,* consciousness into non-consciousness? If non-consciousness means destruction of consciousness, then consciousness cannot destroy itself, as indeed nothing can destroy itself. Destruction of a thing is only possible by something external to it.

I am also told: "Destroy your ego-centred mind," but am not told by what means. And who is to do it, "I"? Is it not my mind which thinks, feels and differentiates this "I" from the rest? "I," then, is its own creation and within the fold of its consciousness, and therefore that "I" cannot destroy the very consciousness in which it exists.

"Surrender yourself to Him." "*Bhakti* (devotion) and faith are easier roads to Bliss or *Mukti.*" But surrender to Whom? I am supposed to have left duality behind, but here is a picture of a Him held before me. I am warned not to hang on to the egoistic mind, but are not faith and *bhakti* feelings of the mind, and is not the mind's consciousness essential for any realization of Him?

I am thus left in the midst of a tremendous stretch of inconsistencies where I can see no light, no way. My mind cannot analyze its own activity into two, five or more kinds. I cannot perceive the soul getting disturbed and petrified by

my mind, because I cannot make out what soul means or signifies by itself apart from my mental consciousness, in which all things can be said to originate and exist. I cannot say what *nirvikar* or *Nirvana* is, for "knowing" itself is a *vikar*, and consciousness and *Nirvana* are irreconcilable opposites. It is no use seeking a Heaven whereto I cannot fly, because my feet are grounded in the sticky soil of the Present. What good in chafing and fretting and wishfully thinking of doing the impossible or of attaining the unreal? I thereby only get the more perplexed, and instead of finding an escape from my woes, sorrows, troubles and worries I go the other way and get involved in greater suspense and uncertainties, into thicker darkness and more worrying confusion.

When I sit down thus to reflect I feel like discarding the theological shibboleths and metaphysical aphorisms, and clearing out of the forest of sayings and maxims, by which men at different times have tried to dodge the Present and divert their minds away from it, to a soothing distance, to a realm where hopes and fancies are not to be questioned, where postulates and assertions are not accountable to reasoning, where impossibles and inconsistencies never fight shy.

Yes, indeed, each one of such sayings and utterances has been the outcome of individual looking, individual understanding and individual wishful thinking. Their very inconsistencies prove that; and therefore they are not to be just accepted on blind faith, and one's individuality should not be crushed into conformity with them. The idea of thirty-three crores of gods has a significance which is not considered when it is ridiculed. It implies that our innumerable varieties of experiences, our various reactions to the diverse influences to which we are susceptible, lead to different ways of thinking, wishing, constructing and supposing; and such thoughts, constructions and suppositions are transfixed on to one or another god-symbol of an individual's creative imagination. Concentration on any such symbol according to one's natural inclination, with ardent love and outpouring devotion, can well be helpful for mental control and steadiness. Impelling and goading the mind, however, to adopt and to follow strictly the chalk mark left by someone else may be harmful and choking to the evolving realization.

When I get lost in the wilderness of all that I am told, I sit down and try to disentangle myself. I reflect and ponder on what I want and ask myself for what my quest can be. I relax my mental strain for a time and watch the soft murmuring ripples dancing down the stream by the meadow bank on which I am sitting. How easily, how playfully, how happily they surge up and down, regretting nothing of the past and wishing nothing for the future.

Every pulse that comes and vibrates them they receive with grace and good humour, and on that they concentrate with the playfulness of a child and the grimness of a *yogi*. But I lack their steadiness. My mind is diving into the past that is gone beyond recovery, in quest of some treasure that I had once grasped or some fragrance that had once effervesced, some colour which has faded; and sometimes I fancifully probe the future and paint and frame pictures of hopes and flirtatious desires. And all this to what gain, to what purpose? I can neither salvage what is sunk in the past nor reach out to things which do not yet exist for me and are beyond my power and jurisdiction. Those little sparkling ripples strike me hard and leave me doubtful and thoughtful. They are not looking back ruefully with any burning hankering to the majestic, snowy heights from whence they have trickled down, or to the roses that had blushed in the valley and radiated love and beauty.

Can I not do the same? Can I not dance on in the light and freshness of the Present without looking backward into the shadow behind or straining my eyes to the beyond, to scratch white and black lines on an imaginary horizon? I reflect and ponder, and begin to resolve, dissect and analyze my pains, sorrows and cravings as well as hopes, joys and excitements—all of which rock me in my quietness, in my retreat to undirected thinking, in my meditation on the Infinite where my "I" gets lost and forgotten.

I had loved a house and had spent so much time in decorating it, but to what purpose? Could it give any comfort when I shrieked in physical pain or was transfixed by a mental bitterness? With what stony indifference it remained unmoved when time and tide drifted me out of it! I had loved a doll but it flew away on a breeze. The sweet cakes I had licked never stuck to the tongue. I am now where I am, in spite of and without them all, yet I am making myself miserable by projecting my thoughts back to them or to similar things I look forward to ahead. None of them is found on scrutiny to possess anything which could or can give any soothing happiness that can endure; none of them lasted longer than a sparkle, a phantom or a bursting bubble. And yet each one brought pain, lassitude, regret, burning, a bruise or a wrench that cut into me. Their absolute hollowness, utter insignificance and awful transience appear naked when, freeing myself from their intoxication, I look back on and examine them from different angles. And so I must not let them tickle me again. I would not let their memory haunt me or make me look out again for them. As I am actually and physically cut off from the past and the future, so I must cut off my thoughts from things of the past and of the future. And then I shall be able to sing and dance on in the current of time, my mind

unfixed to anything, as the ripples do in the flowing stream. Unfixing my mind from anything behind or ahead, which is the same thing as fixing it right on the immediate moment, is essentially *yogic Nirvana.* It is that which takes me beyond all swayings and swervings of the mind, from causes which produce feelings of joy and sorrow, hopes and disappointments. Good and evil, pleasure or pain—they are not really in anything, but they enter a thing when it is held in an unreal frame on one side of which is the past that is not real now and on the other the future which, too, is all unreal. Placed between such unrealities on either side the Present becomes gloomy and overshadowed. Realization of this is the simple means to the End I am after. Whenever an agitation comes, a desire pricks, or a memory cuts, let the cause be dissected and examined and then its unreality will be exposed. And the mind will then withdraw into the Present and be steadied and harmonized there. For such analysis and judgment no phraseology is required. My own experience guides me and my growing wisdom convinces me. To escape from *maya, moha,* illusions and misery-causing pursuits, we have to pull the mind back, when distracted, to the Present; and this pulling back becomes easy when we look through to the other side of the false charm and glitter of the distracting things. On looking through to the other side the mind itself recoils from pursuit, and gradually the habit is formed of turning back whenever the mind is displaced from its present setting, till it laughs at any breeze that comes to blow it. This is the state of *Sat-Chit-Ananda,* of Eternal Bliss, of *Nirvikar* or imperturbable Concentration.

J. M. GANGULI

Art is a beautiful way of telling the truth.

What is denied cannot be rectified.

Trust is triumph; Trust is tribulation.

AVOR

NEW BOOKS AND OLD

CÉCILE PÉRIN

[We are indebted to our good friends **Madame Andree Karpeles and M. C. A. Hogman** for this very interesting and informative contribution on this distinguished French poet.—ED.]

The Legion of Honour has just been awarded to Cécile Périn; her numerous admirers did not have to wait for this formal recognition, however, to know her as one of the most gifted amongst modern French poets of classical tendencies.

Probably no anthology, either French, Belgian or Canadian, is without some poem of hers. Several musicians, inspired by the harmony of her verses and the ethereal lightness of her touch, have composed accompaniments to Cécile Périn's poems. But her talent does not only charm us: a deep meaning is hidden between the lines. Some poems which at first seem only descriptive lift, in their last lines, the curtain leading to the Unknown, the Infinite, the Divine. They also convey to us the poet's soul: her deep love of peace, her desire for mutual understanding, her generosity, which have won her many unknown friends.

From different parts of France, climbing the steps of her dark and narrow stairs, friends land in her simple den, high above the turmoil of Cannes, to express their admiration to this winner of many awards from the Académie Française (amongst them the highest one given to poets: the Prix National de Poésie, in 1914). But Cécile Périn's glorious halo is invisible and need not scare the shy visitors: here she is, this great poetess, as simple as can be, not solemn but quick, witty, vivid and young, though several times a great-grandmother! Not only in spirit is she endowed with eternal youth, but seems so in body as well. A passionate lover of nature, she roams about in vast landscapes, yet never overlooks the smallest wild flower, the least sound:—

I look towards nature
With eyes forever overwhelmed
I delight in a murmur
And listen to the lamb's bleating,
I drink at the pure sources
Of starry mirages...

Thus sings Cécile Périn in one of her last poems in *A Room Opened on the Sky* (*Une Chambre Ouverte sur le Ciel*) (Divan, Paris. 1953). Though written during an illness, these poems are illuminated by the splendour of hope, the light of resignation:—

My soul, mixed in each landscape,
Seeks for the divine sense of all that moves it.

In dream, the soul meets
The Sage on the Ganga's shore.

From all the nests hidden in your past
Arises the hymn which of yore seemed wonderful,
But you hear nought, except the poignant silence
Of the soul talking to God.

The sorrows of the great poet, Alfred de Vigny, prompted him to revolt and to write in his "Moïse" those famous, desperate lines:—

O God, Thou hast made me powerful and lonely,
Let me sleep forever in the slumbering earth.

On the contrary, Cécile Périn, in spite of the inevitable sorrows of a long life, is thankful for her destiny; she says in the volume *La Coupe*:—

Fate, thou hast blessed me with womanhood
Weaving my tender arms into a cot,
Allowing me to love all beauty you created
And to burn and to throb like a flame.

We also read in the same volume that discreet lesson:—

You who know that each minute
Life escapes your throbbing heart
And your eyes, where light and shade struggle,
Dream, but do not fall asleep.

The following verses, taken from the booklet *Penelope* (Savel, Paris. 1950) illustrate well the characteristics of the author and the way she has of widening a passing impression:—

SMALL BELLS

Hark! to the small bell dancing
Round the lamb's neck;
In cadence the sound of bells
From another flock
Answers, yonder,
Just like an echo
In the far away hills.

Hark! I sing
In the dark, and sometimes
My soul delights
In hearing, from an invisible
Shore far beyond,
The voice of an attentive soul
Coming towards me.

The volume *Mélodies* (Ophrys. 1943) shows how much the horrors of war tortured the peace-loving poet:—

ADORATION

Never, as in these days of terrible slaughter,
Have we understood the sacredness of life,
Of the slightest life, humble, dull, almost invisible,
That the sun bathes with its golden gleams.

I dislike to pick either leaves or flowers,
I won't hurt any more the young sprouting stems
And I'll walk lightly on the road, for fear
Of destroying some small fly dancing.

CREDO

Between the world and you runs a river of fire,
A lake of mud spreads its pestilence beyond,
In the infernal turmoil where your spirit is roaming
The angel's hymn vibrates no more.

During the former war (1914 to 1918) Cécile Périn had written many poems inspired by her horror of violence; they appeared in 1919 under a title full of meaning: *Les Captives* (Sansot, Paris):—

We are here as in a prison
Motionless in our homes
Knowing that the men are dying.

We have seen it pass, the terrible train
Of Death and Captivity,
Old men dying, children used as targets,
Martyred or mutilated.

After having suffered from the invasion and the destruction of her native town, Reims, and from the death of a younger sister killed in a bombardment, she writes:—

We have listened to too many death rattles
From the depths of blood-stained evenings,
Not to remain trembling and pale
At the threshold of happiness returning.

She is indignant at the selfishness of those who "ignore":—

And you sleep in peace. And you don't feel
Weighing on your forehead the distress of the world.
And you eat in peace. And you don't hear
The lamentations which, from the deep darkness
Arise, ascend and die. And you don't see
These thousands of dark holes: the newly dug graves.

In a hymn to Peace she says:—

Shall we once more forget that You resume everything,
That You are the vivid soul, and the aim and the cause?
Kneeling each evening, shall we again utter Your name,
O Peace, deep rhythm of creatures and of things?

And so the poet's revolt, stronger than all her other feelings, expresses itself at the end of the book:—

Dumb women of all countries
What are they pondering about?
Those from whom the war has stolen
Happiness? Women watching,
Women of all countries,
Is the voice choked in your throats
When your men, when your sons
Are mutilated or condemned to slaughter?

Amongst the twenty volumes or so of Cécile Périn's production one must cite: *La Féerie Provençale* (1930), dedicated to the beauty of Provence, to its sun and its tropical vegetation; *Finistère* (1924); *Océan* (1920); and we must not overlook to mention *Images, Regards Vers L'Aube* and *Bretagne* (1951), in which she paints austere, grey and melancholy landscapes with

a delicacy reminding us of Japanese prints. There is also a series of booklets which one might call poems of the home.

If Victor Hugo excelled in *The Art of Being a Grandfather*, as he entitled one of his books dedicated to his granddaughter, Jeanne, Cécile Périn delights in the art of being a mother, a grandmother, and even a great-grandmother! In *Vivre* (1906), *Les Pas Légers* (1907), *Variations du Cœur Pensif* (1911), *La Pelouse* (1914), and in her most recent book, *Paroles à l'Enfant* (1955), she not only sings the joys of maternity but the silent dramas that often underlie family life; she murmurs to her daughter:—

Sadness to be unjust, to be a woman
Lacking in simple and kind balance
And to have, sometimes, without reason
Bruised the crystal of your soul.

The volume one can reread with an ever renewed emotion is *Offrande* (1933), dedicated to the memory of her husband, the painter Daniel Réal. Rarely has a deep love, an harmonious understanding, been depicted with such classical simplicity; the second part of the book entitled *Ténèbres* (darkness), reveals the despair following the loss of the beloved.

Offrande is the book of Cécile Périn which ought to appeal the most to the women of India, because it has an eternal, a universal sound; it would find an echo in their souls, because they have been and are still the embodiment of true womanhood.

ANDREE KARPELES and C. A. HOGMAN

A Comparative Study of Pratimoksa. By W. PACHOW. (The Sino-Indian Cultural Society, Santiniketan. 219+34 pp. 1955. Rs. 12/-)

Pratimoksha is the cord that binds and holds together the community of Buddhist renunciants. Buddhism being in origin and intent a monastic religion, *Pratimoksha* is of supreme importance. But it has undergone a series of changes during the long history of Buddhism, as also in the course of its pilgrimage in various countries. Dr. Pachow has, in this volume, made an interesting comparative study of the *Pratimoksha* literature in the Pali, Sanskrit, Chinese and Tibetan records.

Taking the Sarvastivada text as the standard (of which is given a complete rendering in English), probably owing to his familiarity with it, the author considers the Pali, Dharmagupta, Mahishasaka, Kashyapiya, Mahasanghika, Mahavyutpatti and the Tibetan texts. Prefacing the book is a scholarly, if somewhat confused, account of the meaning of *Pratimoksha*, the evolution of various texts and the development of Buddhist rules from the earlier Brahmanical ones.

But Dr. Pachow's arguments refuting the claims of the Pali record as the oldest (p. 35), in favour of the Sarvastivadin, are not very convincing. It is surprising that the author has neglected the significant Pali expression, "*Patimokkhasamvarasamvuto*," which alone conveys the real meaning of *Pratimoksha*. "*Sanghavasesa*," on p. 38, must be "*Sanghadisesa*," as it comprises a set of rules requiring a *Sanghakamma* at the beginning (*adi*) as well as at the end (*sesa*).

The volume indicates the work of a keen and patient scholar, and the Cheena Bhavana of Santiniketan must be heartily commended for this excellent publication.

S. K. RAMACHANDRA RAO

Jataka Tales: Birth Stories of the Buddha. Retold by ETHEL BESWICK. Foreword by DR. E. CONZE. Frontispiece by SHRIMATI ARNAKALI E. CARLILE. (Wisdom of the East Series. John Murray (Publishers), Ltd., London. ix+105 pp. 1956. 8*s.* 6*d.*)

This is a "must" book for more reasons than can be listed, though the primary one may well be that it presents the transmigration of souls doctrine in an original, simple and highly imaginative manner. There are 547 Jataka Tales, told by the Buddha of his previous births as bird, animal, man, from which Miss Beswick has selected thirty-five, reduced them in length and simplified their presentation. Particular attention is invited to the author's Introduction, which contains, *inter alia,* an admirable summary of the Buddha's life, and the cardinal tenets of his doctrine.

Incidentally, there is a "correspondence" between the opening of the great fairy tales of the West—"Once upon a time"—and the opening of each Jataka Tale—"Once the life that was to become the Buddha was born as a...."

A high tribute which can be offered to this book is that these Tales would have instant appeal to children (assuming that they have not been corrupted by some Comics, and certain aspects of T.V.) because, to childhood, all is magic and nothing, therefore, is surprising—consequently the conception that the Buddha was formerly a sprite, a quail, a lion, etc., would instantly be acceptable.

It is interesting, as stated in the Introduction, that the Buddha's favourite disciples frequently appear as friends in these Tales, while his cousin, Devadatta, who often attempted to destroy him, is cast for the role of "villain." (It will be remembered that Dante, in the *Divine Comedy*, eleyates his friends and castigates his foes.)

It is also interesting that, with the seeming inconsistency to be found in great myths, "The Obedient Elephant" tale presents the Buddha's favourite disciples and Devadatta in human form, while the Buddha appears as a white elephant of transcendent beauty. This tale, and "The Crocodile and the Monkey," and "The Marsh Crow," have particular appeal to one reader because they reveal, very effectively, how the Buddha's potential perfection created envy, even before he assumed human form, in his enemy, Devadatta.

The "lives-long" animosity of Devadatta is strikingly revealed in "The Crocodile and the Monkey" and it is dramatic that what occasioned the telling of this story by the Buddha was yet another attempt by Devadatta to destroy him.

The circumstances which prompted the telling of each Tale are stated before narration begins. One reader finds the circumstances which prompted the telling of "The Marsh Crow" of particular interest. The Brothers of the Order visited Devadatta and, on their return, the Master asked Sariputta how Devadatta had greeted him. Sariputta replied that Devadatta had *imitated* the Buddha and thereby come to grief.

The Buddha then narrates that when he was a crow named Viraka, and Devadatta was a crow named Savitthaka, the latter had imitated him with dire results. Savitthaka had envied the manner in which Viraka caught fish. Viraka warned him that he did not belong to the marsh crows and that therefore he could not enter the water in the requisite manner. Savitthaka ignored this warning—and was drowned.

Probably, however, it is idle to indicate personal preference in these thirty-five Tales, because each reader will inevitably discover his own favourites.

The great value of this book is that it brings to those who are not scholars some of these unique Tales. For those who are scholars, the six volumes, published by Cambridge University Press, to which the author acknowledges her

debt, are available.

After the death of the Buddha, "representations of the stories were carved on stone or painted on rock, as on the gates of the great Sanchi *Stupa*. . . . Also at the Bharhut *Stupa* and the Ajanta Caves."

These deceptively simple-seeming Tales are variations on the theme of Karma. They reveal how each life is, inevitably, the result of the good and the evil aspects of former lives. These Tales subtly indicate the most mysterious interrelationship which links all that lives, suffers and seemingly passes away—that most mysterious relationship between things apparently most incongruous: between man, beast, star and dew-drop.

This is a "must" book for more reasons than have been listed.

CLAUDE HOUGHTON

Jataka-Katha-Sandoho (Selections from the *Jatakas*). Edited with Introduction and Notes by N. K. BHAGWAT. (International Book House, Ltd., Bombay. xxiv+60+48 pp. 1955. Rs. 3/-)

Professor N. K. Bhagwat has been doing meritorious work for the cause of Pali in India. More than ten splendid volumes have been brought out under his editorship in the Pali-Devanagari Texts Series of the Bombay University. They all alike illustrate his editorial efficiency and erudition.

The volume under consideration is the third edition of a work published in 1928. The editor has selected eleven of the best of the Jataka tales, illustrated in the Bharhut and Sanchi sculptures, and has edited them with copious and valuable Notes, along with a scholarly Introduction. Very interesting for students of the *Ramayana* is the "*Dasarathajataka*" (pp. 16-21); extremely touching is the fine story told in the "*Candakinnarajataka*" (pp. 21-25); lofty morality is illustrated in the "*Sivajataka*" and in the "*Chaddantajataka*."

S. K. RAMACHANDRA RAO

The Art of Indian Asia: Its Mythology and Transformations. Vol. I: Text; Vol. II: Plates. By HEINRICH ZIMMER; completed and edited by JOSEPH CAMPBELL. (Bollingen Series XXXIX. Pantheon Books, New York. xxiv+468 pp. 614 Plates and 48 Text Plates. 1955. Price not mentioned.)

With the issue of these two sumptuous volumes, Professor Joseph Campbell's great task of completing and editing the English works of Professor Heinrich Zimmer (1890-1943) has been well accomplished. These works, it may be recalled, are: *Myths and Symbols in Indian Art and Civilization* (1946), *The King and the Corpse* (1948), *Philosophies of India* (1951) and the present, *The Art of Indian Asia* (1955). "The four publications," Professor Campbell observes, "are facets of a single vision and constitute, practically, a single work."

This work is a good illustration of the traditional German thoroughness and may well serve as a model to be

followed by future writers on the subject of art, so far as the planning, references, cross-references, charts, maps, appendices, indices, choice of illustrations, etc., are concerned. The printing and production leave nothing to be desired.

The subject is one on which scores of good books already exist, and fresh ones are appearing every now and then, both in India and abroad. The chief merit of the work under review, however, lies in its comprehensiveness, coupled with the excellence of its illustrative plates—the photographic reproductions are marvellous indeed! The profusion of illustrations and the order in which they are presented are such that one can gain a fair idea of the essentials as well as of the evolution of Indian art from its very inception by merely looking at those illustrations, one after another, in the given order, without turning to the text.

Beginning from the art-objects of the Harappa culture (3,000 B.C.), the writer has noticed the whole range down to the present-day productions of plastic art, with the stamp of India, found within India proper or in the countries, such as Ceylon, Burma, Java, Bali, Champa (Annam), Cambodia, Thailand , Tibet, Chinese Turkestan and the Far East, that were in ancient days influenced by Indian culture. Pakistan, it need hardly be pointed out, is included in India proper in the present context. This justifies the title *The Art of Indian Asia.*

The periods into which the distinctive phases in the evolution of Indian art are divided follow the familiar arrangement, dynastic as well as regional: the Indus Valley Civilization (we had better call it Harappa culture), Vedic and Pre-Mauryan, Mauryan, Shunga, Andhra, Kushana, Gupta, and so forth.

The author has taken pains to explain the sculptural details against the background of the mythology or legends concerned, with much understanding, though statements like the one referring to the Vedas, Brahmanas and Upanishads as "the religious works of the Aryan *herdsmen*" (italics reviewer's) cannot but hurt the susceptibility of the Hindus. Besides, such pronouncements as this are premature:—

> During the earliest centuries of their occupation of the Gangetic plain, however, they [*i.e.*, Aryans] seem to have made no contribution whatsoever to Indian art: in any case, they have left no visible signs.

For how many ancient sites in the Gangetic plain have till now been subjected to archæological exploration and excavation? We must wait and watch.

Some of the identifications have since been discarded in favour of new ones, but the work has obviously not taken notice of such cases. Take, for instance, the relief of Bhaja, depicting a man riding an elephant. It has now conclusively been shown to represent the victorious King Mandhatri, whereas our author follows the earlier view according to which it is "Indra on his elephant Airavata." (p. 223; Plate 42).

It may further be observed that some of the Sanskrit terms have been inaccurately transliterated, though obviously the editor has taken great pains in using diacritical marks. In some cases, the errors do not make much difference, but in others the meaning is entirely changed. *Anāthapiṇḍāda* for *Anāthapiṇḍada* is one such. The most offensive is perhaps *Maithuna* for *Mithuna.*

These blemishes are, however, minor and do not detract much from the excellence of the work, which is bound to remain a standard work for long. India naturally figures in it much more prominently than the Asian regions enumerated above, about which detailed information must be sought elsewhere.

B. CH. CHHABRA

American Literature and the Dream. By FREDERIC I. CARPENTER. (Philosophical Library, New York. 220 pp. 1955. $4.75)

The author tells us that this book began as a series of essays, an interpretation of the major American authors, until he was struck by the idea that American literature has differed from English literature because of the constant and omnipresent influence upon it of the American Dream. The book is an attempt to illustrate this afterthought.

Although many will not be disposed to agree with either the premise or the conclusion, they would agree that the literature of a country expresses or reflects its ideals and aspirations, or that, in a broader sense, its literature may be regarded as a country's conscience. A very clear instance is supplied by the English literature of the nineteenth century. We have first the literature inspired by the French Revolution and then the literature of protest against the evils and ugliness of the Industrial Revolution. There may be no very clearly dreamed English "dream" in it, but there is a clearly enough discernible English conscience in it.

Mr. Carpenter first defines the American Dream. It is as old as the Pilgrim Fathers, though the name is recent—"that dream of a better, richer, and happier life for all our citizens of every rank," a sort of ideal Democracy. Stated thus, there is nothing specifically American about it. The author, however, seeks to differentiate the American Dream by pointing out that, whereas earlier European versions had located the dream world in Eden or Heaven or Utopia, the American dream was the hope of realizing the "kingdom of God" in America. This sounds perilously like Isolationism. Certainly, at one time America did represent to Europe something approaching this—witness Goethe's cry of protest against this view, echoed by Carlyle: "Here or nowhere is your America."

The nineteenth century, says the author, was the great age of the dream of an ideal American Democracy freed from European shackles, the age of Emerson and Whitman. What he fails to emphasize is that it was also the age of the most heroic act of the young American people, when it plucked and cast forth from its bowels the evil of slavery which had vitiated the Dream from the start. This accounts for a vital omission in his roll-call of honour: the writers who strove for Abolition. *Uncle Tom's Cabin* does not find a mention even in a footnote, and Lincoln is only referred to, as it were, in passing. And if William Saroyan is to find a place in the gallery of Dreamers, as a champion of American "self-reliance," one wonders by what logic Mark Twain is denied a chapter.

The book in fact attempts to study the attitudes of a dozen or so outstanding American writers to what the author calls the American Dream: Emerson and Whitman as the great champions; Hawthorne and Melville as the genteel opponents; Sinclair Lewis as a waverer; Eugene O'Neill as the romantic quester of the Dream as Beauty and as a satirist of the ugliness of reality; Thomas Wolfe as the completest embodiment; John Steinbeck as the intellectual apologist; and William Saroyan as a popular representative of the Will to the Fulfilment of the Dream.

In a case like this, arguments regarding omissions and interpretations will be endless. But I should like to point out a fundamental error. "... all books," says the author, "are eventually weighed for their content of wisdom." He therefore insists that a novel must also be judged by standards other than those of art, citing in his support Aristotle's dictum that poetry should be a more philosophical thing than history! This is not only to misunderstand Aristotle, but also to make a wrong approach to art.

The author has certainly indicated a very interesting point of view. The

Dream, I think, needs to be restated; the philosophers, who crowd out the writers, should be relegated to footnotes or appendices; and in their place we should have more of the great writers who dreamt the good dream in their own ways.

G. C. BANNERJEE

Sri Aurobindo's Savitri: An Approach and a Study. By A. N. PURANI. (Sri Aurobindo Ashram, Pondicherry 393 pp. 1956. Rs. 10/-)

In this revised and considerably enlarged edition of a book that first appeared in 1952, Shri Purani has covered all the three parts of *Savitri,* whereas the earlier edition had confined itself only to Part I.

The "fable" of Savitri is superficially the same as that of the episode of "Savitri and Satyavan" in the *Mahabharata.* The childless king, Aswapathy, after undergoing prolonged austerities, becomes the father of a girl, Savitri. In due course she marries Satyavan, although warned that he would die in a year's time. When the fatal moment comes, Savitri follows Yama, the God of Death, pleads with him till at last he grants her wish, and so Satyavan lives again. It is a wonderful story, illustrating both the power of *tapasya* and the power of Love.

Sri Aurobindo, however, has grafted on to the old legend a profound symbolical meaning. Aswapathy's *tapasya* is verily "an epic climb of the human soul" from insensate material life to a vision of the highest possibilities of supramental life. He asks, not just for a daughter, but rather for the descent of Divine Grace in human form in order to realize on earth the possibilities he has already glimpsed.

Shortly before her moment of destiny, Savitri looks into herself, tears away veil after veil of appearance, and sees her true Self at last and recognizes her Mission. When death overtakes Satyavan, she is thus able to face Yama, not to plead with him, but to withstand his tempting offers, make him retreat in discomfiture and so end his empire on earth. Now Savitri and Satyavan are the first of the new supramental race, dedicated to the task of transforming terrestrial life, with its limitations and obscurations, into the Life Divine.

Sri Aurobindo has fused the legend and the symbol into a marvellous epic unity; but the average reader is likely to be scared away, not only by the enormous bulk of the poem, but also by the several Books of Yoga which describe phenomena other than those of our everyday humdrum experience. It is here that Shri Purani's annotations and commentaries are so invaluable. While *Savitri* was in progress Shri Purani enjoyed for many long years the daily companionship of Sri Aurobindo and accordingly his exposition of the æsthetics, metaphysics and spiritual nuance of the poem can claim unrivalled authority. For prospective readers of *Savitri,* therefore, Mr. Purani's book will prove an indispensable introduction and a reliable and enthusiastic guide.

K. R. SRINIVASA IYENGAR

Reflections on Hanging. By ARTHUR KOESTLER. (Victor Gollancz, Ltd., London. 193 pp. 1956. 12*s.* 6*d.*)

One of Arthur Koestler's illustrious predecessors in literature "wrote like an angel and talked like poor Poll." Arthur Koestler in *Reflections on Hanging* writes at times divinely and at times like "poor Poll"—badly repeating what has been better said by others. He discourses on motivation and fear, as Margery Fry did before him, in a learned and thoughtful chapter, seeking to show how little responsibility any of us have

for our actions, how many other influences are at work in all our lives and how even fear would not prevent us from doing the things we were conditioned to do. All this he applies with sympathy to murderers to show how little they can be affected by deterrent sentences or threats.

Unfortunately he allows no such thoughts of conditioning and training in the predetermination of the attitude of judges and law-makers towards murder and the death penalty. It is a weakness of his judgment, and that weakness spoils the book. It has many careless errors of fact, some exaggerations of emphasis, much hasty and slipshod writing as though, suddenly enlisted in the ranks of the abolitionists, he must pour out all he knows and feels. In this respect, this book plays into the hands of the defenders of the death penalty and justifies some of the things they like to say about abolitionists.

Yet the book has behind it Arthur Koestler's own experience of imprisonment and of being condemned to death. From this stems great emotion and feeling, sympathy with the oppressed and hatred of all who represent oppression.

It is not a book to quote or use as a textbook; it is a book to read and be stirred by.

FRANK DAWTRY

Twilight of the Maharajas. By SIR KENNETH FITZE. (John Murray, Publishers, Ltd., London. 180 pp. Illustrated. 1956. 15*s*.)

The title of this book is misleading. It is not, as one might have supposed, a study of the decline of the old Indian Princely order, although an innocuous "Post-Mortem" is added as the final chapter, but a relatively harmless little collection of reminiscences written by an ex-member of the Indian Political Service. Two quotations will suffice to sum up Sir Kenneth's approach to India, from which he retired in 1943. First, after a reference to the famous gathering of Princes for the Duke of Connaught's visit to Delhi in 1921, he adds:—

> With what scorn and incredulity would I have spurned the idea, had any bold prophet dared to voice it, that within little more than a quarter of a century and before my own connection with that Order had terminated, it would have reached the verge of extinction, or that the gorgeous palaces which the princes were being encouraged to erect for themselves at the Imperial Capital were destined to be diverted to the housing of the foreign ambassadors so soon to be accredited to an independent Indian republic!

Secondly, his description of the Residency at Indore in terms of an English village is charming in its *naïveté*, but unfortunate in its implications. An extract will have to suffice:—

> For the abode of the Squire there was the stately Residency with its pillared façade and stone balustrades glimpsed through parklike grounds from a *maidan* [or green]. ...In one corner of the green the Residency Club nobly and convivially sustained the traditions of the English "local"....

This, of course, gives the show away; for the nostalgia is not for India but for an England transplanted to India. In spite of these shortcomings which are found throughout the book and also of Sir Kenneth's incredibly archaic style (his successors are, however, no doubt, still writing like that up and down the corridors of New Delhi), in spite of the author's lack of imagination and of his obvious incomprehension at times (leaders of nationalist movements in Indian States are referred to, with no malice intended, as agitators), he emerges as a kindly, affectionate and basically honest and decent man, doing his duty conscientiously as, in his limited way, he sees it, and refreshingly free from arrogance, bad manners or false pride. I think Gandhiji would have respected him.

IAN LE MAISTRE

Khadi (Hand-Spun Cloth): Why and How. By M. K. GANDHI. (269 pp. 1955. Rs. 3/-); *My Religion.* By M. K. GANDHI. Compiled and edited by BHARATAN KUMARAPPA. (168 pp. 1955. Rs. 2/-); *Our Language Problem.* By M. P. DESAI. (216 pp. 1956. Rs. 2/8) (Navajivan Publishing House, Ahmedabad.)

The publishers are to be congratulated on venturing on these three books at this critical time. The public mind is being exploited by vested interests, which is causing the unity of India to be disturbed.

It is well worth studying the very many aspects of the problems which now baffle solution. Recognition of the place of Khadi as a definite aid for unifying India seems to have gone into the background, while industrial planning in the Second Five-Year Plan arrests the attention of the public. The non-sectarian nature of independent India seems to have aroused the displeasure of communalistic bodies like the Hindu Maha Sabha and the Muslim League; and their leaders, unconsciously or otherwise, try to inflame passions to cloud real issues. The States Re-organization Commission, which was mainly intended to solve the linguistic problem, brought on by its Report a spate of mob violence, and it is not known what effect the awaited Report of the Language Commission will bring.

If the people who often profess to respect the views of Mahatma Gandhi on the above subjects would follow his advice, many of the ugly happenings stirred up by interested groups would be avoided.

Has Khadi been driven into the background? Has its mission failed? Is it understood that the dedicated workers of the All-India Spinners' Association could revive and reconstruct our villages? A concise record has been compiled in this book from articles written by Gandhiji in *Young India* and in *Harijan* and from his recorded speeches and conversations, which require to be very carefully studied. There are clear indications to show that, as the editor states, Khadi was not merely a political weapon but "a non-violent economic and social order which would bring peace and happiness both to us and to all mankind." Gandhiji was of the opinion that industry could not provide work for the masses but that Khadi could give work even to the poorest man. He exhorts Khadi workers to go to the villages and lay the foundations for an economic self-sufficiency.

In *My Religion* Mahatma Gandhi is quoted as having stated that his religion was ancient Hinduism, the religion of his forefathers, not the orthodox system called Hinduism; he called it "my Hinduism" and he assimilated and synthesized into his conception the spirit of all other religious systems. If one carefully analyzes Hinduism, which usually baffles attempts at a definition, it can be seen that within it all concepts from rank atheism to belief in the Supreme Oneness are included and each one is left free to think and choose what is best for him. In this sense religion is indeed personal. The fact that India has been made a secular State has aroused some passion, but this does not mean or prove that it is either irreligious or non-spiritual.

Shri M. P. Desai in *Our Language Problem* has discussed many aspects of the language controversy. In India, one has to learn the State language, Hindi, a regional language and English, the international language. The latter, which was first encouraged for cultural reasons, and also thrust on us by alien rule for administrative ends, has taken root and a percentage of the educated population still cling to it. All the three languages seem to be essential and the author prays that the problem, being great and important, be decided wisely and with dignity, as no rigid enforcements are advisable and solutions to it should grow with the nation's aspirations.

All those who wish well for India should seriously study these three books. They should work in villages, to create public opinion by educating the masses, instead of wasting their energies by working for emoluments and preferments in public services. These books are precious national heirlooms. They are ably edited and well printed.

N. RAMABHADRAN

Hindustani Samajiat. By JAFAR HASAN. Urdu. (Anjuman-e-Taraqqui-e-Urdu (Hind), Aligarh. 263 pp. 1955. Rs. 4/8)

Dr. Jafar Hasan, who obtained his Doctorate in Sociology in 1925 from the University of Heidelberg, has been the Head of the Department of Sociology of the Osmania University since the year 1928. He has the proud distinction of having completed a trilogy on sociology and now he is busy in making ready an English-Urdu Social Scientific Dictionary and an Explanatory Dictionary of Social Scientific Terms commonly used in the Humanities.

Hindustani Samajiat is undoubtedly a valuable contribution to Urdu literature in general and to sociology in particular. The book treats the subject of sociology with special reference to social life, social evils, problems of social uplift and social movements in India. It treats in a delightful style a complicated subject: the social life which has been influenced by different sets of people who came to India and settled down for good, considering her their homeland. The analysis bears witness to the deep study and knowledge of the author.

Dr. Hasan's association with the Hindustani Prachar Sabha has influenced the book in the coining of a number of simplified words and phrases, like *Nadesh* for *Hidayat, Bachchi Hatya* for *Tifle Kushi, Paidaliya* for *Papiadah*, and so on, as also in the simplification of the Urdu script and terminology.

Hindustani Samajiat, with its matter-of-fact style and up-to-date manner, must have a place in all well-equipped libraries.

N. S. GOREKAR

Srijnaneshvaracharitam. By KSHAMA ROW; English translation by LEELA RAO DAYAL. Sanskrit. (N. M. Tripathi, Ltd., Bombay. 40+44 pp. 1955. Rs. 4/8)

To lovers of Sanskrit it is saddening to note that this is the very last work of a genius who brought a new life and a new vision into Sanskrit literary forms during recent times. Pandita Kshama Row wrote not only the greatest Sanskrit epic of our times, on the life of Gandhiji, but gave poetical biographies of saints like Mira, Tukaram and Ramdas, besides fascinating plays, stories and sketches. The gifted poetess relieved Sanskrit literature from the blight of academism which had reigned for centuries, and found inspiration from great lives, present as well as past. With a consummate metrical craftsmanship and a flawless command over Sanskrit, she could recapture the classical simplicity and grace of the ancient masters and demonstrate how living Sanskrit can yet exercise a nation-wide appeal, beyond the narrow circle of dons.

The present work is in a line with her other works singing of saints. Its theme is the life of Sri Jnaneshvara, invested with a halo of mystery and miracle by popular legend. We have here a vivid presentation of the decadent Brahmin society of the twelfth century. The suffering it inflicted upon innocent members in the name of orthodoxy is movingly brought out; and the role played by Jnaneshvara and his brothers in bringing about the much needed social and religious reform is forcefully indicated. Fired by religious devotion as the poetess is, much of the

work is taken up with the miracles wrought by the saint, like the bison's chanting Vedic hymns, the corpse coming to life and the wall moving in mid-air. For those who do not believe in miracles, the theme will naturally appear fantastic. One feels that the saint's teachings could have been treated at greater length. A willing suspension of disbelief is thus rendered necessary for appreciating the work as a poem. Still, one cannot fail to enjoy the sweet music of its *upajati* measures and the unlaboured felicity of its Sanskrit diction. The limpid flow of verse throughout the eight cantos reveals a maturity of art recalling to us Ashvaghosha and Kalidasa. The style maintains a steady spontaneity without excessive cleverness.

In this posthumous publication, a few misprints have remained (*e.g.*, VI.15, VII.1), and there is a metrical lapse in the last quarter of I.2.

The book contains a valuable foreword by MM. Dr. P. V. Kane and a free English rendering by the daughter of the poetess. It would have been better if the rendering had been closer to the original.

K. KRISHNAMOORTHY

Leaders of Modern India. By P. D. TANDON. (Vora and Co., Ltd., Bombay. 159 pp. 1955. Rs. 2/8)

These pen portraits of twenty-one leaders bring out the strong individual traits of some of them by narratives of memorable episodes and incidents in their lives. Again, the writer attempts to quote the leaders' opinions on the problems and even on the trivial matters of everyday life. Because they are quoted in the leaders' own words, even some commonplace sayings acquire a certain value. One feels that some other leaders, who made substantial contributions in carrying forward India's struggle for freedom, should have been included in the book.

A book of this nature should have a literary rather than a journalistic style and diction. The author, being essentially a journalist, has not been able to disentangle himself from his normal way of writing. Consequently, there is journalistic jargon, and the chronic adjectival verbosity is at times irksome. For the same reason, some of his observations verge, unconsciously, on the offensive.

I do not think the author is quite correct in his assessment of Dr. Radhakrishnan (p. 129), that the secret of his greatness is only "hard and patient work."

SURENDRANATH TRIPATHI

The March of Civilization. By NOLINI KANTA GUPTA. (Sri Aurobindo Ashram, Pondicherry. 115 pp. 1955. Re. 1/8)

Nine previously published essays of Nolini Kanta Gupta have been brought together to form this small book. The first essay furnishes the title and indicates the thread of thought that runs throughout.

The purpose seems to be to aid the reader in getting a more integrated and synthetic viewpoint on natural and human evolution. The interdependence and ultimate unity of spirit and matter are brought out; and the system of Yoga taught by Sri Aurobindo is given as the means to learn higher truths and achieve higher consciousness.

There is much that is worth consideration in these essays and, as usual, the author is clear and to the point, bringing ancient and modern terms into helpful juxtaposition.

E.P.T.

THE INDIAN INSTITUTE OF CULTURE

[The paper which we publish here was the subject of an interesting Discussion Meeting held at the Indian Institute of Culture, Basavangudi, Bangalore, on June 21st, when the discussion following the reading of the paper was led by Dr. C. S. Pichamuthu, D. SC. (Glasgow), PH.D., F.G.S., Professor of Geology in the Central College, Bangalore.

The writer of the paper, **Mr. J. L. Forster** of Norwich, England, brings out forcibly in this article the threat to prosperity and even to human life from the advance of the earth's deserts along many fronts. The interdependence of the elements and the kingdoms of nature and the dependence of man on both has been too little remembered. Ignorance and misguided opportunism on the part of individuals and a *laissez-faire* attitude on the part of governments have in the past encouraged the spread of arid areas. Fortunately, many governments are now awake to the situation and prepared to do what can be done to check the deserts' advance before further irreparable damage is done. A hopeful augury was the holding of the International Scientific Conference on Deserts at Jerusalem in 1952. Many representatives of learned institutions throughout the world as well as of Unesco attended the Conference, held under the chairmanship of the Adviser to the FAO for Palestine. But adequate meeting of the situation demands not only scientific knowledge but also the acceptance of the Trusteeship of Wealth concept on a grand scale.—ED.]

THE WORLD'S DESERTS ON THE MARCH

The ravages of soil erosion all over this planet are, not surprisingly, arousing increasing concern. The general picture which emerges from many surveys is disquieting—a relentless advance of arid, desert conditions in four out of five continents. In North America, Africa, Asia and Australia the sands are waiting like wolves at the very doors of civilization, and every year they swallow great acreages of once fertile land.

Now from every quarter of the globe scientists are uttering grave warnings, and the most striking feature of these reports is their unanimity in placing the responsibility for the menace upon man himself. While soil erosion, due mainly to deforestation and to efforts to support larger herds and flocks than the land can safely carry, has been going on for centuries, modern tendencies appear to accelerate it to a point where loss of soil fertility leads to a rapidly declining standard of living.

Professor Shaler, American scientist, has outlined the stages of the gradual deterioration of the soil. Primitive man disturbed the soil no more than the lower animals, but in his first step upward he became a devastator. By exploiting the soil he deprives it of its protective covering, clearing virgin forests, burning off and over-grazing the herbage, and exhausting the humus, and

> each extension of civilization has widened the field of devastation, until nearly one-half of all the land is subject to its ravages. It is now a question whether human culture, which rests upon the use of the soil, can devise and enforce ways of dealing with the earth, which will preserve this source of life so that it can support the men of ages to come.

Messrs. Jacks and Whyte of Britain instance Palestine, where, in the hills, cultivation was once wide-spread and a high degree of development had been reached. Scrub forests and pastures were protected from over-grazing by wild animals and stock thieves. The extinction of these "beneficent" pests has resulted in destruction of the forest, loss of soil and drying up of springs. A village once surrounded by oak forests and called Umm el Fahn, "mother of charcoal," is now perched among bare rocks and has to buy firewood elsewhere. The effect of erosion on history and politics is indicated:—

The hill country comprises some 60 per cent. of the non-desert area of Palestine and could all be habitable and productive. It is in a ruinous state, and many slopes with high rainfall are devoid of permanent vegetation and practically denuded of soil. Such eroded land cannot, of course, support a settled population, and competition for the fertile areas which remain becomes intensified.

Fortunately, now the Israelis are replanting.

Professor Stebbing, who has travelled extensively studying the effects of erosion, declares that in Australia, America and Africa, so misleading a term as "drought" ought to be dropped, for the affected areas are in the intermediate state of progression to permanent desert conditions. Each year will see this stage progressing with greater intensity, until a point is reached at which arresting it becomes impossible.

Semi-desert conditions are brought about by misdirected tillage, artificial drainage, overcropping and lack of fertilizers, followed by over-grazing. With the excessive utilization of the soil the water supplies at first decrease, then become intermittent. During this latter stage the soil is made over to the stock-grazer, being no longer sufficiently productive for agriculture. Under excessive grazing and pasture, accompanied by fire, the vegetation is gradually reduced to the condition of open savannah, the rainfall disappears, the water level sinks lower in the subsoil, and the desert has advanced another stage.

Undoubtedly the improvident felling of forests is one of the most influential factors in the rapid desiccation of fertile soils. It is calculated that, with a given rainfall, over 56,000 pounds of soil is washed away per acre of bare ground every year to find a grave in the sea, where all it can do is to silt up harbours. The influence of forests on water conservation is now well established. Where trees flourish the water slowly oozes from the forest floor, flowing through the land and feeding the streams, keeping the ground moist and fertile. Where territory has been denuded of trees, the waters rush tempestuously into the valleys, causing floods and carrying huge amounts of soil with them. The slopes, moreover, robbed of their fertile soil, are hard to regenerate either by natural seeding or planting.

The exact relation of trees and rainfall is not so easy to define, but there is no doubt that climate and rainfall in many localities have been permanently and seriously affected by the destruction of forests and failure to replant. It is certain that forest areas lead to greater condensation in the case of sea winds and mountain mists. When rain clouds meet the column of warm air rising from a hot, bare tract of country, they rise and become thinner; but when they meet the cooler air over a forest they become chilled and tend to condense and fall as rain. Thus the preservation of forests acts as a vital factor in soil conservation—holding back the rushing torrents which would denude it; and conducing towards the precipitation of rain which prevents it from deteriorating into sand. From the engineer's point of view a forest is an elaborate mechanism for the control and absorption of rainfall.

There is ample confirmation of the fact that thousands of square miles of semi-desert country were once thickly forested or cropped. Every traveller in Asia and Africa has seen the ruins of once great cities which, when flourishing, were surrounded by fertile fields, but which are now in the heart of deserts. Timgad in North Africa and the sister city, Lambessa, are instances of such. They were busy and populous centres in Roman times, and it was once believed that the desiccation was the result of climatic changes, but there is no evidence of any catastrophic change of climate in North Africa in historic times.

A century ago travellers spoke of thick forests in North Africa where are now only parched wildernesses. The hinterland from which Carthage derived

its wealth was one of the most fertile regions of the Roman world—now it is mainly desert. Parts of Roman Africa, particularly Cyrene and what is now Tripoli grew more wheat than Egypt. They were the granaries of the Mediterranean. It is believed that at one time the forests extended as far north as Khartoum, but now, as a contrast, there has been a decided expansion of the desert in the Nile Valley within living memory, and areas have been abandoned to the ravages of the sand. Much of this loss is due to the unrestricted immigration of the camel-owning nomads with goats, who displaced the agriculturalists by destroying the pastures where sheep and cattle grazed. Camels and goats tear out vegetation by the roots and thus loosen the fertile soil, which is blown away from the land. Goats, indeed, have been called "the curse of Africa," for they breed prolifically, and eat not only grass, but bush, roots and bark. They are said to have destroyed the fertility of ancient Egypt and are now well on their way to repeating the triumph over the vegetation of Africa.

The danger of the Sahara to Africa is difficult to exaggerate. Professor Stebbing states that it is advancing on a front of 2,000 miles. A French authority, M. A. Loppinot, has estimated that for three centuries the desert has been advancing into what are now the French West African colonies and Northern Nigeria at the rate of a kilometre a year. Hundreds of square miles have been reduced to desert, and this loss is largely due to the destructive felling of forests and the wasteful practice known as "shifting cultivation." Where this is the rule a forest space is cleared and the site occupied for two or three years. Then the cultivator moves on, and leaves the space to the mercy of the desert. The only way to prevent the advance of the sand seems to be the planting of a great belt of forest to hold it back.

Conditions are equally acute in other parts of Africa. In a report by Sir Alan Pim on the finances of Kenya he stated that "the real problem of the future lies in the preservation and maintenance of soil fertility," more especially (though not only) in the native reserves, where "gradual destruction of the soil by unsound methods of cultivation and overgrazing is taking place."

Trouble arose in the Ukamba Reserve where the Government in one location failed to secure native co-operation in reducing the number of cattle. The reserve has a quarter of a million cattle, yet its carrying capacity is reckoned at only 20,000. In consequence pastures have been trampled and over-grazed to such an extent that grass has been killed, bare land exposed to the elements, and erosion in its worst and most rapid form has set in. Considerable areas of grazing have been completely denuded of cover and are rapidly passing beyond hope of recovery.

The more southerly parts of Africa are just as seriously affected. Drift sands are slowly making a wilderness of a large area on the coast of South-West Africa, 92,000 acres of valuable land having been covered already. The sand has been driven inland 80 miles in places and in some spots is piled 700 feet high. Erosion damage has reached so acute a stage in Basutoland that the Colonial Development Fund has made grants for the construction of anti-erosion works. The schemes involved the building of numerous conservation dams to arrest the spread of gulleys and to provide watering places for the stock.

Dr. Pole Evans, a Government expert, declared: "Unless vigorous measures are taken to preserve the grasslands of South Africa the country is doomed to become desert." Messrs. Jacks and Whyte record that erosion "has already transformed parts of South Africa's richest pastoral country into semi-desert," and obliged the Union Government to allocate more than £2,500,000 towards the cost of small

dams and earthworks built by farmers in three years. In the findings of a Drought Commission there is damning evidence of the responsibility of man for the rapid deterioration of large areas. It runs:—

> There is no evidence of any progressive increase or decrease in the rainfall of the Union during the historic period. The desiccation observable in many parts of the country is not due to diminished rainfall but to the failure of the land to absorb the rain as it falls, consequent on the destruction of the natural vegetation, the resulting erosion of the soil, and the hardening of the surface of the land by sun-baking and trampling of cattle.

Asia provides equally alarming examples of the rapid advance of the desert. Large areas of Mesopotamia, garden of the Old World Empires, are now sandy wastes, and in India many once fertile areas are now unprofitable. The report states that forests have shrunk and population grown with equal rapidity since the British occupation, and "today parts of India present a picture of man-made desolation without parallel, except perhaps in China."

This country, indeed, should be an example to the world. In the time of Ghenghis Khan (1162-1227) the now dreaded Gobi Desert pastured innumerable horses. Professor Chamberlain, addressing a conference of State Governors at Washington, spoke of the "pitiable struggle in China to retain and cultivate the scant remains of once ample soils," and of the "large tracts of almost bare soil, on which stand ruins implying former flourishing populations." Its more than 400 million people have been compressed into the small area of fertile land left, and it has been said that North China survives only because of the extraordinary natural freak of the loess soils. The loess, often 1,000 feet deep, a fine yellowish loam, spread all over Asia from Turkestan almost to the Yellow Sea, is believed to be a glacial deposit, a legacy of the Ice Age.

In Australia the problem of erosion is daily becoming more serious. A report issued by the Australian Council for Scientific and Industrial Research painted an alarming picture of the permanent destruction of grazing in parts, due to persistent over-stocking during long periods of partial drought. Stock-owners have made urgent representations to the Government that remedial measures be undertaken. Revelations regarding South Australian pastoral lands are painfully impressive because, in consequence of the destruction of edible trees and bush, the country is being ruined. In one area 3,000 miles of scrub are threatened and the farms are being blown away. Authoritative statements show that runs which formerly had 100,000 sheep have now only 30,000. A report presented to the Royal Society of South Australia states that 1,000 square miles which only recently were fair pastoral country are now desert and abandoned for good.

Mr. Sydney Upton, F.R.C.S., has warned the country of the menace and speaks of Australia's "Dying Heart." By over-grazing the soil is denuded of its protective covering of roots and grass. There is nothing to hold the soil together, and as vegetation diminishes the natural seed reserves become exhausted. Dwindling rainfall, coupled with an increasing drain on artesian water reserves, means that this precious asset is being lost. The scorching breath of the desert blights the land around, so that, as vegetation dies and aridity increases, the seas of sand extend their desolating sway, and the possibility of reclamation becomes more remote because the wind whirls away the top, once-fertile soil, leaving nothing but granite-like rocks.

Mr. Walter Bromhead, an agriculturist who travelled widely in Australia, New Zealand and Africa, bore witness to the deterioration in progress. In New Zealand he saw a newly ploughed field of rich but lava-like soil stripped of its topsoil in twenty-four hours by a windstorm just after it had been sown. He declares that a completely new technique, which includes the systematic

replanting of edible bushes and trees, is essential if the slight grazing value of semi-arid territories such as the Karroo and the salt or blue-bush areas is to be maintained or increased. He also utters a warning of the penalties likely to follow the tractor forms of wheat-mining becoming wide-spread in Norfolk and Hampshire. Such tillage is to a large extent responsible for the disaster that has overtaken gigantic areas of the New World. As a contrast to this "enlightened" modern farming, 200 years ago true husbandmen not only kept the heart in the soil but for generations steadily increased its fertility by wise rotation, animal traffic and adequate human industry.

Fortunately in Australia the Government has awakened to the urgency of the problem of reclamation, and a few years back the South Australian Minister of Lands was able to report valuable progress in the campaign to check soil erosion. Advantage was taken of the unusually copious rainfall to establish floral reserves, the Pastoral Board granting rent concessions to sheep-owners who do this and who stock their runs only lightly.

But the danger is not confined to continents, for the ultimate prosperity of Mahé, chief island in the Seychelles, is threatened through the ill-judged encroachments of agriculture, and the neighbouring island of Praslin is in the same plight. A century ago these islands, covering 40,000 acres, were covered with forest trees and a natural carpet of rich topsoil brought about almost entirely by them. Now, except for about 2,500 acres still under forest and largely belonging to the Crown, the rest of the area has given way almost completely to cultivation, and the topsoil, built up by nature in the course of centuries, has been washed away and has vanished, owing to soil erosion. If only the mountain ridges can again revert to forest cover all will be well for the Colony, for the rich soil will form again. An authority in the islands has written:—

> Here the woods on the hilltops must be regarded as the life springs of the Colony; all attempts to destroy them will have to be met by united action. It is a matter of life and death for the people. Touch the only few remaining forests on the hilltops and you tap the lifeblood of the people. If forest trees are cut down we shall see our natural subterranean reservoirs for the storage of water dry up, and Seychelles in a rainless interval will suffer untold miseries.

New Zealand has paid the penalty for the ruthless decimation of its timber which was allowed in the last century. Now the Government is carrying out a wide forestry programme and millions of acres of original forest have been declared reserved and cutting has been forbidden. Last century vast areas of bush were needlessly cleared so that pastures could be made. Yet much of the land was too poor to be farmed profitably. With the passing of the forest the rivers became silted and disastrous floods have occurred in the Dominion, while great stretches of country have been robbed of the fertile soil and have become useless for anything.

The danger in America is on the largest and most tragic scale. Those in closest touch with conditions in the great Dust Bowl of the central United States declare it is not scare-mongering to say the country is faced with a tragedy which will be without parallel in world history unless desperate efforts are made to stem the relentless advance of desert characteristics.

For nearly a century man recklessly wasted the marvellous fertility of the central States. Years ago far-seeing prophets, among them the first President Roosevelt, warned the nation of the danger ahead. Their warnings passed unheeded and now Nature is taking its revenge. Unprecedented droughts, catastrophic dust-storms, terrible floods and invasions by pests have devastated huge areas during the past half century and parts of Canada are almost as bad—

due to the felling of forests, the exhaustion of humus, over-stocking and failure to fertilize.

J. L. FORSTER

CORRESPONDENCE

PHILOSOPHY AND CULTURE

[The following note is prepared by **Dr. D. Gurumurti, M.A., Ph.D.**, retired Professor of Philosophy. It is a rejoinder to an article by Professor Joseph W. Cohen in *Philosophy East and West* for July 1955 which has just reached India. In this issue Dr. Charles A. Moore, Chairman, Department of Philosophy, University of Hawaii, and Editor of the Journal, answers Professor Choen. Two other articles appear in the same issue examining Professor Cohen's thesis : one is by Professor S. K. Saksena, Head of the Department of Philosophy, University of Saugar, and the other by Professor Y. P. Mei, Professor of Oriental Studies in the State University of Iowa.—ED.]

In the issue for July 1955 of the journal *Philosophy East and West*, published by the University of Hawaii there appears a paper by Professor Joseph W. Cohen of the University of Colorado on "The Role of Philosophy in Culture"—contrasting the roles played by philosophy in the Orient and in the Occident. His immediate provocation for this outburst is the increasing trend among some philosophers of the Occident to advocate a fusion of the philosophies of the East and the West. He maintains that such a trend is not relevant to the basic actualities of the East and the West, and would result in accentuating the atmosphere of defeatism and tend to the abandoning of faith in reason. He chooses for his main target of attack the writings of Professor F. S. C. Northrop, whose work, *The Meeting of East and West*, has come in for his ire. He accuses Northrop of "incredible distortion and intriguing ingenuity," and of ignoring or explaining away whatever will not fit into his scheme. These very accusations can with better reason be levelled against Cohen's characterizations of Oriental Culture and Philosophy.

As Professor Charles A. Moore rightly points out in his Rejoinder, in the same issue, Cohen's paper repeats outworn *clichés* which were in fashion among Western thinkers in their attitude towards Eastern philosophy over three-quarters of a century ago and which have been repeatedly challenged and corrected by two generations of religious thinkers Eastern and Western, notable among them being Swami Vivekananda, Aurobindo Ghosh and Radhakrishnan. Phrases such as "chronic helplessness of life," "fatalism," "pessimism," "passive," "quietistic," "escapist," "tradition-dominated thought"—are all well-worn old terms which have been many times trotted out by ill-informed critics of Oriental philosophy and which finally have been given the quietus by a telling rebuttal by Radhakrishnan in his *Eastern Religions and Western Thought*.[1] This had resulted in better understanding and genuine appreciation of the contribution of Eastern philosophy and culture. Professor Cohen's views are a throwback to pet prejudices which were in vogue three-quarters of a century ago.

In the last century a series of translations of Oriental works on Philosophy and Religion were issued as the Sacred Books of the East edited by Professor F. Max Müller. The effect of their pub-

[1] See Chapter III.

lication was to open the eyes of Western thinkers to the priceless treasures contained in Eastern scriptures—witnesses to a high civilization and to high moral achievement. The propagandist Western missionary thought of the day underwent a modification in its attitude, realized the futility of aggressive propaganda which had earlier dismissed Indian faiths, philosophy and culture as "a mass of superstition and a sink of iniquity," and now regarded them as possessing virtues of their own.

> For a religious development existing over forty centuries and attaining spiritual heights which challenge ocmparison with the best products of their religions cannot be set aside as having no survival value.[2]

But the Western attitude still continued to be that the Christian civilization was the highest manifestation of the spirit and the moral standard for the human race, while every other system of thought, culture and religion was to be judged by it. After the first World War a further change in attitude took place. The Great World War was a testing time for Western "Christian" civilization. The bloodshed on a gigantic scale sanctioned by the Church leaders led to a mood of self-reproach. The sense of superiority melted away. The attitude changed from one of exploitation and domination to one of free partnership in the adventure of thought and culture by both the East and the West, which by contact and exchange achieves a new spirit and a new life. Professor Cohen reveals in his paper that there are still a few thinkers who have yet to make the transition to this third stage.

Cohen's monopolist claim for Western philosophy which he denies in the case of the East, that there is a continuous activity of thought directed upon the course of cultural development, a challenge and corresponding thought appearing, expressing themselves in art, religion and other social activities, cannot be sustained. A better acquaintance with the course of the cultural history of India could disabuse the minds of thinkers of Professor Cohen's type of this misreading of Indian history. Wherever there has been civilization there have been large movements of ideas in conflict with contemporary conditions, followed by a revision to a new upsurgence. Let us take two examples. The sixth century B.C. in India was an age of such ferment, when the two great spiritual personalities, the Buddha and Mahavira, led the revolt against the ritualist religion of the day and by example and precept established a new order of virtuous living as the greater objective. At the time of the Muslim occupation the national consciousness again received a challenge and responded to it by throwing up such great reformers as Guru Nanak and Kabir who preached the religion of devotion and worship of the One Supreme Being.

Professor Cohen's main contention that there is a constant harking back to the traditional thought in Oriental philosophy is not evidence of any lack of intellectual virility and vitality, but of the fact that all the thinkers of succeeding ages have at the summit of their philosophical achievement found that the bedrock of realization, the profound insight of the *Rishis* of the Upanishads, had been proved true by every generation of saints and seers down the centuries. This "*Philosophia perennis* with its *testimonium spiritus sancti*," understood by Aldous Huxley and other modern inquirers, is the common ground in the testimonies of the mystics in the West and the East alike. By a preoccupation with empirical values, with an exaggerated pursuit of activistic external life, the modern mind fights shy of the profound insights of seers everywhere, in all climes and times. To hark back to the fundamental insights as the result of fresh effort is no slavery to tradition. The ultimate truths

[2] RADHAKRISHNAN'S *East and West in Religion*, pp. 23-24.

of life can be rediscovered in each age and will be found to accord with the fundamental insights recorded in the Great Scriptures of the world. It is only a superficial mind mistaking novelty for progress that will condemn a whole course of thought in the Orient as sterile bondage to tradition.

Another major point in the attack by Professor Cohen is his reference to the current national activities in India and China which are influenced by Democratic Socialism and Communism, respectively. He feels that by going after social objectives these two nations have forsworn their historical moorings and embarked on "an assimilation of progressive and revolutionary Western Thought." This is again an attempt at misrepresentation. Readers of Nehru's works, notably *The Discovery of India*, will be struck by his deeply moral outlook and inner loyalty to the fundamental role of India among the nations of the world. Radhakrishnan and Aurobindo Ghosh, equally influenced by Oxford and Cambridge, have proved that the leaven of modern thought has only resulted in their reassertion of the validity of the fundamental insights of Indian thought and culture. To claim Gandhi as being influenced by Oxford and his non-violence as a passing exception is to be blind to the real significance of his life and work.

Cohen's attack on the "intensified stress on Oriental Philosophy" will, if it succeeds in its intention, only prevent the effort to bring to bear on the modern situation the philosophical insights most relevant to it from the past and present achievements of the Orient in thought and culture.

D. GURUMURTI

A POLITICIAN AND BUDDHISM

Mr. John Foster Dulles, the American Secretary of State, sent a message to all countries which were observing the 2,500th Anniversary of the Buddha. The *American Reporter* of June 16th gives its text:— ,

> The 2,500 anniversary of the founding of Buddhism is being celebrated this year throughout the world....
>
> I should like to take this opportunity to express the importance which our nation attaches to the recognition of the moral and spiritual values which alone can give significance to our lives and which must be the basis on which will be built the world of peace and justice which we all seek. We feel a sense of brotherhood with all people who adhere to such principles and welcome all occasions on which their essential importance is reaffirmed.

The affirmation of sympathy with moral and spiritual ideals and those who hold them is good, but it was not for intellectual assent that the Buddha, Jesus and other world teachers gave their injunctions. The Buddha's teaching of *ahimsa* (non-injury or non-violence) and that of Jesus to "resist not evil" were given as active principles, valid alike for individuals and nations. The Christ called upon men to love their enemies, as centuries before him Gautama had stated as the Law Eternal that hatred ceaseth not by hatred but by love. What great power in the world today is prepared to apply in practice these principles with all their implications?

E.M.H.

ENDS AND SAYINGS

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

The interview with the Nobel Laureate, William Faulkner, which appears in *The Paris Review* for Spring 1956, under the title "The Art of Fiction," contains more than one important point on the art of writing and the writer's responsibility.

Among other things, Mr. Faulkner brings out that what is important is not the writer but what he creates; great writers have all written about the same things, for there remains nothing new to be said. The formula he gives for being a good writer is: "99% talent . . . 99% discipline . . . 99% work." The writer, he says, must never be satisfied with his work, but must ever aim higher, not just with a view to surpassing his contemporaries or his predecessors, but to do better than he thinks himself capable of. The writer's only responsibility is to his art; everything else has to go by the board; and the best environment for an artist is "whatever peace, whatever solitude, and whatever pleasure he can get at not too high a cost." A good writer is too busy writing something to have time to bother about success or getting rich—he "doesn't need economic freedom. All he needs is a pencil, and some paper" and three other things: experience, observation and imagination, "any two of which, at times any one of which, can supply the lack of the others."

Mr. Faulkner also discusses his own writing as well as his film work. He is of the opinion that nothing, such as working for motion pictures, can injure a man's writing if he is a first-rate writer.

