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THE ARYAN PATH

23

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

—*The Voice of the Silence*

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THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

WE ARE TRUSTEES OF OUR POSSESSIONS

The manner of using our money or spending our estate enters so far into the business of every day, and makes so great a part of our common life, that our common life must be much of the same nature as our common way of spending our estate. If reason and religion govern us in this, then reason and religion have got great hold of us, but if humour, pride, and fancy, are the measures of our spending our estate, then humour, pride, and fancy, will have the direction of the greatest part of our life....

If you do not spend your money in doing good to others, you must spend it to the hurt of yourself. You will act like a man, that should refuse to give that as a cordial to a sick friend, though he could not drink it himself without inflaming his blood. For this is the case of superfluous money; if you give it to those that want it, it is a cordial; if you spend it upon yourself in something that you do not want, it only inflames and disorders your mind, and makes you worse than you would be without it.

—WILLIAM LAW: *A Serious Call to a Devout and Holy Life*

Our attitude to our possessions, especially money, greatly colours and shapes our life. In our economic civilization money rolls with a tremendous force.

Generally speaking three attitudes are current. By far the most prevalent attitude is to regard wealth and possessions, whether material possessions or possessions such as fame and power, as ends in themselves. And they are used for personal and selfish purposes, for self-glorification and sense-gratification. This in spite of the positive evidences that these alone do not produce happiness. The *Gita* describes those who are ever in pursuit of wealth and who even stoop to questionable means to obtain it as "deluded" and "demoniac."

Secondly, there are those who believe that economic prosperity cannot go hand in hand with spiritual

progress. And so they take to the begging bowl and call themselves *sannyasis*. But often their thoughts and feelings dwell on riches and *sannyasis* turn *bhikharis* (beggars), a great tax upon the country and a nuisance to society. They are "false pietists of bewildered soul."

Thirdly, there are those who look upon money and possessions as being neither good nor evil in themselves; these are simply objects of trust and avenues of experience. They do not subscribe to the view that poverty is essential for spiritual living; for them asceticism consists in the wise and beneficent *use* of all things, the right *attitude* of mind to wealth and poverty. They are the practitioners of the Divine Discipline or *Raja-Yoga*.

Money can prove a curse and a corruptor of Soul-life if it breeds selfishness or egotism. If used with a righteous motive and a correct method it can prove a blessing. Poverty is as great a curse if it begets vice; if assessed at its proper value as an instrument for the growth of endurance, patience and moral stamina it is a boon and a blessing. It is hard for a rich man to enter the Kingdom of Heaven, and yet there is truth in the words of John Donne that "the incorrigible vagabond is farther from all ways of goodness than the corrupt rich man is." On the other hand King Janaka, Ashoka, Marcus Aurelius and other *Raja-Rishis*, Royal Sages and Divine Kings, were spiritually rich and used their vast fortunes wisely because dispassionately. Their attitude to wealth was of Trusteeship, not of ownership. The Great Buddha Himself accepted with approval the gifts made to the Sangha.

A little reflection shows that no one can exercise exclusive and absolute ownership over wealth—of bullion, of knowledge or of virtues. Much of the suffering and misery now prevailing could be alleviated if people would understand and approve the Trustee-Dharma. The beneficiary of the trust is collective humanity. One should not wait to become rich to become a trustee. However small one's stock of money, let him begin *now*. His success does not consist in giving away much, but in using whatever he has in the right way, with discrimination and detachment. Only then will he be a "Conqueror of Wealth."

Money is the emblem of a Power in Nature, personified as the Goddess Laxmi by the Hindus, Amalthæa by the Greeks. The modern world, ignorant of the real nature of that Power, exploits it, and so money instead of healing the wounds corrupts the heart of poor humanity. Those who would be masters of that Power in Nature must learn the correct utility of money, one of the vehicles of that Power. There are wrong forms of charity dealing with mere effects; one must by real personal exertion use money for removing the hidden causes of evil

—false knowledge, personal ambitions to gain fame and power, and the like. But above all one should imitate the sweet and abiding virtue of that Power—Bounty. Enlighten all who sit starving not only for the bread which feeds the body, but know not they are starving for the bread of wisdom. When wealth is used in an unselfish way and intelligently, for the elevation of the race-mind, that Power in Nature produces an alchemical change in the good giver of real gifts. The trustee attracts more wealth for his beneficent work.

One of the four classes of men dear to Krishna is of "those who desire possessions." These are soul-possessions, of which sense-possessions are the dark shadow, ugly and misleading. Soul-possessions grow as they are shared, unlike sense-possessions, which diminish in the sharing. What type of possessions should one yearn for? In the profound treatise *Light on the Path* aspirants are told to "desire possessions above all." It is explained:—

But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.

Wisdom is one such possession; Compassion is another. From Wisdom, it is said, seven branches of knowledge spring, from the womb of Compassion are born the seven divine virtues. For the right comprehension of Wisdom and the practice of Compassion a third factor is necessary—Good Company. The friendship of those who are like-minded and like-hearted helps us to develop the sense of real unity with all that lives and breathes. This is Real Wealth. It is divested of all selfishness, pride, envy. Desiring such wealth and using it for the good of all, we shall be filled with enjoyment and satisfaction.

SHRAVAKA

THE GENTLE INTERPRETATION OF ECONOMIC FORCES

[**Dr. L. Delgado,** an English educationist and international banker, who has contributed to our pages several articles, here suggests the raising of economics to a higher level than the "enlightened" self-interest which was the highest flight the economist of a few generations ago was prepared to take.—ED.]

Economics deals with that aspect of human behaviour which is influenced by the fact that resources, including time, are limited in relation to various desirable ends, and can be used in several different ways. This is in effect the study of the actions of men confronted with the necessity of choosing how to use scarce means. It is obvious that, for instance, rice that is used as food cannot be used as seed, bricks for building a cinema cannot be used for building a school, steel for war material cannot be used for public works and labour used in any one of these activities cannot serve at the same time for any other use. Time, it will be observed, is also scarce. But have we not tomorrow, next week, next year, and eternity? This is true, but men's needs are pressing and it is today that they have to be fed, clothed and sheltered.

The circumstance that resources are scarce and that human needs are unlimited means that the achievement of one end necessitates the relinquishment of other ends. A choice must therefore be made between the alternatives available. Man will make the choice that will yield him the greatest satisfaction. What constitutes satisfaction is a matter of personal valuation, of which we shall have more to say later.

Never at any time in the world's history has there been a time when such economic considerations were more important than they are today. Never have we been less dependent upon our own unaided efforts to supply our own wants, and never have the possibilities for the exchange of goods and services between individuals and nations been so vast. It is true that the principles of the territorial division and the specialization of labour have been known for thousands of years. A considerable trade took place along the Mediterranean in Greek times and even before, based upon the relative advantage that one area had over another in the production of a particular article and upon the relative skills of certain populations over others. We know that even in those times the whole of the East was skilled in the production of beautiful work in metal, in the manufacture of silks and in the production of spices, which were the objects of wide trading. Banking in India, for example, goes back some 4,000 years, a proof that not only production but also

exchange had reached an advanced stage. With the discoveries during the European Middle Ages of new techniques in navigation (which led to the discovery of new lands and new routes to the East), with the invention of printing, and the development of trading and finance in Genoa, Venice and elsewhere in Italy, the exchange of goods between different areas took place at a slowly accelerating tempo.

But it has been within the last one hundred years that the most rapid progress has taken place, with the discovery and application of new forms of power. These new forms of power not only vastly accelerated production, but also enabled processes to be effected that had hitherto been impossible, *e.g.*, pulling great loads at great speeds over vast distances. Coincident with this industrial revolution there have been enormous advances in medicine, which have kept the vastly increased population in good health, and in agricultural techniques and in animal raising. As all readers of this review know, these new techniques resulted in considerably reduced costs of production and lower prices leading naturally to a great extension of demand for a great variety of goods. It was no longer possible for an individual to be self-sufficient, but this mattered little since there was an enormous variety of goods which he could obtain for his services. The village also could no longer support itself, but, like whole nations, specialized in occupations in which it had a relative advantage and exchanged the produce for the other things needed, which were provided by areas with special advantages in those lines.

These factors are applicable with particular force to the West, but they are clearly visible throughout the East. The particular problem of Asia is the poverty of the inhabitants, due to low productivity *per capita*. It is the endeavour of all the governments in that part of the world to introduce the Western techniques into their countries and so to raise the standard of living of their inhabitants. Already improved methods in agriculture and new machines in industry have improved the lot of millions, so that in the East as in the West men, as individuals, are confronted with the problem of choice to which we referred earlier.

But, as Aristotle saw, there is no essential difference between the management of a household and the management of a State: indeed, the old name for economics is political economy. Although Adam Smith asserted—not without reason, many think—that that State is the best which interferes least with its people, the aims of government have gradually widened to affect mankind directly in a multitude of ways. We are all now obliged to attend school until a given age even though we might be able to increase

the family income earlier by going down a mine. The State limits the number of hours we are allowed to work in a day and the types of occupation that shall be undertaken by women or children, and a watchful eye is kept on the kind of work we do. More than this, in many countries large slices of our income are taken away from us as a matter of social policy, say to equalize incomes or to prevent inflation. We have here reached a stage in which the borders of economics, politics and ethics impinge upon one another.

What considerations are to prevail? Perhaps a study of the past will be a guide for the future. During the nineteenth century, when the West was developing rapidly in the industrial field, there was little room for ethical considerations. Labour, including the *entrepreneur* himself, was exploited to the utmost, irrespective of age, sex or class. If Sunday was kept as a day of rest, it was only because it provided a convenient pause during which labour recouped its forces. It was at this time and in this industrial climate that economics made its great strides. It was moving along scientific lines, and its exponents were curiously obsessed with the finality of the laws they discovered (which was not at all a scientific attitude).

But the economists of this time—the Classical School—were not the inhuman monsters that they were sometimes made out to be. Great material progress was made during the industrial revolution. It was believed that, if existing government regulations were removed, progress would be even more striking (and much the same thing is being said today). In those days, it should be remembered, governments were inefficient and corrupt, so that the critics might well have been right. It was held that government intervention to remedy abuses was unnecessary because competition was assumed to be perfect and the mobility of labour great. If wages and conditions were unsatisfactory, the workers would go elsewhere, and employers would be forced to improve conditions in order to retain their labourers. But, of course, equality of contracting power does not mean equality of bargaining power. We now know that the conditions necessary for automatic adjustment did not exist.

Nevertheless, the belief in *laissez-faire* was almost universal. In the bustle of the market place and comforted by the thought, first expressed by Adam Smith, that the self-interest of each individual worked out for the highest good of all, men felt no need to import ethical considerations from outside: economics was a self-sufficing science. The Christian Church itself seems to have been taken by surprise by the Industrial Revolution, and had not organized itself to meet the new problems that now

presented themselves.

The great error of the Classical Economists lay in basing their doctrines on a few general principles which they assumed to be universal. Such a system could not be valid, because man's nature was not immutable but changed with changes in contemporary institutions. The reaction to classical thought took the form of Socialism, of which the kindest variety was that of Robert Owen and the most violent that of Karl Marx.

The economists that followed those of the Classical School cast doubts on some of the doctrines held, particularly on the theory of value. The marginal utility theory of value, which replaced the labour cost theory, opened the way to the modern analysis of economic problems. The interdependence of economic phenomena has been realized, and the result has been the emergence of "equilibrium analysis." The relation of given factors to one another changes in the same way as balls moving freely in a bowl change relatively in position to one another. The nature of "cost" has changed, the true explanation of which is not regarded as money costs but as displacement costs, *i.e.*, the true cost of a war is the cost measured not in terms of money but of all the alternatives foregone, such as schools, roads, houses, etc.

This modern conception of the subject no longer presupposes that economics is self-sufficing or self-correcting, in an automatic way, of errors to which it might give rise. Economics is a strictly impersonal science. Whatever political opinions an economist may hold, these should in no way colour his analysis of economic problems, in the same way as a chemist is not swayed by his political faith in the experiments he undertakes. It was precisely in confusing analysis and opinions that lay the error of those who followed the Classical economists. Of course, an economist can, by his training and education, give a valuable opinion on the merits of given aims, but he does so as a citizen or a philosopher, not as an economist. He can say how scarce means can be used most efficiently to attain given ends or how the achievement of certain aims will affect the disposition of scarce means, but he cannot pronounce on the desirability of the ends.

As means are always scarce relatively to ends, it follows that economic laws are true in all circumstances: they are applicable equally to all forms of government (*e.g.*, capital has not disappeared in the U.S.S.R.: its role is played by the State), to all religious creeds, to all races, whatever their colour or language, to saints and sinners, to those of high estate and to those of low. None can escape their implication; even the hermit, by retiring from this world, reduces the demand for seats at the opera and therefore

the earnings of opera singers.

Since economics is not self-correcting, the mental influences governing the choices made are of the utmost importance. We have said that in deciding how to choose between the possible uses of scarce resources man will choose that which will give him the greatest satisfaction. This will be a personal valuation, varying with each individual, and should remain so; it should not be imposed from above. But it is very important that the choice should be a good one. It must be admitted that at present our sense of values is not of a very high order, and is in need of much education. Many important decisions are carried into effect by politicians, who have the last word in matters affecting the community. These decisions are often clouded by considerations of prestige, national honour, patriotism, and so on, that may run counter to economic requirements and often be in direct opposition to ethical values.

The mental influences involved in our economic behaviour must be reorientated from their present materialism to conform with far higher principles than at present. Today public opinion approves of our making the greatest monetary gain possible in our commercial transactions; we would be deemed naive and downright foolish if, for instance, we refrained from selling fruit or vegetables (or anything else) at the highest price the market would bear in a time of scarcity. Yet this is a sin, for we are taking advantage of the distress of our fellow beings. Are we not all brothers, and should we not do to others as we would be done by? If, as most people believe, this life is but a preparation for the next, how can we explain the selfish motives guiding the choices we make in our economic problems? It may well be —indeed it is very probable—that the scarcity of resources has been deliberately created by the Deity in order to form our character.

In a truly noble society shorn of its false values, we would wish to revalue our scale of occupational rewards. We may come to the conclusion that there is far too great a difference between the earnings of a cinema star and those of, say, a tiller of the soil. This differential exists at present because there is great popular demand for skills in entertainment that, however intellectually poor, are yet comparatively rare, while farm workers are not nearly so scarce. When demand is great and supply restricted, the price will always be high. The remedy in this particular case is again to educate public opinion towards more æsthetic pleasures.

It might be argued that our aim could be achieved more effectively by reducing our wants; it was a Greek philosopher who remarked that wealth did not consist in our store of material things but in the

paucity of our wants. This, however, is not so. It is right that we should have a high standard of life, for in this way far more people can exist with a fuller life than could ever be possible in a primitive society; machines take over brutalizing work and mankind has less and less heavy work and more and more leisure to put to good use.

We have posed the problem. How are we to ennoble our economic behaviour? In this vast field covering the whole of mankind, it is obvious that the method chosen must be a universal one. A new set of values must be instilled into mankind. These new principles, to be successful, must spring from the heart and must not be imposed upon individuals by force. A basis for such moral and spiritual values was enunciated by Christ in His Sermon on the Mount. These ethical directives are not contingent upon any given form of ritual or ceremony or limited to a priestly caste, but are applicable to, and can be accepted by, noble men and women everywhere. The principles are of universal application, but they are very difficult indeed to put into practice. Some progress has been made in the two thousand years that have elapsed since they were enunciated, and near-perfection has been attained by some rare individuals—Gandhi is one example and Albert Schweitzer another—but most of the precepts are yet to be instilled not only into individuals but into governments. It is folly to think that Christian principles motivate the actions of so-called Christian countries or that India is governed in her actions by the teaching of Gandhi. But, if we value our present life for its influence on the next, we must adopt a gentler approach to the economic problems arising from the circumstance that resources are limited relatively to wants. When we adopt this approach, the suspicions and misunderstandings that bedevil relations between classes, employers and employed, between individuals and between nations will completely disappear. In any case, the elevation of our principles is good for its own sake, apart from any consideration of our welfare in the next world; it is the noblest test of all not to consider any reward for ourselves.

L. DELGADO

For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. I tell you that "virtue" is not given by money, but that from "virtue" comes money and every other good of man, public as well as private.

—Socrates in PLATO'S *Apology*

HUMANITY AND THE CRIMINAL

[**Mr. Derrick Sington** entered the notorious Belsen Concentration Camp as Commander of the first British Unit in April 1945. He is the author of *The Goebbels Experiment* and *Malayan Perspectives*. He makes out here a strong case for enlightened treatment of the criminal. As Sir Maurice Gwyer, then Chief Justice of India, declared at the First All-India Penal Reform Conference in February 1940, while the community has a right to protect itself against the criminal, the latter is one of its own members. As such he too is entitled to protection against society, which would continue to create criminals as well as to punish them until it had accepted in full "the faith, often shaken but never shattered, in the common humanity of us all." This faith needs to be quickened, not only in prison officials of the old school, with the readjustment of whose attitude Mr. Sington deals here, but also in members of the public, on whom the rehabilitated criminal must depend for a chance to make good after his release.—ED.]

The present age aspires, perhaps more than any earlier one, to solve the problems of happiness and the good life by international, inter-racial and social action. More is written and talked about such endeavours than ever before. One field of activity through which the total content of humanity in a society can be solidly increased is, however, widely neglected: namely, men's attitudes towards those who offend against legally enforced standards, or—to use the loaded word—criminals. In essence all humane and constructive relations depend on the attempt to understand others—their needs, their weaknesses, their strength, what they have to offer. This attempt when it is made under the most difficult conditions is also made at the highest level. In the effort to comprehend and to cure, man as a social animal is at his best. The hardest circumstance under which to deploy such an effort is when faced by the problem of the delinquent, the temporary or permanent spiritual outlaw of society.

The delinquent represents, of course, what the ordinary "good citizen" is narrowly separated from being—perhaps by an accident of birth or upbringing; perhaps by a difference of brain-cell structure; perhaps only by luck in escaping detection. This is what makes attitudes in this field of social relations such a crucial test of honesty, sympathy and humanity. The field is also a fine one for the creative energies. What could be more satisfying than to re-establish or rehabilitate a human being with all his incalculable potentialities?

The more advanced communities of the world are today poised between two attitudes towards criminals and crime. The first is based on old ideas of harshness, and even brutality, as a supposed deterrent, as an expression of

society's disapprobation of crime and—one must add—as an outlet for its emotional craving for vengeance; the second rests on concepts partly derived from the newer sciences of sociology, psychiatry and psychoanalysis. It holds that crime is most often the result of something that "has gone wrong" in the evolution of the human being or is the symptom of some inherited structural flaw, difficult to detect in the present state of medical knowledge. This second school of thought and action finds it rational to consider the criminal—and what may be wrong with him—rather than the crime. It regards deprivation of liberty alone as an adequate mark of society's disapproval of the criminal, and the infliction of extra harshness as not only unnecessary but also a socially self-defeating policy which prevents regeneration by further hardening and deforming the offender. The corollary, for this second school of thought, is that criminals should be treated and rehabilitated rather than hurt and punished—and this for the sake as much of society as of the individual offender. For a reclaimed offender can be re-assimilated and can make his contribution to the community instead of remaining a charge on it, as he is when in prison or preying on his fellow men.

The second school of thought is making appreciable headway in the world today, thanks to the work of a number of brilliant, humanitarian penologists, particularly in the United States and in certain countries of Europe. Governments, officials and legislators in many countries of the world already pay considerable heed to the ideas of these men. But the other school of thought—the "make punishment terrible" school—dies hard and is still strongly entrenched in the penal and prison systems of all nations. The result of this situation is a series of the most bizarre contrasts between, for instance, those intimidating granite fortresses, the London prisons, and the beautiful sanatorium-like bungalows in the pine woods which are Sweden's latest institutions for young offenders; between the gruesome horror of the electrocution sheds of the United States and the scaffolds of France and Spain on the one hand and the peaceful, painstaking rehabilitation and eventual release of even the most brutal murderers in Holland and Denmark; between the vast, dehumanizing penitentiaries of some States of the U.S.A., with their labyrinths of cages like human zoos, and, on the other hand, the small prisons made of country houses with only 50 or 100 inmates, in pleasant surroundings, in Scandinavia.

What are the main features which penal reformers today consider essential for further real progress towards the elimination of crime? First of all, the abolition of those relics of an earlier penal

practice based on undiluted violence against the person of the offender—the death penalty and corporal punishment. Capital punishment has clearly failed as a deterrent. The fact that retention countries employ it only half-heartedly shows that they have lost faith in its efficacy for this purpose; and in countries that have done away with it there has been no sign that its abolition has led to an increase in crime. The main charge against capital punishment is, however, that wherever it is used it perpetuates the idea of hurting and harming the criminal. It is this principle which, carried out through prison officers and prison regimes, brutalizes offenders and confirms them in the way of crime. (One might also add that it brutalizes the prison officers themselves.) The idea of doing physical violence to the criminal is, in short, one great enemy of rehabilitation and regeneration.

But even when the idea of physical violence has been abandoned, as it has been—at least ostensibly—in the prison systems of many countries, there remains the spiritual violence of brutal surroundings and contemptuous and bullying attitudes of prison officers. All such things have incalculable effects in distorting distorted personalities still further, in turning the offender into the confirmed enemy of society, into the recidivist or "repeater." Clearly this is above all a problem of relations between prison staff and prison inmates. Until and unless the former see their task as one of human regeneration rather than one of intimidation and harassment, the decisive step in penal reform has not been taken.

One quite simple principle of material planning must, however, be adopted if anything like a human, regenerative relationship between prison officers and prison inmates is to be created: prisons or institutions must be reasonably small. In the vast penitentiaries so common in the U.S.A. (that in Jackson, Michigan, was the most notorious example), even in Wandsworth or Pentonville in Britain (each with over 1,000 inmates) all that a relatively small staff can do is to act as watch-dogs for security. A machine-like coerciveness is bound to prevail. In contrast the newer youth institutions of Sweden contain no more than about 60 inmates with a staff of 40 or 50. This makes it possible for each officer—whether doctor, warder, technical assistant or matron—to take a personal interest in two or three of the delinquents, to get to know something about each one, to develop personal relationships with them. The prison officers do not need to be psychiatrists or trained psychotherapists to do this, though a certain "rough-and-ready" briefing by the prison doctor if he is a psychiatrist is an obvious advantage and is carried out in Sweden. An obvious corollary of such a regenerative role of the

prison or institution staff is the holding of regular staff conferences, presided over by the Governor, to discuss the personal problems and attitudes of individual inmates, not in terms of punishment but in terms of understanding and helping.

It would, of course, be utterly unrealistic to suggest that prison warders, as they have hitherto been trained in most countries (merely to subdue and "keep in order"), are capable immediately of undertaking such work, which calls for much patience, insight and sympathy. But it is precisely the effort to re-train prison officers for this constructive role which is going on in some adventurous countries and meeting with success. The new Training School for Prison Staff at the Hague, for example, provides a three-week course for all guards and warders, which is quite separate from ordinary "security" training. Here the officers are instructed by psychiatrists and psychologists, and they learn to think out and discuss the fundamental problems associated with crime and punishment. The training in how to lock a cell door is supplemented by discussion on why and whether it is necessary to do so. Lectures are given on penal-reform measures and their why and wherefore. Awkward situations with someone acting a "difficult" prisoner are played out by warders taking part in the courses—with a trained psychologist discussing the wisdom or unwisdom of each trainee's line of action in dealing with the problem. Even lectures and discussions on music and painting take place as part of these courses, the assumption being that quickened sympathy and a heightened sensibility are assets to prison personnel in what should be an important part of their task, namely the regeneration of submerged and distorted fellow human beings.

These lines of approach—small, unglocmy prisons and a rehabilitative prison staff—are two fundamentals of penological progress. Another is the proper grouping and classification of delinquents so that first offenders do not associate with and become influenced by confirmed and repeated offenders, and so that abnormal or psychopathic personalities—with all their disturbing effects—are not mixed up with normal people. Many more first offenders could with advantage be placed on probation and never committed to prison than are so treated today; but headway has at least been made in many countries with the separation of such "safe" delinquents (however serious their offence) and their placement in open camps with good facilities for education, industrial training and recreation. Thus the unnecessary loss of self-respect through incarceration behind high walls and locked gateways is avoided in the case of many offenders. In Sweden as many as 30% of all persons being punished are in such open camps; in

Britain the figure is 10%.

But there remains the great and formidable problem of the so-called hardened offenders and of the mentally abnormal (though not legally insane) criminals. To a very great extent these recognized two categories overlap; for it is recognized more and more by penologists that a great deal of crime is the result of mental abnormality and that only by trying to discover the causes why a criminal's mind has become warped, and by "mental therapy" to heal him, is his regeneration possible. Often this entails going deep into a person's past history in which serious strains, resulting sometimes from maltreatment as a child, are discovered. The curative process can demand individual psychoanalysis or, in some cases, what is known as group psychotherapy. In the latter form of treatment, volunteer groups of delinquents under the leadership of a therapist (who must be a person of infinite tact and self-effacement) are brought to discuss their own and one another's problems and grievances together so that, in fact, they gradually criticize and, as it were, unravel each other. This method of treatment has met with success in restoring confirmed offenders to normality and stability in some parts of the United States, in Sweden, in Holland and in Britain. Probably the most remarkable of all centres of psychiatric treatment of dangerous offenders in the world today is in Utrecht, Holland, where 80 abnormal offenders (several of them murderers) are receiving intensive psychotherapy in a virtually open clinic, with 30 of them doing ordinary jobs in factories and offices in the town. The system of home leave for inmates every few months —so as to maintain links with society—is in operation at the Utrecht centre as it is in all Swedish prisons. It seems certain that the curative treatment of criminals by psychotherapy, which is still in its infancy even in penologically advanced nations, ought to be, and is destined to be, steadily expanded.

It is often said that all these new and revolutionary methods of dealing with criminals are an unwarranted development because they involve the spending of great sums by society on an "undeserving" sector of the population. Is this really so? A great Dutch penal reformer once told me that a criminal with a 30-year record of crime had just been sent to him for psychiatric treatment. "That man," said my friend, "has cost society £10,000 simply to house him in prison during his career of crime. If I could receive such offenders for treatment in my clinic after their first offence I could cure and regenerate most of them within three years at a cost of £2. 10s. a day, or £1,600." The curative, humane approach may also be the economical one in the long run.

DERRICK SINGTON

INDIAN CULTURE IN INDONESIA

[**Mr. H. I. S. Kanwar** was brought up and educated in Singapore and Malaya; he has served as a Commissioned Officer in the Indian Armed Forces and is now stationed in New Delhi. His study of Indian culture in Indonesia complements interestingly Dr. B. Ch. Chhabra's lecture delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on July 16th, 1953, on the "Eastward Expansion of Aryan Culture," which appeared in our November 1953 issue and as the Institute's Reprint No. 12 —ED.]

One of the earliest references to Indonesia is found in the *Ramayana*, which mentions Suvarnadvipa, or the Isle of Gold (meaning wealth-producing land), and Javadvipa thus: "With all your efforts reach Yavadvipa, adorned with seven kingdoms, the island of gold and silver, rich with mines of gold."

The writings of Ptolemy, the ancient Alexandrian geographer and astronomer, reveal that there were Indian colonists and traders not only in Burma and Malaya but also in Indonesia and Indochina. Ptolemy mentions the island of Iabidiu (the Prakrit form of the Sanskrit name *Javadvipa*, modern Java) thus: "Iabidiu, which means the isle of barley, is said to be of extraordinary fertility and produces gold in abundance."

In spite of the fact that the Hindu *shastras* were believed to forbid emigration, Indian traders ventured across the Bay of Bengal to ply their trade in gold, ivory, rhinoceros horn, sloes and camphor. Stories of the fabulous wealth of Indonesia soon spread in India, creating great interest. Indian scholars familiar with Sanskrit accompanied the traders to study the land in all its aspects. Then a strange thing happened; the inhabitants appreciated the doctrines of these scholars so much that by gradual stages they found themselves converted to Hinduism and Buddhism.

How did this happen? Some historians relate that Indonesia received wave after wave of immigrants from the mainland of Asia.

The first distinct wave occurred around 3,000 B.C., when the immigrants appear to have come from Yunan in South China and, spreading south, to have branched off into two streams, one moving to India along its eastern coast and the other through Burma and Malaya and finally to Indonesia and the Moluccas. The second distinct wave was about 300 B.C., when the adventurers came down the same route, this time fanning out as far as New Guinea, where to this day Indonesian culture flourishes. With the lapse of time, the culture of the two waves fused together into Indonesian civilization, which existed until the impact of Hindu civilization transformed it.

Similarly, during the first thousand years of this era, there were four or five waves of colonization by Indian adventurers all over the East. Though scattered, their colonies were "mainly on strategic points and on trade routes." Sailing down the west coast of Malaya, they reached Singhapura the "Lion-City," Sumatra and Java.

That Indonesia was a highly civilized and flourishing state has been confirmed in both Indian and Chinese documents, which mention that Davavarman, a king of Java, sent an ambassador to China in 132 A.D., and in return received a golden seal and a violet ribbon from the then Chinese Emperor. An earlier Chinese record, dated about 20 A.D., includes a description of Indonesia, referred to by the Chinese chronicler as "Je-tio." Another document, the *Niddesa*, dated about the late second century, mentions the places which a navigator might visit along the east coast of the Bay of Bengal, and, when dealing with Java and Sumatra, mentions places with strange designations such as "Sankupantha" (which could be climbed only with the aid of spikes), "Chhatrapantha" (where umbrellas were to be used as parachutes for descending) and "Sakunapantha" (to which birds served as guides).

The above facts are confirmed in the writings of that famous Chinese traveller, Fa-Hien, who visited Java in 414 A.D. and recorded that the inhabitants were either Brahmins or pagans, and that there were even a few Buddhists. In western Java are several Sanskrit inscriptions dating back to the third and fourth centuries. One refers to the Hindu king Purnavarman, ruler of the state of Tarumanagara in western Java, comparing his footprints with those of Vishnu, and another to the digging of the Gomati and Chandrabhaga canals. There also exist in western Java ancient shrines dedicated to Brahmanical gods. The inscriptions are said to be in the script called the Pallava Grantha.

In the fourth century, when the Shrivijaya Empire came to exist, several Indian scholars visited Indonesia. A most notable visitor was Shrijnan Dipankar, who met there Acharya Chandra Kirti, the eminent Buddhist scholar, and declared Shrivijaya the headquarters of Buddhism in the East. Prince Gunavarman, another eminent Buddhist scholar and missionary, ventured from his native Kashmir in 420 A.D. to spread his gospel in Indonesia. His activities were mainly confined to Sumatra, owing to which Buddhism flourished there in a purer form. In 423 A.D., Gunavarman spent some time in Java *en route* to China. The teachings of these Indian scholars were an important influence in the emerging of Buddhism as the predominant faith in Indonesia by the sixth century, and gave rise to a more refined culture.

Right up to about 1400 A.D., for

almost a thousand years, Buddhism and Brahmanism flourished side by side.

Hinduism and Buddhism acting as unifying forces, the power of Indonesia grew rapidly. With the conversion of all the princes, their petty squabbles disappeared. From this emerged the mighty Shrivijaya Empire which flourished for about seven hundred years. A great naval power based on trade and commerce, it reached its peak in the eleventh century, then holding sway over Sumatra, Java, Borneo, Celebes, Malaya, the Philippines, part of Indochina, Formosa, Ceylon and south-eastern India. It was a home of culture and learning, where Chinese scholars on their way to India stayed for considerable periods, collecting Buddhist manuscripts and studying Buddhist philosophy, and thus acquiring Buddhist knowledge prior to landing in India. The revenues of some villages in Bihar were devoted to the support of a Shrivijaya house in the Buddhist University of Nalanda.

In the second half of the fourteenth century, Java completely conquered the Sailendra Empire of Shrivijaya, later becoming the seat of the Hindu Empire of Majapahit, which had risen in east Java to spread over Indonesia. During the rise of the Majapahit, there were internal conflicts amongst the various potentates, the weaker ones being eliminated, which in a way aided the unification of Indonesia. There was rapid expansion of trade, commerce and naval power, so much so that many neighbouring lands, including Thailand, came under its sway. The Majapahit Empire had a highly centralized and efficient form of government, which evolved excellent systems of taxation, customs, tolls and revenue. There were colonial, commerce, public-welfare, health, interior and war departments, and a supreme court with two presiding judges and seven other judges. Trade was mainly with India and China and its colonies. This empire lasted nearly two hundred years, attaining its peak from 1355 to 1380. Soon after, decay set in following the famine of 1426, and the empire vanished in the same way as its predecessor, its doom being hurried on by the ever-growing force of Islam in the last quarter of the fifteenth century.

When the Hindu colonists and Buddhist missionaries set foot in Indonesia to introduce Indian culture they found a flourishing Indonesian culture, and, when the two cultures met, their fusion resulted in a new culture comprising the best of both. As a consequence, the art of Indonesia is a mixture of Hindu-Buddhist and Hindu-Javanese arts, which have been used to express the ideas deeply rooted in the native ancestor cult. It was but inevitable that, initially, art in Indonesia should be predominantly Indian in character, but later it

gradually adapted itself to native ideals.

Several ancient monuments and inscriptions and traditions existing in Indonesia, especially in Java, are a living evidence of the influence of Indian culture. A Malay inscription, dated 684 A.D., of a Mahayana Buddhist ruler of Shrivijaya named Jayanasa, speaks of the Vajrayana school of thought developed in Bengal in the mid-seventh century, whose first preacher was Saraha, once head of the Nalanda University. It is the earliest evidence of Mahayana Buddhism in Indonesia. Since Anangavajra, a son of Gopala, the founder of the Pala dynasty of Bengal, appears to have been a contemporary of the Sumatran Jayanasa, it is indeed amazing that the new doctrine should almost simultaneously become prominent at places so far apart.

There is the interesting Janggal inscription in central Java, dated 760 A.D., recording the consecration of the Maharishi Agastya. From a later inscription in Javanese, dated 863 A.D., mentioning Agastya's descendants as having settled there, it appears that the Maharishi may have ventured across the Bay of Bengal in the early Indian colonization period.

At Kalasan, also in central Java, exists an inscription, dated 778 A.D., said to be in a North Indian script, recording the erection of a temple of the Mahayana goddess Tara. Since a similar script was in vogue in far-off Nalanda about the ninth century, there is evidence to show that this worship could have come only from the Palas of Bengal, a fact supported by another inscription in the same script at Kelurak, which refers to the Rajaguru's arrival from Gudidvipa (the old name for Bengal) to "purify with the holy dust of his feet" the Sailendra king of central Java. Noted archæologists, taking into consideration inscriptions of the same period in Java and Bengal, opine that the Sailendra king wedded the daughter of the Bengal king Dharampala, named Tara, who was eventually influential in having the temple of Tara built at Kalasan. All this suggests that Shrivijaya received Mahayana Buddhism from Bengal.

The oldest monuments of Java are the Hindu temples in the Dieng Plateau, dating back to the beginning of the eighth or even the late seventh century. The Mahayana Buddha Temple of Borobudur is a marvel not only of Indo-Javanese but also of temple architecture. The entire life of Buddha is depicted in rare sculptures and reliefs for the benefit of the worshippers, who were mostly illiterate. The temple covers a whole hill carved into a *stupa*, its walls adorned with exquisite bas-reliefs relating the Mahayana legends, which are so planned that as one moves from the lower to the upper storeys there is a feeling of rising to higher spiritual levels.

In the ninth century one finds the grand Brahmanical temple of Prambanan with its wonderful stone reliefs from the *Ramayana* legends, a tradition carried down to the thirteenth century, as shown by the Panataran group of temples in east Java representing similar *Ramayana* scenes, though in the Javanese shadow-figure (*wayang*) style. The *Mahabharata* stories, with the Krishna legends, also appeared in sculptured figures, puppets and shadow-plays based on the Javanese versions which inspire the Indonesians even today, after their conversion to Islam. In the second half of the ninth century, Hinduism again became the predominating faith in central Java; but Buddhism and it continued side by side. During the last centuries of the Hindu-Javanese period, when the mystical and magical ideas of the *Tantras* began to influence Buddhism as well as Hinduism, strong tendencies towards a syncretism of the two religions made themselves evident.

The art, language, literature and political and social institutions of Java bear an unmistakable impress of Indian ideas to this day. The spirit of Javanese poetry, drama, music and dancing is close to the Indian, the *Ramayana* and the *Mahabharata* having played a very important part in the development of these fine arts. The epics of the Hindus as well as many of their Puranas are still available in Javanese versions. Some of the scientific and medical texts of India are among the literary remains of ancient Java. Shiva was a popular deity of the ancient Javanese; as was also Shakti or Devi. Images of Ganesha and of Kartikeya have been unearthed in Java. Vishnu with his carrier Garuda is represented in the sculptures found there.

The influence of Borneo is attested by several Sanskrit inscriptions of the fifth century, acknowledging gifts of gold and cows to Brahmins, who were an important element of the population there. Brahmanical rites and ceremonies found great favour at the court. Sandstone images unearthed in Borneo include those of Hindu gods—Shiva, Ganesha, Nandi, Agastya, Brahma and Mahakali. A few are of Buddhist figures. Mention may also be made of the seven gold figures of the Buddha and several Bodhisattvas recently discovered in West Borneo. Their exquisite style and workmanship are characteristically Indian.

The greatest living monument to the influence of Indian culture is the wonder isle of Bali. From the thirteenth to the sixteenth centuries, when Islam spread over Sumatra and Java,

its march halted on the shores of Bali. Instead of erecting mosques to Mohammed, the people continued to build elaborate stone and brick temples to their Hindu gods—and still do.

There is a large number of shrines to Shiva, Vishnu and Brahma in Bali.

In Indonesia, the Indian immigrants are still known as "Orang Kaling," a survival of the name Kalinga, by which the people of Orissa were known. In the third century, the Kalingas and the Andhras of Orissa and Vengi laid the foundation of Indianized states in these islands. The expansive movement of Indian culture had its heyday in Java, the Hindu basis of whose culture has been a marvel of India's cultural colonization. It was a prince of Kalinga who inaugurated this movement by founding a Hindu state in Java in the first century. Later there came into existence another Hindu kingdom in central Java, which was called Ho-Ling or Kalinga, after the name of the original homeland of the colonists. The Sailendra dynasty, which became so famous in south-east Asia, is believed to have come originally from Orissa, which then was a stronghold of Buddhism despite the ruling dynasty being Brahmanical.

One of the greatest tributes to the influence of Indian culture and art in Indonesia is paid by Havell in his book *The Ideals of Indian Art*:—

> Indian art in Java has a character of its own which distinguishes it from that of the continent from whence it came. There runs through both the same strain of deep serenity, but in the divine ideal of Java we lose the austere feeling which characterizes the Hindu sculpture of Elephanta and Mamallapuram. There is more of human contentment and joy in Indo-Javanese Art, an expression of that peaceful security which Indian colonists enjoyed in their happy island home, after the centuries of storm and struggle which their forefathers had experienced on the mainland.

H. I. S. KANWAR

The mass of cumulative evidence, recently reinforced, and the conclusive opinions furnished by many scholars, all go to prove that India was the *Alma Mater* of the civilization, arts and sciences of all other nations and even of all the great religions of antiquity. It is no idle fancy of a few who distort facts in order to glorify their country, but the corroborated evidence of countless scholars that India was the birth-place of civilization and culture, in fact the cradle of the human race. And when we say "India" we do not mean the India of our modern days but that of the archaic, prehistoric period, when countries which subsequently came to be known by other names were all called India. In those ancient times an unbroken continent—later destroyed by a geological upheaval—included not only Burma, Thailand, Cambodia, Annam, the Malay Peninsula and Malay Archipelago, which territories Dr. Chhabra mentions in his paper as comprising Greater India, but what we now call Iran on the one hand, and Tibet, Mongolia, Great Tartary and even far-away Tasmania on the other, were considered by the ancients as India and were designated as Upper, Lower and Western India.

—*I.I.C. Reprint No. 12*, Preface, p. 1

SOME PACIFIST PIONEERING IN AMERICA

[**Reginald Reynolds,** author of *White Sahibs in India* and *Beware of Africans,* completes his study on pacifists begun in our September number.—ED.]

When writing recently on the subject "What Are Pacifists Doing?" I rashly offered, since I was then on my way to America, to follow up what was mainly a critical statement on pacifism in Great Britain with some account of pacifist action in the United States. After four and a half months of travelling in the States I find that my knowledge is, in fact, restricted to a limited study of the work of the American Friends Service Committee, but that alone seems to justify some reflections.

On the face of it the reader might imagine that I had moved only among Quakers. In fact, however, the A.F.S.C., which operates on a scale vastly greater than any pacifist organization in Britain, does not confine its work to Quakers and Quakerism. It uses people of all denominations or none. It works among non-Quakers principally, and has a relationship with non-pacifists unparalleled by any other pacifist organization that I know. Its objectives are broadly Christian, pacifist and humanitarian, ranging from the work of relief and rehabilitation to that with which I was directly concerned this summer—social, political and spiritual education.

In discussing the work of the American Friends Service Committee I have no wish to suggest that the work of other pacifist organizations in America is unimportant. The Christian pacifists have long been building up, in the American Fellowship of Reconciliation, an organization generally considered by outsiders to be more radical and more realistic than its counterpart in Great Britain—and both radicalism and realism might be expected of any group in which the able mind of A. J. Muste has long played such a distinguished part.

The War Resisters League—a secular body, comparable to the Peace Pledge Union in Britain—has also had able leaders, none more so than its brilliant Secretary today, Bayard Rustin. But I saw no evidence that either of these organizations had found the means to break new ground. My impression —which may have been superficial —was that they have the same tendency so noticeable in the F.O.R. and P.P.U. in Britain: the tendency to move in a circle. This criticism applies even more to many smaller groups and especially to many "Intentional Communities" of the Bruderhof type.

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The best idea becomes socially sterile when it circulates only within a closed cult. No pacifist wants that sterility, but few have found the means of breaking through. What I saw of A.F.S.C. work in America seemed important to me because it *did* break through and because its methods were essentially experimental and subject to continual re-evaluation.

I have attended many Summer Schools in Britain—Socialist Summer Schools run by the Independent Labour Party and attended by its devotees; Quaker Summer Schools attended by Quakers; Pacifist Summer Schools attended, mainly at least, by pacifists One of the few exceptions was an F.O.R. Summer School in 1954 where many of the students—perhaps a majority—were *not* pacifists; but this I noted as an exception to the general rule, with the hope that the British Fellowship of Reconciliation was planning its future on these lines. It was not until I went to America this summer that I was able to participate in a whole programme of this kind in which for months I was able to meet people of very different opinions from my own on the basis of a common search for truth.

What we should call a Summer School is called an "Institute" by the American Friends Service Committee. Most Institutes last a week and I noted four distinct types: (1) The type intended for adults of all ages; (2) the "Family Institute," to which whole families are invited to come, provision being made for the entertainment and even for the education—according to their capacity—of the children; (3) the Institute for college students and (4) the Institute for "teenagers." The first type is possible on a non-residential basis and can be held in a city, attended by people unable to attend a residential school. This appears to be the only advantage of the non-residential type, which loses much by the absence of a full and complete social life. The second, third and fourth types were, in my experience, always held at some conference centre—perhaps a camp away in the country—or at a residential college or university.

Other activities of the A.F.S.C. include seminars (one, at which I was present for a week, lasted for a month altogether) and work camps for "teenagers" and older people. The two "teenage" work camps where I spent some time each lasted six weeks. None of the activities I have listed so far are unknown in other countries, though the kind of people they attracted and the way the essential task was tackled gave me cause for much reflection. There were, however, other forms of activity which have, so far as I am aware, no counterpart in any other country. Among these were projects which enabled college students to do valuable voluntary work in

public institutions, living a communal group life and sharing their ideas and problems. There was a similar form of project for students spending the long vacation in individual jobs. It is valuable for them to learn something of other people's work and their lives, but there is nothing new in the idea of manual (and even "menial") work for American students in vacation time. What is new here is the fact that the A.F.S.C. establishes centres where these student-workers live and are able, under the guidance of a good Warden, to get something more than dollars out of the experience—an inter-racial community life and some organized talks and discussions.

So far I have said nothing that sounds very revolutionary. From such structures one could produce anything or nothing. All depends upon two questions: Who takes part in these projects? and What leadership is offered them? I do not regard the A.F.S.C. as a perfect organization. (Indeed, its human fallibility, added to my own, often made my journeys quite terrifying experiences, and it was a source of wonder to me that I did, in fact, always arrive where I was expected.) But I learned more from A.F.S.C. techniques, and from the very able people engaged for the work, than I have learned from anybody or anything (on the subject of pacifist education) since I studied the methods of Gandhiji in India.

First, then, the participants. I was astonished at the heavy non-Quaker, non-pacifist majorities I found *at the outset* in the Institutes for younger people. How they were induced to come at all, I do not know; but there they were. Most of the bungling pacifists I know would have wrecked the whole show, confronted with such a golden temptation, but this brings me to the most vital point: treatment. If I cannot explain how the A.F.S.C. manages to collect non-pacifist boys and girls, I can, at least, try to explain what it does with them.

There is, to begin with (and to end with for that matter) absolutely no effort in the Institutes to "plug" pacifism. The basic assumption is simply that everyone wants to know truth from falsehood and to have some clue to right action in personal and social decisions. The "faculty" members or "resource people" are there to help this search by supplying information, stimulating discussion and encouraging the participants to look at human problems not merely as intellectual laboratory experiments but as things demanding a sensitive and imaginative perception. The A.F.S.C. has confidence in truth. It does not, in my observation, even seek to obtain an all-pacifist "faculty" for any of its Institutes. Indeed, even so, the chief cause of alarm at faculty meetings always seemed to be the speed at which

young people—many if not most of them—confronted for the first time with a challenge to conventional assumptions, were reaching radical conclusions. We were so anxious that they should not too lightly accept new ideas (including pacifism itself) that more than once an extremely able performance as a "Devil's Advocate" was given by one of the "resource people," in order to give these young revolutionaries something solid for their new teeth. The result of this tactic was the immediate development of the young people and of their arguments. Some of them, defending what was to them a new position, said things which will remain in my memory for the freshness of perception that they conveyed.

Another useful tactic which was practised successfully, and greatly appreciated by boys and girls, was that of asking questions rather than making statements—essentially the Socratic method. The "resource person" conducting a discussion on these lines would often find, very early in the discussion, that certain words ("Socialism" and "Communism" would be very obvious instances) had sinister connotations. This would be the signal for an immediate investigation of any such word. What was it that made it so fearful? Was it the factual content of the word, and, if so, why? If not, was the word just a kind of swear-word, used to create prejudice? By looking into the *emotional* content of a word and the reasons for its being favourably regarded, we were able to help the young people do their own thinking rather than accept the ready-made ideas of others. But even this process had its limits. Under wise direction I have participated at sessions when the whole faculty sat in silence, just listening while boys and girls wrestled with problems. One learned that way—at least I did—to have much more confidence in the belief that truth is great and will prevail. I remember one such occasion when the Dean of the Faculty who had himself insisted on this procedure sat on the grass beside me, tearing it up by the handful in impotent impatience because the kids seemed to be heading into an intellectual blind alley. We looked at each other, almost holding our breath, and once there was a muttered exchange—we both knew the very word they needed, but neither of us could speak! And then...a boy of nineteen said it, and he said it with more beauty and more force than either of us could have given to it.

That flair for the right thing, which could develop within one week of intensive discussions, took many forms. On one occasion a group of fairly extroverted "teenagers"—though mentally above the average—sat round a camp fire on the last evening, after hours of hilarity. I was asked to speak, to

sum up as well as I could in a short time the experiences of the week. When I had finished, being deeply moved myself by the ending of an unforgettable comradeship, I feared that there would be fresh bursts of superficial gaiety—such as I too had enjoyed so recently, but felt to be no longer in keeping with the moment. Instead there was a brief silence and then the kids started to sing softly. The song they chose expressed all the aspiration which was in my own heart for them and for their future. They left the camp fire, still singing, clasping hands in the dark in a deep ritual of farewell.

So far as the A.F.S.C. could arrange it, all these projects were inter-racial and often inter-national. There was difficulty, however, in getting Negroes to the work camps —it was not enough to offer bursaries, because most of the coloured people belong to poorer classes and a young Negro student generally has to earn money in his vacation. He might be able to afford a week's time for an Institute, and many, of course, were found in the industrial projects, sharing the communal life provided by the A.F.S.C.; but a six weeks' work camp would be more difficult. So it happened that there were no Negroes in the two work camps which I visited. But when the campers at one of these made a week-end excursion into "segregated" territory they decided to refuse all facilities offered only to white people. They had themselves reached the conclusion that, although (by mere chance) there were *no* Negroes in their group, they should *act as though there were.*

One of the girls—she was about sixteen—recalled this incident later at a discussion in an Institute where I met her again. The discussion turned on what was right and what was "practical" and she told them of the decision made by the work campers. "We had to decide," she said, "which was practical: to live in comfort for three or four days *or to be at peace with yourself afterwards.*"

That's what I mean when I say that the A.F.S.C. method is revolutionary. Kids who would probably never have reached such conclusions, left to themselves, were given a stimulus to think and feel. *They* did the rest, and I am still bewildered at some of the results.

REGINALD REYNOLDS

AVANINDRANATH TAGORE'S CONCEPT OF ART

[**Dr. Sudhir Kumar Nandi's** thesis entitled "Studies in Æsthetics" won the Griffith Memorial Research Prize of the Calcutta University in 1949. He writes this interesting essay about a great pioneer of the Indian Renaissance.—ED.]

Avanindranath is the father of the modern Indian art movement. He drank deep at the fountain of both Eastern and Western art, and imbibed all that was noble and fine in both. Old Indian traditions inspired him. The Westerner Havell initiated him into the mysteries of ancient Indian art. He discerned the excellence of Chinese and Japanese art, and did not hesitate to follow them in some of his sketches and drawings. The Japanese savant and artist, Okakura, made a deep impression on his mind, and helped him a great deal in understanding the true spirit of Japanese art. Tagore also found good guides in Gilerdi and C. L. Palmer. Palmer taught him the technique of oil painting. He also drew inspiration from Ravivarma, then the master artist of India.

Avanindranath headed the revivalist movement in art in twentieth-century India:—

> The early years of this century saw the first big and effective protest against the deplorable corruption of India's arts. The small band of pioneers round Avanindranath Tagore opened their eyes and minds wide to all sorts of impressions. Not only did they turn back to the traditional arts of India. . .but they also learned from the arts of further Asia and from the modern movement in Europe.[1]

Thus many an artistic tradition mingled at the confluence of the noble soul that was Avanindranath's, and he imparted his fine universal eclecticism to the movement he led.

Avanindranath identifies art and beauty, and this beauty has truth for its pedestal. The so-called ugly object of experience could be a subject of art, and consequently beautiful, if it receives proper re-orientation at the hands of a true artist.[2] Art is beautiful and it is true. False pretensions are ugly. Keats identified truth and beauty, and Tagore follows in his footsteps. We also had similar views from such a savant as Romain Rolland, who said categorically that, if art had anything to do with dabbling in falsity, we had better say good-bye to all art. His single-minded devotion to truth only made Tagore's art all the more fascinating, and it had its appeal to all who knew how to read the cryptic language of fine arts.

Of course artistic truth is different from facts. For Tagore, "Truth"

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[1] "Indian Painting," By R. V. LEYDEN in *The Times of India Annual*, 1952

[2] *Bagishwari Lectures*. By AVANINDRANATH TAGORE. p. 213

had a different connotation. He did not mean that art should be mere photographs of what we see all around us. Artistic truth and truth in the sense of correspondence with facts are different. Artistic anatomy is different from medical anatomy.[3] Artistic anatomy fluctuates and changes. It is a chameleon. History and art are different. Gibbon is a historian; Cæsar is an artist. One wrote the history of Rome and the other created history. One is a chronicler of facts with no freedom of his own; the other is an artist enjoying the full freedom of creation. So truth in the artistic sense should not be confused with truth in the common sense. Fictions and fairy tales are valued as works of art. They have a different standard of evaluation and it is not correspondence with facts.