When asked by the interviewer what technique a writer should use to arrive at his standard, his answer was:—

> There is no mechanical way to get the writing done, no short cut. The young writer would be a fool to follow a theory. Teach yourself by your own mistakes; people learn only by error. The good artist believes that nobody is good enough to give him advice. He has supreme vanity. No matter how much he admires the old writer, he wants to beat him.

Mr. H. S. Reiss, writing on "Kant and the Right of Rebellion" in the *Journal of the History of Ideas* for April, studies a paradox. Kant asserted the independence of the individual but denied man's right to rebel against established authority.

The eighteenth-century philosopher based his political theory on the principle of duty, viewing political history as "the story of the education of mankind towards freedom under law." Only law, he held, could give men freedom, equally limited for all. Revolution, in violating the law, violated the freedom of all and so degraded man's human dignity. But he insisted on the right of man to criticize the government publicly in writing. Even under a despotism permitting this, free thought could spread, eventually influencing the government to treat man "according to his dignity." Even if public criticism of the government was suppressed he counselled patience and acting as if the spreading of republican views, nature helping, could not be arrested.

But Mr. Reiss reminds us that Kant "could not have foreseen the modern totalitarian state." He interprets, not altogether convincingly, Kant's strictures on the denial of man's freedom as justifying not only passive disobedience, which it is suggested Kant approved,

but also efforts to overthrow a government which, like the modern totalitarian state, violates human dignity and freedom.

Totalitarianism and recent technological developments notwithstanding, we cannot accept with Mr. Reiss even the possibility of systematic and prolonged suppression of public freedom in all states. That there could be a "total suppression and perversion of truth on the whole globe" seems to us fantastic, as it would, surely, have seemed to Kant, in the light of the incalculable powers of the human mind and spirit! They have been shown forth by the world's truly great and must exist potentially in all.

Is "The Relation of Christianity to the Non-Christian Religions"—the subject of an unsigned article in *Main Currents in Modern Thought* (Port Chester, New York)—undergoing a change? The old bland assumption of superiority finds itself confronted by a new sense of dignity and importance in the East and in Africa. A consultation held in July 1955 at Davos, Switzerland, sponsored jointly by two departments of the World Council of Churches—those of Evangelism and of Missionary Studies—is hailed as indicating the beginnings of a wholly new programme for the evangelistic and missionary outreach of the Christian churches. The World Council of Churches reports its having offered enough material for self-examination and appreciation of the religion of others, etc., to "occupy the attention of the Christian churches, their ministers, missionaries and lay people 'on the frontiers,' for a very long time to come."

To look for a general early change in attitude among Christians to the non-Christian religions and the Christian approach to them would be unrealistic. Even the most tentative retreat from the old attitude—in so far as it is prompted by conviction and not by expediency—is, however, to be welcomed. It is a step not only towards better mutual understanding but also towards a potential spiritual enrichment too long needlessly foregone.

Analyzing editorially his country's loss of prestige since the end of World War II in his *Saturday Review* of March 17th, Mr. Norman Cousins traces it to misconceptions of America's real sources of strength. Her assumed superiority over Russia has proved to be false. Today we see Russia rising not only in the atom bomb but also in education and many other spheres. America's threatened loss of moral leadership does not depend on external factors but is closely linked to the fact that America has forgotten the sources of her strength. She has forgotten for what her country traditionally stands and what the word "America" has meant to millions outside that country. America's most important front, Mr. Cousins writes, is the moral front. She has stood for freedom, justice and the dignity of man. Americans built their great nation on the solid foundation of human diversity. America has had great ideals. But these great ideals will not sound relevant to the world if America is going to let ten billion dollars' worth of surplus food rot, while millions elsewhere are starving. America is going to sound relevant if she manifests to the world the moral strength which is her most precious asset. The ideals of America, like the sources of India's strength, do not have to be invented; they are only to be remembered and restored.

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THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

"Fire consumes evil; It shines as the Flame of the Good of the Most High."

The sixth day of the first month in one of the Parsi calendars is assigned by communal tradition to mark the Natal Day of Zoroaster. This year the day falls on the 6th of September. Controversy about the era in which the Prophet of ancient Iran lived and taught continues to this day. According to their inclinations Avesta and Pahlavi, Pazend and Persian scholars have considered the teachings attributed to Zoroaster. The suggestion that not one but a long line of teachers instructed different generations of Iranians has not been seriously and sincerely considered; in a way, that would explain the variety and contradictory nature of teachings all of which are attributed to one and the same person. The passage of time from the exalted teachings of the Avestan *Gathas* to the folklore of Persian *Rivayats* can be measured not by centuries but by millennia. Again, it would be absurd to regard as of equal value all the thoughts they express—a vast conglomeration ranging from those of celestial inspiration to those of terrestrial origin. To examine the ideas and the teachings on their own merits and not trouble about their authors and their eras seems to us the best way.

All who desire to learn from the sayings of the great Prophets of the ancient world should utilize this occasion to read and reflect upon the teachings of the Prophet of ancient Iran. In them is to be found a spirit of universality and of impersonality. The Message of ancient Persia echoes for our ears truths which have a message for this cycle.

The teachings revolve round one word, *Asha*. Like the old-world term *Dharma*, *Asha* connotes a variety of ideas, among which Purity and Righteousness are the most prominent. To be pure and righteous is man's highest duty—his duty

to his own *Fravashi*, the Human Spirit. Today the word "religious" has a low and mundane connotation; it means only bodily cleanliness, adherence to rites and customs and ordinary worldly and sectarian goodness. In the Zoroastrian scriptures great divine powers —*Ameshaspentas* and *Yazatas*—are said to fulfil their tasks according to the Law of Righteousness. The *Gathas* refer to man's life and his further progress as founded upon and guided by Righteousness. The whole of Nature, it is said, is unfolding on the Pattern of Righteousness:—

There is but one Path—the Path of *Asha*—all others are false.

Through the best and the highest *Asha*, may we get a vision of Thee the Supreme Spirit, the Most High; may we draw near unto Thee; may we attain perfect union with Thee.

Asha is the Divine Will, manifesting as the changeless, eternal Law of Life. It contains the Divine Pattern of the unfoldment of Nature. In several places Righteousness is referred to as the Godhead. Ahura Mazda is described as "He who is the highest in *Asha*," who is "of one accord with *Asha*"; it is the Ray of the Supreme; as Gandhiji once said, "The Law and the Lawgiver are one." On earth Fire is the symbol of *Asha*.

Knowledge is necessary to tread the Path of Righteousness. To realize *Asha* requires the inner Wisdom. The most sacred verse of Zoroastrianism—the *Ahuna-Vairya* —asserts that the fully Illuminated One, He who possesses the highest Holiness and the Purest Power, has developed the Wisdom of *Asha*.

Another sacred verse, the *Ashem-Vohu*, states:—

Righteousness is the greatest wealth; it is Eternal Light (or Bliss); Eternal Light is for him who is righteous for the sake of the most supreme Righteousness.

Ordinarily material prosperity and progress are thought to be the highest good. Not so from the point of view of the soul. He whose thoughts are pure, whose words are true, whose acts are virtuous, is the custodian of the real, permanent wealth which is Righteousness. He is the best among men; he alone is truly happy. He is the true follower of the Religion of Zarathushtra—not he who is born of Parsi parents; or even he who performs all the outer rites and ceremonies which have been associated with the Zoroastrianism of today. It, like all other creeds, has lost its pristine purity and has become degraded.

Asha being the Law of Growth, everything in the universe is under its influence. We find a great deal in Zoroastrian texts about the purification of the Elements—Earth, Water, Air, Fire. As a self-conscious Thinker man has a grave responsibility towards living Nature. His own constitution is composed of these elements. But to elevate them he has first to purify his own

being. Man should establish order and purity in his inner nature. With strict discipline, firm resolve and sustained effort he should subjugate his passions, eradicate evil thoughts and conquer the animal in him.

The Path of Righteousness is beset with trials. Man needs the aid of the Divine Good Mind, *Vohu Mano,* and of *Armaiti* the Goddess of Faith, who is the mother of Devotion. Wisdom purifies and enlightens the mind; Devotion energizes and sanctifies the heart. They create out of mortal man the immortal *Ashvan,* the Righteous One.

SHRAVAKA

A CONFERENCE ON ASIAN HISTORY

An important historical Conference recently concluded its deliberations in London. This was the Conference on Historical Writing on the Peoples of Asia, organized by the School of Oriental and African Studies in the first week of July with financial assistance from the Rockefeller Foundation.

With the emergence of Asia from the period of European dominance, historians both in Asia and in Europe are necessarily viewing the history of Asia in new perspectives and under new categories.

The Conference was divided into three sections, on South Asia (India, Pakistan and Ceylon), on South-East Asia (Burma, Indonesia, Malaya and Viet Nam) and on East Asia (China and Japan). Papers were contributed by about eighty scholars. The Conference itself was devoted to the discussion of general themes which had emerged from the papers which had already been circulated and discussed in seminars at the School during the previous six months. Discussion was grouped under the following principal heads: the ideas of history in the early indigenous empires, the ideas of history in mediæval Muslim writings; historical writing in the period of European dominance; and historical writing in the period of the nationalist movements. The majority of those taking part were from Asia or were members of the staff of the School, but France, Holland and the United States were well represented.

The Conference agreed upon two major proposals. First, that its papers should be published in a comprehensive form together with a report of proceedings and, secondly, that a steering committee should seek sponsors for a fellowship scheme whereby at least six Asian scholars each year would be enabled to come to Europe to pursue their own researches. This idea could clearly be of decisive importance to future mutual understanding of East and West.

The Conference itself must be regarded as a great success, not merely by reason of the vivacity and fruitfulness of its discussions, but also by reason of the obvious cordiality and desire for future close co-operation between its Asian and its non-Asian members. As was remarked during the proceedings, such a Conference would have been impossible twenty years ago. The future Director of the School of Oriental and African Studies, Professor C. H. Phillips, who was the moving spirit behind the whole project, can fairly feel that he has been responsible for an important landmark in the study of the history of Asia.

P. HARDY

WHAT ARE PACIFISTS DOING?

[**Mr. Reginald Reynolds** is a well-known pacifist and is the author of *White Sahibs in India* and *Beware of Africans*. Our readers will find this valuable and informative survey thought-provoking.—ED.]

The request which prompted this article suggests a line of detailed sociological research which would require a large team of trained investigators. I should take the greatest interest in the collation of results from such a survey, which would include the trades and professions in which pacifists are engaged, their leisure pursuits, their relations with neighbours and with the community in which they live, their attitude to their own families, etc.

Unfortunately, I write in mid-Atlantic; and by the time this article appears I may have changed my mind on some points after my first visit to the New World. My ideas so far are limited to the following range of experiences:—

Five years as Secretary of the No More War Movement, from 1932 until it merged with the younger movement in Britain, known as the Peace Pledge Union, in 1937.

Five years (1947-52) on the Council of the War Resisters International, and many more years of very close association with it.

Some years as a Director of *Peace News*, which I still am.

Fifteen months (1951-52) as Field Secretary to Friends Peace Committee, which involved almost incessant travelling in Great Britain, mainly among Quaker groups anxious to give further expression to their peace testimony.

Membership, since 1951, of the Friends Work Camps Committee, attending many of its camps as a "working visitor."

A general interest in peace and its ramifications took me to India and Gandhiji in 1929-30; to the World Pacifist Meeting in 1949-50; from Cairo to Capetown (a six months' overland journey) in 1953; and to conferences, meetings, etc., in many parts of Europe at different times—including a personal "concern" (in the Quaker sense) which took me all over Britain and into Ireland after the last war, to present deeper aspects of the Quaker peace testimony.

Membership of many smaller organizations devoted to the pursuit of peace and a deeper understanding of what peace involves—such as the Pacifist Research Bureau, The Friends of India, etc.

It will be observed that my experience, stretching over nearly thirty years, has provided me with a fairly intensive knowledge of pacifism in Britain, a shorter (but none the less intensive) study of pacifism in India during two short periods, and an extensive, but not detailed, knowledge of pacifism in other parts of the Old World. I know American pacifism, at the moment, only from books, personal contacts with eminent American

pacifists (whom I met in Europe and India) and a large correspondence with some of them. The same applies to Australasia.

The defect which I am now hoping to remedy is a very important one, because in the West pacifism has been, historically, a phenomenon of primarily Anglo-Saxon origin. It is not my business here to discuss the reason for this fact. It is significant merely because of the great importance of pacifism in America (relative to pacifism in, say, the countries of continental Europe) and the even more vital importance of the United States in the present world pattern. To say that Anglo-Saxon pacifism is, to some extent, connected with the no less Anglo-Saxon history of Quakerism is not, I hope, a boast —nor is it an explanation: for if there is a causal connection here I should still have to explain why Quakerism grew up in England and found its roots most readily in English-speaking countries. But I can at least safely assume that a discussion of pacifism in the West is rightly and reasonably a discussion *primarily* of pacifism in Britain and America. This is in no way to underestimate the importance of such great figures as Tolstoy, or—as I hope to show later—of Danielo Dolci in Sicily today. But the truth is that, whatever roots Danielo Dolci may succeed in planting among *his* countrymen, the moral influence of Tolstoy was and is felt more outside Russia than within that country. In fact, I think it could be shown that Tolstoy's greatest influence was exerted through the impact of his ideas on Gandhiji; and I have already suggested, in *To Live In Mankind,* that Gandhiji's ultimate influence may also be experienced mainly outside of India. To this subject, too, I propose to return. I mention these names only to make it clear that in discussing movements I am not underestimating the spiritual force of individuals or confusing the two. Neither Jesus nor Gautama exercised their greatest influence in their own countries; and in the case of Christianity we have the further complication that Christian ethics have often been found in a more developed form outside Christendom. I have in mind once more the influence of Christian thought as revived and expressed through the work of Gandhiji.

To turn from these considerations of historical background and spiritual dynamics, some observations on developments in Western pacifist thought may be desirable next, in order to explain the position as I see it today.

Thirty years ago in Britain, the original "home" of modern Western pacifist thought, the thinking of pacifists as represented by their organizations, acknowledged leaders and publications was astonishingly muddled. Basically, pacifists (known as "integral" pacifists on the European continent, to distinguish them from an even more nebulous group of peace-mongers) considered that

their duty began with a personal refusal to fight in wars. For many of them the obligation ended there, though pacifists in general entertained and advocated vague and undeveloped ideas about power politics. They were associated with others in a demand for the ending of secret diplomacy. They were commonly found in the Labour Party or among the Liberals. Another twenty years or more further back, one would have found almost the whole group under the banner of Lloyd George —pro-Boer Liberals who must surely have since marvelled both at their former political leader and their Afrikander *protégés*. One can trace here the Quaker influence, with its strict code of personal behaviour but total lack of political guidance. Quaker Quietists had always been scared of politics; and those who had broken away from Quietism and plunged into politics had generally thrown away their peaceful principles in the process. John Bright is a fair example of these individual exceptions. Whatever guidance they offered could only have added to the general confusion.

To those who have studied war and peace with complete integrity and even moderate intelligence nothing could be clearer than the intimate connection between war and imperialism. The conquest, subjugation and retention of colonies (against internal revolt or the designs of rival powers) is so obviously a matter of military force, threatened and frequently exerted in the most ruthless manner for the most amoral of reasons, that the matter should be beyond discussion in pacifist circles. Yet this has not been the case, and it has been particularly noticeable in Britain that pacifists have often been unable to grasp this elementary fact, together with its corollaries. The truth is that British people grow up in an atmosphere so saturated with imperialist thought that it is very hard for any native of Great Britain to look at imperialism objectively. It is there as an unconscious bias—a naïve arrogance in people who may be, in all other respects, humble and unassuming. A weakness of this sort on an issue so basic would be deplorable among pacifists in any part of the world. But at the *fons et origo*, the very power-house of pacifism, it has been an alarming fact, accounting for much of our weakness.

The power of recovery, however, was latent in the basic tenets of personal pacifism. Within my time I have seen the beginning of a process closely analogous to what happened among American Quakers in the eighteenth century. Here, too, there had been a flat contradiction between the pacifism of Quakers (expressed, for example, in their attitude toward the Red Indians) and their general acquiescence in Negro slavery. Slavery was an accepted institution blatantly inconsistent with Quaker pacifism, but unchallenged for years except by a few isolated Quakers, who were

generally "disowned"—*i.e.*, expelled by the Society. The analogy with modern British pacifism and British imperialism is very clear; for slavery in seventeenth-and-eighteenth-century America was such a basic factor as to require a startling challenge, one which would suit neither the Quaker temperament nor Quaker economic interests—many Quakers being slaveholders, some engaged in the slave trade and almost all too involved with American society as a whole to think lightly of a step which would draw unpleasant attention to themselves.

In each case, however, the awakening came. In eighteenth-century America it was John Woolman who, more than any other man, aroused the conscience of Quakerism and induced it to face the implications of Quaker principles in relation to the holding of slaves. The process was gradual; but once started, it could not be stopped. By the time of the Civil War, American Quakers, though divided with regard to political action—involving as it did by then military action—were united in their condemnation of slavery and no longer participated in the institution. In Britain, during the present century, I am convinced that it was Gandhiji who faced British pacifists with the fuller implications of their faith. A reading of "official" pacifist literature, from about 1920 onward, would reveal some odd things which many pacifists would prefer to forget. People accepted as leading pacifists were, as late as 1930, writing abusive articles about Gandhiji and defending British Rule in India. Such articles and letters could be found in *The Friend*, a weekly unofficial paper of the Quakers, in *Reconciliation*, the monthly organ of the Fellowship of Reconciliation, and in *No More War*, the monthly journal of the movement of which I became Secretary two years later. My own appointment was, I suppose, a small landmark, for it represented a revolution in the "orthodox" British pacifist thought of those days. My own views about Gandhiji were well known and I replaced two people who had held the movement to the official Labour Party line on India and empire—Labour having been in office throughout the worst period of repression in India.

This, however, was only a beginning. With the rise of a larger and more popular movement, the Peace Pledge Union, and the merging of the old N.M.W.M. with this junior, but more wealthy, organization, the whole battle had to be fought over once more; and it is still being fought. But I think that a study of *Peace News* during the last ten years would show a slow clarification of thought. The great issue of our time is gradually being recognized—and it is not the so-called East-West conflict, but the great moral issue of white domination in Africa and other parts of the world.

If, however, pacifist ideology is

becoming clearer, we have still to consider pacifist effectiveness. Superficially pacifism never appeared to be stronger in Great Britain than it was in the middle thirties, when the Oxford Union passed a resolution that "this house will in no circumstances fight for its king and country"—a startling declaration, followed within two or three years by the response to Canon Sheppard's appeal for "peace pledges," which netted well over 100,000 signatures. The movement of which I was then secretary had only about 4,000 members; and I well remember how startled my old friend Laurence Housman was when I gave him 8,000 as the effective strength of Sheppard's movement. I argued that he had netted our own 4,000 and perhaps as many outsiders: the rest was froth and bubble. This proved to be correct. Sensational and emotional appeals may produce impressive figures, but not effective strength. The increase of this effective strength is still a major problem for pacifists in every country, second only to the need for clearer and more disinterested thinking about main issues.

One thing has long been clear to many of us, though the bulk of British pacifists have yet to be convinced of it: that the old technique of relying primarily on public meetings is quite hopeless. A teacher in a school who really *lives* (not *preaches*) his pacifism will do more to increase our effective strength in a few years than a public speaker can hope to do in a lifetime unless his public speaking is closely linked, as Gandhiji's was or as Shri Vinoba Bhave's is, with the concept and practice of action. But considering the number of Quaker and pacifist teachers in Great Britain I think our effective increase should be much more rapid. And if few other occupations offer such excellent opportunities it is still true that, if pacifists gave greater thought, *as pacifists,* to their choice of trade or profession and to their conduct in it, there would be a geometrical progression in effective numbers which is not, in fact, to be found. The idea still exists that the important things to do are (1) to sell *Peace News,* (2) to hold an occasional "public" meeting (to which the public seldom comes) and (3) not to fight if a war comes. As a conception of our duties I find this dismally inadequate, though I admit the desirability of (1) and (3) as supplements to action.

Even here, however, there is some indication of a more positive, personal and hopeful approach. The creation by pacifists of Family Service Units during the war and the growth of the work-camp concept are typical of this new approach. Here we have developments which bring us more closely into line with Gandhiji's idea of constructive work as the proper expression of real *Ahimsa.* This effort to fulfil the positive implications of our faith—and there are many other ways of doing so, both

personal and corporate— is not only essential to sincerity but may prove, in the long run, to be the most effective method of spreading the truth for which we stand. Gandhiji and his real followers have certainly shown us that the way to spread a vital truth is to live it.

This brings me back to Dolci, the great Sicilian disciple of Gandhiji. Here, at last, we have in Europe a pacifist technique for social revolution, as effective (I believe) and likely to be as widely publicized before long as the work of Gandhiji himself. It would take a special article to describe Dolci's work, on which I do not claim to be an authority. But his principle of the "Reverse Strike" (organizing unemployed men to do neglected public work) is surely a magnificent addition to the Gandhian armoury.

To end on a further note of hope, I can say with confidence that all the way from Cairo to Cape Town, three years ago, I found people—notably Africans—deeply interested in the ideas of Gandhiji and trying to work out Gandhian techniques of positive action. The Negro boycott of segregated buses at Montgomery (Alabama) is yet another indication. One cannot doubt either the source of inspiration or its enormous importance, both locally and in its publicity value; for such movements attract wide press publicity—much greater than all the accumulated pacifist public meetings, pamphlets and journals could achieve in half a century. I dare to hope that our stick-in-the-mud pacifists in Britain, who are well aware of these important developments, may be even now learning from them.

REGINALD REYNOLDS

JUSTICE CHAGLA ON COMMUNALISM

The inaugural issue of *Dipika* published from Bombay (that of August 1956) containing a "Tilak Centenary Symposium" and other important articles is interesting.

First place is given to an important message from Shri M. C. Chagla, the Chief Justice of Bombay. India, he says, needs to promote national unity and solidarity. India is pledged to a socialistic pattern of society, and Indians must become conscious of the "terrible economic and social injustice in our land. Socialism in the last analysis is nothing more than the removal of this injustice." As Shri Chagla says, communalism and casteism are still rampant in India. "They will only disappear when we realize the value and dignity of the individual...."

The India we want cannot be achieved merely by hopes and a few earnest workers. It is a national endeavour and everyone must work to reach the glorious future.

E.M.H.

INDIAN INFLUENCE UPON ENGLISH LITERATURE

[We publish here the first of two instalments of **Shri A. Venkappa Sastri's** interesting survey of an important cultural field. His coverage is broad, though he has excluded from consideration Indo-Anglian fiction, journalism and miscellaneous writing, in which also the Indian influence could be studied. Cross-pollination is as important for national cultures as in plant breeding. So much is written of the truly significant influence of English literature upon the modern Indian renaissance that it is well, in the interest of mutual cultural appreciation and sympathy, to show the reciprocal influence of India on English letters.—ED.]

I. THE ENGLISH INITIATIVE

In a sense nothing is so barren as reckoning influences, grading merit and allocating rank, in life or literature. A sensible reader confronted with a poem, a play, a novel or another product of creative imagination will seek to get out of it the delight, the *rasa*, inhering in it and feel greatly rewarded in the quest. Analysis and curiosity about sources, variations and subsequent literary history that do not add to our appreciation count for little indeed. But as a study in human fellowship, in the perception of temperamental affinities and in the forging of links of sympathy it is always worth while examining the drift of human groups towards one another under the pressure of historical circumstances. This is what Professor Toynbee means by the "encounters between civilizations." Such an encounter occurred between England and India some time in the eighteenth century when the East India Company from being a mere trading corporation was rapidly transformed into a political power, with an increased British element coming to stay in India. The mobile section of them was instrumental in spreading ideas and influences both ways. The influence of the British on Indian life and thought has been dealt with often enough, but the return influence of India upon England has received scant notice. Here it is proposed to consider this aspect of the subject.

By "Indian influence" is meant the total impact of India upon England through the medium of the written word. The writers may be Indian, Anglo-Indian or English; the nexus is India and interest in India. The word "literature" primarily connotes creative writing but includes also every type of discursive and ratiocinative composition which provides stimulus to the literary artist and constitutes part of the *milieu*. Again, "English literature" is understood to comprehend American writing as well.

Indian influence percolates to England both directly and through French, German and American channels.

And not by eastern windows only,
When daylight comes, comes in the light.

To give only one example of the circuitous way in which it worked: Dara Shikoh rendered into Persian sixty sections of the Upanishads in 1656 under the title *Oupnekhat*; the manuscript was carried away by the Frenchman, Anquetil Duperron, and published in two volumes with a Latin translation in 1801–2; this translation fell into the hands of Arthur Schopenhauer (1788–1860) and through "Schopenhauer and Von Hartmann Sanskrit philosophy profoundly affected German transcendentalism."[1] And we know how German transcendentalism poured into English through Thomas Carlyle (1795–1881) and his circle of friends in the nineteenth century.

Coming to the traffic between England and India, we see a pattern. It starts with English initiative; the current touches India's shores, covers the whole land, the waters gather to a head; then a return movement begins. This repeats itself till a reciprocity, more or less regular, is established. Five such tides of cultural interaction can be broadly traced: the first, represented by poets from Shakespeare onwards who knew India by hearsay; the second, by political writers and historians like Burke and James Mill to whom India was a living administrative issue; the third, by writers of fiction, commencing with Scott, who portrayed Indian characters or depicted the Indian scene in their novels; the fourth, beginning at the Indian extreme, by scholars and Indologists like Sir William Jones and Henry Thomas Colebrooke and, on the Indian side, by Raja Ram Mohan Roy, with whom the "counter attack from the East" may be said to have been launched; and the fifth, by Anglo-Indian and Indo-Anglian poets. These together have served to create interest in India and carry her influence abroad to England. We can attempt here only a summary account of this process of interpenetration of Indian and English ideas and thought during the period of their historic connection. The article cannot possibly gather all the data on the subject; nor does it treat any particular *genre*—poetry, criticism, fiction or philosophic writing. The consideration of any one writer in detail in relation to India (as, Forster and India, Eliot and India, Kipling and India or Æ. and India) also is outside the argument.

Besides, this article does not consider Indo-Anglian fiction, journalism or miscellaneous writing, where too Indian influence can be studied.

A general indication of Indian influence and its possibilities is all

[1] *Modern India and the West.* Ed. by L. S. S. O'MALLEY (Oxford University Press. 1941). P. 545

that is intended. A certain latitude in regard to dates in the arrangement of matter, however, has been assumed while the pattern is preserved.

I. The plays of Shakespeare contain references to India as a fabulously rich land.[2] Milton was also impressed with the "wealth of Ormuz and of Ind"; phrases in *Paradise Lost* like "close sailing from Bengala," "to Agra and Lahor of Great Mogul," and the vivid description of the fig-tree,

> ...such as, at this day, to Indian known,
> In Malabar or Decan spreads her arms

show a further interest in places and landscapes. Dryden's "heroic play" *Aurengzeb* (1676) is the first English play on an Indian historical theme. Indian mythology provided material for Southey's *Curse of Kehama* (1810). Coleridge has a whole page of comment on this poem.[3] Samuel Johnson (1709–84) wrote nothing on India but at one time (1756) contemplated a journey to India in the company of the famous East Indian merchant-adventurer and civil servant, Joseph Fowke.[4] He wrote three letters to Warren Hastings which have been reproduced in Boswell. Sir William Jones (1746–94) was well known to Johnson and was elected member of the Literary Club in 1773. The gentle muse of William Cowper (1731–1800) expresses indignation at the rapacity of the British adventurer.[5] Thomas Moore industriously worked up Moghul romance into the famous *Lalla Rookh* (1817). Shelley's idealistic pantheism "may be attributed to his study of the Indian poems of Sir William Jones."[6] Keats (1795–1821), in a letter to Miss Jeffrey dated March 31st, 1819, speaks of "voyaging to and from India for a few years" as one of the choices before him, the other being "leading a feverous life alone with poetry."[7] The Indian Maid in Book IV of *Endymion*, "My sweetest Indian," "My Indian Bliss," "The Warm Indian Clove"; Isabel withering "like a palm Cut by an Indian for its juicy balm"; and other allusions evidence the inclination of his thoughts to India.

The Victorian poets, Mrs. Hemans (1793–1835) in "England's Dead," Tennyson (1809–92) in "Akbar's Dream" and "The Defence of Lucknow," Browning (1812–89) in

[2] A good many references have been culled in "Shakespeare's India" by K. MUKHERJEE in *The New Review*, October 1943, and in "Shakespeare's Idea of India" by R. P. AIYAR in *The Indian Review*, May 1928.

[3] *Lectures and Notes on Shakespeare* (G. Bell and Sons, Ltd., London), p. 13.

[4] "Doctor Johnson and India" by S. KRISHNAMURTHY in *The Journal of the University of Bombay*, Vol. XVII, Part 2, September 1948.

[5] For citations see "The Poet Cowper and India" by "BIBLIOPHILE" in *The Modern Review*, May 1923.

[6] "The Story of the Nabobs" by H. G. RAWLINSON in *Mysindia*, January 26th, 1950.

[7] *The Letters of John Keats*. Edited by MAURICE BUXTON FORMAN. 1947.

"Clive," Oscar Wilde (1856–1900) in "Ave Imperatrix," George Meredith in his lines on the battle of Chillianwallah (1849), with which he made his debut into letters, and later Sir Henry Newbolt (1862-1938) in poems like "Seringapatam" and "Gillespie" and the American poet J. G. Whittier (1807–92) in "Pipes at Lucknow" have all treated incidents and episodes of Indian history in English verse.

But the poet who by deliberate choice of theme, by much local colour and convincing craftsmanship definitely made India real to the English imagination was Rudyard Kipling (1865–1936). How India affected Kipling is best told by Mr. T. S. Eliot:—

To have been born in India and to have spent the first remembered years there, is a circumstance of capital importance for a child of such impressionability. To have spent the years from seventeen to twenty-four earning his living there, is for a very precocious and observant young man an important experience also. The result is, it seems to me, that there are two strata in Kipling's appreciation of India, the stratum of the child and that of the young man. Kipling is of India in a different way from that of any particular Indian, who has a race, a creed, a local habitation and, if a Hindu, a caste. He might almost be called the first citizen of India and his relation to India determines that about him which is the most important thing about a man, his religious attitude. It is "an attitude of comprehensive tolerance."[8]

But, for a revelation of the higher strain of India we have to look not to Kipling but to Sir Edwin Arnold (1832–1904), taken up later.

English poets of our generation have quite assimilated India into English song in familiar image and understanding reference. The rivers and mountains of India, the Ganges and the Brahmaputra and the lordly Himalayas, have been magically conjured into life in many an English poem. Space does not permit quoting from them. A poem, "Those Himalayas of the Mind," by C. Day Lewis opens with this vivid metaphor of the inaccessibility of the summits of human aspiration:—

> Those Himalayas of the mind
> Are not so easily possessed;
> There's more than precipice and storm
> Between you and your Everest.

T. S. Eliot in *The Waste Land* (1923), with a bareness signifying an intimacy that discards all epithets, has these lines:—

> Ganga was sunken, and the limp leaves
> Waited for rain, while the black clouds
> Gathered far distant, over Himavat.

As sheer poetry the impact of these lines is elemental. Observe, it is not "Ganges" but "Ganga," not "Himalayas" but "Himavat," capturing a vibrant sense of *nada* for the Indian ear. A picture of almost cosmic drought—the very Ganga sunken; of the drooping expectancy of the limp leaves waiting for rain; and a packed image of the burden of black clouds gathering

[8] *A Choice of Kipling's Verse*, pp. 23–24.

over the white peaks, preluding rains—such is the symbol conveyed, of dearth and hope of regeneration in one. Mr. Eliot has imbibed the spirit of Indian philosophy. He admits:—

I have no knowledge whatever of the Arabic, Persian, or Chinese languages. Long ago I studied the ancient Indian languages, and while I was chiefly interested at that time in Philosophy, I read a little poetry too; and I know that my own poetry shows the influence of Indian thought and sensibility.[9]

This acknowledged influence goes deeper than the repetition of a potent Sanskrit word—"*Shantih, Shantih, Shantih*"—at the formal ending of *The Waste Land,* or of pregnant vocables like "*Datta... Dayadhvam...Damyata...*" in the body of the poem, or the reference to Krishna or Arjuna, or a free rendering in "The Dry Salvages" of the former's admonition to the latter.

Here perhaps without strict regard to chronology we could advert to the general influence of the *Bhagavad-Gita* and other Indian scriptures on Thoreau (1817–62), Emerson (1803-82) and Carpenter (1844-1929) to select but three names out of a whole host. Describing his life, Thoreau says:—

In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the *Bhagavat Gita,* since whose composition years of the Gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial.... I lay down the book and go to my well for water....The pure Walden water is mingled with the sacred water of the Ganges.[10]

Thoreau also refers to the Vedas, the *Vishnu Purana,* the *Hindu Lawgiver,* etc., in the pages of *Walden.* Emerson's lines on Brahma have almost fixed the conception of the Deity for the Western reader. Writing on the Bibles of the world, he lists the Vedas and the Laws of Manu, the Upanishads, the *Vishnu Purana* and the *Bhagavad-Gita* of the Hindu.[11] Elsewhere in his essay on "Poetry and Imagination," referring to Hindu and Buddhist doctrines, he expresses this opinion: "I think Hindu books the best gymnastics for the mind." Later, discoursing on "Immortality," he concludes with the dialogue from the *Katha Upanishad* between Yama and Nachiketas. In *Representative Men,* writing on the conception of fundamental Unity, Emerson says:—

The raptures of prayer and ecstasy of devotion lose all being in one Being. This tendency finds its highest expression in the religious writings of the East, and chiefly in the Indian Scriptures, in the Vedas, the Bhagavat Geeta, and the Vishnu Purana. Those writings contain little else than this

[9] *Notes Towards the Definition of Culture,* p. 115.

[10] *Walden* (The Scott Library), pp. 295–96.

[11] "Society and Solitude" in *Works* (G. Bell and Sons), Vol. III, p. 116.

idea, and they rise to pure and sublime strains in celebrating it.[12]

Then follow quotations from the scriptures.

Whitman's dithyrambic "Passage to India" in his *Leaves of Grass* also can be recalled in this context.

Carpenter too, in *My Days and Dreams—Autobiographical Notes*, confesses to the inspiration of the *Gita*, which he had received from his "almost life-long friend Arunachalam":—

> The *Bhagavat-Gita* about the same time falling into my hands gave me a keynote. And all at once I found myself in touch with a mood of exaltation and inspiration,—a kind of super-consciousness which passed all that I had experienced before and which immediately harmonised all those other feelings giving to them their place, their meaning, and their outlet in expression. And so it was that *Towards Democracy* came to birth.

Edward Carpenter in turn influenced other intellectuals of his time. A book of *Memoirs* acknowledging their debt to him by many of his friends, including G. Lowes Dickinson, Havelock Ellis, E. M. Forster, Laurence Housman, J. Ramsey Macdonald and H. W. Nevinson, has been published.

II. Next, the historians and political writers who concerned themselves with India and helped to make precise the vague picture of the country built on travellers' tales claim our passing notice. Robert Orme's *History of the Military Transactions of the British Nation in Indostan from 1745* (1763–78) is the first notable work of this class. James Tod's *Annals and Antiquities of Rajasthan* (1829–32), Grant Duff's *History of the Mahratas* (1826), Elphinstone's *History of India* (1841), Cunningham's *History of the Sikhs* (1918), Sir Henry Elliot's (1808-53) *Study of Musalman India*, Sir William Hunter's two volumes of the *History of British India* (1899) and Sir Alfred Comyn Lyall's *Rise and Expansion of the British Dominion in India* (1893) are all standard works noted for conscientious research and distinction of style. Later research may show them to be deficient in documentation or erroneous in perspective, but they will remain a permanent quarry for the historian of India. *The Cambridge History of India* volumes are a monument of scholarship and co-operative enterprise. Historians like the late E. B. Havell, H. G. Rawlinson and others of our own day have put India in a new focus.

Edmund Burke[13] is the most outstanding figure of the eighteenth century who served to direct the attention of his countrymen to India, which he did by his closely reasoned and yet impassioned utterances on India, on "The India

[12] "Plato; or, the Philosopher," in *Essays and Representative Men* (Library Classics. Collins Clear-Type Press), p. 394.

[13] *Vide* "Edmund Burke and India," *The Indian Review*, November and December 1911.

Bill" (1783), on "The Nabob of Arcot's Debts" (1785) and at the Impeachment of Warren Hastings, which opened in 1788. What Morley calls Burke's "political mysticism" manifested itself as much in his attitude to India as to France, *i.e.*, in his reverence for tradition, in his sense of the sanctity of social and religious usage, etc. After Burke and Sheridan, his associate in the proceedings against Hastings, comes Macaulay (1800–59). He made his stay in India during 1834–38 memorable for letters by his two essays on Clive and Warren Hastings, biased like much else of his writing but brilliant and popularly catching. J. S. Mill (1806–73), John Bright (1811-89), and John Morley (1838-1923), who recorded his reminiscences of the India Office in his *Recollections*, Vol. II (1918)—all evinced interest in India and felt its influence in various ways. Keir Hardie (1856-1915), James Ramsey Macdonald (1866-1937), H. N. Brailsford, Fenner Brockway, Lord Pethick Lawrence, Earl Clement Attlee and numerous others have kept the stream of political sympathy and interest alive.

III. Contemporaneous with the work of historians and political publicists and of yet more popular appeal has been the work of novelists in England who have drawn upon India for their material. *The Surgeon's Daughter* (1827) by Sir Walter Scott transfers the hero of the novel in the course of his adventures to India, where he is finally crushed to death by an elephant. Tippoo Sahib and Hyder Ali figure in the action of the novel. Thackeray's (1811-63) Indian affiliations are well known. Some Indian scholars have gone into the subject and studied the "originals" of Thackeray's characters in *Vanity Fair*, *Pendennis*, and *The Newcomes*. *The Tremendous Adventures of Major Gahagan* is an Indian burlesque. There is a contingent of representatives from India in *The Snobs of England* by "One of Themselves." There are old "General Sago" who has returned with lacs of rupees and his story of a hog-hunt at Ramjugger; "Dobby of the Madras Fusilliers"; and the East Indian Directors "Chutney," "Mulligatawny" and "Goldmore." Old "Chutney" figures again in *Vanity Fair* as head of the Civil Service at Madras.

Robert Louis Stevenson (1850-94) has an Indian character, Secundra Dass, in *The Master of Ballantrae* (1889).

But in fiction, as in poetry, India became the staple theme with Rudyard Kipling. In numerous short stories and novels, in *Kim* (1901), "his maturest work on India, and his greatest book" (as Mr. T. S. Eliot says), he disclosed the magic of the East. Here, as in verse, it is his admirable craft and virtuosity that compelled recognition. An inescapable imperialistic strain, an unctuous sense of the white man's obligations to "lesser

breeds without the law," a lack of depth or subtlety, the restriction of the canvas to the delineation of a certain portion of the vast heterogeneous Indian humanity, are as much limitations as sources of Kipling's characteristic virtue. But he made the pageant of India live. The sympathetic stories of F. W. Bain (1863–1940), contained in collections like *A Digit of the Moon* (1899), *A Heifer of the Dawn* (1904) and *A Draught of the Blue* (1905), very successfully reproduce the Indian atmosphere, showing how steeped the author was in the light in which he saw.

The interest of the English fiction writer in India, at first mainly scenic, then political, takes on a social tinge, leading to the psychological novel. The problem of human relationships which in the last resort is the soul of drama or novel inevitably challenges him and calls for deeper spiritual perception. The acme of this orientation so far is attained by E. M. Forster in *A Passage to India* (1924), though, as D. H. Lawrence says, he does not "understand" his Hindu.[14] The spiritual problem is more directly posed in Somerset Maugham's novel, *The Razor's Edge* (1942), but doubtfully solved because of the mixed, tentative and merely smart approach of the writer to his subject. The Aldous Huxley of the latter day is full of Indian wisdom though warped in the assimilation by much conscious cerebration. Edward Thompson's *An Indian Day*, brought out in 1927, envisages like Forster's novel, but from a slightly different angle, the intriguing problem of Indo-British concord. Christine Weston's *Indigo* and Rumer Godden's *Breakfast with the Nikolides* and *Black Narcissus*, published before 1950, may be said to rehandle after their own fashion the Forster motif of English-Indian friendship. Christine Weston followed up with a Partition story in *The World is a Bridge*, which is less convincing. The American citizen John Masters' *Nightrunners of Bengal, The Deceivers, The Lotus and the Wind, Bhowani Junction* and *Coromandel* (1955) are the first instalment of fiction out of a projected series of thirty-five novels dealing with events during the three-hundred-year regime of the British in India. One of the latest novels with an Indian background to be noticed in the press is the first novel, *Kumari*, of Mr. William Buchan, son of the distinguished John Buchan. Thus the fascination of India abides and grows.

A. VENKAPPA SASTRI

(*To be concluded*)

[14] In a letter to J. Middleton Murry, in *Selected Letters* (Penguin Books), p. 149. For a recent view, see "Passage to and from India," by NIRAD C. CHAUDHURI, in *Encounter*, June 1954.

THE INNER LIFE OF SOCIALISM

AN INTERVIEW WITH PROFESSOR G. D. H. COLE

BY PETER MALEKIN

Professor Cole may perhaps be described as a socialist with vision, and his Socialism goes deep. It is, as many of the readers of THE ARYAN PATH will know, much more than a mere political theory for him; if not a "way of life" then at least it is an "attitude towards life"; and it was through his inspiration that the International Society for the Study of Socialism recently came into being. This organization which has its headquarters in Paris aims by means of a small membership exchanging ideas freely in each of the various countries of the world at revivifying the idea of Socialism as an international force fighting not only the exploitation of man by other men, but also of nation by other nations.

I visited Professor Cole at All Souls College, Oxford, to find out something of what Socialism meant for him, what he considered its essence to be. All Souls is almost unique in being a college without undergraduates, its Fellows being supposed to devote themselves to the higher learning. As I passed through the ancient gateway, with its mediæval statues recently cleaned and glinting in the sun, I left behind me the din and the flurry of the street and the chaotic hurly-burly of twentieth-century traffic. These were replaced by the peace of the quadrangle which I crossed before climbing a steep flight of stairs to find Professor Cole, a quiet and friendly man with acute eyes, sunk in an armchair and surrounded by books and papers.

Professor Cole preferred to premise any description of what Socialism was by making quite clear what it was not. He disclaimed any kind of religious basis for his views:—

> I am myself an atheist, I am opposed to organized religion and I have never had anything in the nature of a religious experience. Socialism has above all nothing to do with any idea of an after-life.

He would as soon believe in monarchy as in a superior being called God, and he disliked the idea of a superior force controlling human destiny. Many people were comforted by a God to lean on, but it was better to take the full responsibility for one's actions. He found the idea of an impersonal Absolute from which the universe emanated much less objectionable than the concept of a personal God, but did not accept it either. "But," he added, "if you do accept this idea you have got to explain the existence of evil."

If religion was not the basis of

Socialism, then what was? Quite simply, "human brotherhood." And what was the basis of human brotherhood? "Do I have to base it on anything else?" asked Professor Cole. "Here we all are in a similar situation with many of the same wants; why should I demand more of the things of life than anybody else?" And then he commented with a smile as he looked at the rows of books covering the walls of his room, "But I do; one's ideals are never completely realized." But what reply could the Professor make to the man who asked why he should not take more than his share, provided he could get away with it? The answer was in terms of the nature of man as a social being:—

> I don't feel it that way, I don't feel that I am an end in myself apart from other men—although all men are ends in themselves in one way—but I don't feel that I am an end in myself apart from society; man finds his fulfilment through society.

The main aim of Socialism was to establish what Professor Cole called "equality of status," and this not in one country alone, but throughout the world. Socialism was essentially supra-national. "What I want is a state of society where all men can mix together with no sense of one being above another." He admitted that this was more feasible in a social unit the size of an ancient Greek city state than in the colossal social groups of today, and said, "I loathe modern society," adding that wherever it was possible power should be decentralized.

The aim of Socialism should, then, be to establish a social structure making possible the uninhibited mingling of men. Such a structure was inconsistent with profit-making, economic competition. He conceded that competition should be reduced rather than eliminated in other fields as well, such as education, the examination system and competitive sport. Some forms of competition were more objectionable than others; he was particularly opposed to any kind of gain by luck such as betting or business speculation. Socialism was far more than a political force, and he stressed particularly the importance of education, of learning fellowship in school at an early age. This was why he was so much in favour of Britain's new comprehensive schools. Socialism indeed went further than social reform in its implications, and its basis in the brotherhood of man could be a guide to individual living.

The socialist structure of society should be brought about both by legislation and through the persuasion of individuals. To work through individual persuasion was essential, but the first step towards equality of status was the reduction of income differentials. Absolute equality of wealth was not the aim, but rather to get away from the notion of wealth altogether. This would of course only be fully possible when we had reached a state of universal plenty which we were yet very far from achieving. How

people spent their money should be their own affair and the economy should be controlled by a system of incentives—not money incentives, but the incentives of shorter hours and longer holidays should be used to procure recruitment to unpopular necessary occupations. It was vital to preserve freedom in a society with a planned economy, and its preservation would ultimately depend on the readiness of individuals to kick; there was a lot to be said for "I won't be driven."

When I mentioned Shri Vinoba Bhave's attempt to introduce voluntary land reform in India, Professor Cole said that he did not think such a campaign would be enough to solve the problem. With human nature as it was, appeals to obtain social reform in this way could only ameliorate such large-scale problems as the redistribution of land. But, although legislation was also necessary to complete its work, such a movement was valuable in creating the "sense of collective responsibility" which was an essential accompaniment of legislation.

As for the ideal of economic independence like that put forward in Aldous Huxley's *After Many a Summer,* Professor Cole said that economic independence was an excellent thing provided it did not degenerate into crankiness and provided it did not involve a withdrawal from social intercourse. It was a good thing for a man to have two skills with which to earn his living, partly because it helped to prevent staleness in his work, but also because it meant that he was not dependent on the whims of individuals as he would be if he had only one possible means of employment.

Professor Cole said that he believed in the rights of man, although he thought those rights could only be defined in the context of particular societies. The main thing was that men were ends in themselves as members of society, and that no man should merely be the means to another man's well-being. He conceded that the idea of society to which he attached so much importance could be extended beyond human society to include animal and plant life:—

I would not like to say categorically that a plant or an animal has rights, but I feel that they have. I have often felt that I ought to become a vegetarian, although I never have become one; but I do feel that a plant or an animal should not be destroyed unless absolutely necessary. Outside my house there are several large trees which were going to be cut down to widen the road, but I protested and saved them, not because I wanted them just there—they make my dining room very dark—but because I have a feeling for trees and because I feel one should have very good reasons before destroying life.

He had not become a vegetarian since he had decided when young that he already had so many unpopular ideas that it would be best to limit their number as far as possible. Besides he didn't much

like vegetables.

Penal reform interested Professor Cole very greatly. He approved of the abolition of capital punishment, but not so strongly that he would go to *great* trouble to achieve it; he was more interested in abolishing war. The correct attitude to penal codes generally was undoubtedly that of trying to re-educate a man to be a useful member of society and not that of inflicting vindictive punishment on him.

Did he believe that Socialism was in any sense a spiritual movement, I asked. "I don't like the word 'spiritual,'" he said, showing once again an understandable dislike of religious and moral terminology which attached unwanted associations to his ideas, "I would rather call it an 'idealistic' movement." Socialism means, then, a belief that there is hope for human nature? Professor Cole smiled. "Why yes, indeed," he said.

PETER MALEKIN

INTELLECTUAL FREEDOM

In the June 7th issue of *The Journal of Philosophy* (New York) Mr. James Gutmann salutes the liberal tradition of Milton who demanded "the liberty to know, to utter, and to argue freely according to conscience, above all liberties." He hails as in that great tradition Robert M. MacIver's *Academic Freedom in Our Time*, devoted to an issue unhappily not yet settled. In fact, Professor MacIver pronounces it "hardly an exaggeration to say that the weight of authority in the United States is now adverse to the principle of intellectual freedom." He writes:—

> The search for knowledge, honestly undertaken, is a moral discipline....Not knowledge itself but the free search for and the free communication of knowledge distinguishes the open mind from the closed mind, and the open society from the closed society....The attack on academic freedom is an attack on all these values.

John Dewey's warning in a letter to *The New York Times* in 1949 is reproduced—that such action as barring all Communist party members from university teaching posts was "bound to have indirect consequences which will be much more harmful in the end than are the evils directly guarded against." Among the indirect consequences of intolerance at home must be reckoned the lowering of American prestige abroad, as well as polemical attacks by reviewers of Professor MacIver's book. That it appeared under the auspices of the American Academic Freedom Project of Columbia University might not commend it to all. Apprehension and intolerance are more easily aroused than allayed, but inheritors of the legacy of the Un-American Activities Committee under Senator McCarthy need to remind themselves of Thomas Jefferson's noble assurance that "error of opinion may be tolerated where reason is left free to combat it."

WHITHER MODERN HUMANITY?

[Dewan Bahadur **K. S. Ramaswami Sastri** writes a suggestive essay on the dilemma of our civilization and its remedy.—ED.]

Ever since Bacon held before the eyes of the world the supreme importance of the method of science, *viz.*, doubt, enquiry, observation, experiment, hypothesis, prediction and test, science came to occupy the foremost place in the thoughts of men. The West has progressed beyond all expectations in the pursuit of science, especially in the realm of the physical sciences. Various inventions of high value and utility followed in the wake of man's increasing mastery of science: the railway, the steamship, the telegraph, the telephone, the automobile, the aeroplane, the jet plane, the gramophone, the radio and television—to name but a few of the useful achievements which have exalted the glory of science. But gun powder, the explosive bomb, the bomber, the atom bomb, the cobalt bomb, the hydrogen bomb, etc., show how science can also destroy man.

These last inventions were possible because science outstripped philosophy and religion. Philosophy broke away from religion, and science in its turn broke away from both. Western philosophy became entangled in the quagmire of barren conjecture and speculation. Religion, deprived of its alliance with philosophy, became untenable sectarian dogma and degenerated into mere creed which appealed less and less to the progressive intellect of man. Science became contemptuous and defiant in its attitude towards philosophy and religion and led humanity by invisible steps to rank materialism. Mind was held to be a product of matter and the soul was held to be a mere assumption and hypothesis. Philosophy retorted by saying that matter is a mere mental concept and nothing more. Religion felt bewildered and became prone to repeat mere creedal formulæ and deny the causal nexus altogether.

But recent science has smashed the atom. It has found that there are breaks in the law of scientific determinism.

We thus see that the modern age is one of vast confusion because of the discord among science, philosophy and religion. Einstein once said that the malady of modern thought was due to science having outstripped ethics and philosophy. He said also:—

> Religion without science is blind; and science without religion is lame.... The most beautiful emotion we can experience is the mystical. He to whom this emotion is a stranger and who can no longer wonder and stand in awe is as good as dead.

He said further that the world is in need of scientists who recognize

mysticism as the source of all true art and science, and also of religious leaders who will face with open eyes the results of science. We must not halt science but we must quicken philosophy, ethics and religion.

Science means knowledge. Knowledge is a mental state. The soul whose instrument is mind is a unity. What right have we to split science into sciences and set them one against another? And yet the modern man has done this and has split knowledge into warring camps and thus done himself incalculable harm. Today the physical sciences, the social sciences and the spiritual sciences go their diverse ways and even attack one another.

In ancient times religion dominated society and the physical sciences were in an undeveloped state. In mediæval times the social sciences grew up to some extent but the physical sciences had not made much progress. But in modern times the physical sciences have made astonishing progress and are dominant. The social sciences are stagnant, Religion has definitely retreated.

Now that the physical sciences have armed man with terribly destructive nuclear weapons, it behoves man to develop the social and the spiritual sciences to a greater extent. No bombs can harm humanity if man does not throw them at his brother man. Social institutions must control primitive urges. But the social sciences will save humanity only if they heed the voice of religion upon the real nature and destiny of man. Only then can disintegrated "sciences" be re-integrated, harmonized and unified as that Science which can save humanity.

Religion should no longer be disfigured with ecclesiastical promises of heaven and threats of hell. We need a new vision of the Immanence and Transcendence of God and of the Divinity of Man. We need also a new philosophy of man. Man was formerly prone to overvalue himself as the pinnacle of creation. He was also puzzled by the wide-spread prevalence of evil and misery. He must learn to find the roots of his present position in the cosmos, in himself, whether we call this law the law of Karma, or by some other name.

Scientific determinism and pessimism must be eradicated by a new philosophic vision and a new religious hope and ecstasy. Till now man has been looking out through the window of the mind. He must learn to throw open the window of intuition and mystic vision. Dostoevsky describes a rare experience of his as being "like a flash of light in the brain, relieving all doubts and anxieties, merging them in a lofty calm, full of serene harmonious joy and hope." Let us hope that modern humanity will move hereafter in that direction.

K. S. RAMASWAMI SASTRI

NEW BOOKS AND OLD

THE THEOSOPHY OF TWO GREAT GRECIANS*

Professor Finley's closely reasoned lectures on two of the greatest poets of classical Greece are primarily a study of the ideas underlying their work. This does not imply any insensitiveness to its strictly poetical qualities; Professor Finley's translations of various passages, filled with rugged power, show that he is keenly alive to their beauty; but it is as representatives of two different strains in Greek philosophy that he chiefly considers Pindar and Aeschylus.

In the background of the poets' works, and to some extent determining it, lies what the author calls a difference of "civic climate." Pindar, the Theban, is the child of an aristocratic culture, the representative of a static civilization, whose city, in its rivalry with Athens, "collaborated" with the Persian invaders in the years of Marathon and Salamis. Aeschylus, the Athenian, is the spokesman of a progressive democracy; and it is no historical accident that the dramatic form, of which he was the earliest great master, developed in Athens, for the conflict of ideas and the free discussion of them is as essential to drama as to the working of democracy. Thus "Pindar speaks for a vanishing, Aeschylus for an emergent age."

This difference of social climate goes deep into the thought of the two poets. If it determined the form of their work, on the one hand the solemn ode or panegyric of victors and heroes; on the other the bustle of drama with its varied characters and baffling problems, it affected also their fundamental conceptions, notably that of the meaning and value of Time. In Aeschylus, whose tragedies tend to prolong themselves into trilogies, it is by the working of Time and the new developments which it brings that justice is seen to be done and the divine order of the universe is vindicated. There has been a rupture in man's consciousness; his sense of his unity with the All has been overclouded; and only by a process in time can this unity be restored. It is a harmony and reconciliation to be reached in the course of a historical process, to be effected upon this plane, not by piercing through it to a timeless and divine reality that underlies it. And it is in the life of Athens, the free and rational democracy, that this reconciliation is to be effected. By the judgment of its Areopagus feuds will be quenched and justice done. "When the Furies become the Eumenides [the Benignant Ones], it is a sign that ancient powers of Earth and Night share without conflict the lucent life of Athene's city."

Aeschylus is thus the forerunner of Rationalistic Humanism, and, as Professor Finley remarks, the path is straight from him to Aristotle and thence "to the analytical conquests of the West," to "political justice, rational inquiry, moral obligation." On the other hand:—

> In Pindar one catches sight of what Greece and the West might have become if there had been no Athens, something closer to the symbolic and formal cultures of the Orient, less analytical, more conscious of the enfolding whole.

This sentence seems to us to sum up most effectively the whole lesson of this learned and reflective work. For in Pindar, as Professor Finley has already

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* *Pindar and Aeschylus.* By JOHN H. FINLEY, Jr. (Martin Classical Lectures, Vol. XIV. Harvard University Press, U.S.A.; Cumberlege, London. 307 pp. 1955. $4.50 or 36s.)

shown in earlier chapters, are to be found under poetic symbolism all the main ideas of that Wisdom of the East which has percolated into Western culture in such varied forms of mysticism, pantheism, immanentism and, in our own days, Theosophy.

Pindar is not interested in social change. His concern is for absolute being, a state which he feels men rise to in great moments and which alone sheds meaning on life.

In him "imagination lifts the transitory event to a plane of absoluteness." The powers that underlie and sustain the visible order are by him symbolized in divine figures.

He does not think, as the sophists and philosophers were to do, through abstractions, but familiar shapes of gods and heroes preside for him over existence giving it meaning and order.

What are these but the active "thought-forms" that, in the psychology of Jung as much as in Theosophical writings, mediate the Absolute that is beyond formulation to the minds of dwellers in the world of form and shapes?

Traces of the Orphic doctrine of transmigration of souls are found, especially in the Ode to the aged Theron, the "tyrant" of Akragas, and it is remarkable how closely Pindar's poetical descriptions of the after-life and the realms of blessedness correspond with the visions of mystics in all times and places, as Mr. Aldous Huxley has recently analyzed them in his book, *Heaven and Hell.* Thus there is the repeated imagery of radiant light and of gold. "The blaze of gold which marks this land [of the blessed] is the gold which elsewhere shines in moments of transcendence," Professor Finley notes; and surely it is the "summerland" of so many communications from the "Other Side" that is described in what is possibly the fragment of a dirge telling how, "In meadows red with roses are their suburbs, shadowy with frankincense, laden with golden fruit." Whether garnered from primitive traditions or the fruit of his own poetic intuition, what Pindar gives is revelation, not allegory.

D. L. MURRAY

THE PROPHET OF ISLAM

I*

Islam is one of the youngest of the great religions of the world, having come into existence well after the commencement of the historic period. More is therefore known of its history and of the life of its founder than in the case of the earlier great religions. We thus see in Islam something that is not so clearly marked in other religions: two sources of precept and law, the first its sacred book, the Koran, and the second the practice and example of its founder.

It is this second source (the *Sunna* is its technical name) that gives such great and religious importance to a biography of the Prophet. Muhammad's deeds, utterances and his unspoken approval are the three sources of the *Sunna,* and thus every living act of the Prophet becomes significant.

It is a curious fact that the overwhelming personality of the Prophet, which made every syllable that he uttered and every movement that he made so significant to his followers, seems, nevertheless, to have prevented for many years any complete biography of him being composed. It is true that short accounts, the *maghazi* books, were written earlier, but a complete

**The Life of Muhammad: A Translation of Ibn-Ishaq's "Sirat Rasul Allah."* Translated with Introduction and Notes by A. GUILLAUME. (Oxford University Press. xlvii+815 pp. 1955. £3 3s.)

biography was not to be composed till a hundred years after the Prophet's death.

The first complete biography, of which Professor Guillaume now gives us a scholarly translation, with an exhaustive Introduction, was composed by Ibn Ishaq (85-151 A.H.). It is the standard life of the Prophet, accepted as such by the Islamic world. The book, naturally, was much studied, and there are many commentaries. The most famous of these are the notes of Ibn Hisham, who was born in Basra, and died in Egypt in 213 or 218 A.H. These notes are also translated by Professor Guillaume.

Muhammad Ibn Ishaq was the son of a freedman and was born in Medina. Both his father and his uncle were themselves well-known traditionists. Thus he grew up in an atmosphere of tradition, and he was the most distinguished of the second generation of traditionists. At the age of thirty he went to Egypt to attend the lectures of the eminent traditionist, Yazid bin Abu Habib, and he soon acquired a great reputation. After some years spent in Medina he went to Kufa and Rayy, and finally settled in Bagdad.

Since the material from which Ibn Ishaq composed his biography was overwhelmingly in an oral tradition, two things become important in assessing the value of the book: the evidence in the book itself of the manner in which the author has treated his material and the opinion of the Muslim critics on the trustworthiness of the author. Professor Guillaume devotes an interesting section of the Introduction to this subject. Ibn Ishaq's caution appears from his frequently prefacing his accounts of statements recorded by him with the words "He alleged . . .," or "They alleged . . . ." Thus there are fourteen or more occurrences with this cautious introduction between p. 87 and p. 148 alone.

But, apart from these cautions, Ibn Ishaq very seldom makes any comments of his own on what he records. Therefore, when he does so, it is the more significant. Professor Guillaume discusses particularly Ibn Ishaq's putting together of the traditions relating to the famous night journey of the Prophet to Jerusalem and of his ascent to heaven. The account of the journey to Jerusalem is pieced together from some twelve sources, but it is everywhere hedged in with reservations and terms suggesting caution to the reader. One of them, at least, is preceded with "alleged," implying doubt as to the veracity and trustworthiness of the source. The whole subject is a searching test for faith and intelligence, and Ibn Ishaq's treatment is both profound and satisfying. He states in effect that it is immaterial whether the experience was real or imaginary, just as Abraham made every preparation to slay his son in consequence of what he had seen in a dream, because he recognized no difference between a command of God given at night during sleep and an order given by day when awake. "Only God knows what happened, but the apostle did see what he said he saw, and whether he was awake or asleep the result is the same." This is the deep and satisfying summing up of Ibn Ishaq.

The book must, of course, be largely a book of reference, and therefore it is regrettable that Professor Guillaume has not made the indices more complete. The subject index of this book which extends to over eight hundred pages, including Ibn Hisham's notes, is so scanty that it just covers one page! Even of this index almost one half comes under the head "Lists" and its subheads. But the subheads are not alphabetically arranged. Nor is Professor Guillaume's style of writing, particularly in his Introduction, easy to read. Though there is always a clear line of reasoning, it is not always easy to follow the line, and it is frequently necessary to reread a passage to catch its significance. But there is no ques-

tion that Professor Guillaume has rendered a great service to the English-reading public by bringing to them the most important and authoritative biography of one who must in any event be considered one of the greatest sons of the human race.

SAIF F. B. TYABJI

II*

This book is a sequel to the author's *Muhammad at Mecca* and the two together give an account of the life of Muhammad and the origin of the Islamic community. The author's purpose is to show that Muhammad's activities can be considered as an expression of coherent, far-seeing and statesmanlike qualities and that he was also sincere to the end in his belief that he was a prophet to whom God had revealed His commands. In the Meccan period he had founded his new religion and his aim now was to build, on a religious basis, a political, social and economic system, organizing Arabian society on the principle that each member of the community had a duty in common to obey the commands of God, as revealed by the prophet.

He came to Medina (in 622 A.D.) because, while opposed in Mecca, the leaders here accepted him as prophet and political leader. The first chapters deal briefly with the establishment of the Islamic community, with little bloodshed and the exercise of tact, diplomacy and administrative skill on Muhammad's part. But also the attraction of Islam and its suitability, religious and social, to the religious and social needs of the Arabs, helped his success. The author next deals with the character of the Islamic state, now firmly established, the position of Muhammad in it and his social reforms. In his time Arab society was in transition from a communal system to more individualism and Muhammad used these individualistic tendencies in the raising of his new structure. Muhammad put an end to the evil custom of the infanticide of girl babies, condemning, it as a sin in the Qur'an, teaching that men should trust God to provide for their needs, and Muhammad's success meant less poverty.

Perhaps, too, he already had far-seeing plans for expansion. He imposed severe penalties for theft. Slavery was accepted, but it became impossible for a Muslim to enslave another Muslim. Usury was prohibited and the drinking of wine, and this makes for an admirable temperance in Muslim countries up to the present day. Whereas in pre-Islamic Arabia blood-feuds were common, "a life for a life," Muhammad encouraged the payment of blood-money instead.

But Muhammad was first and foremost a religious leader and Dr. Watt asks why, as Muhammad was concerned with the social and moral malaise of his time and considered its cause to be fundamentally religious, did he not become a Christian or a Jew? He seems to have originally regarded his monotheism, in which he believed and which he practised, as identical with Christian and Jewish monotheism. But they did not accept this view and he had to change it. After he had broken with the Jews, he remained for a time in friendly relations with the Christians, but friendship changed to hostility, and because of political implications in both Judaism and Christianity, Muhammad now aimed at producing a religion parallel to Christianity and Judaism, but especially for the Arabs.

Islam means "resignation to God"

* *Muhammad at Medina.* By W. MONTGOMERY WATT. (Clarendon Press, Oxford; Cumberlege, London. xiv+418 pp. 1956. 42*s*.)

and the chief of its institutions is the *salat* or worship. This was, first and foremost, an acknowledgment of the might and majesty of God; it was adoration—an acceptance of His transcendency and His all-mighty power over all creation and yet also of His immanence in the universe. This emphasis on the worship of God the Almighty was in harmony with Muhammad's early prophetic proclamation. Fellowship in Worship must have fostered a strong sense of community. The giving of alms, the *zakat*, as the author points out, always had a religious significance and included the old Semitic idea of sacrifice, and also taught charity to fellow men, since it was used largely for the relief of the poor. The *sawm*, or fast, probably in imitation of the Jews (or the Christians) taught self-discipline for the sake of God. The *hajj*, or pilgrimage, was the adoption of an Arabian custom. It "may be said to focus on one point in space and time the whole Islamic world's acknowledgment of the might and majesty of God." The *shahadah* or creed, concisely sums up the Islamic faith: "There is no god but God and Muhammad is the Messenger of God."

Finally, the author treats of the greatness of Muhammad, emphasizing characteristics often ignored. He gives stories showing the Prophet's gentleness and tenderness of feeling, especially shown to children. He was kind also to animals, a remarkable thing for his time and for the East. He was able to win men's affection and devotion as well as their respect and confidence because of such qualities as resolution, courage, impartiality and firmness, sometimes leading to severity, but tempered by generosity. It was realized that his actions were based on his religion.

The author considers that there was nothing inevitable or automatic about the growth of the Islamic community and the spread of the Arab, but that this was due to a remarkable combination of qualities in Muhammad.

He notes three great gifts possessed by the leader, each of which was indispensable to the total achievement. First, his gift as a seer: the Qur'an was well suited to the needs and conditions of his day. Second, his wisdom as a statesman, shown by the rapid expansion of his small state to a world empire, added to the fact that his social institutions could be adapted to different environments and have, in fact, lasted until the present day. Third, his skill and tact as an administrator and his power to choose men wisely for administration. But these gifts were joined to a trust in God and a firm belief in his prophetic mission, though sometimes he was subject to self-deception. It is the author's hope that "this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the "sons of Adam."

The book is fully documented and is better suited to the specialist who has made a study of Islamic history than to the ordinary reader. It forms a valuable addition to studies of the Islamic community and its founder, written from a new point of view.

MARGARET SMITH

On Human Thinking. By K. W. MONSARRAT. (Methuen and Co., Ltd., London. 155 pp. 1955. 15*s.*)

The author is a medical man who has made a useful contribution to the steadily growing literature which attempts to find out the causes of the present unhappy relationships between different sections of the human race, and possible remedies for these. His approach to the subject is interesting in that he seeks the aid of science only in dealing with the problem. He studies the behaviour of various systems, from the atom to the animal, and makes the general observation that the factor which is common to them all is their inclination to attain a state of equilibrium in their environments. This equilibrium gives stability to the system. He comes to the conclusion that the ultimate welfare of the human race would lie in the co-existence of national groups, so intrinsically integrated, that each is verified in the effort for its own stability, each maintaining this state by co-operation with other groups. If this happens, a new forward step would be taken, namely the formation of a new Unit, the human social organism in dynamic equilibrium with its environment; and this may lead to further evolution.

The human being has developed balanced relations with sun, air and food. But in his environment there are vegetable and animal organisms, and also other human beings. The way in which he has dealt with vegetable and animal organisms is considered in the science of pathology. Man tries to protect himself more or less against viruses, bacteria and certain animal parasites, but often at great sacrifice. This struggle is not at an end yet; it still continues, and is carried on in a scientific manner. But, where social relations with other human beings are concerned, the methods adopted are rather haphazard. The approach to them is mainly personal, the desire of each individual being personal survival.

The almost universal attempt has been for the acquisition of power; and the means adopted have been of the "trial and error" type, often of open conflict. If man reads the history of terrestrial events aright he will find that

> the stability of a social organism depends strictly upon the degree to which its constituent members aid each other to play a part in maintaining the balance of the whole; and conversely that the members of such a group will themselves enjoy that stability in social relations which their union is giving to the whole.

The principal motive of the author in writing this book is to draw attention to the essential obligation on our part to consider matters such as these: What social relations will satisfy our desires and what kind of individual behaviour would create such relations? Should we look wholly and consistently to our actual intellectual experience and to the histories to discover how such relations should be created? Or, should we entrust our destinies to experiences which are emotional in origin? If it is granted that the inhabitants of this world are dually constituted, namely, of body and mind, what should be our conception of the relations of these constituents to each other? And further, by what kind of transactions on the part of the inhabitants of this earth has the phenomenon known as evolution been contrived? Is it justifiable to interpret these transactions consistently as "conflicts"? These matters are of vital importance and need careful study. Unless right solutions to these problems are found there will always be quarrels and conflicts amongst the members of the human race.

Obviously, groups of human beings known as nations have so far failed to establish stable relations between themselves so as to avoid mutual conflicts and quarrels and so lead an uninterruptedly peaceful existence.

I would suggest that for a proper understanding of the argument contained in this book it would be worth while

to read the last two chapters first. They deal with the social relations of mankind. After this the earlier chapters, which prepare the ground for discussion, may be read more profitably.

Dr. Monsarrat is deeply interested in psychology and deals with the problem from the point of view of a psychologist. In Chapter IV, writing on "Images of the Other Man and their Interpretation," he has drawn largely on his scientific background as a medical man. Here he seeks the aid of embryology, anatomy and physiology to show how a balance between the animal body and its environment is maintained.

He makes a critical examination of the processes of "thinking" and "reasoning," etc., and has interesting views on survival and evolution in the animal kingdom. He comes to the conclusion that, wherever survival has occurred, it means that a balance has been struck between an organism and its environment. But apart from survival, a forward step is taken when an evolutionary change has taken place, which is an inclination towards increasing the variety of the organism's agreement with an environment, which itself is in a process of continual change.

I personally feel, however, that apart from this continuous adaptation to a changing environment a steadily growing appreciation of ethical values has also played a great part in the advancement of mankind.

This book contains much food for thought and should be carefully studied.

S. L. BHATIA

The Witnesses and other Poems. By CLIVE SANSOM. (Methuen and Co., Ltd., London. 106 pp. 1956. 8*s.* 6*d.*)

Mr. Clive Sansom is a modern poet who has already secured for himself a niche in the House of Fame. The earlier selection of his poems was published in 1943 with an Introduction by Walter de la Mare. This was followed by a verse play published in 1948.

This slim volume contains the poems written in the last twenty years that the poet wishes to preserve. The most important poem in this volume is "The Witnesses." It is based on the Bible and was selected by the Arts Council of Great Britain for the Festival of Britain.

Mr. Sansom has a sensitive mind and is quite at home in the midge-intoxicated sunny Cotswold afternoon and watches with wide-eyed wonder

> Butterflies through leaf-green mazes
> Go their drunken, darling ways.

When the clouds of war cast their baleful shadow over the quivering world of leaves and wings, Mr. Sansom felt dejected, for

> Nothing is simple now, nothing immune
> From war's contagion, time's conspiracy.

But his philosophic temperament seizes upon a streak of hope with pathetic sincerity and he sings plaintively and optimistically:—

> Though war encrusts the mind
> Though death, though darkness come,
> They cannot quell the Spring
> Nor bid the birds be dumb.

Mr. Sansom is a pure poet, but pure poets are now not in fashion. A school has arisen which says that poetry is an esoteric enjoyment and is busy rearing up the sensitive plant of poetry in the hothouse of learning and scholarship. Mr. Sansom does not have affiliation with any modern school of poets. At a time when much poetry is said to be difficult one finds exhilarating the refreshing clarity of his poems.

DILIP KUMAR SEN

Anatomical Alphabet and Comparative Study of Literature (Book I). By SWAMI SHANKARANANDA. (Author, Poona 2. 112 pp. 1956. Rs. 10/-)

This is a curious and recondite book on a very abstruse subject, based on minute and elaborate research into the rich Tantric lore preserved in the Sanskrit language.

In the first part, the author establishes the original homeland of Aryan culture in the *Sapta-Sindhu* region of India. He refers to the various theories of Indologists and anthropologists and quotes extensively in support of his contention.

The latter part of the work, which is the main part, treats of the origin of the Devanagari alphabet. By a study of anatomy the author is able to conceive the fundamental plan of natural calligraphy, which is nothing but an assemblage of vibratory conditions. These have their source in Will, Knowledge and Action. They vary according to the *pancha-bhautic* (elemental) densities with reference to the quantum of Essence, Energy and Mass—*Sattva*, *Rajas* and *Tamas*. The anatomical equivalents of each of the letters of the Devanagari alphabet are analyzed with an amazing knowledge of the detailed structures. The illustrative chart at the end of the book summarizes all this information. The genesis and connotation of all the letters are described. The letter produces a special vibratory condition, which is energy manifesting itself in a particular form that has become a means of written communication.

The book is a valuable contribution towards understanding an important by-way of literary research.

D. GURUMURTI

Aditya Hridayam. By N. RAMABHADRAN. (Brahmajnana Sangam, Tiruvarur. 28 pp. 1956. Annas 6.)

Aditya Hridayam (Heart of the Sun) is a hymn embedded in the *"Yuddha Kanda"* of the *Ramayana* of Valmiki. At a crucial point in the final struggle between Rama and Ravana, the *Rishi* Agastya advances towards Rama, reveals to him the Power and the Glory that is the Sun, and advises him to arm himself through prayer with that Power and Glory before going forth to destroy Ravana once and for all.

It is a miniature *Gita*; the place, time and circumstances are different, yet quintessentially the same. Arjuna refuses to fight; Rama is merely tired and is inwardly planning the next step. Krishna the charioteer has to make Arjuna fight; Agastya has only to put fresh courage into Rama and hand him a new weapon, wrought in the forge of the Spirit. But equally Krishna and Agastya, while not ignoring the material aids to victory, advise the warriors to rest in the Spirit and be governed by Its movements. On the surface, the thirty verses of *Aditya Hridayam* are a prayer to the Sun; actually, however, Surya is not the physical Sun but the light, the life, the central creative, sustaining and destroying principle of all things, of the entire universe itself. *Aditya Hridayam* is thus a hymn addressed to the Supreme Reality, the Home-of-All, the Womb-of-All, the Power that includes everything and also exceeds everything. The verses have a truly *mantric* quality, and to the believers they carry potencies beyond description.

Shri Ramabhadran has done a service to devotees by reprinting this hymn in Devanagari characters with a Tamil transliteration, as also Tamil and English translations. There is, besides, a useful Introduction in Tamil.

K. R. SRINIVASA IYENGAR

Some Rise by Sin. By CLAUDE HOUGHTON. (Hutchinson and Co., Ltd., London. 224 pp. 1956. 12*s.* 6*d.*)

Anyone who happens to read Browning in these days may well decide that Mr. Houghton has inherited something of his dramatic qualities. Granted that he has the brevity and concentration Browning lacked, like him he enjoys building up a situation and then playing cat's cradle with it. The pattern is defined, yet flexible. Like Browning, he is an adept in painting a thoroughly evil character while allowing him, out of his own snarling mouth, a plausible defence. Akin to Browning's Guido or Sludge the medium is Nigel Monk in Mr. Houghton's latest novel.

Without Monk, the pattern is a variant on the endless triangle. Diana Blade, married to the excellent but much older Peter, is awaked sensually by Archie Carey, an adventurer living on his wits. But there *is* Monk—an ugly, warped, battling creature, logically unconnected, except by the twists of his temperament, with their domestic drama. Monk is the enthusiast turned bitter. Professing emotional freedom he is inordinately vulnerable, and fights with the clumsiest, nastiest weapons to save his pride and passion. Mr. Houghton triumphantly makes this insect live, by letting him start the tale in his own person. We know his fanaticism, we learn what warped him, we find that even this degraded creature has old, sweet memories of sea and sky and flowerbells. He has become a man who loses all by acting contrary to the dictum that helps Peter Blade through *his* anxieties: belief "against the evidence" is what counts.

Archie, the dizzy adventurer floundering in a pool too deep for him, is a type Mr. Houghton can touch off to perfection. Diana remains. Are we a little impervious to her charm and beauty, in doubt as to her essence? The doubt is hers, for she has not yet learnt to reconcile her own aspects, still believes that one self must be false, another true. We leave her at the close, uncertain in her own uncertainty—a bemused and passionate human being who must make her own decision. To my mind, Mr. Houghton gains in strength and tautness by his present tendency to avoid overcrowding and to let his leading characters work out the destiny within them.

SYLVA NORMAN

The French Faust: Henri de Saint-Simon. By MATHURIN DONDO. (Philosophical Library, New York. 253 pp. 1955. $3.75)

Mathurin Dondo's *The French Faust: Henri de Saint-Simon* is a comprehensive and detailed biography of the Comte de Saint-Simon, who has been aptly described by Georg Brandes as "a nineteenth century Faust." The author has furnished us with an unbiased and factual narrative. Carefully sifting facts from fancy, he exposes several legends built up in the past by ardent devotees of Saint-Simon. It is inevitable that, in presenting these incidents in their true light, the central figure must emerge with a somewhat diminished lustre.

A great deal of research has gone into this well-documented study. The author has not embarked upon a lengthy dissertation on Saint-Simonism —the doctrine of socialism which bears its founder's name. The merits and demerits of this theory have been adequately dealt with by other writers. Mathurin Dondo has, instead, set himself the task of reconstructing the personal life of his subject, and has endeavoured to give a correct assessment of his character.

That Saint-Simon, the social reformer and visionary, claiming descent and inspiration from Charlemagne, his legendary ancestor, was an opportunist, is proved time and again. His much vaunted attachment to the French Re-

public, which earned for him the sobriquet of the "grand seigneur sansculotte," turned to condemnation with the change of *régime*, and at the time when his country was pitted in a mortal struggle against some of Europe's most powerful nations, our hero was devoting himself to dubious speculating on national properties and other financial manipulations that gained him an immense fortune, but little esteem.

The desire for glory was the motivating force of his life, and his last and most remarkable work, *Le Nouveau Christianisme*, which saw him in the role of a new Messiah, was yet another path to fame and immortality. He died at the age of sixty-five, and his headstone bears one of his most celebrated maxims: "The golden age is not in the past, it is in the future."

ROSHAN KOTHAWALA

Stories and Plays for Children. By "SUNANDA." (Sri Aurobindo Ashram Press, Pondicherry. 101 pp. 1956. Rs. 2/-)

While there is no doubt that the average Indian child does possess, to an extent, an awareness of spiritual concepts, one is inclined to question the wisdom of presenting for juvenile consumption the type of fare provided by these stories. The collection includes twelve stories and two one-act plays, each full of lofty spirituality, but also of thought and experience far beyond the apprehension of the average English-speaking child of our day. The writer lacks, also, that vividness which is necessary to fantasy and that lightness of touch which any book of this type demands.

While one cannot but admire the author's intention, her pre-occupation with the things of the spirit, and her earnest desire to create in the child an understanding of Divinity, one feels that a greater understanding of literary forms, of the subtler nuances of the English language and of the limitations of the child-mind would have rendered the stories more effective and acceptable.

HILLA C. VAKEEL

On Jesus at Twelve Years Old. By ST. AELRED OF RIEVAULX. Translated from the Latin by GEOFFREY WEBB and ADRIAN WALKER. (The Fleur de Lys Series of Spiritual Classics. A. R. Mowbray and Co., Ltd., London. 71 pp. 1956. 3*s.* 6*d.*)

This is essentially a book of devotion. The fifteen letters were written for Ivo, a monk of Wardon, and in the first letter St. Aelred says:—

> It is your wish, my dearest son, that I should read and study that part of the Gospel which tells us about the things which Jesus did when He was a young boy of twelve. And you want me to send you letters containing the seeds, as it were, of meditation and love which grew out of my reading.

St. Aelred had an overwhelming love for the Child Jesus, and in these letters he pours out this love in rich profusion to form the seeds of "meditation and love" for the monk Ivo. The Introduction, by the translators, is a fairly lengthy one, giving a vivid pen portrait of the period (the early twelfth century) and the court of King David of Scotland, where St. Aelred was the companion of the King's two boys. It also paints a sympathetic portrait of a very human and lovable saint. To many it is this part of the book which will appeal most.

C. B.

Messages from the Parables: Arranged under the theme "The Commonwealth of God." By CARL A. GLOVER. (Independent Press, Ltd., London. xiv+172 pp. 1956. 8*s.* 6*d.*)

There is an engaging simplicity and sincerity about this book by an American minister of Pawk Place Congregational Church, and he makes out a convincing case for the present and historical value of the Christian church, which, he reminds us, includes one-third of the world's population in its membership.

The text consists of careful studies of the parables of the New Testament and the contents are arranged under five main headings: The Portrait of the King, which includes such familiar stories as "The Lost Sheep" and "The Prodigal Son"; The Unfolding of the Kingdom; Demands of the Kingdom; Aliens to the Kingdom; and Citizens of the Kingdom.

Part of the value of the book is due to the author's enlightened and seeking turn of mind. He describes the Kingdom of God as a "becoming" kingdom, like a young tree, and God's rule as one that is growing and awaiting future consummation.

The general arrangement is helpful, in that each parable is printed in its full biblical text (Revised Standard Version) and then retold with further details of the original background of Jewish life in Palestine in order to throw more light on the narrative. This is of considerable help to readers who have not been able to make any thorough study of Jewish ceremonial or the general background of New Testament life. In fact it would be more helpful if, in future editions, Mr. Glover were to give even more commentary in this way; for it illuminates the biblical text. Finally he gives his own reflections on the meaning of each parable and its application to the problems of today. Here, naturally, each reader will agree or disagree according to his own beliefs, but in any case thought is stimulated.

It is suggested that ministers will find this book helpful—but I feel that it is more likely to be useful to the layman, the young seeker in a discussion group or the senior forms in High School. The majority of ministers will surely have made their own research into biblical background, and will have made use of the sources which the author acknowledges.

There is a very full and helpful Contents and various footnotes which give some interesting suggestions for further reading. If, however, the author should give us an expanded version for the higher student I feel that an index would be most useful.

ELIZABETH CROSS

The Life of St. Dominic (1170-1221) By BEDE JARRETT. (Blackfriars Publications, London. 149 pp. 1955. 12*s.* 6*d.*) Received through the courtesy of the British Council, London.

The life of St. Dominic has an interest not only for the few who belong to his Order but also for the many who stand outside it. He is said to be "the most misunderstood and maligned" of all the Founders of the Christian Orders and a distinguished Dominican of our day has set himself the task of showing the saint as he believes he really was.

No doubt St. Dominic's association with the Inquisition has contributed much to this hostile evaluation of his personality. Father Bede Jarrett himself quotes approvingly Dante's reference to him as " 'the athlete' of Christ, 'kindly to his friends fierce to his foes.' " We wonder whether this is in keeping with the spirit of the Gospels where love even for the enemy is extolled? Hafiz, the great mystic poet of Persia,

is much more "Christian" in his outlook when he exhorts us to be kind to friends and civil and considerate with enemies. But it is certainly far from us to pass any adverse judgment on the life of this truly remarkable man. His devotion for the cause which he championed knew no bounds.

His life as it is presented by Father Jarrett has many touching and human traits. With all his austerity he never lost the human touch in his character. He frankly confessed:—

> Though God's grace has preserved me from all stain till this moment, I must admit that I have taken much more pleasure in conversation with young women than I have with old.

No doubt "his pleasure in the fresh beauty of eager youth" endears him to us much more than if he had been without any sense for the sweet values of life. The graphic account of the miracles attributed to him makes pleasant reading. Whatever may be the truth behind them, they show at least that this world is not the last word. We recommend this book to all those earnest seekers who can appreciate truth wherever it may be.

S. VAHIDUDDIN.

Two Cities: A Study of the Church-State Conflict. By PAUL FOSTER. (Blackfriars Publications, London. 110 pp. 1955. 6*s.* 6*d.*) Received through the courtesy of the British Council, London.

This is a study of the conflict between Church and State, as it obtains in Western Christendom. In fact, the problem is peculiarly Western Christian, and is presented from the Roman Catholic point of view. The two cities referred to are the Church and the State, the two cities built by two loves, in St. Augustine's classic definition of them: "Babylon," built by the love of self to the contempt of God; and "Jerusalem," built by love of God, to the contempt of self.

The problem is treated from the historical point of view, the various phases of the conflict being passed in brief review. But the book does not claim to offer a solution of the problem, or to be a work of profound scholarship. Nevertheless, certain principles for a right solution are suggested.

Chief among these is the position of St. Thomas Aquinas, who realized the difficulties of a right solution, and recognized the need to accept the co-existence of the two cities, each with its rights and responsibilities within its own sphere. The danger of the too easy solutions which deny the right of either to exist or to exercise its functions is pointed out. If the mediæval Church was apt to regard the State as its tool for political action, the modern totalitarian State regards the Church as the State's Department of Religion. The solution that is commended throughout the book is that of St. Thomas Aquinas, giving due consideration to both aspects of the human personality. The reconciliation between the two is to be worked out at every level of human experience:—

> To be fully human is an extraordinarily complicated matter, and to see that men reach "perfect manhood, that maturity which is proportioned to the completed growth of Christ" is the task of both Church and State, those twin authorities whose co-existence is in itself an indication that there can be no clear-cut solution of human affairs.

S. K. GEORGE

A Buddhist Students' Manual. Edited by CHRISTMAS HUMPHREYS. (The Buddhist Society, London. 279 pp. Illustrated. 1956. 10*s.* 6*d.*)

The editor takes for his principal sections: The Development of Buddhism in England, A Brief Glossary of Buddhist Terms, An Analysis of the Pali Canon, An Analysis of the Mahayana Scriptures and An Analyzed Bibliography of Books on Buddhism in English. The size of the volume, already too small to cover the proposed field, becomes yet more inadequate because the first 115 pages are devoted almost entirely to circumstances leading up to the present state of the London Buddhist Society. Other Buddhist organizations receive scant mention, while the superficial treatment of the section as a whole gives rise to highly controversial statements.

This type of treatment persisting, the Glossary provides a series of half-truths which can only be a source of embarrassment to the "amateur student of the Dhamma" for whom, according to p. 12 of the text, the work is intended. It can only be suggested that comparison should be made with standard handbooks and manuals of recent publication.

Fifty pages of the Pali section could have been saved, by omitting the repetition of material in the bibliography, for better accounts of the *Digha Suttas* and information concerning the *Abhidhamma*. The Mahayana section, in eleven pages, is overcompressed.

The final Bibliography is likewise of doubtful value since it does not distinguish between reliable titles and the works by authors who, unfamiliar with canonical texts in the original, relied solely on faulty translations now abandoned.

A less ambitious work more thoroughly prepared would have been preferable.

A. A. G. BENNETT

The Sayings of Confucius. Translated by JAMES R. WARE. (Mentor Books: The New American Library, New York. 128 pp. 1955. 35 cents)

Every new translation of a foreign classic is to be welcomed as opening a new window on a familiar and much-loved prospect. This new rendering of the *Lun yii*—the tenth in the list of Chinese canonical books—affords us a glimpse of Chinese humanism and rationalism, characterized by bare simplicity and free of emotional involvement. The oldest Chinese traditions affirm the authenticity of these sayings of the national sage; and for more than two thousand years generation after generation of students learned it by rote. But in China today it looks as if he is suffering an eclipse. Some modern Chinese thinkers feel that the chances of a revival of the outlook of Confucius as a dominant influence on Chinese life are slight indeed (*e.g.*, Liu Wu-Chi in *A Short History of Confucian Philosophy*, reviewed in THE ARYAN PATH in February 1956). The present translator is, however, hopeful that Confucius will, one day, return to be acknowledged as the symbol of social stability and national decorum. We may wholeheartedly agree with him.

But, apart from speculations regarding the future, the translator believes that pondering on these Sayings can help to solve the profound moral problem of the West, and even to restate traditional religious beliefs. We might add, not merely for the West but for the whole world. A few extracts may serve to bring out the innate simplicity and moderation of Chinese thought, as well as the quality of the translation:—

Let youth practice filial duty; let it practice fraternal duty; let it earnestly give itself

to being reliable. As it feels an affection for all let it be particularly fond of Manhood-at-its-best. Any surplus energy may be used for book-learning.

The Poems, all three hundred of them, may be summed up in one of their phrases: "Let our thoughts be correct."

Chi-sun Hsing-fu acted only after thinking thrice. [The Master said:] "Twice is quite enough."

K. GURU DUTT

Confucius: His Life and Time. By LIU WU-CHI. (Philosophical Library, New York. 189 pp. 1955. $3.75)

The Buddha was a contemporary of Confucius, and the world is witnessing celebrations of the 2,500th anniversary of his Enlightenment. We can fully sympathize with the author of this book when he says about Confucius:—

> I feel disappointed that on this memorable occasion of the 2,500th anniversary of his birth, so little has been written about him, and that little, with a notable exception or two, is so unworthy of the Master himself.

The reason for this apparent neglect is, however, not far to seek. Confucius was pre-eminently a *national* sage, and in his own country today his vogue has been badly shaken.

This book, in paying its measure of tribute to the memory of the sage, sees him, not through clouds of incense, but entirely in the human context. It attempts to present the historical and human K'ung Ch'iu as he actually lived

> in those dark, restless days of decaying feudalism...a struggling scholar-official, whose lot might be that of any of us, as distinguished from the exalted, saintly figure that he has long assumed in the Chinese imagination.

That is the distinction of this book, as well as its limitation.

We see Master K'ung here divested of his ceremonial robes. We are told that his political ideas had never been sound or progressive, and in later times proved the buttresses of authoritarianism and autocracy. Although his ethical teachings "were far more attractive," "even these are outmoded" because of the upheavals in Chinese life as a result of the "dynamic impact of the West." So we are left with a Confucius who was primarily a teacher, who insisted on extending educational facilities without regard of social class, much of whose educational theory and practice is still "surprisingly progressive, though the contents of his teaching may have been obsolete with the lapse of time."

The net impression left by the reading of this learned and well-meant, but somewhat pedestrian, book is one of disappointment. The great Chinese words like *jen* and *li* which for centuries have proved an inspiration for sane living and have gathered round them the aroma of a great and unique culture descend here to the status of terms in pedagogy. It is to be feared that the author has dressed down his tiger to look like an outsized cat.

K. GURU DUTT

Dictionary of Magic. By HARRY E. WEDECK. (Philosophical Library, New York. vii+105 pp. 1956. $3.00)

This book is a compendium of the history and art of magic and of its palpable impact on social and political conditions throughout the ages, from early Babylonian times to the present day. Magic has been defined as the pretended art of influencing the course of events by occult control of nature or of spirits. It has been protean in form, aiming, since the dawn of primal history, at transcending natural frontiers and exceeding the normal potentialities of man. It has its own laws and logic. When magic becomes witchcraft it is "a menace, a cataclysm, and a tragedy."

The occult arts never rest, never accept ultimate defeat.

The author analyzes occult practices and discusses notable wizards and demonographers in brief articles arranged alphabetically. His emphasis on the reality of the effects of thaumaturgy is noteworthy, as the art of magic has exercised its baneful influence on different races at all periods.

Professor Wedeck's present book can be enlarged by adding to it some useful material from Asiatic sources, which are rich in magical contents. The Indian *Tantras*, if analyzed in the manner of this book, will yield enough material for the history of magic in India for about two thousand years. We congratulate Professor Wedeck and the Philosophical Library heartily on this valuable addition to the important series of volumes published by the latter.

P. K. GODE

Yoga Dictionary. By ERNEST WOOD. (Philosophical Library, New York. 178 pp. 1956. $3.75.)

This is a definitive dictionary of Yogic terms intended for the use of the Western reader. Sanskrit words and English expressions are arranged together in bold type in alphabetical order and explanatory paragraphs follow each word or expression. An academic student of Yogic philosophy would find that this dictionary contains many words which are either extraneous (pp. 1, 4, 14) to the school of Patanjali or common to the other schools of Hindu Philosophy (pp. 8, 10, 140). He would also find the transliteration quite unscientific (pp. 15, 105, 135, 141) and violating the international code accepted by Orientalists the world over. To the general Western reader, who may not mind either of these defects, the book may serve as a vague introduction to many technical terms in Hindu religion and philosophy.

Mr. Wood himself admits that his "explanations" of his "technical material and terminology" are "for the most part the result of his own experience" (p. vii).

Still, whatever be the *Yoga* Mr. Wood has in his mind, there is no doubt that some of his entries are clearly unwarranted. It is unnecessary, for instance, to have a separate paragraph for *Adhi* (p. 3) which is only a preposition (*upasarga*) meaning "pertaining to" and is generally part of a compound. The explanation following it would have its proper place under *Pain* (*duḥkha*). Mistakes like *Āsanā* (p. 11) for *Āsana*, *Aparoshānubhūti* (p. 44) for *Aparokshānubhūti* and *Atmavidyā* (p. 141) for *Ātmavidyā* need rectification.

H. G. NARAHARI

Fifty Years of Chinese Philosophy, 1898–1950. By O. BRIERE. Translated from the French by LAURENCE G. THOMPSON. Preface by E. R. HUGHES. (George Allen and Unwin, Ltd., London. 159 pp. 1956. 21*s*.)

The remarkable number of different philosophies presented in this book is apt to leave one's head in something of a whirl. Originally published in French some six years ago, it has now been most efficiently translated by Laurence G. Thompson, who has also corrected some typographical errors in the text, added a number of footnotes and supplied an extensive bibliography of writings in Western languages.

"Philosophy" has always been a vague sort of term, and here it covers an unexpectedly large piece of ground. Buddhism and Taoism are but scantily represented, it is true, while the doctrines of Confucius are mostly confined to what is known as Neo-Confucianism (of the eleventh century A.D.). Even so, few people would have suspected the development of so many different systems of thought in China during the last fifty years. So far, little has been done to deal with all this new material, but Père Brière makes a gallant attempt to give us all the information available. He divides his subject between the writers who still cling to Oriental ideas and those who are inspired by the new philosophies of the West, his principal theoretician being a highly cultivated man called T'ai Hśü.

The later Confucian thought is divided into the positivistic rationalism of Chu Hsi and the immanentistic idealism of Wang Yang-ming. At the end of his survey of "Oriental Derivation," our author concludes that Confucianism still remains the greatest spiritual force of China, while Buddhism is trying to climb up from its decadence by deepening its philosophy and making it harmonize with science and Occidental thought.

Among the numerous builders of modern philosophy in China two, perhaps, may be singled out. The first of these is Fung Yu-lan, who studied philosophy first in Peking and then in America, and became famous by the publication of his *History of Chinese Philosophy*. His rival in celebrity is Chang Tung-sun, who sets Chinese philosophy completely aside, and constructs a system based entirely on Occidental thought.

For the inclusion of several other famous names space is unfortunately lacking, and the reader can only be referred to the book itself.

LIONEL GILES

Life's Struggle. By ANONYMOUS; translated by HEMANTHKUMAR NILKANTH. (Mahajan Publishing House, Ahmedabad. 78 pp. 1955. Re. 1/8)

This book is based on a series of letters written in Gujarati by the unnamed author, who has, however, already written twenty-five books in English and Gujarati.

It may appear to a casual reader that the philosophy preached is one of War, for many expressions dwell upon the significance of struggle in evolution. Yet it would be wrong to say that the author preaches "Nature red in tooth and claw." Though he believes that struggle is an important facet of life, its burden, he also feels, can be lightened by the use of spiritual training and by the manner and attitude with which one fights his battles. A prayerful attitude of self-surrender to the will of God helps one in his struggles, says the author, for he does not believe in free will, and thinks that the object of the struggles is to make man realize that nothing happens according to his free will or intelligence. The tendency of Karma is forged according to the

capability of the soul at each stage of evolution. Whenever there is difficulty in the struggle, someone has to be approached for help, guidance and protection. This is the author's psychological necessity of "surrender to the Lord." The Divine need not be outside one's self, and hence the author's philosophy may be described as one of effort from within. Such an effort is continuously necessary in all fields, and represents a purified inner soul evolving towards perfection.

The book could have been given a more systematic treatment and a better plan; perhaps the original shape of the letters rendered the translator's task difficult. We may freely concede the claim that "it is written not as a result of a study of books," but is the "offspring of the intuitions of a totally spiritualized heart."

P. G. SHAH

Mystery and Mysticism: A Symposium. First published in French as a special issue of *La Vie Spirituelle.* (Blackfriars Publications, London. 137 pp. 1956. 9*s.* 6*d.*)

This symposium in six essays is the work of five Roman Catholic scholars. Its thesis is simple and is defended by four of the contributors. They reject the widely accepted notion that mysticism is a form of spirituality to be found in many religions and presenting in all the same features—an aspiration after unity with ultimate reality impersonally conceived, a body of esoteric knowledge and a psychological state in which one experiences absorption into the All. As against this, they maintain that Christian mysticism is *sui generis* and confesses itself dependent on the Church, its sacraments and its dogmas. The "cloud of unknowing" into which the Christian mystic enters is therefore, on this view, not the indefinable One of Plotinus, but the mystery of the Trinity. The sacred humanity of Christ is never left behind as no longer necessary; the Christian mystic retains his attachment to it to the end. All this is worked out in detail in the longest and most important essay, A. Léonard's "Studies on the Phenomena of Mystical Experience." He considers and refutes the Protestant rejection of mysticism as an invasion of Christianity by Hellenism, and avers that it is "bound up in fact (as mystical theology shows it to be bound up by law) with an ensemble of doctrines and institutions: revelation, the sacraments, the Church."

It is perhaps not difficult to maintain this so long as one is dealing with the New Testament and the Fathers or even with the great Spanish mystics. Clearly, Boehme cannot be brought within the scheme, and that is admitted. Can Dionysus the Areopagite? This question is so important that one wishes more space had been devoted to it; for, as the writers allow, not all Roman Catholic scholars are of one mind with them here.

I said above that one writer is an exception. Ian Hislop writes a short paper on "The Christian Myth"; it deals with a different subject, but it is concise, weighty and illuminating.

The book is an important contribution to the study of mysticism. Some may think it one-sided, but the writers are at home in the literature of the subject.

E. L. ALLEN

The Revolution in Philosophy. By A. J. AYER, W. C. KNEALE, G. A. PAUL, D. F. PEARS, P. F. STRAWSON, G. J. WARNOCK, R. A. WOLLHEIM. Introduction by GILBERT RYLE. (Macmillan and Co., Ltd., London. vi+126 pp. 1956. 10*s*. 6*d*.)

"Philosophy," Mr. G. A. Paul quotes Wittgenstein as saying, "is a battle against the *bewitchment* of our intelligence," and in a sense this particular battle has been going on since Plato's day. But the "revolution" referred to in the overall title of this series of lectures—originally broadcast on the BBC Third Programme—is an event of the past fifty years. It amounts, broadly speaking, to a repudiation of metaphysics and a concern for thinking about the processes of thinking. It results in a preoccupation with meaning, with language, with logic. "This programme," says Mr. D. F. Pears,

> may seem rather flat and pedestrian. Philosophers are no longer to produce systems of metaphysics, which are works of high imaginative reason: instead they must try to describe human thinking as it actually is, and to understand it. Because this undertaking is in the spirit of the age, people are so accustomed to reacting against it that they do not pause to reflect that understanding is neither dull nor easy.

Nevertheless the experiencing layman will still be content to call a brown bird a brown bird, a black fountain pen a black fountain pen. He will still crave to believe the incredible; he will remorselessly follow the promptings of his heart; he will speed to his end on the wings of intuition rather than crawl to it through all the hair-splitting ramifications of reason and logic and semantics. And he will even submit to the bewitchment of his intelligence if the result is ecstasy and a sense of more abundant life. The philosophers may have receded into their closed shop; but priest and prophet, poet and seer, are still on our side.

J. P. HOGAN

Daughters of Cain: The Story of Eight Women Executed since Edith Thompson in 1923. By RENEE HUGGETT and PAUL BERRY. Foreword by MARGARET FRY. (George Allen and Unwin, Ltd., London. 252 pp. Illustrated. 1956. 18*s*.)

The aim of this documentary account of the crimes and circumstances of the eight unfortunate women who were hanged for murder in Britain between the years of 1923 and 1954 is obviously to show the injustice of capital punishment, and in this it succeeds admirably.

Charlotte Bryant's Defence Council described her as "not very strong in her mind" (p. 159), a masterly understatement which might well have been made of any of these Daughters of Cain who were one and all the victims of sordid environment, abject poverty, insecurity, emotional immaturity and subnormal mentalities. That these abnormal and underprivileged human beings should have been considered "responsible" and judged by ordinary standards of morality seems, at least in six of the cases, to have been the height of injustice. How could it be assumed, for instance, that the wholly underprivileged and penniless Susan Newell, after a lifetime spent in the most sordid part of Glasgow, mentally underdeveloped, her young daughter to whom she was devoted recently assaulted, deserted that morning by her husband and facing eviction from the one poor, sordid room which was her home, was not temporarily insane when she murdered a totally unknown newspaper boy of thirteen who happened to call at her door, for no greater profit than ninepence and the gallows? *How can anyone judge the amount of suffering of which the human mind is capable before it gives way?*

Poverty and ignorance were in almost every case the reasons for the

gradual and inevitable degradation of these women; both of which factors were far more the fault of the industrial system into which they were born than of the individuals themselves, the poverty being pathetically illustrated by the fact that in her will Charlotte Bryant left 5*s*. 8½*d*. to be divided amongst her five children who thereafter became the responsibility of the Dorset County Council.

The authors bring out in the course of the book the steadily rising current of public opinion against the retention of the death penalty. And in their summing up perhaps their best argument for a Christian lies in the question: "Would you be prepared to hang a man if you knew that Christ was watching?" and in their statement: "We hang a woman for committing murder but we have not helped her or ourselves. The crime remains, made bigger by retribution."

This is a convincing book, but for those who accept the law of Karma there can be no "problem" about the retention of the death penalty, since whatever arguments may be produced in its favour, it is obvious that no crime can be lessened by its duplication.

PETER DE MORNY

Women Saints of East and West: Sri Sarada Devi (The Holy Mother) Birth Centenary Memorial. Editorial Advisers: SWAMI GHANANANDA, SIR JOHN STEWART-WALLACE. Foreword by VIJAYA LAKSHMI PANDIT. Introduction by KENNETH WALKER. (The Ramakrishna Vedanta Centre, London. xviii+274 pp. 1955. 16*s*. 6*d*.; $3.00; Rs. 10/-)

This collection of twenty-eight short essays on the lives and work of women saints has been written by scholars, both men and women, of many different nationalities, and has a foreword by Vijaya Lakshmi Pandit and a preface by Kenneth Walker.

It records beautiful and useful lives led by Hindu, Buddhist, Jain, Christian, Jewish and Sufi women who were inspired during their sojourn here by the Spirit of God, some of them fulfilling themselves and Its Will through Faith and some, like Mother Cabrini and the Jewish Henrietta Szold, by Works. It is interesting to watch the earliest Saints, their lives lapped in legends which are surely themselves Divinely fostered, exercising their influence through their homes and families, while the later ones, as communications gradually begin to improve, scatter the seeds of love and helpfulness to the four corners of the earth.

The inspiring Spirit remains the same: Which Was, and Is, and Shall Be: and all the lives share in common, as if it were some heavenly feast, self-sacrifice, humility and burning love.

It is to be hoped that this book may touch the lives of some "ordinary" women, of whom the age alternately demands so much and gives them so little spiritual food: so little, in fact, that they barely know what spiritual food is. Yet perhaps such ignorance is more blessed than to recognize what spiritual sustenance is and to reject it.

STELLA GIBBONS

More About Life in the World Unseen. Recorded by ANTHONY BORGIA. (Odhams Press, Ltd., London. 160 pp. 1956. 7*s.* 6*d.*)

This is a continuation of *Life in the World Unseen.* Both books purport to be "spirit-communications" from Monsignor Robert Hugh Benson. In life, like his two brothers, he was a sensitive and observant writer, though as an ardent convert to the Church of Rome, his books were entirely propagandist in purpose.

To label the present production as emanating from him is an insult to his reputation. The reader may judge for himself. Here are a few passages from *The History of Richard Raynal, Solitary,* by the true and living Benson:—

> Where God is not, there can be no communion with man, for the only reason by which one perceives another's soul...is that both are, in some measure in God. If we were more holy and wise we should understand for ourselves that this is so...for He is eyes to the blind and ears to the deaf.
>
> It was a wonderful dawn that I saw as I crossed over, with a mist coming up from the water as a promise of great heat, and above it the high roofs and towers like the lovely city of God, and over all the sky was of a golden colour with lines of pearl across it.
>
> ....I have prayed by many death-beds, but I have never seen one like this.
>
> The curtains were wide, and the windows, behind me, that he might have breath to send out his spirit; and without, as I saw when I turned to kneel, the heavens were bright with stars. This was all the light that was in the room; it was no more than dark twilight, and I could see no more of him than what I saw before, the glimmer of his face upon the pillow and his long hair beside it. His fingers were in mine, but they were very cold by now.
>
> But he said that there would be light enough, and so there was.
>
> ....Then the moon rose, and the light lay upon the floor at my side. Then a little after it was upon the fringes of the coverlet, and it crept up moment by moment across the leopards and lilies that were broidered in gold and blue.
>
> ....And presently it reached Master Richard's hand and my own that lay together, but my arm was so numbed that I could feel nothing in it; I could see only that his fingers were in mine.
>
> So the light crept up his arm to the shoulder, and when it reached his face we saw that he was gone to his reward.

Something of the quality of the atmosphere, distilled drop by drop, is inevitably lost in the "cuts," but enough remains for comparison. Here is the "Benson" of *More About Life in the World Unseen*:—

> Part of my work consists of [*sic*] helping people at the moment of their physical death....
>
> The spirit world never does things by halves, to use a familiar expression, and what might appear to be sheer preciosity to the incarnate is clear wisdom to us who have to carry out the work. No trouble is spared. We have infinity of time, a vast amount of patience, together with the services of a multitude of people always available. There is no bungling, there are no mistakes; nothing is left to chance. Our principal in the central office, therefore, knowing us, sends us upon our missions to earth with complete confidence....
>
> After a few friendly exchanges and kindly inquiries, our friend turned to the business in hand. A perfectly straight-forward case, he informed us, and one that should present no unusual features.

Then, at the death-bed:—

> There were distinct signs that prayerful petitions had been sent forth, but these being couched in the usual terms of theological obscurity, and in addition being totally inapposite to the events about to take place, they were completely ineffective to achieve any purpose whatever beyond giving a doubtful satisfaction to those then present. This was a matter, however, that Ruth and I were quickly able—and qualified—to set right. We did so, asking for a downflowing of helpful power to supplement our own natural resources and abilities. It was instantly forthcoming....

Finally they pick up the "spirit body," which is detached from the physical one with "the slightest momentary twitch," and carry it off home to a very comfortable couch. "'Well, my dear,' Ruth remarked with evident satisfaction, 'I really think he'll do.'"

The description of the "summerland"

is at the same level. Not even the cast-off "shade" of poor Robert Hugh Benson could have had a hand in this. His intense conviction of God was the very fabric of his life, but this mongrel fantasy is a travesty. The fact that this book is a sequel indicates how dire is the public's need for an intelligent approach to the post-mortem states. So few people realize that knowledge, based on ancient and verified teachings, is available about the subjective constitution of man as well as about the forces, dangerous or benign, of subjective nature. A cautious and serious "investigation of the unexplained laws of nature and the psychical powers latent in man" (the Third Object of the Theosophical Movement) gives a sounder basis than blind, emotional credulity and equally blind scepticism.

W. E. WHITEMAN

Self-Transcendence. By RICHARD B. GREGG. (Victor Gollancz, Ltd., London. xii+224 pp. 1956. 18*s*.)

This excellent book is in some ways disappointing. Mr. Gregg belongs to that increasing band of people which may be described as non-denominational Christians. He is restless with the dogmas of Christianity; his experiences and reading range far beyond them; he aspires after a universalism implicit in all religions: yet somehow he does not make the nature of that universalism crystal-clear.

He is excellent in describing a situation: the situation for instance of the conflict of good and evil in persons. He suggests that the opposites cannot be got rid of by the supposition that good can triumph over evil. In a very real way good and evil are necessary to one another and presumably will endure in human nature. Yet they can be understood from a level of living which transcends the conflict. So far so good, but what is this level? The author makes clear the actual situation and the possibility of its solution, but what is the solution? Mr. Gregg finds difficulty, as well he might, in describing it, in making it convincing. Occasionally he falls into the solution of transcendence through Love. One writes "falls," for most of his readers are likely to know the value of Love. They know they ought to love; they would if they could; what they desire to know is not only a "more excellent way" of exercising what they already in some measure possess, but the power to enable them to exercise it. Mr. Gregg finds difficulty in describing this power.

Similarly with the opposites of past and future in time. The self must transcend them by entering eternity. But what and where is eternity?

> ...the answer is that it lies in the instantaneous dividing point between past and future. It is the Eternal NOW. To enter it we must live completely in the present.

This is all very well, and many of Mr. Gregg's readers will know what he is driving at, but others will not, and they would like to know.

These are objections. But the book is by an author who is in touch with many new creative experiences in contemporary religion. It is a contribution to the new religious universalism, and as such—and because it is always good to be in the company of a man who is doing his own thinking based upon wide reading and authentic personal experience—the book is to be recommended.

E. G. LEE

Progress of a Pilgrimage. By SURESH RAMABHAI. Foreword by JAYAPRAKASH NARAYAN. (Akhil Bharat Sarv Seva Sangh, Banaras. 291 pp. 1956. Rs. 3/-)

The author, who has already written a book on *Vinoba and his Mission*, has here presented us with a vivid description of his hero's historic twenty-seven-month march through Bihar. During this period was collected from that State alone land covering over two million acres for the *Bhoodan Yajna.* This great movement has already driven deep roots in the country, and has grown divers branches like *sampatti-dan, buddhi-dan, shram-dan, gram-dan* and *jeevan-dan.* Excerpts from Vinoba Bhave's speeches, which have been inserted in the right places, throw ample light on the nature, technique and ideology of the *Bhoodan* movement.

As its leading light and living symbol, Shri Vinoba has made it clear that he is not asking for charity but for social and economic justice. Every man is entitled to own and cultivate a little spot of God's earth, and so the practice of *Bhoodan* and its ancillary *dans* is a "daily duty" preached by prophets, saints and *rishis* of old, and not a new gospel. The Acharya firmly believes that this *Yajna*, performed in a proper spirit, will effect a non-violent revolution, and benefit the poor without appreciably impoverishing the rich.

> Bhoodan [says the Acharya] does not consist in offering a few acres of land, but in bringing about fundamental changes in the behaviour of man in society. It calls upon all to cast off the feeling of "me and mine" and "thou and thine."

His advocacy of one-hour schools, his condemnation of elections, his plea for walking tours and his other unconventional views, even when we cannot see eye to eye with him, must command our respect; for there is a ring of sincerity in all that he says. The charts, appendices and the index provide useful aids for the proper appreciation of this pleasant and profitable study.

R. BANGARUSWAMI

Light in our Darkness. By HYLDA MARSTON SOUTHEY. (Arthur H. Stockwell, Ltd., Devon. 113 pp. 1956. 9*s.* 6*d.*)

This autobiographical study is, so the author tells us, "written about a span of some fifteen years of my life —most precious and enlightening ones, including the Marian year." She continues to describe her life as one lived for Almighty God and as being "wonderfully happy . . . turning sorrows offered through Our Blessed Lady to Her Divine Son into absolute and unutterable joy."

There is a lengthy foreword by the Very Rev. E. L. Klimick, O.P., Dominican Provincal of Malta, in which he remarks: "Only when the laws of God are respected . . . will our lives and property be again safe . . ." Further: "The reconversion of individuals, and so the nations, to God is and never can be the only answer against the evils of man's sin."

This little book will be of interest to Roman Catholics as it seems to give an interesting insight into their point of view. To quote from the Foreword: ". . . it is only by finding Mary the Mother of Christ that we surely and fully find Christ and God." There is, of course, no hint or faint indication that there may be other paths to God, or even that Christ mentioned "other sheep." This fervent faith is, of course, the strength of the Roman Catholic position, but also appears to be that stumbling block and millstone to others who seek for truth.

ELIZABETH CROSS

A LETTER FROM LONDON

[In this quarterly letter **Shri Sunder Kabadi** has penned some very pertinent observations on the present delicate balance between Russian diplomacy and that of the Western Powers. It was written prior to the critical situation that has arisen over the Suez Canal.—ED.]

The world is entering an era of peaceful co-existence between Communism and Capitalism, and inevitably the difficulties of making this adjustment from the old condition of Cold War are more obvious than the benefits and the advantages. The aftermath of what became known as the Cold War is in many ways more complicated and complex than are the problems that are thrown up at the end of a shooting war. In the first place, there were no victors or vanquished at the end of the Cold War. Neither Russia nor the Western Powers succeeded in obtaining their objectives. The objective of the Western Powers was to reach a position where they would be able to "negotiate from strength" with the Russians. The issues they wanted to "negotiate" were the reunification of Germany, the liberation of the East European States, the ending of Communist infiltration and subversion in Asia and Africa, the ending of Communist propaganda aimed at weakening and dividing the free world, and the lifting of the "Iron Curtain."

The Russian objective was the extension of Communist power and influence by all means short of a major war. To every nationalist movement in Asia, the Middle East and Africa that challenged the traditional interests of the Western Powers was extended material and moral encouragement. In the United Nations and at other international gatherings the Soviet policy aimed at exploiting and dividing the Western Powers, who were depicted by the powerful propaganda machine of the Soviet Union as war-mongers and imperialists, deliberately seeking to obstruct and defeat the "progressive and peace-loving camp of invincible Communism."

Although no formal armistice was signed bringing the Cold War to an end, there has been universal recognition that this phase of the ideological struggle has been brought to a close. Sir Winston Churchill, who coined the sinister phrase "Iron Curtain," was among the first of the leading Western statesmen to welcome the evidence that the new collective leadership in Russia was turning from the rigid and hostile policies of the Stalin era. The new Russian leadership has attempted, with some success, to bring the struggle on to a higher, more civilized and less dangerous plane than the Cold War. It must certainly be regarded as significant that this great change of attitude in Russia coincided with the development by Russian scientists and nuclear physicists of the hydrogen bomb. When America was the only country possessing this ultimate weapon, Western policy-makers and politicians argued that it was the American monopoly of nuclear weapons that was the most powerful deterrent to Russian aggression. Soon after the Soviet Union succeeded in breaking the American monopoly, however, the "New Look" in Russian foreign policy began to express itself.

Stalin had exercised such undisputed and ruthless dominance over such a long period of time that it was impossible for him to admit that the development of a new military weapon, even of the power of the H-bomb, demanded something like a completely new approach to the formulation of Russian foreign policy. Only when he died was this new factor taken into account by younger men whom history called upon to direct and strengthen the great Soviet socialist state that had been built up, with so much "blood, toil, sweat and tears," in less than two generations.

No longer having a monopoly of this

decisive weapon, the West is now putting forward the argument that it is the possession of the hydrogen bomb by both the West and Russia which is the greatest guarantee of peace. A nuclear war, they rightly argue, would mean the quick destruction of all the belligerents and devastation and ruin over vast areas of the rest of the world as well. So long as this is the certain consequence of a nuclear war, a major war is unlikely. In one of the rare debates on foreign affairs that are now held in the House of Commons, both Sir Anthony Eden and Mr. Hugh Gaitskell, leader of the Labour Opposition, emphasized once more that the dangers of a major war had receded because of the nuclear stalemate. Mr. Hugh Gaitskell made so bold as to predict that there never would be a nuclear war.

Of course, the fact that the human instinct for survival may in this way be expressing itself so powerfully does not also mean that the fundamental differences separating the Communist and Capitalist nations excite and agitate their respective breasts less sharply or keenly. In moments of terrible danger individual human beings often do experience a sudden flash of insight or the capacity to display unexpected resourcefulness and ingenuity to overcome the peril that confronts them. Their reflexes work a fraction of a second quicker; they can see instantaneously precisely what they must do to save themselves. They are less concerned with questions of their dignity, their prestige or the immediate advantages they can gain from the situation in which they find themselves than they would be if the danger was not apprehended to be so urgent.

National reflexes in moments of supreme danger, especially when that danger is concealed behind all kinds of fractional truths, such as that it is possible, given the will, to devise some effective defence against a rain of H-bombs, function much more sluggishly than the reflexes of individuals. That is why in Britain this summer the average person, seeing on the newspaper placards "England in Danger," or "Crisis Faces England," rushed to buy a paper to read what was happening in the Test Match with the Australians. That is why the arrival of Miss Marilyn Monroe, the American film star, was given pride of place on the front pages of the mass-circulation newspapers for nearly a week, while a hydrogen bomb civil defence exercise carried out in a South-coast seaside resort an hour's train ride from London was briefly mentioned in the Press.

I do not say that there is anything wrong in people having a healthy interest in cricket or the romantic allure of film stars like Miss Monroe. They are both, in their way, important features of contemporary popular culture. What is disturbing is the capacity of the popular mind to overlook the fact that its Test Matches, film stars and other sources of pleasure can, with civilization itself, be destroyed in the short space of twenty-four hours. The Cold War has ended—Russia no longer concentrates her diplomatic propaganda and military resources, as she did in the past, on undermining and wearing down the legitimate rights and interests of the Western Powers.

It is still not possible, for a variety of reasons, for Westerners to enjoy the same unimpeded intercourse with Russians that Russians, if they were permitted, could enjoy in the countries of the West. For example, the highly artificial exchange rate makes it impossible for many people who would like to visit Russia to do so. You go to Russia (unless you are newspaper representatives) either completely or partially as guests of the Soviet Government. There is no margin for individual contacts and relationships to develop and flourish (although I notice that it is now possible to have a "pen pal" in Russia if you address your application to the appropriate Russian authorities).

But despite all these remaining hindrances and difficulties to the establishment of normal relations between Russia and the Western Powers, they are in complete agreement at the highest levels of government and in all branches of science, industry and trade that another major war would be a disaster of the utmost magnitude for themselves and for the rest of the world. What are the evil influences, then, that compel them to continue manufacturing, perfecting and testing the weapons that would encompass such unimaginable destruction? The latest Western argument against nuclear disarmament is that no scheme is acceptable unless the Russians agree to President Eisenhower's plan for "aerial inspection." "Aerial inspection," on the other hand, is asking for the moon so long as it continues to be a working rule of Western diplomacy that the outstanding political problems on a solution to which Russia and the West differ, such as the reunification of Germany, must be solved eventually by the time-dishonoured technique of bringing military-diplomatic pressure to bear on those who disagree with you. Western policy-makers try to distinguish between the use of this growing military-diplomatic power as a means of *peaceful* coercion, and the outright waging of war. The one, however, is the logical and ultimately inevitable outcome of the other.

The fact that we are today in a period of relative calm from the days of the Cold War, when the map of the world was almost covered with what political observers called "explosive points for World War Three," should not make us blind to the fact that, until the Western Powers and the Communist nations do get together to hammer out an all-embracing security agreement consonant with the spirit and ideals of the United Nations, the nuclear armaments race, discreetly though it may be attempted to wage it, keeps the world in as much peril as when the Cold War was raging in all its fury.

The Cold War has ended, but there are still too many influential people and organs of opinion which continue to think in terms of Cold War. They continue to interpret every Communist act, whether in politics, trade or social reform, as being inspired first and last by a desire to weaken the democratic world. They have reached the unhappy state of mind which regards Russian ballerinas dancing before Western audiences as more dangerous than Russian bombers. Instead of a Cold War, they now see themselves challenged by a trade "war." When Stalin stayed inscrutably in the Kremlin, they were convinced he was hatching out fresh plans to destroy them. When Khrushchev and Bulganin go to India and make friendly visits to other countries, they are gripped with even worse fears. Peaceful co-existence clearly does not agree with them.

SUNDER KABADI

August 1st, 1956

REBIRTH

He died a painful living death,
But quivering lips, in the last breath,
Murmured: "I loved but killed my love."
Tears, long suppressed, trickled
From dim eyes to soften a heart
Which had not understood.

Death did not conquer, but love
Triumphantly rose above
The complex spiral of mundane contradiction
To bring peace where war had raged;
Life, too, in a new form grew
And covered pain with understanding.

PHILIP ZEALEY

ENDS AND SAYINGS

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

The Indian Prime Minister, addressing the people of Poona on August 1st, sounded a call to unity that has a wider than national relevance. We were, he declared, in a new age, the atomic age. "The old concept of barriers and separatism must end and we should unite ourselves." If in the reorganization of the States a piece of land here or a *taluka* there went to this or that State it should not be a matter of concern. "That place or area is not going out of India. We have to work for the country as a whole."

The world, alas, is far from such unconcern as to national boundaries, which should help non-Indians to sympathize with, while none could condone, the possessive complex which precipitated the tempest raging about Bombay. Shri Nehru appealed to his Maharashtrian audience not only to prepare for the responsibility of running their own affairs but also to work at the same time for the country's good.

Would that the need for calm and peaceful settlement of problems, which he urged, were everywhere recognized! The Indian Prime Minister's fatherly counsel is worth the nations' taking to heart. He spoke with an almost Vedic simplicity:—

> Let us not be angry with each other. Let us not shut our hearts and minds. Let us have an open mind on everything. Let us be frank with each other.

After all, as he brought out in laying the foundation stones of two Poona University buildings the same day, the human being is the primary factor. The creation of the finest human beings, he declared, was the main objective of all developmental activities in the country:—

> The final things are not factories or river valley projects or even Universities. They are only the ways and means to create the finest human beings.

Did not Ruskin imply this in *Unto This Last*, which so greatly influenced Gandhiji? He raised there the question "whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one."

Mr. Emmett L. Avery's article in the Spring *Shakespeare Quarterly* on "The Shakespeare Ladies Club" reveals a precedent for the influence of women's clubs today. He credits that club with no small part in the revival of Shakespeare's popularity with early-eighteenth-century playgoers, when pantomime and spectacle were threatening to banish tragedy from the boards. No name of any member has come down to us, but "Shakespeare's Ladies" brought considerable influence to bear on playhouse managers. Numerous playbills for Shakespearian performances in 1737 carry the heading "At the Desire of several Ladies of Quality." That they were ladies of taste as well is evident, for they made Shakespeare fashionable, beginning a movement which restored to the stage many of his neglected plays and made familiar ones better known.

James Ralph, urging in 1743 the encouragement of old plays which would be a credit to the British people, wrote:—

> This is still in our Power and the Ladies of the *Shakespear* Club, gave a very noble Instance of its being their Inclination. Indeed, if ever the Theatre receives new Life, it must come from this Quarter. The Ladies have been always the best Patrons of Wit, and have distinguished themselves by a true Taste in Public Diversions.

We have been much interested in receiving from the Paris Headquarters of Unesco the multigraphed "Working Draft" of *A Guide for Teachers to Original Sources for the Study of Asian Cultures*. This "Selected Annotated List of Famous Writings Which Are Available in English Translation" will be of value for Western teachers desirous of imparting something of the riches of Asian cultures. Their predicament is the reverse of not being able "to see the wood for the trees." Indian literature, for example, is so vast and dense a growth that monarchs of the forest may very easily be overlooked.

The *Guide* will be useful also to many in Asian countries who recognize the desirability of knowing something of the literatures of other countries on their own side of the world. Too often educated Orientals know more of the literatures of the West than of those of their neighbours.

The compiler and annotator, Shri Baldun Dhingra, an Indian educator and poet now in Unesco's Department of Education, is to be congratulated on the result of his labours. He has included in his list, on which experts on Asian cultures have been consulted, a few recent works originally written in English and also some works of great merit known to be out of print but perhaps available in libraries. The starring of the latter in the printed form which we hope this will soon assume for wide distribution would guide publishers to important works which though old might well outsell as they would outvalue up-to-date ephemera.

We congratulate the Gokhale Institute of Public Affairs at Bangalore on its entry into its new pleasant and commodious quarters. Its house-entry celebration was held on July 29th. Its devoted founder and President, Shri D. V. Gundappa, in his address on the occasion described his Institute as a "non-communal, non-party organization, not concerned with power politics." It aims to be the "Belfry-Tower of Civic Conscience," and to educate the people in the "ideals of active and enlightened democratic citizenship."

THE ARYAN PATH of May 1945 recorded the inauguration of the Institute and wished it well. It should be able in its new premises to render ever more valuable disinterested service in examining public policy, drawing attention to remediable evils and educating public opinion. It will benefit both India and the world if it stresses the demand of Gokhale as well as of Gandhiji—that "public life must be spiritualized."

Dr. B. Pattabhi Sitaramayya, Governor of Madhya Pradesh, raises in the Spring 1956 *East and West* (Secunderabad) an unpleasant but important and timely subject. He writes "On Hanging," showing the grim mechanism of a particular method of destroying the body of a brother man, while not making electrocution sound much pleasanter for anyone concerned.

He predicts, we hope correctly, that

> a day will come—not far ahead, when like so many forgotten arts of life, the art of death by the science and artifice of hanging will not only have been forgotten, but the very mention of it may make the hearers feel aghast,—that there should have been an age when...offenders were subject to the penalty of hanging.

Dr. Sitaramayya exonerates by implication all concerned in the pronouncing and carrying out of the sentence, concluding that "the criminal... killed himself when he committed the crime." This seems rather too facile, even assuming that all executed men are guilty of the crimes for which they suffer at the hands of man-made law, an assumption which history does not bear out. But will Karma be as lenient in its judgment of a society which shares the responsibility of producing criminals and which yet tolerates that hideous relic of barbarism, capital punishment?

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

Gandhiji will be specially remembered and spoken of on the 2nd of this month, that being his Natal Day. The roots of his life and the tree of his being bear the name—Simplicity. How many among us are endeavouring sincerely to live a simple life of self-discipline? In this age sensual pleasures and their continuous enjoyment are the be-all and end-all of life; it looks upon the artificial stimulation and multiplication of wants as the sign of progress; its highest worship is of Mammon. History shows that living the simple life in accordance with Truth and Love has been difficult in any cycle; it is more difficult today. It entails penance and suffering. In the Gandhian philosophy the ideal man is he who has definite moral and social principles of asceticism.

What kind of asceticism did Gandhiji practise and advocate? He was not a *hatha-yogi*. He saw "no inherent merit in the mortification of the flesh."

Mortification of the flesh is a necessity when the flesh rebels against one; it is a sin when the flesh has come under subjection and can be used as an instrument of service.

He did not believe in running away from the din and disturbances of life. His asceticism consisted in the regulation of desires for the purposes of the soul, in disciplining the body and the mind in the light of reason and intuition. His principle of simplicity made him avoid the two extremes—indulging the senses and forcefully suppressing them.

Objection has often been taken to Gandhiji's love and praise of poverty and suffering. But the fact that these are to be voluntary endows them with deep soul-significance. No one has fought more valiantly than Gandhiji against the enforced poverty and misery of the Indian masses. What he pleaded for was the *deliberate* and *voluntary* restriction of wants; this promotes inner contentment and happiness in one's environment and increases the capacity for service. His aim was to identify himself with the poorest and the

lowliest and thus to realize the feeling of Brotherhood.

Non-possession is allied to non-stealing. A thing not originally stolen must nevertheless be classified stolen property, if one possesses it without needing it. Possession implies provision for the future. A seeker after Truth, a follower of a Law of Love cannot hold anything against tomorrow.... If each retained possession only of what he needed, no one would be in want, and all would live in contentment...."Take no thought for the morrow" is an injunction which finds an echo in almost all the religious scriptures of the world.

Gandhiji held non-possession to be applicable not only to things but also to thoughts. He who harbours impure and selfish thoughts, and craves power or possession, violates simplicity. "A man is the product of his thoughts; what he thinks, he becomes." Throwing away possessions without the eradication of desires is not the way; lust of every type is the womb of evil.

The conquest of lust is the highest endeavour of a man or woman's existence. Without overcoming lust man cannot hope to rule over self. And without rule over self there can be no Swaraj or *Ram Raj*....No worker who has not overcome lust can hope to render any genuine service to the cause of Harijans, communal unity, Khadi, cow-protection or village reconstruction....*Brahmacharya* must be observed in thought, word and deed....Its root meaning may be given thus: that conduct which puts one in touch with God.

Gandhiji's conception of real living can be summed up in this single phrase: "That conduct which puts one in touch with God." He wrote in his *Autobiography*:—

What I want to achieve—what I have been striving and pining to achieve these thirty years—is self-realization, to see God face to face, to attain *Moksha*. I live and move and have my being in pursuit of this goal. All that I do by way of speaking and writing, and all my ventures in the political field, are directed to this same end.

He translated this devotion to God, to the Ishwara-Allah seated in the hearts of all, and zeal for union with Him into love and active service of his fellow men. Service of the suppressed classes is the very essence of the simple life according to Gandhiji. He describes his gospel of selfless action thus:—

It is wrong to call me an ascetic. The ideals that regulate my life are presented for acceptance by mankind in general. I have arrived at them by gradual evolution. Every step was thought out, well-considered, and taken with the greatest deliberation. Both my continence and non-violence were derived from personal experience and became necessary in response to the calls of public duty....I have not the shadow of a doubt that any man or woman can achieve what I have, if he or she would make the same effort and cultivate the same hope and faith.

SHRAVAKA

INDUSTRIALIZATION AND HAPPINESS

The only statement that has to be examined is, whether it can be laid down as a law of universal application that material advancement means moral progress.—GANDHIJI

The Government of India has made industrial enterprise its first concern. Large-scale industries are receiving primary attention. The motive is noble: the democratic Welfare State is being built for the masses; whatever is undertaken is for the betterment of the citizen. But in what does betterment consist? It seems to be taken for granted that industrialization spells prosperity. But what is prosperity? These two questions should receive primary attention and pertinent answers. What is the philosophy underlying industrialization?

In trying to make of India an economically "forward" nation like the U.S.A. or the U.S.S.R., is the Government of India guarding against some of the giant ills which industrialization has created in the U.K., the U.S.A., the U.S.S.R. and elsewhere? India may achieve complete success and become financially as rich a nation as any other, but should she try to do so at the price of mental confusion and moral degradation?

In spite of sanitation and hygiene the U.S.A. is not enjoying real physical health; in spite of splendid progress in education she is suffering alarmingly from mental ailments, venereal diseases, juvenile delinquency and the like; in spite of great luxury there is wide-spread moral obtuseness. The U.S.A. is conquering the whole world, but to some she seems to be losing her own soul. The people of the North American continent, however, are a young and growing race; so they can and will conquer their weaknesses and vices very quickly. Moreover, G. D. H. Cole showed insight when he wrote: "We shall need leaders who are masters of themselves, as Gandhi is, but masters after the Western fashion, which is not his, or India's." Young and vigorous North America is likely to beget such true leaders.

But Gandhiji is for India—his philosophy and technique will prove most suitable for us. Is industrialization as planned suited to India? Is it according to the Gandhian teachings? Will India's best interest be served by running in the race of industrial planning? What steps are being taken to infuse into the people the power of right morality when grafting industrialization on an aged civilization in which millions of fatigued and famished villagers are toiling on an impoverished and exhausted soil?