This view of Avanindranath had the approval of his illustrious uncle Rabindranath Tagore. Rabindranath characterized art as Maya. It does not follow reality or care for any faithful representation thereof. It is deceptive—it creates a world of illusion. It is a sort of magic—of course, not in any ignoble sense. The seedling is made to sprout up without a seed. Man is made out of the moon and the moon out of man. That is what actually the artist does.[4]

Bertrand Russell has told us that a student of philosophy should not be afraid of paradoxes. The world of art and the world of experience, though different in their very nature, are not completely divorced from each other. They are somehow related in the broad compass of an appreciating mind. There is a continuity from one world to the other—from the world of experience to the world of art. Art is unity,[5] and this unity is a type of coherence in its different parts or aspects. The artist sees unity in the diversity of nature. The many are harmonized into a rounded whole and the appearance of unity becomes a reality with the artist. He sees nature and creates it. For an artist, seeing is creating and his creation does not follow natural laws.[6] That is why Tagore again and again told us that art is *Niyati-krita-niyama-rahita* (without the laws made by nature). It follows nature but also surpasses it. There is a continuity, a passage from one to the other. This coherence is not only vital for any true work of art but also necessary for a proper appreciation of it. Without a sympathetic feeling towards the work of art, no one could appreciate its beauty. If it grates on one's imagination, a work of art is rejected as a failure. Thus it must cohere, it must agree, with the appreciator's mental disposition.

[3] *"Shilpa O Deha tattva," op. cit.*, p. 105.
[4] *"Asundar," Lectures*, p. 213.
[5] *"Lavanya," Bagishwari Lectures*, p. 381.
[6] *Bharat Shilper Shadanga*, p. 25.

So a work of art must cohere in its different parts; somehow cohere with nature; and cohere also with the appreciating mind. The artist, to quote Tagore,[7] "brings the life that is pulsating in the diversity of natural forms to bear upon his creation. His brush becomes the vehicle of his will to create and unites the artist's universe, the artist and his creation in a rounded whole." Tagore believed that the six laws of painting as prescribed by our *shastras* were meant for bringing together in a close harmony the creator, the creation, the appreciator and the content of the creation.

On the one hand we have the shackles that nature offers in the form of her laws, on the other hand we have the freedom of the world of imagination. Art attempts a synthesis of the two. It creates an image that sometimes looks natural and sometimes does not, and yet it outshines nature in point of perfection. For an artist nature might be the starting point but not the goal. This problem of art has been ably described by Bracquemont :—

Art has been pursuing the Chimera attempting to reconcile two opposites, the most slavish fidelity to nature and the most absolute independence, so absolute that the work of art may claim to be a creation.

The mimetic element in art does not in any way affect its character as creation. The artist creates a novel quality which makes art what it is. Man as an artist becomes a second creator.[8] He gives birth to shape and form in a world where there were none. Rhyme and rhythm are his own creation and he imparts life to the inert and the dead. That is the business with which the artist busies himself.

Let us understand this nature-art relation. To make art a true creation we must be selective and interpretative. We must have ears to hear and eyes to see. To see what was never on sea or land is not ordinary seeing; to hear the whispers of the spirit of the woodland we need a Wordsworth's ears. All that we see and hear cannot be reproduced in the domain of art. If it is so reproduced it flags, becomes stale and tiring. This view of Tagore had a wide support in many quarters. Weirtz writes: "Nothing is so tiring as a constant close imitation of life. One comes back inevitably to imaginative work." This world of imagination give us relief from the boredom of repetitive experiences. It is André Malraux's "*musée imaginaire*" or "museum of imagination" that makes an artist what he is supposed to be. There he finds all the treasures left to him as a legacy by men of talent and taste. He selects material and forms therefrom, and gleans crude facts from nature. His

[7] *Op. cit.*, p. 11

[8] "*Drishti O Srishti*," *Bageshwari Lectures*, p. 52.

æsthetic sense would teach him what to select from nature and how to do it. Like an adept gardener,[9] an artist is to select the materials for his work of art. "Artistic reality" is to be picked up from a world of "inartistic realities." This realization of the "artistic" and the "inartistic" is innate in every true artist; it can hardly be acquired. This concept of the "innateness" of artistic insight which we find in Tagore is shared by many well-known artists and art critics. To quote R. G. Hatton :—

> There is true and false realization, there is a realization which seeks to impress the vital essence of the subject and there is a realization which bases its success upon its power to present a deceptive illusion.

This "realization which seeks to impress the vital essence of the subject" is the artist's.

Art is to supplement nature. Nature is handicapped by matter, and art is the handiwork of spirit. In art, spirit speaks to spirit. The philosophy of the Upanishads inspired the Indian mind for ages and the Tagores were initiated into the tenets of this great philosophy at an early age. Avanindranath believed that the absolute mind touched all true works of art and made them what they were. Rabindranath shared his belief. Rabindranath defined art as the "response of man's creative soul to the call of the real."[10] Similar definitions of art may be found in the West. Van Loon, for example, writes:—

> Man, even at his proudest moments, is a puny and helpless creature when he compares himself to the Gods. For the Gods speak unto him through creation. Man tries to answer, he tries to vindicate himself and that answer, that vindication—is really what we call art.[11]

This response of man is a new creation, a new entity pitted against the divine creation. It plays with empirical data and brings forth the light that never was on sea or land.

Tagore considers art to be interpretative. It interprets nature and suggests a new meaning to all the drab and mechanical ways of nature. This suggestiveness is the business of art. He quotes relevant lines from Gilbert:—

> Art interprets the mightier speech of nature. It is a poetical language for it is an utterance of the imaginated addressed to the imaginated and to rouse emotion.[12]

Tagore has given an interesting account of how reality is transformed and transmuted and is given a new habitation and a name in the artist's imagination.[13] The account is really fascinating and opens up a new vista of the working of the

[9] *"Shilper Sacalata O Acalata," Bagishwari Lectures*, p. 77.
[10] *Religion of Man*, p. 139
[11] *The Arts of Mankind*, p. 25.
[12] *"Shilper Sacalata O Acalata," Bagishwari Lectures*, p. 80.
[13] *Jodasankor Dhare*, pp. 151–2.

artist's mind. His imagination obeys its own laws. No set rule is there for him which demands abject surrender. Set rules are meant for the art students and not for the artist; classical images of Gods and Goddesses demand a rigid conformity to all that is laid down in the *shastras*; but with regard to image-making of other varieties the artist must enjoy complete freedom.[14] The true artist's mind is like a stream overflowing its banks on one side, where there are the rules of law. But just as a river forms new lands and pastures on one bank while destroying everything that comes on the other, so is the artist's creative energy. It breaks through the age-old traditions only to create new ones. It disobeys the traditional do's and don't's only to obey the inner law of the artist's mind. In this sense the artist must be absolutely free. Tagore considers this absolute freedom from all outside dictations essential for the creation of true works of art. That is why he repudiated the copy theory again and again.[15] In his brochure entitled *Bharat Shilper Shadanga,* we come across copious quotations from Bowie's noted book, *On the Laws of Japanese Painting,* and these quotations were meant to show that art does not reproduce what we see in nature.

> They paint what they feel rather than what they see.... It is the artistic impression which they strive to perpetuate in their work.[16]

The artist's work is done when the subjective impressions are objectified. That is why Benedetto Croce defined art as "desubjectification of subjective feelings."

The land of the neo-idealist Croce afterwards showed signs of a definite swing towards realism. The leader of this neo-realist movement was Luchino Visconti. Cesare Zavattini, another exponent of this school, explains their mission thus:—

> We want to show the wonders of reality. Our idea is to show people things that happen under their own eyes, to enable them to savor, to enjoy the flavor of every day.

But this craze for presenting the crudely real in art has already shown signs of decaying influence. People do not like to face the same ugliness of life there in the world of art. "Lack of sound and constructive optimism" in their productions has made the neo-realist movement unpopular in Italy. An exact copy or a close proximity to reality does not make any art great.

Avanindranath did not share the view of these neo-realists. He stood for selected and embellished nature. Nature so reorientated could find a place in the world of art. Illustra-

[14] *Bharat Shilpa Murti*, p. 3

[15] *'Drishti O Srishti,' Bagishwari Lectures*, p. 33. *"Rupa Dekha," Lectures*, p. 277.

[16] *On the Laws of Japanese Painting*, p. 8.

tions of this theory could be found in quite a large number among the works of Avanindranath. Paintings and sketches like "*Shahjahaner Mrityu*" and "In Mid-Sea" could be cited as instances in point. The pathos in "*Shahjahaner Mrityu*" came from the bleeding heart of a father who had lost his beloved daughter only a few days back.

For a comparison, we may refer to the paintings of Madame Chiang Kai-shek, as a representative of that tribe of artists whose landscape paintings are acclaimed the best in the world. Madame Chiang's paintings showed her faith in an æsthetics akin to that of Avanindranath. But she was not always successful in "desubjectifying" her feelings in the right way. Often she grew over-realistic and her paintings lost much of the charm and beauty that we find in her less realistic works. Two of her paintings, "Looking up Miao Kao Terrace" and "Winter Pines," appeal to a casual visitor to an art-gallery. When these two pieces are contrasted with two other paintings, "Autumn Garden Party" and "Four Occupations," by the same artist, the truth of our contention becomes apparent. It has been said of Madame Chiang that she paints from memory; but this does not hold good of the last-named pieces of painting. There we find that an allegiance to the "real" has taken away much of the charm and suggestiveness that we find in the first-named paintings.

According to Tagore, the artist's business is the creation of a different world of values, which is far away from the world of mundane existence. His mind's eye far surpasses the capacities of the most powerful telescope;[17] and discovers fairy lands which we common people could never possibly see. This artist is everywhere. He might live here as an Avanindranath and there as a Bacon in a different perspective. It was a Bacon who could discover his New Atlantis far away from the din and bustle of this world of ours. Bacon was sure of his place there.

> He knew that when he put out to sea there would await him, undisturbed by the tides of time, a great Island of Utopia, his own *New Atlantis*—one of the dreams of his philosophical system—glittering in the sunlight of Eternity.[18]

His pen immortalized his dream. The visionaries testify to the veracity of Tagore's observation that the business of art is creation of a different set of values and not mere mimicry.

SUDHIR KUMAR NANDI

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[17] "*Drishti O Srishti*," *Bhagishwari Lectures*, p. 51

[18] *Living Biographies of Great Philosophers* By HENRY THOMAS and DANA LEE THOMAS. p. 99.

NEW BOOKS AND OLD

ONE SOURCE, ONE GOAL*

So many students and citizens of Montreal came to hear the short series of lectures on "East and West," which were given by Dr. Radhakrishnan in 1954 under the auspices of McGill University, that it was necessary to transfer them from a lecture-hall to a vast gymnasium. That, one feels, was symbolically apt. At any rate the final reaction was suitably athletic. The audience of some 3,000 people jumped to its feet in a spontaneous ovation of sustained applause. There is little for a reviewer of the published text of these lectures to do but add his own belated and feeble but no less enthusiastic plaudit.

Dr. Radhakrishnan's title refers, of course, not to East and West Europe but to Asia and the West, the twain that are fated, so we used to be told, never to meet. Radhakrishnan will have none of that deadly dualism. "There is not," he roundly asserts to begin with, "an Eastern view which is different from the Western view of life." From common beginnings, of which the Indo-European language group is an eloquent reminder, Eastern and Western peoples have developed rather different potentialities of human nature, but "today both of them are tackling the same problem, the reconciliation of the values of mind with those of spirit."

A culture is to be understood, Radhakrishnan emphasizes, in terms of the norms and beliefs which sustain it, the spiritual forces which determine its social framework. For "a culture is not the superstructure of the material means of production, as the Marxists believe." The danger he does not directly deal with is that the Marxist proposition is becoming the more accurate description of societies dragged along by their own industrial Juggernauts, in which the formative influences are provided, with unprecedented intensity, not by saints, artists and teachers but by television, the pulp press and active worship of the bitch-goddess of success measured strictly in material terms.

The antithesis of this is the primordial Indian wisdom that Radhakrishnan defines in authoritative aphorisms. "All growth is from within outwards. Spirit is freedom. True wealth is in being, not in having. A free mind is not a herd mind." The essential distinction between insight and ideology is equally clear: "It is not a question of merely entertaining ideas. It is a transforming knowledge, a reshaping of personality, a renewal of being." The brief philosophical development of these truths is not beyond any intelligent reader. "Being is not directly accessible to rational analysis as are concepts formed by abstraction. It is essentially unconceptualisable. It is unreachable by abstraction." And consequently, "the language in which the truth is expressed consists of many dialects adapted to the needs of the different peoples. They are different means to the single end. The differences are fascinating but subordinate; the unity is the reality." Hence, too, the essentially tolerant attitude of India to all higher religions.

The story of the West, on the other hand, is the adventure, sometimes a

* *East and West. Some Reflections.* By S. RADHAKRISHNAN. McGill University, Beatty Memorial Lectures. First Series, 1954. (George Allen and Unwin, Ltd., London. 140 pp. 1955. Cloth, 10s. 6*d*.; Paper, 6s)

very ruthless adventure, of the enquiring mind. For the Greeks, their cultural superiority to the surrounding barbarians was not a matter of colour or of race but of quality of mind. Yet Greece could produce Socrates, an incarnation of that higher wisdom which seeks to bring the dialects of human awareness to their own maturity, as languages all potentially capable of expressing truth. Somewhat surprisingly, in view of his emphasis on non-violence, Radhakrishnan's other great Western culture-hero is Alexander. The reason is not far to seek. "The two-way traffic between East and West became possible after Alexander broke down the frontiers which had hitherto separated them." The account of the West goes on, of course, to the Roman concept of order, the impact and absorption of Christianity and the development of scientific thought, on which a reviewer may limit himself to the laconic comment of Father Augustine Baker, explaining two chapters of *The Cloud of Unknowing*: "It is good doctrine and all plain enough in itself."

But with the culmination of this story in nuclear physics and the resulting choice between total destruction of human civilization and an unfoldment of a future which is beyond the present dreams of mankind, a solemn sense of urgency must have pervaded the packed gymnasium in Montreal. Dr. Radhakrishnan declared that "we are not the helpless tools of determinism. History is the story of the incalculable." The real struggle is not between two or more great power-groups, but between "two claimants for the soul of man. The spirit of materialism which we are called upon to fight is not alien to us but seems to be congenial to the whole world."

"We cannot base the new civilization on science and technology alone," he insisted. "They do not furnish a reliable foundation. We must learn to live from a new basis, if we wish to avoid the catastrophe that threatens us." That new basis must be a creative religion, born of the union of East and West. For "each one of us is both Eastern and Western....They are two possibilities which every man in every age carries within himself.... The meeting of East and West today may produce a spiritual renaissance and a world community that is struggling to be born." And the last words, which brought his great audience cheering to its feet, were: "The separation of East and West is over. The history of the new world, the one world, has begun. It promises to be large in extent, varied in colour, rich in quality." That is not the statement of an idea; it is the voice of transforming knowledge promising renewal of being. The East has spoken. Where is the voice in the West that will reply?

ROY WALKER

Yoga: Uniting East and West. By SELVARAJAN YESUDIAN and ELISABETH HAICH Foreword by T. HUZELLA. Translated by JOHN P. ROBERTSON from the German *Yoga in den zwei Welten.* (George Allen and Unwin, Ltd., London. 161 pp. Illustrated. 1956. 12*s.* 6*d.*)

Selvarajan Yesudian, brought up a Christian against a background of Indian tradition, has lived many years in the West. Through *Yoga* man

> passes from the personal, little human SELF to the divine OVERSELF ..and merged into God, he experiences the unity that animates mankind Only people who have reached perfection on the individual path can practise the sacred community based on brotherly love...

The book is most stimulating.

E.W.

The Knights. By ARISTOPHANES. Translated into English Rhyming Verse with Introduction and Notes by GILBERT MURRAY. (George Allen and Unwin, Ltd., London. 135 pp. 1956. 8*s*. 6*d*.)

The Knights of Aristophanes, produced in 424 B.C., when Athens was already feeling the exhaustion of nearly a decade of war, is remarkable as much for its political as for its literary significance. It illustrates at its worst and its best that extreme form of democracy favoured in the Greek City State of the fifth century B.C., which expected from its citizens personal participation in government. Pericles had died of the plague which destroyed nearly a third of the population. He was succeeded by Cleon, a demagogue typical of a class of politicians who were to guide the fortunes of Athens until its defeat. Cleon was vulgar, blustering, imperialist, ruthless and utterly unscrupulous. With no military training or experience, he nevertheless won the confidence of the majority by cheap oratory and cajolery of the gullible masses. Above all he found popular support for a policy which entailed a "jingoist" furtherance of Athenian interests regardless of friend, foe or neutral. On the other hand, he was opposed by men of more moderate opinion, representing for the most part the aristocracy, the middle classes and the farmers who believed that peace was possible with Sparta, and who resented the enforced abandonment of their estates to the devastation consequent upon an annual Peloponnesian invasion. Aristophanes leaves us in no doubt as to which side he favoured.

The story of the play is an allegory. Two prominent Athenian generals appear as two slaves in the house of their master, Demos. They resent the intrusion of a new slave, Paphlagon (Cleon), who by assiduous flattery and informing had secured for himself favours from his master and whippings for his fellow slaves. The others plot to introduce into the household an Offal-monger who can "out-Cleon Cleon" in vulgarity and unscrupulousness. A slanging-match of incredible ferocity ensues, exhibiting a degree of free speech which subsequent history could scarcely parallel. The Offal-monger wins, becomes the "Chosen of the People," as his name Agoracritus implies, boils and rejuvenates his testy old master, Demos, who goes off gaily with Peace as his young bride, while Paphlagon slinks off to a life of sausage-selling and sin. The Chorus are the Knights, members of the aristocratic cavalry class, whose incidental lyrics breathe a nostalgic yearning for peace.

The corruption of a Cleon, the evils of demagogy, the triumph of mass hysteria over reason, are nowhere better illustrated than in this play. Wartime, of course, does not provide the conditions in which democracy shows to best advantage. Yet compensations there are in the democratic way of life which permits so frank a statement of a point of view opposed to that of the government, which allows a protest against the rabid imperialism of a Cleon, and is ready to listen to a voice raised in defence of the neglected Islanders. Most remarkable of all is the high level of understanding presupposed in the audience. The extensive vocabulary, the jokes, the puns, the indirect allusions, the literary references, all bespeak a close attention in the audience as well as a high level of education and understanding that have rightly won for the ancient Greeks the admiration of posterity.

Professor Gilbert Murray has once more put us all in his debt with his vigorous and racy translation. His rhymed verse is rich, scholarly and yet natural, so that we scarcely feel that we are reading a translation. He transports us back two thousand years to a point in history where we can see many of our own problems on a smaller scale but in sharper outline. He performs a triple service in bringing this great

comedy to the Greekless, in writing verse that stands in its own right as poetry, and in making us think again over some of the fundamental problems of popular rule. Such are the functions in the modern world of the classical scholar.

T. W. MELLUISH

Anthology of Japanese Literature from the Earliest Era to the Mid-nineteenth Century. Compiled and edited by DONALD KEENE. (George Allen and Unwin, Ltd., London. 444 pp. 1956. 30*s*.)

It is fitting that Dr. Keene should dedicate his masterly compendium of the riches of Japanese poetry and prose to Arthur Waley, than whom there has been no greater translator from that difficult language, and who has done more than any other scholar of his time to introduce the beauty and wisdom of the East to Western readers. This anthology is the first of its kind, and specialists in the subject may find important omissions here and there, but most certainly the compiler will attract the greatest praise and gratitude for what has been included, and for his loving devotion to his difficult task.

Dr. Keene takes his passages from great or characteristic works written from the earliest times up to about 1868, at the close of the "Tokugawa Period," concentrating wisely on writings which are most likely to interest readers of English because they can be translated into that language in a style which will at once make an enjoyable appeal and attract attention by its content.

How wisely he has chosen is immediately apparent to those who merely dip into the volume here and there. Scarcely a page opened at random does not lure one on. But readers would be well advised to treat this anthology as a composite whole for reading from beginning to end, returning to certain extracts for re-reading at intervals. Thus the exquisite charm of "The Lady Who Loved Insects" from an anonymous writer of the twelfth century, presented here in Arthur Waley's own inspired version is best judged in its place chronologically about halfway into the book; but most certainly few readers will be satisfied with a single reading.

Where possible, Dr. Keene uses classic translations; where these do not exist, or where he finds the standard version unsatisfactory for twentieth-century readers, he provides his own versions. Hence much of the contents appears in English for the first time. This in itself will make the book a standard and indispensable one which will be wanted in every type of public, university, college and school library.

In addition to the general principle governing the selection of passages, the compiler-translator has chosen extracts from works in the characteristic forms of literature, so that the reader will find his anthology "as representative as possible of the different *genres* of Japanese literature—poetry, novels, plays, diaries . . . ." Moreover, there are passages even from Japanese writers who used the classical Chinese language to express their profoundest thoughts, much as, for example, most English writers up to the sixteenth century used Latin rather than the then unformed native prose.

Although he admits the impossibility of conveying into English the poignant delicacy of the poems known as the *Shinkokinshū*, an anthology (the eighth of its kind) which was compiled by Imperial order at the beginning of the thirteenth century, Dr. Keene has succeeded in making this section of his book one to which readers will return again and again. Many will find the simplicity of the emotions, the fragility of poetic structure, the fairylike touch (which though it would leave gossamer

unharmed, yet goes straight to the heart of a modern) quite irresistible. Who in the East Anglia region of today, for example, could fail to respond to Saigyō's exquisite little sigh:—

> Even to someone
> Free of passions this sadness
> Would be apparent:
> Evening in autumn over
> A marsh where a snipe rises.

And where in the world is there a bereaved human who would not share across the centuries and the barriers of an antique world the poignant grief of Fujiwara no Shunzei (1114-1204) expressed timelessly in:—

> When I stare off
> At the far sky where you are,
> In excess of grief,
> Filtering through the mists
> The spring rains are falling

Of the masterpieces of prose writings, probably the most widely read in English (thanks to the genius of Arthur Waley) is Lady Murasaki's *The Tale of Genji*, written during the first decade of the eleventh century. The separate volumes are not all available now, but the complete "omnibus" edition of over 1,100 pages is in print (Allen and Unwin, 35*s*.). Dr. Keene's finely chosen episode will whet the appetite of those who have yet to appreciate this unbelievable work.

This notable volume should be in wide and constant demand for many decades, and its compiler must be congratulated and thanked in no uncertain terms for giving us such an invaluable treasure for our delight.

F. SEYMOUR SMITH

West Indian Folk Tales: Anansi Stories: Tales from West Indian Folklore. Retold for English Children by LUCILLE IREMONGER. (George G. Harrap and Co., Ltd., London. 64 pp. Illustrated. 1956. 5*s*.)

If in the days of your youth you made the acquaintance of Brer Fox and Brer Rabbit through the Uncle Remus tales, and are still able to think of them with affection, then you will certainly enjoy the *Anansi Stories*, for they are very similar. Lucille Iremonger tells us in her Preface that "Anansi is the god of the Spider People. He is not a spider; but can change himself into one, or anything else he likes. He is a little bald black man, always up to mischief."

This book tells ten short stories dealing with the pranks and adventures of Brer Anansi: Brer Tiger used to walk upright, but Brer Anansi .... Brer Wasp had no sting until Brer Anansi .... Brer Peacock had a golden voice, but one day Brer Anansi .... and so on. The stories are charmingly told in simple English, which, in my opinion, is infinitely preferable to the use of the Negro dialect, as it makes for much easier and pleasanter reading. All the tales deal with animals who behave and talk like human beings; for instance:—

> Brer Wasp was a handsome fellow, as he still is, and very proud of his striped clothes. In those days he was very proud of his teeth too. He had two rows of fine white teeth, and he liked to show them off He was always laughing, even when he had nothing to laugh about. This made him popular. He always had a crowd of friends about him.

I think we have met humans very like that! These stories have a freshness and a charm all their own, and we are grateful to Lucille Iremonger for having brought them to us.

C.B.

An Introduction to the French Poets: Villon to the Present Day. By GEOFFREY BRERETON. (Methuen and Co., Ltd., London. xv+302 pp. 1956. 25*s.*)

This stimulating book will be of value not only to the student but to poetry lovers in general. Dr. Brereton, sweeping through the magnificent range of French poetry with vigour and a discerning mind, has brushed away many cobwebs in the form of smothering generalizations and prejudice.

One of his attacks is upon the indiscriminate use of the term "baroque" so much in vogue, especially on the Continent, where even Shakespeare is labelled baroque. This current fashion, at its worst travestying, making almost monstrous whatever is opposed to classicism, has, in Dr. Brereton's view, "accumulated a rich store of confusion for the future student"; although, he admits, it has "led to a re-examination of neglected poets and has thrown new light on their works."

The triumph, the beauty of French "classicism," poetry derived from Greece and coming to perfection in Jean Racine, has largely fallen on deaf ears here in England, partly from the inability of even a cultured foreigner to detect delicate shades of tone and meaning but also because our stable poetic diet has been Shakespeare and the other great Elizabethans leading on to the Romantics of the early nineteenth century. One of our debts to Dr. Brereton is therefore his presentation of Racine as a poet more intimate, one more than "functional," a dramatist who expresses majestically in high-sounding dialogue the action and emotions of a tragedy. He has extracted lines for us which stand alone as poetry simple and moving, as in *Phèdre*: *Le jour n'est pas plus pur que le fond de mon cœur.*

Dr. Brereton's treatment of those poets who broke away from the classical tradition (though still retaining many of its characteristics) is all the stronger because he avoids or modifies such "labels" as *parnassien* and Symbolist, labels adopted by the poets involved, who, like true Frenchmen, felt an urge to classify themselves. In this section of the book the short life histories he gives are of peculiar value, the most poignant being that of André Chenier, who, from the accident of being found in the house of a suspected person, ended his life on the guillotine. Standing with one foot in the old and one in the new world, Chenier records directly his emotions on awaiting death in prison, seeing others carried off for execution, but in terms of "noble" poetry: *Au pied de l'échafaud j'essaye encore ma lyre.* This unfortunate poet, in the words of Dr. Brereton, died "with a rhetorical flourish and in impeccably laundered linen." Preoccupation with death was to become a characteristic of the Romantic poets to follow, but a preoccupation expressed in terms starker, more direct, as in Baudelaire's comment on aged women: *Eves octogénaires, Sur qui pèse la griffe effroyable de Dieu.*

Though not attributing to Arthur Rimbaud the importance a certain school has given him, Dr. Brereton presents that young phenomenon as a master of imagery greater perhaps than "any French poet before him," recognizing his *Bateau ivre* as "the first great Symbolist poem." His treatment of Baudelaire—a poet, I think, more familiar, more understandable to English readers—is also of particular interest.

The one criticism I have to make is a minor one applicable to most modern works of scholarship: a mere list of names in an index gives no clue to the book as a whole and is of little help in reference. But this, no doubt, is an inevitable outcome of an age both expensive and parsimonious.

DOROTHY HEWLETT

The Craft of Letters in England: A Symposium. Edited by JOHN LEHMANN. (The Cresset Press, London. viii+248 pp. 1956. 21*s.*)

While the P.E.N. Club was enjoying its international discussions at its annual Congress held this year in London, a number of writers had already been asked, in honour of the event, to contribute to a symposium which should give some idea of the present state of literature in England. Several branches have to be considered; and a word of praise should go to Mr. Lehmann as editor for his work behind the scenes in so arranging and allotting subjects that there is no overlapping. In fact, each contributor gives the remarkable illusion of having read all the others before writing his own piece. The illusion is borne out by a certain similarity of mood and outlook, registering not despondency but some dissatisfaction with the present position and a lack of unforced confidence in the future.

Mr. Lehmann sets the tone himself by declaring that in the twenty-five years under review the giants have left us. Now, instead of one man's influence we have schools—whether of poetry, fiction, biography or criticism. And schools, one may say, bear somewhat the same relation to creative genius as a church congregation bears to the prophet or inspirer of its faith. It may even be an ominous portent that some of the most vigorous chapters here concern the borderland of literary art. For example, Mr. L. E. Lerner writes on "The New Criticism," meaning for the most part the Eliot, Leavis and Empson schools; and Mr. Paul Bloomfield studies the merits and failings of its critical predecessor, "The Bloomsbury Tradition." But how is criticism to keep itself alive unless there is original matter to feed it with? Let us take fiction then. Mr. Francis Wyndham discusses "Twenty-five Years of the Novel" and implies that the best talents are crowded into its earlier part. This may be because he has had to break off, leaving "Experiment and the Future of the Novel" for Mr. Philip Toynbee, who cannot adequately answer his own query as to why anyone in 1956 should try to write a serious novel. Being himself an "experimental" novelist, Mr. Toynbee does not get sufficiently outside the matter to give any general hints on where the novel is going.

Again, take poetry. Here Mr. Roy Fuller ostensibly surveys the poetic tradition of the quarter century, but gives rather less than the available richness (to omit such names as De la Mare and Blunden borders on absurdity), being hampered by his own prejudices as a writer of poetry. Mr. G. S. Fraser, in "The Poet and His Medium," carries on the inquiry, not, as we might naively have hoped, towards creation, but in a down-to-earth confidential chat about radio readings, pamphlet publications and other chances for the practising poet. His hope, however Utopian, is that such encouragement will work against, not for, the setting up of mere commerical values.

Two well-established branches of applied literature emerge from this examination with a cleaner health bill. Mr. J. I. M. Stewart, concerned with biography, finds, to be sure, that prejudice or scandal may heat the blood, and that Freudian prescriptions have their danger; but a scholarly background and a novelist's insight have been increasingly combined to make a sound Life readable and a popular Life accurate. In a thoughtful article on "Historical Writing" Miss C. V. Wedgewood finds these two qualities of scholarship and popularity often bitterly opposed; yet historians are broadening their approach, enlarging their public, and going—for all their controversies over narrative *versus* theory—from strength to strength. Not so the dramatists, as Mr. T. C. Worsley sadly admits in exploring the gap between the cultural and commercial theatres. Mr. Maurice Cranston rounds up philosophy,

religion and political science into "The Literature of Ideas," and Mr. Erik de Mauny covers "The Progress of Translation." It is left to Mr. Alan Pryce-Jones to contribute the essay that charms as a piece of writing: in "The Personal Story" he ponders on the curious circumstance that leads so many writers to use their own lives, thoughts and experiences as the backbone or foreground of their works.

SYLVA NORMAN

The Songs and Sonets of John Donne. An Editio Minor with Introduction and Explanatory Notes by THEODORE REDPATH. (Methuen and Co., Ltd., London. lii+155 pp. 1956. 18*s*.)

Donne's "Songs and Sonets" belong, with his Holy Sonnets, among the great masterpieces of English poetry. They are, admittedly, not easy poems. Jonson's, Dryden's and Samuel Johnson's criticisms are well known, and it was not until the nineteenth century that poets, and not until the twentieth that a wider public, began to realize that Donne's poetic language was one of the glories of our literature, not one of its stumbling-blocks. It is now a generation since T. S. Eliot put Donne on the literary map as far as criticism and appreciation are concerned, and even longer since Grierson made that possible by producing a proper text. A generation has now absorbed Donne into its reading and into its writing. Or so I thought, until I examined Dr. Redpath's new edition of the "Songs and Sonets." On the evidence of this edition, Grierson, Eliot, Leavis and Penguin Books have all laboured in vain.

Dr. Redpath treats these famous poems with extreme caution and reserve, as if he were handling some new and unknown species of unexploded bomb. His edition resembles those elementary "cribs" we used at school for construing Greek and Latin texts. Donne's use of language is, we know, not the same as that of Tennyson: but it *is* English. Dr. Redpath translates almost every phrase into something that seems almost like Basic English. A Richards might do that and get away with it, but Dr. Redpath entirely lacks Richards's originality (indeed a good part of his book consists of suggestions made by various academic colleagues). Most of the notes suggest that Dr. Redpath's opinion of the intelligence of the general reader and of the members of the Cambridge English School is very low. How else can one account for such "explanations" as "when you stop loving me" for "when thou leav'st," "real" for "true," "finer" for "braver," "in heaven" for "there above," "conspicuous" for "eminent"? Such examples abound on every page of this insulting edition. And do we really need telling that "diamonds" is trisyllabic in line six of "A Valediction: of my name in the window"? Have we no eye for a perfectly regular lyric metre as well as no understanding of our vernacular and no knowledge of life? Do we really have to be told that "Of" in titles like "Of weeping" means "On"? Have we never read any Shakespeare, and so never learnt that the ending "-tion" is commonly dissyllabic in verse of this period?

To make all this even worse, Dr. Redpath cannot offer even the most elementary and obvious interpretation without hedging: phrases like "after much hesitation" abound. The whole tone is that of the dullest kind of extension lecture. "Shall these bones live?" Dr. Redpath's answer is, "Not while I'm around." Three-quarters of this book is the kind of seminar discussion with a backward class that ought never to have achieved the permanence of print. Comments like these never illuminate and usually only irritate. And certainly, if I could not read Donne without assistance of this sort, I should not read him at all. It is to be hoped, for the

sake of the future of English letters, that Dr. Redpath's approach to art, and his estimate of people's intelligence and of the way poetry is actually read, are mistaken.

K. W. GRANSDEN

Tantrarahasya: A Primer of Prabhakara Mimamsa. By RAMANUJACHARYA; edited by R. SHAMA SHASTEY; critically edited with Introduction and Appendices by K. S. RAMASWAMI SASTRI. (Gaekwad's Oriental Series, No. XXIV. Oriental Institute, Baroda. lxxxiv+83 pp. Second edition, 1956. Rs. 8/-)

This work, first edited by Dr. R. Shama Shastry and published in 1922 in the Gaekwad's Oriental Series, has long been before scholars. It was then eagerly welcomed by students of Indian philosophy as an important addition to the scant literature available on Prabhakara Mimamsa, a system which had suffered most by unmerited neglect and unfavourable criticism. Though a late author (*c.* sixteenth century), Ramanujacharya—different from his distinguished namesake who propagated the Vishishtadvaita system—had access to many original texts now lost wholly or partially, and has given a comprehensive and connected survey of the basic tenets of Prabhakara's system in a racy and readable style. It is gratifying to note that the two outstanding shortcomings of the first edition, *viz.*, the uncertainty of textual readings and the sketchiness of the editor's Introduction, have been remedied by the learned editor of this edition. It is a pity that no second MS. of the work is extant in the country; Shri Ramaswamy Sastri has carefully compared again the only MS. available with the first edition and has succeeded often in giving better readings.

The value of the present edition is enhanced by the erudite English Introduction attached to it by the editor. It embodies his original studies in the field of Mimamsa thought, particularly in relation to the origin and development of the two divergent schools of Prabhakara and Bhatta. The editor's thesis that Prabhakara was a follower of the thought of Badari, rejected by both Jaimini and Shabara, is certainly ingenious and original; but the evidence marshalled appears inadequate in the absence of proof that Badari and his followers were authors. But it opens out a new line of enquiry to the student of the history of Indian philosophical trends. Again, in showing the divergences between the Prabhakara and Bhatta schools, the editor makes a sharp distinction between the denotations of *dharmajijnasa* and *vedarthavicara*, a distinction difficult to accept without stretching the meanings of words. Apart from these issues, the editor's general exposition of the basic tenets of the system deserves praise for its lucidity and thoroughness.

The general neglect of Purva-mimamsa may be traced to its mistaken identification with liturgy or theology. The truth is that it is primarily philosophical investigation and the very mother of other schools in Indian philosophy. In a truly philosophic temper, it examines the criteria of knowledge and provides the rationale for the infallibility of Vedic scriptures, ruling out at the same time the possibility of other revelations. It propounds the basic rules of interpretation and reconciles the seeming contradictions in the Vedic injunctions. These rules are so scientific that they have been fully utilized by the writers on Hindu Law. With the publication of such attractive volumes on the subject, one may hope for the revival of interest in Purva-mimamsa, without which the study of Vedanta would remain incomplete.

K. KRISHNAMOORTHY

Apastambasrautasutra with *Dhurtasvamibhasya*. Edited by A. CHINNASVAMI SASTRI. (Gaekwad's Oriental Series, No CXXI. Oriental Institute, Baroda. 469+70 pp. 1955. Rs. 20/-)

Among the six ancillary texts (*Vedangas*) attached to each Veda, the *shrauta* is the ritualistic text concerned with the methodology of important Vedic sacrifices like the fire-sacrifice (*agnihotra*), the new-moon and full-moon sacrifices (*darshapaurnamasa*) and the animal sacrifice (*pashu*). These texts are thus important sources for the student of the history of our religion in general and the cult of sacrifice in particular.

The *Shrautasutra* of Apastamba belongs to the *Taittiriya Samhita* and occupies an important place among the works of its class. The text of this ritualistic treatise was edited by Richard Garbe in the *Bibliotheca Indica* (1882-1903). Its first seven *prashnas* were translated into German by W. Caland (Göttingen, 1921). Even the part of the present commentary up to the end of the eighth *prashna* has been published in two volumes of the Mysore Oriental Series. The *Darsapurnamasaprakasa* published in the Anandasrama Sanskrit Series (No. 93, Poona, 1924) is a sort of rehash of portions of this text and commentary.

It is therefore clear that the present edition from Baroda gives neither the text nor the commentary for the first time. Printed, however, in a beautiful bold type characteristic of this important Series and edited by one of the foremost *Mimamsakas* of the traditional type today with his own gloss, this Baroda edition has an importance all its own. But it is by no means complete and gives the text and commentary till the end of the seventh *prashna* only. The detailed Contents and the Index of the *sutras* appended at the end add to the usefulness of this edition. We eagerly await the publication of the remaining *prashnas* of the text and the elaborate introduction which the learned editor promises to include with them.

H. G. NARAHARI

Sribhasyaprakasika. By SRINIVASACARYA; edited by T CHANDRASEKHARAN. (Madras Government Oriental Manuscripts Series, No. 48 Government Oriental Manuscripts Library, Madras. xxvi+29+vii+311 pp. 1955. Rs. 6/8)

The commentary on the *Brahmasutra* by Sri Ramanuja, the great exponent of the Vishishtadvaita school, is known as *Sribhasya*. This volume contains a commentary on the *Sribhasya* by Vadhula Srinivasacarya, son of Nrisimha and disciple of Vadhula Lakshmanacarya. This commentator was otherwise known as Venkatacarya. He composed three other works. According to Shri T. K. Venkatacharya, a great-grandson of this author, Srinivasacarya was born in A.D. 1779. He lived for seventy-six years.

The present commentary contains a summary of the *purvapaksha* and *siddhanta* of every *adhikarana* as explained in the *Sribhasya*. It is written in a lucid style. The commentator shows great regard for Vedantadeshika (A.D. 1286-1364) and his works. Among works quoted by the commentator we find the *Srutaprakasika*, the *Adhikaranasaravali*, *Bhavaprakasika*, *Parasaryavijaya* and *Sarirakabhaskara*.

The present edition of *Sribhasyaprakasika* is based on a single paper manuscript in the Government Oriental Manuscripts Library, Madras, which is complete and free from mistakes. There are two other manuscripts of this commentary in the Library of the Sri Venkatesvara Oriental Institute, Tirupati. One of these manuscripts, which is incomplete, was made available to the editor after the completion of the printing of this text. Variants from this

manuscript are given in the Appendix to this edition. It is unfortunate that the complete manuscript of the work was not available to the editor. As such works are published at great expense and are not likely to be republished in the near future, all owners of manuscripts will be doing a great service to Sanskrit learning if they keep at the disposal of the Madras Government Oriental Series all their manuscripts of works undertaken for publication in this valuable Series, which has been doing splendid service by publishing unpublished works. The editor of the present volume and the Government of Madras deserve our best thanks for adding this volume to their monumental Series.

P. K. GODE

The Kantian Thing-in-Itself or The Creative Mind. By OSCAR W. MILLER. (Philosophical Library, New York. 142 pp. 1956. $3.75)

In the history of modern thought Immanuel Kant holds a dominating position, and his metaphysical theory of Reality has for its central feature his formulation of the two orders of reality—the phenomenal and the noumenal. The thing-in-itself is that substratum of reality of the noumenal region which is the unknowable basis of existence giving rise to the manifoldness of the world.

Dr. Miller subjects this concept to a searching analysis ranging in his survey over the whole of Greek and European philosophy. Approaching the concept from the point of view of the search for intrinsic value as embodied in the thing-in-itself, he comes to the interesting conclusion that all value is a postulate having its origin in the consciousness of the Self and thence projected outward, obtaining objectivity, which is equated with the power to control the mind's construction of a real world which is as much a projection of the mind as it is based on the stuff presented by nature. He points out the philosophical folly of both Realism and Idealism in trying to separate wholly the datum in a knowledge-situation from the contribution made by the mind. The contribution of the mind is as much part of the constructed reality as the sense-data supplied by nature. The noumenal entity—the thing-in-itself—is actually

> an instrument in the hands of the Self who has created it out of his own reflection for the specific purpose of manipulating the stuff of his data-world.

The things-in-themselves are the offspring of the fundamental "I-in-itself" expressing itself in reflection and concept-values such as God, Soul and Immortality.

This essay is a valuable attempt at a new synthesis.

D. GURUMURTI

Cruelty to and Neglect of Children: Report of a Joint Committee of the British Medical Association and The Magistrates' Association. (British Medical Association, London. 71 pp. 1956. 3*s*.)

This is a valuable reference booklet for anyone engaged or interested in child welfare. The points dealt with by the Committee were the definition of child cruelty and neglect, the means of detection, the underlying causes and the various types recorded. Then, on the constructive side, it considered methods of dealing with cases, measures for prevention and suggestions for new methods and, finally, the question whether further legal powers were necessary for prevention and punishment. The evidence has been gathered from numerous bodies and individuals actively concerned in this field. The general conclusion is that neglect and cruelty

are largely due to ignorance and thoughtlessness, rather than to deliberate intent, and that the remedy lies in the development of the sense of responsibility and of social consciousness. Apart from the various recommendations dealing with the mechanism of preventive measures and treatment, the fundamental one made is that the family should be dealt with as a unit—a very ancient psychological truth.

W.E.W

Freud and Religious Belief. By H. L. PHILIP. (Rockliff Publishing Corporation, Ltd., London. xi+140 pp. 1956. 18*s*.) Received through the courtesy of the British Council, London.

This short but important book by Dr. Philip, who has the unusual qualifications of being at once a psychologist and a theologian, has a double significance for those who already realize that in attacking religion Freud was attacking something of which he had no knowledge or first-hand experience. Dr. Philip makes this clear by pointing out that, brought up in a home where Jewish Orthodoxy had given way to free thinking and having formed his opinion of Christianity solely on the exoteric aspect of Roman Catholicism, *i.e.*, by watching the ceremonialism and behaviour of the Christian community in which he lived as one of a persecuted minority, Freud had no understanding of what he insisted was an illusion and a universal mass neurosis. But, in proving his point, the author, a profound admirer of Freud as a psychologist and disagreeing only with his attitude to religion, succeeds in casting very grave doubts on the value of his subject as a scientific thinker. For he makes it quite evident that, as regards his religious convictions, Freud himself not only suffered from an obsessional neurosis but also was guilty of that most unscientific behaviour of evolving a theory and then trying to make all the facts agree with it.

Especially was this so in the case of the most popular but pernicious of his theories, the Œdipus complex, which depends for its validity wholly on his personal and quite gratuitous interpretation of the animal-totem worship of primitive tribes. It was an odd interpretation to come from a disciple of Darwin, whose evolutionary theory, long and far better understood by religionists of the East, suggested a much more "scientific" explanation of the animal totem, both in the worship of the animal as a progenitor and the slaying of it to symbolize the evolutionary necessity of naughting the remains of the animal within man.

But no such realization was possible to the "unrepentant atheist" who had never been anything but an atheist from his earliest years and was therefore debarred from the wider experience of spiritual consciousness. As Dr. Philip writes of his otherwise revered master:—

> Obsessed as he was with the problems of physical existence and the boundless progress which science made possible, such other realms as there might be were for him purely dependent ones, little if anything more than shadowy sublimations of energy drawn from sexual sources. Because his concept of reality was so narrow he attempted to explain too much in terms of wishful thinking; and his attempt was probably a functioning of his own wishful thinking—his wish to explain everything in terms of his child and idol, psychoanalysis.

PETER DE MORNY

Testament of a Liberal. By ALBERT GUERARD. (Harvard University Press, Cambridge, Mass.; Geoffrey Cumberlege, Oxford University Press, London. xv+222 pp. 1956. 36*s.*)

This book is a brilliantly written diagnosis of the political and social state of health of the United States, with a prescription to put the "patient" on the road to recovery. The author is as well qualified as any single individual can be to tackle such a vast and important subject, having been a teacher in American universities for the past half-century. He was born in France, and brought with him to America a mind richly endowed with European culture and traditions.

This is Mr. Guérard's fourth book on the state of contemporary American society, and he has grouped them together under the title "What the Teacher Learnt." He is Professor of General and Comparative Literature and Lecturer in French Civilization (Emeritus) at Stanford University.

A thinker of precision with a mind well stocked with the lessons of history, Mr. Guérard analyzes the achievements and failings of American society with wisdom and wit. He believes, generally speaking, that the United States, over the past half-century, has, in concentrating so successfully on the production of material wealth, allowed her vision of the "good" life, which inspired her in her national infancy, to become blurred and distorted. She has fallen into the dangerous and, in its outward manifestations, horrible and vulgar habit of accepting half-truths, and sometimes downright falsehoods, as the moral currency of her domestic and international political life.

He admits that his life in America has been "full and pleasant," but adds: "For half a century I have been living under a régime I despised." He despises it for the way it has elevated the profit motive into an ideal, for its political intolerance, which is projected on to the world stage at a time when America, because of her great economic and financial strength, has become a "leading" nation.

America's business today, he says, has become Business. Congress and the Press in America, he asserts, are controlled by a plutocracy—"profits and power shared by all, but with a heavy concentration in the hands of a few."

> It is to the interest of those Happy Few, to keep the fires of hate burning. If the flames were to die, America might have another and more drastic New Deal.

Instead of bringing America a rich and fuller life, Mr. Guérard states, her ever-increasing wealth has clouded American life with fear—fear of criticism, discussion, argument. Fear brings with it hate, hate of anyone and anything that questions whether American power is being used to the best interests of her people and of humanity at large.

An advocate of tolerance in all things, the author notes the virtues of capitalism and conservatism, the contributions they have made and can still make towards fulfilling the *material* needs of civilization. But, with far less direct access to the Soviet way of life, he asserts that Communism has also showed its capacity to solve some of the problems of production and distribution which confronted society when science and technology put into its hands new and revolutionary techniques of manufacture. America is already highly communistic and collectivistic, he points out, as far as Federal and local government activity is concerned and because of the development of the giant industrial undertaking. The shallow moral and political values that are now accepted in America have made men the slaves of words, however, and to suggest that America and Russia, in their industrial and economic techniques, have been pursuing somewhat parallel trends is to run the risk of being denounced, by those who control the established order, as a degenerate or something worse.

SUNDER KABADI

CORRESPONDENCE

HEAVEN AND HELL

[The paper of Professor Price of Oxford University on this subject, which was discussed on October 18th, 1955, at the Indian Institute of Culture, Basavangudi, Bangalore, was published in our issues of January and February 1956 and as that Institute's Reprint No 16. As its nature insured, it has aroused considerable interest. Last month we published a Note by Dr. Robert H Thouless Here is another by the well-known **Professor C. D. Broad.**

Among his cogent comments is the suggestion in his penultimate paragraph of the possibility of the mind of the recently deceased animating some kind of body This seems perhaps in continuity with his hypothesis put forward in *Philosophy* for October 1949, in connection with the claims for "psychokinesis," "that each of us has a kind of invisible and intangible but extended and dynamical 'body,' besides his ordinary visible and tangible body."

This is quite in line with the classification of human constituents in the ancient East, and fully explained in the writings of H. P Blavatsky His broad-minded approach in his final paragraph to reincarnation and "the Wheel of Birth and Death" seems hopeful of increasing recognition by leading Western thinkers that psychical research on scientific lines is not a modern innovation This attitude has denied all but the most open-minded the many valuable clues which they could gain from their ancient predecessors in the field of psychical research.—ED.]

It is with great pleasure that I respond to an invitation to submit a few comments on the very interesting paper, with the above title, which appeared in THE ARYAN PATH for January and February 1956. The author is a friend of more than thirty years' standing, and we have for long been fellow members of the Council of the Society for Psychical Research.

Professor Price takes as the basis for his speculations about the experiences of disembodied minds the fact of dreaming. Now some quite intelligent contemporary philosophers in England have written about dreams in such a way as to make me wonder if they have ever had any. I can say, for my own part, that I regularly have dreams which in vividness, detail and coherence completely simulate my waking perceptual experiences; that they are accompanied by the same kind of running reflexive commentary as accompanies my waking intercourse with other persons and things; and that in them I frequently make quite apposite and valid inferences. I am therefore perfectly ready to admit that, *if* a disembodied mind can exist, and can have experiences analogous to those which I habitually have when asleep, it would be for it *as if* it were living a highly varied embodied life among other embodied minds and inanimate objects.

But, even if it be allowed that an unembodied mind is conceivable, and that such a mind could have experiences of *some* sort, the occurrence of dreams in us does not suffice to show that it could have experiences analogous to them. All that the occurrence of dreams in us makes certain is this. It shows that an *embodied* mind can have *quasi*-perceptual experiences of a very elaborate character at times when the eyes, ears, skin, etc., are either receiving no physical stimuli from without, or at any rate no such stimuli as would be necessary and sufficient in waking life to evoke a similar train of *actual* perceptions. That certainly does not suffice to show that the sleeper's brain and nervous system are not playing an absolutely essential part. They are certainly subject to continual stimulations from what is going on in other parts of his body and from the contact of his

skin with the bedclothes, and to occasional stimulation from sources of sound in his neighbourhood.

I think that what is known of the facts of dreaming would strongly suggest that those parts of the brain which are involved in waking sense-perception are essential to the production of the *quasi*-sensory *materials* of our dreams. The particular materials supplied on any particular occasion would probably be determined mainly by the particular organic, tactual and auditory stimuli affecting the sleeper at the time. I should suppose that it is only the *moulding* of the materials, thus supplied, into this or that *quasi*-perceptual pattern, which depends on the sleeper's permanent memories, sentiments and desires, and on his occasional thoughts, emotions and wishes. So, even granted that a person's mind could continue to exist and to function in an unembodied state after the death of the body, and that it could carry memory-traces and a set of organized conative-emotional dispositions, it seems to me doubtful whether it would continue to be supplied with *quasi*-sensory materials for constructing *quasi*-perceptual experiences, like the dreams which it used to construct when embodied.

But of course the more fundamental question is this. Can we conceive that a mind which animated the body of a certain person, and a mind which is now altogether unembodied, could have that kind and degree of continuity with each other which is essential if the latter can be said to be the *survivor* of that person?

Professor Price rightly insists that we could not properly talk of "survival" unless the supposed unembodied mind be able to remember experiences had by the person in question before his death, and unless it be continuous in character and dispositions with that person's. But he simply assumes without discussion that this is possible. This seems to me extremely hard to believe, for various reasons. I will mention three which strongly influence me:—

(1) We know that dissociations of personality occur during the life of a single human body, as a result of injury, illness, shock, etc. Does it seem likely that there would be continuity of personality in spite of the *prima facie* much more complete chasm between embodiment and complete unembodiment? (2) Since losses of memory, profound changes of character and emotional disposition, etc., are found to follow certain injuries to the brain and certain diseases, does it not seem almost inevitable to conclude that a person's powers of remembering, character and dispositions are essentially bound up with the body which his mind animates? (3) We can form a fairly satisfactory notion of the basis of persistently organized dispositions in an *extended* substance, for we can think of it in terms of a persistent spatial structure or of types of recurrent motion. But how can we conceive it in a substance which is by hypothesis *without extension*?