These thoughts come to us as we read a report of the Study Conference on the Human Problems of Industrial Communities, inspired

and presided over by the Duke of Edinburgh. The Conference was held at Oxford for three weeks in July, when some 280 citizens from all parts of the British Commonwealth gathered to study a few problems at first hand, to listen to lectures, to ask questions and get answers. These were employers and technicians, workers and trade unionists, and others engaged in different activities; they represented a cross section of tomorrow's industrial leadership in the Commonwealth. We quote from the Report of the Conference prepared for THE ARYAN PATH by our good friend, Mr. J. C. Hunt:—

It is rare to find modern society question the axiom that industrialization is necessarily a good and therefore should be encouraged. The solution to many of the most glaring discontents of our time is supposed to lie through the advance of technology. Even the ideological struggle between Communism and Capitalism, and the problem of race relations are often reduced to these terms. Upholders of one side or the other claim that their methods are the most suitable for bringing about the greatest possible enjoyment of the fruits of technology and industry. Blemishes in a given society are put down either to an unfortunate legacy of the past, when men were less wise and more selfish, or to the unavoidable consequences of the attempt to hasten the process of industrialization.

How refreshing it is therefore to find the Duke of Edinburgh saying "I see no advantage in a prosperous, powerful State if it is to be achieved at the expense of human freedom and happiness." The Duke made the point at the opening of his Study Conference on the Human Problems of Industrial Communities within the Commonwealth. He made it clear that during his travels he had seen sufficient through the façade of splendour specially prepared for such occasions to impel him to use his unique authority to convene such a conference as this devoid of political overtones.

The Conference was not conclusive, nor was it meant to be. It dealt generally with industrial relations, the atmosphere in factories, the happiness of ordinary people and how to help them lead fuller lives. Much has been written on these matters, but the attempt is seldom made to deal with them on a personal level.

The Duke established two premises for the examination of these matters. First, he stressed that industry was not an end in itself, adding "It may not be very easy to decide what we are aiming at in this modern world of ours, but whatever the target we must take into account that all people are primarily citizens and not just workers with a bit of private life." Secondly, he argued that environment was by no means the determining factor in the happiness of workers. Delegates to the Conference learnt this for themselves when, apparently to their surprise, they found the London sewermen to be amongst the most contented workers that they met.

The spiritual and moral needs of modern society were thus the guiding principle of the Conference. Twenty-five background papers developed this theme in specific terms. A paper on the Rhodesian copperbelt discussed the

consequences of the break-up of tribal structure; another considered the priority required, where resources are limited, as in India or West Africa, for the training of an industrial *élite* at the expense of general education; three papers dealt with model communities, such as the Tata steel town of Jamshedpur, and showed how they tended to become isolated; and several papers showed how little had been achieved in the way of adapting religious ideas and popular morality to the results of advanced technology. These are on the whole negative points; they concern the lack of roots in modern society and the way traditional roots snap in primitive communities which are now learning new methods of producing things. Nevertheless, it is good we have achieved so much as this. The Conference, it may be hoped, will contribute to a more mature approach to a key problem of our time. This effect will be of value no matter whether the methods adopted are expressed in religious, political, industrial, institutional, managerial or personal terms.

The Conference is a sign of the times. But a further step needs to be taken. G. D. H. Cole, whom we have quoted above, wrote in 1938 about the ideas and teachings of Gandhiji's *Hind Swaraj*:—

Gandhiji's case against the West looks, then, infinitely stronger than it looked, to us Westerners, thirty years ago. For it does seem as if all our material advances in machine mastery were unloosing upon us, not the plenty for which we hoped, but an overmastering capacity for destruction. Nor is it merely that we have grown more efficient in dealing out death and mutilation. We have also grown more cruel —or some of us have; and those of us who are untouched by the recrudescence of cruelty know not how to prevent its spread without dire risk of falling ourselves under its spell.

And our esteemed friend Hugh I' A. Fausset, commenting upon the same book in 1938, said:—

This in fact is a profoundly revolutionary little book and the fact that it is addressed to Indians and concerned with their specific problems does not make it less relevant to Englishmen, though it may be harder for them to accept it. *For the whole purpose of the book is to save India, not from Englishmen, but from the modern civilization which is eating into the vitals of the West.*

Gandhiji's message has value for the entire Occident. Should not our leaders in India at least take heed from such a warning?

If the Duke of Edinburgh were to use his royal influence to convene another conference of Commonwealth thinkers to consider the applicability of the principles of Gandhiji to modern industrial conditions great benefit would accrue to every country in the world.

India is copying the West; the Gandhian philosophy on a machine-made civilization remains to be adequately examined, not only elsewhere, but in the land which proclaims Gandhiji "the Father of the Nation." Will India take the lead?

After the above was in type came to hand the following interesting piece of news. The New York Correspondent of the *Hindu* sent the following message on the 30th of August. To us it looks like a strange coincidence! Are the first fruits of industrialization in India to be psychosomatic patients? "Anxiety Neuroses" are already reported. Is there no message in this for industrial plan-makers and social welfare organizations?

Anxieties similar to those which have caused the high incidence of psychosomatic illnesses among Americans may soon be a penalty which Indians may have to pay for industrialization, according to Dr. Ottati, a research scientist of Lederle Laboratories. He said research reports from India indicated that "anxiety neuroses" were developing among urban populations and this trend might intensify as the country advanced towards full industrialisation. "Competition between individuals will tend to rise leading to sharpening of anxieties in susceptible individuals or in those classes bearing the brunt of the change," declared Dr. Ottati.

In the opinion of the scientists the cause for this increase in anxiety neuroses might lie in the difficulty experienced in adjusting traditional living patterns to the radically new framework of developing an industrial society. "This is a particularly difficult adjustment for Indians who were brought up to live at a much slower pace," he said.

You cannot serve God and Mammon is an economic truth of the highest value. We have to make our choice. Western nations are today groaning under the heels of the monster God of materialism. Their moral growth has become stunted. They measure their progress in £. sh. d. American wealth has become the standard. She is the envy of the other nations. I have heard many of our countrymen say that we will gain American wealth but avoid its methods. I venture to suggest that such an attempt if it were made is foredoomed to failure. We cannot be wise, temperate and furious in a moment. I would have our leaders to teach us to be morally supreme in the world. This land of ours was once, we are told, the abode of the gods. It is not possible to conceive gods inhabiting a land which is made hideous by the smoke and the din of mill chimneys and whose roadways are traversed by screeching and puffing engines, dragging numerous cars loaded with men mostly who know not what they are after, who are often absent-minded and whose tempers do not improve by being uncomfortably packed like sardines in boxes and finding themselves in the midst of utter strangers who would oust them if they could and whom they would in their turn treat similarly....

We need not be afraid of ideals or of reducing them to practice even to the uttermost. Ours will only then be a truly spiritual mission when we shall show more truth than gold, greater fearlessness than pomp of power and wealth, greater charity than love for self. If we will but clean our houses, our palaces and temples of the attributes of wealth and show in them the attributes of morality one can offer battle to any combination of hostile forces without having to carry the burden of a heavy militia. Let us seek first the Kingdom of God and his righteousness and the irrevocable promise is that everything will be added unto us. These are real economics. May you and I treasure them and enforce them in our daily life.

—GANDHIJI (1916)

CHRISTIANITY AND CONTEMPORARY EXPERIENCE

[**The Rev. E. G. Lee** is the author of *Christianity in Chains* and other books including two novels. He is a Unitarian and his article is written with impartiality and insight. The need of the hour, "a new universalism," can be supplied if church leaders accept the principle of the Universal Brotherhood of Humanity and begin to study the source of all creedal and institutional religions in the light of the latent and developing powers of the human soul. Much information and inspiration is available for every sincere seeker in the writings of H. P. Blavatsky and W. Q. Judge.—ED.]

A revolution of an inward kind is almost imperceptibly taking place within the Christian religion. The ancient conflict between churches and sects, very real and bitter up to the beginning of this century, is tending to disappear. This is not a mere social change, or one that arises out of religious indifference; it is one that springs from a real need for a new adjustment to the nature of religion. Between the churches there is a great debate taking place about the nature of God. And the debate is not of the old proselytizing type; it is a genuine effort to share thought. Perhaps the most remarkable demonstration of this is on the Roman Catholic side. A large number of books are coming from Catholic writers upon the theme of the possible unity between all churches. None of the writers, of course, assume that "truth" has departed from the Roman Church, but there is a genuine change of approach. It is assumed that the different sects and churches should each maintain their own cultural practices and traditions and only by implication find their way back to the presumed unity of the Roman Catholic Church. This from the Catholic side.

In Christendom generally most people—as is apparent from the general religious climate—accept the divisions between the churches without a proselytizing need to change or convert. There are probably exceptions to this generalization but on the whole it is true. Toleration, as between the different branches of the Christian Church, has become eminently respectable. The respectability, there can hardly be any doubt, hides a real debate about the ultimate nature of God. There is an unconscious admission that there is a universal God above Christian divisions.

There is a profound change, too, in the relationship between Christianity, from the Christian side, and the other great world religions. The conflict of the past has subtly changed, if it has not disappeared. There is an intermixture of thought and experience between East and West as never before. The beginning of the year marking the 2,500th

Anniversary of the passing of the Buddha was recognized in Britain by a number of explanatory talks over the B.B.C. on Buddhism. An interest is being taken in world religions, particularly by young people, as never before; there is in existence a climate of opinion that recognizes that there is a truth—and in terms of religious experience, a realization of the nature of God—not totally expressed by any of the separated religions.

This is bound to have an effect upon Christian doctrine, for although Christianity is an historical religion—that is to say, traditional Christians believe that the main events of the Christian story woven into Christian doctrine did actually take place on the plane of history—nevertheless, the historical events partly depend for their validity upon the nature of God. It belonged, for instance, to the nature of God that Jesus Christ should appear in history as the revelation of God. So Christians do not merely argue from history for the events recorded in their religion; they argue from God's nature also. Belief and history are inextricably mixed; and any change in belief about God is likely to have an important effect upon what is believed about history.

The present contemporary debate about the nature of God is proceeding not so much from doctrine to God as from God's nature to doctrine. What is the nature of God? The answer to that question will, it is supposed, settle the nature of doctrine. That this position is tacitly taken up by all the participators in the debate is a revolution of some consequence.

This question can influence Christian doctrine in the following manner: The doctrine of the Crucifixion of Jesus may be taken as an example. As generally believed the historic events of this central Christian fact took place in the following way: Jesus Christ was betrayed by a disciple called Judas. He was arrested in a garden surrounded by his disciples, who offered no resistance. He was tried before the High Priest and eventually sentenced to death by Pontius Pilate. The only disciple to show any faithfulness to Jesus was Peter, and he denied his Master in the end.

Now supposing the Crucifixion followed from the nature of God, which is supposed in one way or another by all the doctrine about it, not one detail of the above story could be anything other than it was. There is not the slightest room for historic doubt, a doubt which belongs to all historical investigation. What happened had to happen in that way and no other. The arrest of Jesus could not have taken place through chance, accident or the hap of human affairs. It was designed by God. The High Priest and Pilate were forced to act in the manner ascribed to them in the drama. At the end Peter was forced to deny his Lord, for only in that manner could the ultimate loneliness of Jesus be emphasized. In construc-

tion and meaning not one point of the story can be altered, historically, without destroying its meaning. It had to be what it was.

But the question must be asked: Did it all happen historically in that way? Were there no possible alternatives open to the actors in the drama? And the answer to that latter question will partly depend upon what one believes about the nature of God. It is reasonable to affirm that alternatives in action are always placed before human beings; and these alternatives could not have been refused to the actors in the great drama of the Christian religion. The nature of God himself throws doubt upon the validity of the Christian doctrine, if the doctrine affirms that what was, had to be. Historic doubt can be reinforced by a new knowledge of God's nature, and in Christianity that new knowledge is assumed if argument proceeds from that nature, lifted above all divisions, to doctrine itself.

God's nature itself, if known, can judge the doctrine of the Crucifixion; and if historic doubt is allowed as well, then the doctrine may very well be regarded as religious myth —myth, of course, of the kind that gives access to truth in its own manner.

This is a trend in contemporary Christianity. And if it is a trend elsewhere in other religions may not a new universalism be dawning?

E. G. LEE

FORBEARANCE

O ye, who under many skies
Honour the Buddha 'neath His tree,
Do not forget that Other who
Died on His cross to set us free.

And ye who, with the Holy Book,
Devoutly tread the Christian way,
Spurn not the Buddhist with his wheel,
Treading the Path from day to day.

HESPER LE GALIENNE HUTCHINSON

INDIAN INFLUENCE UPON ENGLISH LITERATURE

[We publish here the second and concluding portion of this interesting study by **Shri A. Venkappa Sastri** of the contribution of India, direct and indirect, to English literature.—ED.]

II.—THE RETURN MOVEMENT

IV. And now we come to a phase of real influence, and that has to be traced far back from modern India. It is associated in the first instance with a noble band of Englishmen who under administrative necessity betook themselves to the learning of Sanskrit and who, once having begun, made discovery upon startling discovery of the wealth of this language in almost all branches of knowledge—a process that is still not over.

The *Sanskrit* language, whatever be its antiquity, is of wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either. —SIR WILLIAM JONES [15]

If I were asked what I considered the most important discovery of the nineteenth century with respect to the ancient history of mankind, I should answer by the following short line: Sanskrit Dyaus Pitar=Greek Zeus Pater=Latin Juppiter=Old Norse Tyr.—MAX MULLER [16]

These testimonies should give an idea of the shock of surprise and delight with which the discovery of the language and literature of Sanskrit and their bearings broke upon the world of scholars and poets in the West.

The *Bhagavad-Gita*, which has had a decisive influence on many English writers, as shown, was first rendered into English by Sir Charles Wilkins (1786). Sir William Jones among his other writings translated Kalidasa's *Sakuntala* (1789). Goethe's praise of *Sakuntala* is too well known to need reproduction here. Some lines in Keats's *Endymion* are tentatively attributed by Lascelles Abercrombie to the inspiration of this work:—

Inspired realization is perhaps the commonest, as it is also perhaps the most useful, of the workings of genius in poetry. There is a fine example in the beautiful Indian drama *Sakuntala*: the chariot of the god Indra driving through heaven passes over a cloud, and at once the wetted rims of the wheels begin to spin moisture off in sparkling showers. Of course. That is exactly what would happen. Keats has the very same thing in *Endymion*, but he may have looked into Sir William Jones' version of Kalidasa:

...a silver car, air-borne,

[15] *Modern India and the West*, p. 546.
[16] *Ibid.*, p. 548.

Whose silent wheels, fresh wet from clouds of morn,
Spun off a drizzling dew....[17]

It is no part of this article to detail the research of the Orientalists. The lifelong labours of Indologists like Henry Thomas Colebrooke (1765–1837), Horace Hayman Wilson (1786–1860), Sir Monier Monier-Williams (1819–99), Max Müller (1823–1900), E. B. Cowell (1826–1903), "the first holder of the professorship of Sanskrit at Cambridge, from whom Edward FitzGerald learned the language of Omar,"[18] A. A. Macdonell (1854–1920), F. W. Thomas and Professor T. Burrow of Oxford University, to name but a few in the field, have established a permanent interest in Indian studies and set up a current of influence which is bound to grow with time.

It is in this connection that we should refer to the impressions Indians themselves began to make upon the English. Raja Ram Mohan Roy (1774–1833) is the very first of them. During his stay in England from 1831–1833 he came into contact with English intellectuals[19] and impressed every one of them with his calibre, learning and catholic spirit, which entitle him to be regarded by common consent today as the founder of the study of Comparative Religion and as an exemplar of Eastern wisdom and Western modernism. Keshab Chunder Sen, who followed in 1870, impressed the English public no less favourably, adding an emotional accent to the New Dispensation.

Martineau observed that he showed Christian England that the essence of Christianity lay, not in the doctrinal and historical machinery of the churches but in the spirituality of which that machinery was merely a vehicle.[20]

The next great assault was delivered by Swami Vivekananda, the eloquent apostle of militant Hinduism. His work has materialized in the establishment of Vedanta centres in America and England which conduct classes, publish books and journals and propagate the faith through the example of clean, selfless votaries of the mission.

The Theosophical Society founded in 1875 by Madame Blavatsky, Colonel Olcott and W. Q. Judge needs to be mentioned in this place as one of the prime agencies for expounding and extending the truths of Indian religions, particularly as a result of the addresses and writings of Dr. Annie Besant, who worked for the regeneration of India in other spheres as well.[21] Nor should we

[17] Quoted in an article on "Kalidasa's Similes," *Triveni*, June 1944.

[18] *The Concise Cambridge History of English Literature*, p. 690.

[19] *Vide* "Ram Mohan Roy and English Intellectuals" in *The Modern Review*, August 1937.

[20] *Modern India and the West*, p. 805.

[21] "Theosophy with its comprehensive combinations of old and new beliefs and its appeal to ancient spiritual and psychic systems, has everywhere exercised an influence far beyond the circle of its professed adherents. Opposed for a long time with obloquy and ridicule,

fail to mention Ananda Coomaraswamy, whose gifts of scholarship and competent exposition of Indian art, culture and religion promoted India's standing in England and America.

Then, in a class by himself, is Gandhiji, whose impact upon the world was the impact of India, for no one could claim to represent his country or countrymen so completely as he during his life. Engaged in a direct tussle with England, he spoke his word—political and protestant *in accent* but basically human and ruthlessly moral *in appeal*—directly to every Englishman and to English society as a whole, including its statesmen, thinkers and writers. He has changed the outlook of thousands. Out of the avalanche of literature on Gandhiji attesting his influence just three books may be named referring to the *man*, the *cause* and the *word*: *Mahatma Gandhi, Essays and Reflections on His Life and Work*,[22] as representative of the world's homage to this great soul; the "Gandhi Memorial Peace Number," *Visva-Bharati Quarterly* (October 2nd, 1949), as representative of the cause with which Gandhiji's name will be ever associated; and three, *Reflections on Gandhiji's "Hind Swaraj"* by Western Thinkers,[23] as representative of the reaction of front-rank thinkers, scientists, philosophers, mystics and others to the booklet Gandhiji wrote in 1908. For this credit must be given to THE ARYAN PATH.

In the same succession occur Pandit Jawaharlal Nehru and Dr. S. Radhakrishnan. Pandit Nehru, the least enigmatic of modern Indian leaders to the West because of his upbringing and rational temper, has worked his way to the hearts of thousands of men and women in England through his *Autobiography*, which is as much a revelation of contemporary India as of the man himself. The most wide-spread intellectual influence of our time, however, is that of Dr. Radhakrishnan, who has interpreted historic and renascent India to the world, the English-speaking world in particular, in terms intelligible to them. C. E. M. Joad has written a whole book on Dr. Radhakrishnan's philosophy, entitled *Counter Attack from the East*.[24] In the introduction to *Radhakrishnan, Comparative Studies in Philosophy Presented in Honour of his Sixtieth Birthday* (1951), the editors say:—

The West has begun to realise that there are spiritual depths in the Orient which it has not yet plumbed, and that

it has done much to spread the belief in Karma, reincarnation, other planes of existence, the evolution of the embodied soul through intellect and psyche to spirit, ideas which once accepted must change the whole attitude towards life."—SRI AUROBINDO: *The Foundations of Indian Culture* (New York. 1953), p. 20.

[22] Edited by S. RADHAKRISHNAN. Second enlarged edition, 1949.

[23] Theosophy Company (India), Limited, Bombay. 1948.

[24] George Allen and Unwin, Ltd. 1933.

if these were understood a way could be found to overcome its frantic competitiveness and achieve the inner and outer peace it has hitherto lacked.... What is needed, it is now more and more clearly perceived, is a wider and profounder pooling of human resources ....That this situation has appeared, and has become as hopeful as it is, is largely due to Radhakrishnan's genius, understanding, energy and undiscouraged endeavour.

Then, in this direction, in the realm of thought there are the works of Sri Aurobindo, *The Life Divine, The Human Cycle, The Ideal of Human Unity, Essays on the Gita* and *The Synthesis of Yoga,* which are gaining a wider and wider public in America and England. They embody a whole *Weltanschauung,* are masterpieces of integral exposition and systematically deal with contemporary problems and point the way to a new order of existence.

V. We come now to a review of the output of Anglo-Indian poetry heralded by Sir William Jones, whose role as an Indologist has already been glanced at. He is the author also of hymns to the various Hindu deities, among them the inspired "Hymn to Narayana" describing

> the remote, primeval deity, the Saturn of the Hindu Pantheon...in a passage which recalls Aristotle's "thinking upon thought" and might also have suggested the opening lines of Keats's "Hyperion."[25]
>
> Wrapt in eternal solitary shade
> Th' impenetrable gloom of night intense,
> Impervious, inaccessible, immense,
> Ere spirits were infused or forms display'd,
> Brahm his own mind survey'd.

Professor Hewitt points to the "Hymn to Narayana" as inspiring Shelley's "Hymn to Intellectual Beauty."[26] Writing in general about the influence of Sir William Jones on English poets, Marie E. de Meester says in her *Oriental Influences in the English Literature of the Nineteenth Century*:—

> His translations were read by most literary men of the nineteenth century, and their influence is visible in the most famous poets of that period. Southey and Moore often quote Jones's work in their copious notes; that Shelley and Tennyson borrowed from him in their *Queen Mab* and *Locksley Hall* has lately been proved by Prof. E. Koeppel. Byron also seems to have read some at least of his works; and besides this direct influence that he had on various English poets, there is the indirect one of having generally drawn the attention to Oriental literature.[27]

John Leyden, that "lamp too early quenched," Reginald Herber, Bishop of Calcutta, Sir Alfred Lyall with his meagre but finished output, lending classic utterance to the recurrent nostalgic mood of the Anglo-Indian in his "Land of

[25] "Anglo-Indian Verse" by SIR HENRY SHARP, in *Essays by Divers Hands* (Humphrey Milford, Oxford University Press, London), Vol. XVI, p. 100.

[26] *Asiatic Jones.* By A. J. ARBERRY. p. 36.

[27] Quoted by A. J. ARBERRY, *loc. cit.*

Regrets" and catching up a high religious tone in "Siva," and many another Anglo-Indian poet must be passed by.

Sir Edwin Arnold marked an era in Anglo-Indian poetry by the publication in 1879 of *The Light of Asia*. For the first time an insight was given into the religious soul of India in captivating strains throughout lofty in tone and genuine in inspiration. Oliver Wendell Holmes expresses the following opinion about the general merits of the poem:—

> It is a work of great beauty. It tells a story of intense interest, which never flags for a moment; its descriptions are drawn by the hand of a master with the eye of a poet and the familiarity of an expert with the objects described; its tone is so lofty that there is nothing with which to compare it but the New Testament....[28]

Henry Louis Vivian Derozio (1809-1831) and Toru Dutt (1856-1877) both died young before their genius could flower into perfection. Their deaths inspire in one the same feeling of wistful affection and admiration as the early deaths of Keats and Shelley, the great "inheritors of unfulfilled renown" in English song. The Anglo-Indian muse represented today by a medley of poets—among them Mr. R. L. Bartholomew, Mr. Leo Fredericks, Mr. M. C. Gabriel, Mr. John Bayliss, etc.—has caught the modernist note of disenchantment, realistic observation and stylistic novelty.

In Indian influence upon English poetry, if the initial notes were struck by Kipling and Edwin Arnold, the authentic impact is marked by the advent of Rabindranath Tagore on the scene with the award of the Nobel Prize for *Gitanjali* in 1913. Manmohan Ghose (1867-1924) had affected a circle in England including Laurence Binyon, Stephen Phillips and others, having been introduced to the literary world by Oscar Wilde. Romesh Chunder Dutt had familiarized the English public with the substance of the Indian epics through his facile versions of the *Mahabharata* (1898) and the *Ramayana* (1900). But the hour and the man chimed with Tagore. After the great Continental influences upon English literature—of Italy during the Renaissance, of France after the Restoration and of Germany in the nineteenth century—an influence nearer home, the Celtic, had come to prevail.

> George Russell and W. B. Yeats linked up the natural mysticism of the Celt with Theosophy, besides contributing to the [Celtic] movement poems of rare beauty.[29]

When Ezra Pound went to Yeats's room he "found him much excited over the advent of a great poet, someone 'greater than any of us,'" and that was Rabindranath Tagore. In the same article, which originally

[28] Quoted in "A Survey of Anglo-Indian Poetry" by LEO C. ROBERTSON, in *The Modern Review*, June 1930.

[29] *The Eighteen Nineties*. By HOLBROOK JACKSON (Pelican Books). p. 134.

appeared in *The Fortnightly Review* of March 1913, Ezra Pound further writes:—

To find fitting comparison for the content of the volume before us I am compelled to one sole book of my acquaintance, the *Paradiso* of Dante.[30]

Evelyn Underhill says in her review of the first edition of *Gitanjali* which originally appeared in *The Nation* (London) of November 16th, 1912:—

Only the classics of mystical literature provide a standard by which this handful of "Song Offerings" can be appraised or understood. Many a phrase is here which might have been written by the Christian contemplatives, by St. Augustine or by Eckhart, by Mechthild of Magdeburg, or Juliana of Norwich and nothing perhaps which these contemplatives would have failed to understand.[31]

Yeats's own reactions are well known through his Introduction to the *Gitanjali*. His own poetry discloses his native Celtic susceptibility to myth and fantasy, his eye for the occult, which drew him to Theosophy, and his bent for mysticism, which inclined him to Tagore and, later on, to the Upanishads, in the translation of which he collaborated with Shri Bhagawan Purohit. Some early lyrical poems Yeats wrote, "Anashuya and Vijaya," "The Indian upon God," "The Indian to His Love," "Mohini Chatterjee," etc., bear out the presence of an Indian element in his work, just a surface element, it would seem, to judge from the actual compositions, yet there.* The influence of Indian philosophy cut deeper still in Æ., who regarded India as "his spiritual Fatherland." Out of his selected poems one could name "Oversoul," "Indian," "Krishna," "Incarnation" and "Karma," which are disguisedly Indian in inspiration. The gravitation of both Yeats and Æ. to Theosophy must be taken as a gravitation to Indian idealism.

After Tagore, space permits only a passing reference to Sarojini Naidu and Harindranath Chattopadhyaya. Three of Sarojini Naidu's poems, "To a Buddha Seated on a Lotus," "The Soul's Prayer," and "In Salutation to the Eternal Peace," have been included in *The Oxford Book of English Mystical Verse* (1916), which is in itself an endorsement of merit. Her songs of the seasons, life, love and death now collected in one volume, *The Sceptred Flute*,[32] with their birdlike quaver of melody, will long retain their charm to the English reader, recreating as they do scenes at the

[30] Reproduced in the "Tagore Birthday Number," *The Visva-Bharati Quarterly*, October 1941, p. 297.

[31] *Ibid.*, p. 306.

* Readers may be interested in the different view offered in "The Impact of Theosophy on the Poetry of W. B. Yeats," by K. BHASKARA RAO, in THE ARYAN PATH, December 1955, p. 545.—ED.

[32] Hind Kitabs. 1946.

temple, the mosque, streets in the city, processions amid the sound of bells, and music and dance, all laden with the scent of *champak* and *ashoka* blossoms, "with the odorous breath of *henna, sarisha* and *neem.*" Harindranath's poetry with its splendid dawn in *The Feast of Youth* has somehow missed its noonday radiance, and but for the sparkle of single lines or stray stanzas in his later collections, *The Magic Tree, Perfume of Earth, Ancient Wings, Grey Clouds and White Showers,* etc., the bright promise awaits fulfilment.

The younger Indo-Anglian poets of today, like their Anglo-Indian contemporaries, are trying to catch up with the time-spirit by assimilating current idiom and new techniques, but nothing very original or unmistakably Indian has come from them. It is no longer doubted that Indians who choose to write in English can do so with felicitous effect. The test is not whether Indian writing is indistinguishable from the writing of an Englishman but whether it carries any imprimatur of its own—correct in usage but individual in evolution and inevitable in rhythm. Whatever the mastery of English attained by the Indian, it is not by form; stylistic innovation or any mere technical audacity, that we can hope to impress or influence the English reader or leave an enduring mark on English literature, but only by the triumph of Spirit, the infusion of an Indian ethos, the expression of something characteristically Indian. Perhaps it will be in some rich regional language that some great and enduring work will come to be written, and it may be through translation that it will affect the English reader as did Tagore's *Gitanjali.*

After Tagore, the great voice in poetry is Sri Aurobindo's. Besides two volumes of *Collected Poems and Plays* (1942), we have the prodigious epic *Savitri.*[33] Sri Aurobindo's chosen medium has been English, and he has offered in bulk and quality something that is at once new and age-old, something that is Indian to the core, yet transcendent in Spirit, drawing its inspiration from regions not accessible to the poet who is not at the same time a Seer, as in the Vedic and Upanishadic conception, which happily marries poetry and philosophy, Truth and Beauty at their highest. The reader may be referred to the striking review of *Savitri* by Sri Krishna Prem appearing in THE ARYAN PATH, December 1948, which concludes with the words:—

Such poetry can only be written either in the early days before the rise to power of self-conscious mind or when that particular cycle has run its course and life establishes itself once more in the unity beyond, this time with all the added range and power that has been gained during the reign

[33] Sri Aurobindo International University Centre Collection Series. 1954.

of mind. It is an omen of the utmost significance and hope that in these years of darkness and despair such a poem as *Savitri* should have appeared. Let us salute the Dawn.

A. VENKAPPA SASTRI

WILD LIFE AND WILD MEN

The balance of power in Nature, continually disturbed by human ignorance is as continuously restored by the silent yet intelligent Law of Compensation or Karma. There is mathematical exactitude in this adjustment. This even the best brains among the scientists do not understand, for they never study the universe from the point of view of its Moral Order. One ghastly method by which "civilized" men enjoy themselves, disturbing Nature's balance, results in the destruction of wild life to which "Critic" of the *New Statesman and Nation* draws our attention in the issue of August 11th.

Alan Moorehead, who has come back from Africa filled with informed and justified anger, says the destruction is going on so fast that outside the national parks it will soon be impossible to see anything wild larger than a rabbit. But the most horrifying fact that he gave in his talk on the Granada TV Network the other day was that even in the game reserves organized gangs of poachers are daily engaged on the work of extermination. In one Kenya park, he says, 50 elephants are being killed each month. The job is done with poisoned arrows; the poor beasts dash away to die in agony. Their tusks are sawn off and smuggled out of the country mainly by Indian traders. When the Africans who do the job are caught they are fined or gaoled, but nothing is done to the traders. Giraffes, which are of all animals the loveliest to see in a state of nature—if you go into the park just outside of Nairobi a herd of them will come and put their noses down to examine your car—are being murdered at an appalling rate for the sake of the few shillings that can be got for their hair, which is made into twine; and whole herds of wild beast are being wiped out so that their tails may be made into fly-whisks. A particularly macabre detail is that herds of zebras are being hamstrung so that they can be killed off at leisure by the poachers. Forty of them, Moorehead says, were found the other day limping about looking for water.

"Wild life" in the accepted sense (though debatable whether such traders and sportsmen are not wilder than the beast!) is precious for human existence. Wanton destruction of animals is sheer cruelty, a sin which is ghastly to contemplate, and dire in its reactions. Vivisectors in the name of courage, tradesmen in the name of commerce are still allowed to perpetrate butchery, and to indulge their cowardice and avarice.

MY LONDON

[**Mr. R. M. Fox** draws here an interesting picture of the London of his memories—a London which, for all its grimness and drabness, stood, as it still stands, as a doughty champion of freedom of thought and of speech. Contrasting with London's spirit of free inquiry the orthodox climate of opinion in Dublin, he quotes the closing lines of an appeal "On Behalf of Some Irishmen Not Followers of Tradition" by the Irish poet and practical mystic Æ., whose own fealty as a Theosophist was given to the perennial Wisdom of the ancients. Our readers will appreciate our quoting a few more lines:—

They call us aliens, we are told,
Because our wayward visions stray
From that dim banner they unfold,
The dreams of worn-out yesterday....
The generations as they rise
May live the life men lived before,
Still hold the thought once held as wise,
Go in and out by the same ancient door.
We leave the easy peace it brings:
The few we are shall still unite
In fealty to unseen kings
Or unimaginable light.
We would no Irish sign efface,
But yet our lips would gladlier hail
The firstborn of the Coming Race
Than the last splendour of the Gael.

—ED.]

The London I recall is a city of crowds, masses of people pouring over Waterloo Bridge, in the morning sunlight or the evening gloom, like grim, unseeing soldiers of a great army. They carry umbrellas and dispatch cases stiffly, like weapons. Nobody speaks to his neighbour, nobody smiles, nobody wants to lag behind. On their tightened faces is written, "Beware of Pity," for this is a city of pitiless, silent struggle.

In the murk of Charing Cross Station red and green signals flash. Trains rumble in with discordant, despairing shrieks. Crowds seep in but more people struggle through the smoke and shadows. On the Underground they squeeze through the sliding doors or move like mechanical dolls up and down the escalators.

At first it was hard for me to compare cities, for I came to London as a child from Leeds, so long ago that I hardly remember that northern city with its satanic mills. My father was a half-timer in one of these and he told me how, during his boyhood, he worked in the mornings and went to school in the afternoon, often falling asleep with his head on the desk. He became a clever engineer and in his spare time was physical instructor of the Leeds Y.M.C.A. His fellow workers brought letters for him to answer

for them. Engineering drew him to London, for he was given charge of the mechanical and repair department of Stollwercks, the German chocolate firm, which had slot automatic machines in stations and at holiday resorts. He invented several of these machines. But he was not a businessman and remained a clever workman with a knack of managing men.

As a child London was to me just another place to live, without questioning its merits. I exchanged the narrow streets of Leeds, with its back-to-back houses and shawled factory girls, for a dull little house in Tottenham, part of the swarming dormitory district in North London where some of London's millions came nightly to sleep. They called it going home. In the evenings these labouring men crowded tramcars and buses. Many did not wait to get home before they slept, for I have seen them wedged together, chins down on their chests, eyes closed, with work-worn, lined faces expressing utter weariness, like tired animals. Besides their long hours they had, in addition, journeys of an hour or so, to and from work.

London was mysterious and fascinating as I grew up. Its great buildings, its alleys, its dark masses, its shadows and lights, streets and shops, held my attention. My curiosity was roused. What goes on behind all this? was the question that rose in my mind. "All this" included the Sunday night piano tinkling behind drawn blinds, the marching of Salvation Army bands, the preaching in the tin Gospel Halls, the bustle of Saturday night markets with street vendors and flaring naptha lamps. When I reached the age of fourteen I was working in a small ramshackle factory, part smithy, part carpenters' shop, from six till six. This was a violation of the factory acts—the Ten Hours Act for women and juveniles—but very early I came to understand that power and not law determined what kind of treatment was meted out to those who served the industrial machine.

A few years later I worked in Walthamstow at a factory where motor lorries were being turned out. The hours were not so long here but I had about an hour's walk from Tottenham each morning to reach the works. I had to travel along the marshy Lee Road which was frequently flooded in bad weather. In the low-lying fields on each side were cows that seemed to be floating on banks of mist. The district I passed through was known as Tottenham Hale. On the adjoining marsh land were what were called "desirable factory sites." Close by was a flourishing boot and shoe manufactory and a big woodwork factory. Most of the workers in these two factories were foreign Jews. They came from Poland, Lithuania and various parts of central Europe.

The houses I passed were packed with people who chattered in alien

tongues. In the summer, hordes of wild-looking children, nearly naked, ran out into the streets. These people were used to primitive conditions and found it hard to adjust themselves to English town ways. They aroused some racial animosity. But, of course, they were employed because they were ready to work very cheaply. Many of them had to sleep out on the marshes until they were taken into the factories, for they arrived without any resources. English workers going through this district gave themselves superior airs and talked loftily of "Little Jerusalem." But there was not much to choose, for most of them were covered with oil and grime and worked hard for little money too.

During this Walthamstow period I had begun to write fragmentary sketches and verses about factory life. My first little book, *Factory Echoes*, written in my teens, appeared, to my surprise, in a Russian version, for I received six copies from the translator in Moscow. Apparently there it had a larger circulation than in Britain but, as a rule, the Russians did not pay for books they translated, except in the case of prominent people like Lloyd George.

I worked hard, if intermittently, at these sketches, writing till after midnight, though I had to rise very early for my factory work. I would set out for Walthamstow and the tall factory chimneys often just seeing the sun rise as the black factory smoke poured across it, leaving the works after the sun had set. Always I resented the cancelling of another day by that thick scrawl of smoke.

Because I was young and filled with a sense of the wonder of life I enjoyed seeing those marvellous crimson sunsets in London, the effect of which is heightened by the smoke and dust. By degrees I extended my knowledge of the city, getting away when I could from the mean little streets of the suburbs, seeing the glimmering lights on the Embankment, the column and fountains of Trafalgar Square, the great, lighted clock of Big Ben, with its tower standing sentinel on the river, alongside the delicate tracery of Westminster. I explored Charing Cross Road and browsed over the books. I remember still the thrill of finding a damaged copy of D. H. Lawrence's *Sons and Lovers* in the fourpenny box. I loafed round Soho and along Charlotte Street, drinking strong coffee in little *cafés* where bearded men played dominoes and swore strange oaths.

I thrilled to cosmopolitan London, the London of Marble Arch where apostles of every known religion, philosophical speculation and political thought talked freely while men and women of every race and colour gathered to listen and take part. I talked with David Nichol, one-time editor of William Morris's *Commonweal*. David, when I knew him, had a wandering mind. He had suffered imprisonment and persecution for his ideas of freedom.

But, because he seemed to represent the Morris idea of escape from industrial tyranny, I was drawn to him. Sometimes I had the rare pleasure of hearing intellectual protagonists of the calibre of Bernard Shaw or Bertrand Russell challenging conventional views.

One evening after a discussion on the relative merits of Mikhail Bakunin and Karl Marx, next to a group where an earnest young man was advocating the principles of Buddhism, I went with a bookseller, Charles Lahr, to his shop in Red Lion Street. He had a great collection of Bakunin literature there and we examined it by candlelight, for it was after midnight. He introduced me to the Continental writers: Knut Hamsun's *Hunger*; Israel Querido's *Toil of Men*; Gabriele D'Annunzio's *Child of Pleasure*. I read the logical French, the analytical Russians and the gloomy Scandinavians. I took them home in sackfuls. I listened to excited discussions on literature—"Nietzsche, I love and next to Nietzsche, Art," declaimed a pale-faced youth. Later, owing to a difference of opinion with the military authorities during World War I, I was able to catch up on my English reading in the prison library. Then I took literature in a three-year course at Oxford where I gained a scholarship. But I must confess I learnt more in London from people who had a keen interest in literature and social thought.

After *Factory Echoes* I wrote three more books dealing with industry and humanity. *The Triumphant Machine, Drifting Men* and *Smoky Crusade* were all published by the Hogarth Press. These books were proletarian literature, that is to say, they were the writings of a factory worker who could not conceive of a more degrading, debasing, hideous mode of life than that of a factory serf tied to a machine, his limbs regulated to fit in with mechanized production.

Never for a moment did I assume that the reaction of the majority of factory workers was the same as mine. If it had been, those factories would not have lasted a day. Certainly I knew that my father would hurry home from work and spend his evenings busy with his tools, devising some delicate system of weights and balances that he could use for his automatic machines. He was able to express his personality in his inventiveness. But he worked as a skilled craftsman. I always preferred to think, to dream, to write and to live.

Inevitably I was drawn into the Labour struggle for a more human life, a life of colour and reasonable leisure. In my Labour activities, London was a great help. I loved the anonymity of London. It was hard to victimize anyone for his thought or activity. I had my name on posters stuck up in the factory where I worked but neither the foreman nor the manager knew

of this. There were so many people in London that no one could know what the others were doing. And no one cared. I believe that out of this indifference grew a true liberality of thought which is the very aura of London. One does not find it in Berlin or Paris. It is one of London's most precious possessions.

At one time London was the centre of world finance, the international money exchange. It has lost that pre-eminence now but it remains the centre for the international exchange of ideas. During the lengthy period I spent in the city I became thoroughly indoctrinated with the belief that the free exchange of ideas is a good thing for humanity. London, in my mind, stands for freedom of thought, freedom of speech and a free press. Having responded to those influences in London, in my formative years, I could never accept the totalitarian idea whether from the Right or the Left. The spirit of free enquiry is the angel that mounts guard over London, for, among the city's teeming millions, the crowds that hurry over the bridges and scramble on to the trains, there are very few who would not laugh at the idea that any man or set of men have the right, by ukase, to fix the boundaries of their thought.

Now that I live in Dublin I am conscious of a different atmosphere. Here, as is often said by Dubliners, one is like a goldfish in a bowl, always on view and always expected to have strictly orthodox ideas or none at all. For those who are temperamentally unorthodox this can be very tiresome and the feeling of frustration may account for heavy drinking and occasional gun play. G. W. Russell (Æ.) the Dublin poet and philosopher, was hitting at this evil when he wrote :—

> No blazoned banner we unfold—
> One charge alone we give to youth,
> Against the sceptred myth to hold
> The golden heresy of truth.

Besides books about industry I have written several books dealing with Irish history, biography and struggle, but an important element, even in these, is the tolerance and freedom of ideas that I learnt during my London years. London, as I know well, can be a deadening as well as a dynamic influence, but I gladly acknowledge the debt I owe to that spirit of free enquiry which I found and loved in London.

R. M. Fox

SOME ASPECTS OF EXISTENTIALISM

[This informative paper on a much talked of but less generally understood philosophy of our day was read by its author, **Professor C. V. Srinivasa Murthy**, Assistant Professor of Philosophy and Sociology in the University of Mysore, at the Nagpur Session of the Indian Philosophical Congress last December.—ED.]

The purpose of this essay is to elucidate the meaning and implications of a certain tendency in recent philosophical thought which had its origin and development in Germany and France. It has come to be described as "Existentialism." Existentialism has already spread to England and America, and is peeping into philosophical circles in India as well. To express oneself in this field of philosophy is not easy for one who is keenly conscious of the overwhelming limitations from which he suffers. A very large portion of the literature on the subject is in French or German. Further, for one who has always lived in the mental climate of India, it is difficult to realize the enormity of evil and suffering and the ruthless shattering of personality caused by the disastrous effects of the two world wars. One has to remember with effort that the great upheavals that have taken place in the Western world and the intensity of suffering of the common man as well as of exceptional individuals have set on foot a train of independent and vigorous thinking and acting.

Existentialism is one of the fruits of great and creative minds groping in the dark to secure a firm foothold in life and existence. We may begin with a brief consideration of the meaning and definition of Existentialism.

The question "What is 'Existentialism'?" is often asked but rarely answered. Even the powerful personalities who are made to bear the banner of the philosophic movement are restless and anxious to shake off the title. They would rather be described by some other label of their own choice. Gabriel Marcel, the Theistic Existentialist, for instance, would prefer to describe his philosophy as "Neo-Socratism." There is still another difficulty. There is no accepted body of knowledge which could be called "Existential Philosophy." The Existentialist thinkers do not believe in a closely argued system of philosophy. They revolt against the construction of architectonic systems, however majestic they may be. But there are Existentialist philosophers who strike a definite attitude to life in spite of their distrust of thought and thought systems. They express certain fundamental ideas born of the rightful experiences of their life, age or country. The emotional intensity of the sense of guilt in Kierkegaard and the utter insecurity, anguish, despair and abandonment experienced especially in

Occupied France, bringing home to the last man not merely the futility of existence but also, what is worse, the doubt whether there is existence at all, have thrown up a new philosophy.

One characteristic feature of this new philosophy is its exciting appeal to many of the people of the countries in which it has developed. Some of the Existentialists are musicians, poets, dramatists and novelists. So far as this particular movement is concerned, philosophy is no longer the closely guarded preserve of the intellectual in the scholar's den. Perhaps this philosophy expresses as no other has done so far the travail of each soul to achieve for itself a feeling and certainty of the reality of its own existence.

Kierkegaard, who could not secure a response from the people of his own age, let alone a place in the main stream of philosophic thought, is now described as the forerunner of Existentialism. Existentialism is hailed as a "Kierkegaardian renaissance."[1] The number of Existentialists is legion. We may consider the spirit of the thought as expressed by Jean-Paul Sartre against the background of the speculations of Kierkegaard, who "seems to be the titular father of the school."[2]

Sören Kierkegaard addresses himself not to the reader "as such" but to each individual and establishes an intimate and personal *rapport* with the other person. It is for this reason that contemporary Existentialism is drawn to him. The modern man, with the experience of a great crisis threatening human existence with extinction, the huge technological machine assiduously built up, brick by brick, creating in him the feeling of utter helplessness and insignificance in his inmost being, born of suffering, dread, anguish, despair, abandonment and death, leans back on Sören Kierkegaard for support and inspiration. Sören Kierkegaard strikes the true note of *subjectivity* and the importance of human existence. Philosophy emerges in him, not as an intellectual pastime, not as a solution of problems, by analysis and synthesis, but as a necessity of life. Philosophy is not a matter of thinking, but a matter of living. In this respect Kierkegaard is one with the Indian conception of philosophy as a way of life. The "sin-conscious," solitary and tormented soul of Sören Kierkegaard rose in powerful and intensely passionate revolt against the conventional Christianity in the atmosphere of which he lived and the traditional philosophy of Hegel by which he was fed and nourished. Contemporary Existentialism is nothing but the soul of Sören Kierkegaard magnified, universalized to cosmic dimensions. It is a philosophy of crisis.

[1] PAUL FOULQUIE: *Existentialism.*

[2] PAUL FOULQUIE: *Existentialist Philosophies.*

How is this crisis in the human person to be overcome? It is an intensely emotional, passionate and personal problem. The problem that life presents to Kierkegaard is a religious problem. He protested against the idea that any person *is* a Christian. He believed that every man if he wished to participate in *eternal happiness* must *become* a Christian. Though brought up under the spell of Hegel in his student days, Kierkegaard came to distrust the speculative philosophy of Hegel and of the Hegelians. The majestic dialectic of *thesis, antithesis* and *synthesis* is through and through mediated, and takes one away from the concreteness of personal existence. Kierkegaard believed that in Hegelianism the realm of thought is an abstraction from the realm of existence. It is only a dialectic of thought divorced from life. Hence he rejected the Hegelian dialectic and presented himself with the principle of "Either-or." The "Either-or" has reference to existence and not to thought,

If the champions of an "either-or" (says Sören Kierkegaard) "invade the sphere of pure thought and they seek to defend their cause, they are quite without justification." Like the giant who wrestled with Hercules, and who lost strength as soon as he was lifted from the ground, the either-or of contradiction is *ipso facto* nullified when it is lifted out of the sphere of the existential and introduced into the eternity of abstract Thought. On the other hand, Hegel is equally wrong when, forgetting the abstraction of his thought, he plunges down into the realm of existence to annul the double *aut* with might and main.[3]

Kierkegaard cannot conceive how the finite and temporal existence can think of the infinite and eternal:—

> To think of existence *sub specie æterni* and in abstract terms is essentially to abrogate it, and the merit of the proceeding is like the much-trumpeted merit of abrogating the principle of contradiction.[4]

But what is existence? Answered in simple terms, it is movement, becoming, process. "It is impossible to exist without passion," says Kierkegaard. Further, movement necessarily implies continuity. To exist is to act, to be in continuous motion.

The goal of movement for an existing individual (says Kierkegaard) is to arrive at a decision, and to renew it. The eternal is the factor of continuity; but an abstract eternity is extraneous to the movement of life, and a concrete eternity within the existing individual is the maximum degree of his passion.[5]

The individual is to realize his existence and this means to be in

[3] *Concluding Unscientific Postscript*, pp. 270-271.

[4] *Ibid.*, p. 273.

[5] *Ibid.*, p. 277.

"passion," within the movement of life. According to Kierkegaard:—

Existence constitutes the highest interest of the existing individual, and his interest in existence constitutes his reality. What reality is, cannot be expressed in the language of abstraction. Reality is an *inter-esse* between the moments of that hypothetical unity of thought and being which abstract thought presupposes.[6]

According to Kierkegaard all thought is a mere possibility. How does it issue in actual existence? He says that this is an ethical question. The ethical has a claim on the individual.

This claim is not that he should abstract from existence, but rather that he should exist; and this is at the same time his highest interest.[7]

The principle of "Either-or" does not apply to every case. It comes into being only when the "ethical" makes a powerful claim on the individual, in a moment of "crisis," in an hour of decision. It is the individual that decides. The individual is free to choose: but choose he must. When a man decides he takes a "leap into the absurd." "What now is the absurd?" asks Kierkegaard, and he answers:—

The absurd is—That the eternal truth has come into being in time, that God has come into being, has been born, has grown up, and so forth, has come into being precisely like any other individual human being, quite indistinguishable from other individuals.[8]

Before passing on to a consideration of Existentialism in its modern form two striking features of the philosophy of Sören Kierkegaard may be noted:—

(1) He has drawn pointed attention to the importance of history and the uniqueness of each individual:—

The true is not higher than the good and the beautiful, but the true and the good and the beautiful belong essentially to every human existence, and are unified for an existing individual not in thought but in existence.[9]

The individual as the bearer of the fundamental values of life is recognized.

(2) Kierkegaard has given clear expression to the idea that life is something essentially itself. It is thought, feeling and will. The ethical claim on the individual is the realization of the fulness of life in and through hazards, uncertainties, dread and anguish. The individual has opened out before him different possibilities. He is free to choose. But there is necessity as well. He must choose. He is condemned to be free. This fact of freedom and uncertainty recalls to

[6] *Ibid.*, p. 279.

[7] *Ibid.*

[8] *Anthology*, p. 220.

[9] JEAN-PAUL SARTRE: *Concluding Unscientific Postscript*, p. 311.

one's mind Bergson's *élan vital.* This thought inevitably leads us to Existentialism in its modern form.

We may consider the fundamental tenets of Existentialism in the light of Jean-Paul Sartre's philosophy. Sartre's fundamental dictum is that "existence comes before essence."[10] What does the statement "Existence precedes essence" mean? The terms "essence" and "existence" are quite old in philosophy. But they are used in an entirely different sense by the Existentialists.

We mean (says Sartre) that man first of all exists, encounters himself, surges up in the world—and defines himself afterwards. If man as the Existentialist sees him is not definable, it is because to begin with he is nothing.[11]

Man does not appear on this planet whole and entire. "Man is nothing else but that which he makes himself. That is the first principle of Existentialism."[12] Man is "subjectivity." "This means," says Sartre, "that man is of greater dignity than a stone or a table."[13] Man is different from a fungus or a cauliflower in the sense that he primarily exists. "Man is, before all else, something which propels itself towards a future and is aware that it is doing so."[14] Sartre observes:—

> The word "subjectivism" is to be understood in two senses and our adversaries play upon only one of them. Subjectivism means, on the one hand, the freedom of the individual subject and, on the other, that man cannot pass beyond human subjectivity. It is the latter which is the deeper meaning of Existentialism. When we say that man chooses himself, we do not mean only that every one of us must choose himself, but by that we also mean that in choosing for himself he chooses for all men.[15]

Any decision that the individual makes is a decision that bears on the entire human race. Sartre says:—

> I am thus responsible for myself and for all men, and I am creating a certain image of man as I would have him to be. In fashioning myself I fashion man.[16]

Truth consists in "one's immediate sense of one's self."[17] Sartre further observes: "It is not only one's own self that one discovers in the '*cogito*' but those of others too."[18] We find ourselves in a world of "inter-subjectivity." It is in this world that man has to decide

[10] *Existentialism and Humanism*, p. 26.
[11] *Ibid.*, p. 28.
[12] *Ibid.*
[13] *Ibid.*
[14] *Ibid.*
[15] *Ibid.*, p, 29.
[16] *Ibid.*, p. 30.
[17] *Ibid.*, p. 44.
[18] *Ibid.*, p. 45.

what he is and what others are.[19] From this follows, according to Sartre, the meaning of the familiar concepts of Existentialism.

Anguish originates in the hour of decision. When a man chooses, he is choosing for the whole of mankind. His decision becomes a law universal. One is reminded of Kant's categorical imperative. But there is a fundamental difference, inasmuch as the categorical imperative originates in reason while that of Sartre originates in passion and anguish. Anguish is not mere distress or suffering. It is a state of intense and powerful tension. It is a tension born of "profound responsibility" on the part of the individual, for he makes a decision which determines all other individuals. This is anguish. It is the "anguish" of Abraham. We may say it is the anguish of Arjuna on the battlefield of Kurukshetra. Anguish is the condition of action. Men, in their efforts at realizing existence, are faced with numerous possibilities. They have to choose, must commit themselves, and in choosing one of these possibilities, they realize that it has value only because it is chosen. "Far from being a screen which could separate us from action, it is a condition of action itself."[20]

Of *Abandonment*, Sartre writes:—

> ...and when we speak of "abandonment"—a favourite word of Heidegger—we only mean to say that God does not exist, and that it is necessary to draw the consequences of his absence right to the end.[21]

In the absence of the protective hand of God and the assurance of *a priori* values, man is thrown on his own responsibility. "Thus," says Sartre, "we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse."[22] Man did not create himself. That is why he is condemned. But he is free. He must realize existence. Sartre remarks, "That is what abandonment implies. That we ourselves decide our being. And with this abandonment goes anguish."[23]

The concept of *Despair* does not mean helplessness and inaction. Man is faced with possibilities and uncertainties. He must choose and act. Despair simply means that man should not have sweet illusions such as that of a designer or a God. He cannot abandon himself to quietism either.

First (says Sartre), I ought to commit myself, and then act my commitment according to the time-honoured formula that "one need not hope in order to undertake one's work."[24]

[19] *Ibid.*
[20] *Ibid.*, p. 32.
[21] *Ibid.*, pp. 32-33.
[22] *Ibid.*, p. 34.
[23] *Ibid.*, p. 39.
[24] *Ibid.*, p. 40.

This may be compared to the doctrine of *Nishkamakarma* of the *Bhagavad-Gita*. The teaching of Sri Krishna is: "Your concern is solely with action, never with its fruit." The Existentialist's life is an intense life of action. Thinking simply leads to pain and misery, and to get over it man harps on excuses, such as lack of leisure, opportunity, etc. But for the Existentialist there is no genius that is unexpressed, no love apart from the deeds of love. To have illusions is *mauvaise foi*—bad faith or self-deception. Sartre describes Existentialism as the "ethics of action and self-commitment." "The destiny of man is placed within man himself."

It is clear that the basic and most significant concept of Existentialism is: *Existence precedes essence*. There is no universal essence of man; but there is a human universality of condition. By "condition" is meant all the limitations, subjective and objective, to which man finds himself subject. "The universality is not something given; it is being perpetually made."[25] By whom? By man himself. Here we enter upon the characteristic feature of Sartre's doctrine—the doctrine of freedom. Man is thrown on the shores of existence. He happens to be in a certain condition or situation. Choose he must, but he is free to choose. As Sartre writes, "in one sense, choice is possible, but what is not possible is not to choose, but I must know that if I do not choose, that is still a choice." He regards freedom as ultimate.

Furthermore, observes Sartre,

> I can pronounce a moral judgment. For I declare that freedom, in respect of concrete circumstances, can have no other end and aim but itself; and when once a man has seen the values depend upon himself, in that state of forsakenness he can will only one thing and that is freedom as the foundation of all values.[26]

Herein we find Sartre's reconciliation of Existentialism with Humanism.

C. V. SRINIVASA MURTHY

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[25] *Ibid.*, p. 47.

[26] *Ibid.*, p. 51.

NEW BOOKS AND OLD

A TRAVESTY OF ZOROASTRIANISM *

The avowed object of this little book is to "present the educated public with a synopsis of all the main beliefs of the Zoroastrians." Coming from a student of Pahlavi language and literature, it should be, as it is subtitled, a "Compendium of Zoroastrian Beliefs." One cannot, however, help saying at the outset that one feels greatly disappointed and mortified to find that, instead of being a guide to Zoroastrianism, it confounds the reader with a medley of truths, half-truths, fallacies, phantasies, even untruths, found in Pahlavi commentaries written in days of darkness and ignorance when the original teaching of the Prophet had been forgotten. "By Zoroastrianism, I understand arbitrarily," says the author, "the dualist orthodoxy which seems to have been established under Shahpur II in the fourth century A.D. on which the surviving Pahlavi books are mainly based." That is the most fatal assumption arbitrarily arrived at. The result is that the "teachings of the Magi" as presented to the reader give an erroneous and grossly distorted view of the religion as preached by the Prophet of Iran and observed till this day by the Parsis. The author himself should have known that the term *Magi* as used throughout the book is entirely misleading. The appellation *Maghavan* met with in the Gathas indicated the high status attained and respect commanded by the religious teachers of the day. During the subsequent period of the Yashts, also, their exalted position as *Moghu* was recognized. Anyone molesting the *Moghu* was put outside the pale of those who shared the sacrament. Subsequently, however, owing to schisms and suspicion of participation in conspiracies against the throne, they were under a cloud. Their massacre during the reign of Darius marked their downfall and later during the Sassanian period they practically faded away. No bible has undergone such mutations, mutilations and distortions as the Avesta. The works written, some time before and after the suppression of the Avesta by the Quran, by those who were not and could not be called *Maghavan* do not at all give a clear idea of the main doctrines and tenets of the religion preached by Zarathushtra for the simple reason that by that time the religion had ceased to be the religion of the State, and the *Magi*, too, had ceased to influence the religious thought of men in Iran. It is well known that in the Pahlavi commentaries all sorts of speculative and conflicting views were expressed by the religious preceptors of the day, ignorant of the true tenets and the philosophy behind the pristine doctrines and beliefs. They were not *Magi*. Their exposition of Zoroastrian beliefs and rites never has been recognized by scholars as representing true Zoroastrianism. Yet the works of such teachers are quoted with approval by the author and even their texts, misleading as they are, are in many places misread, misquoted and misinterpreted, so that we have before us not a compendium of Zoroastrians' beliefs but a farrago of grotesque fancies, fallacies and heresies of the later epoch; in one word, a travesty of Zoroastrian tenets and beliefs.

The Pahlavi texts such as the *Bundehishn* and the *Shikand Gumani Vazar*,

* *The Teachings of the Magi*. By R. C. ZAEHNER. (George Allen and Unwin, Ltd., London. 156 pp. 1956. 10s. 6d.)

on which the misguided if not the misguiding author relies, are given no importance by those who know that the works were composed when the faith of Zarathushtra, corroded by lapse of centuries and corrupted under alien influence, was followed by a handful of people adhering to their ancestral faith. *Bundehishn* could not have been completed in its present form, as pointed out by Dr. West, until after the suppression of the Avesta by the Quran. Similarly, *Shikand Gumani Vazar* could not be assigned a date earlier than the ninth century of the Christian era. The author of this work, Mardan Farrukh, calls himself a layman having no pretensions to the knowledge of the original Avestan writings. This, however, does not deter Professor Zaehner from holding up the contents of the book as reflecting "Zoroastrian beliefs"!

Starting with the assumption, as he did in his earlier work, *Zurvan*, that Zoroastrianism preached dualism which the Zurvanites tried to explain away by making Zurvan the origin of both Ahura Mazda and Ahreman, the author harps on the same idea in this book. In some places even the original Pahlavi text is misquoted. For instance, in his first chapter on "A Catechism," quoting *Chitak Anderz-i-Poryotkeshan*, he deals with the question: "Do I belong to the gods or the demons?" There is no reference whatever to "gods" in the Pahlavi texts.

One would expect to find in a book put forward as "A Compendium of Zoroastrian Beliefs" the old, purely monotheistic teaching of Zarathushtra as expounded in the Gathas and as reflected in the beliefs and tenets of the present-day followers of the religion —the modern Parsis. Dr. Zaehner says he has, where possible, left the Zoroastrians to speak for themselves. But what he quotes is taken from texts written centuries after the promulgation of the religion, differing considerably from the teaching of the Prophet both in language and thought. One is amazed to find the very first chapter beginning with the statement: "Over against God stands the Devil, Ahreman. He, like God, is a pure spirit. He and Ohrmazd are eternal antagonists." Thus is the doctrine of dualism put in the forefront. How very different is the interpretation of the same text by J. H. Moulton in *The Treasure of the Magi*! In the first chapter of that book we find the words: "Over against the spirit of Good there stands 'Falsehood,' the power of evil which fights against God, destined to be utterly destroyed at the last."

Confronted by the problem of the eternal conflict between good and evil, the Sage of Iran furnished a solution by positing two primeval powers at war with each other. One of these is called Spenta Mainyu, the Beneficent Spirit, and the other Angra Mainyu, the Evil Spirit, whereas Ahura Mazda is Spenishta Mainyu. Zarathushtra conceives Spenta Mainyu as the son of Ahura Mazda, the first in creation, occupying the first place in the celestial hierarchy. It is through him that the Prophet longs to approach Ahura Mazda, and it is through him that the human mind receives divine illumination. Good thoughts proceed from him and good words and good deeds are the outcome of good thoughts. At the opposite pole stands Angra Mainyu, the Evil Spirit, who is allowed to introduce discord and death into the world. The daevas, the offspring of the Evil Spirit, have chosen him as their lord; and he teaches them to mislead man through evil thought, evil word or evil deed, and to lure him by their wiles to the path of wickedness. Whoever falls a victim to Angra Mainyu finds his thoughts enslaved by him. Man must avoid him as he would a pestilence. The best way to avoid the Evil Spirit is to think of and to espouse the cause of the Good Spirit. It is only when man's mind is not filled with good thoughts that it becomes an easy prey to Angra Mainyu. This doctrine of eternal polarism may best be stated as put by Pro-

fessor Jackson: "The two spirits do not exist independently, but each in relation to the other. They meet in the higher unity of Ahura Mazda." Spenta Mainyu existed before the beginning of the world. Angra Mainyu came into being with the beginning of the corporeal world. Their opposition finds expression only in the world that we see.

In the texts from which copious extracts are given in the book under notice, the antagonist of Ahreman is, however, Ohrmazd (Ahura Mazda) Himself. Far from presenting to the reader the doctrine of the two primeval spirits, Professor Zaehner proceeds to consider the "philosophical basis on which Zoroastrian dualism rests" and turns to the *Shikand Gumani Vazar*, which according to his reading presents arguments in favour of a dualist solution to the cosmic riddle "both clearly and well," but which according to Avesta and Pahlavi scholars of repute is valueless. Was it at all necessary to turn to such a source of information even as a curiosity of literature? Here is a sample of the stuff to which the reader is treated throughout this work:—

According to the Zoroastrian the Moslem God is not good, neither does he pretend to be, while the Christian God advertises Himself as Good, and plainly is not. Once you admit the reality of evil, then God is responsible for it unless Evil is an eternal principle co-existent with God and irreconcilably opposed to Him.

The author may quote chapter and verse in support of his misstatements and claim that they are based on later writings. But he might well be asked: Are the quaint beliefs and practices referred to therein purely Zoroastrian? Have they the remotest connection with the teachings of the Prophet? Did those who professed the faith at and for some time after the death of the Prophet hold such beliefs? Do those who now profess it subscribe to such beliefs and practices? If not, should the book find a place in a series intended to place before the public "the chief ethical and religious masterpieces of the world" with a view to promoting "a deeper understanding and appreciation of other peoples and their civilizations"? Are the texts quoted by Dr. Zaehner classics and masterpieces? Surely, he does not enhance his reputation for scholarship by writing such a misleading book. Starting with preconceived notions, if not positive bias, he endeavours to sustain them throughout the work and seeks evidence in support of his contentions from sources abounding in unfounded assumptions and distortions of the original message of Zarathushtra.

R. P. MASANI

Mahavira and His Philosophy of Life. By A. N. UPADHYE. (Transaction 25) *Gautama Buddha.* By S. L. BHATIA. (Transaction 26) (The Indian Institute of Culture, Bangalore 4. Each: 12 pp. 1956. Re. 1/-)

These lectures, delivered at the Institute on the birth anniversaries of Mahavira and of the Buddha, show the striking similarity between their doctrines. The sixth century in India and the world was an age of great intellectual quickening; Buddha and Mahavira in India, Plato, Confucius, Lao Tze and Zoroaster were all contemporaries. The Buddha cured not merely ailments of the body but also of the mind. In his prescription, "Though my body is sick, my mind shall not be sick," he sounds the wisdom which even modern doctors are beginning to accept. He also was compassionate to the sick in body, telling His followers, "He who would wait on me, let him wait on the sick."

Mahavira and the Buddha taught the ideals of Truth and Non-Violence. Jainism and Buddhism with their high ethical principles stand as signposts to ignorant, suffering humanity.

U. S.

Language, Thought and Reality: Selected Writings of BENJAMIN LEE WHORF. Edited and with an Introduction by JOHN B. CARROLL. Foreword by STUART CHASE. (Published jointly by The Technology Press of Massachusetts Institute of Technology and John Wiley and Sons, Inc., New York; Chapman and Hall, Ltd., London. x+278 pp. 1956. 56*s*.)

This volume of published and unpublished writings by a remarkable scholar and thinker will be of interest to many students of psychology and religion as well as to those whose real field is that of linguistics.

It is by no means an easy work, for Whorf is not an easy writer, although a great part of his writing is to be grasped by any normal reader who cares to give it his best thought. The Introduction by John B. Carroll, Associate Professor of Education at Harvard and a friend and student of Whorf's, gives a fascinating picture of this man who achieved scholarly eminence solely by reason of his leisure-time pursuits. For Whorf spent his entire business life as a fire-prevention engineer.