I might remark that there would be no difficulty in combining the view that experiences soon after death resemble dreams rather than waking perceptions, with the view that what persists is a mind animating some kind of body. For, after all, *our* dreams are the experiences of *embodied* minds.

Lastly, I would suggest that it is more plausible to suppose that this dream-like after-death state may occupy the interval between successive embodiments in ordinary bodies, than that it is the prelude to Heaven or to Hell, in the sense in which Professor Price uses those words. To reach Heaven might be to get off the round-about once and for all, instead of being endlessly from one car to another on it.

C. D. BROAD

ENDS AND SAYINGS

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

We must salute the Secretary-General of the U.N.O. for the courage, tact and patience which he showed in upholding the prestige of the Organization of which he is the official head. The death of the U.N.O. would have been announced if he had not succeeded. He has been able to hold his own against three influential members of the Organization who were among the founders of the U.N.O. Perhaps he could not have succeeded if the U.S.A. had not stood behind him and backed his plans and ideas—though even that is doubtful. Essentially, the success of Mr. Dag Hammarskjoeld is the success of the voice of the peoples of the world. From New Delhi to New York, from London to Los Angeles, the enlightened opinion of all peoples has been expressed in favour of peace and against war for any purpose. It is a stupendous step in advance for the humanity of this day to have won a victory over influential and rich states powerful enough in military equipment to terrorize small nations.

The Secretary-General has emerged a more powerful wielder of the *Vajra* than heads of national parliaments and legislatures. This is as it should be.

The primary question is not even the rights or wrongs of one or another party. The primary assertion of all civilized men was: "No war, no aggression, will be tolerated by the world at large." The defeat of the aggressors, however partial and incomplete it may seem today, contains a seed which is bound to germinate; presently we must see the effects of the Secretary-General's wonderful work.

The natural outcome of this should be the establishment of an Army of Protection at the disposal of the U.N.O. In previous years the title of "police force" has been evoked. It is a weak name, and we should now speak of the Army of Protection the U.N.O. must control, to intervene without delay, whenever the necessity arises.

Indirectly the success of Mr. Dag Hammarskjoeld is a final blow to all Marxians who believe in war and violence. Below we comment upon the work done by the Special Conference convened by the Government of India for the celebration of the 2,500th Anniversary of the Parinirvana of the Buddha. The U.N.O. must take the necessary steps to produce a clear-cut philosophy of peace, a strong recommendation and exposition of the doctrine that the greatest of all wars is against human selfishness, anger and greed. In modern times Gandhiji set an example which is gradually affecting the mind of the race, making it less violent, more peaceful. He has contributed something towards lessening the force of hate and setting free the power of love. His philosophy may seem to have affected the race-mind directly in only a small measure, but indirectly it has done so on a vast scale. The U.N.O. should take the necessary steps to focus world attention on the moral principles underlying the Army of Protection which the U.N.O must come to command.

Much has been said about the beneficence of the political *Panchasila* brought into existence by India's Prime Minister. It demands the practice of peace, non-violence, good will and respect for other peoples and nations. Its success has been very

partial. What the U.N.O. needs to promulgate is the original *Panchasila* of the Great Master who asserted: Kill not, Steal not, Lust not, Drug not, Covet not. These five dont's have their respective positive aspects and the U.N.O. should promulgate the doctrines of Compassion, Respect for Other People's Possessions, Love for All Beings, Cleanliness of Life and Charity for All. These principles should be embodied for individual citizens of all nations to practise, and that will be the real starting point for the creation of citizens for an International, Universal World State.

The ninth session of the Unesco International Conference gave an opportunity to Prime Minister Nehru to organize a four-day symposium to celebrate the 2,500th Anniversary of the Parinirvana of Gautama the Enlightened One. The closing meeting at Vigyan Bhavan sent out a Message to our world torn by the suspicions and dissensions, the greed and selfishness, of some of "the great powers." The two Lamas who came from Tibet and others from other lands spoke of the great worth of the philosophical and moral wisdom of the Tathagata, He who followed in the footsteps of illustrious predecessors, and whose precepts and example are capable of creating his true followers, the Buddhas to be.

In the absence of Dr. Radhakrishnan, because of a bereavement, Pandit Jawaharlal Nehru presided. In his opening speech he said that in spite of great advance in scientific knowledge, it had "sometimes led to disaster." Very significantly he added that

> a stage had now come when it had become of vital importance that some element which was beyond the ken of the practical politician should be found for the solution of the world's problems. The forces of evil and the forces of violence had become so tremendous that unless they were held in check, they might lead to disaster for the world.

The simple words of the *Panchatantra*, so admirably translated by Ryder, contain a profound message:—

> 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.

The very spiritual Soul of the Buddha Teachings, the foundation and basis of religion itself, the alpha and omega for the practice of the Higher Life by the individual, is:—

> In this world never is enmity appeased by hatred; enmity is ever appeased by Love. This is the Law Eternal (*Dhammapada*, 5)

The grand and practical teachings of the Buddha are primarily addressed to and meant for the individual. They contain instruction for spiritual alchemy; their practice transmutes the hard metal of passions and violence into the pure gold which shines with its own luminosity. Not only Hindus but also men who follow other creeds will serve their religion the better for killing their own pride and anger and greed, and adopting the way of friendship with all.

Sir Mirza Ismail made a noble appeal to his co-religionists at the Mysore State Muslim Conference for overcoming the separative tendency which communalism begets:—

> It remains my firm view that the Muslims as a community should have no separate political organization They should play their part in the political field as citizens of India along with others, but not under a separate banner.

The principles of unity and brotherliness are the test of the sincerity of any organization established for the amelioration of the living conditions of humanity. In serving humanity we serve our own nation and community. But organizations are composed of men and women, and, unless each of them becomes a brother to others, he will not succeed in elevating himself, much less help others to do likewise. It is good to be a faithful Muslim but better to be a faithful Indian, and best to be a faithful humanitarian.

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"—

POLITICIANS NEED PHILOSOPHY

Life is essentially synthetic; therefore no problem can be solved if it is isolated and viewed as a unique phenomenon. Unfortunately, we have fallen into the dire heresy of separateness to the extent of dividing every department of life from Life itself. Is it any wonder then that confusion and anarchy are so prevalent in our civilization?

A specialist in any field of human endeavour is apt to narrow his vision in his attempt to focus it exclusively on one sphere. "I am interested only in politics," says one, "I do not read philosophy or even fiction unless it bears on some political issue." This attitude is all too prevalent among politicians and many party leaders. But the man imprisoned in the narrow groove of politics has neither breadth of vision nor depth of insight. Like an engine confined to its special track, his consciousness travels backwards and forwards on the same line, exercising itself only along that limited route. He inevitably becomes short-sighted and superficial, and ultimately he fails in his very aim as a politician.

An impartial survey of twentieth-century political problems leads to the conclusion that before calmness, prudence, foresight or sagacity can be expected in the management of public affairs there must be a return to true philosophy. Its quest not only elevates the mind but enables the politician to speak with the liberality of thought and act with the justice which marks the great statesman. Philosophy may not seem directly related to political activity, and may appear to the politician abstract and remote, yet philosophy alone can give him the necessary detachment to judge impartially and to see clearly, and can bring to him the light of universal principles by which to evaluate particular problems.

Each man, no matter what his field of active work, if he would be *really practical* should make it a

rule to study true philosophy to determine the righteousness of his motive and seek inner direction, lest in the fever and the hurry of objective life he forget his true direction and injure his public work. Especially is this necessary for the politician and the public leader, whose blood is apt to become heated and to run too fast!

Plato and Confucius and their peers made no real distinction between politics and philosophy, or between metaphysics and morality. Their political philosophy should be studied by every politician. Self-examination in the light of such moral philosophy would soon reveal to the modern legislator and administrator why and how they fall short of their models. Plato's philosopher-statesman is the need of the hour. Or take another book, the *Tirukkural*; it lays down the principles that should govern the conduct of princes, statesmen, public leaders. Or take the *Manava-Dharma-Shastra*, which begins with details of cosmology, to the puzzlement of the modern lawyer and legislator! But the ancient lawgivers and social reformers were practical philosophers. Their aim was to build a state in conformity with the unity and harmony of Nature.

In modern times, through the persistent efforts of Gandhiji, at least a few men have developed a real insight into the peculiar modes by which moral principles can be applied to mundane politics. But ambition, selfishness and greed die hard. The animal in man fights the divine in him. International morality has been at a low ebb for long years now and exploitation of the smaller nations and unarmed peoples has been systematically attempted.

The most pressing requirement of the world today is the leader for the new world of tomorrow, who places the good of humanity above profits to his own country. In the words of Confucius:—

> With the *right* men the growth of government is rapid, just as vegetation is rapid in the earth....
>
> Such men are to be got by means of *the ruler's own* character. That character is to be cultivated by his treading in the ways of *duty*. And the treading those ways of duty is to be cultivated by the cherishing of benevolence.
>
> ...the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven....
>
> To be fond of learning is to be near to knowledge. To practise with vigour is to be near to magnanimity. To possess the feeling of shame is to be near to energy.
>
> He who knows these three things, knows how to cultivate his own character. Knowing how to cultivate his own character, he knows how to govern other men. Knowing how to govern other men, he knows how to govern the kingdom with all its States and families.

SHRAVAKA

THE PHILOSOPHY OF McTAGGART

WITH SPECIAL REFERENCE TO THE DOCTRINE OF REINCARNATION

[**Professor A. C. Ewing** is well known for his work at the Cambridge University. He has been Lecturer in Moral Science for many years and now teaches Philosophy at the same University. He is the author of *The Individual, the State and World Government, The Definition of Good* and *The Fundamental Questions of Philosophy.* In the following article he lucidly explains the philosophy of the great thinker and expounder J. McT. Ellis McTaggart. Indian philosophers ought to make McTaggart's philosophy a special province of their study. We yet await a masterly study comparing the Hindu doctrine of Reincarnation with the ideas and teachings propounded by McTaggart. We draw our readers' attention to THE ARYAN PATH for August 1936, where the subject-matter of McTaggart's philosophy is commented upon by the late Mr. C. E. M. Joad and the late Professor M. Hiriyanna.—ED.]

J. McT. E. McTaggart (1866-1925), Fellow of Trinity College, Cambridge, taught philosophy in Cambridge University for almost all his working life. He is the last great *a priori* metaphysician that the English-speaking world at least has produced. He might also perhaps be described as the last great British idealist.[1] Of his system a philosophical colleague, by no means disposed to be sympathetic to *a priori* metaphysics, says that it

> is equal in scope and originality to any of the great historical systems of European philosophy, whilst in clearness of statement and cogency of argument it far surpasses them all. If subtle analysis, rigid reasoning and constructive fertility, applied with tireless patience to the hardest and deepest problems of metaphysics, and expressed in language which always enlightens the intellect and sometimes touches the emotions, be a title to philosophical immortality, then McTaggart has fully earned his place among the immortals by his *Nature of Existence.*[2]

McTaggart was much influenced by Hegel and also wrote three books on the philosophy of the latter.[3] However, his interpretation is regarded as highly dubious by expert Hegelian scholars, and the books

[1] His system is expounded in *The Nature of Existence* (Cambridge University Press, Vol. I, 1921, Vol. II, 1927) The two last articles in his *Philosophical Studies* (Arnold, London, 1934) give summaries of it. *Some Dogmas of Religion* (Arnold, London, 1906), a more popular work of his, has chapters on immortality and pre-existence. An *Examination of McTaggart's Philosophy* has been published by C. D. Broad (Cambridge University Press, Vol I, 1933, Vol. II [in two parts], 1938).

[2] C. D. BROAD *Ethics and the History of Philosophy,* p 86.

[3] *Studies in the Hegelian Dialectic* (1896), *Studies in Hegelian Cosmology* (1901) and *A Commentary on Hegel's Logic* (1910). All were published by the Cambridge University Press.

must be considered rather as attempts to work out a philosophical line of his own. McTaggart's type of philosophical view is very unusual, at least in the West. He rejects unequivocally the belief in God, yet he is far from being either a materialist or an agnostic as to metaphysics, and his philosophy is one which in many respects should appeal to the religious world, though he called himself an atheist.

He held that reality consists entirely of spirits, conceived as definite personalities, but that there are positive objections to supposing one spirit to have created all the others and no ground for supposing one to be so superior to the others in goodness and power as to deserve the title of God. He conceived the spirits, however, as standing in an extremely close unity with each other but not one of such a kind as to dwarf their individuality; on the contrary, the greater the unity of the whole, the greater the individuality and richness of the parts and *vice versa*. This unity was not, however, the unity of a single spirit, since he held that no spirit could be part of another. Reality is thus conceived by him as a harmonious society of spirits and nothing else, and so as immensely different from what it appears to be.

Matter is illusory in his view; so is time; and so are hate, dislike and most of the unsatisfactory features of the universe, though pain is real. If we could know reality as it really is, we should be aware of nothing but a vast number of spirits of whom each of us in our real nature is one, in harmony with each other, each loving at least some of the other spirits with a love the intensity and bliss of which are vastly above anything we ever seem to experience. Indeed we might almost say that in McTaggart's view there is nothing real but love. Further, we are all immortal, and we shall eventually all come to realize our true nature and enjoy consciously the state just described, a state of timeless bliss tempered only by the relatively slight pain due to the memory of what we and others have suffered prior to enlightenment. Indeed, since time is unreal, we are really in this condition already, but as appearing in time to ourselves we are not yet, *sub specie temporis*, conscious of our blessed state, though we shall, after a period which will appear in time as lasting for many ages and including a very great number of successive lives, eventually become so.

It is unfortunately quite impossible to give a summary here of the highly complicated and brilliantly ingenious argument by which McTaggart reached this conclusion. It must also be admitted that it has convinced very few, though too much stress should not be laid on this, because in the prevailing anti-metaphysical atmosphere few philosophers have thought it worth while undergoing the great labour required to master it. It is, however, a

case not of a number of different converging arguments supporting a single conclusion but of a single chain of argument of great length and complexity, so that a fallacy at any one point would vitiate it altogether; and, though I cannot be certain that at any particular point there is a fallacy, there are so many places in which it seems to me at least very doubtful that it strikes me as very unlikely that there is not one somewhere. We may well be justified in believing in the supremacy of love and the ultimate salvation of all mankind, but McTaggart does not seem to have provided an adequate foundation on which to build our faith. However, even if his system be not adequately grounded, it is only to be expected that such an acute thinker will have had many things of great value to say in the course of his discussion. Let us examine more closely what he has to say about reincarnation.

McTaggart thinks he has shown that we are immortal, not only in the sense of being really timeless, but in the sense that we shall experience ourselves as existing in the future without end. Strictly speaking, we shall not really so exist, he thinks, because nothing in time is real, but it is as true in his philosophy to say that we shall exist for ever as to say we existed during the last hour. He also claims to have shown that all selves have in the same sense existed from the beginning of time (since he thinks time had a beginning). This, while implying our existence before birth, does not necessarily imply successive reincarnations in the sense of a series of physical lives each bounded by birth and death. McTaggart, however, regards this, while far from proved, as the most plausible supposition as regards both the time before our birth and the time for a very long period after our death. His main arguments for it are as follows.[4]

(1) There are factors which cause the occurrence of birth and death at least once with each of us. Now the occurrence of birth and death is such an important feature of our life as to make it unlikely that it should only occur once. Further, if pre-existence be a fact, death must occur at least twice with each person, since his previous existence must have been terminated before birth. Now, while it might conceivably be the case, though McTaggart thinks it is not, that there was something about death which made it probable that it would only occur once, it is hardly credible that there could be the slightest ground for the suggestion that there was anything about death which made it improbable that it should occur three times, it being known to have occurred twice.

[4] *Vide Some Dogmas of Religion*, pp. 116-24; *The Nature of Existence*, Vol. II, pp 383-5. McTaggart's arguments are criticized by Broad in *Examination of McTaggart's Philosophy*, Vol. II, Part 2, pp. 623-8.

(2) Life never terminated or interrupted by death would be so different from this present life as to make it improbable that we should pass into it immediately on the expiration of this life and presumably, though McTaggart does not actually say so, that we should have lived in such a state immediately before our birth. We may note that McTaggart ignores a possibility accepted by, I think, most believers in reincarnation as a fact, namely, that there should be considerable, perhaps very long, periods between the different reincarnations in which the spirit is without a physical body. If this be accepted, McTaggart's second argument can hardly be used in his form.

(3) There is a certain incompleteness about so much in this life. We often have faults without retribution, retribution without repentance, preparation without achievement. Since in many other cases these processes have been completed, and since the completion seems, at least often, to depend primarily on the inner nature of the self and not on the environment, we may expect that the processes will be worked out in a future life, but for that to be possible, the future life must be in essentials similar to the present.

(4) People display from the beginning abilities like those which in others require years of training and experience, or an immunity from or susceptibility to certain temptations such as resembles closely the effects naturally produced by resisting or yielding persistently through the years. It is plausible to explain this as the effect of repeated effort or repeated yielding in a previous life. People also in love or friendship at first sight are "often drawn together by a force equal to that which is generated in other cases by years of mutual trust and mutual assistance." It is plausible then to say that this occurs because the people have met in a previous existence. This is given as an argument for pre-existence and not for reincarnation, but I suppose as in the previous case McTaggart might have argued that for the explanation to work satisfactorily there must be such an essential similarity of conditions in this life and a previous life as to make it unlikely that the previous life was disembodied. He does not, however, hold any of the arguments to be decisive. Reincarnation is for him a very plausible doctrine, but not one that is definitely established by his philosophy.

All the arguments except the last occur both in *Some Dogmas of Religion* and *The Nature of Existence*. The last is omitted in the later work, but this need not be taken as evidence that he had changed his mind on the subject, in view of his great emphasis on love and of the fact that the argument about reincarnation is much more condensed in *The Nature of Existence*. It seems to me that these arguments owe

much of their force to a teleological conception of our future and past life as an education. It is plain that most of us are very far from having learnt all the lessons that physical life can teach us and it therefore seems to me in regard to almost all of us as unreasonable to suppose that we shall jump to a heaven of perfection directly after death as that a child of six should expect to be given a doctorate at the end of his first term at school. It may be replied that the lessons might be learnt in some non-physical way, but the actual content of our experience on earth is so bound up with physical conditions that they would in that case not be the same lessons but something different. Yet without having learnt them could we expect to rise to a higher state? And if we suppose ourselves to have attained our state in this life by an oscillating advance from lowlier beginnings, it seems only reasonable to suppose that our previous life or lives were physical. Even if we shall later become suited for a non-physical existence at a higher level of life than the present, it would seem unreasonable to suppose that we were so suited at a lower. For these reasons I am inclined to view reincarnation as a very plausible supposition and one which has been unduly neglected in the West. It has never been accepted by Orthodox Christianity, but it is by no means inconsistent with the teachings of Christ unless we suppose him to have taught that one's state of existence was fixed for all eternity in heaven or hell by this present life, a crude and barbarous doctrine which has for long steadily been losing its influence among Christians. I do not say that reincarnation is a fact—McTaggart does not say it either—but it has always, since I began to think of such matters, struck me as a plausible view.

A large part of McTaggart's discussion is devoted to showing that the value of immortality would not be destroyed by the loss of memory which seems to be involved in reincarnation if we are to judge by the experience of this life.[5] He contends that self-identity does not depend on memory and that, if this present life is worth having in spite of the fact that we have no memory of previous lives, the same may apply to our other lives. Further, improvement is perfectly possible without memory. Most of what we know was learnt through experiences which we do not now remember; the value of any virtues we have is not diminished by inability to remember the experiences through which we acquired them; and, while the memory of past experiences plays an important part in love, the greater part of the experiences we have shared with the people whom we love have been forgotten, though they still contributed to strengthening the love. I agree

[5] *Vide Some Dogmas of Religion*, pp. 127–37, and *The Nature of Existence*, Vol. II, pp. 385–96

with McTaggart's argument here. Finally, he adds that the loss of memory need not be eternal, and, for reasons into which I have no space to go, he thinks his philosophy gives him good grounds for holding that we shall meet those we love again both in the final stage and from time to time in the long interim period between now and then, and that we shall in the final stage recover our memories of our past lives. For McTaggart, like most believers in reincarnation, regards the series of successive incarnate lives as a means to a superior state beyond them and not just as an end in itself.

There is one common argument for reincarnation, or at least pre-existence, which McTaggart does not use, namely, that it is needed to account for the inequality in men's fortunes and so reconcile this with justice. The argument no doubt did not appeal to him because he did not believe in God and so felt no need to reconcile God's goodness with the problem of evil. While it seems to me very difficult for a theist to deny all weight to the argument, its use suggests a common objection made by Christians to the belief in reincarnation on account of its alleged bad effects. It is said that the belief has commonly induced people who held it to be unsympathetic towards those suffering misfortune and to do little to help them because it was supposed that their misfortune was only a punishment for sins in a former life and that, if one did anything to alleviate it, the victim would only be punished in some other fashion. I have no idea how far this is true as a statement about the actual effects of the belief, and I do not think that the fact that a belief is liable to do harm is in itself at all strong evidence against its truth. However, any such evil effects would be due not to the belief in reincarnation as such but to the further belief that one's good or bad fortune was proportioned to one's previous goodness or badness. If this conception of an exact proportion between goodness and happiness, sin and suffering, is rejected, the harmful consequences ascribed to the reincarnation doctrine will not follow. We cannot in that case conclude that, because a man suffers, he has sinned so as to deserve just that amount of suffering. Now, while such a notion appeals to our sense of justice, there certainly are objections to the retributive theory of punishment involved and, even if retributive justice is a good, there are other, greater goods with which it may conflict and to which it would then have to be sacrificed. It may indeed be doubted whether there is any meaning in the conception of an exact proportion between such incommensurables as goodness and happiness, sin and suffering, and whether there is not an unworthy mercantile flavour about the conception. A universe in which there was a strict proportion be-

tween moral goodness and happiness, moral badness and unhappiness, would be one in which there could be ultimately no righteous self-sacrifice. Further, it should be noted that the view only supplies an explanation for the sufferings of good people on the assumption that it is just that people should be retributively punished for the past even though they are no longer bad as they were in a previous life but have been reformed.

Now there is some plausibility in saying that as long as a man is wicked it is less bad that he should be unhappy than that he should be happy, but to inflict additional suffering on a man who had been reformed because of his wickedness in the past from which he was now cured, would certainly seem to me useless cruelty, unless there was some further purpose in the suffering beyond retributive punishment. Granting previous lives, it would seem more plausible to suppose that the cases where good people live in a specially unhappy environment were either cases of voluntary choice before birth, either for the same kind of motives as have made exceptionally altruistic people go to live in slums or work among lepers or out of a personal love for some of the people in that environment whom the person had met in a previous life and for whom he was prepared to sacrifice himself; or cases where it was necessary for his own sake for a somewhat better man to suffer more than a somewhat less good because his faults, though not necessarily worse, were of such a kind as to necessitate a more painful route to salvation.

A. C. EWING

A FINE COMPILATION

The Publication Division, Ministry of Information and Broadcasting, Government of India, have brought out a very useful compilation of *Occasional Speeches and Writings* from October 1952 to January 1956 of Dr. S. Radhakrishnan. It brings in a single volume the versatile genius of Dr. Radhakrishnan Every one of the seventy-four items of the volume has something to offer of interest, entertainment or instruction, and many a passage is instinct with life, with power to inspire. The seventy-four items are divided into five sections: International Affairs, Education and Culture; Philosophy and Religion; General; Prefatory Introductions. The Index enhances the value of the book and will facilitate the labours of journalist and publicist. The captious critic will be disappointed if he tries to find the author contradicting himself; he should smile at his failure and salute the acumen of the writer and the orator.

W.

THE "DHAMMAPADA"

[Interesting parallels between Buddhist and Hindu thought are assembled here by **Dr. V. Raghavan,** the well-known Sanskrit scholar who heads the Department of Sanskrit in the University of Madras, and whose *Indian Heritage* was recently published by the Indian Institute of Culture for Unesco. That such parallels should exist is not surprising. Gautama the Buddha was a son of the Aryan soil, a born Hindu, and a Kshatriya.

What more natural than that echoes of earlier scriptures with whose contents he was familiar should be heard even in the public sayings of the Buddha, brought together in the priceless little *Dhammapada*? The parallels in thought and expression to which Dr. Raghavan points show that the Buddha was fully versed in the *shastraic* lore. What we have to bear in mind is that the Prince among Teachers was not only a profound philosopher and metaphysician, and a *yogi* who conquered flesh, purified mind and speech and attained perfect freedom, but above all a protestant against crudities, superstitions, narrow-mindedness and dogmatism, mean-heartedness and fanaticism. The *Dhammapada* makes short work of the then prevailing doctrine of caste—see the last chapter of the *Dhammapada* on "The Brahmana"; even today because of the false doctrine of caste the sins of untouchability, etc., flourish. Similarly the Buddha attacked the cruel practice of animal sacrifice which prevailed among the Hindus of His day and which even today is indulged in. The orthodox *Sanatanists* of today will not relish the truth proclaimed by the Buddha. "In this world never is enmity appeased by hatred; enmity is ever appeased by Love. This is the Law Eternal (*Dhammo Sanatano*)." Therefore orthodox Hindus of today will do well to assimilate the teachings of the Buddha as did Gandhiji, who was the greatest of the *Sanatanists* and Hindus the nineteenth-twentieth century has produced.—ED.]

The ethical and moral exaltation of Buddhism is perhaps best reflected in the short but most celebrated scripture, the *Dhammapada,* a collection of 423 maxims, in twenty-six sections (*vaggas*). This text in the Pali language is the most popularly known collection of these maxims, but it has been found that in all the countries on the borders of India and abroad where Buddhism flourished, longer versions of this collection in the Sanskrit language were current, for example, the *Udanavarga* in Tibet. There are also other collections of such maxims, the short *Gathasamgraha* of Vasubandhu and the long *Dharmasamuccaya* of Avalokitasimha. These maxims have been collected from different parts of the canon and are thus common to the whole Buddhistic literature. What is more important to note, however, is the parallels in thought and expression between them and similar sententicus verses and *subhashitas* in general Sanskrit literature and in the Hindu books, the Vedas, Manu, the *Ramayana,* the *Maha-*

bharata and the *Gita*, the Puranas and the *Panchatantra*. From these parallels it appears that in ancient India there existed a floating mass of ascetic poetry, ethical maxims and edificatory fables and parables, upon which common heritage Hinduism, Buddhism and Jainism drew. Whatever the differences between them in dogma and metaphysic, there was much in common among all these faiths in the practical, ethical and mystical spheres. A study of parallels in the scriptures of different faiths is a source of inspiration to those who believe that the one Truth has been sung of differently by different seers.

Writers on the *Dhammapada* like V. Fausboll and Max Muller did not fail to draw attention to the striking parallels between some of its verses and similar or identical words and ideas in Hindu writings. Indeed, one could point out many more of these parallels. From characteristic words, phrases and concepts, these parallels extend to very close similarity in idea and expression, and sometimes even to verbatim identity.

In the very opening lines of the first section of the *Dhammapada* on mind as the determinant of what we are and what we do, we have the well-known parallel cited by Dr. Radhakrishnan from the Upanishads: "It is the mind of men that is responsible for their bondage or release." And the less-known utterance of Hanuman in Ravana's harem: "It is the mind that is responsible, in the case of all men, for stimulating the different senses into activity." An even more important parallel is the *Tatkratunyaya* enunciated in the *Brihadaranyaka Upanishad*: "As one thinks, one does, and, as one does, so does one become." (iv. 4.5)

The opening couplet of the second chapter on vigilance, *Appamada*, says: "Vigilance leads to immortality, thoughtlessness to death." And Verse 10 in the same section adds the example: "Indra gained the supremacy of the Gods through his vigilance." This on *Appamada* has its echo in the teachings of Sanatsujata to the blind Dhritarashtra in the *Prajagara* section of the *Udyoga-Parvan* of the *Mahabharata* (*Sanatsujatiya*, II. 4):—

> I call thoughtlessness death, and vigilance, immortality; it is by thoughtlessness that the demons were left behind and the gods attained the Immortal Being by their vigilance.

Again, the same teacher says: "*Damas tyago apramadas ca eteshu amritam ahitam*," which the Greek Ambassador Heliodorus, who became a *Bhagavata*, inscribed on his votive Garuda Pillar at Besnagar, calling these—self-control, renunciation and vigilance—the three *padas* of immortality.

The third chapter on mind (*citta*), has, starting from the opening couplet itself, many echoes of the *Gita*. In Stanza 3, the very word "*dur-nigraha*" (hard to control),

used in the *Gita* about the mind, is met with. The simile of the fletcher and the arrow in Stanza 1 here is employed in a somewhat different manner in the Upanishadic text:—

OM (the mystic syllable) is the bow, one's self is the arrow, the Supreme Being the target; one has to pierce that target with vigilance, and like the arrow, become one with It (*Mundaka Upanishad*, II. ii. 4).

In the *Bhagavata* the simile of the hunter (*ishukara*, the word used also in the Pali text) and his taking aim is used to illumine the absorption and concentration on the object which is necessary for the *yogi* (xi. ii. 9. 3). The description of the mind in Verse 5 of chapter 3 as "*duramgamam*" (going afar, of wide range) may be compared with the description in identical terms of the same mind in the *Shivasankalpa-sukta* of the *Shukla Yajurveda* (34. 1): "Far-reaching, the light of all lights, may that mind of mine be of auspicious intent." "*Guhashayam*"—"lying within the cave, *i.e.*, in the depths of one's own being"—in the same *Dhammapada* stanza is a common Vedantic expression (*cf. Shvetashvatara Upanishad*, 3. 11), the word *guha* being even more frequent in Vedanta.

That the goodness of a man spreads far and wide like the fragrance of a full-blown tree is a fine idea which occurs in the section on Flowers (*Puppha-vagga*, 11). The Veda too uses as an apt comparison the fragrance of a tree in bloom when it speaks of an act of virtue: "The pleasing effect of a deed of virtue is known from afar, even as the fragrance of a full-blown tree is wafted from afar (*Taittiriya Aranyaka*, x. 9). "*Kamakamah*" (those craving for pleasures) in the *Dhammapada* (VI. 8) is in the *Bhagavad-Gita*: "He who hankers after objects of desire attains no peace" (II. 70), and "those seeking desires but attain to the state of continuously going and coming back" (IX. 21).

The metaphor of the senses as horses and the mind as charioteer in the *Dhammapada* (VII. 5) is well known to students of the Upanishads and the *Gita*.

In the last couplet of this section, the apparent paradox is posed of the passionless ones' finding delight in what the general run of mankind shun and *vice versa*; this is a variant of the idea in the *Gita* (II. 69), where we are told that in what is night to all the sage keeps awake and in what is day for the people he sees the night! "All life ends in death" in XI. 3 is a familiar tag which occurs, for example, as the last foot of the verse "All accumulation ends in decrease," etc., in the *Ramayana* (II. 105. 16). "*Appassuta*" (*alpa-sruta*), "of poor erudition," in XI. 7 is again an expression common in Sanskrit literature. *Cf. Bibheti alpa-shrutad vedah* (The Veda is afraid of a man of poor learning), etc. The burden of the chapter on *Atta*, one's self, is the same as the

teaching "one should raise oneself by one's own effort," found in the *Gita* and many other texts in slightly different forms. The call in XIII. 2 of the *Dhammapada*, "Arise; be not thoughtless," echoes that in the *Katha Upanishad*, "Arise, awake." The praise of *dana* (charity) and the denunciation of the *kadarya* (the niggard) in the *Dhammapada* (XIII. 11) is as old as the Vedas, where one finds them even in the *Samhita*. On Charity, one cannot but be reminded of the three messages of the thunder in the *Brihadaranyaka Upanishad*, one of which is "*datta*" (Give away). Verses 2 and 5 in Section XVI on the happiness of one who has neither what is dear to him nor the opposite have parallels not only in the repeated utterances on freedom from the pairs of opposites (*nir-dvandvata*) in the *Gita* but also in Sita's noteworthy exclamation in the *Ashokavana* in the midst of her sufferings:—

> Blessed indeed are those great souls, the sages who have eschewed the evil, the fortunate ones who are self-possessed; for to them there is neither what is dear nor what is not so; there will be no misery from the dear (*i.e.*, the dear objects will cause pleasure) and from what is not dear, there is great fear (*i.e.*, they will cause pain); the sages are free from these two (pleasure and pain); (hence) my salutations to them. (*Ramayana*, V. 26. 45, 46)

Verse 2 in Section XVII on the control of anger employs the imagery of the unruly horses and the capable charioteer who holds them in check, which is used also in the *Ramayana*, though in a different context, by Ravana (V. 22. 3); the very expression in the *Dhammapada*, "the anger that is rushing on," can be seen in the *Ramayana* (V. 55. 6) where Hanuman reflects on the evil of anger.

When one reads of the path (*magga*) in XX. 2 that "this is the path, there is none other," one will surely recall the Vedic line: "Indeed there is no other path to reach that goal."

Drawing lessons from aspects of Nature, from insect, bird, beast and reptile, is a well-known resource of the capable teacher from the Vedic times onwards. In the *Mahabharata*, several elevating episodes and sublime disquisitions are given in which such beings of the lower kingdom of Nature are figured. There is also the *Avadhuta* episode in the *Bhagavata Purana* (XI. ii. 89) where the wandering recluse learns different lessons from different beings, birds, snake, bee, etc. The *Dhammapada* also uses the tree, the hill, the forest, the elephant, the flower and the bee to inculcate moral principles. The bee which just takes its honey without in the least harming the colour or fragrance of the flower is cited as the exemplar of how a recluse should conduct himself in the village:—

> The recluse should move about among the habitations of people like the bee, which takes the honey and flies away without harming the blossom, its colour or fragrance.

Cf. Bhagvata, XI. ii. 8. 9:—

Without causing any strain to the householders' establishments, the recluse should adopt the bee's conduct (*i.e.*, of taking the honey lightly without harming the blossom in the least).

The term *Dhammapada* (*Dharmapada*) has been variously translated. The characteristic use of the word *pada* here, particularly in association with the word *Dharma,* may be better appreciated by students of the two epics, particularly the *Mahabharata,* where such uses of *pada* and *pada of Dharma* occur several times. See *Yakshaprashna, Vana.,* 314, 72: "Efficiency is the one basis of *Dharma,*" etc. See the *Ashvamedhika,* II. 4: "All that is crooked leads to death; all that is straightforward leads to the immortal Being," and the *Ramayana,* II. 14. 7: "Truthfulness is the one basis of Godhead." The use of the word *pada* in this sense in Heliodorus's inscription referred to above may also be noted. This *Dharma* and its *padas* are, as already stated, the same, be the aspirant Hindu or Buddhist, Samana or Brahmana.

The *Dhammapada* itself gives concrete expression to this sense of unity. It uses terms like *Dhira,* the wise (II. 3. 8); *Kushala,* the capable (IV. 1, etc.); *Asakta,* the unattached (XXVI. 37); equanimity in praise or blame (*nindapasamsa*—VI. 6); transcending *punna,* meritorious act, and *papa,* evil act (III. 7 and XIX. 12); and freedom from their *lepa,* infection, affecting contact (XXVI. 19)—all of which we come across in the Upanishads and the *Gita.* The term "*Nishprapanca*" applied to the Tathagatas in XVIII. 20 is also a familiar Vedantic expression.

How some of the *Dhammapada's* moral teachings go back to the early Vedic age itself cannot be better illustrated than by the *Dhammapada,* XVII. 3, which calls upon one to "overcome anger by gentleness, evil by good, the niggardly by liberality, and the liar by truth." A Sanskrit version of this has been pointed out in the *Mahabharata,* but what is further significant is that this exhortation, in almost identical terms, is heard among the chants which the *Samaveda* sages cherished among their more specifically mystic *Samans* in their forest book, "The bunds or *setus* we have to cross are difficult but here is the way to cross over them; surmount these four: surmount possession by liberal gifts, anger by gentleness, faithlessness by faith, falsehood by truth; this is the way; this is immortality; and go ye to heaven, to the Light Eternal!" So sings the *Setu Saman.* (End of *Arkaparvan* of the *Dvandvaparvan,* II. 7)

He who has crossed over thus is the real hero, the sage, the enlightened, one who has realized the Brahman.

Him I call a Brahman, the leading, the foremost, the heroic, the great sage, the conquering, the fearless, the learned

and the enlightened (*Dhammapada*, XXVI. 40).

The couplet implies by the words used, *Vira, Buddha* and *Brahman*, the underlying unity of the different paths. The same tonic note is sounded in X. 14 of the *Dhammapada*: He who has quietude and self-control, and has abjured violence in respect of the whole world of living beings, he is a Brahman, a Sramana and a Bhikshu. This is the same *Rishi-marga* that the Blessed Bhagavan, the Enlightened One, also says that he adores (*Dhammapada*, XX. 9).

V. RAGHAVAN

BEHIND THE IRON CURTAIN

Meeting the Russians is the highly significant report by a Delegation of six American Quakers of their month's visit to the Soviet Union in June 1955. It indeed brings the Soviet scene into clearer focus. The Communist Party swears by a classless society as its final objective; and it has assumed the dual role of Church and State. All the policies, plans and programmes of the Union have a war basis. Hence its Iron Curtain, with its ruthless Procrustean restrictions and regimentations, to which every citizen has willy-nilly to adjust himself. The collective farm, the controlled factory, the indoctrinating schools and "created" literature and parks of culture have all to subserve the Government's ordinances, though it has come to terms with the Orthodox and other Churches on condition that they keep politics strictly out of their evangelical activities.

And yet signs give hope that the Communist dictatorship is being slowly but surely sapped by some processes within the Union. Education, for instance, "is not subject to easy control," says the Delegation.

> How long will men well trained in the scientific process accept without question Party pronouncements based only on "holy" dogma? How long will millions of Russians read Tolstoy and Turgenev and Dostoevski and Shakespeare and Dickens and Zola before some of the ideas of these literary statesmen produce serious cracks in the monolithic structure of Soviet society?

The literary counters crowded, while the political are almost deserted, in Moscow bookstores are a meaningful pointer. The churches, well attended, lay emphasis on moral values and standards of conduct, "adding a crucial dimension to Russian life" (p. 93). So Religion will not fit neatly into the Marxist doctrine of scientific human relations. Further, Marxism will sooner or later be challenged seriously by "the rise of a new privileged class and a highly stratified society." (p. 93)

Of course, the Party still controls the Government, the national economy and the social order. But through chinks in the Iron Curtain the larger outside world of diverse ideals and ideas has been revealed, and people have begun to feel mere conformity irksome. The Delegation therefore believes in the spirit of faith that, with tourist restrictions being eased and the exchange of cultural, scientific and economic delegations being encouraged, liberalizing forces will, before long, change the Curtain into a Corridor!

THE CHINESE WAY

[Our esteemed contributor, **Mr. R. M. Fox** of Dublin, gives here his first-hand impressions of China under the Communist *régime*. Visitors to totalitarian countries have not infrequently returned impressed. But what of the moral record of the *régime*? What of freedom of thought and expression? What of respect for the dignity of the individual, irrespective of his views? What of even-handed justice? What of abstention from violence?

Violence is implicit in totalitarianism And totalitarianism is also incompatible with the individual freedom of speech and of choice which are essential to the optimum development of judgment and initiative in the common man.

Which is the real Chinese Way? Is it following the ages-old Taoist pattern of simple living in harmony with the principles of nature and of man's divinity; the Confucian ideal of the Superior Man, of filial piety and of the patriarchal organization of society; the love, non-violence and spiritual striving preached by Gautama Buddha and introduced into China centuries ago? Or is it the totalitarian practices adopted for China only seven years ago? Time will show.—ED.]

Invited by the Chinese Society for Cultural Relations, I travelled from Dublin to London and then flew to Peking, across Russia, the flat plains of Siberia, the jagged peaks of the Ural Mountains, the sandy waste of the Gobi Desert and over the Great Wall of China.

In China I journeyed thousands of miles, from Peking to Shanghai, to Hangchow, to Canton, to Hankow in Central China. Everywhere I found enthusiasm for the Year of Liberation (1949) since when there have been no more invaders, no more war-lords. It was as if the people had come out of a dark tunnel and were gazing joyfully at the sunlight. This was not just a matter of politics or social ideas; it reached down much deeper to the essential seed of humanity. The gaiety, the friendliness, of ordinary people in streets, houses, shops, was striking.

The most drastic measure of the Chinese Revolution is recorded in Article 1 of the Agrarian Reform Law which reads, "*The land-ownership system of feudal exploitation by the landlord class shall be abolished.*" This meant giving the land to the peasants and it is the one sharp change the Chinese have made. In industry and commerce, developments have been peaceful, and bitter social conflicts have been avoided.

In the shops the principle of joint private-State ownership is universal. Prices are fixed and official receipts are given for every purchase. There is no haggling or cheating. The old Chinese custom of the "squeeze" has dropped out of commerce. In the days of the war-lords there were hoarding and cornering of supplies,

and violent fluctuations in the value of money. Some people made fortunes while others were ruined. Now all that belongs to the nightmare past. Supplies are plentiful in the shops and are sold at uniform prices.

A great evil used to be gambling. Public opinion has now eradicated this. People are taught they must earn money and not expect it without effort. And that they must learn to use it wisely. American films were condemned because they presented luxury and wealth which people enjoyed without any exertion on their part. In the courtyard of my hotel I frequently saw motor drivers playing cards, but there was never any money in evidence. I made long train journeys on which people played cards or Chinese chess, but again without any money. I found a spirit of honesty as well as of gaiety. It may be a puritanical phase that will pass. But it adds to the attraction of modern China.

Great tasks of reconstruction are being undertaken, although machinery and technical resources are lacking. Instead, the potentialities and actualities of physical labour are being used to the full. At Hankow, on the Yangtse River, there were 12,000 men engaged in building a great bridge to span the mile-wide river, with two levels, one for rail and the other for road traffic. Three shifts of eight hours were being worked, around the clock. Other construction work included roads and houses. I saw men hacking at a mountain side with spades, while a long line of men filled up straw baskets, slung on each end of a pole across their shoulders, and transported earth and stones to the new road. They were moving the mountain in straw baskets. To get anything done is a matter of being able to reach the controls of physical labour, to use millions of men and illimitable power. This has been called a new expression of social dynamics. There is the energy of several hundred million people to draw on.

Besides this, there are equally strong controls of moral purpose brought into action. This has to do with ancient Chinese wisdom and philosophy. It relies greatly upon the power of persuasion. I asked about juvenile delinquency in China, for this has proved a big post-war problem in the West. In China it is not so. At Shanghai there was a temporary phase of vagabondage and petty crime born of unsettled conditions. This has now been dealt with by the familiar process of guidance and persuasion.

"We could not have the problem of 'wild children' as in the West," I was told, "because here, in China, family feeling is so strong. War orphans would have uncles and aunts to adopt and advise them. They would have the group. See how older children care for younger ones and note how men carry their children as much as the women do."

Problems of marriage and divorce

are dealt with, too, by families, as well as by professional groups and organizations, and street and residence committees who are called in for counsel and advice.

Just as shopkeepers have become part of the State organization to serve the community, so industry also is run on the private-State partner ownership principle. Industrialists receive five per cent on their capital investment and are made managers of joint concerns where their knowledge and technical skill can be of service. The State ensures supplies of raw materials and finds markets. It controls investments and directs capital to where it is needed most. Although this is regarded as a transition stage to complete State ownership, I found private employers anxious to join in on the partnership basis. In the same way, small farms came together in a mutual-aid system, in co-operative activities and, finally, in the collective farms, which have yielded the most satisfactory results. I visited a co-operative farm and discovered that each year their income had increased as a result of improved technique and better co-operation.

On the educational front the advances are in striking contrast to the illiteracy which characterized the old *régime*. Everywhere are new schools and a crusade for learning. It is claimed that there are 60,000,000 school children in China and there would be more if schools were available. I saw "spare time" classes in factories, rooms packed with young people learning to read and write. Anti-illiteracy classes are held for older women who do not go out to work. A heartening sight was the Institute for National Minorities with 2,500 students drawn from the far corners of China. Here were Tibetans, Mongolians, Uzbeks, with strange books, including a journal from Lhassa where the first primary school has now been opened. Chinese teachers were instructing students, through translators, in their own tongues. I asked how many there were in their national minorities and the answer was 35,000,000. These far-off communities have been stirred by the passion for learning. I found, too, when I went on the *sampans*—the boats on the waterfront at Canton, on which 60,000 people live—that the young children were able to write their names down for me as evidence of their schooling.

China's National Day was celebrated in Peking, on October 1st, by a procession of 500,000 marching through the square at the Gate of Heavenly Peace, in columns a hundred abreast. From early morning they had been streaming through the city. Led by the army and the navy, there were groups from the universities, from factories, schools, athletic bodies, even a contingent of Buddhist monks in their colourful yellow, brown and orange robes.

This was the only really wet day, for the rain beat down without ceasing. We onlookers had to wring out our wet clothes over the side of the stand. But, for hour after hour, the marchers poured through the square. There were men on stilts, a field of dragons, a moving Maypole, girls waving coloured sashes, school children. None of them wanted to go past the saluting base in spite of the rain. The procession bulged out, they closed in together and jumped up and down with irrepressible enthusiasm while the marshals urged them on. Their feeling was proof against the stormiest weather.

The New China is a mass uprising of humanity, not violent, very friendly, gay and forward-looking. These people have hope and a belief in a new life. It is humanity recreated. Sceptics have said to me, "Mass hysteria! How long will it last? Are you sure they were not gambling behind doors or cheating where you could not see them?" I have listened and agreed that I may be a very simple man, taken in by appearances of gaiety, of honesty. But I do not think so. I was certainly impressed by the sight of the new schools and their occupants, the red-brick blocks of flats in place of shacks of bamboo, mud and straw. These things seemed good to me and I admired the people who were making such peaceful progress.

I feel they have something we lack in the West, some Eastern quality of thought and philosophy that outstrips all the Western industrial technique. A welcome feature is the absence of social conflict. The Chinese way of life makes the conflicts of the West seem crude and childish. When the Chinese say, "We are learning, we are building schools, we are increasing our productivity; we are making possible a happier life for everyone," there seems to be no reason for any section of their people to oppose or obstruct. What I saw working out was a spirit of social harmony.

R. M. Fox

When the solid outweighs the ornamental, we have boorishness; when the ornamental outweighs the solid we have superficial smartness. Only from a proper blending of the two will the higher type of man emerge.

—CONFUCIUS

"NO SKILL NEEDED . . ."

[Between the idle and bored and the busy and happy of whom **Miss Elizabeth Cross** writes in this thought-provoking article it is not difficult to decide which have chosen the better part. Nor would any thinking person deny the value of skills for interest, self-confidence and contented adaptation to environment. But are the problems of getting the most out of life and making the greatest possible contribution to one's fellows solved by multiplying skills and rendering disinterested service?—ED.]

Many advertisements today recommend their products as being especially easy to use. "No skill needed," they promise, or "So simple a child could do it," and, as advertisers are in extremely close touch with popular taste, it is clear that the great buying public is content to become stupider and stupider and less adult as time goes on.

Another pointer: a charming little girl came up to me as I was preparing the needlework and knitting materials for next term, and said, "You won't need to teach *me* knitting!" "Good," I replied, "I suppose you can knit already.... Then I can show you some lovely things to make...." But no, she smiled kindly and continued, "Mother says *I* don't need to learn to knit because we've got a knitting machine at home." Well, a tigress deprived of its young is just nothing where fury is concerned to the way this teacher felt. If that silly mother had been handy I am sure she would have heard just how wrong she was to rob her child of its birthright of skill. However, I swallowed my rage (saving it up for calm debate in these hospitable pages) and answered calmly, "How lovely to have a machine, but I'm sure you'll want to be able to knit by hand as well, like everyone else! Machines are very useful and quick, but it's a strange thing, they can't make such really *good* things as people's hands. *Very rich* people always buy hand-made things!"

This last hit below the belt was to take home to mother, and I knew it would work; mother, in this case, being one of those women who would gladly stick chicken feathers in their hair if convinced that rich people followed this custom.

The two things together, however, the advertisements that kept emphasizing the simplicity of their offerings, rather than their goodness or reliability, and the fact that parents were ready to decry any skills offered to their children and to encourage this terrible passive life of "watching the Telly" or "going on a coach trip" or "going to the pictures," made me observe my neighbours in a more special way. I began to notice, more than usual, how they occupied themselves, how active they were in the many and various skills that we still have left

in our industrialized world, and also how happy they were.

Generally speaking, I could divide the people I come in touch with as being happy and busy or idle and discontented. This may sound shockingly sweeping and rather like a Victorian tract; in any case it would be untrue to class anyone as completely idle in these days, as economic necessity causes all to be occupied for part of their life at any rate. "Work" today, however, does not fill people's time entirely, and there are a great many hours to be used or left unused after work is over. The larger of my divisions is truly idle in these leisure hours, roaming vaguely and with considerable discontent, looking for something to fill in their time. These are the people who view a remote country cottage with horror. "But what on earth do you find to do with yourself?" they ask. "Of course you can watch the Telly..." and then they turn pale when they discover that the cottage contains no "Telly" to watch. These people must watch others. They travel a good many miles in acute discomfort to watch other people play games—tennis, cricket, football and even polo (many games which they have never played themselves and the rules of which they are ignorant of). They listen to the radio, watch the "Telly," go to the "pictures" and the Music Hall, flock to any processions, galas, bargain sales, roam around the chain stores, often with no intention of making any purchase. They will come to any kind of outing or entertainment that is organized by different bodies, such as our Parent-Teacher Association, but they do not come to debates, serious lectures or discussions or even exhibitions of an educational nature. They will not join choirs, dance societies or any kind of clubs where they have to take an active part.

The smaller number of people, the "active" ones, are extremely busy all the hours they are awake. They have their living to earn, as do we all, but in addition to these work hours they put in so much more. They are the mainstay of clubs, guilds, civic societies, and they do all the voluntary work for our old folk, hospitals and schools. They have no time to watch anyone else, for they are the doers. They too have their own reaction to a remote cottage—immediately they admire and frankly envy. The men see just what they would do with that little outhouse—what colour paint they would get busy with next year. They examine every inch of the garden, they appreciate what has been done, but you can see some of them longing to dig a pond for ducks, others see a suitable spot for beehives, someone else is sure that a part of the ground would yield enough clay to begin making pottery! Any spot they visit offers a chance to exercise their skills, perhaps not always physical skills; many are

inspired artistically to record in paint, in prose or in poetry what they see and feel.

What causes these divisions of taste and activity? Can we encourage the better way? The teacher who is in touch with children from a very early age always tends to be optimistic. We read, so frequently, of problem children, of delinquent children, of the difficulties parents experience. We even have very cross little howlers being dragged to school by parents who are only too pleased to get rid of them. And then, what a transformation takes place in a few days, or, at the worst, a few weeks! These sad faces become gay and happy, the formerly reluctant feet come hurrying in, carrying all kinds of treasures to show teacher (teacher is properly pleased to admire large black beetles, dead snakes, very flea-y hedgehogs and so on, and to find suitable homes for them!). Then the "tiresome, restless children" are busy with paint and paper, clay, sand, scissors, paste, empty match-boxes and cereal packets. Out of chaos rise model villages, weddings, puppet shows and all kinds of home-made wonders. Soon the children are led to write about what they have made...then to read what teacher writes...then to make books, and so on, from skill to skill.

This kind of transformation is going on everywhere in our Primary Schools today. It has taken a long time for the teaching of educational reformers to spread into the State schools, and there is still much opposition from those who believe only in "book learning" and in learning by heart. There is a certain agreement that "little children" should have plenty of handwork, but all who care about true education know that there is the greatest need for "skills" of every kind to be encouraged throughout the whole of life.

After all, surely one of the most significant differences between man and the other animals of this world is that man has an oppcsable thumb. By the use of thumb and finger man has transformed his world. Just try eating your dinner, sewing, writing, picking up your books without using your thumbs! We have this valuable tool—the thumb and finger—and we can do almost anything. We have a simple, fine needle, some colours, some cloth—with this we can express our thoughts and feelings, display our patience, faithfulness and other spiritual qualities. We can begin even further back and weave our own material on a simple loom.

"I made it." These are some of the most triumphant words in the world, and I hope that those children I have been able to teach will continue to utter them. At the moment, as the young ones leave me, able to read, write and calculate, to knit and sew a little, to make beautiful flower decorations

and little miniature gardens, they are full of hope and faith. They believe that as they grow older (and, as they say, "more clever") they will be able to make better things, to be busier and happier. They do not fear going on, as they often visit other, older classes, and see all the business there; they see examples of the older children's skill all round the school; they hear their music, admire their paintings, and so on. Sometimes they say, "When I'm in Mr. Wells's class I shall do woodwork!" And one of them is looking to a glorious future, for "My father says when I'm old enough to help him we're going to make a *Real Boat* and go *fishing*!" Can life hold anything better than that, especially when the boy added, "My father says it will be very difficult, but we'll manage"?

So, advertisers, don't try to attract us by this feeble simplicity. Why not let us admire your skill—and encourage us to join you in making something worth while even if it is a bit difficult? After all, remember that Rich People always buy hand-made Persian rugs (when they can get them!).

ELIZABETH CROSS

OUR CONSTITUTION

Constitutional Developments in India, 1600-1955, by M. Ramaswamy is reprinted from the Stanford Law Review, for May 1956.

In this the author has traced the constitutional developments in India from 1600 to 1955, dividing them into three main sections. The first section deals with the period between 1600 when Queen Elizabeth I first gave the charter entitling certain merchants of London to trade with India, and 1950 which saw the closing of the chapter of British rule in India. At the end of the section Mr. Ramaswamy makes clear what India's status is today in International Law and her relationship with other members of the Commonwealth, a subject which is very hazy in the mind of the ordinary citizen.

The second section deals with the Constitution of the Indian Republic.

The main part of the section is devoted to an exhaustive analysis of the Indian Constitution. Mr. Ramaswamy points out how the makers of the Indian Constitution have avoided the difficulties encountered by other Federal States by providing concrete solutions in the constitution itself. By clearly demarcating the powers of the Centre and the States no room is left for disputes such as those which arose in Canada and Australia between the Centre and the federal units.

The concluding section surveys the period between 1950 to 1955. A Constitution cannot remain static. It must allow for changes, at the same time properly providing safeguards against capricious innovations. The Indian Constitution does both. Its flexibility is one of its best characteristics.

Mr. Ramaswamy, in this excellent little volume, has succeeded in giving us a clear picture of the history of constitutional developments in India. Students of law especially will find this a very useful book.

I. W. B.

SHAKESPEARE'S WORKS AMONG THE YUGOSLAVS

[The following article was received through the courtesy of the Cultural Counsellor of the Yugoslav Embassy in New Delhi.—ED.]

The oldest known document among the Yugoslavs containing a reference to Shakespeare is a letter written in 1778 by the Slovene poet, A. T. Linhart, to a friend of his. "Had you seen *Hamlet, King Lear* and *Macbeth*. . .you would have seen three plays by which I have been enchanted to the point of elation," wrote Linhart, alluding to the performances of the plays at the Vienna Burgtheater.

The first translation of Shakespeare's verse into one of the Yugoslav languages came from the Croat priest, Ivan Krizmanic (1776–1852), who was also responsible for the translation of Milton's poem, *Paradise Lost*. In 1827 Krizmanic translated a fragment from *Romeo and Juliet* into his mother tongue, thereby becoming the first to introduce English literature to Yugoslav literary circles. Until that time, educated people in Croatia and Serbia had been coming in touch with Shakespeare's works mainly through rewritten and localized tragedies and comedies of the English playwright, mostly from German sources, in which Hamlet, for instance, was represented as the Dalmatian Prince Evgenije Skoko.

In 1841, at Zagreb, was staged for the first time a play of Shakespeare's in one of the languages of the Yugoslav peoples—the Croat translation of *Romeo and Juliet* from a German adaptation by H. F. Weisse. More than two decades, however, were to elapse from the *première* of this "German travesty," as it was termed by the Zagreb press of the period, to the first showing of a play of Shakespeare's, *The Taming of the Shrew*, which was placed simultaneously on the Belgrade and the Zagreb repertoires, in 1863, and then in a form corresponding strictly to the original. The Slovenes were in a far less auspicious position. Condemned to a "cultural" climate imposed by an Austrian policy of denationalization, they remained without a single good translation from the original down to the end of the First World War.

Nevertheless, before the unification of Yugoslavia in 1918, two significant events had taken place on Yugoslav soil which were connected with the initial and closing phases of Shakespeare's life-work. Thanks to the efforts of the Serb poet Laza Kostic, the 300th anniversary of the English playwright's birth was celebrated at Novi Sad in 1864. In the same year, and in the same centre of Vojvodina, was printed a Serbo-

Croat translation of *Richard III*, the joint work of Laza Kostic and his friend, the physician and author Dr. Jovan Andrejevic-Joles of Novi Sad.

The year of the appearance of *Richard III* and the celebration was an important milestone in the cultural history of Serbia, the beginning of Serb readers' and theatregoers' acquaintance with Shakespeare's work. On the other hand, the world conflagration of 1914–1918 did not prevent the Croats from commemorating in 1916, no less solemnly, the 300th anniversary of Shakespeare's death, claiming that Shakespeare belonged to mankind as a whole. During the Second World War, however, when Zagreb, Belgrade and Ljubljana were under occupation and ruled by pro-Fascist Quislings, Shakespeare's works were not performed in those cities.

Vojvodina, as we have seen, produced the first Serb translator and popularizer of Shakespeare in the person of Laza Kostic (1848–1910), an author with an excellent knowledge of Greek, Latin, English, French, German and Hungarian. Kostic approached this work at the age of eighteen, continuing it throughout his life and modifying and polishing repeatedly his translations of *Romeo and Juliet*, *Hamlet* and *Richard III*. Parallel with him, although on a considerably lesser scale, Jovan Andrejevic-Joles, also already mentioned, was responsible for popularizing and translating Shakespeare's works.

While studying Shakespeare, Kostic himself was influenced by the world's mightiest playwright. This influence was reflected in Kostic's original work as playwright, preeminently in his popular tragedy, *Maksim Crnojevic*, the characters and situations of which were inspired by *Hamlet* and the verse structure of which is Shakespearean.

About the same time some prominent interpreters of Shakespeare's heroes also appeared. An unsurpassed characterization of Shylock was provided by the actor and director Aleksandar Bacvanski (1832–1881), who played the role successfully at the newly-opened National Theatre in Belgrade (1869), continuing to do so even after an accident in which he lost his eyesight. Another actor to gain fame with his characterization of Shakespeare's miser was Mihajlo Isajlovic (1870–1938), who, prior to accepting an engagement as Chief Director of the Belgrade National Theatre in 1920, had acted on the great stages of Graz, Nuremberg, Bremen, New York and Chicago. Among the Serbs there have been still other eminent players of roles of Shakespeare's heroes. Pera Dobrinovic (1853-1923) was without a rival in the part of Iago, as was the doyen of the Belgrade dramatic actors, Dobrica Milutinovic, who is today seventy-five years of age, in the roles of King Lear and Othello.

Today the part of King Lear is being interpreted successfully by the Belgrade stage and screen actor, Milivoje Zivanovic. It is interesting to note that Pera Dobrinovic's first consultant was Joca Savic (1847-1915), who later founded the Shakespeare Stage (Shakespearbühne) at Munich. Among the Belgrade artistes, the role of Hamlet has been interpreted impressively, both before and after the Second World War, by Rasa Plaovic, while the Croat dramatic art produced a brilliant Hamlet in the person of Andrija Fijan (who died in 1911). Marija Ruzicka-Strozzi (1850-1937), remembered by generations of theatre-goers as the "Croat Sarah Bernhardt," won fame as Juliet on the Zagreb stage.

After the collapse of the Austro-Hungarian monarchy, the Slovenes, too, obtained their first translations of Shakespeare straight from the original. The greatest credit for this goes to the poet Oton Zupancic (1878-1949), who rendered in beautiful language more than half of Shakespeare's plays in the Slovene language. In the same period, the Slovenes had a talented director of Shakespeare's plays, Osip Sesta, whose productions—half-expressionist and half-realistic—represented an undoubted achievement during the twenties of this century. Tired, however, of these stage methods, which later had become stereotyped, the Slovene audiences warmly welcomed Dr. Branko Kafka, who, during the 1940–41 season, tried to present Shakespeare with a modernly conceived Elizabethan direction.

Rasa Plaovic, a delicate and refined Hamlet, was the most outstanding Shakespearean actor in Serbia between the two World Wars. In that period, in the opinion of the Belgrade Shakespeare critic, Vladeta Popovic (1894-1952), "relatively speaking, the interest shown in Shakespeare in Serbia was at least equal to that prevailing in England." During the same period, a literary-artistic trio, composed of the author Milan Bogdanovic, the director Branko Gavela and the painter Ljubo Badic, was active at Zagreb. Bogdanovic was bound by contract to translate a Shakespeare play annually for the Serbian National Theatre, and he succeeded in translating seventeen plays. Gavela, who continues to direct the production of Shakespeare's works even today, was particularly successful with his original and highly dynamic staging of *Twelfth Night*. Babic's interesting solutions of Shakespearean stage sets won him the Grand Prize at the 1952 International Exhibition of Decorative Art in India.

It is a matter of special pride for both the local translators of Shakespeare and the Yugoslav theatre in general that today Shakespeare has become accessible to the Macedonian audience as well. *As You Like It* was staged at Skoplje in 1949, this being the first play of Shakespeare's

produced in the Macedonian language, which was finally elaborated only in 1945.

In Yugoslavia today a great deal is being done on the translation and study of Shakespeare's works. Among the Serbs, two translators' teams stand out—one composed of the writers Borivoje Nedic and Velimir Zivojnovic and the other of Sima Pandurovic and Zivojin Simic. Between them they already have offered a number of model joint translations to the Serbian reading public. Among the Croats, Josip Torbarina, Professor of English Language and Literature at Zagreb University, has been particularly applying himself to this type of translation, while at the same time being responsible for the republication of Bogdanovic's translations. A new translation of Shakespeare's sonnets was produced by the Croat, Danko Andjelinovic, thanks to whose efforts Shakespeare's pastoral, *Venus and Adonis,* was also translated.

Considered as the most successful performances of Shakespeare's plays in Yugoslavia are those of *King Lear* as staged by the Yugoslav Dramatic Theatre in Belgrade (with Mata Milosevic directing and Milivoje Zivanovic in the title role), and *Henry IV* as staged by the Belgrade National Theatre (with Branko Gavela directing, Rasa Plaovic as Henry the Fourth and Ljubisa Jovanovic as Falstaff). Another impressive production is that of *Hamlet* as presented by a cast of Zagreb and Belgrade actors within the framework of the Dubrovnik Summer Festival, under the direction of Dr. Marko Fotez. Last year the Yugoslav Dramatic Theatre presented *Romeo and Juliet* with two different casts.

Paralel with the introduction of Shakespeare in Yugoslavia, Shakespeare criticism, too, went on developing in the country. Prominent among its promoters was Laza Kostic, whose various studies of individual plays of Shakespeare, which appeared between 1866 and 1907, would make a whole book. Others among Kostic's fellow countrymen have engaged in similar activity. These have included Vladeta Popovic, who held the Chair of English Language and Literature at the University of Belgrade. He obtained his doctor's degree in England for his dissertation, *Shakespeare in Serbia,* and his subsequent work, *The Life and Works of William Shakespeare,* produced an important impact on other Serbian Shakespeare critics and especially on Bogdan Popovic, a Professor at the same University, an anthologist, an æsthete and the author of the noted study, *Shakespeare or Bacon?* Dusan Moravec and Bratko Kraft rank as the contemporary Slovene authorities on Shakespeare and his works, while in Belgrade Dr. Hugo Klajn, theatrical director and translator of Shakespeare, enjoys the reputation of being an expert Shakespeare critic.

In an article published in the January 1955 issue of the *Shakespeare Quarterly* (U.S.A.), Dr. Klajn indicated the various aspects of the problem of translating Shakespeare into the individual languages of the Yugoslav peoples. This work, he considers, is made enormously difficult by the fact that there are very few monosyllabic words in the Serbo-Croat language, which is that used by the Serbs, Croats and Montenegrins. The Slovene translations of Shakespeare, pre-eminently those by Zupancic, are the only ones providing a faithful reproduction of the English originals verse by verse, thanks to the fact that the Slovene language includes a good many bisyllabic words with the accent on the second syllable. Such and similar factors go to explain the fact, for example, that the "Queen Mab" fragment in Senoa's older, incomplete and non-precise translation amounts to 43 verses (as against 42 of the original), while Bogdanovic provided a translation of the same fragment totalling 52 verses, and Nedic and Zivojnovic produced a 56-verse translation of it.

THE MEDICAL PROFESSION

The need to have at heart the social good as against individual profit was stressed by President Rajendra Prasad while inaugurating the 48th session of the All-India Medical Licentiates' Association in Delhi. He urged the Members to realize the great truth that the medical profession, though practised on a commercial basis, was not merely a trade. Medicine has become an integral part of scientific progress and it has become imperative today to treat individual disease and invalidity as a social phenomenon. The world has begun to view a large number of diseases as due to defects in the social structure as a whole, and is, therefore, trying more to prevent their incidence by public-health measures than merely to cure the patient.

When the entire concept of medicine is changing from its old emphasis on patient and disease, naturally the practitioner too must gradually transform himself from a private practitioner to a social expert. The President's advice in this connection is most pertinent:—

> Whether a medical man works as a Government official or as a private practitioner, he cannot afford to lose sight of the fact that his work is more of a humanitarian mission than a mere means of livelihood. Even when the two objectives of service and livelihood have to be combined, it is enjoined by the ethics of the profession that humanitarian considerations are always given due weight. Eradication of disease and alleviation of suffering are the two mottos of the medical profession, and because of their very nature they raise the tone of your calling above the level of ordinary trade.

In the context of all-round development envisaged under the Second Five-Year Plan, which includes reorganization and improvement of India's health services, the President pointed out that the medical profession has an important role to play in serving the community and thus also helping itself. He urged them to explore all avenues of service, which, he said, are not always to be found in towns and cities. He added:—

> I have often wondered why medical men, or for that matter other educated people with professional training, should not be equally willing to settle in villages where there is less competition and the life generally is easier and healthier.

NEW BOOKS AND OLD

[The two reviews printed below are the last our esteemed contributor **A. M. Low** wrote for us. A prolific and liberal-minded writer, he was discerning and humble enough to state—"I always say that the greatest discovery is that we know practically nothing about anything." We salute the soul who left his body on September 15th, 1956.—ED]

The Calendar of Tiahuanaco: A Disquisition on the Time Measuring System of the Oldest Civilization in the World. By H. S. BELLAMY and P. ALLAN. (Faber and Faber, Ltd., London. 440 pp. Illustrated. 1956. 50*s*.)

Men are already seriously considering trips to the moon and artificial "earth satellites" may soon be cruising about in space. Indeed, there seems to be a great future in the heavens if only we take advantage of it. Most of us are abysmally ignorant of what does go on up above us, but I have no doubt that before we book for a summer holiday in moon-land we shall try to get information regarding its most interesting features and make sure that our return ticket will be usable.

In this book the authors are concerned not with the future in the sky but with the most remote past. Mr. Bellamy is a specialist in reading the riddles and myths of the past and in *The Calendar of Taihuanaco* he has certainly provided us with a most fascinating mystery and an almost equally interesting solution.

Near the shores of Lake Titicaca in the Andes lie the remains of a stone monument, originally the gateway to a once mighty temple, and now threatened with complete destruction by weathering and the deprivations of tourists. On this massive gateway are many extremely intricate carvings which form a whole and striking design. Other explorers beside Bellamy and Allan have been interested in the symbols and already, in an earlier work, Bellamy has advanced the theory that they are probably a hundred thousand years old.

Now, after years of detailed research, the theory is propounded that the symbols form a Calendar, not only the oldest in the world but one that "has actually come down to us from 'another' world." The Calendar, drawn up by a "Master Mind," is believed to describe by symbols a year in which many astronomical phenomena occurred, and at a time when a cosmic body existed in the heavens, which exists no more. In fact, there was another moon than the one we now know, which swung so near to our earth and increased its speed so rapidly that at last it was drawn into the earth's orbit, finally disrupted, and scattered its fragments upon our planet.

The authors believe that the Calendar "can only be made to 'speak' intelligibly and intelligently, if our considerations are based upon the revolutionary teachings of the Austrian cosmologist, Hans Hoerbiger." Hoerbiger believed in this remote forerunner of our own moon and upon this theory Bellamy really pins his own faith in the interpretation of the Calendar of Tiahuanaco.

This book cannot be read through quickly. It is packed with tables of calculations diagrams and excellent illustrations. Whether agreeing or disagreeing with the conclusions of the writers, one finds it a first-class "mystery."

A. M. Low

Science and Civilisation in China. Volume II: History of Scientific Thought. By JOSEPH NEEDHAM; with the research assistance of WANG LING. (Cambridge University Press. xxiv+697 pp. With Illustrations and Tables. 1956. 80*s.*)

The second volume of Dr. Needham's great work, which will be in seven volumes, leads one to hope that it will be truly appreciated. Its title is in some respects a misnomer, for it gives no indication of the vast scope which is envisaged. It is both a history and an explanation. A fascinating reference book for the enthusiast. There can only be very few who will realize the depth of the author's knowledge or the pleasant manner in which he approaches the abstruse.

I know of no one competent to criticize so great an example of literary research. Almost every page contains a number of references and Chinese characters which must be totally unintelligible to all but a handful of readers in the whole of Europe. There are many phrases more or less phonetically spelt which are in the same category and I could wish for more explanations and less faith in the reader's determination.

Even to the most casual student, however, the book gives a bird's-eye view of the older China. It may reduce to crudity many long-held ideas of the marvels of a land, which existed only because of its surrounding mystery. To extract a paragraph for quotation is seldom effective, but opinions are freely given, as witness this example:—

> The necessary discussion falls into four parts: first, an introductory description of the basic concepts, secondly, a brief account of the development of Chinese law and jurisprudence; thirdly, a summarised history of the differentiation in Europe of the ideas of natural law and the laws of nature; and lastly, a comparison of the unfolding of thought regarding these matters in China and the West One aim must be to see whether there is anything here which could properly be classed among the factors in Chinese civilization which inhibited the indigenous rise of modern science and technology. (p. 518)

The very blatancy of some of the old "masters" may be a clue to the hatred which China appears to have for so much of the past. Modern China is mainly interested in automation, nuclear reaction, and everything else for which finance is offered. They read science and politics, not history. This is a magnificent book written with sympathy and patience.

A. M. Low

Freedom from Fear. By LESTER L. COLEMAN. (Arthur Barker, Ltd., London. 206 pp. 1956. 16*s.*)

This is the English edition of a book written by an American ear, nose and throat specialist and published in the United States. Its dust cover contains comments by some of the author's medical colleagues on the subject of fear, and what these medical men say is quite true, that the majority of our fears are entirely useless and unnecessary. They are also harmful since they are the cause of the leakage of a vast amount of valuable nervous energy. The author catalogues the various forms which fear may take and he then proceeds to tell us how best to deal with them. The method recommended is that we should see the precise nature of the fear which is attacking us, face it squarely and reason with it. There is much common sense in this book but it lacks profundity and insight, resembling the many popular books and magazine articles published in the United States which skim breezily over the surface of their subjects and tell us in a few pages "how to be happy," "how to grow striking personalities," "how to begin to live at forty," "how to achieve success in life" and how to do a great many other things besides. They are admirable so far as they go, but they do not go very far.

KENNETH WALKER

Borestone Mountain Poetry Awards 1955: A Compilation of Original Poetry Published in Magazines of the English-speaking World in 1954. Seventh Annual Issue. (Stanford University Press, California; Geoffrey Cumberlege, London. xii+115 pp. 1956. 24*s.*)

Borestone Mountain Poetry Awards is a yearly anthology of poems commendably ambitious in scope. Every year the editors propose to publish the best poems that have appeared in the various magazines of the English-speaking world. In practice most of the poems are drawn from American publications and the 1955 anthology is no exception.

There is, however, enough good, fastidious work by the young American poets to make this book well worth reading: Adrienne Cecile Rich, Peter Viereck and James Wright, for example; and also Donald Justice, whose visual exactness delights with crepuscular economy, as in the line: "The moon in scales over the water's face." But too many of the better younger American poets are absent to make the anthology precious and authoritative, as it should be; whilst the English poets are only represented (and not at their best) by Jon Silkin, Iain Crighton Smith, John Barron Mays and myself —hardly a true picture of the variety and vitality of contemporary English verse.

Yet should an anthology of poetry represent anything? Should the editors impose a direction, a temper, a climate, however tenuous? The best anthologies not only contain the best poems but have seemed to contrive a formal direction in the flow of poet to poet. Take away the names from under the poems in *Borestone Mountain Poetry Awards 1955* and many readers could be persuaded to believe that the poems are all written by the same poet whose technique is correct without being sensational and whose vision, for the most part, is not extraordinary.

It needs a George Barker, a W. H. Auden a David Gascoyne, to ignite the pages into the excitement of individual modes of expression. The editors should be encouraged to be more adventurous; by so doing they would make this annual anthology authoritative and memorable.

DANNIE ABSE

The Life of Robert Southwell. Poet and Martyr. By CHRISTOPHER DEVLIN. (Longmans, Green and Co., Ltd., London. x+368 pp. 1956. 21*s.*)

England, as a Protestant country, has not paid great homage to her Roman Catholic martyrs. Those young, devoted Jesuit priests who defied the first Elizabeth's spies and persecutors for the glory of their faith and in the hope of martyrdom have had little notice from the general historian. The tide begins to turn. Following Mr. Evelyn Waugh's *Life of Edmund Campion* comes Christopher Devlin's study of Robert Southwell, a spiritual and historical reconstruction that is head and shoulders above the average commercial biography. Devlin has worked on it for seven years, and it stands now as the product of infinite care and tireless research, of a flaming faith tempered by intellect and judgment.

While loving—as he should—his central figure, he throws a clear light on the whole vexed turmoil of sectarian and political prejudice, showing up the conflicting motives among those in authority, as well as the treachery and double-dealing within the Society itself. (This last—along with the awkward doctrine of "equivocation"—has probably done more than any open hostility to harm the Jesuit cause.) Added to all this, the book is in its outer aspect an enthralling adventure

story; on its deepest plane it is alight with vision and inspiration—a noble corrective in an age of smashed ideals and jettisoned beliefs.

Robert Southwell, born in an old East Anglian family that had connections with the Cecils, the Shelleys, Francis Bacon and, by remoter links, Shakespeare himself, was, not surprisingly, a poet. But he went abroad to Paris and Rome for his Jesuitical training, to return as a missionary priest in those stormy years when the Babington Plot was brewed to entrap both Mary Queen of Scots and the Catholic recusants. Further, the imminence of the Spanish Armada was being used in a wily effort to split the Catholics on an oath of allegiance to Elizabeth or support of a Papal army. Southwell's clear-minded reply and counsel—some of which can be read here in his own letters to Rome—helped to establish him as the authoritative leader he became. Travelling around England on his mission, living concealed in the homes of Catholic nobility, escaping by secret ways when the hunt was on, he was also writing his fine devotional poems, and, as a young, ardent spirit, endearing himself to all who were free from bigotry. As another Jesuit, Father Gerard, wrote, "he was so wise and good, gentle and loveable."

The writing of a *Humble Supplication* to Her Majesty in defence of the Roman Catholic body was his bid for the martyrdom he suffered at the age of thirty-three. The tale of his arrest by the sleuth Topcliffe, his horrible torture and his spirited defence when brought to trial draws the reader irresistibly onward to the deeply moving climax of his execution. Deeply moving, in that nothing is set down but the clear facts of Southwell's final words and gestures and calm countenance, of the crowd's spontaneous yell of sympathy, of the impassioned outcry from Lord Mountjoy, a Protestant high in the Queen's favour, "I cannot answer for his religion, but I wish to God that my soul may be with his."

SYLVA NORMAN

The Tree of Dreams. By MARIUS BARBEAU. (Oxford University Press, Toronto; Geoffrey Cumberlege London. ix+112 pp. Illustrated. 1955. 21*s*.)

Ever since the Breton navigator Jacques Cartier's first overt act on setting foot on Canadian soil on St. Lawrence's Day, when he set up the Cross of Christ and, only after that the *fleur-de-lys* of Francis the First of France, the French influence in Canada has been closely associated with the propagation of the Faith.

Champlain, who followed after, sailed with missionaries for the conversion of the Iroquoians. While these pious men went about that business other Frenchmen sought to exploit the people and the land. These were the early fur traders, men such as Radisson and Groseillers, the so-called *courier. de bois*.

Neither Catholic missionary nor fur trader had any interest in the folklore of the Red Man, many of whose legends are simple and charming. For the Red Man's cultural make-up we have to go to a poetess of that race, the late Pauline Johnson. What Dr. Barbeau has set down so simply and with such charm, are not so much folk tales as French-Canadian—and hence, Catholic—moral tales. By giving these through a company of delightful *habitants*, he paints a picture of the life of the people of French Canada and reveals how many legendary tales have been woven into the fabric of the daily lives of the French-Canadian people.

Most of these stories reveal a simplicity and an absence of sophistication which one might feel to be improbable, that is, until one recalls that masterpiece of Louis Hémon, *Maria Chapdelaine*, some of whose characters might,

just as well as Dr. Barbeau's Granny Angèle, have played the role of narrator.

Writing as a Humanist, what impresses the reviewer in these stories is their preoccupation with the forces of evil. These revolve about fabulous transformations of Satan into such creatures as a black horse, a handsome dancer or a great serpent.

By contrast, such folk tales as the present writer heard in British Columbia many years ago are free of that sense of sin and of ever-present evil which saturates these stories.

In his Preface Dr. Barbeau tells us that the story which gives its name to his book, and others, such as "Wolverine," are part of the oral tradition of the country. This, surely, is true only of the Canada of the White Man and throws no light upon the oral folklore of the Red Man, untouched by European culture and religion?

The Tree of Dreams offers the reader two attractions. First, the authentic stuff of French-Canadian daily life, with its hardships, its brutalities and its child-like pleasures. Secondly, how out of the raw material of Catholicism have been woven, through the centuries of French occupation, the charming and simple stories of this book.

The book is decorated with excellent scratchboard illustrations by the well-known Canadian artist Arthur Price—the author's son-in-law.

GEORGE GODWIN

Martin Luther. Saint and Sinner By THEODORE J KLEINHANS. (Marshall, Morgan and Scott, Ltd., London. 144 pp. 1956. 8*s.* 6*d.*)

This biographical study of Martin Luther, the famous Protestant reformer of the Christian Church, shows evidence of painstaking study on the part of the author. The great man's life is traced in anecdotal style from his boyhood in a small German village throughout the time he spent as a monk, a teacher, until his sudden death There is ample detail, not only of Luther's work and beliefs, but of the times in which he lived. The many changes and influences that interacted during Luther's lifetime, the many famous men whose work has influenced modern civilization (particularly education), are dealt with faithfully and with impartiality.

The author states:—

> It was Luther who personally re-established Christian preaching wrote prayers. translated the Bible who founded public schools In England it took one man for each Colet for the schools ..

Further he says:—

> Luther's concept of work as an obligation to God, however menial, gave the potter and the clerk new hope for living His founding of schools opened the way for the age of reason and science

There is, indeed, much food for thought in this volume, as it gives a brief but clear picture of Christian practice in Europe during the sixteenth century. At the same time, although we are given plenty of facts and exact accounts of "just what happened," yet we end up with an unsatisfied desire to know the reformer as a man. *Martin Luther*, subtitled *Saint and Sinner*, is in reality an excellent textbook, but it stops short in some strange way, so that we do not really see the reformer as a human being or understand his gigantic struggles against the might of the Roman Church. We must be grateful for the present author's industry, and await the genius that will, perhaps, one day make use of these carefully collected facts and bring them more fully to life.

ELIZABETH CROSS

Reginald Mainwaring Hewitt (1887-1948): A Selection from His Literary Remains. Edited with a Memoir by VIVIAN DE SOLA PINTO. (Printed for the Subscribers by B. H. Blackwell, Ltd., Oxford. xi+149 pp. Illustrated. 1955. 10*s.* 6*d.*)

This little book is presumably addressed rather to those who knew R. M. Hewitt than to the public at large, whom in any case it is hardly likely to attract, partly because its subject, most of whose working life was spent as a lecturer at Nottingham University, was himself content to be distinguished in a small sphere, and partly because the book itself is not of a kind to excite wide appreciation.

It consists of a short memoir of Hewitt by its editor, Professor Pinto, reprints of articles or lectures by Hewitt on a variety of subjects, a selection of his verse translations from the Russian, and a selection of his own verses. Of Hewitt's own prose writings at least two were well worth preserving, an essay of the highest quality on Sir William Jones, the eighteenth-century translator of *The Laws of Manu*, etc., and a lecture on Comedy which is full of pointed observations; but nearly all the rest are brief and ephemeral newspaper pieces whose author, one suspects, would hardly have cared to reprint them, clearly though they show the width, if they could not show the depth, of his literary interests. While one who has no Russian cannot speak for the accuracy of Hewitt's translations from that language, most of his versions of Pushkin, Solovyov, Blok, Slogub and others read excellently, and can very well stand as English poems. The original verses, though they are no more than the work of a man of talent, are deeply felt and finely turned.

R. H. WARD

Ethical Value. By GEORGE F. HOURANI. (George Allen and Unwin, Ltd., London. 233 pp. 1956. 18*s.*)

It is to Professor Hourani's credit that he makes his revised version of the Utilitarianism of Bentham and Mill seem a good deal more relevant to our problems than are most of the preoccupations of contemporary philosophers. We may distrust the commonsense approach; we may have had bitter experience of its shortcomings in moments of crisis; yet we must concede, however reluctantly, that social eudæmonism and a concern for the happiness and liberty of others is at least a *decent* attitude to life and has more to commend it than some of the more desperate orthodoxies of the twentieth century.

The early Utilitarians tended to see pain and pleasure too much in terms of black and white; but in Professor Hourani's exposition of his theory there is a more subtle and supple recognition of the complexity of the means and ends relationship. We are "members one of another," said St. Paul; and Professor Hourani is writing in an age when the incontrovertible fact of human interdependence is much more startlingly evident than it was in Bentham's day. And whether we agree with him or not, Professor Hourani's final chapter, in which he relates his theory to other ethics such as the Christian, the Judaic and the Islamic, is a stimulating piece of work.

J. P. HOGAN

The Quest of the Divine. By ALEXANDER F. SKUTCH. (Meador Publishing Company, Boston, Massachusetts 440 pp. 1956. $3.50)

Dr. Alexander F. Skutch in this the first fruit of his meditations attempts to formulate a philosophy of life consistent with our current scientific interpretation of the world. Science has had a disruptive effect on man's faith in the Divine. Fixing his regard on the world and man, "not from the point of view of substance, but from that of process," the author finds everywhere in the phenomenal universe evidence of the principle of Harmonization "whereby heterogeneous materials are taken up and bound, more or less permanently, into a coherent unity." In the formation of man, the same process can be observed. The author makes the same approach to the Divine, "content to know it by its activity rather than by its essence,—by what it does in the world rather than by what it is." The problem of evil is considered, but the solution is just explanatory, not convincing.

The greater part of the book is devoted to a purposeful discussion of ethics and religion, an examination of their foundations, the ethical ideal, stages of religion and religious appreciation. As a remedy for the unhappy mixing up of interests and issues in society today, the author proposes in the chapter entitled "Creative Participation" a reordering of industry, art, government and agriculture on a harmonic basis, harmonization being the great cosmic principle. "What can I know?" 'What ought I to do?" "What may I hope?" form the triple conundrum round which Dr. Skutch builds his framework of ethics and religious evolution. It is the last question that leads him to an interesting but inconclusive consideration of Immortality in Chapter XVIII.

The author shows an acquaintance with the religious literature of India and the East, and refers to the Vedic concept of *Rita*, "the *soma*-quaffing celestial aristocrats of the Vedic hymns," the cosmic manifestation of the Lord in the *Bhagavad-Gita*, the wisdom of the Upanishads and the subsequent schools of Indian philosophy. In almost every instance, the deeper import is missed. The immanent view of the Divine which the author deliberately adopts, shutting out the Transcendent is necessarily a truncated view. Becoming has to be related to Being, experienced as one in essence with it, as but a secondary movement derived from it, or else we fail to reach out to Harmony in the highest integral sense. Elevating in its moral and religious tenor, the author's theme is metaphysically ill supported.

The book is written in a lucid, unpretentious style and breathes a sincerity and transparent purity of motive which are of the essence of the questing spirit.

A. VENKAPPA SASTRI

The Buddha, the Prophet and the Christ. By F. H. HILLIARD. (Ethical and Religious Classics of East and West, No. 16. George Allen and Unwin, Ltd., London. 169 pp. 1956. 12*s*. 6*d*.)

While we are indebted to the author and compiler for a very interesting collection of quotations from sacred texts, it cannot be taken that the selection does more than support an arbitrary assumption. This could be frankly disproved many times over if other selections were made, or if the main tenets of the religions concerned were taken into account. To deduce that the Buddha and Jesus were possessed of "supernatural qualities" because, for example, they could walk on water and heal the sick, without going into the reasons why they were both able

to do these things, is to avoid consideration of the fundamentals of their respective teachings in order to dwell on by-products—by-products, moreover, which have been achieved by far less worthy persons

The present volume is one of a series, the object of which is stated as follows: "to place the chief ethical and religious masterpieces of the world, both Christian and non-Christian, within easy reach of the intelligent reader... the intelligent public generally." With all the accretions due to folklore, political influences, backwash of other religions, ecclesiastical councils, and such like, the main points of the original teachings have been too often obscured, but we still have the fundamentals: (1) for Buddhism, a series of lives persisting until perfection is reached, *i.e.*, the insight to know according to Absolute Truth; (2) for the monotheistic religions, one life only in this world with a Judgment following. In Christianity man sets out on this life with a load of "original sin"; in Mahommedanism man at his birth possesses an immaculate nature, heaven is his birthright, but he needs guidance. Quotations to illustrate such basic tenets would have rendered better service, if only to the extent that the "intelligent reader" would be less tempted to pass over the "supernatural" powers as mere fable.

A. A. G. BENNETT

Confucius. By SHIGEKI KAIZUKA; translated by GEOFFREY BOWNAS. (Ethical and Religious Classics of East and West, No. 17. George Allen and Unwin, Ltd., London. 192 pp. 1956. 12*s*. 6*d*.)

Confucius was first and foremost a teacher of ethics, and had little or nothing to say about any particular religion. He was born in the state of Lu (now forming part of the Province of Shantung in north-eastern China) about the year 551 B.C., but the first reliable account of his life was written by the historian Ssu-ma Ch'ien some 400 years later. Of other sources the best-known is the so-called *Analects*, which simply consists of a number of sayings and short conversations, mostly between the Master and his disciples, arranged without any sort of order.

Confucius himself appears to have been fond of using the term "princely man," that is, one who was constantly striving to realize the attainment of humanity; and when asked for a definition of humanity he replied: "It is to love one another." It appears that the meaning of "humanity" was the subject of constant questioning by the disciples, who were never quite able to understand the replies. It is noticeable, too, that there are some texts where the character for "humanity" has been replaced by that for "man," both being pronounced *jên*. And the word for "reciprocity," also pronounced the same way, was the one selected by Confucius, in reply to another disciple, as the single word which could act as a guide to conduct for a lifetime, the meaning being defined as: "What you do not wish to be done to you, do not do unto others."

In his middle age Confucius was raised by Duke Ting of Lu to be Minister of Justice, and for a short time became the idol of the people, but in 495 the envy of rivals caused him to throw up his post, and the rest of his life was spent for the most part in wandering sadly from state to state. He died in 479 B.C.

LIONEL GILES

Reason and Existenz: Five Lectures by Karl Jaspers Translated with Introduction by WILLIAM EARLE. (Routledge and Kegan Paul, Ltd., London. 157 pp. 1956. 14*s.*)

In this book Jaspers puts forward the view that the *"Existenz"* of existentialism (or *Existenz*-philosophy) is not antithetical to reason, but only to what he calls rationalism. This kind of rationalism has pervaded Western philosophy since Greek antiquity, and Jaspers thinks it reached its apogee in Hegel. Kierkegaard and Nietzsche, whom he regards as the giants of modern philosophy, put reason on a new basis, as something subject to *Existenz*, instead of something by which *Existenz* could be understood. Jaspers says that the kind of philosophizing which seeks to ground itself in mere reason must always end in vacuity. Since Kierkegaard and Nietzsche, he holds, philosophy can no longer be a complete system, for, thanks to the questioning of those two theorists, reason is no longer self-evident to us. Nothing can be produced by reason alone On the other hand the pure thinking of reason, which is not valid as the determinate knowledge of anything, is, he says, itself an act of *Existenz*. For *Existenz* is a form of thinking which is an experience of its own being.

Existenz-philosophy has had to produce its own logic. Jaspers writes:—

> The meaning of this logic is negative in so far as it generates no new contents, but positive in so far as it establishes space for every possible content. It holds up clear delimitations against the danger of the loss of some sense of truth or some possible content In a bewildering confusion of assertions, it brings about clarity of consciousness

Unfortunately, this claim for "clarity" is not one which Jaspers's own exposition upholds. As a defence of *Existenz*-philosophy his book is more than a little bewildering; and what the reader is most likely to carry away from it is the memory of the author's occasional apothegms.

MAURICE CRANSTON

All That Jesus Began: An Account of the Church of the New Testament. By R. H. COPESTAKE. (Independent Press, Ltd., London. 107 pp. 1956. 7*s.* 6*d.*)

This book is written for the ordinary reader, from the Protestant Christian point of view. It is written in all good faith, not intending to deceive anyone and in the hope of helping many. Yet, as in many other such works, often far more elaborate and specialized than this, the author, with no apparent qualms, simplifies the account to the point of distortion, and puts forward assumptions as facts. On page 16 Mr. Copestake states: "The Four Gospels present us with the portrait of the Man who changed the course of history by a short period of three years' work." The author is entitled to his own opinion of the portrait, but as regards the length of Jesus' mission the Four Gospels inform us of no such thing. The first three Gospels—if their writers were very much concerned with time at all—suggest a period of about eighteen months, and the Fourth Gospel alone indicates one of about three years. Mr. Copestake seems to be aware of the difficulty, for, three pages later, he ascribes "two to three years," from the Baptism, for Jesus' appearance "in the public eye" Are such simplifications as this—and they appear on many pages—justified even though not intended to confuse?

Again, what is one to make of the following? Writing of Jesus, Mr. Copestake affirms, "No other has been so quick as He to detect the presence of sin, nor has anyone hated it so fiercely." How does the author know this? It may be a matter of faith or imagination, but it can hardly be a matter of history. Such assertions occur on nearly every page.

The author—as the reviewer sees it

—is baffled by the problem of translating the object of religion, which necessarily is not a matter of place or time, into specific history. The muddle of inaccuracies and the unsupported assertions of imaginings as facts seem to be due to this.

E. G. LEE

Pan-Africanism or Communism? The Coming Struggle for Africa By GEORGE PADMORE. (Dennis Dobson, Ltd., London. 463 pp. Illustrated. 1956. 25*s*.)

This is a comprehensive survey of the long, bitter and developing struggle of the Negro peoples for equality, dignity and independence. The author is one of the most far-sighted and intensely passionate exponents of African nationalism, but he is by no means a racialist. In this book he traces the history of Black nationalist movements from the establishment of the first Negro settlement in Sierra Leone in 1787 to modern times. He describes how the rival Imperial Powers fought and warred among themselves to gain mastery in Africa, establishing their colonies, protectorates, dependencies, and condominiums for the noble object, as Mr. Gladstone once put it, of executing "the great purpose of Providence for the advancement of mankind." (p. 79)

With the Russian Revolution and its dogma of world Communism, some leaders of the African nationalist movement thought that their hands were strengthened against the imperialist and colonialist powers. The author was one of them, and he readily and sincerely lent his support to serve the purposes of the Communist International. But he became disillusioned on discovering that Stalin looked upon black men as merely political pawns of Soviet power politics. The Negro people, he states, have no intention of replacing one form of domination with another.

If there is one thing which events in Africa, no less than in Asia, have demonstrated in the post-war years, he says,

> it is that colonial peoples are resentful of the attitude of Europeans, of both Communist and anti-Communist persuasion, that they alone possess the knowledge and experience necessary to guide the advancement of dependent peoples. Africans feel that they are quite capable of leading themselves, and of developing a philosophy and ideology suited to their own special circumstances and needs, and have come to regard the arrogance of white "loftiness" in this respect as unwarranted interference and unpardonable assumption of superiority. (p. 17)

But if the choice should ever confront the leaders of African nationalism in the various dependent territories of embracing Communism and abandoning their real desires to achieve democratic independence, it would be because they had lost faith in the professions enunciated by the Western democracies in the Atlantic Charter.

Despite the progress made by some colonies, such as the Gold Coast, towards freedom and independence, there is today no conviction among the political leaders of the "conflicting and bewildering medley of colonial systems in Africa" (p. 19) that the democratic-imperialist countries intend to break the imperialist nexus.

> Africans have lived so long on promises. What they want to see are a few concrete deeds. They are tired of listening to pious sermons about "democracy" and "freedom" while the chains of servitude still hang around their necks. Africans, too, want to live as human beings and enjoy with white folk some of the material benefits of modern civilisation. (p. 376)

In this struggle for national freedom, human dignity and social redemption, says the author, Pan-Africanism offers an ideological alternative to Communism on the one side and Tribalism on the other. It rejects both white racialism and black chauvinism. It stands for racial co-existence on the basis of absolute equality and respect for human personality.

SUNDER KABADI

Alfred Adler: An Introduction to His Psychology. By LEWIS WAY. (A Pelican book. Penguin Books, Harmondsworth, England. 252 pp. 1956. 3*s*. 6*d*.) Received through the courtesy of the British Council, London.

Alfred Adler has been the subject of many interesting volumes; but this one by Lewis Way tops them all. Here is a treatment of Adler as an integral part of the system that he built up; and the system is considered as an evolute from the life-pattern of Adler. The author cites Adler as comparing Individual Psychology to a basket of fruit. The reader of this book would indeed feel this.

There is a very interesting and intimate account of Adler's life, which is almost welded into the succeeding lucid essay on Adler's essential doctrine, namely, "Formation of the Life-style." The various problems that Adler envisaged are simply and delightfully explained; and pertinent is the author's insistence that Adler's psychology only suggests attitudes to problems and does not prescribe. Parents and teachers will find Chapter 6 revealing and instructive; the author has shown how Adler may be applied.

It is true Adler has not been a spectacular success—as Freud was. His psychology has a ring of the ordinary and the "commonsensical" about it, and hence is overlooked. But this admirable book will help to put him in a proper perspective.

S. K. RAMACHANDRA RAO

The Power of the Mind: The System of Creative Realism. By ROLF ALEXANDER. (T. Werner Laurie, Ltd., London. 248 pp. Illustrated. 1956. 18*s*.)

This book, by a New Zealander who qualified in medicine at Prague, is concerned with a system of thought described as "creative realism." The author states that "by self-discipline and the application of the correct techniques, it is possible for all of us to integrate the faint and momentary glimmerings of consciousness into a steady and all-powerful illumination." The greater part of the book gives theoretical and practical instruction in this technique of creative realism, and undoubtedly the exercises suggested will lead to an increased measure of thought-control, if conscientiously followed. The basic principle is an increase in consciousness for the individual, so that he is freed from his subconscious, and from acceptance of dogma, and is thus capable of individual thought.

The theoretical background is based on recent scientific research in many fields, and is, in general, clearly explained. In Chapter 8, however, the various centres of the brain are described, and throughout the book these centres are referred to frequently. Recent work on brain function has shown that the older idea of separate centres is no longer satisfactory, and it is now considered that the brain acts as an integrated whole through its reticular system. The summaries at the ends of chapters are often less clear than the main text, and the metaphors used in the early chapters add little to the clarity of the original exposition.

The last two chapters discuss some of the recent work in parapsychology, and look forward to the way in which orthodox science may be linked to the concepts emerging from this new branch of science. This is a vitally important theme, and any book which brings the subject to the fore and makes some concrete suggestions is valuable. The part which religion can play in linking old and new ways of thought, and the way in which it, too, can lead to an increase in consciousness, are almost wholly ignored.

PHYLLIS G. CROFT

Psychological Commentaries on the Teaching of G. I. Gurdjieff and P. D. Ouspensky. Vol. V. By MAURICE NICOLL. (Vincent Stuart (Publishers), Ltd., London 254 pp. 1956. 25*s.*)

Dr. Maurice Nicoll met Ouspensky in 1921 and in 1922 he studied directly under Ouspensky's teacher, Gurdjieff, at the Institute the latter had established in Fontainebleau for "the Harmonious Development of Man." Gurdjieff's teaching had so profound an effect on him that some ten years later he abandoned his psychological practice in Harley Street and devoted the rest of his life to spreading knowledge of Gurdjieff's teaching. Four other volumes of Commentaries have already been published and the present volume has been prepared for publication by Dr. Nicoll's followers from notes found after his death in 1953

All of these Commentaries have been made from the notes jotted down by the author for use at his meetings and they bear the imprint of their origin, that is to say, they were designed for discussion rather than for reading. As commentaries they are excellent. Nicoll was an extremely gifted teacher who had the power of putting a new idea to his audience in clear, simple and telling phrases. I can assure those who know his other Commentaries that this last volume is not, as one of his critics has suggested, a scraping of the barrel. It is not, as posthumous works often are, a book concocted out of odds and ends left behind in a desk, but it is Nicoll as we all knew him, the precise, practical and clear-headed teacher. Those who possess his other Commentaries will do well to possess this one also. So far as I know it is the final message of a very unusual man and an exceptionally fine teacher.

KENNETH WALKER

Hypnosis and Its Therapeutic Applications. Edited by ROY M. DORCUS. (The Blakiston Division, McGraw-Hill Book Company, Inc., New York; McGraw-Hill Publishing Co., Ltd., London. x+327 pp. 1956. 56*s.* 6*d.*)

This book consists of contributions by eight members of American Universities who are experts in different aspects of hypnosis; it covers the historical and theoretical background of the subject, and its practical application in all branches of medicine. The chapter on "Physiological Effects of Hypnotic Stimulation" by Dr. Sarbin of California University is particularly good, and brings together information from many different sources. Dr. Sarbin discusses critically several different theories of hypnosis and formulates his own hypothesis. This critical attitude is continued in a chapter by Dr. Pattie on "The Genuineness of Some Hypnotic Phenomena" in which the author gives details of a number of experiments.

The practical aspect of the book includes chapters on hypnosis as a diagnostic aid, the control of symptoms by hypnosis, and its use in a general hospital and in dentistry Methods of induction, from Mesmer to the present day, are well covered in another chapter by Dr. Pattie. Each chapter has a comprehensive list of references—there are more than a hundred associated with the chapter on physiology—and the whole book has an adequate index.

This book is comparable with those of the Annual Review series and fulfils the same purpose. It collects references to almost all the important work done on hypnosis during the past twenty years; it is invaluable for anyone who wishes now to study seriously some aspect of the subject, but has not had occasion to keep up with the mass of recent literature. It is well written from this point of view, but is not particularly suitable in style or price

for someone who wishes to acquire a superficial knowledge of the whole subject.

PHYLLIS G. CROFT

The Technique of Conscious Evolution: Incorporating Self and Superman. By L. E. EEMAN. (The C. W. Daniel Company, Ltd., Ashingdon, Essex. 215 pp. 1956. 25*s*)

This is an enlarged version—with new Introduction and Postscript—of *Self and Superman*, which appeared in 1929. One can agree with many of the author's generalizations; *e.g.*:—

> We shall know that this Faith, Hope, and Love must of necessity animate and vitalize individuals and be by them consciously developed and experienced, before we can reasonably expect that they shall be made manifest by groups and societies formed by those very individuals (p 203)

But the technique offered seems as "upside-down" as some other systems which make metaphysical and spiritual faculties subservient to physical benefit. They make the "divine" the slave of the "animal" man—an unrewarding where not dangerous procedure.

W. E. W.

The Age of Enlightenment. By ISAIAH BERLIN. (A Mentor Book. New American Library of World Literature, New York. 277 pp. 1956. 50 cents)

This welcome addition to a popular series affords a brief introduction to the life and works of a few representative philosophers of the eighteenth century, a period considered by Mr. Berlin as "one of the best and most helpful" in human history and which came in the wake of a century of reason and of progress in science and mathematics. Gathered within the pages of this book are nine philosophers. Of these the redoubtable John Locke, though chronologically belonging more to the seventeenth than to the eighteenth century, more than any other person influenced the philosophic thought of the latter, by trying to probe "into the original, certainty and extent of human knowledge, together with the grounds and degrees of belief, opinion and assent" by ascribing the source of all knowledge to experience aided by proper understanding. The others are Bishop Berkeley with his fundamental spiritual approach to the problems discussed by Locke; David Hume, the Prince of British Philosophers, distinguished alike for his great clarity of thought and expression and for adding a pinch of scepticism to the empirical outlook of his predecessors; Voltaire, the great satiric philosopher of France; Thomas Reid, called the Father of British Realism; Condillac, who analyzed sensation as successively "attention, comparison, judgment"; Lamettrie, who regarded man as a machine; J. G. Hamoun and G. C. Litchtenberg.

There is ample food for thought in this delightful volume which no lover of philosophy can afford to miss.

R. BANGARUSWAMI

New Worlds Beyond the Atom. By LANGSTON DAY in collaboration with GEORGE DE LA WARR. (Vincent Stuart, Ltd., London. vii+136 pp. Illustrated. 1956. 25*s*.)

The established practice when any new scientific discovery is made is for descriptive articles to appear first in scientific journals, after which a book may be written about it. This book is an unfortunate departure from this established practice, and only about half the book is given up to the experiments and much of the remaining portion is used to describe the author's unavailing attempts to obtain recognition for his work at Oxford from doctors, scientists and learned societies.

In 1947 de la Warr worked on the fundamental ray discovered by J. C. Maby in 1940. Maby had found that every element emitted a fundamental ray which rotated round the magnetic circle every 24 hours, but could be stabilized by a bar magnet whereupon it always lay on a certain fixed orientation to the magnetic north peculiar to itself. De la Warr confirmed this and elaborated it by using a camera to show photographs of the rays of elements and compounds.

In 1950 he began his attempt to diagnose disease in a patient by photographing a specimen of his blood after irradiating it with the wave-form of the disease from which the patient was supposed to be suffering. These photographs, shown in the book, were very similar to the ghost images that my brother and I so often found on our photographs when I had loaded the plates into the dark slides and had exposed them in the camera. When my brother loaded the dark slides these ghost images never appeared. Eventually we found that I carried on me a strong static electrical charge, and by handling the photographic plates in their black paper covers before putting them into the dark slides I could produce almost any pattern on the negative after development.