> Although several offers of academic or scholarly research positions were made to him ...he consistently refused them, saying that his business situation afforded him a more comfortable living and a freer opportunity to develop his intellectual interests in his own way.

The contents of this volume include those researches that he made into the Hopi Indian language, and also a great deal on what is called the Whorfian Hypothesis—that the structure of language influences thought processes and our perception of the world about us. In connection with this theory he says:—

> ...through this sort of understanding of language is achieved a great phase of human brotherhood....It causes us to transcend the boundaries of local cultures, nationalities, physical peculiarities dubbed ("race")...

In following up his researches the author declares that many language systems have order, beauty and subtlety, and that this may be independent of any state of evolution, material culture, civilization, moral and ethical development:—

> ...a thing most surprising to the cultured European, a thing shocking to him, indeed a bitter pill! But it is true; the crudest savage may unconsciously manipulate...a linguistic system so intricate, manifoldly systematized, and intellectually difficult that it requires the lifetime study of our greatest scholars to describe its workings.
>
> The moment we begin scientific, unbiased RESEARCH into language we find, in people and cultures with the most unprepossessing exteriors, beautiful, effective, and scientific devices of expression unknown to western Indo-European tongues or mentalities.

Finally, in one short paper, "On Psychology," Whorf puts forward some ideas and opinions that could be the basis for an endless course of study or discussion. For instance, he states that there are "certain courses that psychology has elected to follow that have estranged it, perhaps permanently, from the truly mental field." After a brief survey of various schools of thought he adds:—

> All the schools then have been surveyed and found wanting, and the seeker for knowledge about the human mind is forced to fall back on the long-collected mass of empirical observations sometimes called "the wisdom of the ages," on the works of keenly intuitive authors, on his own insight...

He then stresses the

> ...great and perhaps basic importance of the principle we denote by the word "meaning." Meaning will be found to be intimately connected with the linguistic: its principle is symbolism, but language is the great symbolism from which other symbolisms take their cue.

The book includes a Foreword by Stuart Chase, as well as an Introduction by John Carroll, a well-set-out Contents and an excellent Bibliography, listing the published writings of Whorf, unpublished manuscripts, and also some books and articles relating to Whorf's writings. We must indeed be grateful to those who have made these studies more readily available to all who will value them.

ELIZABETH CROSS

Contemporary Philosophy: Studies of Logical Positivism and Existentialism. By FREDERICK COPLESTON. (Burns and Oates, London. ix+230 pp. 1956. 18*s*.) Received through the courtesy of the British Council, London.

Father Copleston's studies of Logical Positivism and Existentialism have already been published as articles and reviews. Some of the chapters are based on lectures delivered to various societies. The book therefore has all the defects usually associated with compilations of this nature. In this discussion of contemporary British philosophy he deals with the fashionable trends prevailing in the universities of Oxford, Cambridge and London where the tendency has been to reduce philosophy to linguistic analysis and the number of constructive metaphysical works has been relatively small. In political philosophy the tendency has naturally been to analyze the foundations of the democratic state. The philosophy of history has been covered by the publications of Toynbee, Collingwood and Butterfield. The author's account of these trends resembles a critical bibliography appended to a PH.D. thesis and, as such, will hardly be intelligible to the layman. The chapters dealing with Logical Positivism, verification and the function of metaphysics are too short to be of much use to either the student or the general reader.

The best chapters are those concerned with contemporary continental philosophy, but they presuppose a detailed acquaintance with the works of Sartre. The author does not confine his account of Existentialism to the atheistic philosophy of Sartre but includes theistic Existentialist philosophers like Kierkegaard, Jaspers and Marcel. He contends that "existentialism is a serious type of philosophy in the sense that it deals with questions which cannot be dismissed as trivial."

Although he criticizes some of the very questionable propositions on which Sartre's philosophy is based we should have liked more argument from the author in favour of God's existence. Naturally the author as a Roman Catholic father is more in sympathy with the philosophy of Jaspers and Marcel, but the whole trend of the book is fair and critical and he writes as a philosopher and not as a theologian in disguise.

C. COLLIN DAVIES

Welsh Short Stories: Selected and with an Introduction. By GWYN JONES. (The World's Classics, No. 551. Geoffrey Cumberlege, Oxford University Press, London. xv+330 pp. 1956. 6*s*.)

These short stories are indeed Welsh short stories, and "Welsh" spells both their success and their failure. They are at once the flower of a small nation's minor art and evidence that that art is only rarely comparable with that of other nations in the same field, whether for technical achievement or vision and subject-matter. Only four or five of these eighteen writers escape the limitations of their nationality, and even these hardly merit an appearance in a volume of the World's Classics, being neither quite the world's nor likely to become classic.

A Welsh short story is not a good short story simply because it is Welsh in atmosphere and diction. The Welsh write much as the Irish talk, fluently, vividly and with a touch of natural poetry; but this puts them as much in danger as the Irishman of using too many words too startlingly, and of falling out of poetry into facetiousness. In other words, most of those whose stories are collected here are neither conscious artists nor professional writers; their work is good amateurism, like the major part of the choral singing and football-playing which are other aspects of Welsh national life (inevitably the subjects of several of these stories).

This is to say nothing against amateurism, which may well be better in certain respects than professionalism. It is only to say that writers like Rhys Davies, Richard Hughes, Alun Lewis, Arthur Machen (who is badly represented here, however) and Gwyn Thomas are the ones who emerge from these pages as men who understand that an anecdote recounted at the fireside or in the pub is not a short story, and that native speech is not style; that is, that simply to write down a story is not to make a work of art.

Nevertheless, and in case these remarks should seem ungenerous, it must be pointed out that they are also implying that the great majority of these twenty-six stories are at least as beguilingly entertaining to read as a Welshman is to listen to, and that they are as expressive as he is of his towns, countryside and domestic life; which is to say that this collection as a whole is a delightful and revealing encounter. If the range of subject, character, sentiment, atmosphere and diction of these stories is narrow enough for the reader to be forgiven if he feels that most of them might have been written by one and the same person, this collective Welsh anecdotist is excellent company, vital, genial, earthy, comical and more aware than many of his fellows in other parts of Britain of the realities of human experience.

R. H. WARD

Lives and Legends of the Georgian Saints. Selected and translated from the original texts by DAVID MARSHALL LANG. (Ethical and Religious Classics of East and West, No. 15. George Allen and Unwin, Ltd., London. 180 pp. 1956. 13*s.* 6*d.*)

The intention of this series, of which a number of volumes have already been published, is to place before intelligent readers "the chief ethical and religious masterpieces of the world" with a view to demonstrate that man's approach to God is much the same, at least in essentials, in all religions.

This volume consists of selections and translations of the lives and legends of Georgian saints, remembered by the Georgian Church. This church is one of those small pockets of Christians which exist here and there in Christendom, which have existed since the early days of Christianity, and for one reason or another have been left out of the main stream of the developing Christian religion. Georgia is now a part of the U.S.S.R., situated between the Caspian and Black seas, and although it is under Communist domination the church apparently still exists and is active. It has had a continuous life since the time of Constantine the Great, having been founded in about 330 A.D.

Like all such churches it has its own traditions and tales of the saints. But it is doubtful whether the general reader can really be interested in the hagiography of these foundation heroes. No doubt the tales and the legends are of religious value, and of particular value in showing the shared background of various religions, but for the general reader they require particular telling and interpretation. This volume, no doubt with excellent intent, attempts to allow the translated histories and legends to tell their own story. This, for those for whom the volume is primarily intended, is rather a harsh limitation.

E. G. LEE

The Philosophy of Truth or Tatvagnana. By V. SUBRAMANIA IYER. (Shrimati Rukmani Kuppanna, "Sudharma," Rajagopalachari Road Extension, Salem. 459 pp. 1955. Rs. 9/-)

This is a collection of the philosophical essays and addresses of the late V. Subramania Iyer of Mysore. Here is a rational exposition of the Advaita Vedanta. The thirty essays combine wide learning and great logical acumen, and are rich in delicate distinctions, often overlooked. Shri Iyer's analysis of the three states of consciousness is significant for a proper understanding of Shankara's philosophy.

Shri Iyer refutes the cheap and superficial criticism that Advaita is a facile intuitionist type of philosophy, based on dogmatic scriptural declarations. He advances rational arguments in support of every one of Shankara's doctrines. It redounds to Shri Iyer's credit to have made a strictly philosophical approach to the study of Shankara. The remorseless logic of the three major tenets of Advaita, *viz.*, the non-dualism of the Absolute, the non-reality of the World and the non-difference of Brahman from Atman, as seen in Shri Iyer's exposition, must regale the most ardent lover of metaphysics. It occasionally baffles the ordinary reader. Shri Iyer concludes that the Advaita of Shankara is not an opinion (*mata*). It is a truth (*tattva*).

He brings out clearly the unique nature of Shankara's idealism. It is not nihilism, illusionism or mentalism, and certainly not a type of subjective idealism.

Though the essays deal with different aspects, they do not lack a unity of outlook. Shri Iyer believes that Shankara's philosophy at once satisfies the demands of reason and the needs of humanity. Shri Iyer, by his rational defence of Advaita, has done great service to Indian thought.

The volume carries an appreciative Foreword by Dr. S. Radhakrishnan and a touching personal memoir by the author's family.

P. NAGARAJA RAO

On the Veda. By SRI AUROBINDO. (Sri Aurobindo International University Centre Collection, Vol. V. Sri Aurobindo Ashram, Pondicherry. v+671 pp. 1956. Rs. 10/-)

The valuable writings of Sri Aurobindo lie scattered in several numbers of the *Arya* and elsewhere, and it was a good idea to collect relevant papers on particular topics and present them in book form as different volumes of the Sri Aurobindo International University Centre Collection. This book contains the writings of Sri Aurobindo on the Veda, which were originally published in the *Arya* during 1914-1917 in different series, besides the draft of an article on "The Origins of Aryan Speech."

As it is not possible within the limited space to do full justice to this important work, the reviewer has to content himself with giving a bare indication of the nature of the contents, so as to stimulate the interest of the readers.

The first part, entitled "The Secret of the Veda," is the most important part of the book. It gives an exposition of Sri Aurobindo's views on different aspects of the Veda and on various modern theories, methods and interpretations. In order to determine the sense of the whole *Rik Samhita* Sri Aurobindo closely scrutinizes the Angirasa legend and the Vritra myth, which, according to him, "are two main pillars of this ancient structure" (*i.e.*, the *Rik Samhita*). Sri Aurobindo finds that the Veda is neither a mere symbolism of natural phenomena personified in the figures of Gods and Rishis and maleficent demons, nor a poetical and legendary account of the invasion of Dravidian India by Nature-worshipping

barbarians; but a symbolism of the struggle between spiritual powers of Light and Darkness, Knowledge and Ignorance. According to Sri Aurobindo the Aryan is he

> who does the work of sacrifice, finds the sacred word of illumination, desires the Gods and increases them and is increased by them into the largeness of true existence; he is the warrior of the light and the traveller to the Truth.

In the next three parts appears the translation of some hymns from the *Rigveda* with annotations and a commentary. It should be noted that when these papers were written the discovery of the protohistoric civilization of the Indus Valley was still to be made.

The book provides stimulating and interesting reading. The paper, printing and get-up are excellent and the price is moderate. We strongly commend the book to libraries and private collections.

A. D. PUSALKER

A History of Indian Philosophy. Volume V: Southern Schools of Saivism. By SURENDRANATH DASGUPTA. (Cambridge University Press, London. xiv+204 pp. 1955. 25*s*.)

Students of Indian philosophy all over the world will be pleased to see this long-awaited book published. They will, of course, feel sad that this is a posthumous publication. It treats of the Southern Schools of Shaivism only, while the author's plan was to include in it the Northern Schools of Shaivism, the Philosophy of Grammar and the Philosophy of some selected Tantras. This we learn from the touching memoir of the author written by his wife, Dr. Surama Dasgupta. It gives a short sketch of the author's life, career and personality, from which we gather that Professor Dasgupta had also conceived a two-volume work on his own philosophy. Those who have read his most interesting essay in *Contemporary Indian Philosophy* will surely be sorry that he should not have lived to complete this task.

The method followed in this work, which includes expositions of Vira-Shaivism, of the philosophy of Shrikantha and of the Shaiva philosophy in the Puranas and in some important texts like the *Pashupata-sutras*, the *Tiru-vachaka* and Shripati Pandita's commentary on the *Brahma-sutras*, is the same as that of the previous volumes of this *History*. It is a straightforward exposition of the leading ideas of the texts. Since his own intention was not to write a critique but a history of Indian philosophy, the book should be treated as such and the sparseness of critical material should not be held against the author.

The book starts with a survey of the literature of Southern Shaivism, followed by a section which gives briefly the philosophical perspective of the Agama literature. It is a convenient summary of the references to Shaivism found in philosophical literature. We should like to say that an attempt to trace the Agamic ideas of Shiva in their correlation with the Vedic descriptions of Shiva would have been very welcome.

Many among the Southern Shaivite philosophers accept the authority of the Vedas and the author himself refers to Vedic Shaivism. And one would have expected at least a brief exposition of the conception of Shiva in the Vedas and a comparison between that and the Agamic conception of Shiva and of his relation to the world of Souls and the natural world. For there is no conception of Shiva as God or the Ultimate Reality which is not found in the Vedas. The name Pashupati itself is Vedic and is one of the designations of Shiva in, for example, the *Shatarudriya* of the *Yajurveda*. Professor Dasgupta rightly calls Shaivism a religious philosophy. There is a philosophy, in the sense of a world-view, in the Vedas too; and a comparison of the kind we have referred

to would have certainly contributed to a fuller understanding of Southern Shaivism.

Shiva is the giver of knowledge and happiness and good fortune; he cures disease, etc. Could it not be that Shiva in the Vedas is the Supreme God in one aspect—and also that he himself is called by various names in accordance with the different functions he fulfils? And could it not be that different sections of people made one or the other of these different aspects of the self-same Deity their special object of seeking and thus derived their own designations from these aspects?

Coming to details, we are surprised to find *Shiva-jnana-siddhi* described as an Agama (p. 40 and p. 159 fn). Writers on Shaiva-siddhanta mention this work as an authoritative book of the School but not as an Agama.

Writing on Shrikantha's philosophy, the author says:—

> Srikantha describes Siva on the one hand as being the category of *aham* or egohood which forms the individual personality, and at the same time regards it as being of the nature of "pure being," "pure consciousness," and "pure bliss." He thinks that this individual personality can be regarded only in unlimited sense to be identified with the infinite nature of Siva.

Now *aham* need not necessarily mean individual personality, at least not in Shaivism. If Shiva is individual at all, it is in the sense Bosanquet's Absolute is the perfect individual. What Shrikantha says is that Shiva is conscious of Himself as the all-inclusive "I" and that this self-consciousness is the very nature of Shiva. In the third volume of his *History*, Professor Dasgupta writes: "In the sixth chapter of the *Ahirbudhnya-samhita* .... It is said there that the power of God as the supreme ego is at once one and different from Him" (p. 42). If God can be the supreme ego in the *Ahirbudhnya-samhita*, why not so according to Shrikantha? It is surprising that Professor Dasgupta should have missed this vital point.

Another misunderstanding of this kind is found in his description on p. 100 of *purusha* or Shiva in the *Kailasa-samhita* of the *Shiva-mahapurana* as being of an "illuminating nature" and of Shakti as "pure consciousness." It would be more correct to say that *purusha* is illumination and Shakti is the illuminating part in the unity of *sat-cid-ananda*. Throughout the book the author has described Shiva as pure consciousness and Shakti as power and energy, and we fail to understand why he should have done otherwise in this passage. It is well known that *prakaska* in Shaivism is revelation or illumination and Shakti is that which actively illuminates.

On p. 109, explaining the *Vayaviya-samhita* of the same Purana, Professor Dasgupta writes: "*Vidya* or knowledge is here defined as that which manifests space and action (*dik-kriya-vyanjaka vidya*)." Surely it is *drik* and not *dik*, *drik* meaning "sight," *i.e.*, knowledge. In Agamic philosophy knowledge and power or action go together and are two phases of the same Shakti, as the author himself says many times. It is a wonder that a Sanskritist of Professor Dasgupta's stature should not have detected this, and all the more surprising as he himself gives the right reading and interpretation of the phrase in his treatment of Shakti in the *Paushkara-gama* on p. 33.

On p. 108 he translates another phrase in the same section, *jnanam vastuparic-cheda*, by saying that knowledge is "limitation by objectivity." This also seems to be a serious misinterpretation. In the previous sentence Professor Dasgupta says that, according to the Purana, "All sorrows proceed from ignorance, and they are removed through knowledge." Now the description of knowledge as limitation by objectivity does not seem to mean anything in the context; nay, more, it seems to contradict the idea of knowledge as the remover of all sorrows. The phrase should be rendered by "limits of objectivity" or "objects." In other words, knowledge is the awareness of the true

nature of things. It is well known that true knowledge delivers.

The author's estimate on p. 120 of the difference between the monism of Shankara and that of the *Shiva-maha-purana* is very good and to the point. He is, however, not always so careful in showing Shankara's difference from other Shaivite philosophers. For example, explaining the doctrine of Shrikumara's commentary on Bhoja's *Tattvaprakasha*, that Shiva as associated with *maya* is both the instrumental and the material cause of the world, Professor Dasgupta says that Shrikumara's theory makes it the same as that of Shankara. But, though it is true that Shankara says Brahman is both the instrumental and the material cause of the world, it is not his last word on the subject. Surely his doctrine is that if the world's existence is at all to be accepted and explained, then Brahman must be regarded as both its instrumental and material cause. But in the last analysis it is only an *adhyaropa*, an imposition which must be followed by the *apavada*, the retraction of the theory. In other words, Brahman as such is not the cause of anything at all, simply because the world is not, as an effect. The Shaivite, of course, is averse to any such conclusion and that is his main difference from Shankara. And it is also important to remember that Shankara does not admit any such thing as *chit-shakti*, or consciousness as energy, which all Shaivites do.

Professor Dasgupta's treatment of the Shaiva-siddhanta proper leaves much to be desired. We can take note of one or two points only. On p. 157, he writes that "the souls which pervade the body are themselves inanimate . . . ." In view of the fact that he himself, in explaining the ideas of the *Siva-jnana-bodha*, on p. 26, says, "*Pasu* is defined as pure consciousness (*cinmatra*) covered with impurities . . . . The pure consciousness is of the nature of *jnana* and *kriya*," his other statement that souls are inanimate rather takes one's breath away. It may be true that there is no unequivocal statement in the literature of the Shaiva-siddhanta that the soul is in essence *chit* or conscious. On the other hand, *Siva-jnana-siddhi*, in III, IV, 11, 14, denies that the soul is *achit* and also that it is *chit*; in III, IV, II, 20, which explains the true nature of the soul, it is said that "its eternal intelligence and power is eternally concealed by *Pasa* (bondage) . . . ." In III, IV, III, 40 of the same work, it is said that in the "pure state," the soul ceases to be finite in intelligence and becomes omniscient. The Rev. G. U. Pope, in his note on the *Tiru-vachaka*, says that "the soul must have a power of vision . . . a divinely-given faculty of using those (sense) organs" (p. LXXXVI). We do not know if this faculty is *buddhi* or *chit*. It is certainly said that the soul's capacity to know and to act is ultimately derived from Shiva's power, as Professor Dasgupta points out immediately after the passage we cited from p. 157 of this book. The soul is also said to be like a mirror which reflects anything that is placed before it.

The book gives an impression of being rather sketchy, which is due partly to the fact that the author does not deal with all the material of a particular school at one place, and it also lacks finish. But we are grateful that it had been brought at least to the form in which it has been published, and not left as notes.

A. BASU

Democracy in America. By ALEXIS DE TOCQUEVILLE; edited and abridged by RICHARD D. HEFFNER. (A Mentor Book. The New American Library, New York. 320 pp. 1956. 50 cents)

Alexis de Tocqueville, a brilliant young Frenchman, visited the United States of America for nine months from May 1831 to February 1832 to appraise the meaning and actual working of democracy in that country, in order to ascertain how far it might serve to replace the decadent aristocratic *régimes* in Europe. The results of his observations were embodied in a two-volume work entitled *Democracy in America*, which is undoubtedly the most profound and valuable study ever to be made by a foreigner of the American way of life. By the broad sweep of his observations on American traits of character and the modes of operation of American institutions— observations which, taken by and large, are true even to this day— his work has become a classic study, perennial in its freshness and wide appeal to students of political institutions and sociology. Mr. Richard D. Heffner has edited and abridged it into a small pocket volume, retaining not only the spirit and flavour of Tocqueville's classic but also the most important descriptive and analytical passages in the original.

Though Tocqueville belonged to a proud old Norman family, he was no reactionary out of tune with the democratic spirit which was sweeping through the world in his day. Tocqueville's concern in his work was not to discredit democracy but rather to understand the strengths and weaknesses of the new impulse. He was anxious that freedom *and* democracy should be the goals of human endeavour and that freedom should not automatically be equated with a dull equalitarianism or democracy (or majority rule) with liberty. He has made many shrewd observations in his work which are valid even today. For instance, speaking of the independence of the press, Tocqueville observes:—

> The more I consider the independence of the press in its principal consequences, the more I am convinced that, in the modern world, it is the chief and, so to speak, the constitutive element of liberty. A nation which is determined to remain free is therefore right in demanding, at any price, the exercise of this independence.

He also stresses the need for decentralization of power on a wide scale so that ordinary folk may develop a sense of responsibility and self-importance instead of being lost in the crowd. His generalizations concerning politics, religion, government, art and even literature are astonishingly shrewd and thought-provoking.

Both Richard D. Heffner and the New American Library deserve to be complimented for having provided within a small compass the very cream of a distinguished political classic.

M. RAMASWAMY

GOOD ADVICE

Mr. N. Raghunatha Aiyar, Assistant Editor of *The Hindu*, speaking at the Vivekananda College Sanskrit Association at Madras, advised the students "to develop the habit of reading extensively and with enjoyment. They should not confine themselves to their textbooks. They would find that Sanskrit literature was by no means exclusively preoccupied with the solemn or serious aspects of life. It had humour and irony, often of a very subtle kind. Great romances like Bana were full of curious and recondite learning and reflections which lit up the author's personality, thus often reminding us of the pioneers of the English novel and the personal essay. The appeal that Sanskrit men of letters had for us was unique as they were grounded in our own culture and tradition. The study of such literature was really a source of potent enjoyment and an instrument for raising their moral tone."—*The Hindu*, September 7, 1956.

THE INDIAN INSTITUTE OF CULTURE

[The interesting paper which we publish here was delivered by its author, **Acharya Bhikkhu Buddharakkhita,** as a lecture at the Indian Institute of Culture, Basavangudi, Bangalore, on July 21st. The lecturer expounded the point of view of Hinayana Buddhism on the non-existence of an enduring self. He enunciated some provocative thoughts. The Buddha's saying in the *Dhammapada*: "The Self is the Lord of self; what higher Lord could there be?" makes clear it is the little self that has to be forgotten, not that Inner Light which is the real Self. It has been written that "real Buddhism can be appreciated only by blending the philosophy of the Southern Church and the metaphysics of the Northern Schools." The Special Meeting at which the paper was read was for "Vassana Purnima Day" traditionally sacred in India from olden times.—ED.]

BUDDHISM AND DEVOTION: A PSYCHOLOGICAL STUDY

Theravada Buddhism based on the original Teachings of the Buddha, that is the Pali Tipitaka, is often said to be dry and intellectual, to have no devotion or emotional satisfaction in it, and so forth. This allegation may be true for those who have limited themselves to a somewhat superficial and intellectual study of it and have not tried to apply some of its tenets, even in a humble way, in their every-day life. Dhamma, said the Buddha, may be compared to a snake which if caught by the head is brought under control, but if by the tail, carries death. Anything one-sided cannot last long and is always harmful, often self-destructive. If we are to accept that Buddhism starves emotion and lays emphasis on reason alone then it would have been impossible for Buddhism to flourish for 2,500 years as a "Living Religion," providing the spiritual and cultural requirements of millions of human beings. Countries like Burma, Siam, Ceylon, Indochina, etc., cannot conceivably be supposed to have quenched their spiritual thirst with mere dry abstractions. Further, emotion, as a distinct mental factor, cannot be just suppressed; it is bound to express itself. In point of fact, the balancing of these two mental faculties, emotion and reason, is considered in Buddhism most essential. Harmony, moderation and steady growth are tenets that run through the entire system of Buddhism.

In the theistic conception of *bhakti* and faith, devotion is always accompanied by practices like prayers, rituals, vows and unquestioning obedience to a creator God, his earthly incarnation or some deity. There is fear of being punished if the command of God is either questioned or not followed with submission. Hence conditioned by this fear there may arise blind faith, dogmatism, superstition, ritualism, intolerance and such other evil consequences, because fear restricts mental growth, and makes the mind insular. Prayers, rituals and vows lead man to ask and crave for worldly boons and sensual pleasures while still living, and a pleasurable state of existence, like heaven, after death. In this kind of devotion the element of love creates "affection" (*sneha*) and a physical relationship between the devotee and his or her lord, which in many cases may turn out to be carnal. Being associated with religion, such indulgences remain undetected and become a holy affair, which can be practised unhindered. But they lead to mental impotency. One gets, as it were, a free licence to roam in the wilderness of vague imaginings. One waits for the saving grace of God in all activities, thereby losing self-confidence and often becoming indolent and a slave to superstition. In this context, if devotion is wholly emotional, it may have a positive danger in that the devotee may turn fanatical

and be easily upset by little mishaps or gains.

Devotion, from the Buddhist standpoint, is *Nanasampayutta, i.e.*, accompanied by knowledge, so that it is both philosophical and emotional. The philosophical aspect calls into play two important mental faculties, *viz.*, the rational and the volitional. The emotional aspect has, as it were, many facets, bringing together several mental factors, such as gratitude, reverence, love, faith or confidence, and joy. Forasmuch as devotion is a culture of the mind, it sets on foot a harmonious development of all the mental faculties, thereby bringing integrity and wholeness of character, as required for the attainment of *Nibbana.*

The object of devotion is what is known as the "Triple Gem" *Ratanattaya* or the "Three Refuges," the Buddha, the Dhamma and the Sangha, that is, the Enlightened One, His Doctrine and the Order of His Noble Disciples, *i.e.*, the Bhikkhus and Ariyas, *Mukta purushas.*

The practice of devotion consists in reflecting on the qualities or attributes of these Three Refuges. These qualities are embodied in most simple yet profound formulæ familiar to all Buddhists from the time they learn to speak, and which they recite on most occasions even in the simplest form of *Buddha-puja.* The practice of *anussati* is meditating on the meaning of the attributes as they are recited.

Buddha comes first in the Triple Gem, worshipped and followed as the Spiritual Master. "Buddha" is an honorific expression implying the attainment of Supreme Enlightenment. In other words, it implies a state of perfection and not a person. It is an attribute of a perfect and holy guide, who, by virtue of having discovered the Truth through long and painful struggle, points out and makes known to beings, out of great compassion, the nature of Truth, known as the Noble Truths, briefly embodied in these words: "It is this fact of suffering and the deliverance therefrom that I make known." Buddha, therefore, is not considered as a personality, God or an avatara, an incarnation of a God, and has no command to give which need be accepted without question. Thus, prayers to Him or rituals, vows or blind faith in Him have no meaning whatsoever. There are many other epithets used to address the Buddha, all being attributes of high attainments, *e.g.*, Possessor of the Ten Forces (*i.e.*, of the Perfections); All-Knower or Omniscient; Master of the Truth; Lion among men; Conqueror, Knower of the Truth, Supreme Teacher, Perfect One, etc.

The same holds true in the case of the Dhamma and the Sangha. Dhamma in this context is the Transcendental Truth, *i.e.*, *Nibbana* as well as the Supermundane Path leading to that Perfect Truth which has been discovered and proclaimed by the Buddha. Reflection on the Dhamma means reflection on the nature of its transcendental attributes. That is to say, reflection on that state of perfect deliverance which is freed from all worldly turmoils, is a blissful condition of Peace and the attainment of which means the end of deaths and rebirths.

The Sangha is the Order of noble disciples who have entered the Path which leads to the Goal. It represents the "living example" for the worldly.

In brief, Buddha is the Way-finder, the Teacher, the Guide. "Dhamma" is the Way, the Teaching; and "Sangha" refers to those who are actually treading or have trod the Way, *i.e.*, the real followers of the Teaching.

In the actual practice of devotion, however, these three embody and culminate in one idea, one Truth. Hence it is said:—

Since the Teacher is the Truth-embodiment,
So is the Truth the very Teacher,
And the Noble Order being established on the Truth,
Also goes by the name of the Teacher.

Thus, the act of devotion is directed to a single object which forms the Guide as well as the Goal, independent of and unmixed with the notion of any personality or incarnation, a god or Paramatman, but purely as an aspiration to an ideal of absolute perfection and purity, attainable through self-control, proper discipline and mental culture. Devotional acts with such a background and based on the realization of these great attributes create mental dispositions favourable to the attainment of similar qualities in one's own mind, in however small a degree. At first, such an act is a cause but the cumulative effect of a series of them grows and transforms itself until it becomes of the very stuff of these great attributes, *i.e.*, of the very Truth. Further, this form of devotion, with mental faculties well-balanced, maintains itself as a habitual frame of mind and not as an act spasmodically indulged in, thus ensuring steady progress. When devotion reaches a very high point, the distinction of Subject-object, *i.e.*, the "self" notion, disappears and what is realized is the very substance of the Triple Gem. Hence, devotion is directed towards an ever-present reality and not merely towards a dead teacher or empty abstractions.

A devotional act calls into play many forces and faculties of the mind. The most important of these is faith, conviction or confidence in the Triple Gem, which is associated with other factors such as gratitude, love, joy and deep reverence, forming as a whole what I prefer to call here the emotional aspect. Inasmuch as this faith or confidence born of knowledge contains no element of affection, no personal relationship, no blind faith, it differs essentially from the concept of *bhakti* in Hinduism or in the Christian creed. Faith has the background of a wise understanding with regard to the nature of *samsara* and also with regard to the significance of the Triple Gem. At the least it must be accompanied by a deep conviction of the law of Karma as a factor that sustains and perpetuates this endless course of life and existence. Since faith is the one indispensable factor that governs all spiritual growth, it is called the Seed from which is born the tree of wisdom that bears the fruit of deliverance.

There are five spiritual powers or faculties—faith, energy, mindfulness, concentration and intuitive wisdom. Of these the primary factor is this Faith which, if properly cultivated, conditions the development of the rest. In its highest, *i.e.*, supermundane, sense faith is unshakable faith in the Triple Gem, achievable through the attainment of the noble Path. And only in this sense is it true "self-surrender" which is the culmination of devotion. Self-surrender, in the Buddhist sense, is not a spiritual unification with some other entity, but it is the entire abandonment, down to the last vestige, of all "self-notion" and "personality-belief." This, if accomplished, brings to pass the overcoming of at least two other mental fetters—sceptical doubt and clinging to rites and rituals.

Lastly, as Faith arouses other concomitant factors, such as assurance, joy and gratitude, in that one realizes the tremendous significance of the Triple Gem as the true refuge from the toils and tumults of *samsara*, a deliberate and conscious cultivation of this one factor really means the development of the entire emotional aspect, that which forms the fount and source of all mental energy.

Thus the emotional side of devotion brings us to the philosophical side with its two faculties, the rational and the volitional. The function of this rational faculty is to investigate and probe into the nature of existence in order to understand, at least intellectually, its reality in the proper perspective. It is the dispassionate and objective study and judgment of things. When one removes the lid of "self" or "ego-centric consciousness" from the jar of life and lays it bare for objective analysis and

observation, only then does true understanding spring up in the mind. Here, it must be agreed that understanding is manifold and of various kinds, so that one particular object may also be explained in quite the opposite way, perhaps reasonably too! Hence, what is intended here is understanding in terms of the Noble Truths, according to which existence is regarded not as something permanent, with a "self" or ego, but as an impersonal process, arising and passing away dependent on conditions; that is to say, as impermanent and subject to suffering.

The most primitive instinct in all beings is the search for happiness and security against danger, disease and death. If life were not impermanent then there would be no need and no craving for security and protection; likewise the search after happiness and pleasure is another proof of the inherent nature of suffering. The same is true of the delusion and emptiness of self, because if there were such a thing as "self" then it would mean that we would be free from the clutches of death and from all misery. "Self" presupposes "ownership" and being the Master or Possessor of this life. Nobody ever wishes to suffer or die. If there were a real self then it would prevent all kinds of suffering, death, etc.

But that does not happen! There is only self-delusion which in reality is the root of all suffering. Conditioned by this delusion, known to Buddhists as a *avijja*, beings engage themselves in this mad bustle of activities, driven all the time by manifold cravings. Actions must produce reactions and these acts of craving cannot but produce results, which means the continuance of this stream of life, of this cycle of births and deaths. But this unsatisfactory state of affairs need not create undue anxiety, frustration or pessimism; in fact, it should be the greatest incentive to optimism, hope and assurance. These activities, albeit subject to suffering, certainly are capable of producing happiness at least momentarily, depending, of course, on whether they are craving-free. In other words, suffering, as a part of existence, is rooted in craving. Therefore, if this root-cause were removed then there would be no reason why lasting happiness and absolute peace should not be attained. This, a deathless state of everlasting happiness, called *Nibbana*, is the goal of Buddhist devotion.

With this background, the rational faculty is not limited to barren intellectualism; it arouses the volition to transform knowledge into living truth, besides causing a definite enrichment of the emotional faculty. Such understanding may arise as a result of study and hearing of the *Dhamma*, or through deep independent thinking and observation of things and, again, through meditation. Although Faith is generally supported by this factor, nevertheless, true understanding necessarily must also have the support of Faith in order to free itself from the dryness of being merely theoretical. The same is true in the case of will or determination. This must likewise be based on faith in order to maintain its firmness and vigour by which theory is translated into practice.

The function of the volitional faculty as purposive will, resoluteness or determination is the drive, the propulsive agency that transforms knowledge into action. It functions on the basis of understanding as a factor that harnesses mental energy for one-pointed application or singleness of aim. It frees intellect from dryness and prevents emotion from indulgence and over activity, that is, from undue dissipation of mental energy, thus mobilizing purpose and concentrated effort. Although this faculty has been mentioned last, yet it is no less important than the other two. It is volition which invests every action, whether in body, speech or mind, with the potentiality of producing results. In fact, all these three faculties are mutually complementary in the realization of their common goal, *Nibbana*.

Finally, let us illustrate the functions of these faculties by means of a comparison with the construction of a building, for devotion is also a constructive activity after all. Understanding is like the plan and estimate; Will is the actual execution of the work of construction according to the plan; and Faith is like the building materials needed for the construction.

Without a proper plan construction may prove positively dangerous and the exclusion of the other two functions would mean that there would be no construction whatsoever. Thus it is that in Buddhist devotion the task of building a spiritual structure is accomplished with the mutual co-operation and assistance of all the various faculties of the mind.

ACHARYA BHIKKHU BUDDHARAKKHITA

COMPASSION IN MAHAYANA BUDDHISM

When we turn our attention to the deliberately reasoned systems of Mahayana philosophy we find that their appeal is to intellectual understanding and reason, but they gain their *raison d'être* from the motive of compassion. For they represent the attempt, through meditation and reflection, to penetrate further into the supreme truth held necessary for universal good. This can be seen in such a doctrinal scripture as the *Samdhinirmocana Sutra* which Etienne Lamotte has translated as "Explication of the Mysteries." Here, when in the assembly of faithful disciples a Bodhisattva rises to propound a question to the Lord, the Lord responds:—

> Thou askest...(me)...on this point for the good of all men, for the welfare of all men, out of pity for the world, for the interest, the good, the welfare, of all creatures, gods and men. Good, very good! Listen then, and I will explain...

This formula occurs many times, in this as well as in other sutras. What follows is often quite technical and scholastic. But repetition of such words of introduction to the philosophical discourses keeps the reader reminded that the professed motive underlying the rational inquiry is pity for the world wandering in its ignorance and error.

We note the same motive appearing in the great Mahayana thinkers also. Thus the shattering dialectic of Nagarjuna, showing the emptiness of all phenomenal determinations, is directed to clearing the mind of illusions that hinder intuition of final, releasing truth. Likewise, the reasonings of Asanga and Vasubandhu to prove the ideational character of all things are intended to purify the insight of a Bodhisattva so that his great compassion may function to the fullest extent. In his *Mahayana-Samgrabha,* Asanga not only expounds an idealistic metaphysics but also sets forth the thirty-two attributes of the Bodhisattva, among which are perfect self-understanding and boundless compassion. Vasubandhu, in his famous treatise in twenty stanzas, compares the final insight into this same metaphysical idealism to the awakening from a dream. The implication of all this is clear. One who is a Bodhisattva, and no longer deceived by the illusions, which haunt his suffering fellows, can the more freely guide them along the way to Buddhahood and truth. Through compassion philosophy thus becomes an instrument for salvation of all the living. Enlightenment is no longer an end for its own sake. It is the highest means of a selfless devotion to universal good. In the scripture known as *Awakening of Faith in the Mahayana* the author tells us that his first and main purpose in writing was "to save all sentient beings from suffering and to bring them to ultimate happiness." The testimony of this author, whom tradition designates as Asvaghosha, is explicit as to his motive.

—CLARENCE H. HAMILTON
Journal of American Oriental Society
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ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

Shri Sri Prakasa delivered a most useful Convocation Address to the new graduates of the Madras University on the 23rd of August. Right education for the right type of Democracy was his theme. After describing the power of the people in a real Democracy through their elected leaders, he added that it was

> not only a description of one of the many forms of governance; it imposes definite obligations on the individual; it prescribes a specific line of activity for all to follow, and which none can escape that live in it.

Shri Sri Prakasa referred to an important factor which influences the structure and strength of a Democracy, *viz.*, the attitude of the citizen to the problem of choosing his walk in life and of earning his livelihood. He pleaded that "all the professions should be regarded as equal":—

> The unfortunate ideas that have come into existence, of high and low, both as regards individuals and their callings, have to go if true democracy is to be established. We are inclined to believe some professions as honourable, some persons as respectable, but others not so. The great problem of democratic society is to equalize the status of men as well as their means of livelihood. The only difference that can be made and should be made, is in the matter of anti-social individuals, and professions that are also such. Otherwise we must be prepared to give an equal status to all the many professions that go to make it possible for our variegated society in all its facets, to exist and function.

Space does not allow our quoting at length his cogent reasoning and deductions on this point.

In earning his livelihood the citizen is serving the state. This aspect of the duty of the citizen for serving the state *i.e.*, the people, is not widely accepted. Men become servants or shopkeepers, bankers or brokers, mechanics or lawyers, etc., primarily for the sake of making money. Financial security at least, if not prosperity, is the dominant motive which determines a man's choice of employment or profession. Even the inspiration and the impetus of building a home and rearing a family are ebbing away in the stress of competition. Shri Sri Prakasa stressed the value of home building on another occasion; at Coimbatore, addressing an Educational Conference on August 25th, he said:—

> The home was the nexus of human society. Man put himself under the restrictions of home voluntarily, so that he might be able to build a great and desirable society.

The earning of livelihood and the building of the home are the two most vital builders of Democracy. Both secure to the individual citizen his rights, both impose upon him his duties, and both demand of him certain sacrifices. Manu, the ancient Lawgiver, proclaimed:—

> As all living creatures subsist by receiving support from air, even so (the members of) all orders subsist by receiving support from the householder.
>
> Because men of the three (other) orders are daily supported by the householder with (gifts) of sacred knowledge and food, therefore (the order of) householders is the most excellent order.

The greatest of sages in historical times, Gautama Buddha, has named Right Livelihood as one of the steps of the Noble Eightfold Path. We would draw our readers' attention to the contribution on this subject with which THE ARYAN PATH for October 1955 opens. A mystical basis is necessary to surround with a moral atmosphere the rite of earning bread and butter.

Shri Sri Prakasa's ideas have brought to mind lines of vital thought to be found in the fourth chapter of *A Serious*

Call to a Devout and Holy Life by William Law, of whom one who knew him intimately in day to day living spoke as "a worthy and pious man, who believed all that he professed, and practised all that he enjoined."

Not many educated Indians are fully conversant with the energizing ideas of this eighteenth-century English mystic; some of these are remarkable and stirring; among them are those which deal with our subject. To begin with, the millionaire and the pauper are told:—

It is not left to the rich to gratify their passions in the indulgences and pride of life, nor to the poor, to vex and torment their hearts with the poverty of their state.

To the atheistic materialist the reference to the Deity in the following extracts may sound like nonsensical superstition; but substitute the World State whose emergence the theist and the atheist, the pantheist and the polytheist, alike desire today and Law's thought becomes a model of modern expression.

Men may, and must differ in their employments, but yet they must all act for the same ends, as dutiful servants of God, in the right and pious performance of their several callings.

It is this mind of ours which Law calls upon us to mind, the mind commonly governed by our covetousness.

If we are worldly or earthly-minded in our employments, if we are carried on with vain desires, and covetous tempers, only to satisfy ourselves, we can no more be said to live to the glory of God, than gluttons and drunkards can be said to eat and drink to the glory of God.

Most of the employments of life are in their own nature lawful.

The influence of lawlessness in our own nature proceeds to permeate our home and our place of business, and makes us bad citizens. What counts is our motive and how we discharge our obligations to and through the avenue which brings us our daily bread, not what our profession or vocation is.

The husbandman that tilleth the ground is employed in an honest business, that is necessary in life and very capable of being made an acceptable service unto God. But if he labours and toils, not to serve any reasonable ends of life, but in order to have his plough made of silver, and to have his horses harnessed in gold, the honesty of his employment is lost as to him, and his labour becomes his folly.

Space forbids our quoting more. But all citizens of our Republic in the making, and especially the young men and women to whom the good and patriotic Governor of Madras spoke, should read the literature of universal mysticism; they will derive great aid from it in choosing *their* own employment or profession.

We have purposely quoted an Occidental Mystic. The Indian of today is facing the danger of becoming insular. A wrong view of *Swa-desh* and *Swa-deshi,* of *Swa-raj* and *Swa-tantra* prevails. A right philosophical definition of *Videshi* should be formulated. Only a broad mystical philosophy, universal and true, and therefore neither Oriental nor Occidental, will enable Indians of today to appreciate at their true value the words and deeds of Gandhiji, who is treated as an impractical doctrinaire while being acclaimed as the Father of the Nation!

Something vitally important is contained in the resolution passed by the Executive Committee of the Sarva Seva Sangh on the 5th of August last. We have space only for this extract:—

Democracy today means rule of a Party. Sarva Seva Sangh desires to make it into a rule of the people. It is therefore not interested in the victory or defeat of any particular political party. It aims at a change of heart in all. If it supports or opposes anyone the process of bringing about a change of heart would be obstructed. Sarva Seva Sangh will have nothing to do with the political election. Not only will it keep aloof from seeking election, it will not even help any one in the elections.

Like the Sangh we believe a change of heart in political leaders, and in those who elect them, to be an indispensable condition for lasting political reform. We do not, however, commend the

Sangh's stand, eminently proper for a non-political organization, to the emulation of the ordinary citizen, who must fulfil his civic obligations according to his own best judgment.

The United Nations Social and Economic Council has been discussing a new international convention on slavery, which supplements the League of Nations convention of 1926. This convention adopted by the Council at its Geneva meeting in August gives signatory nations the same right of visiting, search and seizure of slaves as applied to vessels suspected of being engaged in piracy. It was revealed in the course of the Geneva deliberations that even today there are more than 11 million slaves of which 8 million are in Latin America. Saudi Arabia has nearly 500,000 among its total population of 10 millions.

From the report submitted by Mr. Hans Engen, President of the Council, it is evident that while slavery is still practised in the "classical" forms in Saudi Arabia, Yemen, Trucial States and Sheikhdom of Aden Protectorate, in other parts of the world it takes such forms as the purchase or inheritance of women, debt bondage, compulsory labour and the exploitation of children under the guise of adoption. Mecca, the great centre of religious worship of the Muslims, is one of the few places in the world where there is a public slave market. Independent detailed evidence supplied to the United Nations by the Anti-Slavery Society shows that many of the Africans sold into slavery in Mecca make the journey in organized groups under the impression that they are on a pilgrimage.

Organizations, in the name of religion, try to perpetuate numerous evils and among them slavery. But slavery has numerous faces. Most civilized men and women are slaves to their own passions. Citizens put up with legal enactments which have an enslaving tendency. "Cultured" society not only puts up with slavery in the form of prostitution, etc., but connives at it and in some measure demands it. The spirit of slavery exploits devotees in the name of religion, as politicians exploit patriots. Ignorance is the womb of all slavery. The single piece of knowledge, that every man is divine and all men are brothers, is capable of breaking the psychic bondage of slavery. Each man, each woman, whatever the age of the body, can by right effort ascend to the mental attitude of true liberty.

We are glad Shri C. Rajagopalachari has returned to the field of battle against the medical superstition about the B. C. G. Vaccination campaign. In *The Hindu* of 8th September he writes about very important pronouncements made by recognized authorities like Dr. Carrol Palmer, Head of the Copenhagen T.B. Research Team, and Professor Waltgren of Sweden. His whole article should be studied by parents whose children, and other adults, are maltreated by enthusiastic but careless medicos.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

Even sages have been deluded as to what is action and what inaction; therefore I shall explain to thee what is action by a knowledge of which thou shalt be liberated from evil. One must learn well what is action to be performed, what is not to be, and what is inaction. The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men; he is a true devotee and a perfect performer of all action.

—Bhagavad-Gita, IV. 16–18

We need insight for the comprehension of the terms "Karma" and "Dharma." Among philosophical texts and treatises, the *Bhagavad-Gita* offers profound thoughts, and by its light different persons form their own concepts of the two words, which are archetypal in character and enshrine a compact and consistent philosophy which affects every aspect of man's being. Naturally, therefore, each tends to emphasize his own interpretation. The monotheist, the polytheist and the pantheist; the philologist, the *littérateur*, the philosopher and the mystic; and even the politician and the social reformer—these and all others formulate contradictory philosophies of life in the light of their own partial understanding of the grand Poem, which expresses a sublime allegory and a profound practical philosophy.

The Occultist who tries to realize what he has heard from the Wisdom of the long line of illustrious Sages and Their Living Peers is humble and cautious in presenting his own understanding of the archetypal aspects of Karma and Dharma.

Here we are confining ourselves to a consideration of what is advanced in the above-quoted verses. They deal with the Path of Action, *Karma-Marga*; they offer the philosophy of what not to do as well as of what to do. And yet the Path of Action remains obscure for most. One reason for this is the failure to see that for actions to be truly righteous and beneficent one must possess knowledge and also

devotion. The dire heresy of separateness has compartmentalized the much-spoken-of three paths—*Karma, Gnyana* and *Bhakti*. The result is that none of the three ways is correctly comprehended.

In examining the Religion of Works as it affects man's own routine life and his relationship with his fellow men, a few "do's" and "don't's" have to be considered in the light of the *Gita* teachings.

Not to be inactive is the first of the negative rules. Bodily laziness, moral lethargy, mental indolence, are grave dangers which touch the very soul of man. Strong is the cosmic principle of perpetual motion, and so it is stated, "No one ever resteth a moment inactive." To loll about idly is a deed in itself.

But what actions must we perform? First, our congenital duties, duties which are ours by our very birth. Dharma is the fulfilment of our destiny built by ourselves through a long past; it offers us opportunities for further unfoldment through the elimination of defects, for which the most suitable environment and conditions are provided as part of our destiny. To determine what are our congenital duties we have but to look at our own mental and moral capacities and limitations.

The second "don't" reiterated in the *Gita* is—don't ever attempt the duty of another. What is implicit in this? The Law of Necessity. Those deeds which it is not *necessary* for us to do cannot be our obligatory duties. The Rule of Necessity helps us to avoid many a pitfall, and saves that most precious of possessions—time.

The third "don't" is—don't be tempted by desires and lusts. The universe is surrounded by compassion—a divine, gracious power. Human beings, listening to the urges and the inclinations of the senses, grab at compassion-power without knowledge, selfishly and egotistically, and find passion in their brains and blood. This tempts a man so often to abandon the very path of duty which is righteous and good.

Now let us turn to the positive aspects.

The first of these is—renounce the fruits of action, not action itself. Even when we have determined to fight our passions we need the field of duty, *Dharmakshetra*. Not looking for fruits or rewards implies labouring without being impelled by likes and dislikes. Are not our sense-impulses, our fleshly appetites, part of our destiny and Karma? Should we not allow them to function? No, says the *Gita*. They were built by us in the past, and in the present they are to be overcome. Our Karma is related to our Dharma; if our destiny points to a defect in us, our duty requires that we correct it. Therefore the remedy is suggested.

There are three motives for right action, and, when the motor-power

of wish and will is used to guide us aright in the daily routine of life, we walk fast on the Path of Good Works. *Dana,* Charity; *Tapas,* thoughtful Control; and *Yagna,* enlightened Sacrifice, are called Krishna's own deeds. There are two main stages connected with the deeds which are Krishna's. First, we must establish the habit of performing acts of right charity which hurts no one, of right asceticism which harms neither body, mind nor soul, and of sacrifice which does not require special rites or elaborate ceremonials but endows certain small deeds with the purity of water, the humility of a leaf, the beauty of a flower, the nourishment of a fruit. This habit of doing daily a few acts of *Dana,* of *Tapas,* of *Yagna,* leads us to perform all our duties for the Ray of the Supreme Spirit at the core of our consciousness. Acts of daily life, whether at home, at the office, or at the club, should be pure in motive, humble in execution, orderly and tidy so that they are beautiful, and helpful to the soul of everyone. Thus man becomes "a perfect performer of all action."

We must not be hasty; the art of performing Good Works, like true knowledge, is not acquired easily or speedily; our aspirations should go hand in hand with ever-deepening devotion which makes the waters of wisdom spring up spontaneously. Good acts require knowledge; true assimilation of knowledge requires devotion; these three ever go together.

Thus only will the aspirant of Right Living realize in time the instruction of *The Voice of the Silence*:—

Both action and inaction may find room in thee; thy body agitated, thy mind tranquil, thy Soul as limpid as a mountain lake.

SHRAVAKA

RELIGIOUS UNITY—
A FELT NEED OR A FACT?

[We bring together here three thoughtful articles by writers who, despite the differences in their approach, share the sense of the importance of religious unity and integrated living.—ED.]

I.—THE MEETING OF RELIGIONS: A SOCIOLOGICAL VIEW

[The writer of this article, **the Reverend Dr. William Montgomery Watt**, Reader in Arabic at Edinburgh University, has made a deep study of Islamic subjects. His published works include *The Faith and Practice of al-Ghazali*, *Muhammad at Mecca* and *Muhammad at Medina*. By steeping himself in a religion not his own, Dr. Watt has made his own contribution to the "meeting of religions" which he sees as "preparation for that religious awakening of the world for which even a sociologist may hope."—ED.]

When the sociologist considers religion and its manifestations, he is chiefly interested in the function of religion in society. What is the specific contribution of religion to the life of society? What is it that religion does for society that nothing else does or that nothing else does so effectively? One short answer to this question would be that religion integrates society. The word "integrates," however, is not altogether clear, and requires some explanation. For a society or community to be integrated, all the various subdivisions within it must be living together harmoniously, and must be conscious of their relation to one another in virtue of which they constitute a unified whole. The bringing into being of such a whole requires an expenditure of psychical energy, and it is further the function of religion to effect the release of such psychical energy and to direct it into sound and healthy channels. All this has to be understood, then, when it is said that it is the function of religion to integrate society.

This account of the function of religion is specially relevant to the situation in the world as a whole at the present time. It is a commonplace to say that we live in "one world." What is not so frequently emphasized is that this unity is not the unity of an integrated whole, but only an external unity. The improvement of communications which characterizes the present age may be said to have begun when European sailors acquired the skills and techniques which enabled them to sail to India, the Far East and America. Now journeys which before Vasco da Gama were impossible are accomplished in a few hours, and East and West find themselves willynilly the closest of neigh-

bours: While this has been happening, East and West have naturally come to have more dealings with one another. The era of colonialism, with its economic and political implications, has almost passed, but it has not been succeeded by a return to the comparative isolation of the past. On the contrary, it is very noticeable that Asian countries are now more fully incorporated than ever before into the world political and economic structure.

Such unification of the world, however, is largely external. Instead of harmony between nations and states there is tension and strife. Instead of an awareness that all nations are partners for the realization of the common purposes of mankind, there are feelings of hostility. Certainly, Asian and African peoples are adopting something of the intellectual outlook of Europe and America; but it is the more superficial aspects of European thought which chiefly attract them, and in deeper things their minds have not changed. In short, then, though there is unification, there is no integration.

Here is the challenge of the present situation. On the one hand, mankind is coming more and more to form a single entity in a geographical, economic and even political sense, but it still lacks integration. On the other hand, it is suggested that the function of religion is to integrate. How is religion to integrate this "one world" in which we live into a genuine community? How is religion to set about releasing psychical energy to overcome all the tensions and oppositions that exist?

The first thing to be said by way of answer to these questions is that the release of psychical energy is something that cannot be planned. It amounts to the revival of an old religion or the appearance of a new one, and no human intellect is able to predict when the message of a preacher or prophet is going to stir human hearts to their depths, still less when a man is going to find in his heart a message which turns him into a preacher or prophet. The sociologist, if he is honest, must admit that he cannot tell when and how human society will be integrated; he cannot even be certain that full integration will ever be achieved, though he may hold that there is a probability that it will. The most he can do is to show the conditions that have generally been fulfilled where there has been a release of psychical energy, and to suggest ways in which men may profitably prepare for such a release as would lead to the integration of world society.

This is not the place to embark on a sociological analysis of the conditions generally necessary for the occurrence of a vital religious movement. It will suffice here to make two simple points. The first is that the leader of a vital religious movement is a man who has been deeply concerned with the problems of his own age and environment. The

second is that either in the life of such a leader or in his background there has often been a "meeting of religions." Let us consider these points in turn, and see whether we can derive from them some practical suggestions.

The first point, then, is that the great religious leader is deeply concerned with the problems of his time. It does not follow, of course, that a concern for the problems of his time turns a man into a religious leader. Most of us have some such concern, but we are not leaders. The mark of the religious leader is that he sees beneath the superficial features of the problems to the essentials. Different segments of a society may have problems which appear to be different. If the leader's analysis of the problems of these segments shows that they are fundamentally the same, and if he is also able to show how the fundamental difficulty may be overcome, then he has not merely enabled men to solve problems (and so to release psychical energy), but has effected a fuller integration of the segments of his society, since in overcoming their difficulties they have shared a religious experience.

How is this point to be applied in the present situation? If there is to be a religious leader capable of starting a new movement which will rapidly spread to most of mankind, he must obviously be concerned with the problems of our time. His chief interest, however, must not be the superficial aspect of the problems, which may differ from one segment of mankind to another, but the essentials, which are alike for most segments.

These matters bring us to the second of our two points, about the "meeting of religions," for they raise the question whether the religious movement which is to integrate world society is to be a movement in one (or more) of the old religions, or is to be a new religion. However we answer the question, a "meeting of religions" is presupposed. What, then, precisely, is to be understood by this phrase, a "meeting of religions"?

One thing that is not to be understood by the phrase is a formal meeting between official leaders. A conference between leading dignitaries of Christianity, Islam, Buddhism, Hinduism and Confucianism, if it could be arranged, might be very interesting, but it would not lead to a great religious awakening of the world as a whole. Similarly, contacts between average members of different religions, though they are becoming increasingly frequent, seldom lead to any real "meeting." The participants are usually not enthusiastic adherents of their own faith, and are familiar only with its superficial aspects. Consequently they can appreciate only the superficial aspects of the other man's religion.

The "meeting of religions" with which we are here concerned implies an interaction and interpenetration at deeper levels. Values from one

religion must somehow or other be grafted into the stock of another. While this cannot be said to be a necessary condition of a vital religious movement—the great prophets of Judaism, for example, seem to have been rooted entirely in their own tradition—some real "meeting of religions" lies behind many religious movements, especially behind resurgences to new life in old religions. Thus Augustine of Hippo, who became a great Christian leader in the fifth century, was in his earlier life steeped in Neo-Platonism, at that time a philosophical religion associated with polytheism and with opposition to Christianity.

A new religious movement, then, such as we hope for in the near future, is most likely to occur where there has been a real "meeting of religions." Moreover, if there has been this "meeting of religions," it does not much matter whether the new movement is an independent religion or a revival within an old religion. Already there are in the world many embryo movements of both types, and there will doubtless be more in the future. Eventually one of these movements will triumph over its rivals, grow to maturity and embrace most of the human race. The movement which is thus successful will almost certainly be the one which most fully assimilates the truths and values contained in all the great religions and expresses them in a form capable of being widely appreciated. On the whole it seems most likely that this successful movement will be a revival within one of the great religions.

In the modern world there has been comparatively little "meeting" so far between the great religions. Between outstanding religious leaders there have been few contacts of the kind which lead to mutual illumination. Few great religious leaders have made a deep study of another religion. The aim of such study as has taken place, especially in the West, has often been to find polemical arguments against the other religion, not to try to appreciate it.

A useful course of action at the present time, then, and one open to every adherent of a religion, is to steep himself in some other religion. In this way he contributes to the "meeting of religions." If he is able to meet religiously-minded people of the other religion, well and good; if not, much is to be gained from the reading of books.

An Asian Christian once remarked that he had steeped himself in Hinduism "until it fertilized his Christianity." In the Islamic Middle Ages al-Ghazali, the great thinker and ascetic, deliberately set himself to master (from books) the thought of the Arabic-writing monotheistic Neo-Platonists of his day, and thereby brought increased vitality to his own faith. Again, in modern times Sir Muhammad Iqbal set himself to master European thought, particularly the living thought of his own age. He steeped

himself in European writings, especially in those trends, such as the philosophies of Bergson and Nietzsche, which were just coming into favour; and as a result his writing and his whole life acquired a dynamic quality.

In some ways, of course, it is dangerous to steep oneself in an alien religion. If a man is to appreciate the alien religion, he must open himself to it and be ready to learn from it. This means that he must be ready, if necessary, to become a convert to it. Even if he thinks his conversion unlikely, he should not rule it out *a priori* as impossible. This is not to be taken, however, as implying that the sociologist encourages conversion. On the contrary, he discourages it except in those cases where individuals are driven to it by an imperious urge. In general there seems to be a more real "meeting of religions" where a man who is attracted by another religion continues in his own. Conversion tends to shut him off from the old, because it is accompanied by a reaction against the old and in favour of the new. Only when it has become intolerable for a man to remain in the old should he make the change.

This suggestion of steeping ourselves in an alien religion is here presented as a piece of sociological wisdom. None of us, however, is merely a sociologist. He is also either an adherent of some religion or an apostate from it; and this religion may make demands on him which he must accept or reject. In most cases, nevertheless, this sociological suggestion is reconcilable with the demands of a religion; and the tiny efforts of individuals to bring about a "meeting of religions" are seen to be significant as contributing to the preparation for that religious awakening of the world for which even a sociologist may hope.

W. MONTGOMERY WATT

II.—THE UNITY OF RELIGIONS

[**The Reverend Sidney Spencer,** Principal of Manchester College, Oxford, is a Unitarian student of comparative religion and of mysticism. His book, *The Deep Things of God: Essays in Liberal Religion,* appeared in 1955. Beliefs and forms differ and unique claims are urged, as he brings out here, but he finds the sense of awe before the "Numinous" and the "Transcendent" to belong to the very heart of religious experience. Formulations differ with the type of prophet or religious teacher, but these types all proceed from one archetype. Every great teacher is a man conscious of his own innate Divinity, moved by compassion to point the way to the realization by others also of the unity of all.—ED.]

One of the most evident facts about religion is the extraordinary variety of the forms which it has assumed. The question which any

thoughtful person has to consider is whether these different forms have anything in common, and, if so, just what it is. Undoubtedly the fact of difference is a serious barrier to understanding and so to the discovery of a common element. In Bernard Shaw's play *Androcles and the Lion,* Lavinia says: "When I meet really religious people we are friends at once, no matter what name we give to the divine will that made us and moves us." Those words are the expression of an unusual gift of sympathy and insight, and unfortunately they cannot be regarded as typical of the attitude of religious people.

Religious dogmatism sometimes leads men to say that there is only one form of true religion—their own; all other forms are false and unworthy to be called "religion." We have a classical illustration of this attitude in the words of the person, Mr. Thwackum, in Henry Fielding's famous novel, *Tom Jones.* "When I mention religion," Mr. Thwackum says, "I mean the Christian religion; and not only the Christian religion, but the Protestant religion; and not only the Protestant religion, but the Church of England." Such an attitude is, clearly enough, the outcome of mere ignorance and prejudice. Yet even today there are many people who have not gone far beyond this standpoint; there are many people who, when they mention religion, "mean the Christian religion" only—who regard all other forms of faith as false. In modern times there has been an immense enlargement of knowledge in the field of religion, as in other spheres. Yet, surprising as it may appear, in the last generation, there has been among orthodox Protestants a certain reaction against the wider sympathy and the larger understanding which are the natural outcome of this greater knowledge. The Swiss theologians, Karl Barth and Emil Brunner, regard Christianity as standing entirely by itself as the one form of religion through which God has revealed Himself to man. And, even apart from the fundamental cleavage which divides Christianity from religion generally, Brunner refuses to admit that the various forms of "unrevealed" religion have in reality anything in common. "There is no such thing," he declares, "as a common 'essence of religion.' On the contrary, what is disclosed to us by the historical facts is a great variety of religious phenomena fundamentally differing in structure."[1] Is Brunner right in this respect?

Certainly there can be no easy or simple solution of the problem. The student of religion is undoubtedly confronted by "a great variety of religious phenomena." In the last century these phenomena have come to form the object of the study

[1] *The Philosophy of Religion from the Standpoint of Protestant Theology.* By EMIL BRUNNER. p. 105.

known as "Comparative Religion." How far does this study help us?

Comparative Religion helps us by bringing before us a clear and comprehensive view of the facts to be elucidated. In doing that, it helps us to see what they have in common. One of the most illuminating works of modern writers is *The Idea of the Holy* by Rudolf Otto. Otto takes as his starting point the phenomena of primitive religion. These phenomena are themselves strikingly diverse. Among undeveloped peoples we find numerous types of religious faith—the belief in totems and fetishes, the worship of animals, of ancestors, of nature spirits, of a tribal "All-Father." But Otto points out that everywhere in primitive religion there is a common attitude—a spirit of awe in face of mysterious and unseen forces. Everywhere there is a sense of mystery in the world, pointing men to Powers that lie beyond it—Powers on which men feel themselves to be constantly dependent, so that they seek to enter into communion and contact with them. Whatever strikes men as specially mysterious evokes the religious consciousness. It may be a great rock, a waterfall, a mountain, a strangely shaped tree, the encompassing vault of the sky; it may be the magical power of the medicine-man or the spirits of the dead. Wherever, in early times, men are confronted with such things as these, they are moved by the sense of awe; they feel that they are in the presence of something supremely mysterious, something "sacred," "supernatural," "divine"—something possessed of wonder-working power.

It is interesting to contrast Otto's view of the origins of religion with that of many earlier students. It has often been supposed that religion had its beginnings in the desire for intellectual understanding. Sir Edward Burnett Tylor, for example, in his work, *Primitive Culture*, offers as "a minimum definition of religion" "the belief in spiritual beings." He works out the theory of "Animism" as the earliest form of religion. Otto recognizes the importance of belief; he acknowledges the significance of Animism as a stage of religious thought. But he goes deeper. Men do not, as he sees it, first of all form a theory of the universe, like the "belief in spiritual beings." For him, the fundamental factor is not thought, but rather intuition and feeling—the perception of mystery, the sense of the Divine, the "Numinous," the Transcendent. Religion as we see it in its dim beginnings is essentially an attitude of the human spirit to the deeper aspect of reality, man's reaction or response to the Transcendent.

It is the great value of Otto's work that it serves to illuminate, not only the nature of primitive religion, but also the essential quality of religion itself in all its phases. Otto does not in any way ignore the fact of religious growth; he does not ignore the progress of religion

through the ages. He recognizes fully the crudity of the primitive outlook. Yet he contends that the sense of the "Numinous" or the Transcendent, the sense of an unseen Reality which by its very nature is supreme mystery, baffling all our attempts at definition or conceptual understanding, arousing in us an unutterable awe, belongs to the very heart of all genuine religion.

This is, I believe, the clue to the unity of religions. Men have often failed to find unity among the religions of the world because they have looked for it in the wrong place; they have looked for it in a common formulation of belief. On the plane of belief the religions of the world differ widely from one another. But at the heart of them all is something deeper and greater than belief. At the heart of them all is an experience, a sense of "something far more deeply interfused," a contact with unseen and eternal Reality, a vision of that supreme and central mystery which passes all understanding. "All religion," writes Christopher Dawson, "is based on the recognition of a superhuman Reality."

It is sometimes said that in one of the great historical religions there is no such recognition. According to some modern exponents Buddhism, in its original form, is simply a system of ethical culture. But, as a matter of fact, in every phase of its teaching, Buddhism involves the recognition of a transcendent order of being. The world in time and space is not, for the Buddhist, the sole reality. The world as he sees it is essentially a moral order; the shifting phases of experience are linked together by a supreme Law—the Law of Karma—which works through time and space, but is beyond them. Beyond the world of the senses, moreover, there are many realms of being in which, in the course of their evolution, men are reborn. The end of their being is to attain *Nirvana*. And *Nirvana* is not simply a state of being which men may realize in themselves. It is an eternal Reality, beyond time and change, permanent and secure, inexpressible in words. From the first the sense of the Unseen played a fundamental part in Buddhism. In some of its later forms this intuition gave rise to a type of experience to which the supreme Reality is known as the "eternal Buddha"—the infinite Heart of Knowledge and Compassion which includes all worlds in its embrace.

I referred earlier in this article to the view which regards Christianity as divided from all other forms of religion. In religion generally, it is said, men have been seeking God; in Christianity alone, God is seeking men. Such an interpretation betokens an amazingly limited conception of God and His revealing activity. This conception is quite incompatible with the facts of religious experience. In all religion there is an element of revelation.

It is the divine Life in men that underlies their apprehension of the Transcendent.

Modern study serves to emphasize the part played in all religions by those who are peculiarly sensitive to the Unseen. In primitive religion it directs our attention to the leadership of such individuals, who are known as "medicine-men" or "shamans."[1] In the higher religions we see everywhere the importance of the work of prophets and seers. In the religion of Israel the outstanding figure is the prophet. And the essential fact about the prophet is his inner experience, his sensitiveness to the Unseen, his receptivity. The prophet comes to his fellows with a vital message. That message is not a thing which he has consciously discovered for himself. It is a thing which he claims to have received from God. How does this revelation come? If we study the records which the Hebrew prophets have given us, it is clear that it comes from their own inner experience. The prophet is an organ of the Voice of God, because he hears that Voice in himself. The secret of revelation is receptivity. It is the divine Life uttering itself through him (in the measure of his insight) which is the basis of the inspiration which he receives.

What is true of the Hebrew prophets is true of Jesus. The crucial fact in the life of Jesus was his experience on the banks of Jordan, when the heavens were opened to him, and he saw the Spirit descending upon him (or "into" him, as an ancient manuscript has it), and he heard the voice of God speaking to his soul. We are told that Jesus "spoke with authority and not as the scribes." He spoke with authority, because in him the inspiration characteristic of the prophets was renewed—because he was one who lived in immediate contact with the divine.

The same fact was at work in other ages and other lands. Bergson has suggested that the main dividing line is between "static" and "dynamic" religion.[2] Religion is dynamic so far as the revelation which lies at its root is a living power, actively at work in the souls of men. The great creative movements in religious life are movements initiated by men whose souls have been illuminated by the divine Light, kindled by the fire of divine Love. So it was, in varying degree, with such men as Zoroaster and Mohammed; so it was with the seers of ancient China and India and Greece. And the movement of the Spirit is everywhere the same. It was the greatness of the Hebrew prophets that they strove to lead men beyond the limits of a merely national religion. They proclaimed (in effect) that God is One, and

[1] See especially *Le Chamanisme* by MIRCEA ELIADE and *Prophecy and Poetry* by N. K CHADWICK.

[2] See *The Two Sources of Morality and Rehgion.* By HENRI L. BERGSON.

that He calls men to a life of fellowship and unity. So it was with the seers of other lands. The deepest fact of the religious life is the vision of the One. "He who is in the heart," says an Indian seer, "and He who is in the sun are one and the same; and he who knows this becomes one with the One."

The light of truth is one. The more fully we grow towards it, and are illuminated by it, the more clearly we shall realize the fact. The goal of our spiritual growth has been compared to a mountain peak. We ascend towards the peak from different levels. On the lower ranges men may be far apart; religion may be a cause of acute hostility and conflict. Yet underlying all religion is the same quest of the soul, the same journey of the spirit towards the One. The higher we climb in that journey, the more fully our paths converge. The nearer we come to our goal, the closer we are drawn to our fellow pilgrims of whatever name.

SIDNEY SPENCER

III.—FUNCTIONAL RELIGION

[**Dr. John E. Owen,** an English-born sociologist whose field as an educator has ranged from the University of Helsinki to Florida Southern College at Lakeland, presents here a strong plea for a religion that *works.* Religion is essentially a bond of unity, a way of life, demanding ever-deepening moral insights, ever-widening applications; or it becomes a collection of dogmas demanding blind acceptance, or of rituals whose significance has been lost. The world needs no sectarian church, but it does need a functional religion such as Dr. Owen describes.—ED.]

Religion can function effectively, both in individual and social experience, only within the framework of the moral imagination and perception of its adherents and their leaders. Too frequently in the past it has been conducive to a personal and collective complacency and placid acceptance of the customary; at times combined with an unfortunate tendency to strengthen the self-righteous ego and to rationalize the prejudices by which men seek to justify their selfish urges. Rather than becoming a means by which individuals might acquire a greater understanding of their own natures and the nature of their world, religion has often lent itself to the conservative function of merely sanctioning the customary and so giving its moral prestige to practices and arrangements which later ages, with the accumulated ethical insight

born of historical experience, have recognized as essentially barbarous and unjust.[1]

The origin of man's moral ideals has posed a long-standing problem to thinkers, yet sociologically it is undeniable that these ideals arise out of individual and group experience. The moral is a product of the *mores*, but this does not imply that the *mores* or customs are the sole or ultimate criterion of moral values. The social system of slavery as practised in the early civilizations of Egypt and Rome was upheld by the religious philosophy of those times; it was customary and the customary was considered right, in the current view of the age. Looking back on that era of man's past in the greater humanitarian perspective of the intervening centuries, no thinking person today, regardless of his religious beliefs, would give his moral approval to such a system. The advance of religion has thus consisted, at least in part, in its transcending custom and pointing to an ideal; whether this ideal be a better human world, personality-integration, a wider fellowship, a richer quality of living or all these combined. While respecting the value of tradition, a high religion does not succumb to traditional*ism*, to blind habit entrenched by institutionalized dogma and the prestige of the supernatural.[2]

A functional religion, as the phrase implies, is one that *works*. It would work to provide the actual foundation for behaviour. It would have human meaning and relevance to life as it is lived; and rather than merely sanctifying the current materialistic and egoistic values of the prevailing culture, it would be sensitive to the moral assumptions on which it was based, be critical of those areas in which its ideals were abrogated or violated. It would actively seek to close the gap between the ideal and the actual, rather than lose itself in "other-worldliness" or in doctrines evolved in earlier eras, doctrines whose relevance and truth might be vehemently espoused but whose validity would be open to question.[3]

A religious ideal is, by its very nature, unattainable immediately, yet paradoxically it stands as the greatest spur to dedicated efforts toward its ultimate approximation. Man's entire moral evolution, on this view, has consisted in his gaining greater insight into the significance and dignity of human personality and in the gradual diffusion

[1] *Morals in Evolution*, by L. T. HOBHOUSE (1906 and later editions) provides an excellent comprehensive summary of man's changing moral concepts and codes.

[2] Dr. Radhakrishnan writes as follows: "Blind belief in dogma is not the faith which saves....Hindu thought has no mistrust of reason. There can be no final breach between the two powers of the human mind, reason and intuition." (*The Hindu View of Life*, pp. 16–17)

[3] 'The intellectual representations of the religious mystery are relative and symbolic. ....Not one of them is full and final." (*Ibid.*, p.36)

of this insight into all areas of life among ever-widening sections of mankind. And it has been largely through the prophets of every generation and culture, the men whose ethical perception was keener than that of the general level of their age, that the enlightenment and amelioration of society has occurred.

The quality of human experience has been progressively enhanced and purified through the practice and precept of those who possessed a more sensitive conscience, a keener intelligence and a wider humanitarian sympathy than the majority of their contemporaries. The teachings they gave and the functional religion they sought to espouse were not widely acclaimed in their day, yet in nearly every case the time came when their insights became embodied in more enlightened and humane customs and what had been once savagely attacked became accepted as the norm, while in the meantime the epithets of the less ethically enlightened were being thrown at new pleaders for a juster and more decent world.

It may well be asked why religion, despite its valid achievements, to date, has not been more effective in transforming human relationships more closely to its ideals. Several reasons could be cited. One pertinent cause lies in the fact that religion has tended, historically, to underestimate the value and worth of intelligence. This charge applies, however, not merely to religion but also to almost all aspects of human culture. Although civilization is a decidedly intellectual and moral achievement, it is only a very recent human experience, while habit is as old as life itself. In becoming rational, man became moral, but it is perhaps only natural (though not inevitable) that an area of life as highly charged with emotion as religion is should give less place to the critical faculty. In this connection, Dr. John Dewey has said that "the separation of warm emotion and cool intelligence is the great moral tragedy" (*Human Nature and Conduct*, p. 558).

Another pertinent factor has been the widely held view that the "truth" in religion has been "revealed" once and for all and that religious devotion consists in being loyal to this revealed truth, rather than in seeking new areas of knowledge and understanding outside the bounds of its doctrinal framework. Yet the whole history of religion, as of science, indicates that knowledge can never be compressed within the hard moulds of an intellectual system and remain "true" to itself. A growing experience produces, or should produce, growing levels of awareness. In contrast to the idea of static dogma and doctrine, the concept of deepening insights, wider horizons and developing perception is both more intellectually inspiring and more in accordance with the realities of psychological experience. "Expansion of consciousness" and

"degrees of awareness," far from being mere academic phrases, are coercive social forces, both in personal life and in the life of cultures. Lack of vision, for example, and ignorance of the basic principles of social and psychic health can wreck a society as easily as can a persistent indifference to the realities of world affairs.

A related reason for traditional religion not being as functional as ideally it might be lies in the dualistic idea, partly Greek in origin, that religious faith applies to another world and that there must be in consequence an eternal gap between the real and the ideal, an everlasting Platonism that cannot be bridged. The ideal, in this view, becomes *a mere ideal,* incapable of realization. Religion then finds itself encased in a separate mental compartment, divorced from the everyday world of harsh struggle and heartache and thereby rendered less potent in transforming the values and motives of a sensate civilization. For the dominating drives and preoccupations of human culture today are not in any real sense religious. They are, as perhaps they have always been, egoistic, sensate and economic. In the contemporary "thing-minded" atmosphere an other-worldly religion becomes almost an anachronism, yet, as Arthur Koestler has reminded us in *The Trail of the Dinosaur,* the gap between man's religion and his actual experience is such a long-standing one that the very idea of closing this gap has come to seem well-nigh blasphemous.

Will a functional religion ever evolve to furnish to men and women a greater sense of the creative possibilities of experience, to give them a keener recognition of the responsibility for becoming *aware,* to liberate them from the inertia of blind habit and to make the world safe for intelligence? It is perhaps too extravagant a hope that the *immediate* future will produce any startling upsurge of ethical insight or rational enlightenment in the great majority of mankind. Creative developments in religion have nearly always begun with the few. And yet, on a long view, if history is a valid guide and if the present crisis in human history can be transcended, constructive changes in man's religious outlook can be confidently expected. The elimination through scientific technology of poverty and age-old insecurities may mean that qualities of the spirit will have a greater area in which to exercise themselves. In a more perfect environment, psychic malformations would have less occasion to arise. A new, gradual but very real "transvaluation of values" may eventuate in enhancing the æsthetic quality in living; and the hard moulds of theological orthodoxy yield to a new religious symbolism in which the moral aspirations of man may find expression in terms

that will not violate the reaches of his reason.

JOHN E. OWEN

INSANITY

Inquiry into the causes of insanity, the most insidious and least understood of maladies, has led both scientists and philosophers into blind alleys. But both agree that there has been a recent increase in the incidence of mental diseases coincident with the progress of modern civilization along material lines.

A Nobel Prize Winner, Linus Pauling, chemist of the California Institute of Technology, holds the view that insanity is probably caused by genetical factors; and to carry out research on this thesis the Ford Foundation made recently a grant of $450,000. This famous chemist argues that mental deficiency arises when defective genes cause the body to manufacture abnormal molecules. It is interesting in this connection to read what another Nobel Prize Winner, Dr. Alexis Carrel, has to say on this subject. He frankly admits in his *Man, the Unknown* that physicians are completely ignorant of the nature of mental disorders. He points out, however, that insanity is rampant wherever moral discipline has been suppressed and selfishness and irresponsibility are prevalent. He goes on to observe that it is not strictly speaking heredity, that is responsible for mental disorders, for they sometimes occur in lineages free from such afflictions.

When two such eminent scientists disagree, it is obvious that the cause or causes of insanity are not yet determined. Perhaps the secret lies not in the genes but rather in conceiving correctly the relation of the body to the inner Man. According to ancient teachings all illnesses—physical, psychical, mental or moral—are caused by a lack of balance between these two. Unbalanced conditions of many sorts must exist till this inner conflict is resolved.

Such knowledge of the body-mind relationship as ancient India possessed is a safeguard against a dangerous disturbance of the balance.

Insanity, then, either partial or complete, can be described as a break in the connection between the inner being and the personality it uses. It should be observed that the number of insane patients has increased with the progress of material civilization, which glorifies selfishness and encourages sensuous desires. Misdirected desires tend to disturb the mental and moral balance.

A telling statement of what happens when the sensuous personality is victorious over the higher aspect of man is to be found in the *Bhagavad-Gita*. When the human consciousness busies itself with sensuous inclinations, the downward path leading to the loss of all is being followed. The why and the how of it is to be found in this unequivocal and simple but profound statement:—

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all! (*Gita*, II. 62-63)

G.B.S.:
DEFENDER OF ANIMAL OUTSIDERS

[**Mr. Parnell Bradbury** is the author of several plays, among them two collections of children's plays, and a novel, *The Tree Was Quiet.* We are glad to publish below his tribute to Bernard Shaw. It gives due credit to Shaw's active opposition to vivisection. It would have been sad if Shaw's centenary year had passed without mention of this facet of his reformatory zeal.—ED.]

Bernard Shaw, who was born in Dublin a hundred years ago, has been called many things, but even among his admirers, many of whom are now busily engaged in his centenary celebrations, few have acknowledged him as a champion of animal welfare.

As for the distinguished people who acclaim him a literary giant and a great dramatist, I have searched their remarks in vain for some acknowledgment of G.B.S. as a social reformer; as a defender of minorities (animal and human); as the champion of the outsider. Can it be that the truths which Shaw expounded concerning the futility no less than the barbarity of experiments on animals twenty, thirty or even forty years ago are still unpalatable even to those who accept him as a thinker? Can it be that those truths are so disturbing that most people (even those who feel they are on safe ground when praising the dramatist) would run a mile rather than face them? It looks like it.

In the *Sunday Times* of July 22nd, Mr. Colin Wilson describes Shaw as a psychologist and a mystic. Well, that is something. But no one has dared to see him as what he was, according to his own statements—a professional debunker of the value of animal experimentation; as a man who was moved to both fury and compassion by the idiotic reports that are issued by medical research councils from time to time, and that are, six years after his death, no less idiotic. The implications of this are serious. It looks as though there is a conspiracy of silence against G.B.S. as the thinker who, forty years ago, warned us that cancer would increase if we gave over the study of it to scoundrels who were too lazy or too stupid to search for causative factors beyond the vivisection table—and paid them fantastic sums for being so.

One newspaper which ought to have had more imagination actually printed two of these annual reports side by side with the B.B.C. plans for the Shaw centenary!

It is interesting to compare these reports with the opinions G.B.S. expressed in *Doctors' Delusions* (published in 1931). Obviously medical science (so-called) has, as far as finding the cause and cure of cancer is concerned, progressed very

little. How many animals have been tortured in vain? Money on medical research, we are told, has been well spent—£400,000 by the Cancer Campaign alone. How has it been spent? Several attempts were made to produce cancer in the lungs and skin of rats, mice and hamsters, by treating them with tobacco tars. None of these attempts has so far been successful. What a relief to all those patients who have cancer of the skin or lungs! The vermin and the hamsters are safe! But perhaps G.B.S. would not quite agree, for in a letter to *The Nation* he wrote:—

Those of us who have had cherished friends and relatives attacked by the diseases which the vivisectors claim to be able to cure, know best what value we have had for the guineas their announcements have drawn from our pockets into theirs. Those who are more fortunate have only to look at the Registrar-General's returns to see the rate at which we are still dying of the cures. If the men who have been stultifying themselves over vivisection for the last thirty years had been working in the paths of honour and mercy, and using their brains instead of carving living animals and calling it "Research," who shall say what they might not have discovered?

(That was on May 24th, 1913.)

The Report goes on to discuss the most suitable poliomyelitis vaccine for this country:—

There is no proof, so far, of what value a Salk-type vaccine may have in protecting children under six years of age. Besides, the vaccine contains a strain of the poliomyelitis virus, whose effectiveness, in humans, is quite unproven, although it is safe and effective in animals. [Animal lovers please note.]

If the Reports referred to the behaviour of lunatics in a mental institution, they could be studied with less concern. As it is, we may tremble for the future health of mankind. And again:—

When one thinks of the Rockefeller funds, the Cancer Research funds, and the rest of the money that has gone down the vivisectors' sinks during the past quarter century, and compares its worse than negative results with the amazing series of discoveries made during that period by physicists doing sheer brain work within the strictest limits of honour, it is difficult to resist the conclusion (not that any normal person wants to resist it) that only imbeciles can be induced to practise vivisection, and glory in it. We give them huge sums to discover why we are dying of cancer at such an alarming rate, and how we can avoid it. They seize the money and buy innumerable mice with it to play with in their laboratories. After years of developing in themselves the mouse mind, they tell us that they have found out how to give a mouse cancer, and that they have found a microbe which is quite harmless, but which, when associated with other conditions which they cannot define, seems to be characteristic of cancer. Who would pull the whiskers of a single mouse for the sake of so pitiful a result?

Shaw asked that question in the *Sunday Express*, on August 7th, 1927—nearly thirty years ago. If

he were here, after reading these reports, he might be moved to ask it again. But perhaps his sojourn among the Immortals would have inclined him to have no more to do with us since it is obvious that even after many decades of his vigorous teaching we have learned almost nothing.

PARNELL BRADBURY

THE LAW OF COMPENSATION

In commending to the public one of Canon L. J. Collins's recent sermons in St. Paul's Cathedral, in an article in the *Hindustan Times*, Shri C. Rajagopalachari draws special attention to the sway of the moral law of compensation in all spheres of activity. Describing it as the one force which keeps the universe in motion with all its varied manifestations, he points out that this world has "grown and shaped itself under inescapable law—as a crystal forms itself by the laws of mathematics." No one can escape the operations of this law, which is impersonal and universal in its application and includes every speck in the universe, from the minutest atom to Brahma:—

> Be they individuals or be they the group that is called a society or a nationality, infringements of the moral law must be followed by permanent damage, whatever be the immediate illusion of advantage. We may hide the infringement by rhetoric and propaganda, but the law that governs cause and effect cannot be deceived.

This universal law of moral retribution is not imposed by an outside agency, call it by whatever name—deity or devil—but is in the hearts of all beings; for, as the writer aptly puts it:—

> The moral law is not something aside of the policies of human co-existence. They ever run together in the same direction, not by accident but by the law of human evolution. It is true of everything that what is bad morality according to the teachings of men of God to whatever nation they may belong, is also bad in the sense of worldly policy. This is so because man's physical, social and moral evolution has been an organic process and necessarily, therefore, a single integrated development. The culture, the civilization, the morality, the religious spirit and all the accepted axioms of life are the result of one intertwined process of evolution.

Every civilization invariably strikes a general average of the amount of moral direction required by the people of the time—this average being represented by its conventions, customs, traditions and laws. And every aberration from this norm gives rise to pain and punishment. This great edifice of moral law built by the experiences of the past is handed down to us in our Scriptures, and Rajaji rightly warns us against the danger of flouting the dictates of the Holy Writ when he writes:—

> Let us not foolishly condemn ourselves to the fate of Sisyphus rolling the stone up unendingly, letting it roll down again each time, but let us accept the wisdom of our fathers handed down as the moral law and build our happiness on a progressive upward plan.

THE SPIRIT AND SUBSTANCE OF INDIAN PHILOSOPHY

[**Dr. P. Nagaraja Rao** offers in this article an understanding and appreciative general account of Indian philosophy. It is a kind of comprehensive view that a student must strive not to lose while he examines the doctrines, and especially the polemic writings, of the great schools that embody the *darshanas*, points of view, in Indian philosophy. Madame Blavatsky has reminded us that they are not only reconciled but spiritually synthesized in the Wisdom that makes the true Occultist and Sage, in the *Gupta Vidya*—the Esoteric Philosophy.

We publish here the first part of Dr. Nagaraja Rao's article. The second part, together with a Note on the place of Buddhism, will appear next month. —ED.]

I.—SPIRITUAL EXPERIENCE AND REASON

The term "Indian Philosophy" comprehends the groups of philosophical systems that have originated from the spiritual experience of the sages of ancient India, subsequently elaborated into systems of thought and explained in terms of reason and logic. They are called *darshanas*. They are not the fruits of mere intellectual speculation.

The antiquity of Indian philosophic thought has not remained a mere matter of history. It has had a living and growing influence on the thought and life of Indians through thirty centuries. It has preserved its spirit through the ages in spite of repeated invasions, social convulsions and frequent upheavals—through all the vicissitudes of India's fortune. The spirit of Indian philosophic thought has a strange vitality, a strong and sound instinct for life, which has made it *mrityunjaya* (triumphant over death). In every age has some representative of the philosophic spirit of India been found. No age is without its witness.

Indian philosophic thought has permeated all aspects of Indian life and literature. It has determined and coloured the themes of Indian drama, literature and art, the social structure and ethical ideals; and its influence is lasting. One of the living systems of Indian philosophy, the Vedanta, has become to some Western intellectuals a solace and a solution to the vexed problems of the world. They consider that it offers the central principles of the universal religion we need today.

Tradition divides Indian philosophy into two groups. The orthodox group (*astika darshanas*), which consists of Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa and Vedanta, believes in the authority of the Vedas and gives allegiance to

it. Of this group of six systems the Mimamsa and the Vedanta base themselves directly on the teaching of the Vedas and accept nothing that goes contrary to them. They make use of reason to explain the truths of revelation, *i.e.*, the body of spiritual experience of the *Rishis*. The other four systems of the group are based more on independent grounds of logic and reasoning, but they, too, are not opposed to the scriptures. Not content merely to swear by the scriptures, they seek to confirm and reassure themselves of the contents of the scriptures through reasoning. The difference is in the distribution of emphasis.

The second group, including Buddhism, Jainism and the Charvaka school, does not owe any allegiance to the Vedas, and hence these systems are called *nastika darshanas*. They originate from the spiritual experience of prophets like Gautama the Buddha and Mahavira.

All these nine systems constitute Indian philosophy. Before attempting a detailed study of them we should try to understand the general characteristics of Indian philosophy, its pervasive climate of thought.

Its range and variety are astonishing. All shades of opinion are there: Realism, Idealism, Pluralism, Monism, Dualism, Monotheism, Theism, etc. In the words of Professor Hiriyanna, "we have all the different shades of philosophic theory repeated twice over in India, once in the six systems and again in Buddhism."

Most of the philosophical systems do not make any reference to the personalities that set them forth. In the words of Max Müller, "of the philosophers hardly anything remains to us beyond their names." They cared more for the truths they expounded than for their names.

The Indian philosophical ideal is different from that of the West. The Indian systems seek to attain a state of existence called *moksha*. *Moksha* is the highest good, *parama purushartha*. It is the ultimate value. All the other values of life subserve the realization of the highest good and result in it. The Indian outlook is synthetic, integrated and concentred in the attainment of *moksha*.

To the question "Why seek *moksha*?" the answer is the need for the radical termination of the sorrows of life. All the systems begin with a reflective examination of the state of human life and find in it a good deal of sorrow. *Samsara* is full of sorrow. Philosophy originated in India under the pressure of a practical need to overcome and destroy the threefold suffering to which man is heir. It is the master remedy for the ills of life.

Moksha is the master word in Indian philosophy according to Sri Aurobindo. It is a state of perfection beyond suffering. The ideal of *moksha* is not conceptual. It is the result of integral experience. Mere intellectual study will not enable us

to attain it. It requires moral discipline also. It is a religious ideal. It is beyond logic and also beyond mere morality. It is not the mere acquisition of knowledge or mere self-culture, but a certain immediate experience resulting from both. In that state all our doubts and disbeliefs are dispelled and our strife and tensions are overcome. This practical and pragmatic motive is the dominant note in all the systems. This has made some describe Indian philosophy as purely religious.

The object of Indian philosophy is not only to advance in knowledge or to find a correct way of thinking. It is more a right way of living. "It is a way of life, not a mere view of life." It is essentially a philosophy of values. The Indian philosophical ideal is a direct experience of Reality and not a mere intellectual mode of apprehending it.

The ideal is significant. *Moksha* is eternal. There is no lapse from it once it is attained, no return from *moksha* to *samsara*. It is absolute, and never becomes a means to other ends. It is an end in itself. All the systems describe *moksha* as their ideal. The Nyaya declares that *moksha* results from knowing the true nature of Reality. The Sankhya speaks of the destruction of the threefold misery (*duhkha-traya*) as the consequence of the knowing of what the system takes to be the ultimate nature of *Purusha*. The Vedanta declares that the knower of the Self overcomes all sorrows, that in such knowledge alone perfection lies.

The ideal of *moksha* has overshadowed the logical acumen of the systems. Yet an acquaintance with the polemical texts of the various systems will bear out their dialectical subtlety, logical analysis, formal precision and coherent interrelation of concepts and doctrines. A study of these aspects will convince the student of the philosophical worth of each system. It will regale the most ardent admirer of metaphysics and pure thought, and the untrained may well feel baffled on occasion. So it is clear that there is no want of logic in Indian philosophical systems. Reasoning and logic also are their methods.

Indian philosophical systems pay great attention to epistemology (*pramanas*). Max Müller observes that the very first question that every one of the Indian systems of philosophy tries to settle is: "How do we know?" The Mimamsakas have formulated the dictum that "the establishment or cognition of a thing depends upon the instruments of knowledge." Every system has given us its theory of knowledge, its doctrines of truth and error.

This leads us to the exact place and function of reason in Indian philosophy. Philosophy is not, as in the contemporary West, a mere attempt to analyze and clarify concepts, beliefs and meanings of words. Philosophy is the search for an experience of Reality. The sub-

ject-matter of Indian philosophy, however, is not the entire Reality. It is more the true nature of the Self. One of the postulates of Indian philosophy is that the soul is in its intrinsic nature full of bliss. The realization of the true and native nature of the Self is another name for *moksha*. The Self to be realized is not the individual ego that we are aware of. We mistake the ego for the true Self and that is the cause of our suffering. The ignorance of the true nature of the Self, which is free from all impurities, sorrows, etc., is the cause of bondage. This ignorance is called by different names. Nyaya calls it *mithya jnana* (illusory knowledge). Sankhya calls it lack of discrimination between *Purusha* and *Prakriti*. Advaita calls it *maya* (illusion). Self-realization is achieved either through self-culture or, in some forms of Vedanta, through the Lord.

Every system attempts to demarcate the Self from the not-Self. The Self is the supreme Reality. This is the reason for philosophy in India being called *adhyatma shastra* and *atma vidya*. It is the science of the Self.

Philosophy in the West begins with the analysis of experience with the aid of reason. But the term experience is narrowed to the limits of sense experience. Indian philosophy takes the entire gamut of experience into account. It includes normal and super-normal (*laukika* and *alaukika*), waking, dreaming and deep-sleep (*sushupti*) experiences. Experience has two sides to it: the objective and the subjective. The systems of Indian philosophy are more interested in the subjective aspects. There are exceptions to the main trends, of course, in both the West and the East.

In Indian philosophy the methods of perception and inference are made use of, but it is held that reason, by its very nature, cannot absolutely and completely comprehend Reality. Spiritual realization is a matter of experience. It is self-certifying and beyond reason. This experience is the ultimate authority. All others are valuable in the measure in which they lead to it. There is no demonstrative knowledge of Reality. The revelations that are set forth in the scriptures are *jnapaka* (reminders) for us and not *karakas* (makers) of our experience. It is this aspect that has made Indian philosophy scientific. The final acceptance is not based on a second-hand report, or on an inherited authority, but on direct experience. It is hardly fair to describe such a position as dogmatic. The student of philosophy has only fixed a limit for the working of reason. He has no distrust of reason, but he has assessed its limitations. Reason does not supply the premises for Indian philosophy. Revelation sets its working hypothesis, which is finally accepted after spiritual experience. Reason interprets, clari-

fies and works out the implications of the working hypothesis. The spiritual experience of sages is the premise for reason to work on.

Though the omnicompetence of reason is not accepted, it is made use of at every stage in the interpretation of the scriptures. It is one of the most important determinative marks of purport in finding out the meaning of the scriptural statements.

The Indian philosophers' reliance on scripture is not authoritarian or dogmatic as it seems at first sight. They only tell us that the philosophic ideal of *moksha* is beyond the purview of perception and inference. Sense perception and reasoning do not exhaust Reality—"our reach exceeds our grasp." Revelation is the means of communication to us only in spiritual matters, matters beyond the reach of common experience.

Further, the findings of reason are inconclusive. Reason can be refuted by better reason. Reason follows certain premises. Logic is called in India *anviksha, i.e.,* "examination after." It is not an independent instrument of knowledge. Commenting on an important *sutra,* Shankara observes:—

> We see how arguments which some clever men have excogitated with great pains are shown by people still more ingenious to be fallacious, and how the arguments of the latter again are refuted in their turn by other men; so that on account of the diversity of men's opinions, it is impossible to accept mere reasoning as having a sure foundation....

Logic has the intrinsic defect that it cannot comprehend the ultimate Reality or spiritual experience. It can only work within the scheme of the network of relations. All our rational knowledge is relational. Spiritual experience of the Supreme Reality does not admit of divisions. *Relational* knowledge cannot give us immediate experience of the indivisible nature of Reality.

The validity of reason itself rests on something that cannot be demonstrated by reason. If it rests on some other reason, we shall have to go on from one truth to another, which lands us in an infinite regress. Such tests and criteria of truth as non-contradiction and coherence are not themselves obtained through reasoning. They are the presuppositions of reason. Hence it is that reason is given a limited place in Indian philosophy.

Let us sum up the issue. Spiritual experience alone can demonstrate the nature of Reality and the truth of scriptural declarations. Reason adduces the probability. It cannot give us absolute proof. Not all scripture is accepted. Only that which has purport is accepted. Shankara observes that "even if a thousand scriptural texts proclaim that fire is cold one is not bound to accept it." The Upanishads declare that there is no admittance into the shrine of philosophy for those who are intellectually indo-

lent or cannot or will not think. The final position is: Scripture enunciates truths and philosophy seeks to establish them by arguments. Without the material supplied by scriptures and faith, logical reason will be mere speculation and fancy.

P. NAGARAJA RAO

(To be concluded)

THE DUMB DEVOTEE

She was dumb, because she was deeply devoted to the Divine. And has it not been said over and over again by seekers as well as by those who have attained to the truth of life that the moment an aspirant after the Eternal has a glimpse of God he loses the power of speech? Rightly, too, for Silence is the only authentic and eloquent language of the Divine.

Sometimes, however, she could not help breaking her more or less permanent spell of silence. And, when she did, it was with a song, at once touching and tearful—touching, because in it there was a pathetic memory of her primordial perfection, and tearful, because this memory stung her with thoughts of her present separation from that perfect state.

This was borne out by the refrain of her song: "He is my Master, I am but his bondslave. He is my Krishna and I, his Radha." This expressed her heart's ultimate aspiration.

But there were occasions when the refrain of her song varied. Then she would sing: "Only one sorrow have I, the sorrow of separation from my Divine Beloved."

Despite her twofold burden of sorrow and silence—holy and wholesome though a burden—she carried on her daily appointed task with constant serenity and exemplary integrity. No one had ever seen her ruffled even in the least, nor had she been even once found remiss in her work. And she carried herself with impressive dignity and decorum—with dignity born of her consciousness as a self-consecrated entity, and with decorum, because the other side of the shield of self-consecration is chastity of behaviour and conduct.

But who was this enigmatic she, hidden behind the *façade* of forms and buried under the bliss of self-effacement?

It was my Soul.

GURDIAL MALLIK

THE BED OF SPIKES AND SPIRITUALITY

[The writer of this article, **Shri. A. Iswaran,** is a graduate in engineering of the University of Madras. He has felt a strong call to religion and for the last four years he has been serving the Ramakrishna Mission on the staff of its *Prabuddha Bharata*. Here he defends self-mortification as a religious discipline. —ED.]

The other day my brother, a happy-go-lucky young university student, startled the household with his announcement that he had taken a vow to fast every Monday night —purely for "spiritual purposes." When the seriousness of his intention became known, he was assaulted by opposition from every quarter and in various ways. Sisters reminded him teasingly that only old-fashioned widows fasted on Monday nights. Mother complained that such crazy experiments would ruin his none-too-robust health. An attempt to expose his superstitions from the "scientific point of view" was made by a good-natured uncle. Father did not say a word but gave his son a long, queer look and turned away in scornful pity—something wrong with the poor lad! My brother pocketed everything with quiet humour and nerved himself to the more painful ordeal of facing his friends, which also he stood successfully.

But many of us in modern times are not so fortunate as this young man, especially when our society is not confined to a small household and the students of a college. To be labelled "old-fashioned" or "superstitious" and shunned by the elect, the moderns, is naturally dreaded by every aspiring and ambitious person, who is most of the time living as a social animal. But the essential Man, a soul with an individual goal to attain, with a life's challenge to meet, must assert himself in some way or other. It is strange that the modern phase in India which has favoured the Western celebration of individual freedom as sacred has also created barricades of social and personal complexes against the realization of that freedom in a vital field of national existence, concerning India's deathless mission, *viz.*, in the life of religion and spirituality. Outstanding among these barricades are the misconception and decrying of austerity, considered as the fundamental and foremost criterion of spiritual growth.

The Sanskrit word *tapas* has been translated in so many ways (as "asceticism," "austerity," "penance," "sacrifice," and even "self-torture") that one wonders if it has ever been grasped correctly. It is true that the Hindu scriptures use the word sometimes with a special meaning. But it is not difficult to

get at the fundamental idea underlying the various usages.

We know from the Upanishads that *tapas* is the very root of the universe. For it is said that when God desired to create, He performed *tapas* and out of it arose the knowledge of creation. The great Shankaracharya interprets this *tapas* as a concentrated, creative desire, deep meditation; for this alone gives birth to knowledge—a fact well known in ordinary acts of human creation in art, literature and science and even in solving day-to-day problems. This birth, this solution, is followed by a supreme joy. Therefore God is said to have "swelled" with this primeval *tapas* when He created the universe. This is an important factor in determining the true kind of *tapas*—it always leads to bliss and enlightenment, sweetness and light.

Another Upanishad gives definitions of *tapas* by different sages of that time and confirms that study or learning alone is *tapas*. In this portion the Upanishad deals with instructions to students in the *gurukula* (the ancient hermitage university). Hence it defines *tapas* as study, the chief restraint that regulates and rules a student's life. Other meanings are given to the word in particular instances. But the common factor in all these cases is obviously the "restraint" that causes the scattered forces of the mind to be focused on a point, the immediate goal to be attained. According as the goal varies, the nature of the restraint, the character of *tapas*, also varies. But without this concentration of mind the most laudable restraint becomes negative and the greatest *tapas* mere torture. On the other hand, any form of restraint which leads to this collected state of mind that gives rise to luminous knowledge is acceptable. In this way all kinds of physical and mental exercises came into vogue. We find Shankaracharya, in many places in his commentaries, giving the example of *krichracandrayana* (a particular rule of fasting) in explanation of the word *tapas*.

But in the silent flow of time the overgrowth of weeds and moss covers each shining truth. Every age has its own superstitions and its malpractices, but also its great souls, the redeemers, who come to wean the world from them. Time and again the principle of austerity has been confused with its external forms, resulting in hypocrisy, self-deception, cheating of society. As early as the time in which the *Gita* was written we hear the ringing of the axe that, later, the Buddha laid effectively at the root of this evil. But the path of the "Golden Mean," preached nowadays by every public speaker, cannot be followed at all times in the same way. The leaders of the past hundred years, from the Brahmo-Samaj to the Ramakrishna Mission movement, have dealt sledge-hammer blows at every form of priestcraft, mystery-mongering and spiritual debauchery.

That was very good. But, now that people are swinging to the other extreme, it seems necessary and wise to stress the other side of the picture. The progressive group, especially the youth of the country, not only has taken to a convenient form of the "Middle Path" but also looks down upon and sometimes violently attacks the "austere" group. It is a pity that even those who are seriously devoted to religion and spiritual culture join the ranks of crusaders against the so-called weakening influence of physical austerity and other such observances. This has actually led to a softening of moral fibre, a loss of stamina. The least foregoing of normal comforts and conveniences upsets a man.

It is time that people realized that the Middle Path is not very easy to tread. First, you have to find the Path before you follow it. You cannot blindly imitate anyone in this. For it is an individual experiment with distinct results which everyone has to work out for himself. The moderate or even austere diet for an elephant will be rank gluttony for an ass.

Again, who succeeds in finding his own Middle Path? Only an expert musician can tune the strings to the correct pitch, neither too low nor too high. And in the period of training that precedes this perfection one will play with sometimes slack and sometimes overtaut strings. Generally, it is safer to lean to the side of self-denial rather than self-aggrandizement, for the natural pull of human depravity will restore the balance. Life is not a straight road that we can ride always in the middle—only an accomplished and advanced soul can do that. With most of us the road is a sinuous mountain path swept with terrible gusts of passion, and when we take a sharp hairpin bend the vehicle must swerve to the safer edge. To keep to the centre would be perilous then. So every powerful instinct of evil should be met with a more powerful impulse of good, and in giving this impulse a "holy violence," if such a forbidding word may be used, has to be offered to the desire-mind.

It is said that soldiers of the American Air Force have to suffer a gruelling period of intensely severe training deliberately imposed with a view to making them fit to endure through extreme wartime emergencies. The soldiers go through the experience quite cheerfully, knowing that it is only a preparation, and that a brief hardship will save them from terrible suffering, probably from death. Now, the demands of the battle of life are much greater, and everyone who aspires to fight it successfully must volunteer to endure more strenuous training. The right conception of austerity as a means to a great and inevitable end takes all bitterness from the struggle; the self-imposed discipline leaves no sting. This psychological fact has been overlooked by those who view the pro-

cess objectively and condemn it with their pity. Even when they recognize in it a subjective experience that is contrary to pain or sorrow, they attribute it to "nerves" or to some emotional perversion. This is nothing but total blindness to the nature of spiritual life, its deep currents and course, its pulse and pleasure.

It is a curious fact that austerities, physical and mental, have played an overwhelming part in the lives of all great spiritual luminaries, including those who have preached against them. And this has not been confined to Hinduism only. We wonder if the Buddha's Golden Mean would have convinced us, or, for that matter, convinced the Buddha himself, if he had not earlier undergone tremendous austerities. Bayazid, the famous Sufi mystic, said that he attained gnosis "by means of an empty stomach and a naked body." The asceticism of some of the Christian saints is well known.

So the first step towards remedying this fault is to remove the prejudice that all forms of external austerity are unscientific, hypocritical and positively harmful in the long run. Significantly, this has been one of the contributions of Mahatma Gandhi to modern India in the crucial stage of her crystallization. As the prophet of this new age he indeed put his finger on the right spot and cast his own life in a mould of such severe simplicity and constant penance that it ought to have left no doubts in any of us as to the efficacy and everlasting need of austerity in life. It was his unique genius that made it a twice-blessed means to personal spiritual enlightenment and the service of humanity. He chastened his body and mind by the disciplines of fasting, silence, prayer, abstention from and acceptance of certain things, and vows of various kinds undertaken to meet different situations. It was this sort of hard training that endowed him with the necessary spiritual energy to shoulder the awesome responsibility of being the Father of the Nation.

The country is not yet in safe waters; dangers are ahead, more disastrous and overwhelming than ever. Since the Mahatma has been taken away from us, who are there to meet the situation, and how are they going to meet it? Hardy men are necessary at the helm, strong with the strength not of muscle and nerve but of a pure and self-effacing mind prepared to undergo any privations, a strength which the frail sage of Sabarmati revealed to us. If we wish to acquire his strength, we must imitate his life.

So it seems that the ideal to be preached is not that of a Janaka, a saintly king, with his princely state and perfect detachment, but that of a Gandhi, a kingly saint, an ascetic and an intense worker. There are more chances for me to play the hypocrite in the former role than in the latter. It is true that one who

wears a hair shirt or lies in comfort on a bed of spikes may be as far from spirituality as any other man, but he at least develops a certain hardiness and pays heavily for it, whereas it costs nothing to enjoy a cosy life and pretend to be a great saint.

In conclusion, let it be noted that we do not advocate everyone taking to sackcloth and ashes. What is needed is to give sackcloth and ashes their due place and to remember that mental austerity must express itself in physical forms also, and that the process that leads to bliss and enlightenment must sometimes be very painful. We have to realize the necessity of the times, which requires everyone to be more hardy, renouncing and brave in order to face crises in the personal world of spirituality as well as in the world of humanity teeming around—in short, to preserve the Aryan ideal of *tapas* and to give it the vital place which it enjoyed in the ancient scheme of life, as an integral part of *Dharma*.

"Truth, great and stern law, consecration, austerity, prayer and sacrificial rites—these uphold the Earth" (*Atharva Veda*, XII. 1.1).

A. ISWARAN

WORLD CITIZENSHIP

Reference was made on p. 288 of our June 1956 issue to the Commonwealth of World Citizens and the proposed adoption of its Provisional Constitution at its August Assembly. This was held at the Temple of Peace, Cardiff, Wales, from August 27th to 30th. There are many movements whose purpose is to foster world unity. This one has, however, a character of its own, in its stress on "the human touch" over and above the administrative, its emphasis on the service aspect of citizenship rather than on privilege. Founded in 1950 by Hugh Schonfield, the historian, after ten years' preparation its three objects are Service, Mediation and Example. The work already done with limited resources and few influential contacts is praiseworthy, especially the help given to Stateless people.

Since the last prior Assembly, World Citizenship has increased by approximately 30%. Partly owing to exchange-control difficulties, finances are still a problem but something has been done towards the essential establishment of relations between the World Citizens and various governments. The Commonwealth has a vast task, but it is endeavouring to find the middle path between wordy sentimentalism and arid organizational impersonality —the two snares that destroy the spirit of so many humanitarian schemes; and it seems to be a movement deserving active encouragement. We understand that copies of its Provisional Constitution, a thought-provoking document, are obtainable from Messrs. Dennis Dobson, Ltd., 42, Great Russell Street, London, W.C. 1, at 3*s*. 6*d*. a copy.

NEW BOOKS AND OLD

GANDHIJI—TESTING HIMSELF*

It has been worth waiting for, Shri Pyarelal's biography of Mahatma Gandhi. Its first volume has come later than had been expected. But it fulfils all the hopes that have been raised by the delay. The work has called for, as the author himself puts it, "Job's patience, a faculty of divination and some deft sleuth work." Suffice it to say that Shri Pyarelal seems to have spared himself no pains to make his record of Gandhiji's life during the period from his release in 1944 up to the time of Lord Mountbatten's arrival in India as full, detailed, vivid and authentic as seems possible. In the years to come, an increasing number of readers will be grateful for his immense labours.

This is not to suggest that Shri Pyarelal is happy with the book as it now is or thinks that not much can be added to his narrative. When he speaks of the colossal nature of his task, he indulges in no hyperbole. For one thing, there are serious gaps in the source material that he could command. Many "phases of delicate and intricate discussions" have gone unrecorded. Even where these existed, they often were inaccessible and even withheld.

Ironically enough, the very journal which Gandhiji began specially to keep for Pyarelal to make up for his absence could not be traced in the original. It only remains to be hoped that some of its parts, which Shri Pyarelal thinks are "irretrievably lost," are still extant somewhere.

Gandhiji is naturally the main theme. But to write about him is to chronicle all the major political developments and social movements of these years. Thus *The Last Phase* is also a history of our own times. Here we get the background to the events leading to the "Quit India" resolution adopted at the Bombay session of the All-India Congress Committee in August 1942 and the Mahatma's last incarceration; the tortuous turns in negotiations with Wavell and Jinnah; the anti-national role of the Communist Party during the "Quit India" movement; the antecedents of the communal triangle, beginning with the command performance by the Aga Khan and other members of a loyalist Muslim delegation which waited upon the Viceroy, Lord Minto, on October 1st, 1906; the Cabinet Mission; the revolting Calcutta killings; the communal riots of Noakhali and Bihar, and Gandhiji's mission of peace there; and the formation of the Interim Government.

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"You must watch my life—how I live, eat, sit, talk, behave in general. The sum total of all these is my religion." This is what Gandhiji once told a missionary friend. Truth thus meant to him truthful living—complete accord between word and deed, profession and practice. His whole life was an experiment in discovering the law of love and persuasion, an unceasing search for the means of applying this law to the solving of all the problems that might arise in personal dealings and public affairs. Whether it is in his negotiations with Lord Pethick-Lawrence and Sir Stafford Cripps or his regard for the little comforts and graces of life like a washbasin or a commode for Jawaharlal Nehru, who visited him in Noakhali, we find him applying the same basic principles in each particular and peculiar situation. Shri Pyarelal has done

* *Mahatma Gandhi: The Last Phase.* Volume I. By PYARELAL. (Navajivan Publishing House, Ahmedabad. xxix+750 pp. 1956. Rs. 20/–; 30s.; $5.00)

well to bring in many incidents and anecdotes which adorn his story even as they point a moral. It is some measure of the success he has had in giving the book an architectural unity that these asides, while illuminating the narrative, usually fall in place and add to the interest of the main theme.

So here we have the convincing picture of the Mahatma continuously trying and testing himself, content with the next step but never taking his eyes off the final destination. We find him, at the age of seventy-eight, studying Bengali. He burns life's candle at both ends: on some days he hardly sleeps for three hours. Yet he is fresh and fine. He gets rid of all his companions and does all his own work. We see how his profoundest feelings are stirred by the contemplation of the lives of the poor. Without effort, without artifice or varnish, Shri Pyarelal's story unfolds before us the Mahatma's goodness and greatness in all its varied facets.

Although there is no sign of despair and despondency, we find that Gandhiji does not carry all his colleagues with him in his spiritual Odyssey. The members of the Congress Working Committee ignore his advice. There are occasions when they do not take him into their confidence. And they drop the pilot. This drift in different directions was perhaps inevitable after the Congress assumed the cares and burdens of office while the Mahatma was left alone to pursue his experiments with truth. It is none the less tragic for that—especially the differences between him and Sardar Patel.

One of the contributory factors was Gandhiji's essays in control of passion —*brahmacharya*—through which he sought spiritual advance even when he found himself in the midst of political and communal storms. For the first time we have an authentic version of the moving story of the Mahatma's inner questionings; the consternation among and desertion by his so-called colleagues; their attempt to suppress his writings; his loyalty to his ideals.

It has been suggested that Shri Pyarelal's version is incomplete, if not misleading. This could not be so for the very reason that his sources of information are more reliable than those of his critics. He also deserves to be congratulated upon his boldness for publicizing the facts about an episode which had set many filthy tongues wagging. In his analytical and historical study of sex sublimation, it is a pity that Shri Pyarelal relies essentially on Western authorities and experience. There is much that is most relevant here in Jain and Buddhist literature. But of this he seems to take no notice.

Although the style is not stilted or abstruse, it is heavy, if only with learning. Shri Pyrelal does not always leave epochal events to speak for themselves. In consequence, he weakens their impact on the reader's mind by the occasional use of a hackneyed adjective or a *cliché*. An Indian reader often wonders if the book is written for him or for an Occidental reader. For there is much allusive and evocative writing—the result of Shri Pyarelal's vast reading and virtuosity—the relevance of which may be lost on those who have none of the author's literary interests and associations. Indeed, is not the very title—*The Last Phase*—borrowed? If one remembers aright, that was the title given by Lord Rosebery to his study of Napoleon's captivity and incarceration on St. Helena.

The book is beautifully and lavishly produced. One's only regret is the photographs—too many and too small. Fewer photographs, of larger size, would have done better justice to their theme. The number of minor slips and spelling mistakes is remarkably small for a publication which promises to be as monumental as the Mahatma's memory. The reader will look forward to reading the second part, which will take the story to the end of the Mahatma's life.

M. V. D.

"A FIRST-RATE SYMPOSIUM"*

In September 1953, a conference was held at Liége and Spa (Belgium) under the co-sponsorship of the Universities of Chicago and Liége, to discuss the problem of "the relation between Islamic civilization and the local cultures of the areas which in the course of time have become more or less Islamized." Under the chairmanship of Professor von Grunebaum, such well-known Western scholars of Islam as Professors Cahen, Caskel, Minorsky, Lewis and J. Schacht, among others, participated. This volume publishes the papers read at, or prepared for, the conference, together with summaries of the discussions which occurred.

Although papers and discussions on Islam in India and Pakistan are unfortunately absent, the book embodies a most valuable contribution to the understanding of Islam. In the context of the contemporary turmoil in the Muslim world, it poses the whole question of what is now involved in being a Muslim. Certainly, with an independent Turkey, or Indonesia, or Pakistan, a dependent East and West Africa and an Algeria in revolt against European rule, being a Muslim does not denote membership of one Islamic universal state. Nor does it mean the use of the language of the sacred scripture, Arabic, in daily life. Nor, with sectarian differences, the quarrels between Sunni and Ahmadiya, the "dis-establishment" of Islam in Turkey and the disputes in Pakistan over the nature of the true Islamic society, does it denote a unity of faith.

The problem tackled by the conference confronted Muslims themselves early in their history. For Islam burst out of Arabia as a set of simple religious imperatives, without a theology, without clearly defined traditions and indeed without experience of governing vast areas—vast areas which the Arabs were soon to conquer. Indeed it can be argued that it was the conquered peoples who created the highly articulated Islamic civilization of the time of Harun al-Rashid. Even so, Muslim culture was then, and is now, more than the sum of its different regional expressions and variations. For, through whatever scenery they travelled, Muslims always advanced into the future looking back to the days of Muhammad and the ideal polity of the first four "Rightly-Guided" Caliphs for inspiration.

Professor Schacht in his paper on Muslim law makes a strong case for regarding the *shari'a*, even though itself partly an amalgam of local cutsoms sanctified and made Islamic by the *Hadith*, as the formative expression of the Muslim urge for a total, unique religious view of life. Muslims of all regions and climes, and of whatever race and language, still believe passionately that law must be ruled by religion. Professor Schacht believes that Muslims today will have to arrive at a similar synthesis and that if this synthesis

> is not to be a break with their past, if it is to be true to the whole history of their religious law, it will have to be neither a mechanical and arbitrary reshaping of their traditional sacred law nor the erection of a temporal structure concealed behind an alleged Islamic façade; it will have to be the evaluation of modern social life and of modern legal institutions from an Islamic religious angle. The real problem poses itself at the religious and not at the technically legal level.

Professor Cahen too notes that, even after the political disintegration of the Muslim world by the eleventh century, Muslim jurists hankered after sultans who would perform the religious functions of the Caliphs; he feels, however, that the truly Muslim State was always

* *Unity and Variety in Muslim Civilization.* Edited by GUSTAVE E. VON GRUNEBAUM. (Comparative Studies of Cultures and Civilizations. The University of Chicago Press, U.S.A.; Cambridge University Press, London. xii+385 pp. 12 plates. 1956. 45*s.*)

more of a vague aspiration than a fact.

Professor Francesco Gabrieli also sees the common religious motif in Muslim literature, despite, for example, the specially Persian contribution to the heroic and romantic epic. But even in the *Shah-Nama* with its glorification of pre-Muslim Iran

> it remains true that the social and cultural reality of an already Islamized Iran sometimes shines through even the archaic Firdausian poem and does so even more in Nizami's various exquisite romantic poems, all impregnated, although to different degrees, by Muslim culture and piety....Nor can one divorce the Persian historians of the Mongol period from their Islamic world view.

Most of the regional formulations of Islam, studied in papers on Islam in Indonesia, North Africa, Tropical Africa and so forth, bring out the importance of the *ulama* and their role as guardians of the message of the Koran and the Sunna of the Prophet in an often suffocating environment.

Professor Lewis in his paper on Westernization in Turkey sees the Muslim tradition as only one and not necessarily the major one influencing Turkey today. He emphasizes the importance of the Anatolian and Turkish strands in the history of the country. Professor Lewis believes that the Turks grasp two concepts central to modern Western civilization, the notion of progress and the notion of organism:—

> The capacity for analysis and synthesis of the modern historian and the feeling for the development of character and plot of the modern novelist may have their precedents in the Ottoman chroniclers and memoranda writers, with their discussion of causes and analysis of effects.

Professor Lewis suspects that these deeper affinities with the West, together with Turkey's long history of political independence, go far to explain Turkey's present foreign policy and her progressive Westernization in her internal life. However, even Turkey has, in recent years, been undergoing an Islamic revival.

This collection of papers is not perhaps the easiest of reading for the non-specialist, but it is a first-rate symposium of modern Western Islamic scholarship which appetizes with every mouthful. It does suggest that the Western challenge to Muslim culture will provoke, and indeed is provoking, a specifically Muslim response. The book brings out the deep attachment to traditional Muslim values and the fierce desire among all Muslim peoples to re-establish Muslim civilization in its old pre-eminence. The question of what constitutes a Muslim, the question with which the book is chiefly concerned, may perhaps be answered by saying that the aspiration to be a Muslim constitutes a Muslim today.

P. HARDY

GEORGE BERKELEY

The Works of George Berkeley, Bishop of Cloyne. Vols. VII and VIII. Edited by A. A. LUCE. (Thomas Nelson and Sons, Ltd., London. 389 pp. 1955. 30*s.* and 312 pp. 1956. 30*s.*)

That George Berkeley was an incisive thinker whose idealism is still a living force in contemporary speculation no one can deny. The philosophy which once shocked his contemporaries and seemed to have robbed the external world of its substance has ceased to irritate the common man. Now his thought enjoys popularity even with some men of science and no less a one than Sir James Jeans sought refuge in his idealism. It was indeed the religious motive that was primarily at work in him. But his philosophic status has eclipsed his significance as a religious thinker. His idealism is really an attempt to give the deathblow to materialism once for all and pave the way for a belief in God and in religious verities. Though

materialism is not yet finished it has certainly lost most of its lure.

In Volume VII we find collected together his sermons, his essays in the *Guardian*, a letter to Sir John James and some other works, which are of minor significance. The sermons and the essays are of main interest to us, though not marked by any outstanding qualities, because they reveal the man and his character. As the editor observes about these sermons, "there is no fire in them, but neither is there froth." The sermons are sustained by genuine conviction and faith, and it is as true of religion as of art that what comes from the heart goes to the heart. The sermon on Charity especially reveals the good Christian that Berkeley was. He pleads for the inner transformation of man on the basis of love:—

> There must be an inward, sincere disinterested affection that takes root in the heart and shews it self in acts of kindness and benevolence. My little children, saith St. John, let us not love in word but in deed and truth.

It is but natural that the Bishop is preoccupied with Christianity. The almost childlike innocence with which he compares his own religion with the ideas of the "heathen" world deserves our indulgence. His worst enemies, however, are the Free Thinkers of his day and it is against them that he gives vent to his just indignation without any restraint.

This seventh volume of Berkeley's works is commended to those religious souls who are not so much interested in the academic questions of philosophy as in the inward life of the spirit.

S. VAHIDUDDIN

The eighteenth-century philosopher of an anti-materialistic idealism, into which he gradually imported theology and something related to pantheism, the Irishman, Berkeley, who became Bishop of Cloyne, was like all Irishmen up to Bernard Shaw almost incapable of being dull and certainly one of those writers whose personal correspondence is interesting to posterity.

Volume VIII of *The Works of George Berkeley, Bishop of Cloyne, Letters*, edited by Dr. A. A. Luce, Berkeley Professor of Metaphysics, Trinity College, Dublin, has just appeared in Nelson's Bibliotheca Britannica Philosophica at 30*s*., and much of the contents are the man himself talking of interesting things to interesting people, a few of them distinguished contemporaries like Alexander Pope. The majority, however, are to Thomas Prior, his agent in Dublin, and Sir John Percival, a close friend to whom the philosopher dedicated an important early work, *The New Theory of Vision.*

Among the outstanding biographical themes of which we are reminded by some of the 270 letters in this volume, which the editor refers to in his Introduction, is Berkeley's social conscience, as we should call it today, which made him actively concerned with the problems of poverty and ignorance; and particularly his surprising stay in America to further a scheme of missionary education of the American Indians, based upon a projected college in the Bermudas.

The only known letters of Berkeley which are not in the collection are those few which have already been printed in previous volumes of this series of his "Works." This collection begins with letters written in 1709 when he was a Junior Fellow of Trinity College, Dublin, and continues until the year before his death.

R. L. MEGROZ

The Living Lotus. By ETHEL MANNIN. (Jarrolds Publishers (London), Ltd. 320 pp. 1956. 15*s.*)

Asian readers, who frequently hear rumours from Britain that the English novel is at death's door, will close *The Living Lotus* with a sigh of relief that it is taking an unconscionable time a-dying. Miss Mannin's new book has not only the qualities we expect of a good novel, an interesting story well and sensitively told, but it has something rare in English writing on the East—detachment.

No doubt the last thing even a devout Burmese Buddhist would expect an Englishwoman to bring back with her after a brief visit to Burma is illumination. Perhaps Miss Mannin took it with her. At any rate, she has caused its light to shine in her novel, and a very uncomfortable feeling that can be for those who live under what she symbolically calls "The Judas Tree."

She draws the picture of an all too recognizably British Forest Officer in Upper Burma, Christopher Finching, who, in pre-Independence days, is lord of all the natives he surveys. Lonely and unhappy, he marries a young Burmese village girl, and treats her with proper care, like any other precious article of utility and convenience. He is, of course, determined to do what he believes to be the right thing, mould her to the English pattern, and bring up the children of the marriage as respectable Church-of-England Christians. But their daughter Jennifer wants to wear a *longyi* like her mother, and shys away from "the dark ugly clothes of an English schoolgirl."

Having set this scene in brilliant colours, Miss Mannin unfolds the drama with the skill of a fine writer who detachedly sees the truth of people and situations. She does not flinch from revealing the weakness of the conventionally religious who, under duress, so often prefer the shade of the Judas to the Bo Tree.

The moving story is beautifully told, but we suspect it will appeal more to intelligent Asians than to the English readers for whom it is primarily intended. This is a pity, since it is just the kind of book that Imperialists, making their final exit, need. We fear, however, that the average reaction to Miss Mannin will be that of Jennifer's British Auntie, who took such pride in demonstrating the aspects of the Welfare State in London's East End. "Even the people looked grey, like corpses walking," comments Miss Mannin through Jennifer's eyes. Auntie replies, "The district is drab, but really the people are quite comfortably off."

If this book holds nought for the comfort of Britain, it gives hope of enlightenment. That one English novelist can write of Burmans and British so brilliantly and detachedly is in itself a good sign for the future.

DENNIS GRAY STOLL

An Anthology of New Zealand Verse. Selected by ROBERT CHAPMAN and JONATHAN BENNETT. (Geoffrey Cumberlege, Oxford University Press, London. xxxii+341 pp. 1956. 21*s.*)

The most obvious feature of this anthology is that the overwhelming bulk of the material comes from the last thirty-five years. New Zealand was slow in discovering her literary identity. Yet the pattern of that discovery is more or less the same as that seen in other colonial cultures. First of all there was the poetry of exile, a good deal of which, in this case, was in the Scottish vernacular. Then came the poets who—in the words of the excellent Introduction—expressed "what it means to be a New Zealander." The very earliest stage of this process seems to have been missing in New Zealand. There is no equivalent of the Australian ballads of the "outback" or of the American folklore of the Wild West.

But the poets who first wrote of the New Zealand landscape tended to view it as pioneers. They may have been born there, but it still looked rather strange to them because their literary inheritance was predominantly English. Even so comparatively sophisticated a writer as R. A. K. Mason fills his scene with figures which, for all his irony, are stubbornly heroic:—

> His body doubled
> under the pack
> that sprawls untidily
> on his old back
> the cold wet deadbeat
> plods up the track.

Throughout the twenties and thirties poets continued to explore the New Zealand landscape, learning from T. S. Eliot, Ezra Pound, and W. H. Auden how to isolate the significant detail and how to point and sharpen their technique. Denis Glover (who learnt also from Yeats), Allen Curnow, and Charles Brasch have written very good poems which enlarge the topographical range of English verse.

The pioneer stage, needless to say, is now coming to an end. The youngest contributors to this collection are less conscious of themselves as New Zealanders and more conscious of themselves as poets, though this does not make them better poets. The most prevalent mood, perhaps, is that made familiar by the stories of Frank Sargeson. Of the younger writers, Kendrick Smithyman and James K. Baxter show that the art of poetry is still alive. This is an anthology of which no country need be ashamed and of which a country with so small a population as New Zealand has every reason to be proud.

NORMAN NICHOLSON

Vilwamangal: A Play in Five Acts. By GIRISH CHANDRA GHOSH; translated by SWAMI PRABHAVANANDA and FREDERICK MANCHESTER. (Vedanta Press, Hollywood. 119 pp. 1956. 50 cents)

Girish Ghosh's Bengali play, *Vilwamangal*, first produced about seventy years ago, has maintained its popularity ever since. The reputation of the author, the character of the hero and the message of *Bhakti* (Devotion) which the play so powerfully conveys have given *Vilwamangal* an enduring place in modern Indian drama. The central theme is the miracle of transition from earthly to divine love—from Vilwamangal's infatuation for Chintamani, the prostitute, to his love of Krishna, the divine cowherd and flute-player of Brindavan.

Love under any circumstances is a form of madness. Does not Vilwamangal, in his wild anxiety to join Chintamani, jump into a river in spate, embrace a floating corpse and mistake a snake for a rope? When Chintamani fails him, he turns to the Divine; he is Krishna-intoxicated as earlier he had been Chintamani-intoxicated, and all his thoughts are now centred on Krishna. For the true lover, redemption is thus always possible because all love must ultimately lead to God, and the all-knowing, all-powerful Lord is also—and principally—the Saviour of the Fallen. Not human love or even lust, but hypocrisy and deceit, are the unforgivable sins.

Girish Ghosh's Vilwamangal, besides being a reincarnation of the fourteenth-century *Bhakta* of that name, is also a self-portrait; only, Girish's Krishna was really Ramakrishna, the Paramahamsa. Apart from Vilwamangal, there are other *Bhaktas* too in the play; it may almost be described as a study of the dynamics of *Bhakti Yoga*. The stage is alive with a variety of character and incident, but the paths of all the seekers converge in Brindavan and all experience the bliss of ecstatic union with Krishna who is lord, stealer of hearts, sweetheart and child in one. The translators have done their work with competence and their prefatory notes are informative and instructive.

K. R. SRINIVASA IYENGAR

Painted Tigers: Stories. By MANJERI S. ISVARAN. (Dhanus, Madras. 134 pp. 1956. Rs. 3/-)

Ever since Shri Isvaran published *Saffron and Gold* nearly twenty-five years ago, he has been steadily growing in stature as a poet and as a writer of short stories. The early idealistic mood gave place to what seemed a settled melancholy and bitterness, but this too has passed, and a mellow wisdom is the prevailing note of his recent poetry and fiction. On the other hand, even his stories are characterized by the lights and shadows, the caress and bite, of sensitive poetry. They turn on a wayward mood, a speck of experience, or a recovered spasm of memory. "A true author," Shri Isvaran confesses, "bases his stuff on the facts of his own experience, while one who is not true, on those of other writers." Shri Isvaran's is always authentic writing, for it is the expression of authentic experience. An incident during the Muharram celebrations, a mad creature who still dreams of the gold on the lips of the man who had ruined her life, the moan of a woman in the throes of childbirth, a nurse's casual report about a confinement to a fellow nurse, the reunion of husband and wife after an agonizing interval, the rival *appam*-sellers of Mango Lane—by no means exceptional items these, but Shri Isvaran renders them anew, with an understanding and a sympathy that are his own. What is most valuable in his work is his feeling for form and his psychological penetration; and that is why his short stories are always so satisfying.

K. R. SRINIVASA IYENGAR

Pictorial Poetry. By M. M. BHATTACHERJE. (*The Research Bulletin (Arts) of the University of the Panjab*, No. XIV, 1954. 182 pp. Rs. 10/-)

This volume contains eight Extension Lectures delivered in 1953 at the Panjab University College, Hoshiarpur, by Professor Bhattacherje of the University of Calcutta. In the opening chapter he discusses the meaning of pictorial poetry and then ranges over a wide field from Chaucer to Eliot, showing considerable knowledge and understanding of the various authors handled. Some points in these lectures have already appeared in *Keats and Spenser*, an earlier book by Dr. Bhattacherje, published in 1944.

Dr. Bhattacherje brings considerable research to bear upon the subject but there is not much that is outstandingly new in his early chapters. In the last few chapters one comes across points not noticed before. But one looks in vain for a critical analysis of Hopkins's metrical and linguistic experiments and their relation to pictorial poetry.

Dr. Bhattacherje's book would be better with an index and fewer quotations from other critics. The inclusion of a select bibliography would add to the usefulness of the book.

A scholarly monograph published under the imprint of a University certainly deserves careful proof-reading. Unfortunately printing mistakes recur with irritating frequency. The book, moreover, is rather high-priced.