De la Warr found similar patterns whenever his laboratory assistant had loaded the dark slides—he also found them when a certain doctor borrowed the camera and took photographs in hospital. But the majority of people did not produce this effect, and in particular the scientists, who on many occasions came to witness a test, could only produce blank negatives when they loaded their own plates.

So, due to too firm a belief that the camera could not lie, much time and money was lost, and in 1954 all the various models of the camera that had been made had to be withdrawn until funds permitted a fresh attack on the problem.

T. BEDFORD FRANKLIN

Portraits from Memory and Other Essays. By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 227 pp. 1956. 16*s*.)

The theme of this un-co-ordinated miscellany is largely autobiographical, though the book includes as well a number of articles and addresses ranging in subject from Mill to the possibilities of future peace. Certain themes recur: the author's convictions, for instance, that hatred is the dynamic of all fanaticism; the sense of isolation which has haunted him—as it has haunted other men of a kindred fearless honesty—throughout his life; his plea for an ethic that springs from imaginative understanding and transcends all local patriotisms and allegiances; his preference for sharp outlines and the concrete and precise generally, and his conviction that this is not indicative of want of passion. The repetition of these themes is not a defect, any more than the repetition of a theme in a Mozart symphony is a defect. On the

contrary, such repetition helps to put the author before us in sharper outline and makes for a precision in self-portraiture which should satisfy him as well as his readers.

Two small quibbles: Is it fair to censure so ruthlessly the "ideas" of D. H. Lawrence without at least hinting that Lawrence's achievements as poet and novelist were the reverse of inconsiderable? And, secondly, if Bertrand Russell, a pacifist in the First World War, thought the Second World War "necessary" and at no time thought *"all* war wrong," what was he doing on pacifist platforms as late as the mid-1930's, when the circumstances which brought about that "necessary" war a year or two later were already only too manifest?

J. P HOGAN

Minos or Minotaur: *The Dilemma of Political Power*. By JOHN BOWLE. (Jonathan Cape, London. 204 pp. 1956. 15*s*.) Received through the courtesy of the British Council, London.

Past experience of two global wars within living memory and present advancement in atomic science on an unprecedented scale have enabled scientists and statesmen to predict the utter annihilation of humanity in case another world war breaks out. Therefore either we ban wars and prefer a life of peaceful co-existence or hug them and march towards total co-extinction. In other words, either we enthrone Minos and the rule of law for which he stands and knit the world into a grand world federation or embrace the Minotaur and succumb to his brute force. The choice is plain and obvious. But Mr. Bowle reminds us in the spirit of Chesterton's Father Brown that it is "the obvious that is often forgotten by the experts and by the public." Yes, *Dharma* and not *Adharma* will make the world safe for humanity.

The subtitle of the book, which is as suggestive as the title, gives the key to the solution, *viz*., the control, discipline and moralization of power. Along with custom, constitution and conscience, education, social psychology and what Mr. Bowle would call higher religion should be harnessed to this great task. "Political power like nuclear energy, is extremely dangerous," says the author. The right way is to canalize these sources of activity for the good of humanity.

This masterly survey of the contemporary world scene by a historian of repute has many attractions to offer: unpedantic scholarship that goes with grace; clearness of vision; easy flow of language; apt quotations; and a good index.

R. BANGARUSWAMI

Contemporary British Philosophy: Personal Statements. Third Series. Edited by H. D. LEWIS. (Muirhead Library of Philosophy. George Allen and Unwin, Ltd., London; The Macmillan Company, New York. xiv+501 pp. 1956. 35*s*.)

It is clear from the essays in this volume that the chief trend in contemporary British philosophy is to attempt to limit it to the analysis of language. It is also evident that this narrow conception of philosophy threatens to become an obsession and tends to sap creative power. Stress is laid on this by Mr. Waismann in his outspoken contribution "How I See Philosophy." To give but one quotation:—

> It is all very well to talk of clarity, but when it becomes an obsession it is liable to nip the living thought in the bud....Look at these people, gripped by a clarity-neurosis, haunted by fear, tongue-tied, asking themselves continually, "Oh dear, now does this make perfectly good sense?" Imagine the pioneers of science, Kepler, Newton, the discoverers of non-Euclidean geometry, of field physics ..imagine them asking themselves this question at every step—this would have been the surest means of sapping any creative power. (pp. 464-5)

In the reviewer's opinion this obsession with linguistic analysis is like a surgeon refusing to operate until he has discovered the perfect surgical instruments.

Another crucial problem in twentieth-century philosophy is its attitude to metaphysics. This is referred to by several contributors but discussed in detail by Dr. Ewing in "The Necessity of Metaphysics," where he denounces the modern tendency to treat philosophy as merely a discussion of linguistics. To illustrate the dangers in this tendency he refers to the Chinese student at Cambridge who attended lectures hoping to discover truths about the nature of reality but found that he was learning truths about the usage of the English language. The problem presented by metaphysics is also touched upon by Father Copleston (who is inaccurately described as an Oxford professor).

It is refreshing to turn from chapters which concentrate on mental gymnastics to the paper by Professor Hodges entitled "What Is to Become of Philosophical Theology?" The same may be said of the editor's chapter on "Worship and Idolatry," in which he stresses the harm done to religion by an unscrupulous priesthood who resemble a rigid bureaucracy opposed to development and change. Mention should be made of Mr. Mabbott's exposure in his "Freewill and Punishment" of the flaws underlying the views of Ebersole and Nowell-Smith and his refusal to accept their attempts to connect determinism with responsibility. In his "Ethical Intuition" Professor Mackinnon criticizes Mr. Isaiah Berlin's recent passionate defence of the "freedom of open possibilities." Mr. Kneale in "The Province of Logic" explains the wider sense in which the word "logic" is used by British philosophers, but his method of presentation ensures that his account will be intelligible only to the specialist. Professor Paton's "Fifty Years of Philosophy" is an interesting sort of *apologia pro vita sua*, but his contention that potential philosophers should be shielded from danger in war time while others do their fighting for them will not prove acceptable to those who believe that battlefields produce better philosophers than sheltered common rooms.

C. COLLIN DAVIES

ENDS AND SAYINGS

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

Out of evil cometh good. Wrong and selfish thinking produced the evil in Egypt and in Hungary. World opinion cleared the mental atmosphere and brought the wrong-doers in Egypt to accept a sensible point of view. World opinion also fully exposed the mean and cruel treatment of Hungarians by the totalitarian U.S.S.R. The greatest event of 1956 followed this dual tragedy. Prime Minister Nehru met President Eisenhower.

The meeting of these two altruistic minds bent upon maintaining the peace of the world by the recognition of the fundamental principle of universal brotherhood has already proven an act of potency. The meeting at the historic town of Gettysburg and at White House soon brought hope and confidence to the whole world and opened the New Year for great constructive events in every quarter of the globe.

Prime Minister Nehru, speaking in the U.S.A., said:—

> Today, the whole world is our neighbour, and the old divisions of continents and countries matter less and less. Peace and freedom have become indivisible, and the world cannot continue for long partly free and partly subject. In this atomic age, peace has also become a test of human survival. Recently, we have witnessed two tragedies which have powerfully affected men and women all over the world These are the tragedies in Egypt and Hungary. Our deeply felt sympathies must go out to those who have suffered or are suffering, and all of us must do our utmost to help them and to assist in solving these problems in a peaceful and constructive way. But even these tragedies have one hopeful aspect, for they have demonstrated that the most powerful countries cannot revert to old colonial methods or impose their domination over weak countries. World opinion has shown that it can organize itself to resist such outrages. Perhaps, as an outcome of these tragedies, freedom will be enlarged and will have a more assured basis.

The meeting of the two leaders, one of the Orient and the other of the Occident, is a symbol. The most ancient and the newest of civilizations are coming together for the salvation of humanity as a whole. The value of the meeting consists, not in the subjects discussed by the two large-hearted men, but in what the *communiqué* issued conveys: Moral Law is at work, all is right with the world. The soul of that *communiqué* is expressed in these words:—

> The talks confirmed the broad area of agreement between India and the United States which are bound together in strong ties of friendship deriving from their common objectives and their adherence to the highest principles of free democracy. The principles and policies of the Government of India and the United States have evolved on the basis of respect for the dignity of man and of the need to improve the welfare of the individual.

The place of the individual in civilization is to be supreme. The State should exist for the citizen, and respect for the human mind-soul should be maintained. On these true foundations must be reared the world of the future

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Two striking convocation addresses have been delivered: one at Agra by Shri C. Rajagopalachari, and the other to the Banaras Hindu University by Dr. C. P. Ramaswami Aiyar. Both the speakers feel the need for reform in our educational system. The chief stress was laid by Shri C. Rajagopalachari on the importance of character-building through religious education even at the school level. This he considers important as the "basis for re-shaping our educational policy." The problem of religious education is an old one and will never be satisfactorily solved

unless a distinction is made between sectarian education in religious creeds and unsectarian education in the Religion of Living. This old problem needs to be tackled by our secular State, which does not respect one religion more than others but which should value every religion as of equal worth.

Dr. C. P. Ramaswami Aiyar also desired "a complete revision of our ideas regarding studentships at the Universities." He defined the object of education as "creation not only of a body of knowledge but of a quality of mind." Some excellent suggestions were made by Dr. Ramaswami Aiyar out of his long experience as Vice-Chancellor of more than one university Besides urging the development of well-known subjects in the realms of science and of art, Dr. Ramaswami Aiyar made the following interesting suggestions, which need to be implemented:—

> Completely to fulfil the ideas of its Founder and to maintain its character as a radiating nucleus of Hindu culture and thought to be envisaged in harmony with the most recent developments of science and speculation, it seems very appropriate that this University, in supplementation of the normal work of the Philosophy and Psychology Departments, should devote special attention to the fast evolving science of experimental psychology and para-psychology. These activities have awakened world-wide interest by reason largely of the instruction and the laboratory experiments originated by the Duke University from 1930 and carried out with elaborate scientific precautions and devoted enthusiasm by men like Professor J. B Rhine, S. G. Soal and F Bateman. No doubt in some scientific quarters there is a controversy as to whether para-psychology is a real science. Extra-sensory perception and manifestations like psychokinesis, telepathy and clairvoyance can no longer be dismissed as superstitions. . .

While study along the lines of modern Western scientific researches in this subject would be useful, a more pressing need, it seems to us, is to familiarize the researchers with the fundamentals of ancient psychology, embodied in such practical works as the *Gita* and the *Yogasutras* of Patanjali. Ancient Oriental psychology is founded upon certain very definite propositions, and these ought to be taken into account by the researchers not only at a place like Banaras but even at Western seats of research like the Duke University, where Dr. Rhine is doing such good work.

"Culture and Tomorrow's Child" was the subject of a lecture given by Mr. James Hemming, educationist and psychologist, at the London Branch of the Indian Institute of Culture on November 9th, 1956. The lecturer defined culture as that coherent pattern of ideas, values and relationships which provided a background and nourishment for the life of the individual. From it the individual could select the best and develop it in his own life.

Today culture was imperiled by: (1) absence of coherence, so that in all the major departments of culture —religion, philosophy, æsthetic values, etc.—confusion reigned and the child was faced with a multiplicity of values; and (2) lack of richness brought about by a levelling down and uniformity, even though a great deal of intermingling of cultures was taking place.

In order to conserve and enrich what was good in our culture, Mr. Hemming stated, we must view education in a different light. Education must underline two things: first, the value of individual thought and feeling, of a conscious attempt to evaluate instead of merely echoing; and, secondly, the encouragement of the attitude of "involvement." Involvement implied that the individual felt at one with his fellow men, felt involved in things and circumstances, as distinct from the onlooker attitude which the present system of education encouraged. Education must aim first at making the child learn to know himself through involvement. Then came the stage of integration when he must put together all that he had discovered about himself and begin to learn who and what he is. Finally came the contemplative

stage when he learnt to view things in perspective, wisely and with a detached attitude. He remained concerned, but not ego-concerned, not concerned through his own self-interest. He looked at things "through the eyes of eternity."

Mr. Hemming concluded that in order to conserve what was best in culture it was imperative that the old system of education give way to a better one in which, among other things, each child received individual attention and was taught to develop critical appreciation of things and events.

Great efforts are being made by international organizations, at their several conferences and seminars, to deploy the fruits of our civilization and culture and to improve the condition of the common man, especially in the materially underdeveloped countries. Their concrete effects, however, seem to be rather poor; there are formidable difficulties in the way of the implementation of their good resolutions. Chief among them are illiteracy, poverty, the desperate inequality between the developed and underdeveloped parts of the world and the selfish interests of national sovereign States. Rightly did Dr. Rajendra Prasad point out these obstructive factors while addressing the planners, economists and financial experts on December 18th. Inaugurating the National Council of Economic Research in New Delhi, the President observed that it was well-nigh impossible for

> backward and under-developed countries and nations to catch up with the advanced countries, and it looks as if they can never compete with them on terms of equality if production is to be for marketing and not for personal or local consumption.

No large-scale permanent increase in production is possible unless it has a definite social purpose. If the world price level and the profit motive are to guide production, naturally the surplus has to be thrown away, as in the case of burning coffee in Brazil or dumping milk in the Mississippi Community consciousness and not individual profit, is the only source from which any true social purpose can grow. The President remarked:—

> I sometimes wonder if the time has not arrived for economists to pay more attention to production for consumption rather than for profit or in other words for marketing

While appreciating the fact that heavy industries have indeed a big part to play in stepping up production and raising the standard of the masses, he warned that any scheme which failed to take into account the country's surplus manpower and its predominantly agricultural economy would not achieve the desired objective. If industrially backward communities have to survive and prosper in this age of cut-throat competition between trades and countries and nations, they have to think out afresh their problems in the light of their own conditions and experience.

For gainful employment of all available hands it was necessary to encourage cottage industries. The President explained how this could be done. He said that "reasonable limits [should be] set to the process of mass production through total mechanization by reserving sectors" or restricting cut-throat competition between hand power and steam and electric power, and electric and atomic power.

The remarkable resilience shown by the aged Indian civilization in osmosing newer and widely different currents of thought was rightly emphasized by Dr. K. S. Krishnan, F.R.S., Director of the Physical Laboratory, in the three thought-provoking addresses he delivered as the Sardar Patel Memorial Lectures for 1956. He said:—

> Sanskrit scholars have a felicitous way of expressing this resilience. The word "Purana"

means literally "the ancient ones," but the scholars taking advantage of the elasticity so peculiar to the language, have taken the word to mean "Purapi Nava": that is "More fresh than ever before," which again serves to emphasize the peculiar genius of our civilization to assimilate and integrate many different cultural currents; realizing "unity in diversity" has luckily been one of our major virtues.

The purpose of science is to understand Nature in all her aspects and to learn to control her. the lecturer drew pertinent attention to the fact that herein lies its greatest blessing and its greatest curse. Even the mere mention of control over Nature brings immediately to one's mind its misuses too, some of them frightfully inhuman ones. The revolution wrought by the atomic bomb is of a more drastic kind than the one effected by gunpowder in the feudal age.

But the abuse of science, as Dr. Krishnan observed, can be no argument for its abolition. Science is essentially a revelation of Nature and in its happy correlation with the forces of progress lies one key to human happiness. Before this fusion can come about, the nature of science itself has to be understood. Science is but one aspect of Truth and, as such cannot afford to be antithetical to the sublime Science of Occultism. Dr. Krishnan, aptly quoting Einstein's words that "pure thought can grasp reality as the ancients dreamed," poses the question: How far real is the external world that we see?

The answer is that it is real, in the same sense in which the axioms of geometry which are the result of human experience with the external world, are real.

This is one of those rare and happy occasions when the physicist clasps hands with the metaphysician.

In Christmas week the thirty-first Session of the Indian Philosophical Congress was held at Annamalainagar under the presidency of Dr. Rasvihary Das of the Calcutta University. Professor Humayun Kabir inaugurated the Session, stressing the need for metaphysical values in the affairs of life, corporate and individual. He observed:—

We have at times lost sight of the world of values which ultimately moves man to action.

In considering the realm of values, we should perhaps approach the world of mystery which shrouded man's existence with regard to both his origin and his end.

Even the most materialistic of philosophers were in the end constrained to assume certain postulates which could not be explained except in terms of values. Therefore, so long as man had in him this urge towards the realization of values, metaphysics would never lack its own special fields of study.

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"—

OF REPENTANCE

The writer has in his possession a somewhat rare volume published by John Chapman of 142, Strand, London, in the year 1851. It contains an instructive essay—"Elucidation and Analysis of the Bhagavad-Geeta—Theosophy of the Hindoos" in three parts—(*a*) Introductory, (*b*) Summary of the *Gita* and (*c*) Hindu Cosmogony, containing a "Note on the Occupations of the Four Castes." But all this by the way.

Our purpose here is to consider the theme of Repentance on which "January Searle" (George Searle Phillips) writes in this book. He is a mystic and a scholar, as the contents of the volume clearly show.

Writing on Repentance, he refers to "a nameless and supersensuous power which keeps the heart pure." Man's stability depends upon his faith in this power, which also "strengthens each good resolution." For this, man—sinner though he be—should have a correct view of self-reliance; "this noble virtue is the pivot on which life turns." We must obey our inner convictions to be truly self-reliant. He points to the prevailing mental attitude—intellectual reasoning—and hints at "the new revelation of whose advent the idolatry itself is the sure and certain sign." He points to the Fourth Chapter of the *Bhagavad-Gita* and the well-known pronouncement of Krishna about the incarnations on earth of the Divine. "One revelation closes and another begins." He describes thus the "idolatry," "the cultus of the age":—

> We are the idolators of science, art, manufactures, and commerce; we have no longer a Temple for the Worship of the Invisible, for we no longer believe in the invisible. Our civilization is an intellectual organism, and there is no room within its pale for reverence.

But in the opinion of the writer, who calls himself "January," look-

ing like Janus at the past and the future, a good man can live outside the pale of idolatry and "listen to what the Spirit saith unto him." Referring to the struggle between mind and soul (and it is continuing in a new dimension today) he writes:—

Let the intellect have free development and play, and occupy all its sphere; let it sift and reason, let it sit in judgment and pronounce sentence on all lies, frauds, and deceitful inventions—on all tricks of men devised to enslave the mind and strip it of its right and liberty; but *quench not the spirit*; trust it rather to the end; for its silent whispers are the breath of God, and the source of all insight and wisdom.

Man, as an individual, is a part of the great whole in which family, society and nation have their places. As such, man has his beliefs which make him "in all things either too intellectual or too superstitious." His duty to himself calls upon him to examine his beliefs and convictions.

"Do not think, that it matters not what you think." A wrong philosophical formula brings disaster. Every man, however unlearned, has a philosophy by which he lives. It is, therefore, his first duty, his duty to himself, to think aright. "Beware of indifference—for this is death to the soul."

The fundamental principle of self-examination is laid down:—

There *are* eternal and infinite distinctions between right and wrong, which no intellectual demonstrations to the contrary can ever put aside. Hold by the right, tho thou perish on its golden horns. It is better thus to die, than to die living with the wrong. The conscience is the dial of the man, do not blot out the image of God which burns upon its sacred disc.

Will the greedy commercial man, the wrathful retaliationist in society, the over-sexed man of lust, accept this truth about "eternal and infinite distinctions between right and wrong"? Do the modern psychiatrist, the psychosomatic doctor, the psychoanalyst, affirm that lust is lust? Or do they try to make allowances and to gloss over sex aberrations, upsurges of anger, monetary covetousness, and thus, without meaning to do so, push the poor patient through the "gates of hell" of the Sixteenth Chapter of the *Gita*?

He who aspires to a new dawn, the January of the calendar of soul life, is advised by our esteemed author "to stand upon his conscience and to respect the moral law." There are thousands living today who look to a new dawn. If they turn within, their call of repentance will be heard. It has been said in an ancient text that "Time produces penance and meditation." However wrong and sinful we may have been in the past, it is never too late to mend. Only the door of death shuts off the grand opportunity, but if we have not tried to take it while we had it we

shall find it more difficult to recognize in another incarnation. Says our author:—

The soul is always pure, and delights not in frauds and sorceries, but is for ever enamoured of that divine beauty in whose image it is fashioned.

A great psychological truth is put forward by him:—

A man ought to be so well balanced that sin should be foreign to his nature; in other words he should be master of himself, and suffer no miasma of the passions to foul the purity of his spirit. We are to use, not abuse, our faculties, which even in their lowest functions, are all good and proper to man, and can only be rendered evil by lawless fruition.

He advises us to guard against the lawless use and the lawless fruition of our mental, moral and bodily faculties. Who among us has not erred and blundered and even sinned? What of that? "Life is too short to waste in useless regrets; and regret itself is disease."

"So long as there is vitality in the conscience there is hope for the man," says our author, and he calls all who have erred or sinned to repentance, of which there are two kinds—the theological and the intellectual. About the first he says:—

All the dreadful penalties and horrid pains recorded in the penal statutes of Christianity against the sinner, take such absolute possession of his nature that he is scared into madness, and sits in mute and awful despair, amidst the ruins of his intellect.

Then —

Repentance of our sin is a holy act, and brings with it—to a mind not diseased by the awful dogmas of innate depravity with eternal torments as its consequences—both pardon and consolation. I know not how this happens, for it is dark and mystic in its process, altho so beautiful and beneficent in its results. But we get a true insight here into the mystery of atonement; for the meaning is this—*at-one-ment* with God; and the repentant man is once more in harmony with God's laws, and is thus literally at-one-with him.

"We are safe without dogmas" —Christian or Judaic or Hindu. "Morality is the keystone of the world's arch." But what is sin? And what, morality?

Selfishness uses the power of Hate and sin is born, the sin of money and all types of greed, the sin of lust and all other passions, the sin of wrath and all expressions of violence.

The foundation of morality and virtue is selflessness, from which spring Compassion for all, Love for all, Charity for all. Universal Ethics can be learnt by Faith in the Self within, and every transgression against them can be remedied by Repentance. But we have to learn the true language and speech of Repentance. The sound of that speech is silence and secrecy. "Thus have I heard."

SHRAVAKA

TRAGEDY AND COMEDY— A WESTERN VIEW

[**Mr. Peter Malekin,** a sensitive and discerning student of English literature, who wrote in our June issue on "Browning and the Beautiful," here offers his reflections on "Tragedy and Comedy." He describes his as "a Western view," but he sees in the two great art forms with which he deals a resemblance to the *lila* and *ananda* of Hindu thought.—ED.]

Tragedy has the lure of the unknown. It explores human nature and the mysteries fundamental to our experience. It touches the heart of life in a way possible to few other art forms. It shows man triumphant in defeat, great in degradation, "splendid in ashes," as Sir Thomas Browne put it. The grandeur of man's ruin makes tragedy one of the sublimest of the arts. That inestimable jewel, the human soul, shining the brighter in the fire of disaster, dazzles the imagination, and gives to tragedy its share in the majesty of the great destructive forces of nature.

The essence of tragedy is the paradox between the gigantic potentiality of man and its limited expression. That paradox all have felt as they journey through life, struggling for a coherent expression of their thoughts and feelings, struggling to bring the life of the heart into external actions, struggling and dreaming of what they could have done if only.... In our lives this experience can embitter and frustrate; in tragedy it uplifts with an infinite pathos, 'but yet the pity of it, Iago! O Iago, the pity of it, Iago!" Three important factors help to transmute bitterness to joy and pity to understanding; they are a sense of human responsibility, a sense of moral law and the æsthetic logic of an art form.

Aristotle in his somewhat dry fashion skirts the moral implications of tragedy. In his *Poetics*, he makes the tragic hero a man like ourselves; otherwise he would not arouse our sympathy. The hero must be a man of moderate virtue undone by some frailty; if he were a saint, his downfall would outrage our moral sense; if he were too great a sinner, his fall would arouse no pity. Aristotle's cut-and-dried conceptions are over-simplified, but they point to a truth.

Tragedy of a kind can be written simply around a conflict of interests, the kind of thing which Corneille did with such brilliance in his conflicts between love and honour, the kind of thing which Racine did with greater subtlety when he depicted conflicts between love and duty; but the greatest tragedy, towards which Racine was feeling his way, shows a duality in the human soul, an infinite reach of good and evil in the same man. The fundamental

unity of the tragic theme can be seen in plays as far apart as Shakespeare's *Macbeth* and Sophocles' *Œdipus the King* and *Œdipus at Colonus*.

Of all Shakespeare's tragedies *Macbeth* is possibly the most terrifying. Macbeth himself is almost angel and devil in one. As the tragedy proceeds, the angel, like the chorus in a Greek play, whispers into Macbeth's ear a fearful commentary on the activities of his diabolical self. Macbeth is a great man and a kind man, a man full of imagination and capable of loyalty and love. His character is a series of paradoxes: he is a brave coward, a loving murderer and a loyal regicide. Ambition is usually thought of as the cause of his downfall, but below that is his inability to act in accord with what he knows to be the highest in him; for Macbeth is not deceived by his ambition, he knows it to be evil. Each evil action he takes is recognized as evil; Macbeth's mind is remarkably clear on the point. His only deception is to persuade himself that what is gained by evil can be kept by good, and even here he has to work very hard to make himself believe that what is false is true. Macbeth's moral sense, however, works in a vacuum; it tortures the mind and imagination, but on the physical plane it is dumb, it never compels to action.

The miracle that Shakespeare has achieved is to show the good and evil in Macbeth together We see and feel his greatness even in his degradation; we understand and can sympathize with him, even when we realize the evil he is doing, even when we willingly accept the justice of his downfall. It is only towards the very end, when the catastrophe within Macbeth's nature is already complete, that the soul seems to depart from him, leaving a frantic and trapped beast of prey. To see how wonderful Shakespeare's achievement is, we have only to think of Macbeth as he would appear without the insight given by the tragedian—a regicide, a murderer of women and children, an ally of the powers of darkness, a bloody and ambitious tyrant, almost a Hitler of his day. Yet Shakespeare shows us instead the bough which might have grown full straight.

Macbeth makes us feel the priceless value of a human being. We see the good self stifled and hidden in an evil personality; we also realize that the tyrant has caused his own downfall. That downfall, by its very inevitability, forces us to recognize a moral law. The morality, as Bradley long ago pointed out, avoids the over-simplification of poetic justice in that the innocent suffer with the guilty; but the evil unerringly comes home to roost. Evil is shown like a potent acid which eats into and finally destroys those who use it; this degradation the good, even in their sufferings, escape.

Œdipus the King and *Œdipus at Colonus* are tragedies very different from *Macbeth*. Œdipus is not evil as Macbeth becomes evil; his main fault is ignorance; even so a similar moral framework applies.

Œdipus commits the crimes of parricide and incest, but he does so quite unwittingly. He kills a stranger in a brawl when travelling and he marries the Queen of Thebes; the stranger he later learns was his father and his wife is his mother. In an agony of grief and remorse he blinds himself and leaves his kingdom as an eyeless wanderer. He is not a criminal, yet the horror of his circumstances makes him a man from whom all shrink in terror. In poverty and suffering he expiates his crimes of ignorance, ceaselessly moving in a lifelong journey about Greece. Since he had committed wrong against his will, the gods are forced to repay the sufferings brought upon him by fate. He becomes a man under divine protection, a figure of awe and wonder whose curse and blessing are not uttered unheeded. Gradually he achieves a reconciliation with his sufferings and with men until his loss of sight is compensated by an opening of divine understanding. He becomes a holy man at peace with the world, the gods and himself, and his final assumption from this world is divinely ordained. This whole development is shown by Sophocles in the most marvellous manner.

Œdipus at Colonus is not like other tragedies; whereas *Œdipus the King* deals with the downfall of Œdipus, *Œdipus at Colonus* deals with his triumphant end; it is a play ending with victory and happiness, not with disaster. Shakespeare also seems to have felt that the aftermath of tragedy should be happiness.

A famous passage in Bede's history likens man's life to a swallow which flies from the night into a nobleman's hall, then returns from the world of men to its original darkness; the life and death of Macbeth we see in the tragedy, but does the sword of Macduff snuff out Macbeth as an entity and end the intricate web of his good and evil thoughts?

In his late romances Shakespeare once again takes up tragic material, but the tragedy has either happened years before the play opens, or the time-scheme is so extended that the tragedy happens many years before the play ends. Some are irritated by the ramshackle construction of many of the romances, others by the way they seem to beg the questions faced in the tragedies. The dominant themes of these late plays are magic, regeneration, resurrection and reconciliation. It is possible that they represent a state of consciousness higher than that of tragedy, a state only to be reached by passing through and beyond the tragic conflicts, a state moreover that can only be expressed by the

symbols of romance and fairy tale or, come to that, of the great religions of the world. However this may be, the mood of *The Winter's Tale* and *The Tempest* is strikingly similar to that of *Œdipus at Colonus*.

Tragedy shows the greatness and littleness of man. It sets all human experience in perspective against the infinite value of the human soul and the stupendous grandeur of the moral law. It demands of the writer great insight and powers of expression; above all it demands compassion, that capacity which Shakespeare possessed in such abundance, for he alone seems to have had the power to understand and love kings, beggars, prostitutes, warriors, rich and poor, alike. If tragedy demands all this, together with the sensing of an ordered and moral universe, the sensing of the nobility of man and of the greatness of human responsibility, then it is no wonder that only at certain periods of human history have the greatest tragedies been written

Comedy is a more frequent phenomenon than tragedy, but its nature is equally difficult to define. Comedy in its broadest sense is anything which makes men laugh In its literary use it is an inclusive term. Dramatically it is perhaps divided from farce in that farce relies almost entirely on plot for its humour; nevertheless, comedy still covers many kinds of writing from the burlesque buffoonery of low comedy to the high comedy of elegant and sophisticated wit. Perhaps the norm of dramatic comedy is the comedy of social satire. The greatest European writer in this kind is Molière and the Englishman who comes nearest to him is Ben Jonson; but, whereas Molière is a good-humoured satirist, Ben Jonson is somewhat savage.

The comedy of social satire depends for its success on a general lack of sympathy between audience and characters. The obvious illustration of the point is Molière's *Le Misanthrope*. Molière makes the Misanthropist an austere but sincere individual who moves in the artificial noble society of the time. He loves an accomplished coquette called Célimène, and asks her to marry him even though he knows she has been unfaithful to him. He is refused, for Célimène will promise faithfulness, but marriage is another thing. If *Le Misanthrope* is acted in such a way that the Misanthropist wins the sympathy of the audience, the play ceases to be a comedy and becomes a tragedy.

Shakespeare, with the possible exception of *Love's Labour's Lost*, did not write satirical comedy in the Molière vein. His portrayal of character is too sympathetic for it to be his natural manner; one has only to think of the books written against the casting off of Falstaff by Henry V to see this. No such books have been written in defence of Tartuffe or Volpone! Some of

Shakespeare's comedy is of the boisterous Saturnalian kind, but his higher comedy is of a different type.

Comedy, like tragedy, can approach the heart of life by a combination of sympathy and dispassion. Like tragedy its effect is achieved by a juxtaposition of man's nobility and insignificance, but the juxtaposition is made with a laugh, not a tear. Shakespeare can write in this way, but the obvious European example of the kind is a non-dramatic work, *Don Quixote*. How absurd the knight is, charging his windmills! Yet how noble that he should dare to harbour his quaint ideals! Like Macbeth he strikes something universal. Just as we are all partly Macbeths, so we are all partly Don Quixotes. As we struggle with our intransigent personalities in an attempt to express the deepest in us, we are like unskilled pipers who produce a scream or a squeak, not a song.

Comedy and tragedy are not contradictory in their aims. This again is illustrated by Shakespeare. One of his most daring combinations of the two modes is in *Antony and Cleopatra*. Immediately before the pomp and magnificence of Cleopatra's death scene, the country peasant arrives with the basket of asps. When that most royal of queens meets the earthy and asinine peasant, a scene of the lowest comedy ensues; the whole situation is guyed unmercifully. Either that scene is a most dreadful mistake, or it is a supreme stroke of genius which shows in the round of its full implications the final tragic moment.

Great comedy and great tragedy are valuable, not because they are entertainment, but because they reorientate our attitudes to life and to ourselves. In doing so they give a joy which few things can give. Is it an accident that in this and in their favourite dramatic form they resemble that *lila* and *ananda* ascribed by the East to Deity?

P. MALEKIN

CIVILIZATION ON TRIAL

[The author of this article, **Dr. V. V. Bhatt,** is right in tracing the present crisis of our civilization to its roots in human selfishness—group or national. The specious adjective in the economists' formula for general well-being—"enlightened self-interest"—has misled the world too long. If, as the ancients taught, the world is truly one, then nations, groups and individuals have to bring themselves to think and say "We," in the broadest possible sense, as the price of survival.—ED.]

Science and technology have revolutionized our lives. The discoveries of science and technological progress have attained what seemed almost impossible a few years back. Time and space have been annihilated, and sea and sky conquered. Perhaps more stupendous and amazing achievements await us. But in spite of all these magnificent achievements the light that science has caused to shine has not been able to dispel the clouds of selfishness and ignorance, of distrust and fear, of suspicion and malice, of envy and greed, of hatred and violence. An oppressing gloom encircles us and the sky is still overcast with these malignant clouds and we know not when the storm might burst and torrential rain with lightning and thunder might drown the whole world in a deluge of struggles and strifes, revolts and revolutions, wars and conflicts. A general conflagration seems to be at hand. The spectre of approaching catastrophe haunts us. All the great thinkers of the age are conscious of what threatens. Arnold Toynbee in his *Civilization on Trial,* Lewis Mumford in his *Values for Survival,* Alexis Carrel in his *Man, the Unknown,* and many others have warned us that our modern civilization has been presented with a formidable choice, that between life and death. H. G. Wells went further and with stoical cynicism declared that Mind was at the end of its tether, seeing no way out or round or through the *impasse.*

The tragedy of modern civilization is that the amazing array of scientific and technological discoveries and inventions has provided us with "improved means to an unimproved end," as Thoreau puts it. Life today, therefore, in spite of our material possessions and intellectual acquisitions has not given us happiness. The improved means are almost a curse on our civilization when our ends are not clear, for they serve as instruments of death rather than of life. Man is not at peace with himself. His warring impulses take away all harmony and order from his life. He develops a split personality, experiences a corroding discontent and feels an emptiness in his life, what appears to him to be an unbridgeable abyss of vain longing and pining for what is not. The conflict within his soul gives him no peace or rest.

His life is all astir with tumultuous passions and restlessness. He has the lamp but never the flicker of a flame.

This inward conflict and lack of harmony express themselves in the form of conflict between man and man. Having no vision of the integrating principle of life, man makes the object of his life the acquisition and possession of material goods. "For where your treasure is there will your heart be also." He looks upon his fellow brother as a potential competitor, who might outrun him in the chase after the ever-receding will-o'-the-wisp. Therefore he tries to dominate his fellow brother, to snatch away his possessions, and to bring him under unquestioning subjection. These conflicts between man and man make of this world a veritable mutual-extermination camp. Has not Gibbon rightly said, "Man has much more to dread from the passions of his fellow creatures than from the convulsions of the elements"?

This conflict between man and man reflects itself in wars between nation and nation. Nations today are in the state of nature which Hobbes describes as that of "continual war of all against all." The life of a nation in the present day is "solitary, poor, brutish, nasty, short." All nations prepare themselves for war with Spartan efficiency. And war today is total war. All resources, human as well as material, are directed towards the supreme end of creating an efficient war machine. Total war creates totalitarian states and the individual becomes merely an instrument in the hands of Hobbes's Leviathan. In this age of the atom bomb, such a war on a universal scale threatens to be the proximate cause of the catastrophic end of the human race, if ever that end is to come.

This threefold conflict—within the soul of man, between man and man and between nation and nation—presents modern civilization with an unavoidable challenge and a vital choice. Civilization is passing through an unprecedented and unparalleled trial; it will stand the trial if it chooses its ends rightly and pursues them with means equally pure.

"Every road towards a better state of society," writes Huxley in *Ends and Means*, "is blocked, sooner or later, by war, by threats of war, by preparations for war." War is the one great threat to our survival. But war is merely a symptom of a deep-seated disease, which is eating into the vitals of our social organization. What, then, is the cause of war?

There is not a single cause to which we can attribute all the horrors of war. It is the result of many interacting causes. Our endeavour, however, will be to find out the root cause of war.

Since Marx wrote his great work it has been held by many thinkers that the fundamental causes of all

change are economic. War also is taken to be the result of the operation of economic causes. But even the blind can see that war is not economically defensible. Economic betterment is not attained by war; on the contrary, it has to be sacrificed on the altar of war, if the war is to be won. Moreover, it is an accepted truth of modern science and of economics that the royal route to economic progress is international co-operation, not international conflict. Desire for economic prosperity, then, cannot be the cause of war. Desire for economic power is another thing altogether; it is a form of the desire for power.

Scientific discoveries and inventions have been mentioned by some as probable causes of war. But how is it that scientific discoveries and inventions, which can be effectively utilized for the purposes of peaceful progress, are in fact used as instruments of destruction and death? Science and its inventions are merely means which can be used for ends, good as well as bad. The fault therefore lies not with science but with the persons who use the power over which science gives them command.

Where then are we to find the root cause of this great evil? Let us analyze the present political situation in order to arrive at a valid conclusion.

Nobody, no country, wants war today and still we find a race for rearmament in which the different states are spending a large part of their national income. Is it true that "All men desire peace, but very few desire those things which make for peace"? Why should Russia, if she wants peace, rearm? For self-defence, would be the obvious answer. She feels that the other states are her potential enemies and that for survival and progress she must muster sufficient armed strength to defend herself. She must also arm herself, she feels, for bringing other countries under subjection; otherwise they might pass within the sphere of influence of her enemies. Power tends to increase and motives of self-defence and aggression become mixed.

But is it not possible for the other countries to make their intentions clear to Russia and thus create an atmosphere of peace and good will? This has not been possible as the Russian Government has not allowed interchange of ideas and information between its own people and those of other countries. It has kept an iron curtain around its activities which has been difficult to pierce. Thus the only way to clear misunderstanding and create trust and confidence has been blocked by the Russian Government. Why need it do so? Because of its fear of its own people, lest they try to overthrow their government. The Russian Government has not been based on the consent of the people. It has therefore had to arm itself against

the Russians' potential revolt, and also against the danger of other countries' jeopardizing its privileged position. In Russia, then, preparations are made for war to defend the privileges and power of a few dictators against the people of Russia and those of other countries.

But why should America and Britain and other West European countries form a NATO, a SEATO and a Middle-Eastern Bloc and make heavy preparations for war? All these countries are afraid of Russia and her dictators, who, they think, are looking with greedy and grasping eyes at other parts of the world. The dictators' will, like God's, appears to them inscrutable and, to thwart Russian ambitions, the other countries prepare for war in self-defence. But why should all of them fear Russia? They fear the communist ideology. This fear of communism would not be there if they had no iniquities to defend, no privileges to preserve. But in these other countries a class conflict threatens which, they feel, might be precipitated by the influence of communism. Communism is a potential danger to those who want to preserve the canker of injustice in their social structure.

Thus the world today is divided into two camps and both are spreading their influence in all parts of the world. If sufficient steps are not taken in time to avoid the disaster a catastrophic world war seems inevitable.

The fear of war, thus, leads to the preparations for war; preparations for war lead to war itself. The fear of war is generated because of the lust for power and privilege of a few dictators and a dominating group, who may in some cases form the class of capitalists. If we study the major wars of human history, we shall find that they are the result of ambition and greed for power and conquest of a class. The lust for power and domination is also the cause of conflicts between groups within a country; the French and Russian Revolutions, the Civil Wars in England and America—these bear testimony to the truth of our diagnosis.

But why should the common man support these destructive activities of either a dictator or a class? If he keeps himself aloof, cannot the horrors of war be avoided? This is not possible because the common man throughout the world is goaded into participating in a war by a force which is as sinister as it is formidable. His passions and emotions are roused by an appeal to blind and unreasoned nationalism and the sense of exclusiveness thus created wins for the warmongers the fanatical support of the common man. Reason is lost in the romantic emotional penumbra of nationalism. The nation is deified, is made Hegel's "Divine Idea" incarnate. Thus the nations become mysterious symbols to the protection of which common men rally as savages do to fetishes.

The common man considers himself and his nation as the "Chosen People" of God and feels justified in waging war against other nations, the "lesser breeds without the law."

The lust for exclusive power and domination and the consequent fear of the unprivileged and the "powerless," together with the irrational force of nationalism—these, then, seem to be the root causes of war between classes or groups of men.

What, then, should be done to avoid war? The answer is simple and follows directly from our inquiry into the causes of war. The lust for power and domination must go and there should be no exclusive privileges granted either to one man or to a group of men. This is a case for democratic socialism and all-round self-government, where every individual is given sufficient opportunities to become his best self.

But such democracies may also fight against one another if the irrational force of nationalism is not subjected to the rule of reason. State sovereignty and the sense of exclusiveness generated by nationalist sentiments must be replaced by international co-operation and the sense of fellowship among men. As Lewis Mumford writes: "Today unconditional co-operation is the price for mankind's survival." International co-operation and the machinery created for this purpose will create an atmosphere of trust and confidence between different socialist democracies and there will no longer be mutual suspicion, mistrust or fear.

But still, if complete and simultaneous disarmament is not adopted by all countries, there will always be a temptation to use force when what appear to the countries concerned to be vital issues are at stake and when the judgment of the international machinery is adverse to them. Complete and simultaneous disarmament is the *sine qua non* for the effective outlawry of war. An international police force at the command of the international organization would be enough to coerce refractory countries which do not wish to abide by the due process of Law. But even here, unless sufficient steps are taken to make the international body truly impartial, it may become an instrument of exploitation and oppression. How right Aldous Huxley is when he writes in *The Perennial Philosophy*, "Except by Saints, the problem of power is finally insoluble"!

The socialist democracy and self-government all round, international co-operation and complete and simultaneous disarmament by all countries—these are the prerequisites for world peace and our survival. Only thus can the conflicts between classes and between nations be avoided.

If the world is not prepared to drink the waters of Lethe and forget the old things which tend to destroy it, it will be a really brave nation

which takes the lead in abolishing all irrational privileges within its boundaries and which accepts non-violence as the only means of settling international disputes. That is a noble adventure worth embarking upon, with immense possibilities for peace and progress. Shall we, the people of the land of Mahatma Gandhi, make it and accept non-violence as a creed in our personal as well as national life and thus provide the whole world with an example of upright living? The Path, of course, is as difficult as the razor's edge, but, as Spinoza says, "All things excellent are as difficult as they are rare." And what if we perish while pursuing this sublime objective? Does not the *Bhagavad-Gita* teach us to do our duty whatever be the results? And we have the assurance of the New Testament: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

V. V. BHATT

THE STATUS OF TEACHERS

It is welcome news that the Government of India have decided on a national minimum basic salary of Rs. 40, for untrained and Rs. 50 for trained elementary school teachers. Everybody is lamenting the low level of the teacher's salary, and also asking—Where are you going to get the right kind of person as teacher, and how many of them? The double aspect of this problem almost defies solution. Not enough money and therefore not enough teachers!

The rapid expansion in education during the last decade has complicated the issue. For example, the number of elementary schools has nearly doubled from 1,40,000 to 2,37,000, instead of 11 we have 21 million pupils; and the expenditure has gone up from Rs. 19 to Rs. 46 crores. Then, there is the problem of the rehabilitation of the declining standards in 31 universities, 1,400 colleges and 12,000 high schools.

Criticism of the educational system continues; for in spite of measures adopted the old defects persist. It is complained that expansion is far from synonymous with improvement unfortunately there has been a progressive decline in the standard of education imparted in schools and colleges. While it is only just that the economic needs of our teachers be satisfied, we should not ignore the basic fact that the teacher should not be merely a wage-earner. According to the old-world ideal of the *guru*, he belongs to the noblest of professions. Every teacher should be an apostle of culture, a man of exemplary character, capable of inspiring students to higher moral and intellectual endeavours. We hope we will not be called harsh if we point to the fact that most teachers neither take part nor are interested in the deeper currents of thought that flow outside their class-rooms. It is an irony that few of them lead an intellectual life, and many do not adequately discharge their duty to their wards.

Only a reorientation of the very concept of knowledge as something sacred, of the school as a temple of learning, the teacher as a *guru* and the student as not only a learner of facts but a practitioner of self-discipline can breathe fresh life and energy into the educational system.

PROTESTANT MYSTICISM

[In this article the **Reverend Sidney Spencer,** the Principal of Manchester College, Oxford, brings out interesting facets of the experience of mystics less famous in most cases than some of the mystics of the Roman Catholic Church. The author has made a special study of mysticism and has published a booklet entitled *A Unitarian's View of Mysticism.* His book, *The Deep Things of God · Essays in Liberal Religion,* was published in 1955.

Mystics, whatever sectarian label they may wear or may be given them, belong in fact to a single fellowship—that of those who realize in any degree their unity with the Divine and therefore with all beings, diverse expressions of the One.—ED.]

When people speak of Christian mysticism, what they generally have in mind is the work and experience of Catholic rather than Protestant mystics. They think of Meister Eckhart or St. Theresa, of Juliana of Norwich or the author of *The Cloud of Unknowing.* But it is well to remember that side by side with such outstanding representatives of mystical religion there are among members of Protestant churches men and women whose thought and experience deserves equally to be taken into account by students of mysticism.

The chief representatives of Protestant mysticism are: (*a*) the continental mystics of the sixteenth and seventeenth centuries, among whom the leading figure is Jacob Boehme; (*b*) the Quakers, headed by George Fox; (*c*) the group of Anglican divines known as the "Cambridge Platonists"; (*d*) the English mystic of the eighteenth century, William Law, who was himself profoundly influenced by Boehme. The latter was by far the most original of all Protestant mystics.

Among Protestant, just as among Catholic, mystics we find a constant insistence on the twofold fact of divine immanence and divine transcendence. God, says John Smith, perhaps the greatest of the Cambridge Platonists, in his *Select Discourses,* is "that *omnipresent Life* that penetrates and runs through all things," yet which at the same time contains and holds "all fast together within himself." God is "the place of spirits (says John Norris, the successor of the Cambridge Platonists, in his *Discourses*), as space is of bodies....So, then, God penetrates our essence, and we dwell in His, even as space penetrates bodies, and bodies dwell in space."

What distinguishes Protestant from Catholic mystics in the main is not their fundamental conceptions of God and the universe, God and the soul, but the greater boldness and freedom with which they develop and express their thought. The great majority of Christian mystics, for example, have been Platonists, and they naturally hold a doctrine

of emanation rather than of creation out of nothing in the traditional sense. But it is only Protestants like Boehme and William Law who make explicit reference to the contrast. Boehme says:—

If God made all things out of nothing, then the visible world would be no revelation of Him, for it would have nothing of Him in it. He would be off and beyond, and would not be known in this world. (*Aurora*, XXI)

The cardinal feature of Protestant mysticism is the doctrine of the divine element in man—the "spark" or "centre" or "ground" of the soul, the divine "image" or "holy self," as Boehme called it—the "Inner Light" of the Quakers—which unites man with God. In the seventeenth century a little book called *The Light on the Candlestick* was issued by a member of the Dutch group known as the "Collegiants," with which Spinoza was associated. This book was circulated in an English translation as a Quaker tract. Its message is a call to the inward apprehension of the divine. The writer says:—

Without thyself, O man, thou hast no means to look for by which thou mayest know God....God is nearer unto every man than himself, because He is the Life of the inmost spirit. Mind therefore the Light that is in thee.

That is a clear statement of the distinctive Quaker teaching; but we find the same thought emphasized by the Cambridge Platonists, and it is set forth with particular clarity and force in the writings of William Law.

Unfortunately a certain confusion sometimes arises in connection with the teaching of the Quakers and the Cambridge Platonists, because the divine principle in man is apt to be identified in the case of the former with conscience and in the case of the latter with human reason In both instances the identification is misleading. It is true that the Quakers appeal to conscience as a witness of the Inner Light, but in modern times, at any rate, they recognize that conscience is liable to error and distortion, and that the divine Light shines through it, but cannot be directly identified with it. The Cambridge Platonists were champions of freedom of thought at a time when such freedom was rarely exercised in matters of religion. But for the Cambridge Platonists "reason" had a deeper aspect than the power of thought. It was identical in this aspect with the Inner Light. As McGiffert says, it is "a faculty by which we may enjoy a direct vision of spiritual realities."[1] John Smith says that reason in man is "a light flowing from the Fountain and Father of lights."[2] It is "a naked intuition of eternal truth."

In essentials the position of the Cambridge Platonists is the same as

[1] *Protestant Thought Before Kan*, p. 192.
[2] Quoted in INGE *Christian Mysticism*, p. 289.

that of other Protestant mystics. The essential insight of the mystics is admirably expressed by Francis Rous, a Puritan writer of the seventeenth century, when he says:—

> The soul has two eyes—one human reason, the other far excelling that, a divine and spiritual Light. By it the soul doth see spiritual things as truly as the corporal eye doth corporal things.[3]

"God is Himself," says Valentine Weigel, a German mystic of the previous century, "the eye and the light in the soul...it is not we who know God so much as God who knows Himself in us."[4] Our part is to open our being to the divine Light which is ever shining in us.

Among Protestant, as also among Catholic, mystics it is sometimes said that when the Light of God within him comes to possess a man's being, there is a birth of God Himself, or a birth of Christ, in his soul. "The Son of God," says Boehme, "the eternal Word in the Father... must become man, and be born in you."[5] The mystics recognize to the full the historic revelation of God in the life and death of Jesus. But they see that the Incarnation is a process which must be continually renewed. "...as happened in a fleshly way in Mary," says Entfelder, "even so Christ must be spiritually born in us."[6] In the words of Law, the desire for God

> will lead thee to the birth of Jesus, not in a stable at Bethlehem in Judæa, but to the birth of Jesus in the dark centre of thy own fallen soul.[7]

For Law and for other Protestant mystics, Christ is not limited to the historic personality of Jesus. He is an inner Word of God, an eternal Logos, who comes to birth in men whenever they are inwardly united with God. Law identifies the Word of God, "the Saviour of the world," the Christ within, with the spark, the Light and Spirit of God in the soul. The Christ of God, he says, is "the light and life and holiness of every creature that is holy."[8] Law therefore welcomes the piety and devotion of non-Christian saints as a proof of the universal presence of "this principle of Heaven or Christ in the soul":—

> Hence...it was that so many eminent spirits, partakers of a divine life, have appeared in so many parts of the heathen world....These were the apostles of a Christ within.[9]

A distinctive feature of Protestant mysticism is the explicit recognition of the universality of the Inner Light. Among Protestants also the

[3] *Treatises and Meditations*, pp. 230–1.
[4] See INGE: *Christian Mysticism*, pp. 275–6
[5] *The Threefold Life*, III. 31.
[6] Quoted in R. M. JONES: *Spiritual Reformers*, p. 42.
[7] "The Spirit of Prayer," in HOBHOUSE: *Selected Mystical Writings of William Law*, p. 104.
[8] "The Spirit of Love," *Ibid.*, p. 143.
[9] "The Spirit of Prayer," *Ibid.*, p. 87.