DILIP KUMAR SEN

Books That Changed the World. By ROBERT B. DOWNS. (A Mentor Book. New American Library of World Literature, New York. 200 pp. 1956. 35 cents)

This volume presents the substance of sixteen books dating from the Renaissance and to the twentieth century which have influenced the trend of events. In choosing the titles the author is guided by his own criterion:—

> There is no intention of offering a list of "best books" or "great books."...The crucial test is whether or not the theories, programs, or ideas advocated eventually win acceptance,

cross international borders, are translated into other languages, cause disciples, imitators, and rivals to rise, and are gradually incorporated into the lives and thoughts of peoples and nations.

Works of religion, philosophy and literature are excluded on the ground that their influence has been so all-pervasive "as to be virtually immeasurable." The study includes six books in the sciences from 1543 to 1915, covering the works of Copernicus, William Harvey, Newton, Darwin, Freud and Einstein, and ten books in the social sciences from 1523 to 1927, written by Machiavelli, Thomas Paine, Adam Smith, Malthus, Thoreau, Harriet Beecher Stowe, Marx, Alfred T. Mahan, Sir Halford J. Mackinder and Hitler.

The genesis of each of the sixteen books is explained with reference to the life of its author and the conditions of the age. The author says that the times produced the book in nearly every instance. That should not mean that it was a mere reflex of the times; if so, how could it be among the books "that changed the world"? Rousseau and Nietzsche are among those who vitally affected the life and thought of more than one generation and outside the land of their birth, too, and could perhaps appropriately have been added to the list. But all the names here admitted to the canon have, beyond controversy, left their mark on the history of the world. The contribution entitled "Individual versus State" will be of particular interest to Indian readers for its account of "the principles of civil disobedience, as conceived by Thoreau and perfected by Gandhi."

This book can serve as the nucleus for a study of thought in the spheres of history, economics and science during the last four centuries.

A. VENKAPPA SASTRI

A Gallery of Scientists. By RUFUS SUTER. (Vantage Press, New York. 132 pp. 1955. $3.00)

The book opens with a sketch of Aristotle, who prepared the way for the birth and growth of science by stressing the *disinterested* and *systematic* pursuit of knowledge, which is the spirit of all scientific enquiry and the condition of its advance. In a parenthetical section on China, the author illustrates how science dwindles where the Aristotelian temper of disinterested research is absent or is subordinated to utilitarian considerations.

Besides William Gilbert, Francis Bacon, Copernicus, Galileo and Blaise Pascal, who carry their own credentials as scientists, the gallery includes word portraits of Saint Anselm, Descartes, Hume and Kant. It took centuries to work off the authority of Aristotle in science as in other branches of learning, and then, after a Cartesian interlude, to evolve the modern laboratory method of experiment and observation.

Mr. Rufus Suter states at the end three conclusions emerging from his survey: (1) That science sprang out of impractical curiosity; (2) that the empirical attitude was important to science from the outset; and (3) that, at a later stage, three alternative interpretations of the basic nature of science and "what it is all about" arose: (*a*) It concerns the universe of real matter, energy and knowing minds; (*b*) it concerns a congeries of sense data; (*c*) it concerns God. With a candour reflecting the spirit of the subject, the author ends on an indeterminate note: "Which of these interpretations is true remains for the future to decide."

Mr. Rufus Suter writes with verve and vivacity. The book is both entertaining and instructive, bringing to a focus much discursive material.

A. VENKAPPA SASTRI

Indomitable Friend: The Life of Corder Catchpool, 1883-1952. By WILLIAM R. HUGHES. (George Allen and Unwin, Ltd., London. 236 pp. 1956. 12*s.* 6*d.*)

"Great things are done when men and mountains meet," wrote William Blake. No saying could more fittingly seal the life of Corder Catchpool. He was a Quaker of immense tenacity and loving sincerity, who died in 1952 on an Alpine peak which it had been his lifelong ambition to climb. But the massive ranges which most challenged his spirit were those of international hatred and misunderstanding. To the evils which erupted in two world wars he opposed a loving determination to draw out the best in everyone.

When war came in 1914 Corder Catchpool at once volunteered for the Friends Ambulance Unit. He tended the wounded and dying with unfailing courage, not hesitating to express his pacifist views to the French soldiers. "Go and convert the Germans," was often the reply, a point of view he did not forget later.

With the coming of conscription in 1915 he felt that the ambulance work in France had become part of a great military machine. The real struggle for peace was, he believed, being fought out by the "absolutists" resisting conscription. So, leaving the Unit, he went back home and served more than two years in prison as a conscientious objector.

From this "apprenticeship to peacemaking" as he called it came his dedicated service for peace in Germany between the wars. His convincing honesty, his mastery of his subject, his persistent appeals to the better nature, often won freedom or easement of sufferings for victims of the Nazis. When war came again, despite all that he had worked for, he was indefatigable in relief work for raid victims here while at the same time protesting vigorously against the moral degradation of obliteration bombing. Not long after the war he and his wife, Gwen, were once more back in Germany as unofficial ambassadors of peace, bringing healing through loving friendship to many bruised spirits. Following Corder Catchpool's death, the family received well over a thousand letters—not just polite condolences but in heartfelt gratitude for the "invincible gentleness" of a rare spirit.

William Hughes's biography of his old friend brings us into close touch with a most modest and valiant peacemaker.

G. W. WHITEMAN

Agatha Harrison: An Impression. By her sister IRENE HARRISON. Foreword by MRS. V. L. PANDIT. (George Allen and Unwin, Ltd., London. 157 pp. Illustrated. 1956. 12*s.* 6*d.*)

In her Foreword to this humble, sincere, and extremely readable "impression" of Agatha Harrison by her sister Irene, Shrimati Vijaya Lakshmi Pandit writes: "When I heard she was no longer with us, the world suddenly seemed a very lonely place .... Could there be a more worthwhile tribute to any individual than that the world was empty without their presence?"

Many of Agatha Harrison's friends had that same feeling when, on May 10th, 1954, she died of an unsuspected heart ailment while attending the Asian Conference at Geneva with her Quaker colleague Gerald Bailey. The sense of a lost source of stability and comfort was overwhelming.

Yet, largely by her own choice, Agatha Harrison was unknown to that great public which pursues film stars, Olympic runners and best-sellers. Pre-eminently she was "the power behind the throne"—though she would have been the first to repudiate the use, in connection with

herself, of the word "power" in any material sense.

She had power nevertheless—the power of the spirit which "bloweth where it listeth"—and like that spirit she worked out of the limelight. Operating quietly in the world's byways, she was content to watch the seed growing secretly and the leaven transforming the lump. She asked for no personal reward; in 1951, when a friend was asked to "sound" her about the possible inclusion of her name in the Birthday Honours list, she stopped the project at once with characteristic words:—

> Much of conciliation is of necessity done in the background....I remember a cable he [Mahatma Gandhi] sent me while at sea: "God will direct your steps." And that is exactly what has happened through these years. So it is hardly possible to give a Birthday Honour, is it?

After her death, the memorial meeting at Caxton Hall in London was crowded, like a similar meeting at Friends House, with friends who were not mere polite tribute-payers, but sincere mourners who had co-operated with her in the causes of world peace and Anglo-Indian friendship. From the platform Krishna Menon, who had known her for a quarter of a century as England's unofficial Ambassador to India, referred to her rejection of worldly acclaim. "She had no office or title, and no flags were lowered for her, but all over India people honour her name."

In India, which unquestionably owes a large measure of its independence to her quiet, persuasive, but implacable influence upon the key figures manipulating the political strings, that name is probably better known than in England. For this reason I should like to see an Indian publisher produce a cheap edition, for wide circulation, of Irene Harrison's book.

I hope, too, that in some not too distant future it will prove possible for a comprehensive volume of her well-informed and sensitive letters—upon which her sister's work is largely based—to be published in both India and England.

This correspondence, much of it with Gandhiji himself, would form a unique source-book of the behind-the-scenes story of Indo-British relations over a critical period, and would be vital to any future biography of the Mahatma, and of Shri Nehru, Shrimati Pandit, and other great personalities in recent Indian history.

VERA BRITTAIN

Mind in Life and Death: Review of Recent Evidence of the Survival of Franklin Roosevelt and Others. Records from the Society for Psychical Research. By GERALDINE CUMMINS. Foreword by RAYNOR C. JOHNSON. Other contributors, SIR DAVID RUSSELL, DAVID GRAY. (The Aquarian Press, London. 269 pp. 1956. 21*s*.)

This book could be useful to anyone wishing to assess the present climate of opinion in the field of psychic research, the various theories put forward, methods used and results gained, as it gives a fairly wide picture. It draws largely from the records of the Society for Psychical Research in addition to other sources. The groping character of the different attempts to probe the subjective makes one wish that researchers would call more often upon the admittedly more profound psychological knowledge of the ancient East, to clarify such subjects as alleged survival, telepathy, ESP, apparitions, out-of-the-body experiences, automatic writing, paranormal knowledge, psychokinesis, influence of mind on mind, the Field Theory, etc., all of which this book touches upon.

E.W.

Studies in the Epics and Puranas. By A. D. PUSALKER (Bhavan's Book University, No. 36. Bharatiya Vidya Bhavan, Bombay. lxviii+225+xxi pp. 1955. Re. 1/12; 3*s.*; 85 cents)

The Book University series of the Bharatiya Vidya Bhavan, Bombay, has been making rapid progress. The main object of this series is to publish literature regarding India, ancient and modern, in a form easily accessible to all. The thirty-six volumes by eminent scholars published so far in this series bear ample testimony to its success in carrying out this main object through literature that reveals the deeper impulses of India.

The two epics, the *Mahabharata* and the *Ramayana*, together with the Puranas, have been the greatest sources of inspiration to the Indian people. Their critical study and evaluation in the light of modern knowledge is of paramount importance in understanding the glory that was Ind. Dr. Pusalker has devoted much of his leisure to a careful and well-planned study of the epics and the Puranas and to squeezing out their quintessence for the benefit of the scholar and the layman. He gave us his valuable results in some articles published during the last few years. The volume before us contains all these articles in book form, duly revised and brought up to date. The tribute paid by Shri Munshi in his Foreword to Dr. Pusalker's "thoroughness and sanity of outlook" will be endorsed by every reader of the volume.

We hope Dr. Pusalker will give us some more volumes of this type in the years to come in spite of his onerous work in the editing of *The History and Culture of the Indian People* in several volumes, not to mention his other important duties at the Bhavan. The present volume is indispensable to every student of the epics and the Puranas, as its contents are fully documented. In fact it is an unerring guide to the sources of research in the field.

P. K. GODE

Varnaka Samuchchaya. Part I: Texts. Edited by B. J. SANDESARA. Gujarati. (Prachin Gurjar Granthamala, No. 4. Maharaja Sayajirao University, Baroda. 220 pp. 1956. Rs. 7/8)

Varnaka is one of the many forms of prose writing cultivated in the neo-classic stages of the Pali (Buddhist) and Ardhamagadhi (Jain) languages. The traditions of numerous prose forms continued into Gujarati also. For Pali and Ardhamagadhi were being superseded on the one hand by rising regional languages and on the other by Sanskrit. Sanskrit, moreover, was being profusely incorporated into the body of regional compositions; and, apart from the standard language, a vernacular Sanskrit (as a German scholar calls it) also was being used. Evidence of this is provided by the dozen texts of *Varnakas* in Gujarati, here ably and carefully brought together by Dr. Sandesara.

The *Varnakas* are prepared descriptions of several kinds of men and women, places and occasions, the pomp and menus of dinners, clothes, animals and abstract qualities. They were obviously intended to be learnt by heart and adapted to occasion by professionals addressing gatherings—usually, religious assemblies—or by parties to an intelligence test, say between brothers-in-law. In written books, whenever the occasion for a description occurred it was enough to mention the word *varnaka* with the theme or the opening words of it. The Gujarati *varnakas* employ a rhetorical style, called *boli*, replete with internal rhyme, alliteration and assonance. The only similar publication known, in an Indian regional language, is Jyotirishvar Kavishekhara's *Varna-Ratnakara* of the fourteenth century, edited by Dr. Sunitikumar Chatterji and Pandit

Babua Mishra (1940).

The dozen *varnakas* brought together by Dr. Sandesara were composed at different times during the sixteenth and seventeenth centuries. In Gujarati this work is the second publication in *boli* style, the first being the prose story, *Prithvichandracharitra,* published in Gaekwar's Oriental Series, Baroda (1920), and in *Prachina Gadya Sandarbha* (Gujarat Vidyapith, Ahmedabad. 1930).

The present collection supplies considerable material for a student of social and cultural history. But the literary convention detracts from the strictly historical quality or accuracy of the matter. The second part, which is to follow, will discuss the linguistic and cultural aspects of the matter brought together here. From Maithili to Gujarati is a far cry, and, therefore, the greater value of such collections is in how they point to a continued unity of culture throughout our large land in the so-called dark ages. Some of these *varnakas* eulogize the Muslim Sultans of Ahmedabad and Akbar, the Emperor of Delhi. Clearly, people had learnt the art of peaceful co-existence.

V. M. DESAI

Human Relations and International Obligations: A Report of the Unesco-Indian Philosophical Congress Symposium Held in Ceylon, December 1954. Edited with Introduction and Analyses by N. A. NIKAM. (Unesco; Indian Philosophical Congress. 303 pp. 1956. Price not mentioned.)

A world is emerging which can be regarded as *one world* holding within its territory a *world community*. This calls for a new adjustment of relations, new norms and patterns of communal living. Unesco has done a signal service by preparing a Basic Document on "Human Relations and International Obligations" and inviting the holding of a symposium on the subject by the body of Indian philosophers assembled at Peradeniya, Ceylon, in December 1954.

This book contains seventeen papers, a report of round-table discussions in India and the U.S.A. by Professor Richard P. McKeon, and two appendices giving the text of the Basic Document and a Summary of the Discussions in Ceylon. Not all the papers provide answers, but they probe the ground and lay bare the implications of living together under the new conditions. A few papers are mainly concerned with the underlying principles and criteria.

Philosophic thinking helps us to formulate the problem. But the puzzle of "Human Relations and International Obligations" can be solved only by a quickening of the consciousness and the discovery of something deeper than dialectics and logical distinctions; by the recognition of something higher, which is their Source; by a perception of the essential identity of human beings and by a sense of common destiny to be attained through fraternity as the primary basis, liberty as the sole condition and equality as the desired end. This book stimulates thinking on these lines and is to be welcomed as an earnest enquiry into the distressing situation of man today.

A. VENKAPPA SASTRI

Christology and Myth in the New Testament. By GERAINT VAUGHAN JONES. (George Allen and Unwin, Ltd., London. 295 pp. 1956. 21*s*.)

This book is a courageous and entirely honest attempt to deal with one of the major problems for Christian thinking today. The message of the New Testament, as Bultmann has reminded us, is expressed in terms of a

world-view that, from the modern standpoint, can be described only as "mythological." What is to be our attitude to these? Are we to insist on retaining them as essential? Or are we to attempt a translation into language that is intelligible today? If so, what language shall we adopt? Bultmann's answer is clear: he would have us use the language of Heidegger's philosophy. Mr. Jones ceases at this point to agree with him. Quite rightly, he does not see why Christian thought should shake off the bondage of one world-view to put its neck under the yoke of another, because this is more recent and is fashionable in some circles. Further, he wants a translation of the New Testament images, not as a new self-understanding on the part of man, but as conveying the revelation of God in Christ. His conclusions are therefore more objective than those of Bultmann.

He frankly allows that such passages as the Johannine prologue, the hymn in *Phil. ii* to a divine being who descends to earth, and the birth-stories in *Matthew* and *Luke*, cannot be taken literally. Whatever they were for the writers in question, we must "approach them as boldly imaginative metaphors." In the final section of the book, Mr. Jones emphasizes the necessity of symbol and myth for the expression and communication of religious truth, and that not for primitive peoples alone. We may not therefore discard such images but only seek how to make their truth live again for our time. He perhaps does not do sufficient justice to Bultmann's claim that, far from whittling away the "offence of the Cross," his aim is to face men with it by first removing other and needless offences that come between it and them. In the important chapter on the problem of evil, he shows how some myths may not permit of translation, because they concern a dimension of life that baffles our minds as much as it intrigues them.

The restatement of Christology that Mr. Jones offers is worthy of close consideration. It is indeed one to which approach has been made from several directions in recent years, as by Bishop Aulèn in Sweden and the late Donald Baillie in Scotland. He does not fear the reproach of "adoptionism" that will undoubtedly be brought against him by the orthodox. The imagery of pre-existence yields a conception of Jesus as Son because God revealed himself to him as to no other and drew him into a unique relation to himself. That of the Virgin Birth shows how Jesus, while belonging to the human race, yet transcends it and stands on God's side. The last sentence of the book sums up its findings thus: "The unchanging substance is the New Testament affirmation that Jesus is Lord."

E. L. ALLEN

Original Good. By MACPHERSON LAWRIE. (The C. W. Daniel Co., Ltd., Rochford, England. 92 pp. 1956. 6*s*.)

Dr. Macpherson Lawrie, formerly Physician in Psychological Medicine, Queen Mary's Hospital for the East End, London, is a follower of Rousseau, in his belief in the natural goodness of man. The six factors, he claims, that make children "difficult" and men "evil" are wrongful example and suggestion, ignorance, depreciation and lack of praise (both of which injure self-respect), and finally, improper feeding.

He analyzes the inherent mental and instinctive characteristics, self-preservation, tenderness and protection, reaction against injustice, acquisitiveness, etc., and tries to see in each "a potential or an acting source of goodness and progress." He stresses the positive approach of stimulating and nourishing the good aspects rather than concentrating on the suppression and control of the evil ones.

E.W.

CORRESPONDENCE

HEAVEN AND HELL*

[These comments on the paper of Professor H. H. Price, Wykeham Professor of Logic at Oxford University, on the bearing which the findings of psychical research may have on the concepts of Heaven and Hell are interesting and significant. **Dr. Robert H. Thouless's** name is familiar in the annals of psychical research and he writes from a University which as long ago as 1940 publicly recognized the importance of this borderland science. Its Trinity College in that year established a studentship for psychical research. It is not surprising that Professor Price's ideas have, as Dr. Thouless testifies, "excited interested discussion amongst intellectuals in England" since they appeared in our pages early this year and as a Reprint of the Indian Institute of Culture. Professor Price's commentator shows here the very quality of open-mindedness which so pre-eminently characterizes Professor Price himself.—ED.]

The publication of Professor Price's ideas about the next world excited interested discussion amongst intellectuals in England. This interest may have sprung from the novelty of the idea that a world that was subjective would not necessarily be one that appeared to lack reality to the person experiencing it. I think that the suggestion of such a subjective other world made the idea of survival seem more plausible to some of those whose scientific habits of thought predisposed them against any belief in an after-life.

Professor Price is a philosopher, and philosophy can only suggest what may be the case. What is the case can be decided only by the method of science, that is, by looking at the facts. The difficulty in this problem is that there are so few known facts to look at.

There are some provided by mediumistic séances, and Professor Price also considers these. The fact that different communicators seem to describe the other world very differently suggests to him that the next world is largely plastic to the ideas of those occupying it. This ideoplasticity may not entail that all the worlds of different individuals are wholly separate since telepathy may create common elements in the worlds of different individuals.

Nor does any consideration urged by Professor Price rule out the possibility, which he somewhat neglects, that there may be elements in the next world that are truly objective in the sense of being not dependent on the thought of any individual or group of individuals. That this is the case is suggested if we follow Professor Price in considering seriously the testimony of those who are at a higher stage of spiritual development than ourselves. These seem often to talk as if their experience of a spiritual world were of one which seemed more real, in the sense of being less subjective, than is the world of material objects. If this were accepted, it would not be inconsistent with the next world being ideoplastic to some extent, but it would be inconsistent with it being wholly so. It may be that the more spiritually developed an individual is, the less ideoplastic is his experience in the spiritual field, including his after-death experience of the next world. It may also be the case that those who communicate through mediums are surviving individuals at a relatively low level of spiritual development.

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* *Heaven and Hell from the Point of View of Psychical Research*, published in THE ARYAN PATH for January and February 1956 and as Reprint No. 16 of the Indian Institute of Culture, Basavangudi, Bangalore.

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

The creation of the new Ministry of Community Development, announced by the Government of India, underlines the expanding role of Community Development and its possibilities for increasing national production. In spite of the rapid strides in industrialization in urban areas in recent years, Indian life in general continues, as of old, to revolve round the villages. The programmes of rural community development therefore form a vital part of the present attempts to change the economic and social conditions of the nation. It is worth noting that co-ordinated development programmes under Community Projects and the National Extension Service already cover 123,000 villages and affect a population of 80 million. The Second Five-Year Plan, allotting Rs. 200 crores to Community Development, proposes that the entire country should be served by the National Extension Service through the creation of 3,800 additional Development Blocks of which 1,120 should be converted into Community Development Blocks.

In this connection it is heartening to read the tribute paid by the Secretary-General of the United Nations, Mr. Dag Hammarskjoeld, to the valuable benefits that community-development schemes are conferring on several countries. In a recent statement to the U.N. Trusteeship Council, he pointed out, as more important to the people than the improvement effected in their lives by community development, the lesson it is teaching of the value of self-help and individual initiative:—

> The people who practise it are beginning to discover in it a power to effect a total transformation of their lives by gradual strengthening of their own capacity to grow. The evidence of this change lies not only in the larger amenities which they are building for themselves through schools, clinics and roads, but in the keener incentive for improvement which they now display and the steady enlargement of their material resources which gives assurance for continuous advancement.

In broad general terms each community project implies a composite programme of modest self-help measures for the all-round development of a local group. It pursues a comprehensive objective within each group, aiming to improve the quality of living as an integral whole and not confined to any particular field or fields of experience, such as the production of wealth or the promotion of education or the provision of medical care. It draws its motive power from the awakening interest, enthusiasm and initiative of the local beneficiaries themselves.

While standard aims ensure an underlying resemblance among the many varieties of projects, it is obvious that the success of these schemes depends mainly on the earnest dedication of voluntary workers who give them form and expression. Such workers need not be people of great scientific attainments or of high technical competence. They need only know a few simple skills, which can be immediately applied to make life better and happier for people who now are suffering privations on all fronts.

Welcoming the rise of such a new cadre of village workers in these project areas, the Secretary-General remarks:—

> They are animated by a unity of purpose, reflecting the whole of the programme of community development at the point of its direct contact with the people. They have to communicate knowledge and skills in the few elementary requirements which make up the texture of simple living at this level through a medium of intimate human fellowship—all with the integrating purpose of stimulating

improvement in the quality of living. That purpose can be served in a sustained manner only if the creative urge of the people can be articulated, so that they are increasingly able to assume the responsibility for the planning and execution of a programme for their own advancement.

"The Destruction of Buddhism in the USSR" is the title of an article in the July *Bulletin* of the Institute for the Study of the USSR (Augustenstrasse 46, Munich). It makes melancholy reading. Two Mongolian peoples of the U.S.S.R.—the Buryats around Lake Baikal in the Far East and the Don Kalmyks—had been practising Lamaism since at least the eighteenth century. In 1712 about 150 Tibetan lamas had visited Buryat Mongolia and by 1846 there were 34 Buryat monasteries (*datsans*) and many Buddhist temples. The 4500 lamas were a considerable portion of the population, but the writer, Professor N. Poppe, claims that their maintenance was not an excessive burden.

Soviet antireligious propaganda makes no mention of the important fact that the datsans were not only religious centres but also played a significant educational and cultural role. They also took the place of hospitals and clinics, which were completely nonexistent in Buddhist countries at the time.

There are said to have been no secular schools in either Mongolia or Buryat Mongolia in the eighteenth and nineteenth centuries.

The antireligious policy of the Communist *régime* was relaxed in World War II, in respect of the Orthodox church, to placate Balkan opinion; and Muslim religious functionaries were left unmolested, allegedly to court Near East sympathies; but Tibet did not need to be considered. The Kalmyk Buddhist Church was destroyed by 1932. The monasteries in Mongolia had all been closed by the end of 1937, in which year all the lamas of the Buddhist Temple in Leningrad were shot and the octogenarian head of the Buryat Buddhist priests, long prevented from living in Buryat-Mongolia, lest he influence believers, was imprisoned. He was reported to have died in 1938.

The reported recent relaxation of the antireligious policy of the USSR has come too late for its traditionally Buddhist peoples and the world has irretrievably lost part of its patrimony in the artistic and literary treasures which the destroyed monasteries housed.

R. E. Barker's *Books for All*, recently published by Unesco, is a graphic analysis of the availability of books throughout the world. Few would gainsay today that books ideally are for all, but there are serious obstacles to their adequate dissemination. Book production is largely concentrated in a few countries and Mr. Barker writes that

a dearth of printing and publishing facilities in large areas of the world, coupled with a maze of obstacles at national frontiers, impedes the full production and free circulation of books. The difficulties range from tariff and currency restrictions to inadequate copyright protection, from a paucity of translation services to high transport costs.

Some of these difficulties can be minimized with growing appreciation of the importance of the free flow of books and the will to co-operation between nations. The obstacles are regrettable, but it is a matter for congratulation that censorship is not named among the leading obstacles today. The echoes of Milton's ringing appeal to Parliament in 1643 for the liberty of unlicensed printing still are heard in democratic countries. In one of the less familiar passages of the *Areopagitica* which Mr. Barker quotes there is, however, an implied protest against the predominantly commercial approach to things of the mind that merits attention:—

Truth and understanding are not such wares as to be monopolized and traded in by tickets, and statutes and standards. We must not think to make a staple commodity of all the knowledge in the land, to mark and license it like our broadcloth and our wool packs.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

As we enter the month in which Jesus Christ is supposed to have been born, much will be spoken of his life and message from church pulpits. Christian homes will put on a festive appearance and their inmates glorify Jesus as their Redeemer. But how many among the orthodox will seek greater acquaintance with the Mind and Soul of Christ—an acquaintance which is open to anyone who will free his consciousness from prejudice and seek for true Knowledge? Christendom has always paid a superstitious reverence to the letter of the Law and has not made a sustained attempt to interpret the spirit of the Law and the Prophets Jesus said he came to fulfil. It has accepted Christ as guide and leader, but has ignored his ideas. Christendom has shown great devotion to his person; rare have been the attempts to know his Soul.

How spiritually unenlightened are the church-going followers of Christ can be seen, for instance, from their inability to grasp what their Master meant by the "Kingdom of God" or the "Kingdom of Heaven"—"they seeing see not; and hearing they hear not, neither do they understand."

Christ wrapped up his teachings in parables. If these parables are to yield up their inner meaning they must be interpreted by the light of the *real* teaching of Christ as distinct from the theological or social interpretations. The current belief of his day was that on some future day the reign of Satan on earth would come to an end, and the Messiah, a divinely commissioned ruler of superhuman wisdom and power, would establish the Kingdom of Heaven, a supernatural order of things, among men.

This dream of an outward, visible, temporal and supernatural kingdom is fundamentally antithetical to what Christ meant by the Kingdom of God. Again and again we see him trying to dematerialize and spiritualize men's thinking, to take the Kingdom out of time and out of space, to make men realize that it was "not of this world," that it was inward and spiritual, that it

was among them and within them. The Kingdom of God is the Kingdom of Soul-life, of the realized presence of God in the Soul of man, felt in the regenerate heart of man. He did not proclaim the advent of the Kingdom on some day in the future (it "cometh not with observation") but tried to bring men to the realization that it is internally present in their very midst. God is immanent in Nature and in man, and the least and the lowliest of us carries within himself the ray of the Divine. Deity is the All-Father, "the true Light, which lighteth every man that cometh into the world." It follows that all men are brothers and that the Kingdom of God is open to all. Within the illimitable limits of the inward Kingdom there is "neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," for God "is all, and in all." To unfold and realize the divine potencies of one's nature, to become the God that one really is (though now in the germ), to earn the right to say, "I and my Father are one" —this is to inherit the Kingdom of God and this is the whole duty of man.

What kind of life should man lead if he is to realize Christ's conception of the Kingdom? He should turn within to his true Self, the Light Divine. What should be his conception of duty? To grow towards spiritual perfection, to die to the lower self and to radiate the Light of his true Self. Thus he finds God. Let us resolve this coming Christmas, the season of Birth and of Awakening, to tread the Narrow Way that leadeth to Life Eternal.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (*I. Corinthians*, VI: 9-10)

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (*Matthew*, VII: 21)

The Kingdom of Heaven is not offered as a gift; it has to be taken by violence. It lies open before us, but to enter it we have to fight against and subjugate the tempting passions and abandon our own personal and selfish will. Only by following the behests of the Will Divine can we find the Peace and Joy which all seek. But, though the Soul is nearer to us than our hands and feet, it seems to be far, far away. Mortals' will is ruled by selfishnesses, many and varied, and it creates the distance between man and his Divinity. But there are some words of the emancipated John Donne which bring hope:—

Through the ragged apparell of the afflictions of this life; through the scarres, wounds, and palenesse, and morphews of sin, and corruption, we can look upon the soul it self, and there see that incorruptible beauty....

SHRAVAKA

THE CONFLICTING ROLES OF WOMEN

NEW MOTIFS IN THE INDIAN SOCIAL PATTERN

["C.V.H." contributes this suggestive article on the desirability and possibility of India's conserving her traditional social values while moving with the times, as move she must. The problem of the status of young women in the fast changing conditions of modern India is serious and thorny, and calls for prompt but well-considered solutions.—ED.]

Although Indian social organization has undergone a perpetual process of change, silent and imperceptible in its incidence, one remarkable feature about the revolution which it faces has far-reaching implications for the future. Propelling this revolution are two vital forces—first, the advent of scientific rationalization and technological progress, behind which trails the process of industrialization; and secondly, the dawn of political freedom, as the sequel to a prolonged struggle. The current revolution through which India is passing affects the entire basis of India's life and social organization, and in particular its most important sections, namely, women and children.

Its foundation is social and economic egalitarianism; the main instruments for achieving it are law and education and scientific progress generally; and the superstructure envisaged is a Welfare State. One very important aspect of the situation is that a secular outlook both underlies and dominates the revolution.

The question is: Is the basis of the revolution sound and effective? Can the transition be so managed that changes take place without producing social convulsions, degenerating into social chaos, and without repudiating and destroying some of the traditionally valued ideals for which India has stood through the centuries?

India has been swept into the stream of world thought and, whether we like it or not, we cannot extricate ourselves from its currents and cross currents. This makes it all the more imperative to ensure that, while the best in these currents is absorbed by us, we do not permit our indigenous cultural and social stream to be clogged and silted by cultural and social deposits alien to our traditional way of life.

Two ancient Indian institutions facing a furious and deadly challenge from technological and scientific forces are the caste system and the joint family. The challenge is affecting not only the structure of these institutions but also their individual constituents. Its most significant aspect is the demand for equality of opportunity for the individual as an individual.

The increasing tempo of the assault on caste and the joint

family is justified to the extent that these institutions have become encrusted with the dust of custom to the corresponding detriment of their inner vitality. The caste system involved inequalities incidental to division of labour based on caste affiliations, endogamy and sanctity of tradition. The joint family encouraged a false sense of security and the dependence of a number of persons on the earnings of a single individual. These could not survive the impact of scientific and technological changes and the economic stresses of industrialization, in which individual initiative is a requirement for survival. At the sametime, it would be doing them an injustice to regard these as institutions which only encouraged or sustained inequality. During long periods of Indian history, the caste and joint-family organizations afforded much-needed economic security and effective protection to the individuals and groups of families which composed them. A detailed defence of these institutions is not possible in this short essay, nor is it necessary in the present context. If modern economic and other developments, like the rapid progress of communications, render them obsolescent, that does not derogate from their original utility.

The vigorous assault that modern scientific progress is making on the citadel of caste has produced—and continues to produce—a tremendous disturbance in the lives of men and women. Increasingly they are constrained to fall back on their own intellectual and physical resources and competence in getting through life's tribulations and in meeting critical situations. From the individual standpoint this should be welcome, because it induces a feeling of self-confidence and self-reliance, and, by and large, any person possessing these qualities has the makings of an efficient, democratic citizen.

On the other hand, the progressive fading out of the caste organization and of the solidarity of the group that it enshrined has deprived and is increasingly depriving the individual of the security he or she previously felt as a member of a corporate organization, the members of which were bound together by natural affection and religious or communal ties. This phenomenon is producing an even more distressing effect on the family organization and family solidarity.

The predilection of the younger generation for freedom to order their lives in their own way is being strengthened by education and the spread of the scientific outlook. And, besides, industrialization promises them greater economic security in separation from large family units.

If something could be substituted for caste and the joint family in the social organization which would serve the same objectives in the current context as those institutions served in the past, the effect of the social revolution would not be so

deplorable, deleterious or alarming. As it is, while the joint-family system is rapidly disappearing, the single or smaller family system which is favoured by a few persons is fostering a tendency towards isolation among brothers and sisters, parents and children, and so on. The inevitable sequel to this process is the demand for changes in law, status, individual relations and the social order generally, which would facilitate exogamous marriages, divorce and remarriage on the one hand and which is encouraging economic competitiveness between the sexes on the other.

It would be foolish, indeed reactionary, to indulge in *a priori* denunciation of these changes in social relationships. It is equally foolish to oppose them and provoke reactions unfavourable to the prospect of confining the trend to rational and ethically defensible proportions before the position becomes irretrievable. Modernism exacts its toll and its inexorability cannot be mitigated by sentimental appeals to tradition.

At the same time let us realize that there is no inherent incompatibility between scientific progress and our traditional ideals, and that an adaptation of the latter to science's demand for rationalization is not impracticable. The danger lies, in fact, in permitting the trend to proceed to disastrous lengths, where it dehumanizes social relationships. Every progressive and advanced society should be competent to harmonize the two factors and to facilitate individual progress and the realization of individual ambitions without isolating the individual from the community or loosening the moral, spiritual and other bonds that bind together men and women, individual members of the same family and the different family units which constitute the community. It will be technology's greatest conquest if this harmonization can be successfully effected, while it will be its great defeat if it destroys these human values and relationships.

So far as India is concerned, the progressive disintegration of the caste and joint-family organizations can be effectively arrested without jeopardizing social progress, if the ideal of family solidarity and family relationships can be preserved out of the ruins of the old joint-family organization. The family is potentially the most significant and the most powerful unifying factor in most organized civilized societies. It can be so in India too, if, without offence to her traditions, family relationships are rationalized by the recognition of intercaste and exogamous marriages, and by the acceptance of the double role of women—as members of the community and of society, with a significant contribution to make to their progress, and as wives, mothers and citizens in charge of rearing future generations of citizens. From family solidarity to community and social solidarity for the common benefit is

an easy next step. The dissolution of the caste and joint-family systems, which seems inescapable, can be turned to effective advantage. But this calls for enshrining the family, in which individual initiative and self-improvement are adjusted to community and social objectives, and unstintedly acknowledging the important place of women as the most pertinent solution to a situation in which, while the old institutions are disintegrating, individual members thereof are likely to be left in a vacuum.

The adoption by the Indian Parliament in the post-Independence period of a series of measures to regulate inheritance, succession to property, marriage and divorce, guardianship of minors and so on, in response to a growing volume of public opinion in the country, is a phenomenon markedly illustrative of the social revolution. The political rights of Indian women have been safeguarded by giving the franchise to all adult women—something which even some of the advanced Western countries have not done. The cumulative effect of these series of measures is to accord to women a place in society which satisfies at once their demand for equality and their need for economic security. If law alone can establish equality all round, these laws should do it. All rights, however, impose corresponding responsibilities and the legal rights acquired by women impose on them the heavy obligation of utilizing, for the general good, the opportunities opened out for them.

The women of India are in this context confronted with a dilemma. They are called upon to decide whether they will utilize for pursuing educational careers the professional and social-service opportunities now open to them or regard their traditional natural function of marrying and bringing up families as sufficiently exciting and important and adopt it. The dilemma is mainly individual; but it is also social. In the case of the individual woman, the answer may be one way or the other. But as a social problem, it has a number of ramifications. The cardinal and paramount question is whether the two roles referred to are in such mutual conflict that they cannot be satisfactorily reconciled by most women. If they can be, how is that possible?

Women, as much as men, need to satisfy their emotional needs, apart from safeguarding their economic security. If the latter induces them to seek employment and careers, either from economic necessity or from ambition, the former induces them to seek matrimony, to rear children and to make happy homes. We have emphasized the vital significance of the family in the social organization of modern times. The same consideration constrains us to emphasize that educated women in India in general will be discharging an important duty if they satisfactorily combine

homemaking and family rearing with gainful employment in those special lines for which temperamentally and naturally they are especially fitted. The problem for women is how to combine these without sacrificing their emotional fulfilment through marriage and without allowing themselves to stray into dubious devices to achieve a very doubtful economic self-sufficiency.

At the same time, the problem of marriage of educated women in the upper middle classes is not an easy one to solve. In India, many single young women, the number of whom is rapidly on the increase as a result of the legal prohibition of marriages below a specified age, particularly those belonging to families which have not completely discarded the inhibitions of caste restrictions, experience difficulty in making suitable matches. They certainly cannot marry young men below their age or below their own level of education, and the number of eligible young men above these categories is not considerable. It is not improbable too that in many cases the desire of educated girls in middle-class families to marry comes up against the blind wall of the still widely prevalent demand of eligible bridegrooms for enormous dowries. The refusal of a young I.A.S. Officer of South India to consider proposals for marriage made to him on behalf of a number of young, educated girls from respectable families, unless the proposals were accompanied by the offer of a huge dowry, fairly represents the prevailing tendency. Many instances can also be cited of highly educated girls of over twenty-five years preferring to remain unmarried and go in for careers to save their parents' finding huge amounts to be paid as dowry. Moreover, the average educated young man himself prefers a girl with moderate education and no ambition for a career.

Ideas on this subject are, no doubt, changing rapidly, and the efforts of social reformers are producing strong public opinion against the antisocial dowry system, which has ruined many middle-class families belonging to the upper castes in South India and elsewhere. When the social revolution takes a few more strides, it is bound to sweep away this system. Here again the transitional period is proving a period of wide-spread disquiet.

The challenges posed by the social revolution in regard to the position of women in society are not insoluble, but the transition has produced certain upsets. There is no disputing the benefits accruing from higher education for girls. It broadens the mind, increases sensibilities, improves standards of living—all of which are assets in enabling them to play their part as wives and mothers. What is, however, of paramount importance is to decide whether the education of girls only for a career is a social gain or an unmixed social blessing. If the traditional ideal of marriage and

playing their role as housewives is the better ideal for Indian women, should they be encouraged to go in for university education in such large numbers? This dilemma Indian society has to resolve in a sympathetic and helpful spirit, realizing that the tide of revolution has advanced too far for it to recede, and that at the same time the tide has not yet advanced so far, or gathered so much strength, that it cannot be harnessed in the interests of the orderly progress of society.

This can be done, if it is realized that educated women should be afforded all opportunities and encouraged to utilize their talents for helping in social progress and for achieving social purposes. Otherwise a sense of frustration would be a provocation to revolt, depriving society of the services of much good human material and talent. Simultaneously the idea has to be put across that the place of women, generally speaking, is essentially that of homemaking and of bringing up healthy and intelligent children, and that, where the pursuit of a career conflicts with their duty towards society, the decision should in many cases be in favour of the latter.

In the present transitional period the pendulum of progressive social thought reveals a tendency to swing in the direction of wholesale borrowing of ideas from the West and of discarding the indigenous as outmoded and old-fashioned. This swing is still in progress and the efforts of social reformers, social scientists and leaders of public opinion should be directed towards catching up with it at a stage from where it can conveniently be turned back, not completely, but to such an extent as is necessary to direct it most beneficially. From many points of view that stage has been reached. While the need for a new outlook on ancient ideas and institutions is widely felt and accepted and a strong foundation for it has been laid in the law of the land, in the advance of education, in industrialization, in the progress of communications and so on, the stage has come for consolidating the ground covered and moulding developments for the social good.

In recent years Mahatma Gandhi, whose services to the cause of social reform, social reconstruction and the removal of social evils are as notable as his contribution to the achievement of national freedom, invariably advocated the middle path. His ideas on social progress constitute a bridge between the Eastern and the Western ways of social behaviour and conduct and are in rational conformity with the needs of contemporary times. Without flouting Indian tradition, he stood for a balanced preservation of the respective roles of men and women in the promotion of the country's socio-economic progress.

The wheel of social revolution in India has not come full circle. When it does so, let us hope that what will emerge from it will be a balanced society, in which everyone

will have his allotted place and all will be enabled to make their individual contribution to the common cause. Let us hope that it will be a society in which there will be as full social equality as possible, instead of inequalities based on caste and wealth and position, and a society which will have no place for a double code of morality and conduct—one for men and the other for women.

C.V.H.

"RELIGION IN DANGER"!

Shri Shankaracharya of Kamakoti Peetham, addressing his devotees on Dussera day at Kanchipuram, is reported to have said:—

> The Socialist pattern of society now advocated for the well-being of our nation has sapped the resources of all who could otherwise have combated this menace by their monetary help. Our Government has declared itself to be secular. In such a concept all philanthropic activities are taken over by the Government, but so far as our religion and its protection is concerned, the Government would not extend any help whatsoever, in consequence of its declared policy of a secular State, though such a policy is interpreted as in furtherance of all religions. It has to be further noted that the land reforms hitherto ushered in, in the name of the Welfare State, have disturbed and deprived more than 7,000 temples of the resources needed for conducting at least one pooja service a day.

It is a pity that the Shankaracharya should choose Vijayadashami Day to fling his attack at the Indian Government, which is striving hard to stabilize a divided country. If the socialist pattern of society and land reforms happen to interfere with the income of temples and religious institutions, it is only a sign of the times that the people of India have now come to believe that efforts for the fulfilment of national uplift schemes and the achievement of the targets aimed at in the Second Five-Year Plan are better spiritual missions than mere performance of *Pujas*. Again, why should the Shankaracharya bewail the fresh subsidies which foreign missionaries are reported to have received from abroad? He said:—

> There is at present a further menace to Hindu *Dharma* by foreign-aided activities. It is reported that nine crores of rupees had been contributed from foreign sources to disturb Hindu *Dharma*.

If a *Dharma* can be disturbed by money, is it worth preserving at all?

WORLD UNIVERSITY SERVICE
ACTIVITIES AND AIMS

[**Mr. Philip Zealey**, while serving on the Friends Service Committee in India, visited the Indian Institute of Culture in Bangalore and described interestingly, in a lecture given on September 6th, 1954, that Committee's village development project in Orissa. He describes here the effort of another non-partisan group, truly international in its sympathies and work, which for thirty-five years has been trying, with little fanfare but much "bridge-building" to its credit, to help to make a nobler, happier and more united world.—ED.]

In university circles the world over, the letters W.U.S. have a significance which is as well understood and appreciated by students and professors in Asia and Africa as in Europe and America. World University Service represents a fellowship of those who seek Truth through Learning. It is also a fellowship of those who recognize and accept a sense of responsibility for the welfare of students and professors, irrespective of race, nationality, religion, political creed or social background.

As one might guess, it was in response to dire need that the organization was brought into existence. In February 1920 the University community of Vienna was on the verge of starvation. This stark fact was brought to the notice of university folk in more fortunate parts of Europe, and the response was prompt, spontaneous and generous. Within a few weeks food, clothing and medicines were on their way to Vienna from various centres. In this and the following years students sought to meet the needs of their brothers in distress. In doing this they built a bond of fellowship which transcended frontiers and other barriers, and which sought to express itself in something more than basic material relief.

In 1924, a Conference of those concerned with this work passed the following Resolution:—

The Conference feels that the time is passing when the collection of money to the same extent as heretofore will be needed, but it expresses the desire that the organization shall continue in some form to express the ideal of international comradeship and mutual responsibility of students in their cultural tasks which it has previously expressed in material relief.

Two years later, what had started as European Student Relief resolved itself into International Student Service, incorporated under Swiss Law, with headquarters in Geneva.

The new organization pledged itself to continue efforts to help meet the basic needs of students and professors, but added two additional objectives—to undertake research into university problems, and to foster the development of international understanding and co-operation between the university communities of all nations. Ex-

tensive work in all three fields was undertaken up to the outbreak of the Second World War, when emergency relief once more became an absolute priority.

During the next decade International Student Service devoted most of its resources to administering the work of a successor committee to the European Relief Fund which became known as World Student Relief. In this work were associated the World's Student Christian Federation, Pax Romana, the International Union of Students and the World Union of Jewish Students.

By 1950, the urge for a broader-based programme reasserted itself and by the end of that year those who had collaborated in relief work expressed themselves even more specifically than their predecessors in 1924:—

World University Service has as its object the expression of international university solidarity and mutual service within and between universities and centres of higher learning throughout the world.

World University Service encourages and supports all efforts on the part of students, professors and others

to meet the basic needs of the universities and centres of higher learning and their members and to make them true communities and real centres of national and international life.

World University Service, faithful to the spirit which animated International Student Service and World Student Relief, is based on a concern for:

The sincere and disinterested search for truth which implies:—

creative thinking and a critical and many-sided approach, resistance to all external pressure liable to hinder freedom of study, teaching, or research;

The training of men and women with a wide and coherent view of human culture and a sense of their responsibilities within society, which implies:—

proper balance between professional training and true scholarship; an active concern for the needs and problems of contemporary society;

The achievement of university community, which implies:—

That no one be placed at a disadvantage in seeking entrance to the university or in participating in university life on account of race, nationality, sex, social or economic condition, or political or religious conviction, and that every particular group has the right to establish within the wider community such educational institutions as deemed necessary to meet its particular needs;

That the fullest development of the university community be ensured through the strengthening of community life among students and between students and teachers, as well as between the university community itself and the whole society of which it forms a part;

That a spirit of real understanding and collaboration be fostered among the university communities of all nations, thus contributing to social

justice and international peace.

(*From the Statutes of World University Service*)

The governing body of World University Service is the General Assembly, which meets once a year. It consists of 48 members, of whom at least 60 per cent are students or student representatives. The membership is drawn from the national committees all over the world, together with representation from international university and student organizations and a category called "members-at-large," these being individuals chosen on their personal merit and as having particular contributions to make in furthering the objectives of the organization. The execution of policy is entrusted to a smaller Executive Committee and the international staff located in Geneva.

Election procedures are somewhat complex and need not be described here except to say that they have been designed to ensure the widest possible range of the university opinion and outlook. Cohesion is achieved by a common acceptance of the ideas and ideals quoted above and a tradition of disinterested service extending over thirty-five years.

World University Service now has 38 national committees operating in 7 countries in Africa, 13 in Europe, 5 in West Asia, 6 in Southeast Asia, 3 in the Far East, 2 in Australia and 2 in North America. Each of these committees has a structure designed to reflect various currents of thought and outlook in university circles of the country concerned. Each country attempts to meet needs on a local basis and contributes, according to its capacity, to the furtherance of the international programme.

Each year the General Assembly draws up a document known as the "Programme of Action," outlining material needs, projects and activities which World University Service concerns itself to meet during the ensuing year. Potential resources on a world-wide basis are reviewed and a budget approved. This attempts to allocate resources on a basis which will provide the most effective assistance to university needs. Following an international research seminar on student health several years ago and subsequent national studies in several countries, a certain emphasis is now being given to supporting the provision of health centres, student rest centres and special T.B. sanatoria wings. W.U.S. has helped, or is still helping, to provide health facilities in several universities in India; a student T.B. Ward has been in operation at Tambaram, near Madras, for over three years and a second has been opened more recently in Shillong. There is an international Student Rest Centre at Comblou in the French Alps which was established over ten years ago. Since this time several thousand students from all parts of the world have visited it for varying periods

in search of rest and refreshment after the strain of study. There have been other shorter-term centres to meet special circumstances and now there is a plan to establish one in Asia at Djokja, particularly for Indonesian students.

Student housing is another international problem, the magnitude of which is continually coming to the notice of World University Service. This year funds have been allocated to assist in the provision of student hostels in nine countries. This is a mere drop in the bucket of need in this respect, but the expression of concern in a material way on the part of students has prompted a tenfold, or even hundredfold, response on the part of governmental or other public bodies. Year by year more student hostels come into being which owe their existence to the impetus of a few dollars given by a student in the U.S.A. or Canada, a few shillings given by a student in Britain, Australia or New Zealand, and something from Europe, Asia and Africa. Last year students in over thirty countries contributed to the international budget, providing a solid measure of proof that World University Service lives up to its ideals.

I have only touched on a few items in the "Programme of Action" by way of illustration. Scholarships are found for refugee students and others of merit who for special reasons may not be able to benefit from normal schemes. Books and educational equipment are sent to university centres which have been damaged or destroyed by war or natural calamity. Even food and clothing have been contributed when these were a priority need.

Each year there is provision in the budget for at least one internationally sponsored conference on a topic of vital concern to the university community. The location of this meeting changes from year to year and so far has ranged over the continents of North America, Europe and Asia. In addition, some national committees have sponsored seminars, sometimes in their own country and sometimes overseas. In 1953 such a seminar was held in Mysore, jointly sponsored by the Indian and Canadian Committees, on "The Human Implications of Development Planning." There were over 100 participants from 18 countries in 4 continents.

As mentioned above, student health has been the subject of a series of seminar studies. The first took place at Haslev in Denmark in 1949 and was followed by an Asian meeting in Singapore in 1951. A number of national meetings on this subject have also taken place and have culminated in the preparation of an international survey of university health services which serves as a guide to the action programme.

Concern for the material welfare of widely scattered colleagues cannot rest at that, nor has it done so within World University Service. It has formed only part of a search for a broader concept of education

than the attainment of degrees, or the acquisition of knowledge in a particular field of study. It has led those who participate, or who have participated in its activities during the past thirty-five years, into some of the realities of the relationship between man and man. In World University Service this has been termed "international education." It has included a search for some of the eternal values which are common to all men and these, when they become the foundation of human relationships, provide a solid basis for the development of understanding, of tolerance and of appreciation. The task is not easy nor can it be rapidly achieved, but in serving the University community and in attempting to respond to the yearnings of seekers after Truth, World University Service opens the door to a human landscape with extensive vistas across the world.

World University Service is certainly not a religious organization but it is supported by men and women of most of the religions of the world and by some who profess no religion. Amongst all of them, however, is a common faith in the dignity and worth of the individual, a belief that man cannot live by bread alone, and, by implication, a conviction that Love reinforced by Knowledge is essential to the true fulfilment of man's destiny.

PHILIP ZEALEY

THE BLIND IN INDIA

It is welcome news that the Government of India is contemplating setting up State-owned institutions for the blind. The number of the blind in India is estimated at 20 lakhs; but there are not more than 50 institutions and they can train only 1,500 children and adults. It is therefore imperative that general education and technical instruction for the physically handicapped should be made free and compulsory.

It is also necessary to reorganize existing training facilities for the blind to relate them to employment prospects. With the development of industries more employment can be provided for those trained. Some of the most efficient and popular schools for the physically handicapped in India are run by non-official agencies. It was pointed out at the Mussoorie Conference that the blind need to be provided with social protection on a broad front. It is a social enterprise of large dimensions in which the State and the Central Governments have to work together.

There is a general tendency to habituate the blind to life in institutions. On account of this, blind persons automatically drift into the sheltered workshops for mechanical jobs, even when they are suited for constructive employment in the civil services, law, university teaching, journalism, music and other professions, in which either administrative ability or high intellectual qualities are demanded without the necessity of sight. There was a general realization in the Seminar that the blind have a right to make their own unique contribution to the development of society and also that society should give them every opportunity for self-realization and social service.

FEAR AND ITS PHANTOM

[**Shri J. M. Ganguli** writes his article on a subject which is obsessing the mind of almost everyone. Fear of war is most wide-spread. What is not fully recognized is the fact that for the human individual there can be no security save and except he take refuge in his own higher and spiritual nature.—ED.]

No escape. Fear of this; fear of that; fear of the known; fear of the unknown: fear of something or the other never leaves me. Fear about this body of muscle and strength; fear even about what I call my own self.

I turn this way and that; I run; I jump over ditches; I scale walls and so over to the other side; I hide in darkness; I creep into caves; but it faces me with all its hideousness wherever I go, whichever way I look.

Up over flights of stairs I go to the top floor of my mansion and sit on my favourite seat at the window that overlooks a mighty vista of sparkling colours on the horizon, to gaze out and to inhale a soothing freshness in the gentle breeze that blows in the fragrance of flowers from underneath. But soon I am startled, for down there in the flower beds, yonder on the blue hills and above in the shining of the bright sky I see the same dreadful phantom of Fear contouring into shape, the same which I have seen behind me in the room sitting on the sofas or walking on the carpet or peeping out through tapestries and paintings on the walls. I look out into the wilderness to avoid the glance of that ghost, seeking a diversion, an easing of my mind's tension, but it turns round and confronts me outside as it did inside.

Night's gloom following the evening's long shadow will soon darken the horizon. Those beautiful flowers which I have watered and nursed will wither. When such apprehensions bring dejection, I see also that that phantom is writing on the sky before me that this mansion which I have built with sweat and toil will not abide by me, and will welcome another claimant who will take away all my art collections, and all the trifles and tiny things which hold many a sweet memory of my bygone days. That dreadful phantom projects before me the picture of a train of such claimants advancing step by step ever since I started procuring bricks and laying them one on another to erect this building and thereafter to fill and furnish it with my fanciful choices and selections.

I run away—out of the room, down the stairs and through the gate into the street, which winds away from the scene. But I am pursued; and so have I been pursued all along, all through life. I have cried and run to my mother's arms; I have closed my eyes on my

beloved's bosom; I have grasped hard my friend's hand; I have shed tears at the temple door. But dreadful Fear has never left me. Its cold, sinewy hands have ever been stretching from all sides to grapple and squeeze out all joy, all happiness.

I fled home with my red ball in hand out of fear of a bull; I hid my toys in a dark corner behind the mantelpiece because of my little sister. One day I saw that if I played with the ball or handled the toys for one hour in the day I was worried the whole day with the fear of losing them. So I gave them away to feel free and easy. But then another fear started—fear about tomorrow, about needs and requirements. I went out to earn and acquire, but the fear was only accentuated. After hours of work and days of anxiety what I got might not be enough, I feared. Again I laboured, and after all the excitement and exhaustion there was the short-lived satisfaction of a gain, an acquisition, which, however, left me in fear of more needs. This never ended. Hard labour, nervous calculation, careful saving and then wakeful vigilance over the store laid by, with a cutting anxiety all the time of not getting enough and a cold fear that whatever I had secured might be lost or stolen. The more I fear, the more closely and tightly I hold on to my things and possessions, and the more I watch and guard.

I dig holes in walls and make cells underground for what I have, and in the morning I go out again to get and acquire more, to add another heap to the one I have put away in the cell, another treasure to those I have locked in the wall safe, in order to feel more secure, to enjoy myself more and to make myself more comfortable. But in the midst of all possessions the fear of dispossession never leaves me. It brings anxiety to ease, dejection to enjoyment and fear of dispossession tomorrow to the sense of security today.

Why should there be fear in the bright hour of my enjoyment, joy and happiness? I search and look around to catch and drive it away, but I cannot trace it to any fault or defect in the things I have gathered. The jewel glitters on all sides; the coins shine so well; and my residence gives all comfort, and its contents and decorations are tastefully chosen for grace and charm. Where in any of them can the blackness of fear lie covered and undetected? And so also I fail to discover wherefrom fear comes and scars the face of my darling. How have I run mad after my darling, full of hope and never thinking if any fear can pursue and touch me! My love! How earnestly and excitedly I created a world for it! How I shaped and modelled it in diverse forms! How I painted and adored it! How I played, how I caressed! How I hugged it to my inner heart! Sometimes I had it imaged in a little child which with

blooming cheeks and round legs came running into my outstretched arms. I had my love symbolized into a mother to whom I went for comfort in distress, for strength and assurance when I trembled in loneliness and lost my way in uncertainty. And so I went and sat under a bower in a garden corner looking through the bushes and waiting for the soft steps of my sweetheart.

But even here, inside the sanctuary of my love, in the midst of my dancing feelings of hope and expectation, and in the depths of the delicacy and exquisiteness of my innermost sentiments, the rude and unmannered Fear all the while peeps and its sharp nails protrude and prick. In desperation I run away, still farther away, whereto I do not know. Fear is closely dogging my steps everywhere, from hilltop to hilltop, through dales and forests, across streams and beyond the horizon. I feel its touch on my back; I hear the gnashing of its teeth at my side; and I turn away from the mocking of its phantom in front of me.

If then I cannot outrun Fear, if I cannot find any sanctuary to steal into, I must face it, and meet it, and settle with it. And I sit down on a hard rock and prepare to meet it.

It is a glorious dawn after a dark night. For a moment as I survey the landscape, forgetful of all that I have left behind, with my desires and longings still asleep, I feel light and carefree, and around me it appears bright, green, peaceful. Here is then a place where there is no Fear; upon this not even its phantom can throw a glance. That little stream will give me sweet water to drink; that banyan will give me a shade from the sun; a flat rock will make a bed for me; and what else shall I need if I get some fruits too from the wood out there? All these long years I have been viciously pursued by Fear, tormented by it in wakeful hours and haunted by it in my dreams—fear in this, fear in that; fear inside, fear outside; fear about what I possessed, fear about what I had not yet obtained; fear in the core of my sentiments and affections; fear about those whom I loved and fear about those too whom I wanted to love me. Exhausted in fighting that never-relenting Fear and resolved to discover a new land, I have come here and I have found the place. Here is nobody to fear; here is nothing to fear; here the sky is clear; the air is pure. My treasure-box has remained in the safe-vault; my coveted collections may be fading in neglect; and my beloved ones may well be humouring themselves otherwise without me. But who cares for them all in this moment of exhilaration, in this glorious hour of fearlessness? I have outpaced Fear and outwitted its phantom.

I muse and ponder.

Have I changed in any respect

that Fear has abandoned me? Why then this moment's supreme relief, this thrill of fearlessness, this wonderful relaxation from tension and worries? I have torn myself away from my possessions, my treasures and my favourites; and here in this wilderness there is nothing that I can call my own. I had sought and possessed things to be my defence against the fear of want; I had called people and held them tight in my embrace in dread of cold loneliness. But the more I pulled and possessed, the more tearfully I implored for love and company, the more overwhelmingly, the more alarmingly did come fear and dread. Now all possessions are far behind and all dear ones are out of sight, and yet, strangely, I feel for once unshadowed by fear, not alarmed in loneliness and unworried and unmolested by gnawing want.

I look out vacantly, losing track of the reasoning that I was following, on the dead, flat surrounding environment which can reflect no answer to the questions flowing out from me, and then rather mechanically I get up, walk up to a heap of stones and start picking them up and carrying them to a tree nearby. Let me make a shelter for the night; let me have a ceiling of leaves to get protection from the sun and rain. Stone upon stone, the wall is rising—but suddenly in a flash I see Fear's phantom looking over the wall from the other side. I shudder and drop the stone in my hand. It has come again. It has found and caught me here too. I did not see it when the stones were lying there scattered, but when I piled them to form the wall of my shelter it appeared from nowhere. I take up and re-examine the stones, looking them all over to see if that dreadful fear adheres anywhere to their sides. I see nothing; yet, whenever I collect and arrange them into a wall, an apprehension seizes me. What will the owner of these stones say when he finds me removing them? Also, will this wall stand strong and resist storm, wind or intruder? More and more fears and worries and doubts and uncertainties come in a train as I put stone on stone for the wall and join leaves to leaves for cover overhead.

I give up the hut-making, and go back to the stone I was sitting on. I seem to see the light and am perhaps near catching the demon which has ever been dogging me and making my life miserable. Sometimes I think that my choice and selection of things was faulty, and fear was attached to them already, that it was an inherent property of the things I had taken. When, however, these stones lie there unminded and unwanted by me, no trace of fear crosses my mind; fear comes only when I take and use them to make a wall for me. For *Me*—yes, the *Me* must be then the source and generating cause for fear, which I have seen is not in the stones, and which is not perhaps in anything in the world.

Being unmindful of the *Me* when I came to this world and looked around, nothing that I saw and came across produced any fear. But at the thought of taking and owning a thing the fear of being dispossessed came; the doubt about its being better or not than another; and a host of other anxieties followed. This is then how fear starts; it starts with my claiming and owning a thing. It originates when I want to exclude others from its use and enjoyment. I recall all that I have feared, all that I have suffered from.

The little toys, those beautiful things—could they cause any fear? I was struck with fear and I hid them away only when I thought of owning them exclusively of my sister.

The jewels and coins, those glittering bright things, they did not produce any fear when I saw them in shop windows and on the public counters. But the few I put into my pocket were like burning coal, and they took away all my peace. I might lose them; I might spend them away; they might be stolen; it might be questioned how I got them from their previous owner. And within too a doubt troubled me. Was it right to secure them for yourself, depriving others, by means of some extra skill or cleverness which you might have? For surely things lying outside your door were not yours, and collecting them from other people's doors could not be right?

And my darlings and beloveds? How sweet and beautiful they were, and how simply and innocently they moved and sang and played about! But I wanted to drag one to me, into my exclusive possession—and then Fear came and frowned on me. My deep love songs she may not understand; she may turn to another who sings more sweetly than I; when fever strikes me and the weather of age beats on me she may despise me; and who knows in how many other ways I may lose her!

Dreadful fears thus came crowding, and they showed their awful faces in the stillness of the night.

So it was in every adventure for a possession, in every strife for gain and acquirement. Looking back into them one by one, I can now trace the cause, growth and evolution of fear. I realize that fear is not inherent in any thing, but in the ownership of it. When ownership raises its head its shadow falls on the object and the terror it generates creeps into me. The moment I picked up the stones to build and own a cottage, the demon of Fear showed its face. There must then be something wrong in ownership. When I came to this world I came without any possession and without a claim to any; and therefore as I looked around and stretched out my hand what I took and held was not mine by any right, but someone else's. Could that be right, and would that not bring the fear of being dispossessed

of the thing myself as I dispossessed its erstwhile owner?

This realization makes the fear which was chilling and terrifying me all my life, and which I was frantically trying to dodge and escape from, appear so different. I see it now as a good friend, as a real benefactor. It has opened my eyes to the true picture of things and to my unrightful and forcibly made relationship to them. In my meteoric flight through the life in this world why, instead of looking straight ahead, beyond the horizon, towards my destination, should I look down and sideways to covet and collect things which were not mine yesterday and which will fall away and not remain mine tomorrow?

I created the fear of dispossession by possession; I created a hollow and a gap wherein was born the dread of loneliness when I fancied to pull someone into my arms; I felt the chill and fear of darkness after the moment of my excitement in the thrill of a dawning light. But when I sit back and gaze at the play of light and darkness, why, none of them appears fearful, and are not black and white equally beautiful and enjoyable? When I withdraw my hands and lose myself in the midst of all, neither inclining to one nor becoming attached to another, I never fear being discarded by him or rejected by her; and, in the fullness of the presence of all, loneliness never strikes awe into me. Though in my childish folly I had not understood this simple truth, to Fear I now turn with grateful tears in my eyes for stinging me and for awakening my wisdom—and for putting me on the broad track of Absolute Fearlessness, Fearlessness which is the joy of joys, the essence of happiness, the ultimate realization of Supreme Bliss.

J. M. GANGULI

SUICIDES

Why, in a review of the suicide rates per 100,000, in nineteen countries, should Denmark top the list with a rate of 23.3, and Portugal take the bottom place with 1.3 per 100,000? England and Wales have a rate of 10.2, Scotland 5.4. In two countries so near together why this difference? The U.S.A. has a rate of 11.3. Of the nineteen countries the U.S.A. take the 9th place and England the 10th. Can we trace religious beliefs or industrialization as causes?

In England and Wales the chief causes of accidental or violent deaths were in this order: suicides, accidental falls and motor-vehicle accidents.

These facts appear in the Registrar-General's statistical review for 1953, as reported in *The Manchester Guardian*, October 11th, 1956.

THE IDEAL AND THE REAL

[**Mr. Kenneth T. Dutfield,** some of whose thoughtful reflections on coincidence appeared in our October 1955 issue, contributes here an article no less evocative. Mystery forms the backdrop of physical existence for the ordinary man. But, as Mr. Dutfield shows, there are sometimes moments in which Time has no hold upon us, when the veil of Space lifts, and the Sublime and Illimitable Beyond reveals itself—ever to be remembered. It is Rhythm, it is Order, it is Justice. The Great Mystery is hidden by the density of mundane existence; and men and women can, and some do, seek to see the Power of Justice in apparent injustices and accidents.—ED.]

The experience of art transports us to a world whose difference from the world in which we live is ultimately difficult to define; difficult, because the physical structure of all works of art seems indisputably to be made up exclusively of the same material elements that we find around us. Yet these elements are so arranged that we obtain from them an emergent, an entelechy, which seems to partake of the nature of a mystical experience, an enhancement of reality. The problem is of course finally that of the nature of the beautiful: how far beauty depends on a pleasing arrangement of elements.

As we experience the numinous in terms of the material elements of this world, we must assume that these contain, are coloured by and penetrated with, a magical or hyperphenomenal quality to which we are normally blind, but which can sometimes become predominant for our perception in certain combinations, or when we are in a certain appropriately receptive state.

Some readers will be able to share the present writer's own belief that we often, particularly during adolescence, obtain in dreams an especially vivid sense of the way in which the elements of everyday experience can acquire, without the definable addition to them of anything that we find to be alien to this world, a paradisaical ("*maerchenhaft*") quality of otherworldliness. (It is a quality that, oddly enough, can often be at the same time "*unheimlich*"—weird, eerie, fey.) We can be haunted for weeks or months by the memory of these dream-visions.