Inner Light is the final authority in religion. The mystics naturally agree with their fellow Protestants in setting aside the claims of the Roman Catholic Church; but some of them go a great deal further than the vast majority of their fellow Protestants in setting aside also the final authority of the written word of Scripture. They regard the Bible as divinely inspired, but they look to something greater and more fundamental. The fundamental fact for them is the divine revelation in the soul. Says William Penn, the Quaker:—

> ...that they might feel something *nearer* to them than the Scriptures, to wit the *Word in the Heart* from whence all Holy Scripture came.[10]

Protestant mystics, like Catholics, are by no means blind to the fact of sin. The doctrine of the Inner Light does not give rise to a false or superficial optimism; it does not lead them to gloss over the realities of human experience in its darker aspects. It is as the result of sin, says George Keith, an early Quaker, that the life of the Spirit lies "hid and wrapt up, or imprisoned in us."[11] Sin is in its essence that which separates us from God. Says Law:—

> The kingdom of self, is the fall of man, or the great apostasy from the life of God in the soul; and everyone ...that lives unto self is still under the fall and great apostasy from God.[12]

Self must therefore be renounced. Such renunciation does not imply a monastic withdrawal from the life of the world, but it does involve an utter and continuous self-giving. "Pride must die in you," says Law, "or nothing of Heaven can live in you."[13] In the life of the spirit, as John Smith says, "the soul loses itself in God, and lives in the possession not so much of its own being as of the Divinity."[14]

Protestant mystics naturally reject the Calvinist dogma of the total corruption of human nature, which has been revived in our time by Karl Barth. There is, however, one exception to this statement. Caspar Schwenckfeld maintained, in the sixteenth century, that man is by nature utterly dead in sin, and that he can only be redeemed by a supernatural act of God wrought directly upon the soul. Schwenckfeld adopted a narrower view of the scope of salvation than other Protestant mystics. For him salvation comes, not from the eternal Word which was manifested in Jesus; it comes only from Jesus himself in his exalted life. In Jesus, Schwenckfeld taught, the Word of God penetrated human nature, and transfigured it into a divine and heavenly substance; and in his celestial life he is able to unite

[10] *Works*, II. 782.
[11] Quoted in R. M. JONES: *Selections from the Children of the Light*, p. 15
[12] "The Spirit of Prayer," in *Selected Mystical Writings of William Law*, p. 94.
[13] *Ibid.*, p. 108.
[14] Quoted in INGE. *Christian Mysticism*, p. 291.

himself inwardly with the souls of men, and to impart his own divinity to them. The faith which makes men one with him is itself an emanation from the Life of God, and through the exercise of faith men come to share the divine nature; they come to be "deified."

"Deification" is not a term which is commonly employed by Protestant mystics. Yet the essential thought which the term conveys—the transfusion of human nature by the indwelling power of the Spirit—belongs to the substance of their faith. Man is, for the mystics, one in his deepest being with the Life of God; and it is the goal of life in time and space to enter into the realization of this hidden unity. "Were we not in the beginning," Boehme asks, "made out of God's substantiality [out of the essence of His being]? Why should we not also abide therein?"[15] Boehme says, again:—

Love raiseth thee to be as high as God Himself, as thou canst perceive in the humanity of our dear Lord Jesus, whom love hath raised to the highest throne.[16]

Among the writings of Protestant mystics there is nothing finer than *Centuries of Meditations* by Thomas Traherne, a seventeenth-century divine and in that work considerable stress is laid on the greatness of the human soul and the divine destiny that lies before us. Traherne says:—

You are to remember the unsearchable extent and illimited greatness of your own soul....Because it is the House of God, a Living Temple, and a Glorious Throne of the Blessed Trinity...yea, a person that in Union and Communion with God is to see Eternity, to fill His omnipresence, to possess His greatness.[17]

It is our destiny, as Traherne puts it, to sit in the Throne of God. But the throne of God is His Eternity and His Omnipresence. "The Omnipresence, therefore, and the Eternity of God are our Throne, wherein we are to reign for evermore"[18]

SIDNEY SPENCER

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[15] *The Confessions of Jacob Boehme*, compiled by W. SCOTT PALMER, p. 105
[16] *Of the Supersensual Life.*
[17] *Centuries of Meditations*, II. 92.
[18] *Ibid*, IV. 72.

THE KEY TERMS OF SANSKRIT LITERARY CRITICISM RECONSIDERED

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We often find Sanskrit classics mentioned with respect; but our interest in them, if we are to be honest, is decidedly tepid. Sanskrit critical theories are usually taken for granted or ignored altogether. Though eminent scholars have written histories of Sanskrit Poetics, very few have undertaken the task of demonstrating the practical application of these theories to living literatures. The demonstration, however desirable, is rendered difficult because scholars themselves do not seem to be unanimous on the precise meanings of even the key words in Sanskrit literary theory. It is proposed to discuss the significance of a few such terms in this short article.

Poetry, says Bhamaha, is *shabda* and *artha* fused together (*sahitau*). The English equivalents usually provided are "word" and "meaning" and the matter is left at that. None is any the wiser for this so-called definition of poetry. Every cinema poster and every grocer's bill may be poetry at that rate. But the ancient writers themselves could not have been vague; for from the earliest critic, Bharata, down to the latest critic of today these terms were used and understood precisely. All the elements of the poetic art directed to please the ear came under *shabda* while *artha* embraced what we call the poetic theme or subject. The fusion of the two was the poetic process. This was indeed the foundation on which the theorists began to rear the structures of their deeper analyses.

The first and foremost critical concept in Sanskrit literary theory is *alankara*. Literally it means ornament, and is usually translated as "figures of speech" in English. The critic of today at once equates it with the eternal truism about the extraneous nature of all embellishment and jumps to the conclusion that the ancient theorists were engrossed in cataloguing or indexing a number of needless tropes. But, as a matter of fact, ancients like Bhamaha were trying to prove that beauty in poetry is distinct from beauty in other arts, and they used the word *alankara* in its widest æsthetic application to include imagery as well as emotion (*rasadi*). They were aware that, more often than not, imagery was itself the language of poetic emotion, though they did not rule out the possibility that emotion might sometimes suc-

ceed without imagery. In other words, imagery (*alankara*) was not, in the opinion of Bhamaha and Dandin, a superimposed embellishment of poetry (otherwise originated), but its integral constituent (*atman*).

They never pursued the trivial metaphor of body and soul to explain *shabdarthau* and *alankaras*, a metaphor which became a convenient device in the hands of later writers to bring the doctrine of *alankaras* into cheap disrepute. Rightly understood, the doctrine of *alankaras* in its dual aspect—one relating to sound impressions and the other to poetic images—will be seen to touch the very heart of the matter. It emphasizes how the indirect use of language (*gamakatva*) or circuitous speech (*vakrokti*) is of the very essence of the poetic process. It also keeps the door open for a few exceptions which may be pure poetry by sheer sweep of personal or universalized emotion (*rasavad, preyas, urjasvin, samahita,* and *bhavika alankaras*).

Vamana shifted the emphasis from *alankara* to what he called *riti* (translated usually as "style") by narrowing down the significance of the word *alankara*. He wanted the metaphor of body and soul, sagely avoided by Bhamaha, to work. It could not; he therefore had to posit that the intrinsic beauty of poetic *shabda* and *artha* (a beauty designated as *alankara* by Bhamaha) was analyzable into *gunas* (usually translated as "qualities"; "constituents" is better) which certainly related not to the exterior body but to the interior personality as a whole. For the vindication of the metaphor a poetic soul was still needed, and Vamana announced with triumph the age-old category of conventional styles[1] under a new name, *riti*.

Riti being itself an abstraction, Vamana had to exercise all his skill to distinguish, on the one hand, ten *gunas* of *shabda* to include such features of craftsmanship as verbal felicity dignity, compactness, and gradual ascent or descent in syllabic quality and quantity; and, on the other, ten *gunas* of *artha* to cover diverse elements of poetic art like compactness of idea, looseness, clarity. wittiness, evenness of thought, the creative spark, indirect manner, impressiveness and emotional fervour. The *gunas* too being abstractions, Vamana's doctrine could hardly win any following. To the extent that he inflated his *gunas*—Bhamaha recognized only three—Vamana had to depreciate the *alankaras*. While this theory fitted into the metaphor of body and soul very conveniently, it switched off criticism from imagery to a hundred elusive details. The essential and the insignificant were all heaped together in a jumble.

[1] Their number was originally two 1, the Plain (*Ga darbhi*) and, 2, the Florid (*Gaudi*) The Mixed (*Pancali*) was added by Vamana.

The statement that all these twenty *gunas* are present in the best style, *viz.*, the *Vaidarbhi*, while a few alone are instanced in the other two is a poor solution indeed of the basic problem. It is curious that even the question of the revelation of poetic personality is well-nigh absent in this doctrine of styles.

The pursuit of the metaphor was continued, and it was given to Anandavardhana to clear the jungle and point to the essentials of poetry from all sides. He placed his finger on the indirect element in all great poetry—a fact already hinted at by Bhamaha—analyzed it most minutely and precisely for the first time and demonstrated that it was the soul of poetry. Though he said "soul," he did not, like Vamana, equate it with the soul of man, but compared it with the irresistible charm of lovely women. And in this indirect or suggested wealth of poetry he included not only poetic emotion but also imagery and ideas (*vastu*). He expounded this first element of poetry under the name *dhvani*. While emotions and feelings could not be appealingly communicated in any way other than the indirect, the other two elements, *viz.*, *alankara* and *vastu*, could be conveyed directly also. But, the moment the suggestive element appeared in a piece, it would be poetry—of the first order if predominantly beautiful, or of the second order if subordinate in beauty to the directly communicated meaning (*gunibhutavyangya*). If the indirect element were absent altogether or almost absent, it would cease to be poetry and be something like science or, if full of figures, something like a painting (*citra*). We should not forget here that images indirectly conveyed are of the first class of poetry and even direct images having the undertone of suggestion are of the second class mentioned.

Anandavardhana hastens to add that both classes of poetry are *equally* charming in point of beauty. It is only when imagery has no poetic purpose to serve that it fails. It would be a mistake to think that Anandavardhana underrated the value of *alankara*. In fact he explained its function more searchingly than even its first propounder, Bhamaha. He gave a decent burial to the medley of Vamana's *gunas* and retained only the original three of Bhamaha (*viz.*, sweetness, lucidity and brilliance). And even these three were associated by him, not with style primarily, but with poetic emotion (*rasa*). The poetic personality received due attention from him for the first time. Nor was *rasa* overemphasized, though in theory it was raised to the highest status of *dhvani* because its almost universal association with *alankaras* was duly acknowledged. This is the highest point reached by Sanskrit literary criticism.

Then the word *rasa* was inter-

preted by Abhinavagupta as a synonym for æsthetic experience, and the claims of *rasa* so understood shoved away the claims of poetic imagery. Poetic imagery came to be counted as less intrinsic to poetry than *rasa*. If Mammata tried to hold the balance even once again, Vishvanatha pulled in the opposite direction. To the latest writers the reconciliation between the two became a dilemma.

Among the words in Sanskrit poetics whose meaning changes from writer to writer, *alankara* and *rasa* are the most elusive and yet the most important. In the famous definition of Bharata, *rasa* is a thought-feeling synthesis instanced primarily in art representation or acting (*natya*). By the combined effect of the characters in excitant natural setting (*vibhava*), their emotional gestures (*anubhava*) and fleeting moods (*vyabhicaribhava*), *rasa* is said to be called forth. All these are primarily bound up with dominant emotions (*sthayibhavas*) as causes, effects and accessories. Now the fundamental question is about the *locus* of these *bhavas* which are transformed into *rasa*. Since all these are bodied forth only in the imagination of the creative artist in the first instance, it seems pretty certain that the *locus* meant by Bharata was the artist's mind. That is why Valmiki, Kalidasa and Anandavardhana could repeat with one voice that the poet's sorrow (*shoka*) transfigured itself into poetry (*shloka*). The process whereby the poet's *bhava* is communicated to readers is perforce *dhvani* or suggestion, because a direct statement of an emotional state ceases to be emotive to the hearer. Such is the essence of Anandavardhana's theory, which has been stretched to needless lengths amid academic hair-splittings by Abhinavagupta. To the latter, both the *bhava* and the *rasa* are associated only with the mind of the critic because he alone has æsthetic experience (*asvada*).

As an English poet-critic, William Empson, warns us today:—

> All conventions have their pomp
> And all styles can come down to noise

But the Sanskrit theorists were not content with laying down conventions only. They persistently grappled with the eternal question of the relative importance of imagery and emotion in poetry. The randomness or inevitability of each in relation to the other has been the pivot around which their discussions have turned. But for the fact that the same key terms have been used in different senses by different writers, leading to a good deal of confusion, the findings of Sanskrit writers may be of great moment even to literary criticism today. This article is a modest attempt towards clearing up some of the outstanding misunderstandings.

K. KRISHNAMOORTHY

DELUSIONS OF THE WEST

[Not a few repeaters of modern shibboleths may be roused to heart-searching by this article from the pen of **Mr. Peter de Morny**, author of *The Best Years of Their Lives*. In it he challenges propositions long sacrosanct in the West and among Easterners infected with modern materialism, while he stoutly upholds concepts of the Ancient East. It is the Higher Socialism which Mr. de Morny advocates when he urges a lifting up instead of the levelling down which has blighted modern democracy as well as the totalitarian countries. The very need and possibility of such lifting up imply different stages of human evolution within the essential spiritual unity. — ED.]

"To say that our sense perceptions answer to reality while spiritual intuitions do not, is for psychology a gratuitous assumption," wrote Dr. S. Radhakrishnan in his brilliant essay, *An Idealistic View of Life*, reminding his Occidental readers of the age-old truth so familiar to religionists of the East, that the visible world is of the nature of *Maya*, or is mainly illusory. This teaching has never been popular in the West since its whole civilization is based on the opposite hypothesis—the fundamental reality of the seen. But today, ironically enough, the very materialism to which this outward-looking vision has inevitably led the Western man is proving, through its science, the truth of this metaphysical premise.

For, as modern teachers of Vedanta point out, the term *Maya* does not imply the absolute non-existence of the visible world or that it is entirely a delusion, but that it is a reality imperfectly and incorrectly seen and experienced owing to the limitations of that which perceives and experiences, *i.e.*, the human consciousness deluded by the five physical senses, which the wise Buddha, Gautama, designated as "the Five Hindrances."

Today, for instance, however stubbornly the materialist clings to the illusion that what he sees is substantial fact, he is yet bound to admit that the sun neither rises nor sets, although he always refers to it as doing so, and it still *looks* as though it does. What to his eyes is a solid piece of steel he finds to be porous under X-rays. The earth still seems to be flat although a higher knowledge than that gained from the senses insists that it is spherical. Railway lines appear to meet in the distance—and never do. The razor blade that uninstructed vision declares to be straight is found under a microscope to be a wavy line. What seems to be solid matter is said by science to consist of invisible forces in motion. And these are but a few of the instances by which modern science has confirmed what the Eastern seers have so long known and taught, that things are not what they seem; although the metaphysician goes still further, and suggests that they

are not even what they seem—under a microscope.

Western man is only just beginning to awaken to the fact of the fallibility of the senses, but even the little he now understands should make it easier for him to accept the inference that Reality is very different from what he has previously conceived it to be. Throughout the ages he has chosen to disregard the significant reports of the mystics of his own Faith, and has never cared to examine too seriously Paul's statement that the things which are seen are temporal and that only the things which are not seen are eternal. He has paid lip-service to the proposition that the world, the flesh and all evil should be renounced (though why, if they were real, and therefore God-created and God-intended?), but, unless he happened to be one of the exceedingly small company of saints, nuns, monks and seers, he has never attempted to live as if he believed it.

But the delusion, or *Maya*, is not limited to the appearance of the outward world. It enters into all the calculations of mankind which are founded on the original false premise, and people hypnotize themselves by constantly affirming beliefs which actually have no foundation. Today the leading delusion, or political *Maya*, may be said to be that of Equality. This concept was explicitly formulated in the eighteenth century, and became one of the most popular watchwords in the French Revolution. But by then it had already made its appearance in the famous American Declaration of Independence adopted on July 4th, 1776, in which appeared the statement:—

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable Rights, that among them are Life, Liberty and the pursuit of Happiness.

The defects in the logic of this optimistic Declaration must be obvious to the student of Ancient Wisdom. That which makes for equality among men is their essential spiritual nature—the *Atman*, the Divine spark, the Son of God within. But this is the eternal invisible man. That which is *born*, and therefore to which the above statement refers, is by no means "equal." All men are, in fact, in different stages of spiritual evolution, burdened or assisted by their accumulated *karma*. Essentially they are all one thing—Pure Consciousness—but in varying degrees of awareness of this fact. There is no equality in the realm of *Maya*. To say, for instance, that a "white" prize-fighter and a Gandhi or that an Australian Bushman and a Leonardo da Vinci were equal is, in the world of appearances, to assert something not only obviously untrue, but acutely dangerous.

In his book *Dogme et Rituel de la Haute Magie* that Magian who lived until almost the end of the third quarter of the last century, Éliphas Lévi, wrote:—

To preach equality to what is beneath, without instructing it how to rise upward, is not this binding us to descend ourselves?

If only these words had been heeded at the time they were written! The degradation of the cultured Western world since that date, as the result of the down-dragging influence of two world wars and the unthinking insistence on equality at the lowest level, is seen in the ant-heap culture of Russia and China; the radio and television programmes in the U.S.A., which are said to cater for a twelve-year-old mentality, and the general disappearance of quality on the continent of Europe and in the British Isles. All these things are the result of the delusion, the mistaken assumption, that all men are *born* equal, and therefore must think the same thoughts, live the same lives and do the same kind of work, making the same sort of contribution—always strictly utilitarian—to the community. The result cannot fail to be either a Marxist or a technological ant-heap.

Yet, just as science, or higher knowledge, tells the sense-deluded man that the sun is not rising, so the Divine Science of the Ancient Wisdom informs those who will listen that human equality is *Maya*, as we all bring into this present life the state of evolution to which we have attained in a previous earth-existence; and that if we ignore this truth, and do not take it into account when forming the policies of government, we naturally fall into the gravest of errors, that of attempting to check the flow of spiritual evolution. For how shall a man evolve who believes himself to have appeared for the first time on earth as the equal of all men and will, within a few decades, die for ever, in company with all men? From such a premise the Gospel of Utilitarianism is the only reasonable deduction.

It is frequently affirmed that Christianity is synonymous with equality since the Founder of the Faith taught that all men were the children of One Father. It is overlooked that, at the same time, he always instructed men how to rise upward, how to prove this divine fact by the quality of their living, thus obeying the law indicated by Éliphas Lévi. For the true religionist, equality can only be achieved by a lifting up, never by a levelling down. For all time, Jesus of Nazareth gave the condition for equality in the words: "He who doeth the will of the Father, the same is my brother and sister and mother." For him, as for all the world-teachers, equality was a spiritual state and not a human inevitability.

But that famous Declaration of Independence, which is still vigorously upheld by modern America, reveals yet other delusions. It is true that God bestows the right of Liberty on man in the sense of the promise: "Ye shall know the Truth and the Truth will make you free"

—the Truth that is the *Jnana Yoga* of the Hindu faith, the Right-knowing of Buddhism—but each man must find for himself this Truth by which alone he can gain and maintain that Liberty; and he cannot possibly do this, as he has believed he could through the centuries, by means of physical force and violence. For that which he gains by such means is never freedom but further enslavement to the evil methods he has employed. The liberty bestowed by God must necessarily be the Liberty of the Sons of God: freedom from ignorance, from the *Maya* of the world, the flesh and all evil, the attainment of non-attachment, *Moksha*, through world-transcendence and awakening to Reality.

And, finally, what an obvious fallacy lies in the phrase: the pursuit of happiness! In that beautiful and inspired play, *The Blue Bird* by Maeterlinck, the illusion that happiness could ever be found by deliberately seeking it in the outward life was convincingly exposed. The children in the play searched everywhere, in the Palace of Night, the Land of the Unborn, the past, the future, in the realm of nature, even in the graveyard, for the Blue Bird which symbolized happiness; but in the end they found it in their own home where it had been, unperceived by them, all the time.

Maeterlinck's play was based on a spiritual law recognizable by all students of the Ancient Wisdom; and when we look at modern America in the light of that Law, and note its people's perpetual search for satisfaction in external pleasures, stimulants, narcotics, drugs and technical gadgets, we realize how sadly they have been led astray by the erroneous assumption contained in their nation's basic Declaration of Rights. And we see the reason for the restlessness, the dissatisfaction, that leads inevitably to more and more activity outward, and all the stresses and tensions that come from overwork and absorption in purely material interests and activities. We see the cause of juvenile and adult delinquency; the explanation of the violence that inevitably results from perpetual frustration of purpose, the purpose being happiness which can only be found when the pursuer ceases his futile search and returns home to what Teresa of Avila terms "the Interior Castle," where alone may be achieved the self-purification necessary to God-Realization, *ananda* or bliss.

There he will learn the Truth, that happiness is not a Blue Bird continually in flight, but is the natural and inevitable outcome of right thought, right activity, right knowing; a by-product of being, not an object to be pursued.

But finally the greatest delusion is the belief that man's choice lies between Equality and Quality, the equality of the State termitary and the supreme Quality of *Nirvana*, or the Kingdom of God. For the

"equality" of the termitary is found to be wholly illusory. There are grades of activity even among the termites, and the totalitarian mind, in the form of the Queen-Ant, is a complete tyranny, exercising the powers of life and death over its slaves; whereas by choosing the supreme Quality—"seeking first the Kingdom of God"—we find that all things, including the perfect Equality of Spiritual Oneness, are added unto us.

PETER DE MORNY

A WELCOME INNOVATION

The development of rural institutes as agencies for bringing the benefits of higher education to rural areas, equal in standards to a liberal university education, and for further reorienting the education to serve the practical needs of village communities was an important decision taken by the National Council for Rural Higher Education at its recent meeting held at Gandhigram in South India. The foundation of one such rural institute was also laid at about the same time in Gandhigram by Dr. K. L. Shrimali, Union Deputy Minister for Education. This is one of ten such institutes sponsored by the Union Ministry of Education and is expected to absorb boys and girls coming out of post-basic schools in rural areas. The idea of rural universities was suggested by the University Commission (presided over by Dr. Radhakrishnan) on the model of the People's Colleges in Denmark.

When Nicolai Grundtvig began to propagate his ideas of the People's Colleges about a century ago, conditions in Denmark were more or less similar to those in the India of today. The country was sunk in illiteracy and poverty and there was a general disillusionment, pessimism and frustration. The People's Colleges are resident institutions for young people, chiefly from rural life. They are mostly private institutions and the students are mostly over 18, the assumption being that there will be a break in schooling between 14 and 18, the students learning the manual labour of their occupations in the interval. The schools are all located in open country, a mile or two from a village or city, the students living in close association with teachers, often in one large building. The curricula include general education with literature, history, the art of government, the physical and biological sciences, and also ordinary practical school subjects. Of the young men who attend People's Colleges, about 90 per cent return to their home communities, while others become rural teachers, managers of co-operatives, etc.

> Thus [says the report of the University Commission], the People's College is strengthening and refining rather than impoverishing, rural life. For a continuing democracy, it is essential that our programme of liberal education shall not promote the escape from the common people of the culture which that education generates, but shall inspire all students to remain common people, in and of the people, acting as their servants and leaders, and raising the whole social lump.

The educational system can thus be made sensitive to changes in the social structure and can, in fact, become the instrument for adjusting and bringing about desirable transformations. The existing vicious circle, which has resulted in the continuous depletion of talented youth from rural areas, has to be broken; the establishment of rural institutions, therefore, is a welcome innovation which will usher in a new era of sweetness and light to village communities.

NEW BOOKS AND OLD

NEGLECT OF MYTHS AND PROPHETS*

This book claims to be a selection from "the great Hebrew Book of Guidance, or Torah," and

> aims to present the philosophical and poetical writings of ancient Israel's sages and poets, free from mythological tales, historical writings, political sermons, and ritualistic codes

One dares to question the value of such a proceeding. If it encourages readers to enter the fascinating world of Hebrew thought, that is good; and the selections are beautifully printed and set forth. No one who is concerned about religion and ethics in the world today should fail to read such inspired poetry as the Book of Job, the Psalms and other Hebrew writings, and the selection from Hebrew Law still has profound significance for human society. This last is all the more impressive for being freed from the ritualistic and occasional details. But any attempt to detach Hebrew literature from its historical setting is likely to result in a disastrous misunderstanding of its true nature.

The choice of the Book of Wisdom, written in Greek about the second or third century B.C. and never recognized by the Jews or the Christians as part of the Hebrew Canon, beautiful book though it certainly is, and of other later and apocryphal writings such as the aphorisms of Ben Sirach, gives a one-sided impression. Similarly it is the very historical and political character of the prophetic writings that expresses the genius of Israel: the sense that God is the Lord of history and that He reveals Himself in both judgment and mercy in the events of history. This these selections fail to emphasize, and so seriously mislead the reader. For the Jew was never primarily a philosopher or a sage, but supremely a moralist, and his interpretation of history as having a meaning and a goal, and of the world as being created and so having an abiding significance as the sphere where obedience to God is to be worked out, is obscured in these selections. It is significant that the selections make little use of the prophetic writings, the great glory of Israel, and omit all reference to the Messianic hope which is the basis both of Judaism and of Christianity and also of the essential covenant relationship.

Similarly, much of the profoundest wisdom of the Jews is expressed in ancient myths which the writers made use of, knowing, one would suggest, that they were myths, but using them as vehicles of deep teaching. The myths of Creation, and of man's Fall, for example, are profound, especially when the reader is told that they are myth and not history. There are great truths about God, man and the world which can only be expressed in terms of myth, and this is now being increasingly realized. For the Jew the Torah is central, but it consists of the five books of "Moses" and the commentaries upon them. To publish a book on the Torah and include only a small selection from the Torah and a much larger selection from poetical writings which were later added to the Canon of scripture is to mislead the reader. The beautiful love-songs called the "Song of Solomon" had great difficulty in entrance to the Canon and were only included because the Jewish Fathers interpreted them in a mystical sense. The Book of Wisdom was never included in the Canon nor

* *The Wisdom of the Torah.* Edited by DAGOBERT RUNES. (Philosophical Library, New York. 300 pp. 1956 $4.00)

was the work of Ben Sirach (*Ecclesiasticus*).

The author gives the impression that many of these late books and psalms can be traced back to Moses, David and Solomon, and this is questioned by scholars.

One must question the value of such a book as this. A selection from the Jewish Bible with suitable comments to help the reader will always be valuable, but this selection, by what it omits as well as by what it includes, just will not do.

A last word. Beautiful and familiar though the Authorized Version may be, it is by no means the most satisfactory translation of the Hebrew. The Revised Standard Version might well be used in future, and from the point of view of modern English there is much to be said for the new version recently made by Mgnr. Ronald Knox.

LEONARD M. SCHIFF

Unity in Shakespearian Tragedy. The Interplay of Theme and Character. By BRENTS STIRLING. (Columbia University Press, New York. Oxford University Press, London. viii+212 pp. 1956. 30*s*.)

There are in the long history of man many miracles but perhaps the most outstanding (at any rate to a literary mind) is that of Shakespeare, a dramatist who, writing plays which brought him a great deal of money—having to satisfy groundlings as well as the court wit—could produce a body of work so universal, so lasting in appeal, not only to those who love the theatre but also to the bookman and the philosopher; a body of work, too, which he himself did not bother to edit for publication, so that we possess it often in garbled form.

Shakespeare is not only a miracle but an enigma, an enigma over which many first-class brains have been exercised: the weight of Shakespearian scholarship grows yearly. Dr. Brents Stirling's latest contribution shows considerable insight into Shakespeare's mind within the poet's own period, that lusty, intellectual yet confined world of the Elizabethan era.

Dr. Stirling interprets the theme of seven tragedies in the light of modern psychological knowledge, imputing mixed motives to the protagonists where in the past critics have tended to see a single or dominant one. His longest section is upon Hamlet. In his view Hamlet's "madness" veers from feigning (as a self-protection of his tortured ego) to a rapt state verging on, if not actually, insanity. Furthermore, Dr. Stirling points out that as Hamlet's "antic disposition" changes from feigning to a distraught state of mind the characters surrounding him act in a strange manner, contributing to "the antic theme as it controls the play" . . . "as in *Lear*, tragedy is signalled by the sudden appearance of Bedlam, a transformation which affects simultaneously both the hero and his dramatic environment."

In Dr. Stirling's view self-deception, an inability to disentangle motive from passion and inherent weakness is (as in real life) the most disastrous aspect of a Shakespearian hero. In the words of Ophelia, wise in her madness, "Lord, we know what we are, but know not what we may be."

DOROTHY HEWLETT

Making, Knowing and Judging: An Inaugural Lecture delivered before the University of Oxford on 11 June 1956. By W. H. AUDEN. (The Clarendon Press, Oxford. 33 pp. 1956. *2s. 6d.*)

It has been said of the Americans—no doubt, unjustly—that they enjoy hearing lectures which they do not understand, and now that Mr. Auden has become a lecturer in American universities, it might be expected that he would give them good chance for enjoyment. It is something of a surprise, therefore, that his Oxford lecture as Professor of Poetry is so lucid, lively and entertaining as it is as well as being perceptive.

With a most engaging modesty, Mr. Auden does not try to compete with his fellow dons in the matter of scholarship, but confines himself to observations on the making of poetry as distinct from its interpretation. He gives some most interesting biographical material and then goes on to treat of Coleridge's terms of Primary and Secondary Imagination as they apply to his own experience as a poet. The Primary Imagination, he says, is concerned with sacred beings and sacred events. The sacred being is that to which the imagination has to respond with awe, that which it must recognize as having meaning in itself, for what it *is*. Some beings are sacred to all imaginations at all times, but each man also has objects and beings which are sacred to him alone, a sacred private landscape. There is a profound truth in this which every poet will recognize, whether he writes of love and death or of a tin can on a waste plot. Mr. Auden's lecture is much to be recommended.

NORMAN NICHOLSON

The Gospel of Uncle Tom's Cabin. By F. W. BOREHAM. (The Epworth Press, London. 73 pp. Frontispiece. 1956. *6s.*)

This little "Gospel" has several aspects: the evangelical, the historical, the biographical.

The evangelical predominates. Dr. Boreham is obviously a devout Christian, who sincerely believes that each man has a soul which he can save if he loves and trusts in God. And he shows how this simple faith upheld Uncle Tom and enabled him to bear insults, cruelty, degradation, and even torture, with the same courage and dignity as did the early Christian martyrs. The implication is that we should try to acquire a similar faith. He ends the book with George's remark, "What a thing it is to be a Christian!" and his own comment, "It is indeed!"

Historically, he says:—

> Shipped as savages from Africa, the coloured people brought virgin minds and vacant hearts to the new world With amazing swiftness they adopted the white man's way of life; with eager avidity they acquired his culture and fell in love with his religion The faith simply fascinated them

Small wonder. It is easy to see how they would cling to the idea of a Heavenly Father and a Happy Hereafter as a sheet anchor in their sea of despair and misery.

Dr. Boreham's short biographical sketch of Mrs. Harriet Beecher Stowe is charming and very human. We wish it were longer.

Those who would have a more detailed account of the life and customs of those early slave days in the mid-nineteenth century, I would urge to read once again Mrs. Stowe's *Uncle Tom's Cabin*, in its original full version. I did so, and thank Dr. Boreham for having sent me once again to that superb and almost forgotten classic.

C. M. BERNARD

Remember the House. By SANTHA RAMA RAU. (Victor Gollancz, Ltd., London. 256 pp. 1956. 13*s.* 6*d.*)

It is rare to be able to say of a book that it could have been written only by the author—in only one country—and only of a certain period in that country's history—but these statements can be confidently asserted in regard to this novel. It is also a fact that the "certain period in that country's history" was a world event; for this novel is set in India at the time of Independence and although, on the surface, it depicts wealthy upper-class Indians, superficially Westernized, living luxuriously, it also contains fascinating and amazingly visual descriptions of ceremonials, celebrations, and "crowd scenes." (A notable example—the ceremonial burial of a living *yogi*—will be found on pages 93 to 97.)

The settings in this novel are at least as important as—and, to the reader, more important than—the characters. Inevitably, therefore, the story is slight and can be briefly summarized.

Baba, the young narrator, lives in Bombay—after six years at a school in England. She meets Nicky and Alix Nichols, a young American couple. (Incidentally, page 98 indicates effectively and amusingly the contrast between the American success ideal and the Indian ethical ideal.) Pria, who is Baba's close friend, disapproves of Baba's constant companionship with Alix Nichols, as she regards the latter's love of pleasure as "a kind of hysteria." Soon, however, Baba—who is attracted by the romantic life, about which she has read much—imagines herself in love with a young schoolmaster, but is quickly disillusioned. Eventually, she marries Hari, with whom she is not in love, because—as a result of recent romantic experiences—this kind of marriage seems to offer spiritual freedom and dedication to Indian ideals.

It is obvious from the foregoing that the "story" is extremely slight, but rich compensation is provided by the many visions—for such they seem to a Westerner—of Indian ceremonials and time-sanctified customs. These visions entrance the reader—and continue to haunt him long after the last line of the book has been read.

CLAUDE HOUGHTON

The Beggar Princess: A Historical Drama in Five Acts. By DILIP KUMAR ROY and INDIRA DEVI. (Kitab Mahal, Allahabad. 178 pp. Rs. 3/- 7*s.* 6*d.*; $1.00)

The Beggar Princess is based on the life of that loved and venerated figure, Mirabai the Saint-Queen of Mewar. It is all the more poignant in that it is history and not legend.

Poet and musician, Dilip Kumar Roy has treated his subject with the fervour of a true devotee, and the play has a most appealing charm. With reverence he traces the spiritual growth of Mirabai, commencing at the age of seven, when the tender mind of the high-spirited and gifted little Princess is deeply influenced by the prophetic words of Guru Sanatan Goswami, who proclaims her the chosen of Lord Krishna.

The play uses several of Mirabai's devotional songs. For generations countless millions in India have thrilled to their beauty, and much of the pristine grace of the originals is preserved in the translations, which are executed with a fine delicacy of touch and understanding.

In his brilliant foreword, Dr, C P. Ramaswami Aiyar briefly analyzes the idea of *bhakti*, or the complete renunciation of self. He concludes with the following justly merited tribute to the author:—

. through his unerring instinct for the jewelled phrase and by reason of a rare syn-

thesis of many-sided lore, Dilip Kumar has produced what is at once a true work of Art and a Vision

ROSHAN KOTHAWALA

The Pollen Path: A Collection of Navajo Myths. Retold by MARGARET SCHEVILL LINK with a Psychological Commentary by JOSEPH L. HENDERSON. (Stanford University Press, California; Oxford University Press, London. xiv+209 pp. Illustrated. 1956. 48*s*.)

The Navajo Indians, who now live in reservations in the States of Arizona and New Mexico, have a form of society which is still partly traditional. In consequence, when one of them suffers, whether from material misfortune, bodily illness, emotional disturbance or mental disorders, he naturally tends to attribute his suffering to disharmony between his soul and the gods. He, therefore, has recourse to a "Medicine Man," and a sacred rite is enacted to restore the lost harmony.

This takes place out of doors. On a piece of virgin land a symbolic diagram is painted in sand of various colours, the Navajo form of the Tree of Life commonly marking out the ritual path of the patient.

Each rite, and there are many, is based on a myth peculiar to it, and in the first twelve chapters of the book Mrs. Link gives us scholarly, yet elegant and readable, renderings of twelve of the most important of these myths. Students of Theosophy will note with keen interest numerous parallels between the Navajo, the Abrahamic and the Hindu traditions.

In the next chapter Dr. Henderson explains the content of the myths from the point of view of Jungian psychology.

There follows a delightful appendix in which Mrs. Link tells us of the origin of her researches, and gives us not only a general description of a rite that she witnessed but also some of the invocations chanted by the actors wearing the masks of the gods.

The book is completed by a good bibliography and an index. It is very well printed and bound, and in every way to be recommended.

C. A. WINYARD

Thinking About Thinking. By MERL RUSKIN WOLFARD. (Philosophical Library, New York. x+273 pp. 1955. $5.00)

The author of this book is an engineer by profession. His thinking about thinking is characterized by his engineering background. One of the main purposes of this book is to expound the right method of thinking. The author has created new concepts which are progressive and may break new grounds in the study of thinking.

Students of psychology are familiar with John Dewey's definition of thinking, which is the "knowledge of universal elements." Dewey points out that, in thinking,

> the mind is not confined, as in perception or memory, to the particular object or event, whether present or past. It has to do, not with this man whom I see, or the one I saw yesterday, but with the idea of man; an idea which cannot be referred to any definite place or time which is, therefore, general or universal in its nature.

The author emphasizes this aspect of thinking, and seems to introduce a mystical element when he makes a "scientific-theological approach" to thinking. He is bold in his assertions and expresses challenging ideas which academic psychologists may consider an intrusion. None the less this book does provide new approaches to the psychology of thinking. The growing science of cybernetics and the studies of circular causal and feed-back mech-

anisms have provided new material which is relevant to the study of thinking. The author of this book has approached the problem of thinking by questioning the validity of the conventional ways of thinking. His own thinking and reasoning are marked by a mathematical quality; he is logical and convincing in his treatment of the subject. The book is bound to be of great interest to students of human thinking.

SITA RAM JAYASWAL

The Human Hand: The Living Symbol. A Study of the Hand in Relation to Human Conduct and Living, with an Explanation of the Processes to Be Employed in its Interpretation. By NOEL JAQUIN. (Rockliff Publishing Corporation, London. xiv+170 pp. 1956. 21*s.*)

There is a psychic hinterland beyond the fields of knowledge cultivated by the orthodox sciences which is mainly the hunting ground of charlatans who —with occasional forays upon such scientific terms as suit their purposes —prey upon the credulous. Traditions of exact knowledge about it exist, however, and tribute must be paid to serious researchers, pioneer colonizers who transform the waste lands of superstition into subjects of acceptable cultivation. Noel Jaquin has done such serious work on cheiromancy, popularly called palmistry. With forty years' research behind him he uses the hand (aided in part by what he terms extra-sensory perception, but is rather psychometry) for the diagnosis of physical disorders and weaknesses, and of psychological potentialities, good and bad. This is followed up by simple homœopathic treatment and practical advice as to courses of action. The hands are considered the mirror of the man himself, conscious and unconscious, the configurations not being static, but changing as the man changes. Alteration of a basic mental attitude modifies the linear pattern; alcohol may produce temporary minute malformations in the skin ridges in only two or three hours' time; and so on.

One may not agree with Mr. Jaquin on all points. Are his interpretations over-Freudian in conception? How far is it wise, in a boasting, self-seeking world, to encourage the development of extra-sensory perception? These questions must remain open, but the book contains much of real interest. The author defines its purpose thus:—

> .. to enable the individual to live in greater harmony within himself ..undistorted by self-deception or evasion motivation
>
> Knowledge in itself is not as important as the use to which it may be put, and the secret of good living or bad living is the purpose underlying it... In making this study of the individual we are in actual fact making a study of life itself, the life of this world and the principles which, by processes of relativity, include the very Universe itself.

The author's title is just. The human hand is indeed the living symbol.

E. W.

Neti-Neti (*Not This. Not That*). By L. C. BECKETT. (The Ark Press, London. 112 pp. 1955. 9*s.* 6*d.*) Received through the courtesy of the British Council, London.

This small volume tries to offer "a new conception of religion" which has been quite familiar to several generations of the closing quarter of the last and the opening quarter of the present century. It is an attempt to present in his own way the thoughts which have energized the author; the book contains quotations on which it is based, and these indicate the tastes and tendency of the author.

Z.

Lokamanya Tilak: Father of Indian Unrest and Maker of Modern India. By D. V. TAHMANKAR. (John Murray, Ltd., London. xii+340 pp. Illustrated. 1956. 21*s.*)

To mark the Birth Centenary of Bal Gangadhar Tilak, the Kesari-Mahratta Trust have sponsored this biography by D. V. Tahmankar. The author has done good work, for in his book, Tilak, "The Uncrowned King of India," emerges as a great patriot: a "Lokamanya" (beloved leader of the people) who inspired the masses with the love of country and a desire for freedom.

Tilak took as his motto "Home Rule is my birthright and I intend to have it," and it was not for personal aggrandizement that he set out to achieve his aim, but to obtain the "Swaraj of oil-men and sellers of betel-nut leaves." He declared: "... the country's emancipation can only be achieved by removing the clouds of lethargy and indifference which have been hanging over the peasant, who is the soul of India."

To inculcate patriotism and love of liberty among the people, Tilak advocated an educational approach. He was instrumental in founding the New English School and the Fergusson College; he established the newspapers *Kesari* and *The Mahratta* to disseminate information on important political topics; and he encouraged the festivals of Ganapati and Shivaji to raise the self-respect of the Hindu community. His enemies accused him of fostering Hindu-Muslim enmity, but he brought about the Hindu-Muslim Pact of 1916, which was signed by eminent Muslims and Hindus.

Lokamanya Tilak was by nature a scholar, and his literary and philosophical works, *Orion, The Arctic Home in the Vedas* and *Gita Rahasya,* earned him international recognition. But in order to serve his country, he turned to a strenuous life of journalism and politics. He was constantly involved in litigation, charges of sedition led to imprisonment, and, as the instigator of the non-co-operation movement incorporating boycott and *Swaraj,* he paved the way for Indian independence.

The author attributes Tilak's dynamic personality and diverse achievements to his realization of the central and vital teaching of the ancient philosophy of India, whereby a superb intellect was endowed with a perception of the truth, and courage was imparted to pursue a life dedicated to selfless action. Tilak never wavered either in his personal or political life from the truth he had perceived.

A biographer of a past age, who has to use extensive extracts and quotations, must guard against language changes, and greater care by the author, in this respect, would have obviated an inconsistent use of *Muslims, Mohammedans* and the out-dated expression *Mussulmans.* Also, "Anglo-Indian" has been used in its contemporary sense of "one of English birth domiciled in India," instead of its modern meaning: "of mixed descent." The word "native," too, appears frequently in its derogatory sense in the contemporary extracts, and the author would have done well, when using the word himself, to have put "native' within quotation marks. In his preface, Shri Tahmankar says: "No adequate biography of Tilak can be written so long as the vital records in the custody of the old India Office remain inaccessible to Indian research students." This implies, perhaps unintentionally, that discrimination is made between Indian and British scholars with regard to consultation of the old India Office records. The position is, *no* research scholar of *any* nationality may have access to official government records which are less than fifty years old.

These minor criticisms apart, D. V. Tahmankar has produced a well-written book giving a vivid and interesting account of Tilak's achievements in India, his imprisonment in Mandalay

and his year's residence in England and the notable personalities with whom he came in contact. *Lokamanya Tilak* is a timely contribution to research on the rise and development of nationalist revolutions in Asia.

E. PAULINE CUMBY

"My Dear Child": Letters from M. K. Gandhi to Esther Faering. (Navajivan Publishing House, Ahmedabad. 123 pp. 1956. Re. 1/8

"Many religious men are politicians at heart. I, who wear the garb of a politician, am at heart a religious man." This statement of Gandhiji, amply evident to those who knew him in his lifetime, is abundantly borne out by these letters written to a young Danish missionary who visited the Sabarmati Ashram in 1917, while on a tour of educational institutions all over India. "During these few days at Sabarmati," writes Alice M. Barnes in her Introduction,

> there was also born a mutual affection which quickly grew into the deep and beautiful "father-daughter" relationship.. revealed in these letters. In later years he wrote, "Of course Esther has been more to me than a begotten daughter, for she is it by choice and right of love"

The letters, which cover a wide variety of topics, are illumined by that passionate belief in prayer and effective faith in God which animated Gandhiji's life and work. They constitute the guidance of a spiritual father —one whose consciousness has traversed the wide and desolate wastes of human experience and been upheld by the strength of the spirit.

Gandhiji obviously cherished his correspondent. "Your coming to the Ashram," he writes on one occasion, "is a joy to me. . . .Another evening has come to fill me with thoughts of you. . . . I am always glad when I hear from you; your letter is interesting and revealing . . .," till one wishes it had been possible to include some of her letters also in the present collection.

This book will appeal to a wide and discriminating circle of readers.

HILLA C. VAKEEL

India's Culture and Her Problems. By P. T. RAJU (The University of Rajputana, Jaipur 104 pp. Rs. 3/8; 5*s.* 6*d.*; $1.00)

Dr. P. T. Raju was invited by Unesco to write a paper on "India's Culture and Her Problems," and expanded the ideas of that paper into four lectures, which he delivered under the auspices of the University of Rajputana and which are now published in this collection.

The book is a scholarly analysis of the problems besetting India at present, especially those which are primary from the human and social point of view.

In a chapter entitled "Indian Culture as Integrated" Dr. Raju affirms:—

> From the human and the humanistic side, the best element contributed by Indian culture to civilization is the idea that for every cultural activity the ideal is the enjoyment of *santi* [peace], and also of *karuna* [compassion] and *sringara* [love].

Since the unifying principle of our spiritual culture has stressed the rational and psychological, the author urges the establishment of a similar principle for the closer integration of our society. In examining the possibilities of bringing this about he underlines the importance of economic values and points out that "except in the case of the ascetic, emotional, ethical and spiritual realisation is bound up with economic realisation" and that it is extremely dangerous to ignore the importance of material well-being when evolving a pattern of living for our people.

Though the book shows a tendency to over-intellectualization, and is rather awkward, by international standards, in the presentation of its material, it can be recommended to both foreigners and Indians interested in the subject. One may not always agree with the author's findings, but the writing, on the whole, bears the impress of a scholarly and inquiring mind, undaunted by any labour in its difficult quest.

HILLA C. VAKEEL

A Layman's Bhagavad-Gita. Vol. II. By A. S. P. AYYAR. (The Madras Law Journal Press, Mylapore, Madras. 440 pp. 1956. Rs. 5/-)

The first volume was published ten years ago. This second takes up the thread and deals with six more chapters, *viz.*, VII to XII; the third volume is to be published next July. Like all his writings this volume also has the stamp of Shri Ayyar's versatility and knowledge. The words waft the fragrance of devotion and many a layman will enjoy and benefit from this volume. We say—Thanks, Shri A. S. P. Ayyar.

B.

Scientific Humanism and Christian Thought. By D. DUBARLE; translated by REGINALD TREVETT. (Blackfriars Publications, London. viii+119 pp. 1956. 10*s.* 6*d.*)

This is a book that lifts the imagination. It must be one of the few books available to the general reader that pull back the curtain from the future, and in scientific and religious terms proffer a glimpse of what that future is likely to be. One of the few books, that is, that do not engage in prophecy or speculation, but trace with clarity and logic the possible results of modern science combined with what is already known of man's response to religion. The author has a masterly command of his material. One of his important themes is that by man's command of the machine he can, in an entirely new way, extend his awareness of the physical reality in which he lives. The machine is not likely to be the master; it will disclose new truths from the physical universe that will enable man, indeed will force him, to relate himself in heightened spiritual forms to physical reality.

Burking no issues the author is confident, with certain qualifications, that this will be accomplished. He supports certain specific scientific conclusions by more general ones. Biological evolution, for instance, "is a successful undertaking." Of this there can be "no question," and in this man holds "resources of a historical process through which he himself evolves." Evolution, in the sense meant by the author, having come so far, and with its existence fully demonstrated, is unlikely now to turn back upon itself.

The author is a Roman Catholic. In the text of his work he allows this to be implied. There is indeed little enough of specific demonstration of Christian thought. But this is a tremendous advantage. The author's own deep universal religion speaks through the general theme of his book.

E. G. LEE

CORRESPONDENCE

INTER-RELIGIOUS COMMUNION

[**Miss Nette Roseert** on the Staff of the Delhi Quaker Centre, took part during the last three years in a Meeting for Worship after the manner of Friends, together with Hindus, Buddhists, Parsis, Sikhs, Muslims and Christians. In an earlier letter she writes: "It is easy to recognize on the surface similarities in all religions but it is far more enriching to study the essential differences and to discover that in spite of that we are able to worship together, to pray and love one another." She says also. "I am aware of the importance that Indian friends may know that there is also this kind of thinking in the West and amongst Christians I also think, though it is very true that all religions can happily exist side by side in India, that still much can be done towards mature understanding."—ED.]

The world today is in many ways growing towards more integration. The days when we were concerned only with our own tribe and nation have passed, and mankind on the whole shows a great deal of international understanding, or at least interest. To a certain extent, the same is true of the growing interest in religions other than our own, an interest that began to develop a century ago.

There is another approach which studies the essence of other religions against the background of a firm foundation of Christian theology, a method which still has great adherence today.

One of the great exponents of this method, Karl Barth, is doubtless clear when he writes:—

> The values of non-Christian religions must be abandoned without reserve Christendom should advance right into the midst of these religions—and let come what will, deliver its message without yielding a hairbreadth. . .

It seems most regrettable that in our era this astonishing doctrine has still a grasp over the minds of many people within the Christian fold and directs consciously or unconsciously the minds of many people otherwise.

If we want seriously to build the Kingdom of God on this earth, then we have to take serious and intelligent interest in other religions and their conceptions of Truth. In this respect it seems important not only to compare holy books, their similarities and differences, but also the religions as they are experienced and lived by people—villagers, farmers, artisans. What we need today is bridge-building, not only between different political, economic and social systems, but also between the great religions of this world.

It is clear that we cannot have understanding between religions as such. The discovery of Truth is not a matter of reasoning about religious systems. Truth concerns the people who adhere to the different faiths and is known through religious experience.

What constitutes genuine religious experience is not easily answered. If I am brought up in Europe and find through religious experience Truth in Christ, this is then partly because every aspect of my life and its values has the mark of Christendom. The deeper I enter, however, into the experience of Christ, the more I become aware of what Christianity ought to be and what—in all its forms without exception—it actually is. Inversely, I have become deeply aware that there is so much that is Christlike, so much that is thought and done in the Spirit of Christ, in my non-Christian fellow men that through their life and contribution my notion of Christ becomes enriched and fulfilled.

If we believe in the Spirit of Christ, it must seem untrue to assume that those who have no historic conception about Christ have no participation in

Truth. His Spirit might still be their judge and conduct. Christ is Universal and so is Truth. This leads me to believe that the Spirit of Truth dwells amongst all peoples of all races and creeds.

If we have grown into the great need of mutual search for Truth with our fellow men, the search extends to the fulfilment of Truth in our daily lives. Man has the tremendous privilege to experiment with Truth, an experiment of which the aspects fulfil men's total life. To give an illustration: Love as the criterion for means we use in dealing with one another. It would be of great interest not only to study what different holy books say on the subject and what in the course of history people have thought this relationship means, but also to study what this relationship actually *is* in the lives of men and women in the world today. This would mean living and working side by side with those who conquer hatred by love, who love their neighbours in deed, and who look upon the least of God's creatures as themselves, be he a Hindu, a Muslim a Christian. It might seem a long way to go, but the way of searching for Truth is the way on this earth of men, who are born of Spirit. And it might well be that in thus doing man will bloom and blossom forth and regain his own stature and faith.

God is Truth and his worshippers are bound to worship in Spirit and Truth. Those who are born of Spirit—be they Greek, Jew, Hindu, Muslim or Christian—will know one another in the Spirit by which they are known. It is the Spirit of Truth which constitutes genuine religious experience, but it might be well to remember that we know in part only, that is to say, that only God is aware of the whole.

NETTE BOSSERT
Holland, August 1956.

"AFRICA SOUTH"

Democracy in South Africa sickly turned its face to the wall in 1936, and since then the end has never been in doubt. The Coloured will very soon be taken off the common roll in the Cape. And to take stock of the state of affairs in South Africa, a new journal has been started at Cape Town—*Africa South*. It is edited by Ronald M. Segal and superbly printed.

A number of articles, varying in subjects from the relation of Church and State in South Africa and the education policy of the Government to the different political movements in Africa, find their place in the journal. With singular liberality, it also publishes an article which puts the case for Apartheid.

The journal gives us an exact account of the various acts passed by Parliament, sealing the destiny of the African people. We realize what Parliament means to three-quarters of the Population—squalid shanty towns of Johannesberg, private prison labour on the farms and compound system on the mines. And yet the way of Gandhiji, the instrument of Passive Resistance, is the true solution to the problem.

An article gives us a glimpse of the changing opinion in the United States on this question. For the first time an opinion independent of its relations with its Allies is taking shape in the United States.

Not a mere superficial expression of sympathy but a detailed account of the different aspects of the African problem, each article is a deep and sincere study; each author, a person of standing.

The following quarterly issues are awaited eagerly and we hope that they will continue serving their cause.

S. K. D.

THE INDIAN INSTITUTE OF WORLD CULTURE

[This valuable paper by **Mrs. Gertrude Prokosch Kurath,** President of the Michigan Folklore Society, was written especially for the Indian Institute of World Culture, Bangalore, where it was read and discussed on August 18th, 1956. Dr. William Bright, a linguistics scholar familiar with several North American Indian tribes, led the discussion, stressing especially their shared reverence for life. Feeling themselves a part of Nature, they tried to live in harmony with it, causing as little injury as possible. In contrast, the European settlers, regarding Nature as something to be fought and subdued, have virtually exterminated some animal species and razed forests recklessly, producing droughts and desert areas.

Mrs. Kurath's photographs of tribal dances and recordings of tribal songs lent poignancy to the account. The neglected race of the makers of the songs and the singers of them is dying out, but their culture enshrines values that humanity can ill afford to lose —ED.]

ALGONQUIAN CEREMONIALISM AND NATURAL RESOURCES OF THE GREAT LAKES

Like the rest of the Americas, the present United States was formerly occupied by the red-skinned race incorrectly called American Indians. Today its reduced numbers live in reduced areas, sometimes within reservations. One of the linguistic groups, the Algonquian, is still numerous around the Great Lakes which stretch for a thousand miles between the United States and Canada.

The white man utilizes to the full the transportation facilities of these lakes; he also admires the beauty of the blue waters and the sandy or craggy or wooded shores; he takes advantage of their recreation facilities. The native inhabitants also appreciated the useful and æsthetic aspects of the lakes but approached them with awe. Today the white man has become prosperous from the natural wealth of the adjoining lands. The Indian did not acquire material wealth. He gleaned his livelihood from nature's bounty and in return offered thankful worship to the powers in nature.

During the last three centuries this natural wealth has been exploited; and the people and their culture have been replaced by avid immigrants who destroyed all but vestiges of the plentiful game and dense forests. Three hundred years ago the Indian tribes were the sole inhabitants of these lands and waters. They had developed great skill in utilizing every natural object. Around the uses and the objects themselves they had built a religious and ceremonial system that excites our admiration even as we regard its present fragments.

The tribes in these vast areas have shown their kinship and their common dependence on wide-spread natural resources in common habits, beliefs and religious practices. Yet they also show differences caused by geographical location, the climate and neighbours. They shared an essentially nomadic hunting culture. It is possible to reconstruct the aboriginal life around the Great Lakes from accounts of early travellers, and from ethnological studies of remote contemporary groups. During the warm season a number of families established small settlements on streams or on a lake shore; in the winter they scattered to sheltered forest tracts abounding in game. The four seasons brought varied occupations.[1]

In March groups of families assembled in groves of sugar maples, because

[1] THOMAS L. MCKENNEY. *A Tour to the Great Lakes* (Fielding Lucas, Baltimore, 1827), pp 194-195, *The Indians of North America*, Vol. 3 (Edinburgh ed., 1934), pp. 14-15

at that time the sap of these trees could be collected and boiled into syrup and nourishing sugar. The bays and rivers provided plentiful fishing. This was a time for rejoicing with friends, for trading with visiting tribes, for a great variety of rituals and secular celebrations.[2]

During the summer, family groups constructed small villages of *wigwams*, dome-shaped dwellings of branches, bark, reeds and hides. While the men hunted, the women gathered berries and fruits in season; wherever the climate permitted a long growing season, they planted corn, beans, squash and tobacco in small clearings with a succession of thanksgiving feasts for good harvests.

From late August to October many families frequented lakes where grew wild rice. The women did most of the gathering in their canoes, but the men helped with threshing and winnowing. All shared in the eight-day thanksgiving prayers and dances.[3]

In November the people celebrated the first great winter hunt and scattered to the winter trapping grounds, where each tribe and each family had an area sufficient for subsistence. In addition to dried grains and berries, they lived on fish, deer, raccoons, ducks, pigeons and other animals and fowl. They caught beavers by breaking up their dams, but always left several families for increase.[4] Throughout the area the bear was a significant and revered source of food and pelts; in the north also the caribou; in the west to an extent the buffalo. The dog was the only domestic animal. Each kill was preceded and followed by elaborate rituals.

Throughout the year also, especially trained men and women gathered herbs for curative rites and tobacco for invocations. All the people knew how to utilize birch bark for boxes and canoes, split ash and sweetgrass for baskets, hides for garments and drumheads, copper for tools and ceremonial objects, hollow logs for drums, reeds or wood for flutes. They showed much discrimination in the use of these materials, and of the food products. Surplus grains and meats were dried and stored. Corn and rice were pounded raw or parched, and were prepared in various ways, cooked in flat breads, or in a mush with maple sugar and berries.[5] Whole kernels were boiled with venison or fish. Garden plots were moved from time to time. Likewise, sections of trapping grounds were left idle each year for natural increase.[6] A hunter was supposed to kill no more than he could eat and store. Legends tell of wasteful hunters killed by the sun or an angry animal spirit.

Provident as they were, the Indians did not concentrate on the material aspects of this produce. They regarded the natural resources and natural phenomena as sacred. They peopled all of nature with supernatural powers called *manidos*, and they invested all daily activities with reverence and ritualism.

Some of the natural phenomena were imbued with a vague but divine life; some were endowed with souls; a few were personified; none became idols. The very rocks could be the residence of spirits. Certain plants were sacred

[2] HENRY R. SCHOOLCRAFT: *Information Respecting the Indian Tribes of the United States*, 1851-1867 (Philadelphia), Vol. 2, pp. 55-56.

[3] *Ibid.*, pp. 53-56, ALBERT E. JENKS: "The Wild Rice Gatherers of the Upper Great Lakes," *19th Annual Report* (Bureau of American Ethnology, 1901), pp. 1013-1137.

[4] F. CLEVER BALD: *Michigan in Four Centuries*. (Harper's, New York, 1954), p. 14.

[5] JENKS: *Op. cit*, pp. 1083-1086.

[6] RUTH LANDES: *The Ojibwa Woman* (Columbia University Press, New York, 1938), pp 89-90.

without achieving the status of deities—thus medicinal herbs and tobacco. Tobacco was indispensable in all offerings, sprinkled on waters or fire, or smoked in a ceremonial pipe.

Animal worship formed the nucleus of Algonquian ceremonialism mythology and social structure. All animals were endowed with souls, but certain supernatural prototypes were addressed in invocations. Each clan claimed descent from a certain animal—bear, eagle, buffalo, etc., held as its emblem or *totem*. The sun was the principal deity, one of the few anthropomorphic spirits.[7] In a northern climate this warmth-giving orb might well be revered, but sun worship was widely distributed also among southerly tribes. Thunder and lightning also are accorded universal reverence. The four winds were four brothers who controlled the weather and hence much of man's fate. Grandmother earth, *Nokomis*, was accorded special affection; she received the dead but also gave plants to mankind and to animals.[8] All these powers were combined in the pattern of the tobacco invocation, which followed the course of the sun and invoked the four cardinal directions and then the powers of the sky and earth.

The ceremonies addressed to these spirits consisted of seasonal rites for the tribe or family and of individual rites which were not connected with the seasons or weather. The seasonal first-fruit ceremonies were the great Maple Sugar Festival in March or April, which included many rites and social dances, feasts for the spirits of the dead, meetings of sacred medicine societies, and war preparations if necessary; planting invocations in May among southerly groups; strawberry feast in June; raspberry feast in July; huckleberry feast in August; corn harvest in September; wild rice harvest August to October; the first animal kill in November; bear feast, especially in January, but any time in winter; animal and fish propitiation throughout the year.

Non-seasonal rites were adoption and war rites, and the meetings of three medicine societies, the older *Jesikon* and *Wabano* and the newer *Midewin*; and individual crises of life—infant's naming, a puberty rite for the vision of a guardian spirit, a boy's first kill, courting, cures, wakes and memorial feasts. The whole tribe might participate in certain individual feasts, notably cures and memorials for the dead. All shared the great ceremony to the sun which celebrated the most important harvests. Each clan also worshipped its special *totem* in the spring and fall.

To give a picture of one of these ceremonies, I will quote from an eye witness. About 1700 A.D. a French explorer, Baron Lahontan, observed the Ottawa Ceremony to the Sun. He wrote:—

> The air must be clear and serene, the weather fair and calm, then everyone brings his offering and lays it upon the woodpile. the women likewise make their addresses to him (the Sun Spirit), and that commonly when the sun rises, upon which occasion they present and hold up their children to that luminary. When the sun mounts higher the children make a ring around the woodpile and the warriors dance and sing around them till the whole is consumed, while the old men make their harangues addressed to the Kitchi Manitu (the Great Spirit or Sun), and present him from time to time with pipes of tobacco lighted at the sun. (They say):
>
> "Great Spirit, Master of our lives, Great Spirit, Master of all things visible and invisible, whether good or evil; command the good spirits to favour thy children the Outouas; preserve our harvests and our beasts..."
>
> During the invocation all the guests eat ... When the sun is almost gone, the warriors

[7] HENRY R. SCHOOLCRAFT *The Indian in His Wigwam* (Derby and Hanson, Buffalo, N.Y., 1848), p. 204.

[8] JANE ETTAWAGESHIK *Ottawa Religion, Superstitions, Sorcery and Medicine* (MS. 1955).

march out of the village, to dance the dance of the Great Spirit.[9]

Hunting rites used Shamanistic methods. A nineteenth-century half-breed, Peter Jones, still witnessed compulsive rituals by individual hunters preliminary to an expedition.[10]

Statements of other writers also agree on the prevalence of invocation, songs and dances in the rituals. A combination of the old accounts with contemporary vestiges may give us some idea of the patterns, of the procedure and the nature of the songs and dances.

Group festivals followed a similar procedure—invitations by a messenger with prayer sticks; food collection; offering at the dance grounds of tobacco, food, clothes, sometimes with the sacrifice of a white dog; songs by special singers and dancing by men, women, or the general assembly; a feast of venison or dog meat, corn or rice and maple sugar. Family, clan and tribal festivals differed chiefly in the number of attendants and the amount of food.

The Society of the *Midewin* combined many facets of religious belief and practice. This *Midewin* presented the closest approximation to a priesthood and to a crystallized ritual. Generally the procedure was democratic, with leaders appointed for their special talents for oration, song, or mime, and with potential participation by the entire audience in any feature. Thus the ceremonies were distinguished by individualism and variability.

The songs were the property of individual artists who had received them in vision or as inheritance. The inherited songs for group dances have in part come down to the present generation and give a good indication of the former character. The oldest and the most sacred melodies had a limited tone material of three or four notes, and archaic repetitions, but rhythmically complex forms. More recent songs, especially in Plains-influenced areas, have broader melodic sweeps, still in pentatonic scales. These songs have always been accompanied only by percussion instruments in simple rhythms —drums of hollow logs, rattles of grounds, bladders, or deer hoofs.

There were some acrobatic dances by gifted individual men. But most of the dances were for groups who circled the singers in a sunwise (clockwise) direction, with fairly simple steps. They preferred runs, stamps and sliding skips, with a slightly stooped posture and very few gestures. The women's dancing was more subdued than that of the men.

In general we perceive a festive and joyous spirit in the rituals, with some solemn acts, but usually with lively, rhythmical, even boisterous activity and frequent joking. This we can infer from the coincidence of the historical accounts and modern survivals.

Bridging the gap between these modern survivals and the ancient prototypes were three centuries of economic and religious tribulations and adjustments. It goes without saying that the native tribes resisted both the culture and religion of the whites, though they readily accepted such gadgets as steel knives and guns and, unfortunately, the trader's bribe, whiskey. Fundamentally, however, the native rites remained untarnished so long as the natural products and the old economy stayed intact.

All this changed when eighteenth-century fur traders induced the Indians

[9] Quoted by W. VERNON KINIETZ: "The Indians of the Western Great Lakes, 1656–1760," *Occasional Contribution, Museum of Anthropology, University of Michigan, No. 10*, pp. 290-291.

[10] PETER JONES (Kahkawekonaby): *History of the Ojibway Indians* (Houlston and Wright, London, 1951), p 154

to wholesale slaughter of the animals; when unscrupulous settlers and ruthless treaties deprived the natives of the vast sweeps of land; and frenzied lumbering activities after 1850 all but destroyed the forests.[11] The dwindling Algonquian population had to adjust to the new economy or perish.

Early in the nineteenth century Catholicism gained a new impetus. At the same time Methodist Protestantism won over many converts.[12] But neither provided a substitute for the crisp nature worship of the forest dwellers; the hymns, even in translation, contrasted with the native chants; dancing was permitted only as a pastime. The old *shamans* resisted to the last. Some tribes made doctrinal concessions, but refused to give up their ceremonies. The Fox in Iowa refuse Christianization, though they have coloured their ceremonialism with features from the Great Plains. Their spring and autumn clan feasts still combine orations, native songs to the *totems*, and communal round dances, interspersed with feasts on traditional maple sugar, corn and dog meat. To the East the well-preserved seasonal rites of the Iroquois contain many Algonquian features and give us insight into the first-fruit rites and the winter animal and medicinal rites.[13] Even the Michigan Christians retain some veneration for the thunder, tobacco and sacred herbs.

Not only the Christians but also the non-Christians give so-called *powwows*, shows for the white public and also occasions for tribal intervisiting. In fact, the non-Christians give more impressive *powwows* than the Christians, because they have remained more expert with their native songs and dances. They always include some ritual excerpts or at least short dances that date from their ancient days—the Ottawa Sun, Bear and Raccoon Dances, the Potawatomi Corn Dance, the Chippewa Fish and Deer Dances, the Fox Indian Buffalo and Bean Dances. The ubiquitous Calumet or Pipe of Peace Dance shows varying patterns among different tribes. All have conceived an enthusiasm for importations such as the New Mexico Eagle Dance and the Southeastern Snake Dance,[14] both of which fit into the native ideology. The Snake Dance bears a resemblance to the serpentine dances of Manipur.

Among the rural Indians these vestiges retain some significance, so long as they continue to farm, hunt and fish, or to gather wild rice for at least a fraction of their sustenance. As they work in mines, oil fields or factories, or as the more ambitious young people train for professions such as nursing or teaching, the native arts take on the status of anachronisms. With each generation there are fewer followers of the native practices and fewer expert singers and dancers; increasingly the Indian shares the white man's attitude towards his vanishing culture.

GERTRUDE PROKOSCH KURATH

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[11] BALD: *op cit.*, pp. 229, 281.

[12] G. P. KURATH: "Chippewa Sacred Songs in Religious Metamorphosis," *The Scientific Monthly*, 79, 1954, pp. 311-317.

[13] G. P. KURATH: "Local Diversity in Iroquois Music and Dance," *Bulletin 149*, (Bureau of American Ethnology, 1951), pp. 113-137.

[14] G. P. KURATH: 'Native Choreographic Areas of North America,' *American Anthropologist*, 55, 1, 1953, pp. 60-71, also (1951), pp. 130-131.

ENDS AND SAYINGS

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

HUDIBRAS

The Prime Minister and the Vice-President of India are doing excellent service in their effort to change not only the mind and heart of India but of the world. And in naming them we are not overlooking the President, Babu Rajendra Prasad.

The Prime Minister in his excellent inaugural address to the forty-fourth Science Congress at Calcutta rightly introduced the idea that humility towards other branches of knowledge—artistic, religious, philosophical—was necessary, and that this virtue the growing body of scientists and researchers should practise. "Be humble if thou would'st attain to wisdom," says *The Voice of the Silence*. As a rule great scientists are humble, seeing the vast mysterious universe *vis-à-vis* their own sphere of action and their own method of research. But they scoff at other methods, say, of the mystic and the occultist. How many scientists would concede that truth and knowledge can be reached by ways and means which are other than those employed by them in laboratories, observatories, clinics and the like? How many would concede that there are retorts, test-tubes, accurate weighing scales, superfine spectroscopes in the human mind-soul which uses the human body and brain?

The Prime Minister said that "a great deal of burden falls on scientists. . . .It is not enough to say that 'I have done my job by unveiling the truth and by releasing the sources of power or to say 'I am going on in quest of truth whether it leads to destruction or not.'" A sense of responsibility to the whole race unfolds when the doctrine of Universal Brotherhood is correctly understood. That responsibility alone can make modern scientists true altruists and philanthropists. Knowledge secured should be for the good of mankind and in obtaining it the method employed should value and reverence all life. The vivisector debases life; the maker of the destructive atom bomb is not very far removed from the vivisector.

Absence of war is not peace, any more than suppressed passions mean illumination. To do no evil is commendable, but it is different from doing good. This thought was stressed by Dr. Radhakrishnan in his centenary convocation address of the Calcutta University.

> Peace is not the absence of strife or the silence of guns. As absence of conflict, it is negative, precarious, liable to be shattered Peace is goodwill for others, understanding of those who are different from ourselves in race and religion It is an appreciation of the feeling of those whose worship is different from our own

To put oneself in the place of another is a difficult task, even for the person who essays to curb his feelings and understand those of another. Much more is this difficult on the national plane. Man has to free his mind from the overpowering influence of the passion-prejudice-pride triad, which is well named the constant enemy of man on earth. Leaders of nations have the duty to educate the citizen and teach him how national peace depends on mental freedom. "No freedom is real, if it does not secure freedom of mind," said Dr. Radhakrishnan.

And what is true of an individual and a nation is equally true in the international world. Therefore Dr. Radhakrishnan asserted that "the world must develop a cultural unity before it can

become a political fact." The first step to cultural unity is to perceive that humanity has a unified cultural heritage. A proper study of different cultures and dispassionate search along cultural lines will bring the sincere mind the conviction that Universal Brotherhood is a fact in nature, and that the human mind should be educated to recognize the fact. The synthesis of knowledge points to the One Root Wisdom common to entire humanity.

Is there something common between our hands which work and our legs which walk? Is there something common between the wealthy U.S.A. with a desire to help others and India, economically poor but richly endowed in mind and soul? Professor Toynbee in answering a question at the Indian Institute of World Culture said that the British Empire was different from past world-empires and its excellence lay in the fact that it had become the British Commonwealth. This is a step towards the Republic of Brotherhood. Unless man sees the value of every limb in his body, of every constituent—body, mind and soul—which makes him man, he will not be able even to labour for enlightenment. So with nations; so in the international world. Is India doing her whole duty by copying, in almost everything Occidental modes and methods of life and labour? Does not India owe more to the world than merely relying on the knowledge of soul and mind imparted by her ancient sires? Should she not attempt to create living mind-souls now and here, after the pattern of the Father of the Nation? We are writing on the day when Gandhiji became the great Martyr: would he bless the herculean efforts embodied in the Five-Year Plan? Would he modify that plan and thereby benefit this country and the world? Would Gandhiji bless the work done to improve the health of the people by methods now adopted? Would he have blessed the establishment of *vanaspati* products and coca-cola drinks? We are not attacking the policy and the programme of the Government; we are asking ourselves and are trying to find answers.

All are aware that India is an integral part of the world, that a unified world is steadily emerging, and therefore India cannot disregard the forces at work in neighbouring lands or distant countries, which affect her seriously. When other people are arming themselves to the teeth India cannot help providing for herself weapons of defence against provoked offence. Gandhian philosophy is founded on Peace and Non-Violence, but it declares in more than one way that it is necessary to acquire the strength of the prepared, and not call the weakness of the coward a species of non-violence. Similarly, India cannot do without industrial development, but to what extent should India copy the modern West's civilization of the machine and of technology? Did not land and agriculture bring her great wealth and prosperity in the past? Above all, should not India consider her part in creating the pattern of the future civilization of the unified world?

In focusing close attention on Gandhian philosophy we are apt to overlook the historical fact that India was not only the land of *sannyasis* and *yogis*, scholars and saints, but also had a rich and abundant class of merchants, artists and æsthetes. *Kama* and *Artha* also and not only *Moksha* were goals of human life. It is recorded that in the ancient Rigvedic civilization wealth was counted in cattle and horses, in "good sons" and heroes; gold ornaments and jewels were used by men and women; racing was prevalent; dancing was enjoyed and three types of musical instruments were played, operated by percussion, string and wind.

President Rajendra Prasad, some weeks ago, when he laid the foundation stone of the Kurukshetra University,

pointed out that the world 2,000 years ago may not have known anything of technology and industrialization, but it had an immense advantage over the modern age in that it had the means of achieving a peaceful and happy life. His deduction is balanced, useful and true:—

> Let us not ignore the world in which we live and look upon meditation in a sequestered grove as the sole object of life Let us also not forget the human soul and God and look upon material well-being as the end-all and be-all of life Our ideal should be to devote ourselves to the spiritual aspect of life while living in the world and to do all that is possible for the material well-being of human beings while advancing on the path of spirituality.

Though a difficult feat, it is an understandable ideal which is pertinent at the present time, when science is placing more than human power in the hands of men, which verily demands more than human wisdom to use it.

Liberal education is very important in these days of imbalance between the arts and the sciences in the curriculum. The Carnegie Foundation for the Advancement of Teaching has rendered a service to the public in reprinting its Trustees' discussion on the subject from its Annual Report for 1955-1956.

Modern life does call for specialization but this should not begin prematurely at the cost of the proper orientation of the student. John Stuart Mill is aptly cited:—

> Men are men before they are lawyers or physicians or manufacturers, and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians.

The futility of attempting to list all the objectives of liberal education is recognized but an acceptable summary of them is attempted—"to start the student on the road to maturity in the broadest sense of that word." And is not maturity of heart and judgment the great need today when immaturity in high places threatens to plunge the world into Cimmerian darkness?

Another major purpose of liberal education is suggested: "to expose the student to man's most stirring intellectual and spiritual achievements." The field of liberal education is a broad one and it includes in its purview the natural sciences and mathematics as well as the liberal and creative arts, languages, literature, philosophy and the social sciences. We agree with the Trustees that it is not "impractical" for the technical or professional man to understand himself and his heritage. "And that it is within the reach" (and we would add, the duty) "of every specially trained man to have an awareness of the broader problems of his time."

There are both hopeful and depressing pages in the 218-page *Report on the Soviet Union in 1956*, recently published in Munich by the Institute for the Study of the U.S.S.R. It is a Symposium based on the Proceedings of a Conference sponsored by that Institute but held at the Carnegie International Centre, New York, on April 28th and 29th, 1956. The majority of the thirty-two participants had a Russian background and the rest had been closely in touch with developments in the U.S.S.R.

The violence indulged in, in the carrying out of Moscow's decrees, is the darkest blot upon the Soviet record. There are grim accounts here of the ruthless purges in recalcitrant Georgia —though we are assured that the ideas of the Georgian "deviationists" have survived them—and of the liquidation of the Kalmyk Republic and the deportation to Siberia—and alleged subsequent disappearance—of its unresisting Buddhist people. But there are stirring passages also, like those describing the shining courage of Halubok and Meierhold in denouncing the Party's stultifying stand against originality in theatre

art, for which both paid with exile to Siberia.

Stalin lies discredited, and peaceful co-existence with capitalism has been proclaimed, but Khrushchev is quoted as asserting that no relaxation is contemplated of the struggle against "bourgeois ideology" and "the remnants of capitalism in the consciousness of men." Djab Naminov quotes the disturbing prophecy of Lenin who passed away in 1924: "The road to Paris lies through Peiping and Calcutta."

The Hon. William Benton recalls startling some of his colleagues in the United States Senate several years ago with his assertion that "China fell to Soviet propaganda rather than to Communist arms." The battle of ideas had been lost by the United States, which had exported armaments while the Communists were sending propagandists to the villages. Also significant is the warning of Dr. Firuz Kazemzadeh that the appeal of Communism is to the "frustrated idealistic nationalists of yesterday" who find internal reforms in their recently liberated countries proceeding at too slow a pace.

Rabbi Asher Block's talk at the Vedanta Society, New York, published in the *Prabuddha Bharata*, January 1957, is most appropriate in these days of dissension, when every nation or community considers itself the sole custodian of truth and wisdom. He seeks to establish the co-existence of ideologies by bringing out the points of similarity between Judaism and Vedanta.

He demonstrates how three basic teachings of the Vedanta are emphasized in Jewish scriptures, oral teachings and prayers; in mysticism as practised by the Essenes and Kabbalists; and in Hasidism, the third major movement in Jewish mysticism.

> The Essenes were largely a *working* group, dedicated to the building of an ideal community. The Kabbalists were *philosophic* mystics, trying to interpret the Scriptures and the world of experience. The Hasidim . . . aimed at sanctifying all of life with a sense of divine *love*.

Of these Hasidism is considered the most advanced and has correspondence with the characteristics of Vedanta. It practises the same *guru*-disciple relationship, and stresses the omnipresence of God and the sublimation of all impulses toward one Goal by overcoming the ego. Work was to be a service of God, with complete non-attachment to its fruit. These concepts and practices elevated the Hasidic masters to spiritual heights.

Some Westerners attempt to show an antithesis between the fundamentals of these two religions. But Rabbi Block has been able to prove that "all the great faiths are wholly agreed: that our life has no other ultimate purpose but to seek to dwell in the Presence of the Eternal."

CALC... CENT... LIB...

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 SIN OF SPEECH

Wise, of a wisdom far beyond our shallow depth, was that old precept: *Watch thy tongue*; out of it are the issues of Life! "Man is properly an *incarnated word*": the *word* that he speaks is the *man* himself. Were eyes put into our head, that we might *see*; or only that we might fancy, and plausibly pretend, we had *seen*? Was the tongue suspended there, that it might tell truly what we had seen, and make man the soul's brother of man; or only that it might utter vain sounds, jargon, soul-confusing, and so *divide* man, as by enchanted walls of Darkness, from union with man? Thou who wearest that cunning, heaven-made organ, a Tongue, think well of this. Speak not, I passionately entreat thee, till thy thought hath silently matured itself, till thou hast other than mad and mad-making noises to emit: *hold thy tongue* (thou hast it a-holding) till *some* meaning lie behind, to set it wagging. Consider the significance of SILENCE: it is boundless, never by meditating to be exhausted; unspeakably profitable to thee! Cease that chaotic hubbub, wherein thy own soul runs to waste, to confused suicidal dislocation and stupor: out of Silence comes thy strength. "Speech is silvern, Silence is golden; Speech is human, Silence is divine." Fool! thinkest thou that because no Boswell is there with ass-skin and blacklead to note thy jargon, it therefore dies and is harmless? Nothing dies, nothing can die. No idlest word thou speakest but is a seed cast into Time, and grows through all Eternity! The Recording Angel, consider it well, is no fable, but the truest of truths: the paper tablets thou canst burn; of the "iron leaf" there is no burning.

—THOMAS CARLYLE: "Boswell's Life of Johnson,"
Critical and Miscellaneous Essays, Vol. III

One of the evils by which modern society is debased is constant misuse of the power of speech. Too many talk for the sake of talking small and random talk, business talk, often inimical, at home or at office; jests at the expense of friends and especially of foes which may

degenerate into gossip; and there are also malice and backbiting; and lies, which in political circles pass under the name of diplomacy and elsewhere under that of courtesy or cleverness or what not.

In all these there is at work a common factor which is rarely taken into account—the corruption of the speaker's own mind and morals, character and health. Indulgence in destructive speech poisons the human system and injures it as few venoms do. Many who indulge in it, however, are not wicked but thoughtless. If only they would listen to the saying that "a single word may ruin a whole city or put the spirit of a lion into a dead fox" they would start thinking. Selden has well said: "Syllables govern the world." The mischief done by words at the U.N.O., in parliaments and through the press, begins in clubs and homes, at lunch counters and around tea tables.

Real knowledge about words and sounds, meanings and tones, is highly important. Our "civilized" people neglect it.

Sound, Word and Speech are regarded as profoundly important by the mystics, the philosophers and the philologists, each valuing them from his own angle of vision. *Gupta Vidya*, the Esoteric Philosophy and Occult Science have a special point of view, rooted in the synthetic power of perception. The mystic looks upon words as living; the philosopher uses them as vehicles for his own thoughts and speculations; the philologist is interested mainly in their lineage. The Occultist uses words as living messengers of incommunicable secret and sacred verities, using their sound values and their colour tones to reveal the indissoluble relation between the spiritual, the psychic and the material; between the divine, the human and the animal; between the invisible and the visible; between the good and the evil.

The primal vibration, Sound emanating from the Unmanifest, is named the Word—*Shabda Brahman*, called the Logos by the Greeks, whose wisdom Apostle John used to begin his gospel—"In the beginning was the Word, and the Word was with God and the Word was God." This is the *Pranava*, the *AUM*, of Eastern Esotericism. Krishna in the *Bhagavad-Gita* proclaims It as one of His *Vibhutis*, Excellences—"Of words I am the monosyllable *OM*."

The sound values of words and phrases—*mantras*—are not a matter of serious study by our learned men of today, though the creative and destructive powers of sound are beginning to be accepted by some medical men and by some musicians. But the power of sound, the potencies of words and language, even as ordinarily used—these are *terra incognita* for men of modern knowledge. The mysterious and mighty magic of speech at which Carlyle hints in the above passage is dese-

crated every day and every hour by leaders and the led alike. Even Hindus who believe in their tradition about the power of *mantras*, speech-sounds, never think of the power brought into play in their daily use of language. A superstition has grown up that *mantras* belong only to Sanskrit, the language of the Gods. But, whether men curse or bless in English or in Hindi, words and phrases and tones of all tongues have an invisible influence. They soothe or irritate, depress or energize, not only those who hear, but also those who speak.

All this offers the metaphysical and psychological basis for the precept that those who aspire to simple and high living, to feel devotion to the Supreme and to Humanity, should guard their speech. We must learn the place of silence in our daily living. In useless babbling we fritter away soul force. We should cultivate the power to listen. But the modern style of living, labouring, even loving, encourages talk and more talk. Modern society is very suspicious of the "silent fellow One never knows!" It says, "How can bread be earned and business be done without proper phrases, suggestive remarks, flattery and threats?" "What would club life be without conversation, salty and peppery, pungent and smart?" says the social drone and butterfly. As to love, "What nonsense! How can you make love without endearments?" And yet it is taught that the human devotee receives into his heart the grace of the Divine Lover which is silent when his own heart and mind and tongue are silent. Is it not said that the *Guru* speaketh not and yet the pupil learneth?

Misuse of speech results from the mishandling of the mind. Petty mind, petty speech; mean mind, mean speech; wandering mind, rambling speech; seeing mind, sage speech. Without wisdom, speech cannot be true or good or beautiful. Speech is personified as one of the wives of Dharma. Speech which is not properly wedded to the Lord of Law and Duty is compared to a prostitute; unchaste though she be pretty, false though she be lavish.

Between mind and speech, understanding and words, there is a kinship. Plutarch, introducing his life of two grand orators, Demosthenes and Cicero, refers to himself—"It was not so much by the knowledge of words that I came to the understanding of things, as by my experience of things I was enabled to follow the meaning of words." Wisdom enshrined in words does not come to us by a study of words and idioms, construction of phrases and sentences, and the like.

We are called upon to control wrong speech and to cultivate right speech. Meditation or *Tapas* on Speech, according to the *Bhagavad-Gita*, is to be on gentleness of words which causes not excitement or anxiety; on true words; on friendly words; on words of Holy Writ. *The*

Laws of Manu (iv. 138) advocate practice of the rule belonging to *Sanatana Dharma*, the Immortal Wisdom-Religion: speak true words pleasantly, but never unpleasantly, and avoid falsehood even though it be pleasant to oneself or to another. A sevenfold exercise is recommended to the earnest and sincere aspirant as part of his self-discipline —

(a) Self-imposition of periodic silence.

(b) Abstaining from untruthful or injurious speech.

(c) Guarding against useless talk.

(d) Abstaining from asking questions out of curiosity, or from the weakness of prying into the affairs of others.

(e) Abstaining from egotistic speech, *i.e.*, not making statements about our Divine Soul in terms of our animal nature.

(f) Guarding against airing and enumerating our own faults and weaknesses lest our speech lend strength to these.

(g) Speaking only that which is true, and that only at proper times, to proper people, under proper circumstances.

This or a like discipline will enable us to perceive the truth of the aphorism:

Attain to knowledge and you will attain to speech.

SHRAVAKA

"THE POETIC FUNCTION OF RELIGION"

In *The Journal of Philosophy* (Lancaster, Pa., U.S.A.) for November 22nd, 1956, is an interesting article on "Santayana and the Poetic Function of Religion," by Willard E. Arnett. The writer points out how Santayana had antagonized the orthodox fundamentalists on the one hand and the contemporary liberal thinkers on the other. Santayana held that scientifically religion was irrelevant to truth; at the same time he asserted that the moral effectiveness of religion depended, for the great majority, on the acceptance as literal truth of its poetry, myth and allegory.

The ideas and ideals expressed in religion, in spite of their factual falsity, are thoroughly human and should, Santayana maintained, be understood in the light of their genesis and functions in human experience. Religion resembled poetry; it enhanced the values of living; *e.g.*, the function of prayer: prayer expressed the ideal of the soul's aspiration, enabled the soul to grow towards the ideal and reconciled it to the finitude of its environment.

Santayana emphasized the imaginative side of religion which brought down on him the wrath of priests and the scorn of moralists and reformers. What was false in the science of facts, he held, might be true in the science of values; Man's happiness depended on the exercise of his poetic capacities. Through these spirituality was achieved. His chief merit, which he shares with many great thinkers, is his emphasis on the transcendent worth of spiritual values.

D. G.

THE NEW ORDER IN INDIA

[**The Rev. Ralph Richard Kaithan** is a lover and server of India because he is a lover of Souls, seeker of Soul-values and doer of Soul-deeds. His past career as a church missionary has had its adventures. Today he has emerged with a universal vision which inspires him. He writes:—

Never has life meant so much to me as now when I enter my 60th year. A "sarvodaya ashram" is taking form for 'vanaprastha days"! A new "order" is taking place for some of us workers—those of us who have been moved deeply by Jesus Christ and by Gandhiji, workers of different religions. We have found our organised religions insufficient for the present demands. We keep our feet within those religions but we join the right hands of fellowship that we may move more fully into the world of Truth. I know you will be deeply interested in all this, for you are one of such pilgrims.

This is a short but very informative article. He calls it "the first instalment." Our readers, we know, will await with real interest the future instalment the author promises.—ED.]

Modern India is in a revolution. This remarkable growth goes back to the days of Ram Mohan Roy. Its roots are with the Buddha and even before. It has been touched by the Cameleer of Mecca and the Carpenter of Nazareth. Modern civilization in many forms, and many other upsetting forces, have been at work for centuries.

This programme for the New Society was definitely initiated and put into concrete form by Gandhiji. It is my conviction that he is the man of the century. History has yet to assess his place in this world of the Common Man and great upheaval. It was his to carry through to a successful conclusion the struggle for national freedom. For the first time in the history of mankind, and in a time when warfare had come to its climax, he secured this freedom in love. This is an application of the law of love that is far more significant for man than the harnessing of atomic energy in a bomb.

But Gandhiji took us much farther on this old road of human peace. He gave us a nation-building programme that touches all of life. He declared and worked for a "casteless, classless society." When I look back upon these thirty years in India, when I think of the slow process of the integration of the Negro with the White in America, then I know what a revolution has come to our people at the point of brotherly relationships. But Gandhiji did not stop there. He saw the poverty of the people. He had no great instruments, such as a modern government, with which to work. He had to deal with nearly naked and hungry people. So he started where they were: with a *takli*, with the wastes of the village. Here again I consider that he worked a miracle. And yesterday, when I saw almost a whole village at spinning which had not spun for generations, when I saw functioning a

store of homespun and homewoven cloth in a comparatively small and remote village, and a modern Government promoting this advance, I again wondered.

All this was to be carried to the people by means of a new education, Basic Education, which I consider, as an educationist of some experience, the most advanced type of education in the world today. It has but begun to realize its potentialities. But perhaps the most telling "atom-bomb-of-love" was his insistence that all this was impossible unless we had "a living faith in God (Truth)." That meant that society could no longer be secular in the sense that the modern West had defined "secular." The Pilgrim of Truth and Love must work in the shop, field, office and market place!

The Experimenter with Truth hinted at the importance of land reform. The world is in the throes of such a revolution. A large proportion of mankind today has carried through such reform with compulsion and much violence. This violence had come even to our own land of traditional non-violence. Vinoba, the most disciplined disciple of Gandhiji, walked into such an area of violence in Telengana. To the amazement of all, people began to give land for the landless. The Bhoodan Movement was born. It grew into *Sampatti-dan, Sramadan, Buddhi-dan, Jeevan-dan* and *Grama-dan!*

When Vinobaji entered Tamilnad about a year ago, he constantly suggested that he had entered a part of India that had a very rich culture, a temple at the heart of almost every village, which was a region of high learning, and that he expected his movement to take another step forward. For months his prophecy did not take form. About three months ago, when he entered the Madurai District, he again challenged us to be the full channels of the spirit of the people. We went to our work with scepticism. But on January 9th, when Vinobaji was on the point of entering the next district, Tiruchirapalli, 127 villages had offered their lands for redistribution that there might be no more landless within their boundaries. Another significant step forward had been taken. The people had spoken! This fact touched Vinobaji and his workers so deeply as they met and meditated in a beautiful grove in the countryside that they decided to go back for *taluk-dan*, that is, the gift of villages throughout a whole *taluk*. They decided on the Tirumangalam Taluk; they went back to work. Over a hundred workers are in the field and more are coming. Already over eighty villages have given their lands for redistribution in this area. Thousands are seriously contemplating their duty. I shall give you more of this remarkable story in the following issue.

RALPH RICHARD KEITHAN

THE FIRST BURMESE-ENGLISH DICTIONARY

PUBLISHED IN INDIA IN 1826

[**Miss E. Pauline Quigly** was an Assistant in the library at India House, London, till 1944. Her article is a romance which throws light on the enterprising work of early British and American church missionaries. The following note supplied by her gives the background of her article :—

> In December 1955, I submitted an Essay entitled: "Some Observations on Libraries, Manuscripts and Books of Burma from the 3rd Century A.D to 1886" to the Ministry of Education (Awards Branch), London. The examining professor asked for an explanation of the statement in the Essay that Judson's Burmese-English Dictionary was printed in 1824–26, mentioning that Burmese scholars consider the first Burmese-English Dictionary was published in 1852 I was able to support my statement by facts related in the attached article: "THE FIRST BURMESE-ENGLISH DICTIONARY OF 1826 PUBLISHED IN INDIA." Interest has now been aroused in the 1826 edition, which even sixty years ago, was listed by oriental booksellers as very scarce.
>
> —ED.]

William Carey, the English Baptist missionary, and his son Felix laid the foundation for the development of printing in India and Burma. William Carey, famed for his work with the Mission Press, at the Danish settlement of Serampore, a few miles outside Calcutta, is known as "the father of Indian printing" and Felix Carey—although less famous than his father—is regarded as the pioneer of printing in Burma.

During the forty years that William Carey resided in Bengal, the Press he had established at Serampore was not restricted to printing the Christian scriptures, for Dr. Carey was a Sanskrit scholar, possessing also considerable knowledge of Hindi and Marathi, and under his direction the Serampore Press printed works in seventeen vernacular Indian languages, including Oriya, Baluchi and Telugu. By 1800, with assistance from other missionaries, William Carey had the Serampore Press well established: books were being printed in languages for which types had never before been cut; the first Indian classic to be printed in Devanagari characters, the *Ramayana*, came from the Press, and to Carey is attributed the revival of Bengali literature, which he made available to the public for the first time in printed books.

In 1807, it was decided that the work of the English Baptist Mission in India should be extended to Burma, and Felix Carey was one of the missionaries chosen to establish in Rangoon a settlement resembling his father's at Serampore. On the arrival of the missionaries in Burma, they were well received both by the Burmese and the European com-

munity. Felix soon realized that his knowledge of Hindi and Bengali was of little use to him and that the Mission could not make progress until the workers knew Burmese. But there were difficulties in obtaining a regular teacher, and Felix was beset with various domestic worries, and became generally disheartened and returned to Serampore for a while. Later, he returned to Burma and, when he found his medical skill was appreciated at the Burmese court, he was gradually able to progress with the language. By 1811 he had completed a draft for a Burmese-English Dictionary and was revising it for publication. The Mission considered establishing a printing press in Rangoon, but Felix advised against this action—not because the Burmese Government would object, but because he was certain that such a novelty would attract the attention of the King and his courtiers, and the press would not long be permitted to remain in the hands of the Mission before it was requisitioned for the use of the court at Amarapura, the then capital of the Burmese dominions.

However, after his next visit to Serampore, where he made the acquaintance of the American Baptist missionary, Adoniram Judson, and found that Burmese type was already being cut, upon returning to Rangoon Felix Carey decided to establish a press there and to print books in the various languages of Burma. As he had expected, this proposal met with interest and encouragement from Burmese officials, who made arrangements for a press and types to be transported from Calcutta to Rangoon. But in 1813 Felix was summoned to the capital to vaccinate the heir to the throne, and, when he mentioned the printing press to King Bodawpaya, the King ordered him to establish the press in the capital and to reside in Amarapura. Felix Carey, perhaps owing to his missionary zeal, somewhat optimistically took this order to mean that the King had given his assent to the printing of Christian scriptures in Burmese, whereas it really meant that Felix and the press were retained at the capital under the close observation of the court.

In 1814, Felix Carey again visited Serampore and, while there, supervised the printing of his Burmese Grammar at the Mission Press. Upon returning to Rangoon, he decided to follow the King's order and to settle in Amarapura. He set out to make the journey by river, taking his family and the printing press with him, but a disaster occurred on the way and his wife and children were drowned and the press lost. The manuscript of his Burmese-English Dictionary, which was in another boat, was saved. King Bodawpaya did what lay within his power to compensate Felix for his tragic loss and sent him to Calcutta to acquire various

items for the Burmese court, which included founts of English, Burmese and Siamese type, casting instruments, presses and compositors and typecasters.

Although Felix Carey, on behalf of the English Baptist Mission, was the first to introduce a printing press into Burma, the Roman Catholic missions had been the first to use Burmese type (for books which they printed in 1776), but the actual printing had been undertaken in Italy. To Felix Carey is due the introduction of printing in Burma; but rather, it may be said, he paved the way for its greater development by the American Baptist Mission under the direction of Dr. Judson. The press established by the American missionaries in Burma continued to publish books in Burmese and English for nearly a century, and became famous for its association with various editions of the Burmese-English and English-Burmese Dictionaries. But it was the Baptist Mission centred at Serampore that may lay claim to the publication of the first Burmese-English Dictionary, which was brought about in the following circumstances.

Felix Carey did not live to complete the manuscript of his Burmese-English Dictionary, and Dr. Judson made use of the material when compiling a more comprehensive dictionary. But even in Judson's hands the dictionary was not destined to be published; for, with the outbreak of the First Anglo-Burmese War in 1824, Judson, together with other foreigners, was confined to prison by the Burmese Government, and the Mission thought it advisable for the press and type to be sent away to Calcutta, from whence it had been received as a gift from the Serampore brethren. There, under the supervision of the Rev. J. Wade, the first Burmese-English Dictionary was printed and published in 1826.

Copies of this dictionary are extremely rare, although it may be found in old-established Oriental libraries. The title-page reads as follows:—

A Dictionary of the Burman Language, with explanations in English. Compiled from the Manuscripts of A. Judson, D.D. and of other missionaries in Burmah. Profits devoted to the support of the Burman Mission, Calcutta: Printed at the Baptist Mission Press, Circular Road; and sold by Messrs. W. Thacker and Co., St. Andrew's Library, Calcutta; and by the American Missionaries in Burmah. 1826.

An odd fact about this first edition of the Burmese-English Dictionary of 1826 is that apparently for more than three-quarters of a century no reference to it was ever made either by Judson himself or his associates, with the result that its existence was overlooked and scholars came to assume that Judson's dictionary, published posthumously in Moulmain in 1852, was the first Burmese-English dictionary. This assump-

tion on the part of scholars of Burmese is understandable because Judson himself had written in his preface to the 1852 edition —

It is exceedingly difficult to settle the orthography of a language which has never been printed and in which there are no grammars nor dictionaries.

And when the American Baptist Mission Press published another edition of Judson's dictionary in 1883, it was entitled the "Second Edition," thus ignoring the existence of the 1826 edition, which, in actual fact, made the 1883 edition a *third* edition. Dr. Judson's son, Edward Judson, in his publication *Adoniram Judson, the Great Missionary of Burma*, made no reference whatever to the dictionary published in his father's name in 1826; in fact, he states that his father did not live to complete the "Burman Dictionary... he finished the English and Burmese part, but the Burmese and English part was left in an unfinished state."

Now it is interesting to speculate on the reasons for the silence about the dictionary published in 1826, and to do this fully, it is essential to know the contents of the preface to the dictionary, which was written by the Rev. J. Wade, and dated "Calcutta, Dec. 15, 1825." Apart from technicalities relating to the construction of Burmese, which are of interest only to language specialists, the rest of the preface is of general interest, and it reads:—

The principal materials of the following work was originally furnished in MS. by the Rev. Dr. Judson, and designed for the use of the American Missionaries in Burmah.

The late war, however, having brought a number of gentlemen into that country who are desirous of acquiring a knowledge of the Burman language, the demand for a work of this kind has now become very extensive; and the Supreme Government of Bengal having promised most liberal patronage, it has been deemed advisable by the friends of the Burman mission, and of Dr. Judson, that the work should be immediately published, although he was not in circumstances to superintend the publication of it himself. [A footnote is added here, stating: "Dr. Judson was one of those unhappy individuals at Ava who were put into confinement by the Burmans at the opening of the present war."] ...It is allowed that it would have been highly improper to follow this advice, had it not been fully known that the only object Dr. Judson had, in preparing his manuscript, was to promote the interests and designs of the Burman mission....

For that part of this volume which was not supplied by Dr. Judson, we are principally indebted to the late Mr. F. Carey, and the late Rev. J. Colman, who were both well acquainted with the Burman language.

The earliest reference mentioning the 1826 dictionary which has, so far, been traced was published in 1909 in *The American Baptist Mission Press, Rangoon, Burma, 1816-1908* by F. D. Phinney, where it is stated that the printing press

(a gift of the Serampore Mission) established in Rangoon had been the beginning of the American Baptist Mission Press in Burma:—

...but the war of 1824-26 between England and Burma put a stop to its operations, and both press and types were taken back to Calcutta for a time. Here with other works a Burmese Dictionary was printed from Dr. Judson's manuscript, under the supervision of the Rev. J. Wade...during Dr. Judson's imprisonment.

In the preface to the 1825 dictionary there are interesting indications of possible reasons why silence was maintained about its publication. First, the slight reference to Felix Carey. It may be assumed that quite an extensive part of the material used for the dictionary was taken from the manuscript he had prepared, and, perhaps, Judson was embarrassed to learn that the dictionary had been published in his name with only slight reference to Felix. Alternatively, Judson and other missionaries may have disapproved of even the slight mention of "Mr. F. Carey" in the preface, because Felix was not well regarded in missionary circles, having given up his proselytizing work and entered the service of the Buddhist monarch at the Burmese capital. Judson may, therefore, have deemed it preferable not to take undue notice of the dictionary.

Second, with regard to "the most liberal patronage" promised by "the Supreme Government of Bengal," the author has failed to trace among contemporary records any disbursement by the government for a Burmese dictionary. Did the "liberal patronage" of the government not actually materialize? And, did "the number of gentlemen...desirous of acquiring a knowledge of the Burman language" prove far less than was expected? If so, perhaps the publication of the dictionary was a dead loss, and those concerned thought it best thenceforward to forget all about it.

Finally, "the number of gentlemen...desirous of acquiring a knowledge of the Burman language" who had arrived in Burma were almost certainly British troops intent on waging war against the Burmese; but Adoniram Judson was an American missionary, whose policy it was to establish friendly relations with the Burmese. Perhaps, therefore, Judson disapproved of the British government assisting in the publication of his dictionary for the use of British forces. If this were so, perhaps it was considered diplomatic to ignore the dictionary containing a preface which associated its author with British military designs in Burma, and not until 1909, when the political situation had considerably changed in Burma—the monarchy had been deposed and the country annexed by the British—would the missionaries wish to recall Judson's first Burmese-English Dictionary.

Whatever may have been the reason for overlooking the dictionary

of 1826, it should not be ignored. Its 400 pages afford a basis for studying the interesting linguistic changes which took place in the English interpretation of Burmese words owing to the fast changing political situation in Burma between the First Anglo-Burmese War of 1824-26, when the dictionary was originally published, and the Second Anglo-Burmese War of 1852, the date of the so-called "first" edition. For this reason alone the Burmese-English Dictionary published in India in 1826 is a useful historical and linguistic record.

E. PAULINE QUIGLY

ENGLISH IN INDIAN EDUCATION

It is refreshing to note the Union Education Minister Maulana Abul Kalam Azad laying stress on the role of English in education, especially in the school curriculum. Addressing recently the Central Advisory Board of Education, Maulana Azad considered it necessary that every pupil in the secondary stage should

> study English if we are not to lose our contacts with the currents of modern thought and the great scientific progress of the Western world It would, in my opinion, be shutting our eyes to reality if we refuse to recognize that in the context of our modern needs, English, Hindi and another modern Indian language must be studied by every Indian citizen who goes beyond the elementary stage I am happy to say that all the State Governments have agreed with this view and measures are now in hand for giving effect to it

Prime Minister Nehru, it may be recalled, expressed similar sentiments last year, speaking at the Education Ministers' Conference. He said then:—

> It is obvious that higher training in science, technology, etc, cannot be given today and for some years to come without knowledge of a foreign language. For this and other reasons, it seems to me essential for us to continue, in a big way, the adequate teaching of English as a second language. I say English because that is the easiest foreign language for us to learn and is the most important

However eager some enthusiasts may have been in the first flush of freedom to vote Hindi the official language of the country, since then, on second thoughts, several elder statesmen have spoken of the unwisdom of replacing English by Hindi. Vice-Chancellors of some of the Indian Universities have also pronounced in favour of retaining English as the medium of instruction in colleges and universities. Their warning should be heeded.

Further, we should also remember that Indian unity owes much to the English language and will suffer if its use in administration, trade, education, etc., were restricted. Yet another reason —the spirit of our genius has been expressing itself in recent times through English rather than in any other language, ever since the unifying role of Sanskrit declined. India's nation-builders from Raja Ram Mohan Roy to Gandhiji have written more in the English language than in their own. And the same is true of Pandit Nehru, who has served India by writing his books in English. They have not only brought him deserved praise; they have helped foreigners in discovering the real India. If India is to fulfil her spiritual mission in the world, English must continue to occupy the honourable place which it has enjoyed.

IN PRAISE OF SUBSTANTIAL INEQUALITIES OF INCOME

[**Dr. L. Delgado**, a British educationist and an international banker, has contributed to our pages some valuable articles. They are of value to all citizens and publicists interested in creating new conditions in old countries. But here in India his ideas have a special significance. Only last April he wrote how Marxianism is already effete; in our issue of July 1955, on "The Materialistic Conception of Economics." His first contribution in January 1950 was on "Economics, Ethics and Politics." All these are instinct with living, provocative ideas. In the essay which follows, our esteemed author presents well-reasoned arguments against levelling down human earnings, which leads to a cultural levelling-down. How much should the State relieve the individual of the need to do for himself? With an economic problem an ethical problem arises. He closes with some ideas on present-day conditions in India which are worthy of attention by every Chief and Finance Minister, as by the leaders who rule at New Delhi.—ED.]

"What do they know of England who only England know?" the poet has asked. What, indeed! And what do they know of the Welfare State who do not know the alternatives foregone?

The concept of the Welfare State has fired the imagination of people everywhere as little else has done for centuries, except, perhaps, the idea of liberty. The philosophy it enshrines has been acclaimed in the East with the fervour of a religious belief, with which, indeed, it has much in common. Everyone is familiar with the benefits that it confers upon mankind, and especially on peoples with a poor standard of living. But these advantages have not been attained without the sacrifice of considerable moral and material values.