In waking life, too, the view on a cloudless summer's day of distant hills or woods beyond the far shore of a lake, or of a wooded landscape from a mountain top, if the distance is so great as to veil the greenness of the countryside in the delicate blue of the atmosphere, lends the far-off scene a magical tincture, a beauty which is of this world but which suggests the immanence of another.

Some artists, writers, musicians or painters have the power of awakening in us an almost painfully

vivid sense of ultra-sensuous realities manifest in sensuously perceived forms. Not always, by any means, is the capacity a poet, painter or composer may have for translating the noumenon into phenomena directly proportional to his fame. A work of art may possess real value and greatness and yet fail to transport us as a lesser work can. The present writer has found such a witness of the supersubstantial strikingly conveyed in the drawings of a Swedish humorous artist, Högfeldt, well known in northern Europe. Nearly all Högfeldt's drawings succeed in evoking the memory of almost forgotten dreams; his human forms both transcend what is human and fall short of it; they are caricatures whose appealing grotesqueness seems to be due to a touch of the troll, the kobold, the gnome, the elf; their smiles—at once mischievous and radiant with the joy of life—remind us of the mysterious silent laughter of archaic Greek figures, of the Pan-like, ironic, all-knowing gladness of the Etruscan face. They seem to fall short of what we regard as human, only because we have, in Europe, for centuries been accustomed to judging a countenance by the degree in which it expresses the individual, the personality, rather than the extent to which it is a manifestation of the universal.

There is no absoluteness of beauty or goodness in these forms; neither is it there in such a poem as Matthew Arnold's "Dover Beach," which likewise has the power of immediately bringing to the forefront of consciousness an awareness of the supersensuous:—

> ...the breath
> Of the night-wind down the vast edges drear
> And naked shingles of the world

is for Arnold a cold and terrible wind, which has chilled the springtime of a world where faith was once supreme. One of Högfeldt's best drawings, "The Optimists," shows a punt, festooned with garlands and gaily-coloured Japanese paper lanterns, moving slowly downstream in the middle of a river. The men and women on board the little vessel are revellers, well supplied with wine, with foodstuffs and musical instruments. Rapt in their pleasure-making, they have no eyes for anything outside their immediate environment; but either shore of the river is entirely filled with the grey, undulating mass of a wolf-pack, moving as swiftly and purposefully as the river's current. It is not only the "moral" of this drawing that moves us—its comment on human vanity—but its power of evoking dream-like memories.

Neither in "Dover Beach," nor in Högfeldt, nor in Stravinsky's "The Firebird," not even in Mozart's "The Magic Flute," are transcendental beauty and goodness as purely revealed, as, for example, in Beethoven's "*Heiliger Dankgesang eines Genesenen an die Gottheit.*" Instead of the paradisaical, it is the eerie quality of the supersensuous which here with terrifying force uses

the accustomed forms of space and time in order to break through and overcome them.

That these accustomed forms can, in certain syntheses, reveal for us the sign of a higher reality otherwise concealed in them; that out of the banality of pure forms (beauty seems to imply a certain degree of complexity) greater and deeper truths are constructed: this is itself a mystery, and it is one which in no wise can be satisfactorily explained by any theory of "emergent evolution." That the whole is often more than the sum of its parts is a commonplace of science: the qualities of common salt could not be predicted from our knowledge of the qualities of the sodium and chlorine of which it is composed; yet the qualities of the compound, inexplicable though their origin may be, are but a fresh set of chemical and physical properties of the same kind as those of the component elements.

It is rather as if the signs of a higher reality perceived by us were ever present in the accustomed forms, and that we merely, as a rule, failed to see them. Aldous Huxley, in his recent books on the effects of mescalin (*The Doors of Perception*, 1954, and *Heaven and Hell*, 1956) has pointed out how, as in a still-life by a great painter, a random collection of arbitrarily chosen and juxtaposed objects can reveal order and harmony.

If this is the case, we can begin to understand why our memory of the distant past, especially of our childhood (and also our anticipation of the future), our actual experience of the world in childhood, the transfiguration of the commonplace world when it is perceived by the eyes of a lover, and the supreme mystical experience itself—the sense of an all-embracing, ineffable yet completely satisfying significance—are all of the same nature as the exalted vision of transcendental truth we obtain from our absorption in a work of art, or from the visual beauty and the scent of flowers, or from our contemplation of a summer landscape, or from our experience and recollection of those dreams which seem to transport us to an earthly paradise.

The question is whether there is, so to speak, a formula for the production of this vision; whether spatio-temporal forms can be arranged in certain patterns in such a way as infallibly to disclose the vision; whether there is a certain disposition of things, not usually or often encountered in everyday life, that can be guaranteed to express the higher truth more clearly, more unmistakably, than the normal order (or disorder) of phenomenal entities. This does not appear to be the case; rather does it seem that the world in all its parts and at all times does truly represent a meaningful whole; and that whether this harmony is perceived or experienced depends upon our own attitude or state of receptivity towards the world. For this reason the evanescence of art,

the unceasing annihilation of forms by the attrition of time and the processes of history, should leave us indifferent.

This view, however, suggests a fundamental dualism as between man and the universe. It implies that we are not entirely of this world in the same way as, we may suppose, the inorganic, inanimate components of the world are integral parts of it; but that there is something in us beyond and "outside" the world in so far as it can be resolved by scientific techniques into its component parts. Were it otherwise, it would not be possible for us to separate ourselves from the world as in fact we do when we are conscious of doubt, fear, curiosity. It is of course argued that all these attitudes and emotions—everything in us that leads us to suppose that "I" am apart from the world (including of course "myself")—could very well take place within the framework of a monistic, entirely self-contained and necessarily finite universe; that they are not evidence of any ingress into a closed universe of anything from beyond its boundaries, but that they are purely illusory.

If this were really so it would be very difficult to find any explanation for the sheer miraculousness of existence as it is evidenced in the generally unfailing succession to a cause of its due and accustomed effect: a process which materialist philosophers take for granted under the curious impression that it proves the mechanistic, monistic basis of existence. All it proves of course in fact is, as Hume pointed out, that what we call "causes" are generally followed by familiar, customary effects. Why this occurs, we have no idea: we cannot, for instance, explain why a child is born as the result of human intercourse. (We learn merely by exquisite refinements of scientific investigation, by ever more specific observer's reports, to describe the process—the sequence of events—more and more precisely; and a strange inadequacy in our minds leads us to imagine that the circumstantial narrative science provides is an explanation!) A child is born, and not an amorphous mass of carcinomatous cellular tissue. A pattern is fulfilled; where does the pattern lie, and why do events happen in conformity with it? Is it within the framework of a closed universe? Is it not, manifestly, entirely outside the reach of our reason? Is not our whole conviction that we can explain the course of phenomena an illusion, since all our explanations are fitted by the Procrustean method into the framework of the phenomenal world?

Perhaps the confident facility with which we can, undisturbed by the possibility of our calculations—our assumptions—being falsified by the entry of unfamiliar effects, by the use of our reason progressively dissect the phenomenal world, does not by any means confirm the closed (monistic) wholeness of the world. For this regularity and normality of the

phenomenal world seems, if we consider the matter, to be even more puzzling than an infinitely free universe would be, in which anything could happen at any time, in which any and every "cause" might be succeeded by any of an infinite number of "effects" (leaving out of account the wider question of whether this infinite number might not include a host of effects quite beyond our present conception). In other words, the evident circumscription of the phenomenal world, its obedience to those observed rules or sequences which we call the laws of science, suggest by their very improbability the presence of a normally impenetrable frontier and, therefore, beyond that frontier, a sphere of other realities. If it were granted that miracles do occasionally happen—and there is, strictly speaking, no scientifically valid reason why they should not—their rarity would be a mystery as inexplicable as that they should occur at all. One can mildly point out to materialists that there does not seem to be any choice between their own monistic and therefore bounded universe and the alternative possibility of an infinite universe. While the latter suggests an infinity of possibilities, the former involves the probability of realities beyond the boundary.

KENNETH T. DUTFIELD

OUR CIVILIZATION!

Friends of Prohibition will be interested to note the statistics given by Mr. Philip Fothergill, President of the United Kingdom Alliance, at Manchester recently, as reported in *The Manchester Guardian*, October 22nd. He told his audience that during the first half of this year (1956) £10 million more had been spent on beer, £6 million on other alcoholic drinks and £28 million on tobacco. Mr. Fothergill remarked that the cost of welfare services would be "very largely covered by the yield of taxation on mountainous spending on alcoholic drink, tobacco and gambling." On the other hand the cost of social services would be cut by millions a year if "we abandoned our follies."

THE SPIRIT AND SUBSTANCE OF INDIAN PHILOSOPHY

[The first part of this article by **Dr. P. Nagaraja Rao** appeared in our last issue. Here we publish the second, together with a Note on the place of Buddhism.—ED.]

II.—ETHICS AND THE SPIRITUAL LIFE

All the Indian philosophical systems exhibit a twofold unity of outlook. There is first the "spiritual unity" in their outlook. This is brought out clearly by the common philosophical ideal of *moksha,* which is a spiritual experience, not an intellectual apprehension or an occult vision or a physical ecstasy.

The second is the moral unity in outlook. All the systems, though they give differing accounts of *moksha,* are at one in holding that it cannot be attained by mere intellectual study. The *Katha Upanishad* declares that "the Self cannot be attained by instruction or by intellectual power or even through much hearing" (*nayam atma pravachanena labhyo na medhaya na bahuna shrutena*). The *Mundaka Upanishad* reiterates the same verse. The *Brihadaranyaka* laments the futility of mere intellectual learning: "Brood not over the mass of words, for that is mere weariness of speech" (*nanudhyayad bahun shabdan vacho viglapanam hi tat*).

Intellectual study and reasoning must be accompanied by moral excellence and ethical virtues. There must be moral discipline before enlightenment. No spiritual realization is possible without a moral *sadhana* (discipline). The insistence on *sadhana* is common to all systems. The *Katha Upanishad* is emphatic on the point: "Not he who has not desisted from evil ways, not he who is not tranquil, not he who is not concentrated in mind, not even he whose mind is not composed can reach the Self through right knowledge" (*navirato dushcharitan nashanto nasamahitah Nashanta-manaso vapi prajnanenainam apnuyat*). The importance of the ethical life is insisted on in all the systems. The state of spiritual realization is not contra-ethical; it transcends the ethical. Shankara has put among the four requisites for the study of the Vedanta the acquisition of moral virtues. The other three are: discrimination of the Real from the unreal; non-attachment to the fruits of earth and heaven; and the desire for release. The scriptures cannot purify the man whose moral life is not pure. Some systems have insisted on a severe form of self-culture as the true preparation for spiritual realization. For example, Buddhism and Jainism appeal to no extraneous inducements or punishments, to no

invocation to God. Referring to Buddhism, Whitehead observes that it is "the most colossal example in history of applied metaphysics." The Prabhakara school of Mimamsa has elevated the moral good as an end in itself. The author of the great epic *Mahabharata* concludes his grand work with this agonizing cry:—

I cry with arms uplifted, yet none heedeth. From righteousness flow forth pleasure and profit. Why then do ye not follow Dharma?

Ignorant and ill-informed critics at home and abroad declare that in Indian philosophical systems spiritual realization frees men from moral obligations. This is hardly true if we take into account the lives and work of the *Jivanmuktas* (those liberated while still in the body). Moral life implies a constraint in the unregenerate state of man's life. The agent is conscious of his obligations and fulfils them with difficulty. In the *Jivanmuktas* there is no strife and tension. In the words of Professor Hiriyanna, "they are not realizing virtue but revealing it." Their words are wisdom, and their work is consecration. It is only in this sense, that their acts are spontaneous, that they are said to be above the ethical sphere. Only in this restricted sense is the remark that Indian philosophy is beyond logic and beyond ethics true. It certainly is not anti-rational or infra-ethical. Its close correlation of the moral and spiritual life has resulted in the unity of philosophy and religion in India.

The Indian philosophical systems insist on the necessity of getting spiritual instruction from a preceptor. All virile spiritual traditions have proclaimed the necessity of the *guru*. It is no formality or evasion of one's responsibility. The *Chhandogya Upanishad* declares, "He who has found a preceptor knows." An illumined teacher teaches a qualified aspirant the methods of realization. He does not broadcast the truth from the housetops. He who wants gold must dig; the rest must be content with straw. The path is as sharp as a razor's edge. The aspirant must have a tranquil mind, utter detachment and a sharp intelligence.

The *sadhanas* outlined in the different systems are identical in many ways. The first stage is the life of morality lived in a society, discharging all duties and refraining from wrong. The path of ceremonial purity cleanses the mind, without which *moksha* is impossible. In the words of William Blake:—

If the doors of perception were cleansed, everything will appear to man as if it is infinite. For man has closed himself up till he sees all things through the narrow chinks of his cavern.

The discharge of moral duties and the leading of a pure life prepares the aspirant's mind for the message from the illumined teacher. Receiving it is known as *shravana*. Reflection upon it is called *manana*.

It is the process of convincing oneself, through reflection upon the truth learnt by *shravana*. After *manana*, the aspirant begins to meditate on the truth in an uninterrupted manner till he has a direct experience of the truth. This is called *aparoksha-jnana-upasana* or *nidhidhyasana*; it transforms mediate knowledge into immediate experience.

The Indian philosophical systems subscribe to a few common doctrines which are integral to their thought. They are: the doctrine of Karma and rebirth; the eternal, non-created, pure nature of the Soul; the beginninglessness of the world; and its moral nature.

The doctrine of Karma brings out a faith in the eternal moral order of the universe. The universe is not a blind unconscious force, nor is it a chance world. It is a moral theatre for the art of soul making. We are what we have made ourselves. We suffer for what we have done. We reap what we sow. The fault is not in our stars, but in ourselves. No act is private and nothing is unimportant. Everything works out its destiny. The doctrine of Karma does not imply that actions are uncaused. But they are determined by no external force. Karma is not caprice. It is being determined by one's own action.

The doctrine of Karma and the outlook it has created in the minds of men have been responsible for the manner of Indians' lives. Faith in the law of Karma, in the absolute justice of the rewards and punishments that fall to the lot of men, makes people bear their lot without bitterness and hatred.

Closely connected with the doctrine of Karma is the doctrine of rebirth. One short life is hardly sufficient for man's spiritual development. Many rebirths are a spiritual necessity for the development of man. The doctrine assures us that the moral values and worth achieved in one life are not lost for ever. They are carried to other lives. The theory makes for the moral and spiritual continuity of man. Nothing good is lost; no moral effort is without its continued good effects.

Life in this world is regarded by all the systems as a preparation for the realization of *moksha*. "Samsara is a succession of spiritual opportunities," in the words of Dr. Radhakrishnan.

To awaken the spiritual in man and help him realize it, and thus to humanize man, is the supreme objective of all institutions, social and religious. Ill-informed critics are of the opinion that Indian philosophy is ascetic and other-worldly. They declare that it is world-neglecting, static and life-destroying. This is an overdrawn and partial picture. Indian philosophy is dynamic, pragmatic and is inspired by spiritual vision. It has taken note of the natural motives, instincts and passions of man and has regulated them. It aims at evolving

a civilization which is naturally productive, socially just, æsthetically beautiful and spiritually integral. It is not a country without a capital, nor is it a formless lump of creeds with no central doctrines to hold it. It is a citadel with a ring of outworks, intricate but interrelated. The outworks are being added to from time to time.

P. NAGARAJA RAO

A NOTE

The opinion that all the systems of Indian philosophy believe in the existence of a soul or *atman* has been contested. Dr. Radhakrishnan and several other scholars are of the opinion that Buddhism too accepts a permanent transcendent Self and only denies the empirical ego. They hold that the Buddha is a continuator of the Upanishadic tradition and not an innovator.[1]

This view is not accepted by all the Vedantins. They hold that Buddhism represents a different tradition in Indian philosophy. In the words of Dr. T. R. V. Murti, there are two traditions[2] in Indian philosophy: the *atman* tradition represented by all the schools except Buddhism and the *anatman* (no-*atman*) tradition represented by Buddhism alone.

The *atman* tradition is blazened forth in the Upanishads and they exhort us to realize the true nature of the Self, *i.e.*, Reality. For the Buddha the *atta* is the root cause of all bondage. It is a "primordial wrong notion" to be got rid of through enlightenment. The nature of the *atman* is, for the *atman* tradition, consciousness and bliss (*vijnanam anandam*). For the Buddha it is not a positive entity. Selfhood is the greatest enemy of man. On this doctrine a striking unanimity exists among all the followers and the different schools of Buddhism. The Buddha always considered himself as opening up a new path never trod before. In the *Brahamajala* and the *Samannaphala Suttas* he reviews several current philosophical theories and rejects them all. In modern philosophical terminology, Buddhist metaphysics represents the *modal* view of Reality and the other systems represent the *substance* view. Professor Stcherbatsky too inclines to this distinction. In the light of the development of Buddhism and its doctrines it is urged that Buddhism is not "a restatement of the Upanishadic doctrine —with a new emphasis," or another form of Advaita Vedanta. It would be doing proper justice to the spiritual stature of the Buddha to regard his system as representing a bold original tradition arising from his spiritual experience and different from the Upanishadic tradition.

Such an acceptance does not detract from the value of Indian philosophy. Buddhism is not a modified form of the Upanishads or a mere ethical theory, or the agnostic metaphysics of a rationalist, as some suppose. It is a distinct virile *spiritual* tradition in Indian thought.

P. NAGARAJA RAO

[1] S. RADHAKRISHNAN: *Gautama the Buddha*, p. 33; *Indian Philosophy*, Vol. II, p. 690.

[2] T. R. V. MURTI: *The Central Philosophy of Buddhism* (George Allen and Unwin, Ltd., 1955), pp. 3–35.

THE PHENOMENON OF FREUD

[In a thoughtful article in our December 1955 issue on "The Idea of Man," **Mr. Peter de Morny,** author of *The Best Years of Their Lives,* attacked the "Matter-realism" which he sees arrayed against "Spirit-realism," in the chief world tension of the present day. In this article he traces some of the least attractive of the materialistic forces to the debased view of man held by the father of psychoanalysis—ED.]

To intrude a note of adverse criticism into the eulogistic chorus at present acclaiming Freud's centenary may appear perverse, but it seems only fair that an opportunity should be given to air the point of view of the contrary and doubtless reactionary minority which believes that no one man has ever done more to poison the mind of humanity than the much-lauded author of *The Interpretation of Dreams,* the poison employed being a lethal dose of scientific materialism. It is proving lethal because the poisoner took great care to destroy what some of his one-time followers, including C. G. Jung, are now finding to be the one and only antidote—the sustaining power provided by the spiritual hypothesis embodied in the great world-faiths.

Today, after the long and expensive process of analyzing the patient and diagnosing the cause of his trouble, the would-be healer finds himself totally unable to provide a cure for the mental impurities he has exposed, since the only one so far known has been analyzed out of existence by the founder of what was originally supposed to be the healing method of psychoanalysis. Surely a somewhat Alice-in-Wonderland situation!

In *Modern Man in Search of a Soul,* Jung writes:—

> Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook

—an outlook that the father of the system of psychoanalysis has flatly declared to be a delusion of the human mind; so this so-called benefactor of the human race has in reality brought not healing but incurability to his fellow men, at the same time undermining the basis of all morality. This last fact is beginning to be recognized even by his otherwise adoring medical devotees. Dr. Stafford-Clark, writing on "Freud and Religion" in the *Observer* earlier this year, remarked that

> Freud himself rejected belief in God while respecting implicitly the system of ethics whose basis he had explicitly denied. Brilliant and sincere genius though he undoubtedly was, he failed

to see that it is not religious belief whose future is an illusion, but belief in a science which seeks to deny its own ultimate source.

If it be brilliant and sincere to demolish the foundations of an edifice which is essential for the safety and sanity of the human race, then Freud might be said to be both these things; but to some of us such an act appears to be one of lunacy or criminality rather than genius; that is, if his object really was, as his followers insist, to benefit and bless and not totally corrupt mankind.

By their fruits ye shall know them....And we have only to look about us at the Western world of today and compare its morality with that of the pre-Freudian, pre-psychiatric era to realize what a half-century of psychoanalytic theory, and psychiatry founded on Freud's debased view of man, has done to the human mentality. Is it coincidence that half the hospital beds of Britain are filled with mental cases despite the ministrations of his followers and that the statistics for mental derangement are even higher in the U.S.A., where Freudian psychiatry is far more generally practised than in Britain, and the week-end visits to the psychiatrists are now becoming one of the grimmer bases for the jokes of that country?

The "uninhibited" conversation of the young people of today and of newspaper reportage go against all that was once rightly considered decency, but which is now scornfully designated as prudery. And what would the grandparents of our modern brides think of their visits to matrimonial guidance councils in order to discuss details of their sexual intercourse, and to listen to the advice given on this intimate subject by psychiatrists no more able to control their animalism than those seeking "guidance"?

No doubt the "confessions" of the Roman Catholic Church gave, in the past, an opportunity for some such catharsis; but they were made to highly disciplined, dedicated men in the impersonal and austere atmosphere of the confessional, where there could be no revelling in repellent physical details which merely serve to focus thought on the body, thereby stimulating rather than calming its passions. What sort of wisdom is it that rivets thought to the very subject from which freedom is sought?

The method of true psychology was clearly indicated by Paul in the words: "Whatsoever things are true ... honest ... pure ... lovely ... of good report ... think on these things," and by Buddha and the Yogis and Sufis in their instructions on thought-control. But the Freudian age believes it knows better than the greatest men who have ever lived, and we have only to read the sex-obsessed literature, novels and periodicals, and to see the plays and films, of today to know what occupies the mentalities of the majority of young people in a

Freudian age: not only sex, but the violence which comes from the rejection of those ethics that Freud upheld implicitly and denied explicitly, and the consequent overthrow of all restraint.

Unable to deny the appalling state of the world since its scientific indoctrination by the combined efforts of Marx, Lenin and Freud, would-be reformers are everywhere wildly trying to change externals, blaming governments, colonialism, vested interests, capitalism and all the other scapegoats that they substitute for the real trouble, the inward principles and powers of darkness, the spiritual wickedness in high and hidden places, the legalized poisoning of the human mind by atheists and specifically by the teachings of a sex-obsessed Viennese doctor that a wiser world would long ago have diagnosed as a fitting occupant for one of those hospital beds.

Surely there could never be a more obviously obsessional case, in the sense in which this adjective is generally used, implying a fanatical concentration upon one small section of knowledge to the exclusion of all else: the King-Charles's-head complex grown acute? How clearly Freud comes into this category needs no arguing after a perusal of *The Interpretation of Dreams*!

Professor Ernst Kris, a friend of Freud's, informed us in a Third Programme Talk recently that the first task set to the Master as a student—though he implied that it was Freud's own choice, which is certainly most probable—was that of demonstrating the much-doubted existence of testicles in the eel! No more suitable basis can be conceived for the much-applauded life-work of this one-pointed scientific *guru*. He excelled in demonstrating such "facts" of life. To him they were the only facts; the tragedy is that they have become "facts" for such a great number of gullible people.

Even religionists who previously subscribed to the premise that God, or the Ultimate Reality, was omnipotent and the source of all power, do not all seem to have been proof against the suggestion that the seat of omnipotence is the genital organs, and that power so engendered may be used, if "sublimated," for creative work other than human propagation. Yet a far simpler and saner premise is surely that power, an attribute of God, may be used on any level, for writing, let us say, the *Enneads* of Plotinus or for building the Taj Mahal, or brought down to the flesh, for human reproduction. It is inevitable that power should be ascribed to one's God, or highest sense of good; and sex was Freud's God. He was, as we know, by no means alone or unique in this worship. The phallic sign is familiar in most primitive forms of religion, and is still found in the secret teachings of the Kabbalah and Freemasonry as well as in the debased forms of Hinduism. But because he was a scientist and his approach to

the subject was impressively set about with scientific formulæ and jargon, Freud's re-presentation of this far from new cult was hailed as a great and progressive revelation instead of being recognized as one of the darkest beliefs of the unevolved human consciousness.

Freudian materialism has denuded man until he stands helpless and empty in a meaningless world, still suffering from the delusion that this is part of human progress. Nothing could be further from the truth. "Science," writes the more enlightened Jung, "has destroyed even the refuge of the inner life...." Freud and Adler "...still fail... to satisfy the deeper spiritual needs of the patient....they do not give meaning enough to life. And it is only the meaningful that sets us free." Yet without the spiritual hypothesis, which Freud explicitly denied, there can be no meaning. If man is solely a creature of forces external to himself, as the atheists would have us believe, if there is no kingdom of heaven within him, and therefore realizable by him, then life is indeed a "tale told by an idiot"; and no other conclusion can be reached from the Freudian premise.

The strange thing is that so few people seem aware of the untenable foundations of that premise. If we wish to gain a true knowledge of anything, we naturally and rightly seek a perfect specimen for examination, and then only can we give a true description of the species. But Freud's analysis of the human mind was based on his observations not only of imperfect but of actually diseased and perverted mentalities, including his own. The mind of, say, a Jesus Christ, a Shankara or a Gandhi would not be available to him; yet only from such evolved mentalities could he hope to gain a true knowledge of the essential nature of mind, since they alone approximate to perfect specimens.

Therefore such information as he obtained was of perversion of mind, or mind in a state of becoming which he presented as mind *per se*— as unscientific a practice and untruthful a picture as if he had offered the findings of an analysis of the mentality of an Australian aborigine as being a true picture of the mind of civilized man. Yet this false information has been accepted as inspired truth.

This, then, is humanity's legacy from Sigmund Freud, to whom the world is so busily paying homage: a denial of man's true and higher selfhood, and of his evolutionary potentialities, and therefore a denial of any meaning to life.

Fortunately in the ranks of science there are better and saner thinkers. In that remarkable book, *Human Destiny*, by the distinguished French scientist, Lecomte du Noüy, there occurs a passage which not only provides a more credible view of the meaning of life but also unintentionally passes a final verdict upon Freud and his followers:—

Man, [it runs] with his present brain, does not represent the end of evolution, but only an intermediary stage between the past, heavily weighed down with memories of the beast, and the future, rich in higher promise. Such is human destiny....Consequently, anything which opposes this evolution in the moral and spiritual realm, anything which tends to bring about a regression toward the animal, to replace man under the dictature of the body is contrary to the directing Will and represents absolute Evil. On the contrary, anything which tends to deepen the chasm between man and beast, anything which tends to make man evolve spiritually is good.

We have only to note the regression towards the animal in this Freudian age, the enslavement of man to his bodily desires, and his scientifically conditioned assurance that Spirit is an illusion, and spiritual evolution therefore an impossibility, to realize in which category this revered modern teacher comes; and to recognize how premature is the present praise and jubilation in the assessment of his contribution to the thought-life of mankind.

PETER DE MORNY

The god of wealth, the god of war,
The god of water, and
The god of fire have planned to win,
Then lost the fights they planned;
For victory is not a thing
That men or gods command.

No wisdom lies in fighting, since
It is the fools who fight;
The wise discover in wise books
What course is wise and right,
And wise books in the course that is
Not violent, delight.

—From the *Panchatantra*

NEW BOOKS AND OLD

The Teaching of Reading and Writing: An International Survey. By WILLIAM S. GRAY. (Unesco and Evans Brothers, Ltd., London. 283 pp. Illustrated. 1956. 18*s.* 6*d.*)

Unesco has added another large volume to its educational publications in pursuance of the policy decided by its 74 Member States. This international survey of the teaching of reading and writing is the tenth in Unesco's series of "Monographs on Fundamental Education," and it brings home to the reader, in many illustrations as well as the packed text, how widely the literacy programmes may have to be varied according to the language and other conditions prevailing in different communities.

The survey covers methods of teaching and their degree of efficiency, the examination of basic principles of teaching handwriting being especially interesting, as we are frequently reminded of the wide range of different scripts as well as the differing subjects of simple sentences. Such questions incidentally have to be taken into account in the preparation of reading books for pupils who have surmounted the first steps in literacy. Only rarely can they be universally distributed in translations: both texts and pictures must be localized to some extent. In addition the conscientious educationist will need to learn the results of world-wide research into the kinds of reading matter most suitable for children and adults, a question that almost rivals in importance the complicated diversity of methods in teaching.

Among the illustrations is a world map with the sentence "Everyone has the right to education" in 18 languages, the majority of course being in different scripts.

To illustrate the survey of reading attitudes and skills a series of plates shows records made by the film-camera of eye-movements in silent reading, the movements showing on the film strip as lines of dots with breaks. These include Hindi, Burmese, Arabic, Urdu and Chinese. An attempt is made to analyze the results according to the languages and scripts.

A short note, however, cannot detail the contents of this survey (which is heavily documented with references to authorities). Dr. Gray had the cooperation of his own University of Chicago as well as many educational bodies of other nations. India receives a fair share of attention, and among special references are "The Teachers' Guide" used in Mysore, and advice tendered by the National Seminar on Literacy in Delhi, which stressed that besides the mechanics of reading the "social context" of what is read is also important.

Appropriate Government departments and other educational bodies all over the world are likely to find the new volume a necessary addition to the library.

R. L. MEGROZ

The Golden Flame. By FREDOON KABRAJI. (The Fortune Press, London. 48 pp. Illustrated with wood-engravings by GEORGE BUDAY. 1956. 8*s.* 6*d.*)

This strangely fascinating book of poems is dedicated to Walter de la Mare and introduced by the sentence: "What can I, not born of her, give back to England?" The poems in *The Golden Flame* are, to some extent, a repayment of the author's spiritual debt to Britain as well as to his native country, India;

e.g., the beginning and end of "Whom God Would Send."

The collection of selected verses is distinguished by an unusual variety of subjects and poetic experiences. There is, for instance, the "Trilogy on Woman" in which he praises the flaming temper as "a beauty-cure" against the dreariness of silence in wedlock; then there is the poem on the "Regrets of the Righteous" who has forgotten "the sweet, swift, stupid ways" of human joy and passion. The author possesses a remarkable gift of calling up images with a few strokes of his pen. See, for instance, the change from the delicious sensation of love-madness in youth to contented acceptance in old age ("This dream was you"). There is a particular charm in the author's use of natural gestures and reactions ("... your head was so-slightly, sideways raised," ..."our nakedness—a double rainbow in the amber firelight"). Thus he is able to call up the lovers' most delicate feelings.

Moreover, there are also verses about "trivialities," *e.g.*, "The Kitchenette Understands." Maria and the author are tidying up and talk about the martyrdom of Lucia who chose "for her soul." It is the question of sacrifice, of honour and dishonour, which the author of this poem sublimates into a moving scene of natural immediacy and spiritual depth.

A. CLOSS

The Stream. By M. V. RAMA SARMA. (Triveni Publishers, Masulipatam. 214 pp. 1956. Rs. 3/-)

The Stream is a love story with a philosophic undercurrent. The author depicts with realism the emotions and mental conflicts that rend his characters. The principal figure, Gopalam, is well drawn. Brilliant and poetic, he finds himself bound for life to a prosaic and stolid young woman (chosen for her "fair complexion"—"Blackness shocked his æsthetic taste") who was incapable of appreciating or even understanding her temperamental husband. For a time he tries to escape from the realities of life, and lives in a world of dreams where his Trinity is composed of Keats, symbolizing Beauty; Shelley, Love; and Wordsworth, Nature. Soon his starved heart seeks solace in another woman. The seemingly unending trials and tribulations that follow would have marred for ever the nature of a lesser man. Gopalam, however, is sustained throughout by the theory that he has evolved of the Triple Force of Beauty, Love and Justice that controls the universe.

A little more care in proof-reading would have helped to eliminate several small errors and much bad English that occur in the book.

ROSHAN KOTHAWALA

New World Writing: Ninth Mentor Selection. (New American Library of World Literature, New York. 288 pp. 1956. 50 cents)

The primary concern of the editors of *New World Writing* is

> to print the most interesting and varied work they can find...to watch for and publish emerging talent; to be open to new currents of feeling, new thoughts and new techniques....

The motive undoubtedly is excellent and deserves wholehearted support.

The careful translation of André Gide's lecture "On Literary Influence" delivered fifty-six years ago is most welcome. This is the first English translation to appear in print and the editors deserve a compliment upon having included it.

On the whole this literary potpourri, though it has little excitingly new about it, provides interesting reading and shows that young writers of today seem to be earnest.

A word about the get-up of the volume: the red and white cover irritates the eye and a more soothing colour scheme and a more artistic cover design will surely make the publication more attractive.

DILIP KUMAR SEN

Moral Principles in the Bible. By BEN KIMPEL (Philosophical Library, New York. 172 pp. 1956. $4.50)

The author of this most stimulating essay is Professor of Philosophy in an American University—Drew. The book purposes to be a study of the contribution of the Bible to a moral philosophy. Using the Bible as a source book and employing the methods of philosophical analysis, Professor Kimpel carefully interprets the nature of moral judgment and demonstrates its significance for understanding the nature of moral responsibility, justice and moral principles. It becomes evident that there is a correlation between a decision to act in a particular way and its consequences. Herein lies the element of moral judgment. "What we sow, we reap" and "He who takes the sword shall perish by the sword." This is illustrated by massive quotation from the corpus of the prophetic writings in the Old Testament—and how impressive is their moral insight!

A careful distinction is made between a certain empiricism of moral judgment and its religious interpretation. To take the Bible seriously involves a serious moral examination of what its writers actually say. This will involve a distinction between moral principles which emerge from a study of moral judgment and a rhetorical or metaphorical use of language which may be misleading. Thus, the attribution to God of devastating calamities which injure the innocent as well as the guilty weakens the prophetic description of the nature of God as just and merciful. We may question the use of such words as "wrath," "jealousy" and the attribution of retaliation or vengefulness to God. For the justice of God is by no means the same as the rough and ready justice of men which is always defiled by self-regarding attitudes. The author points out interestingly that the profound understanding of the Old Testament prophets is modified by their particular perspective, that of priestly concerns with the sanctuary or that of national concerns, which result in a provincial instead of a universal perspective.

In the latter part of the book the author draws upon the ethical teaching of Jesus, but a criticism of the book might be that it is based on the prophets of the Old Testament and does not equally draw upon the riches of the New. For instance, in criticizing the prophets for suggesting that God brings about the famine or drought as a judgment for misdeeds, there is no reference to the saying of Jesus that God sends rain on the just and the unjust.

Jesus believed that there are invariable correlations between what men do and what they become in doing so. The penalty for moral evil is not a victimization of the innocent but a moral judgment. One becomes what one does, and a failure in reverence for life lands one in a hopeless predicament, for judgment is exceedingly austere. To destroy life is to find in the end that one's own life is required. The principles affirmed by Jesus constitute the conditions for one type of life, which is a possibility and could become the actual pattern of human life on the conditions which He specifies, but which is the Kingdom of God or Heaven in contrast to the existing earthly social orders.

The conditions which Jesus stipulates constitute a moral challenge to us to fulfil them:—

A moral ideal is a realizable pattern of life, and when it challenges us to conform to

its conditions, it becomes a real determinant of our lives, and so becomes an actual moral authority in our lives.

But the "way is hard," and, as Spinoza reaffirms it, "All things excellent are as difficult as they are rare." But, though each individual's life is unique,

it is not unique in the relation between its fulfilment and the care which must be exercised for achieving its moral end. This responsibility implies the necessity for seeking guidance from every source capable of offering enlightened instruction.

The ultimate source of principles for living is "the Light that lighteth every man" and we ought to hunger and thirst for this Light. There is a relation between sustained loyalty and a quality of loyal living.

This remarkable study in what might be called "empirical ethics" ends with a chapter of a supplementary nature comparing the logic of an empirical moral philosophy with the logic of empirical science. It would be interesting to compare this author's use of the Bible for his purpose with the approach to ethics in other systems, such as the doctrine of Karma in Hinduism. We strongly recommend this book to all serious students of religion and ethics.

LEONARD M. SCHIFF

The Messianic Idea in Israel: From Its Beginning to the Completion of the Mishnah. By JOSEPH KLAUSNER; translated from the Third Hebrew Edition by W. F. STINESPRING. (George Allen and Unwin, Ltd., London. xv+543 pp. 1956. 30*s*.)

No people in the history of the world has manifested a greater or more enduring faith in the face of tribulation than the Jews. Not only have they survived, but out of the crucible of their experience they have brought to the world some of its most profound religious insights.

To the three good gifts which the people Israel have left as an inheritance to the entire world: monotheism, refined morality, and the prophets of truth and righteousness —a fourth gift must be added: *belief in the Messiah.*

So writes Dr. Joseph Klausner at the beginning (p. 13) of the book recently translated into English with the above title. In that he is undoubtedly right, for no idea has had greater influence upon the interpretation of history than that which sees the Golden Age at the end rather than at the beginning of man's sojourn upon the earth. As far as the Jews themselves are concerned, this faith was born in tribulation and it sustained them throughout their darkest and most hopeless periods; without it they would hardly have survived; but its implications for other peoples have been equally great. The Messianic idea was transmitted from Judaism to Christianity and was thus permanently woven into the fabric of Western thought.

The purpose of Dr. Klausner's book, the third of a great trilogy, on the interrelations of Judaism and Christianity, is to show what the concept of Messianism meant to the people with whom it originated. The work, the fruit of a lifetime's study, is divided into three parts. In the first, Dr. Klausner, after discussing the genesis of the idea, deals with the Messianic hope in the period of the canonical prophets and allusions to it in the non-prophetic literature of the Old Testament. In the second, he turns to the Apocrypha and the pseudepigraphical books, while in the third the literature of Talmud and Midrash is examined. In each part, the subject is exhaustively treated and he ends the book with the reprint of an article issued in 1938 where he compares and contrasts Jewish and Christian conceptions of the Messiah. He has a remarkably thorough knowledge of his sources and all the relevant literature, both Jewish and non-Jewish. His writing is inspired by a deep attach-

ment to his subject, which, however, does not impair his critical judgment.

Dr. Klausner makes a distinction between the belief in a personal Messiah and the wider and vaguer belief in a Messianic community. Hence he finds Messianic conceptions where the Christian Old Testament scholar is not normally wont to see them, and he also points out that in Judaism redemption can be conceived without any individual Messiah at all. It is, however, debatable whether this is based on a correct use of the terms "Messiah" and "Messianic." But the book demands and merits the closest attention of its readers and perhaps not least of those whose acquaintance with the subject is limited to the conceptions that are current in orthodox and creedal Christianity.

F. KENWORTHY

Some Christian Words. By W. R. MATTHEWS. (George Allen and Unwin, Ltd., London. 96 pp. 1956. 7*s.* 6*d.*)

Having seen the need for "a short vocabulary of words used in the Christian religion with simple explanations of their meaning," Dr. Matthews, the Dean of St. Paul's, here presents "a series of very short studies on very great subjects." "Holy," "sin," "forgiveness," "the cross," "resurrection," "Heaven," "Hell," "life eternal," "sacrifice," "salvation," "peace" and "mercy" are the words he examines. Three more chapters give a study of what Jesus thought about himself.

Dr. Matthews has helped the words studied to grow in meaning, and many refreshing ideas emerge, ideas which are universally true, but not usually found so clearly and simply expressed in Christian teaching:—

> ...what you think about sin depends on what you think about God.
>
> Sin is that which separates us from the Holy God.
>
> ...we should cease to look upon ourselves as the centre of the world and find some other centre. It means that we should be detached from ourselves.

And, what to Dr. Matthews is the starting point:—

> When we look into our mysterious personalities and try to discover what we are, I believe we come upon a centre—the very core of our being—which is not really in time—the knower that never can be known.

Nothing is of greater importance to the progress of Western thought than that the words discussed here—and others, notably "God" and "love"—should be granted full growth in the light of the two greatest influences to which Western thought is exposed—modern science and Hindu philosophy.

A number of printing errors mar this otherwise pleasant publication.

IRENE R. RAY

Jesus and Woman: A Study of Christ's Attitude to Women as Recorded in the Gospels. By LADY HOSIE. (Hodder and Stoughton, Ltd., London. 159 pp. 1956. 4*s.* 6*d.*)

This book, first printed in 1946, was entirely rewritten, under the title *The Master Calleth for Thee*, for use by the American Methodist Women's Division of Spiritual Service in their 1954-5 study circles, (130,000 copies were sold). This is the revised edition, now issued under the old name. It seems incredible that a writer of scholarly background could place her readers' intelligence so low, and disheartening to find the book a "best-seller."

It makes false, naive comparisons (degraded aspects of other faiths with the ideal aspect of Christianity)—"Very different this from Mohammed and his *houris*!" (p. 111). It suggests "inside information" such as "God has a special plan for His widows" (p. 110). It uses a sentimental dramatizing technique, adding fictional gestures,

motives and feelings to the characters, a popular reportage that is belittling. When Jesus tells the woman of Samaria she has no husband, only a partner in sin, she "is amazed at His insight and realizes that Fate has somehow brought her into the unusual company of a Prophet.... Hastily she changes the subject from personal to religious subjects as being more in His line of country." (pp. 113-4). Every possible or inferential reference to women is squeezed into service. "Surely, too, little girls were amongst those children whom He picked up in His strong arms.... As He held their small bodies in His bosom and prayed for their souls, did He sigh in that He would never have children of His own body?" (p. 99).

But as an indication of the current religious atmosphere in certain circles the book is uncomfortably illuminating.

W. E. WHITEMAN

Being and Nothingness: An Essay on Phenomenological Ontology. By JEAN-PAUL SARTRE; translated by HAZEL E. BARNES. (Philosophical Library, New York. 638 pp. 1956. $10.00)

"Existentialism" is a bracket which brings together thinkers with diverse orientations, united only by their preoccupation with the concrete and individual human situation with its specific moods of anguish and despair, and a common hatred of system. *L'Être et le Néant*, with which Jean-Paul Sartre made his debut into the world of technical philosophy in 1943, was, however, an all-inclusive and systematic treatise in which he explicitly formulated the philosophy which was implicit in his books, and particularly in his novel *La Nausée*. Here he brings out his thesis of the fundamental "absurdity" of human contingency, and his notion of freedom as man's most grievous burden. In his oft-quoted words, "Man is condemned to be free." Although hailed as constituting a notable landmark in European thought, the size of the work as well as the extremely abstract nature of the presentation are perhaps responsible for the delay of thirteen years in the appearance of a complete English translation. The task has now been accomplished with conspicuous ability, and the translator's comprehensive Introduction is really a help in threading one's way through the labyrinth of Sartre's argument.

The main philosophical scheme is striking. Sartre posits a pre-reflective primary consciousness of which our Ego is the object. For him, the Cartesian *cogito* is reflected and derivative. The Sartrean *cogito* is non-personal to start with. The Pursuit of Being is described in the author's Introduction. Being-in-Itself contains a potentiality of nihilation (*néantisation*), of evoking Nothingness. "The Problem of Nothingness" is the subject-matter of Part One. The human personality is characterized as Being-for-Itself, and is an internal negation of Being-in-Itself, the bridge between the two being "knowledge." The Being-for-itself is a pursuit of Being in the form of Selfness. This is the theme of Part Two. Part Three deals with Being-for-Others, the mediating role played by the body between conscious man and the world of the "Other," including unconscious things, and the sphere of concrete human relationships. In Part Four we come back to Being-in-Itself, and its outcropping in "Having" and "Doing." The Conclusion disposes of the ethical and metaphysical implications.

This oversimplified outline will only serve to show up the intrinsic difficulty of the topic, which is highly controversial, to say the least. This is no book for a layman. But for those with the requisite background, it opens out new vistas by suggestion as well as reaction. In particular, the correspondences with ancient Indian thought are intriguing,

although the two are in altogether different dimensions. Thus the title itself suggests the famous Upanishadic categories of *Sat* and *Asat*. The notion of a primary consciousness (*Samvit*) and a reflected Ego recalls the polarity of *Prakasha* and *Vimarsha*. The power of nihilation brings to mind the concept of *Shakti* as the aspect of Negation: *nishedha-vyapararupa shaktih*. The parallelism is worth pursuing. We may conclude by observing that the translator has rendered an invaluable service to the English-speaking world by her effort.

K. GURU DUTT

Man: His Life, His Education, His Happiness. By A. DA SILVA MELLO; translated from the Portuguese by M. B. FIERZ. (Philosophical Library, New York. 729 pp. 1956. $6.00)

This remarkable book by an active member of the medical profession reveals a sweep of mind almost encyclopædic in its scope. It makes a survey of some of the most important problems of human life—man, his origins, his tendencies, his childhood, his education, his place in society, the present impasse and the lines of his future welfare in the international context. In doing so the author refers to the biographical origins of human life and consciousness, replaces man in the zoological series and takes the evidence of bio-psychology, which leads to the revelations of psychoanalysis as to the part played by the fundamental instincts in man's conscious life. This leads on to a study of sex, the growth and bringing up of children, and the comparative merits and drawbacks of traditional education and the new education with its emphasis on interest and freedom.

An examination of the religious question follows. The evolution of religion as a social phenomenon is traced down to modern times, as also the emergence of Socialism with its sequel of Communism. The analysis of the present situation as a conflict between democratic capitalism and communist collectivism serves to stress the need for combining the best elements of both.

The book ends with an appeal to the free thought of the world to transcend nationalistic sovereignty in order to usher in one International State.

The book needs more careful proofreading and the emendation of several mutilated sentences.

D. GURUMURTI

Postulates and Implications. By RAY H. DOTTERER. (Philosophical Library, New York. 509 pp. 1955. $7.50)

This is a book on the general methodology of a rationalist attitude. Rational persuasion rests on awareness of two facts: that each one of us bases his reasoning upon postulates; and that the implications of these postulates should be made clear to others as well as to ourselves. And so the "postulational method"—the awareness of our own postulates—must recognize the moral obligation to be rational.

However, the duty to be logical need not commit us to any particular system of logic or to a particular interpretation of the "If-then" relation. The duty to be logical is the duty to be loyal to the implications of the accepted postulate. (We should add that there is also a greater duty: to *re-examine* constantly one's postulates themselves.)

The author is expounding some form of the Socratic doctrine that an "unexamined life is not worth living." But the author's method is postulational and not dialectical; while he insists on the obligation of making clear the postulates behind our thinking and acting and being loyal to their implications,

he himself is led to the logic of "either-or." We should, of course, avoid contradictions; but freedom from contradiction should not mean the *obligation* to accept an "either-or."

The author covers a very wide field of reasoning implied in science, philosophy, politics and human affairs. But I disagree with his definition of Absolute Idealism, among other things:—

> Absolute Idealism is a form of solipsism which includes all physical and all mental entities within the one Self which I recognize as existing. If the one Self which includes all things and all selves is thought of as *God*, Absolute Idealism becomes pantheism. (pp. 125-126)

This implies that whatever is inclusive of other things is, in philosophy, either solipsism or Pantheism. This is not the case.

The book is a sustained piece of reasoning. It does not stop with merely the intellectual attitude; its aim is to reach what the author calls "higher" religion.

N. A. NIKAM

The Meeting of the East and the West in Sri Aurobindo's Philosophy. By S. K. MAITRA. (Sri Aurobindo Ashram, Pondicherry. 451+xxxi pp. 1956. Price not mentioned.)

Professor S. K. Maitra is a devotee of Sri Aurobindo. As an academic philosopher, he attempts to show how the Indian and the Western outlooks are synthesized in the thought of Sri Aurobindo. This is an important attempt. In the thought of all the great philosophers of twentieth-century India, East and West have joined hands; and, as Sri Aurobindo is one of the most important of them, it is necessary and useful to fix his position with regard to the outstanding thinkers of the West. His views, as those of both a thinker and a *yogi*, deserve serious consideration.

Dr. Maitra first compares East and West; and by East he means only India, with which he is best acquainted. Indian philosophy, to him, is value-centric. Reality is value and existence, and also consciousness. It is *saccidananda*. There is no distinction between theoretical and practical philosophy. Yet the Indian view suffers from being individualistic, not being cosmic in its reference. The Western is the opposite on the whole. It is theoretic and cosmic, intellectual and dynamic. For it reality is only existence, not value.

In Sri Aurobindo's philosophy, these opposites are significantly synthesized. First, the idea of evolution is practically foreign to Indian thought; but Sri Aurobindo utilizes it in his theory of spirit's return to itself and evolution is not a mere ascent from the lower to the higher, but an integration of the higher with the lower. Next, *yoga* is conceived as merely individualistic in India; but Sri Aurobindo treats it as the "Divinization of the whole of mankind." Similarly, reality is both value and existence, and both static and dynamic.

The book contains several interesting chapters, some of which are devoted to a comparison of Sri Aurobindo with Bergson, Plotinus, Hartmann, Hegel, Plato, Goethe and Whitehead. It can profitably be studied by all students of Sri Aurobindo's philosophy. And even those who are not devotees of Sri Aurobindo can get from it a useful comparative view.

P. T. RAJU

A LETTER FROM LONDON

[In this quarterly letter **Shri Sunder Kabadi,** naturally comments on the sad events of carnage in Egypt and Hungary. Who can disagree with his views? Only those throwing righteousness to the winds of hell committed the crime of bloodshed.—ED.]

LONDON, Nov. 4—Massive events have been set in motion by the Governments of Britain, France and the U.S.S.R. which will leave an indelible impression on the course of history and affect the lives of all mankind. The Franco-British war against Egypt, and the equally ruthless and cynical liquidation of the democratic upsurge in Hungary by the Red Army and Air Force, have destroyed, in a few short weeks, all the painful and laborious efforts that were made over the past ten years to build an international order founded on law and justice, on which mankind's hopes rested of preventing a third World War.

I am writing at the moment when British and French troops are invading Egypt, after British and French bombers have "softened up" military targets, and as Soviet tanks and troops have crossed into Hungary and are, by sheer military might, reimposing Soviet domination over that already devastated country. The world has been shown the real meaning of what the Russian Government means by "peaceful co-existence," and at the same time it has been given overwhelming and sickening evidence that Western imperialism, for all its fine talk of democracy and liberty among nations, has not changed its real character.

The cynical and immoral way in which the ruling classes in Britain and France and the Soviet Union have trampled on the elementary rights of small nations, in complete defiance of their international obligations and treaties, has demonstrated that we still live in a world where great and powerful nations are prepared to invoke the law of the jungle to maintain what they regard as their vital interests. The dangers of a World War and the total destruction of civilization have been brought rapidly nearer by these flagrant acts of aggression by Britain, France and the Soviet Union.

It had seemed, up till about a year ago, that the world was beginning to reap the benefits of the patient, unspectacular efforts made by progressive-minded statesmen, backed by enlightened and far-sighted public opinion, to build the foundations of an international order that would lead the nations away from the total disaster of total war. With the death of Stalin, his successors in the Kremlin seized the opportunity to embark on policies at home and abroad that were aimed at achieving for Russia and the other Communist States the respect and influence in international affairs which Stalin, by his evil and disastrous policies, had denied them.

This did not mean that the ideological struggle between the Communist and non-Communist States had come to an end, but that there was a tacit agreement by the leaders of both *blocs* to pursue the struggle in a manner that would not make armed conflict between them as inevitable as it had seemed to be in the last few years of Stalin's rule. This process of adjustment was naturally far from easy. Many aspects of the new Soviet diplomacy only served to strengthen distrust and suspicion in the West, as, for example, the visit of Bulganin and Khrushchev to India. The new Soviet approach to India and the other democratic Asian countries was recognized as having as its inspiration the desire to win over the uncommitted Asian nations to greater support for Russia.

But the era of peaceful co-existence seemed to have made its greatest and

most encouraging advance when the Soviet leaders visited Britain as the guests of Sir Anthony Eden. Their visit was universally regarded as marking a tremendous success for the aims of enlightened statesmanship in this hydrogen-bomb age. A further advance was envisaged when Sir Anthony Eden, early next year, was to pay a return visit to Moscow.

Against this background of constructive statesmanship and imaginative and courageous diplomacy, the world went about its business in a new and more hopeful frame of mind. The great problems on which Russia and the West had failed ever since the War to reach agreement and understanding still remained—disarmament, the unification of Germany, the admission of China to the United Nations—but it was universally felt that a new spirit was inspiring their approach to these complex issues. In a single word, what had been created, for the first time in ten years, by the "meeting of minds" at Geneva, by the visit of the Soviet leaders to Britain, and by many other developments of this nature, was the beginning of a spirit of trust.

It was only a beginning, and the fact that these two great *blocs* still retained, and continued to increase, their already terrifying powers of military destruction, emphasized to all thoughtful people how vital it was that this tender plant of trust should be nurtured by all possible means. In direct proportion to its growth would depend the fate of humanity.

The enormity of Sir Anthony Eden's crime in unleashing war on Egypt was that he knew, more than anyone, how vital it was for the future of the world that this spirit of trust should be given the opportunity to grow. The Soviet Union, in the light of the declared willingness of the leaders of the Western military alliance to modify their original Cold War aims—which envisaged that, sooner or later, Soviet Communism would have to be destroyed by military might—was encouraged to pursue, both at home, in its relations with the East European satellites, and in its overall approach to world problems, policies that were becoming increasingly liberal.

In view of the stalemate that had already been reached in atomic power, realism alone dictated the new Soviet leaders to modify the evil policies pursued by Stalin. To have continued preaching and working, openly or clandestinely, for world revolution would, within a few more years, have forced the leaders of the Western alliance to behave in relation to the Soviet Union in exactly the same primitive and cynical way as Sir Anthony Eden, in alliance with the French, behaved in relation to Egypt, and for exactly the same reason, namely, that if the Western alliance did not destroy Russian Communism, Russian Communism would destroy the Western alliance.

It has been argued in the West that the reforms introduced by Bulganin and Khrushchev in Soviet society and in Soviet foreign policy were manifestly overdue and that Russia would have to take tremendous strides along this path before Soviet society could be said to enjoy a fraction of the democratic virtues so jealously treasured by the capitalist democracies. What Western observers were anxious to see above all was a relaxation of the Soviet political, economic and military grip on the East European countries. The Russian Revolution, they had realized, was irreversible; but the East European States had been forcibly and ruthlessly welded on to the Soviet Empire.

A few days before Sir Anthony Eden and the French dispatched their cynical ultimatum to President Nasser, the upsurge of democratic forces in Poland and Hungary, followed by every sign that the Russian Government was about to accede to these demands for greater freedom and independence, was compared by one Tory paper to the British transfer of power to India in 1947. In

some circles the victory of the liberal forces in Poland and Hungary was seen as likely to mark a great new chapter in the relations between Russia and the West.

The Russians would not have transferred political and economic power voluntarily. Nor when the demands were raised, would they have assented to them easily. No imperialist nation ever does. But the alternative to giving the East European States the new deal that they were resolved to achieve —until Sir Anthony Eden and the French did so much at one foul stroke to destroy the moral influence and prestige which the Western alliance had enjoyed over the last ten years—would have been to expose the whole policy of peaceful co-existence which Russia had so successfully pursued since the death of Stalin as a cynical and hollow sham. Peaceful co-existence and the denial of a nation-wide revolt for liberty and independence by the use of tanks, artillery and bombers are opposites. Similarly, preventive war, deliberately planned and prepared in front of the whole world for three long months, cannot be squared with the rule of international law and justice. Both the Russians, and the Edenites in Britain and the Edenites in France, have been engaged in the disgusting task of explaining that their wars were started with the noblest of intentions.

The greater fault for the incalculable consequences of these black deeds must rest with the ruling circles in Britain and France, for they had led the world to believe that such a monstrous act would violate their most cherished ideals. Moreover, no one will ever be able to state with any certainty whether, had they not so cynically resolved to overthrow the Egyptian Government by war, the Russians may not have been constrained, by certain knowledge of the consequences, from crushing the independence movement in Hungary.

For unless the United States is prepared to follow up the condemnation of the United Nations General Assembly and its appeal to Russia to withdraw from Hungary by fighting Russia if that appeal goes unheeded. the lamps of liberty that began to burn brightly in Eastern Europe will be again extinguished, as they were ten years ago. Yet because of the infamous war waged by its two European allies, France and Britain, against Egypt, the United States has no ultimate moral right to attempt to force Russia to withdraw from Hungary unless, at the same time, it is prepared to compel Britain and France to withdraw from Egypt and make suitable reparations to that country for the wrong and destruction that have been inflicted on it. At the present time, the dominant concern of whoever sits in the White House must be to repair the colossal damage done to the cause of the Western alliance by France and Britain. At the same time, all the old hatred, suspicion and enmity of Russia will sweep back in renewed intensity. The outlook is grim.

SUNDER KABADI

ENDS AND SAYINGS

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

HUDIBRAS

It is a good sign that disappointment and frustration did not envelop the distinguished men and women who gathered at New Delhi last month. The occasion was the Ninth General Conference of Unesco and naturally the assembly was cosmopolitan and international. Just before the foreign delegates arrived in India acts of violence were perpetrated in Egypt and Hungary which might develop into the much-feared World War.

The acts of violence took birth in violent minds. Thoughtlessness, hurt feelings, vengeance and opportunism made a circle which the Moral Law of Compensation alone can and will adjust. Thoughtlessness and imprudence in connection with the loan by the U.S.A. for the Aswan Dam hurt the feelings of the head of the Egyptian State, and he retaliated by hastily nationalizing the Suez Canal. Retaliation evoked vengeance, and the British and French Governments lost their heads, forgetting the lessons of history, giving the go-by to their own ideals of freedom, democracy and righteousness. Russian leaders took advantage of the crime of the British and French leaders, and copied their bad example. None of the powers concerned are in the right; brutality, violence and vengeance are always and invariably in the wrong.

But to turn to the opening of the Unesco Conference at New Delhi: The outgoing President of the Unesco, Mr. Zavala Muniz, referred in his inaugural address to the coincidence that the meeting was taking place in India, the country of Gandhiji, "the land of his heroism, his sacrifice and his apotheosis."

We are not here to judge but nothing prevents us from condemning the principle of aggression and today more than ever we must affirm our belief in the great moral values of Mankind.

Maulana Abul Kalam Azad struck a note which ought to be remembered by all partisans:—

No man with common sense will for a moment believe that either the U.S.A. or the U.S.S.R. can be converted to its opposite point of view.

Once the two systems recognize that they must co-exist and develop an attitude of toleration for one another, the immediate result will be increasing understanding and respect for one another. Once mutual suspicion and hatred disappear each system can learn from the experience and experiments of the other.

The most vital and valuable pronouncement came from Prime Minister Nehru:—

We meet at a moment when we can hear again the dread tramp of armed men and the thunder of the bombs hurled from the skies to destroy men and cities below. Because of this, there is perhaps a measure of unreality about your discussing the various items in your agenda which have nothing to do with this deep crisis of the moment. But these very developments force reality upon us and mould our thinking.

Man does not live by politics alone, nor indeed wholly by economics. And so, the Unesco organization came to represent something that was vital to human existence and progress.

The Unesco has considerable achievements to its credit during its ten years of existence, and yet, after these ten years, what do we find? Violence and hatred still dominate the world. The doctrine of inequality of men and races is preached and practised, the democratic principles of dignity, equality and mutual respect are denied or ignored, some countries dominate over others and hold their people in subjection, denying them freedom and the right to grow, and armed might is used to suppress the freedom of countries.

We see today in Egypt as well as Hungary both human dignity and freedom outraged and the force of modern arms used to suppress peoples and to gain political objectives. Old colonial methods, which we had thought, in our ignorance, belonged to a more unenlightened age, are revived and practised. In other parts of the world also, movements for freedom are crushed by superior might.

It is true that the atomic and hydrogen bombs have not thus far been used. But who can confidently say that they will not be used?

We use brave phrases to impress ourselves and others. But our actions belie those noble sentiments. And so we live in a world of unreality where profession has little to do with practice. When that practice imperils the entire future of the world, then it is time that we come back to reality in our thinking and in our action. At present, it would appear that great countries think that the only reality is force and violence, and that fine phrases are merely the apparatus of diplomacy. This is a matter which concerns all of us, whichever quarter of the world we may live in. But, in a sense, it concerns us in Asia and Africa more perhaps than in other countries, for some of our countries have recently emerged into freedom and independence, and we cherish them with all our strength and passion.

I have called this great assembly the conscience of the world community. The problems we have to face, many and complicated as they are, will never be solved except on the basis of good morals and conscience. It is for this reason that I beg you, distinguished delegates from nations of the world, to pay heed to this collapse of conscience and good morals that we see around us, for unless we do so, all your fine ideals and the good work you have done will be shattered into nothingness.

Our country of India is a large one and our population is considerable, but we have no desire to interfere with any other country. We have no hatreds and we have been nurtured, under the inspiring guidance of our great leader Mahatma Gandhi, in the ways of peace. We want to be friends with all the world. We know our own failings and seek to overcome them, so that we might be of service to our own people and to the world.

9th November 1956

The decision of the Navajivan Trust to publish works of Gandhiji and books about him and his philosophy in cheap editions is excellent. We want our poorer classes to read and appreciate Gandhiji's doctrines with a view to assimilating them.

Among the recent cheap editions are *An Autobiography or The Story of My Experiments with Truth*; always an inspiration to every new reader. *The Gita According to Gandhi* is from many points of view the most valuable help to the thinking public; the Gita has profound light to throw, not only on philosophy and mysticism, but also on our social problems like castes, creeds, religions, untouchability and even on economics—poverty and opulence. Gandhiji's views on the *Gita* provide lines of practical action for the individual and for the State.

May the vibrating influence of the pages of these volumes transform the sons and daughters who look up to the Father of the Nation with love and reverence!

A similar good service to the reading public is rendered by the Jaico Publishing House. Five new issues have just reached us. The cheap but attractively printed books bring to the poor purse of student and adult alike sparkling gems from all over the world. Ancient as well as modern texts are being printed. The *Panchatantra*—the best translation by Ryder; Stories from Somadeva's *Kathasaritsagara* translated by Tawney; are from the old world. Tagore's *Farewell My Friend* and *The Garden*; Bain's charming stories, *A Digit of the Moon*, which were enjoyed forty years ago, and Bhabani Bhattacharya's *He Who Rides a Tiger*, published only a few months ago—represent flowers from the Baghs of India. Equally beautiful blooms, though of different hues and scents, are culled from the gardens of the West. Our felicitations to the enterprising Publishing House. It is serving the cause of culture and real internationalism in this land.

The streets of Khatmandu ran with blood on the ninth day of the Durga Puja when innumerable buffaloes and goats were sacrificed to the Goddess Durga, writes a special correspondent in *The Statesman*:—

The principal ceremony was at the old Hanuman Dhoka palace in the heart of the town. The Nepalis worshipped their regimental colours and arms, for which they invoked the protection of the goddess throughout the year. Each army officer of the rank of colonel and above presented Rs. 8 for the festivities and a goat for sacrifice before the colours. Junior officers gave Rs. 5. Buffaloes and goats, bought from this collection, were brought into the courtyard of the Hanuman Dhoka palace where each unit's colours were erected and decorated with garlands made of the first autumn blossoms. Amidst firing of guns and muskets the animals, with their horns painted and flowers round their necks, were brought in. The Commander-in-Chief blessed each colour and sprinkled vermilion on it. Priests chanted prayers. The supreme moment came after the priests had finished their chanting. One well administered blow with a *khukri*—the traditonal Gurkha weapon —or a *khora*, a scimitar-like knife—according to the size of the animal or the skill of the operator, was sufficient to decapitate the animal. Similar sacrifices took place at temples throughout the valley.

The ceremony was watched by all, high and low, women and children. Besides Nepalis, there were many foreign ladies who, while taking countless pictures, appeared to enjoy every moment of the revelry. Further, it is saddening how the priests, officiating at the ceremonies, sat unperturbed, chanting *mantras*, in the midst of these scenes of carnage, when around them flowed rivers of blood in which the soldiers dipped their regimental colours to carry them off in triumph through the city to the accompaniment of military bands and bagpipes.

Surely this display of brutal callousness and cruelty to dumb creatures cannot by any means be regarded as pleasing to the gods or be reckoned as the triumph of good over evil, if that is what Vijayadashmi truly signifies. Can victory of arms be obtained by sacrificing sheep and buffaloes?

Tracing the genesis of this festival, Professor K. A. Nilakanta Sastri writes:—

Hindu mythology, like that of the Greeks and the Scandinavians, is full of accounts of periodic struggles of the gods with the demons. The normal universal order is governed and controlled by the various divinities, each functioning in his or her own sphere under the guidance of Indra, king of the gods. Time and again, this benevolent order is disturbed and overthrown by the pride and ambition of some demon-king who accumulates great psychic energy by extraordinary tapas; the tapas attracts to him one of the great gods—Brahma, Vishnu or Siva, who feels constrained to reward the tapasvi with a boon. One such crisis was brought on by the buffalo-demon Mahishasura whose story is told in the Devi Mahatmya of the Markandeya Purana; and on this occasion the salvation of the world was wrought by the cosmic mother, Devi.

These myths, being symbolic, carry deep spiritual meanings for the intuitive mystic.

It is regrettable that the spirit of these myths is lost and only the letter is followed today. An ancient and lofty culture has portrayed the forces of evil with far greater realism and subtlety, as corrupt and decadent influences. Corruption is a rust, not a raging fire; and Mahishasura, symbolizing greed, insufferable self-importance, insatiable appetite for power, was no doubt very evil and his annihilation by Durga was unquestionably a great victory and a notable act of social liberation. Perhaps today the story of Mahishasura has an even more pointed significance than formerly, for what can be more inhibiting to the ushering in of world unity and universal brotherhood than greed and crass vanity, the lust for wealth and power?