A Welfare State may be said to exist where the government ensures that certain elementary needs of goods and services necessary for a full life, such as housing, sanitation, body-building foods, schooling and medical attention, are available to all, irrespective of the income of the recipient. This is mainly achieved through fiscal policy, whereby the rich are obliged to transfer a certain portion of their wealth (usually of their income), by way of taxation, to the State, which then proceeds to spend the money on behalf of the less well-to-do. This is an oversimplification of the mechanism involved, but the essential effect is that wealth is transferred from one class to another.

The inescapable fact that resources are scarce relatively to wants creates an economic problem, and because of it *an ethical problem also arises*. If economic resources, including labour, were not limited, no problem at all would arise. The

millionaire could still have his yachts and his palaces, and the poor man enjoy leisure, adequate housing and, in fact, all the comforts that his more fortunate brother enjoyed, in the same way that both enjoy fresh air, sunshine and other natural gifts. In fact, there would be no poor. But economic goods and services are not unlimited; a more equal distribution therefore involves a smaller share of the goods to the rich.

This is the economic problem. The ethical problem arises at a later stage. It is right that all men should be able to live a reasonably full life. Above a certain standard, however, the issue arises of how much the State should do for the individual and how little the individual need do for himself. Apart from this consideration, there also arises the problem whether the State is more important than the individuals which make it up, but that is a question beyond the scope of this article.

However much we criticize and condemn substantial inequalities in the distribution of wealth, it is possible from an economic point of view to point to factors that justify their continuance. In the first place, they are a necessary basis of an adequate scheme of saving. In all modern industrial communities, a large proportion of the total saving that provides the capital necessary for industry is done semi-automatically by the rich, and a more even distribution of wealth might diminish the volume of saving and so react injuriously on industrial efficiency. It can be argued that the role of capitalist can be played by the State, and, indeed, in many countries this has happened. Both in India and in the United Kingdom many large industries are nationalized, though room is left for considerable private enterprise. But it is by no means certain that the State is better fitted to run industry than the private individual. One of the main reasons is that the individuals nominated by the State to occupy the higher industrial posts are men who have not normally been trained for this purpose. It is fatally easy to cover a loss made by such an undertaking by calling upon the taxpayer. The heads are not likely to take the risks inseparable from enterprise and progress. If they do and miscalculate, they may be dismissed, and theirs is not the possible reward of large profits if they are right. Such men tend to play for safety—but progress does not lie that way. The entrepreneurial function is not found among state officials.

In a country with a high standard of life, as in the United Kingdom or the U.S.A., vast amounts of capital are found by a multitude of private individuals subscribing comparatively small amounts each, but this contribution is not available in countries with low average incomes. In such countries, capital has to be found either by the very rich or by the State.

Another point that must be made is that, since the corrective for inequalities of income is found in high taxation, the provider of capital is not encouraged to invest if much of the return is to be taken away from him. Risk-taking is the price of progress, and the capitalist will not take risks if the reward is not adequate.

It can also be argued that inequalities in the distribution of wealth are, at any rate in part, a reflection of the differences in ability, energy, enterprise and thrift that exist between different people. Even if all are levelled to the same economic stratum, it will not be long before deviations upwards and downwards appear, owing to these personal differences. It is true that these differences will not be so great as before, because of fiscal policy, but they will certainly exist. It is right that some considerable difference should exist or there will be a serious danger of the drying up of the springs of wealth. It is said that when Chaliapin was offered, during the early days of the Russian Revolution, the same wage as the doorkeeper of the opera house, he remarked that in that case he would do the latter's job. On this point, Professor Sidgwick said that he objected to socialism, not because it would divide the product of industry unfairly, but because it would have so much less to divide. In the present imperfect state of mankind, this is true. Some incentive is necessary if we are to work a little harder. *All men are brothers, but they are not equal.*

Another reason that has been suggested to justify the continuance of substantial inequalities in the distribution of wealth is that such inequalities provide the economic basis of the development of the arts and standards of good taste. This is true on the assumption that the wealthy classes make use of their wealth to patronize the arts and learning and to set high social standards. How far this assumption is justified will depend largely on the standards of education prevailing. Where learning is despised, wealth will be used in degrading pleasures; and, where this is so, there is little hope that the State would do better. Where learning is appreciated and the standard of taste is high—and the two nearly always go together—the wealthy become the patrons of the arts. If the Renaissance in Europe was prodigal in the works of art that it left behind, it was because the rich were able and willing to finance genius. The period of the Renaissance, beginning in the twelfth century and reaching its zenith in the fifteenth century, was one in which there were very great inequalities of income. Wealth was concentrated in princely and ducal hands and in the hierarchy of the Church, and it was they who encouraged the painters, poets, writers, architects and sculptors, especially in Italy, whose works we so much

admire. Less wealth in the hands of these people, and we would have been denied those treasures that have served as examples to later generations. In England in the sixteenth and seventeeth centuries many large houses kept one or more resident musicians, whose duty it was to celebrate important family occasions in song and music. Hence the madrigal: it was the golden age of music in England. Later still, in the Germany that ended in 1870, the princely courts, episcopal and archducal, encouraged great composers—Bach, Beethoven, Wagner, among others—by giving them posts at court. In the more chilling atmosphere of the market place all these would probably have blushed unseen. During the whole of this time, the princes of the Church continued to be great patrons of the arts, as many wonderful paintings, frescoes, carvings, music, to say nothing of wonderful buildings, are witness. It may not have been essentially Christian, but without this spirit life would have been less worth while. It must not be forgotten that all the earliest universities started as monastic or regal foundations: they were the pattern on which all our modern seats of learning have been founded. Scholarship was centred in these Schools, and, limited though it was, yet it was to spread to all classes in succeeding ages.

Asia also is full of examples of the influence of rich rulers who encouraged artists, architects, poets and musicians, particularly in Persia and India. Magnificent palaces, wonderful gardens and fountains exist to extol the taste of these men. The Taj Mahal and innumerable temples throughout South-east Asia provide manifestations of a very high degree of civilization.

In more modern times, the Industrial Revolution in Europe ushered in a race of men with enough money left after financing their own industry, in itself a social service of the highest order, to indulge in the building of large houses with "landscape" gardens and ornamental waters. In England particularly, they were the patrons of the great portrait painters, Reynolds, Gainsborough, and others, and of craftsmen such as Chippendale.

The industrialists of yesterday have also left posterity in their debt. Carnegie, Rockefeller and Tata have all aided learning munificently, followed a generation later by Ford, Nuffield, Trent and Gulbenkian. Ford and Gulbenkian are from countries where penal taxation does not exist. Nuffield, an Englishman, is able to continue his benefactions to learning and medicine from funds laid aside by him in the past for this purpose.

In Western Europe, much more cannot be expected along these lines. The very rich no longer exist. *But in India fiscal policy has not been taken to the same length and defence expenditure does not take an inordinate*

proportion of the national income. As social income grows, differences in wealth will emerge as reflections of differing degrees of diligence and ability. It will be through the richer men at the top that scholarship, art and industry will rise to new heights. A time will come in Indian development when external aid will no longer be necessary. Capital accumulation will come from within, and it will be largely these men who will provide it. And with extended and improved education, aided by the examples of the past, all the adornments of a truly great civilization—painting, music, poetry, literature, medicine and high social standards in general—will flourish for the benefit of all. From here, too, could come the salvation of the cottage industries of the country. The better-off can be the patrons of the village craftsmen who, although their cost of production is high, can yet provide a limited quantity of articles of high quality—often, especially in the case of metal work and to a lesser extent in textiles, to special order.

It may be said that there is no need now for the very rich, since many of their functions can be exercised either by the State or by public bodies. We have already seen why this is likely to be difficult in so far as capital raising for industry is concerned. It is true that libraries and schools and research institutes can be, and are, provided by the State, but *there are many functions of the wealthy that cannot be performed so well by a soulless corporation.* There is, indeed, much to be said for substantial inequalities in the distribution of wealth.

L. DELGADO

TO SEE OURSELVES

The ability to laugh at oneself is a rare acquisition. Indians are considered more inclined to philosophy than humour. But in this modern world with all its manifold problems, laughter at one's own expense is essential to keep one's sanity. Shri V. V. John's account in the February 1957 issue of *Quest*, of an imaginary visit of Socrates to modern India, is therefore opportune. He exposes the Indian foibles, brings them to ridicule by the hypothetical impressions of Socrates.

The Indian's passion for talking at length on every subject under the sun without paying the least attention to the interest of his listeners, his utter unwillingness to be a listener at any time, his craze for holding meetings and forming committees where no questions or answers are thought of, but speeches are tirelessly iterated—these are some of the Indian characteristics dealt with. We do not realize how ridiculous a hunger strike can be when undertaken for every trivial thing, how energy-wasting public processions at the least provocation, until we see them, as it were, through the eyes of a foreigner. For little escapes Socrates' attention: the way we overdo our hospitality, deal with the language problem or are still undecided about the position of English.

R. J.

THE HUMAN FACTOR IN THE CRISIS OF OUR TIMES

[**Dr. V. V. Bhatt**, whose thoughtful article, "Civilization on Trial," appeared in our last issue, discusses here, in the light of the Indian heritage of wisdom, the contribution which human attitude and thought can make to the successful meeting of the pressing challenge of our day.—ED.]

As Huxley puts it, "A machine may be exquisitely ingenious and of admirable workmanship, but if people refuse to use it, or use it badly, it will be almost or completely useless."

Socialist democracy, machinery for international co-operation, simultaneous and complete disarmament by all countries—all these changes demand large-scale organization, which will be futile unless man is prepared to work them in their proper spirit. A mere change in the institutional pattern, though necessary, is not sufficient. Institutions are after all means which can be used for diverse ends and the ends for which they are used depend upon the men who work them. A change in man is thus the *sine qua non* of social uplift. "Every institutional change," writes Lewis Mumford, "will be insufficient unless we bring to it a fully awakened and constantly renewed personality." "Man as he exists today," says Dr. Radhakrishnan in *Eastern Religions and Western Thought*, "is not capable of survival. He must change or perish."

The activity of man today is purposeless and devoid of any meaning. He has lost hold of the kingdom of ends. He has ignored and thought nothing about those vital experiences which man is capable of attaining, that give him a glimpse of the immanent-transcendent principle of integration in the light of which he can shape his conduct and mould his life. "All that we are," says the *Dhammapada*, "is the result of what we have thought." And if a man has not thought about the Ultimate Reality, his life bears upon it the stamp of unreality. His rationalist philosophy prevents him from fathoming the regions that lie beyond the grasp of reason; his scientific spirit forbids his rising above the realm of his senses. His secular humanism is powerless to give him an immovable faith that might sustain his life. With these self-created inhibitions, he has blocked the strait gate and the narrow way which lead unto life. He has become grossly materialistic. "Man has sunk into indifference," writes Alexis Carrel in *Man, the Unknown*, "to almost everything except money."

The pleasures of the senses and the acquisition and possession of the objects of these pleasures have

become the absorbing pursuit of man. These sense-gratifying resources being limited, man looks upon his fellow being as a potential competitor whom he must dominate and enslave if he is to enjoy his sense life untrammelled. And this leads to the exploitation of man by man, of class by class and of nation by nation. To snatch away material objects from fellow beings and to bring them under subjection men resort to violence and invent progressively more monstrous weapons of destruction and death. His State worship and unreasoned nationalism fill the void left in man's life by abandoned superstitions and uprooted beliefs. Nationalism becomes his religion and it takes the forms of communism or fascism. On the altar of the God-State, man is prepared to sacrifice his very life. The world thus is broken up into fragments by narrow international and domestic walls, and wars and conflicts seem to be the inevitable outcome of the modern way of life or of modern civilization. The result of the mechanistic cosmology of modern science is that the universe has come to be regarded as a great machine pointlessly grinding its way towards ultimate stagnation and death. With the invention of the atom bomb, the whole human race, for the first time in its history, has been presented with a choice between life and death. If we fail to meet this challenge with courage and determination, if we fail to strengthen our will to live and to survive by making radical changes in our lives, our purposes and our institutions, and if we fail to make these changes in time—time now being of the essence of survival—we are sure to commit an act of suicide in an attempt at mutual extermination with the deadly weapons that have now been put into our hands.

The ultimate cause of the malaise of our civilization is to be sought in the soul of man. "The present crisis in human affairs," writes Dr. Radhakrishnan, "is due to a profound crisis in human consciousness, a lapse from the organic wholeness of life." Alexis Carrel writes: "The disharmony in the world of consciousness is a phenomenon characteristic of our time." The lack of peace and harmony within the soul of man finds expression in the lack of peace and harmony in the world. The soul of man is restless because he is pursuing a mirage, taking appearance for reality, "deluded as he is by ignorance," as the *Bhagavad-Gita* says. To attain peace and integrity, man must undergo a transmutation. The purposes and ends which animate his life must be altered in the light of the knowledge of the Ultimate Reality.

What is this knowledge?

Here we have the unimpeachable testimony of an unbroken line of seers and mystics, prophets and founders of religions of all ages and all climes. Their expressions reveal a remarkable unity of spirit. The

Ultimate Reality, they say is ineffable, immutable, eternal, formless. "Nescio, nescio" (I am ignorant) was what Saint Bernard wrote of the Ultimate Reality. "Neti, neti" (Not this, not this) was the verdict of Yagnavalkya. The Pseudo-Dionysius speaks of the "superlucent darkness of silence." This Absolute is to be found in the depths of our being. The search for the Absolute is a process of self-discovery, self-definition, self-fulfilment. The incarnated self and the Universal Self are one; the identity of all creation, the unity of life—these are facts of spiritual experience. This spiritual experience cannot be attained by reason or argumentation. The intellect, Bergson wrote, is characterized by a natural inability to comprehend life. Reason is no substitute for experience; its function is to interpret and express our experiences in a coherent form. Spiritual experience does not reject reason; it goes beyond reason. This idea cannot be reached by mere reasoning, says the Upanishad.

"Love your enemies, bless them that curse you!" "Love thy neighbour as thyself"—these Biblical injunctions now get their meaning and content. When we set out on this high endeavour of realizing in our inmost self the Supreme Being and the unity of life, love becomes the spontaneous expression of our being, and in the service of mankind we attain self-fulfilment. Self-fulfilment then, is the object of our life, the destiny of man. This search for self-discovery will bring into our lives harmony and integrity; the inner conflicts will resolve themselves into tranquillity; and we shall become transformed beings. Our "illusions will burn into illumination of joy and our desires will ripen into fruits of love." The world is supported by such transformed beings, says the *Mahabharata*; our very survival depends upon such purified and rare souls. St. John says in his First Epistle: "...the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." "Much more than science, art and religious rites, moral beauty is the basis of civilization," writes Alexis Carrel.

This ancient land of India realized long ago that the purpose of human life is the relentless search for Truth. The Upanishadic sages whisper to us that behind the changing and shifting, transient and fleeting phenomena of this universe is the Ultimate Reality, eternal, immutable, unchanging and indescribable. Here is the refrain of the *Chandogya Upanishad*: "That art thou," you are the Ultimate Reality. In the depths of our being, they say, is the Atman, our true self, which is one with Brahman, the Universal Self.

"When the sun and the moon have both set, the fire has gone out and speech has stopped, Yagnavalkya, what serves as the light for

a man?"

"The Self serves as his light." (*Brihad Aranyaka Upanishad*)

This Upanishad tells us that wealth, husband or wife, etc., are dear to us not for their own sake but because of the Spirit in them. This Atman, from which words turn back along with the mind, having not reached it, this it is which we have to see and hear, reflect and meditate upon. The search for the inmost self, self-discovery, is the *summum bonum* of life. One who sees his own self in all creation attains self-realization in love and service of mankind. He becomes one who works for the well-being of all creation. And to him who experiences the unity of Life, the identity of all creation, whence can there come sorrow, whence delusion? He becomes *Sat-Chit-Anand*: Truth, Awareness and Bliss.

This spirit of the Upanishadic sages appeared again in this country, to serve as a beacon to suffering and distracted humanity. When Gandhiji saw the torment, the agony, the torture through which mankind is passing, when he heard that the creation "groaneth and travaileth," he cried out in sore anguish: "What has man made of man?" With truthfulness unto death, with moving gentleness, abounding compassion and fearless courage, he started on the high adventure of "wiping out every tear from every eye,' of releasing the energies of man for that highest spiritual endeavour which is his destiny.

While the sea roared, the storm raged and the darkness shuddered with lightning, he embarked on his high endeavour, all alone, beckoned on by the kindred spirits of old, in search of the unseen shore of what appeared to man to be a shoreless ocean. And lo! he had the thrilling vision of the distant, erstwhile-unseen shore, a vision which became all the brighter as his adventure grew in depth and intensity. And to his fellow sailors, groping in the dark, he gave the message that Truth is both the Pole Star and the unseen shore and that love is the boat in which we have to cross the high seas of life.

"When tempest roams in the pathless sky and ships get wrecked in trackless waters while death is abroad," we are safe if we act up to the message of Gandhiji, our spiritual father, as we call him. He gave his life as "a ransom for many," and kindled the lamp of love with his life. Did he not say, "My life is my message"? His life was a veritable sacrifice on the altar of Truth and his death made him immortal through a noble martyrdom, so manly, so elevating, so sublime, that, if it is remembered, our civilization can stand even the worst of trials. The mind will no longer be at the end of its tether but will awaken from the nightmare of the threatening deluge.

V. V. BHATT

MODERN GERMAN LITERATURE

A BIRD'S-EYE VIEW

[The following article was received through the courtesy of the Consul-General of the Federal Republic of West Germany, Herr W. Von Pochhammer. It sketches the recent literary history of Germany. Germans have made unforgettable contributions to human culture in many fields. The cultural root from which sprang Goethe and Heine, Bach and Beethoven, Eckhart and Leibnitz, Helmholtz and Planck, can be looked to confidently for future men of genius who will make as glorious contributions to world culture in the days to come.—ED.]

A student of modern German literature does wish to start with the authors who attained an international reputation before the last World War. Two of them at that time obtained the Nobel Prize for Literature, a fact which contributed to the spreading of their fame. They are Thomas Mann, born in 1875, and Hermann Hesse, born in 1877.

Thomas Mann, who died a short time ago, became famous through his novel *Buddenbrooks* (1901), in which he describes the rise and fall of a middle-class merchant family in a manner resembling that later used by Galsworthy in his *Forsyte Saga*. Among those of his works which appeared during and after the Second World War the Indian legend *The Transposed Heads* (1940) and the four-volume novel *Joseph and His Brothers* deserve special mention. In the last-named work, he retells the Old Testament story of Joseph in a modern setting, but gives the actions of the protagonists a psychological motivation. Though he treats the subject with respect for the religious theme, the ironic attitude of a great modern mind is clearly apparent.

After Thomas Mann had left Germany during the Hitler *régime*, he wrote the novel *Dr. Faustus*, the biography of a young German musician during the period between the two World Wars. In this he tries to explain the political and emotional disturbances which occurred in Germany during this time. This novel, written in a very personal style which makes it difficult to understand, was for a time a best-seller in the United States. In Germany its appeal was considerably less as the public gained the impression that the author had lost touch with his nation during his exile, so that his criticism was one-sided, and that he was, therefore, unable properly to assess the forces moulding German history at that period.

Hermann Hesse, who also has inherited the ancient tradition of German literature, is especially distinguished for his classical, cultivated prose. Through his father, who was a missionary in India, he has

close connections with that country and has written an attractive version of the Buddha legend, *Siddharta,* published in 1922. His aim is to find a new spiritual basis for the disrupted world of our time, and on this path to perfection he has profited much by Indian philosophy.

His last great work—one of the most profound in modern German literature—is *A Game of Glass Beads* (1943), a vision of the year 2,000. At this time spiritual culture has withdrawn to a special "province" for which talented children are especially educated. As new creative forces have become rare, the "chosen" are chiefly occupied with rearranging the rich inheritance of past cultures into ever new combinations and symbolisms—as though an expert were playing with bright glass beads and forming them into new and surprising patterns. The narrative describes the life of the most successful master of the game, who, however, discovers its inner emptiness and tears himself free from this artificial world.

Of the great number of German authors, certain ones, most of them still living, merit special mention. They were nearly all born between 1885 and 1906, and lived through the Second World War and the political catastrophe of 1945, a catastrophe which seriously shook the foundations of German cultural and moral life. The hardships of these years have awakened strong religious sentiments in one group of these authors, and they express these sentiments in words which bear a more or less Christian stamp.

Werner Bergengruen, born in 1892, is a master of the historical novel who recognizes the hand of God in the course of history. But his novels speak to modern men in an intelligible language. Thus he describes the chaos of the Black Death in Berlin in the year 1525 in his book *In Heaven and on Earth* (1940), so that the reader experiences the distress of the people of those times as though it were our own. In his novel *The Great Tyrant* (1935), he arraigns the dictatorship of Hitler in the person of a Renaissance tyrant.

Elisabeth Langgasser, who was born in 1899, followed the example of a famous authoress, Gertrud von le Fort, in becoming converted to the Catholic faith. She describes this conversion in her novel *The Indelible Seal* (1947).

Reinhold Schneider, born in 1902, speaks of guilt and atonement and God's mercy in his poems, in his book *The Island Empire* (England) and in his study *Las Casas Before Charles V* (1938).

Equally profound, but unconnected with a return to Christianity, is the treatment of the final question of life in the novel *The Death of Virgil* (1945) by Hermann Broch, who was born in 1886. The author describes the last thirty-six hours of Virgil's life, during which he experi-

ences and considers the meaning of our existence and the meaning of poetry in the chaos of a dissolving world.

Ernst Jünger, born in 1895, with his impersonal approach is one of the most powerful personalities of our generation. On the basis of his experience as an officer during the First World War, his tremendous mind was able to express the experiences of war with a depth of feeling hitherto unknown in *Storm of Steel* (1929). From the mental forces which then forged this man: enthusiasm, discipline and indifference to death, he created a man of a new type whom he glorified in his *Workman* (1932). Under the stress of Hitler's tyranny he published in the year 1939 his famous mythological novel *On the Marble Cliffs* in which he denounced the ways of evil rulers. His utopian novel of 1949, *Heliopolis*, transfers the same struggle to a distant future. With his exalted language, which often makes reading difficult, he has become a representative of those currents of thought which, in the midst of chaos, can only find a firm foothold in their own self.

The novel *Stalingrad* by Theo Pliver, who was born in 1892, is a war story in the form of a press reporter's account, a very enthralling one. Here the collapse of the German army is described with tremendous force and vivid detail.

The strongest drama of modern German literature, far surpassing all others in the number of times staged, is *The Devil's General* by Carl Zuckmayer (born in 1896). Following an historical precedent, it describes the inner conflict of an air-force general in the service of the "devil" (Hitler). During the investigation of an act of sabotage politically motivated, he seeks and finds death. Another work written after 1945 on his return from America was *The Song of the Fiery Furnace.*

The most popular literary description of the occupation of Germany is *The Answers of Ernst von Solomon* by the author of the same name, born in 1902. He uses the mania of the occupation forces for sending out interminable questionnaires as a framework for a description of his life under the Nazi *régime* and the period immediately following its collapse.

Unpolitical narratives of general human interest were written by Ina Seidel, born in 1885, whose novel *The Desired Child* is among the most popular of recent years. It describes a mother who wishes to have a child, and the fate of this child during the time of the Napoleonic Wars.

Stefan Andres, who was born in 1906, a gifted storyteller and one of our youngest talents, has written about many questions of our time, *e.g.*, those of the 30's, in his three-volume work, *The Flood*; Franco-German relations in his novel *Marriage of Enemies* (1947); and the Spanish Civil War in *We are Utopia.*

Frank Thiess, born in 1890, is a prolific novelist. He made his strongest impression with his *Empire of Demons* (1940), in which he describes the cultural history of Greece from Plato to Justinian in the form of an exciting novel. His chapter on Diocletian, which was generally understood as referring to Hitler, earned him the fame of a courageous rebel.

If all these authors still have their final roots in contemporary society, its confines were left by Franz Kafka, who felt that the individual was hopelessly exposed to the dark forces of the modern order. In weird and enthralling novels, *e.g.*, *The Trial* (1925) and *The Castle* (1926) he showed human beings caught in the cruel fangs of these forces—a concluding that no moral or mental standards could be of final help and that a thinking man was driven to disbelief and nihilism. Most of his works appeared after his death, discovered by the surrealists, who honour him as their great master. Thus his fame outside Germany soon became greater than his fame at home.

Another road led to Communism. This path was followed by Anna Seghers, born in 1900, perhaps the strongest literary force of the German Left. Her first work was the excellent social novel *The Revolt of the Fishermen* (1929). Later she actively opposed Fascism and now writes books with a more and more communist bent.

Similar feelings animate Bert Brecht, born in 1898, who spent a large part of his life in Moscow. His greatest fame rests on his adaptation of John Gay's *Beggar's Opera*, which had a tremendous success all over Europe.

Erich Kästner, born in 1899, is a humorous author of spirited and sarcastic books, many of which have been filmed. Two of these films, *Two Editions of Charlotte* and *The Flying Classroom*, have been shown in India.

Paul Fechter, one of the outstanding modern writers, includes among the moderns, in an essay on Modern German Literature, two older writers still in the front rank in their respective fields—Gerhart Hauptmann in drama and Rainer Maria Rilke in poetry. He credits the greatest living German poet, Gottfried Benn, with making poetry the leading literary type in Germany today.

He names among truly modern present-day writers Manfred Hausmann, "an important representative of the new religious feeling among Protestants." His beautiful story *Abel with the Mouth Organ* has had many readers.

"NO FIGHTING . . . NO FUN!"

[**Miss Elizabeth Cross** has phrased in homespun the recognition that made Browning "welcome each rebuff that turns earth's smoothness rough." It is by struggle and by meeting challenges that human beings learn adaptability, resourcefulness and confidence in their own powers. It is for education in the home and in the school to point the way to purposeful co-operation and achievement in the outer world and the way to victory in the greatest of all wars—the struggle of the higher nature of each individual against the lower tendencies, which has its battlefield within. It is the heroes in that battle that should be kept before the eyes of youth.—ED.]

A small boy came back from a holiday with two very quiet aunts and gave the verdict, "I didn't *like* it there. No other kids. No fighting . . . no fun!" He then went on to describe the one part of the holiday that was enjoyable, when the river burst its banks and he went with the farm men to help rescue the animals. He was, it appeared, of real use, and stayed out, wet and cold, all night, and part of the next day with nothing to eat. That, it appeared, was fun.

We have, through the materialism of civilization, come to have such a horror of fighting (or war) that we refuse to face the fact that man (and occasionally woman when she isn't too busy) is essentially a fighting animal. We regard hardship as an evil—even discomfort is something to be avoided. Let there be feather beds for all, is the cry; welfare, guidance, organizers, voluntary workers, electricity laid on, meals on wheels, homes for bad boys and girls, homes for good old ladies and good old men, bedside lamps for soldiers, buses for school children and music while you work or don't work. Final joke, let there be unemployment pay for the day's holiday you get from your highly paid work!

What happens now that life is made easy (in between the major wars where everyone suddenly has to grow up and endure horrors and behave like an adult) and there is no fight against nature and the normal hardships of the world? In the United States and in the United Kingdom to some extent, the answer is quite often boredom—boredom degenerating into destructive violence. The New York police, in a refreshing burst of sanity, are refusing to play "cops and robbers" with the teen-age gangs and have dared to assert that the public highways are just that, and belong to anyone who cares to walk along them. They, it appears, intend to maintain order and won't co-operate with the soft-hearted organizations who arrange pleasant meetings with young hoodlums and plan "truces." It would appear that far too many young people, earning a living too easily, and having gained little or nothing from

years of publicly paid for "education" just haven't grown up at all. They lack excitement, purpose, anything to struggle against, and so they go back to childish games. This time, however, they use real weapons and do real harm, not only to their rival gangs but to innocent bystanders. The wave of adolescent crime is not confined to the "underprivileged," which is the modern phrase for what used to be the lower or working classes. So it isn't lack of education or of money that is the serious difficulty. Many wealthy youths and girls are involved in sordid crimes, because they happen to feel dull.

No one would be brutal enough to wish back the evil days of the industrial revolution when quite young children were made to work long hours in horrible factories, yet the efforts of the humanitarians to improve working conditions have resulted, ironically enough, in harming the very people they sought to benefit.

Old-fashioned Nannies used to say reprovingly to their young charges, "Satan finds some mischief still for idle hands to do," and the children used to laugh, although they gratefully accepted the varied kinds of occupations Nanny provided for wet afternoons, knowing well enough that the system avoided quarrels and scoldings. It seems sad that adults deserve the same treatment, but by taking a look around the average town and noting the apathetic, bored wanderers roaming round the chain stores or forming queues for any kind of "entertainment" it is quite clear that they have idle hands today and that any mischief Satan could offer would be accepted with gratitude and used to enliven a pointless existence.

To pursue the subject a little further, however, can we class these folk as adults? Isn't it true that modern civilization has prolonged adolescence, made a cult of "youth" in the very worst manner, and really encouraged a kind of retardation, a perpetual childishness where innocence and wonder are lost but responsibility and seriousness are not found? Has something gone wrong with a vast number of people's upbringing? Have babies, and children, been over-sheltered? Have they been waited on, guarded, made comfortable, prevented from harmless adventure, so that they feel a lack which must somehow be made up? What about these gangster games, with lads in their twenties (old enough to be and often, in fact, fathers) having "leaders" and "territories" and beating up members of rival gangs who dare to walk in "their" streets or look at their girls? Isn't this the sort of game that normal youngsters from nine to eleven years old play? They have their gangs then, and their top dogs or "cocks" with passwords and secret papers which they hide in hollow trees. On the whole rival

gangs content themselves with an occasional token battle, with shouting abuse (until Mother washes out the head boy's mouth with strong soap!) and with elaborate ruses to trap the others. It is a traditional, dramatic game, and is usually outgrown when sport begins to become the serious matter, and when cricket runs or football goals are the true end of life.

These normal boys who gang up at the usual early age very rarely hurt each other in their rare fights, that is, if they have been allowed a reasonably free early childhood. It has been noted that seven-year-old boys who have been over-protected and prevented from any kind of rough-and-tumble (from the age of, say, three to six) do sometimes become violent. Little boys, and girls, too, do seem to need to let off steam and to behave like the little savages they are and get it out of their system. We who have taken care of nursery-age children find that they tend to quarrel and fight to a certain extent but they learn, from experience, to live in peace. If they are prevented from learning that Billy will give you a slap when you push him over they miss a vital lesson in life. Life with adults is no substitute for life with other children, because it is manifestly unfair for a big lady to give a slap, but someone your own size can teach you a lot. Such nursery-age children enjoy banging with wooden hammers, beating out clay, all kinds of noisy, rough, destructive activity, piling up wooden blocks and knocking them down with a loud noise that is indeed painful to the adult in charge! They enjoy tearing up newspaper, burrowing in sandpits, flinging big toys about and generally finding out about weight, noise and just how much everyone will stand before they get stopped! This wild, exploratory, destructive phase will and should include a few fights with their contemporaries; it is all part of the fun of finding out.

Too often I discover parents and teachers preventing children from living through their normal, natural stages. Sometimes, in fact often, life is made too easy for them; they have playthings that are merely entertainers and give no scope for discovery, and creation which comes after the earlier destructive phase. Often the children are kept "retarded" and helpless, not allowed to attempt to dress or feed themselves, and then "sent out to play" when they would willingly stay and help in the home. Children want to grow up; they are ready for all kinds of jobs. They do not want easy things; they admire skill and are ready to endure hardships in a worthwhile cause. Intellectual children manage well enough because the standard of scholarship for the professions is still reasonably high and so they have plenty of hard work to keep them busy. It is the practical and artistic child who is so

often left idle—the child who in previous times would have been apprenticed and made to work hard from a really early age. Think how hard, and yet how satisfying, it was for a boy of twelve to manage a team of plough horses, to learn the skill of harnessing them, to groom them and to have such great creatures obey him. Now it is the rarest thing in the world for any boy to be allowed such skilled work, or any genuine hard work at all. Our labour laws are so elaborate and careful that it is only the most determined boy who can get himself a holiday job...there are so many forms to fill in. It is really easier to get into mischief...and Satan is usually ready with some suggestions.

So we get back to the theme of "No Fighting...No Fun." Life today in so-called peace time lacks urgency, lacks the normal fight against weather, dirt, poverty and all the ills that flesh expects to be heir to. .It seems very sad that we humans are so idiotic as to prefer earthquakes, floods, fire and general excitement to a nice, quiet life in a suburb. .but it's pretty clear that we do. .else why do respectable people love crime novels and less respectable ones provide the material for them ?

No, we must fight, and the only long-term answer is to educate our children to fight on a higher plane—to fight ignorance and cruelty; to fight for the oppressed throughout the world and to look for the difficulties that lie beyond our own tidy back yard. This is a fight that can never end and which provides enough excitement for a lifetime.

ELIZABETH CROSS

THE CLASSLESS SOCIETY

In India, "the spiritual" not only influences the customs and manners of everyday life but even encroaches on politics. Shri M. A. Venkata Rao, in his article on "The Ashram Ideal in Politics," in *Quest*, February 1957, maintains that the Marxian ideal of a classless society has been adapted, in a context free from hate, in Indian politics.

Shri Venkata Rao shows the superiority of the Ashram system over Communism. The Ashramite leader is listened to, because he is respected for his simplicity and sacrifice, his devotion to an ideal. There is scope for constructive activities and democratic practices in the Ashram. Its mainstay is truth and non-violence.

A pluralist political system, in which men devoid of class and personal ambition were supported in their policies by a community that respected their dedication, and in which other classes and individuals worked unhampered in their own selected spheres, is an ideal worth striving for. But does it not depend on there always being teachers whose sacrifices command universal esteem and regard? And on each class and individual restricting their activities to the narrow premises of their profession?

R. J.

THE POEMS OF MARIE GERNY-MARCHAL

[With poignant feelings we print this article. One of the writers, **Andree Karpeles,** has passed away leaving behind her husband **Adalrik Hogman,** the joint author. We salute the soul of the esteemed friend and contributor of THE ARYAN PATH and we offer to Mr. Hogman our deep sympathy. Like the heroine of this article, Andrée Karpelès was a lover of the East in general and of India in particular. We hope her absence will not deter our friend from continuing the good work done by them in the past for our pages.—ED.]

It is not always the finest jeweller who offers the loveliest pearls: one often discovers, in some lonely little shell, a gem which, in spite of its smallness, spreads some unexpected magic glow. That image comes to one's mind when, closing some modern book of verses, one rereads the rare booklet: *Enthousiasmes, Recueillements et Poèmes Khmers* by Marie Gerny-Marchal. Musicality, pure inspiration, deep meaning, prevail in those verses, as well as a true understanding of the Buddha's teaching. Henri Marchal, husband of the author, chief of the archæological "Service de l'Ecole Française d' Extrême-orient," was, during his career in the East, closely followed and helped by his wife, who collaborated with him in the writing of his universally known books on Angkor. But not interested only in ancient architecture, she was keenly attracted by the people who surrounded her; she learned Cambodgian, and questioned the peasants about their faith, customs and traditions. She loved following their religious festivities, sharing their rites of family life and collecting notes on folklore and ethnography. She even put into verse a series of popular tales; two of them appear in this booklet under the titles "The Bet" and "The Thief and the Four Women." The poet seems to have preserved all the folklore charm and popular wit of those tales. In his "Introduction" M. Marchal tells us about his wife's life and ideals :—

> She always dreamt of an era of universal fraternity, of love, of peace; she believed in a humanity where no place would remain for war, violence, injustice.

On retiring to France, in 1939, instead of visions of past centuries, instead of the influence of the Buddha, she had to face the terrible realities of war, of hatred. Sorrow invaded her soul in the presence of the negation of her ideals; and that was, partly, the cause of her premature death.

> To die, does it mean endless sleep
> Without regrets and in which abode ?
> Is it nothingness. .or is it a dream ?...

asks the author, in the poem "Sleep."

In two of her poems she turns towards the Buddhas. In "On the Pnom" she says :—

> Peaceful ancestors, O Buddhas, forgive us!
> Your divine law is still a mystery to us,

Our hearts are still closed and the day yet unborn
When man, embracing man, will say, "My brother."

Further, in the same poem, judging the "sceptical West," the author says that it

Piles up morals and heavy codes
On the ancient pedestals where the fallen idol
Continues, in spite of time, its dream of peace
In the silent night where his soul re-entered.

In "Offering" the poet images the Buddha again :—

Meditating in the sweetness of eternal rest
The big golden Buddha in the dark pagoda
When the sun strikes in vain the closed shutters,
Smiles discreetly, hidden in the subdued light.

The translation cannot render the harmony of the pure language which reveals a born poet. The author continues, inspired by the peaceful statue and its devotees :—

Here are golden mangoes and fragrant flowers,
Simple gifts offered by simple souls,
Fruit, cakes and handfuls of rice :
And plenty of lighted sandalwood,

Frail and pious homage, whose red gleam
Throws on Buddha a passing ray of light,
Which is sufficient for the Great Sage
Being made of veneration and love.

The dumb pious monks, wandering on the road, inspire Marie Gerny-Marchal with one of her best sonnets :—

Their yellow robe under the ardent Sun
Clads them in gold ; they walk along the road
Silent, their hearts filled with peace
In worship the people look up to them.....

They are chaste and pure, without condemning love,
Within their walls the poor find shelter and rice
And charity cures those injured by fate.
Wisdom lies within their shaven skulls ;
Buddha the Perfect is reflected in their eyes
And love and fear surround them like gods.

In the poem "*Banche Saph*" (Ceremony of Incineration) the purifying Eastern custom is compared to the ghastly European funeral :—

Here, to reign, Death needs no awful mask
The silvery coffin consumed by fire
Ignores the horrors of dark sepulchral vaults
And of worms attracted by the posthumous feast.

In the morning the sun will lavish its pomp
On extinguished ashes; and its clear delight
Will caress them with a golden salutation
And an eternal song of universal life.

"Stanzas to Lokeçvara" deserve long quotations :—

As each human soul is bound
To choose a god amongst all gods
And that it needs to cry out its suffering
To some being in the depth of skies....

Compassionate and tutelary,
Towards you, Lokeçvara, goes our humble wish
In your great pity for this passing world
Oh, be that hope and be that God !...

In the thick forest where tremble the weak
Suppress ferocity,
In each abode were men assemble
Crush cruelty,

Fight against vanity, envy and lies
And the desire for superfluous goods,
Cure humanity of that tormenting vice ;
Ignorance : may it disappear ! ..

Hasten that blessed day, look down
On our present fate, on the future fate,
Grant us peace, love and wisdom
And that your reign comes at last,
Lokeçvara !

After leaving Indo-China M. Marchal and his wife visited India, Burma, Egypt and Greece. What

that pilgrimage to those sacred places meant for a soul like Marie Gerny-Marchal is easy to guess. After that, she seemed to have attained the culmination of her poetic genius:—

When from Ganges to Nile, from Nile to Acropolis,
O Sages of the past, I will have sought for Peace;
When you will have helped me to get rid of the weight
With which modern life burdens my shoulders;

Pompous conquerors! when rear crushed walls
I'll have meditated on the void of your glories,
And seen that art and spirit are the only victories;
When I'll have wandered away from you,

I'll search for love in all eyes,
For a gift in each gesture! for a "Yes" on all lips;
In answer to your hands, O human beings
I'll hold, towards you, my two fraternal hands.

When tired and for a deserved rest,
On a peaceful hearth I let my sandal fall,
No vesperal shadows will inspire in me fear
In my heart will throb the heart of all the world.

At the beginning of the book a thoughtful portrait of the poetess shows us that, often, the gods have granted beauty to born poets: Byron, Heine, Tagore, Anna de Noailles....

Cambodgian decorations complete the refined edition; they are due to the art of Sapho Brelion-Marchal, daughter of M. and Madame Marchal, who, in a fascinating book, has once studied and drawn an interesting collection of Khmer ornaments.

ANDREE KARPELES and
ADALRIK HOGMAN

THE RESTORATION COMEDY

"The comedy of the Restoration Age would be justifiably called licentious." Such is the conclusion to which Shri Jagdish Chander of the Panjab University College, Hoshiarpur, comes in the course of his special study of "The Licentious Comedy of the Restoration Age" published in *The Research Bulletin (Arts) of the University of the Panjab* (S. No. XVII-(1) 1956). A licentious play, he argues, usually deals first with sex; secondly, it violates the laws of strict morality; and thirdly, it ridicules sacred institutions and has an air of cynicism about it. "But none of these considerations is sufficient to make any play or any work of art licentious." Then what is it that makes the Restoration Comedy licentious? It is the overemphasis on, nay, glorification of, these aspects of the social life by the writers of comedies of the time—of whom Etheredge, Wycherley, Congreve, Vanbough and Farquhar were in the vanguard. They took "seduction for granted"; they violated strict morality till they appeared openly to advocate and "encourage the forces of disintegration and decadence and outrage our sense of decorum," and "they justify the individual in his revolt against society" simply to inculcate in him freedom from those social obligations which have made him a civilized being." In short "their comedies have an incorrigible abandon about them." Maybe, because they mirror that modish world that centred around Charles II, "*le plus grand roi due monde.*"

G. M.

NEW BOOKS AND OLD

RELIGION WHICH BELIEVES IN THE HAPPINESS OF ALL*

Why must you offer felicitations to a Jain Sadhu like me? Welfare of society, welfare of the country, and spreading of Dharma is my mission My dharma believes in the happiness of all creatures Our spiritual weal is bound up with our political independence. We must all be united—Hindus, Muslims and Shikhs Believe me, if our country is united, we will be an unequalled force for peace in the world. All men are spiritually equal, that is, all have an equal title to salvation.

In these words Acharya Vijayavallabhasuri declared his faith about ten years ago. With catholicity as well as piety, he recognized the forces of his age, and preached social and emotional adjustment to all, while adhering fast to the fundamentals of Jainism. In this he continued the work of his *guru* Sri Vijayanandasuri. In the nineteenth century the Western impact had resulted in a twofold reaction: the necessity of understanding the true significance of the Indian way of life; and, secondly, the desire to resolve some exaggerations and accretions of custom and history which had a deadening effect on society and individual. Sri Vijayanandasuri took the correct initiative in 1895 when he declared that Sri Virchand had committed no wrong in crossing the seas to explain and preach the tenets of Jainism. Thus Jainism lined up with the Hindu Renaissance in the revival of learning, in social adjustment and in the search for a living and dynamic faith.

This sumptuous volume commemorates the singular achievements of Acharya Vijayavallabhasuri (1870-1953). The great divine, besides being a learned man and an ascetic, was an educationist. Knowledge, as he put it, stored in books carefully preserved in cupboards, is no better than matter. It must go to men; it must spread; it must influence the minds and lives of men. With this idea he founded or encouraged the founding of numerous educational institutions, of which the celebrated Mahavira Jaina Vidyalaya is one. To him Jainism was a way of life rather than an acceptance of a certain dogma. He discoursed on all topics for the economic, moral and spiritual uplift of Indians. In the Panjab especially, he had identified himself with the people and among his numerous followers were men of all communities.

Many scholars of repute have joined in this tribute to Vijayavallabhasuri by contributing articles on Jaina religion and philosophy, Jaina art and literature: Professor Gopani, Professor Bhayani, Muni Sri Punyavijayaji, Dr. Sandesara, Dr. Umakanta Shah and others in the Gujarati Section; Dr. Umakanta Shah, Pandit Mahendrakumar Jain, Shri Virendrakumar Jain, Dr. Chaudhari and others in the Hindi Section; Dr. Klaus Bruhn, Professor A. Chakravarti, Professor Prithviraj Jain, Professor K. B. Vyas, Dr. Felix Valyi, Shri B. P. Wadia and others in the English Section. To the general reader as well as to the scholar these articles will be most valuable.

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* *Acharya Srivijayavallabhasuri Smarak Grantha* (Acharya Srivijayavallabhasuri Memorial Volume). Edited by BHOGILAL J. SANDESARA, UMAKANT P. SHAH and NAGAKUMAR N. MAKATI (Gujarati Section), PRITHVIRAJ JAIN (Hindi Section), MOTICHANDRA, JAGADISHCHANDRA JAIN and C. J. SHAH (English Section). (Sri Mahavir Jain Vidyalaya, Bombay. 184+140+175 pp. Illustrated. 1956. Rs. 17/8)

Shri Wadia gives a very high place to Jainism among present religions. "Of all the existing formal religious creeds," he says, "Buddhism and Jainism contain the very best elements to enable men and women most promptly to become religious in the true sense of that word." *Ahimsa* and self-exertion constitute the central teaching of Jainism. "*Ahimsa* is the non-appearance of attachment and other passions. Their appearance is *Himsa*—violence." Dependence on a personal God is eliminated. "A dog becomes a Deva by virtue. A Deva becomes a dog by vice." Dr. Felix Valyi points out the decisive influence of Jainism on Gandhiji's career through his mother and through Rajachandra, who came near to being his *guru*. Dr. B. C. Law reminds us that *nirvana* in Jainism is not a dreadful thing: not a disappearance of individuality but a state of beatitude. The soul of the individual is an active principle vitally concerned with his actions, good and bad. In this respect the Jaina doctrine of the soul is different from that of the Vedanta or the Samkhya philosophy. All this makes the Jaina religion positivistic though austere.

The papers on literary topics go to show that the Jain contribution to literature in the Dravidian languages is very considerable. The great Tiruvalluvar, author of the *Tirukkural*, was probably a Jain saint. The whole of extant literature in Apabhramsha is the work of Jaina writers. Mediæval Gujarati literature from 1150 to 1450 A.D. is mostly Jaina in theme, inspiration and outlook. Dr. Chaudhari has examined references to Jainism in the Pali texts of Buddhism. Dr. Deo has contributed an excellent paper on Jaina monastic jurisprudence. There are also valuable articles on Kalakacharya and Jamali.

The volume also gives a fair view of Jaina art through the centuries. The illustrations are selected with care. Incidentally, the reader gets a pictorial survey of the magnificent architecture of Gujarat from the twelfth to the nineteenth century. There are reproductions of some rare specimens. The richly illustrated manuscript of the *Kalpasutra* in golden letters, dated 1460, has been described by Shri Sarabhai Nawab. Muni Sri Punyavijayaji has contributed a descriptive note on the illustrated manuscript of the *Supasanahachariyam* of Lakshmanagani, dated 1424. Both the brilliant manuscripts have been preserved in Patan. They show a certain tradition of painting in western India having links with the Ajanta style. Dr. Umakanta Shah draws our attention to a rare sculpture of Mallinatha preserved in Lucknow. The statue is headless, but is identified as that of Mallinatha, who was the nineteenth *Tirthamkara*. According to the Svetambara tradition, Mallinatha was a princess and this is her only statue with developed breasts.

V. R. TRIVEDI

Commentaries on Living: From the Notebooks of J. KRISHNAMURTI. Edited by D. RAJAGOPAL. (Victor Gollancz, Ltd., London. 254 pp. 1956. 16*s*.)

These essays follow the fashion of using symbolic "types" to point a moral. The *sannyasi*, the rich man, the scholar, the politician, the reporter, the widower, etc., have their illusions gently stripped: the things people cling to, or search for, are (also gently) dissected to show that we are ceaselessly self-deceived; the falsities of fear, knowledge, futility, action, belief, desire, sensation and the rest, are dissected, and the book could well appeal to those unaccustomed to such examination. Yet, after reading 88 variants on the theme, one wonders whether something of value may not be whittled away in the analysis.

W. E. W.

EAST AND WEST

TWO PROVOCATIVE VOLUMES

I*

This voluminous work has taken the writer about twenty-seven years to complete. His inexhaustible patience and industry deserve our fullest sympathy; and hence all the sadder is the disappointment at the fruit of so much labour. The writer's aim is very ambitious. It is to give an elaborate system of Western philosophical thought shorn of all Oriental vestiges. As he regards Christianity as an Oriental phenomenon he shows scant respect to the great religion. Communism and the East are the spectres which haunt him and leave him no peace. In the Preface he works out an "Anti-Communist Manifesto" in which he observes bluntly:—

> From Asia comes not salvation but confusion, noncausal association, spiritual analogies
>
> Because the Sun rises in the East it does not follow, as some seem to hold, that wisdom comes from Asia

The writer begins his work with a remarkable proclamation which sounds almost like an epitaph: "These are thoughts produced in the brain of Charles Smith of New York by the physical world through the lenses of the senses." Why should we call "thought" all that is produced in the brain through the medium of the senses? The writer frequently refers to the mental and the spiritual, but it is clear that for him the apparently non-physical is really the physical in a different context of relationship. No wonder that, for him, "Logic is an aid to physical thought."

On these presuppositions it is not difficult to maintain that "there are three realms of relation of the same reality; the physical, the mental and the spiritual." These "three are the same classified by different relations; there is a triality of relation and a unity of the related" (Vol. I, p. 67). Thus the writer calls his philosophy "samist" and "trialist." It is, however, clear that for the writer there is only one relation which dominates and the other relationships are simply devices to escape the charge of gross materialism. He has indeed no hesitation in considering the mind physical in its constitution, and pleasures and pains as objective as physical events.

With this naive epistemology an appreciation of religious values can hardly be expected. Man begins life "a mental blank and creates God by naming him." Thus the great issues of religion are decided once for all with some application of logical analysis and verbal clarification. No serious attempt is made to evaluate the prospects of life beyond, to judge the belief in the efficacy of prayers dispassionately or to consider the problem of the existence of God in all its aspects.

Though it is conceded that "religion is not a lot of lies" it is assumed that it has no cognitive reference in any form. It is only "an analogical substitute system for use in starting social relations." His theory of the origin of religion rests on the oft-repeated assertion that dreams and the subsequent fear of the dead have gone into the making of religion But it must be pointed out that fear is not necessarily a negation of value. It is an essential component of our experience of the tragic and the sublime, and may have even a direct cognitive indication. Hence, even if fear figures in religious experience, we cannot conclude that religion is an experience born of fear. When we shudder before a transcen-

**Sensism The Philosophy of the West* Vols. I and II. By CHARLES SMITH (The Truth Seeker Co., New York. lvi+xviii+1,612 pp 1956. $10.00)

dental mystery we feel fear as a reaction against our awareness of something beyond the normal horizon. Religion is not an illusion created by fear, but rather fear is originally an emotional accompaniment of an experience which has cognitive reference. It is only later that this numinous experience, as R. Otto calls it, gives birth to religion as a social institution.

But is mechanistic materialism the philosophy of the West? Certainly not. It is only a recurrent malady of the human mind. Already Plato had referred in his *Sophist* to the class of thinkers who reduced ontology to physics and identified body with Being as such. It is heartening to see that even modern scientists who have reflected deeply on the problems of life and existence have come to conclusions which are at variance with the deep-rooted prejudices of the materialist and mechanist. Alexis Carrel, for example, has observed that the worlds of the lover, the saint and the poet, though integrated with the physical world, cannot be explained only in its context and categories. Even physics is now engaged in a reassessment of the situation in its domain.

The dread of Asia and of Communism has unnerved Mr. Charles Smith. It is a distinct disservice to humanity to widen the gulf between the East and the West by means of pseudo-philosophical reasonings. This would prepare the ground for the annihilation of both. The West at its best and in its depths has a close kinship with the East, and, if the two World Wars have failed to bring the East and the West together in one common endeavour, the third will spell their doom.

S. VAHIDUDDIN

II*

Books comparing Eastern and Western philosophies and cultures, Eastern and Western man, have been appearing. But should man be understood in terms of his culture, or should culture be understood in terms of man? The modern behaviouristic idea that a thing is what it does is now applied even to the study of cultures. A culture being the product of a human attitude to the world and the resulting behaviour, man is explained in terms of the resulting behaviour. But there is always a real possibility that man's attitude and behaviour could have been different. It is because man is not completely determined that change and progress in cultures have been made. The behaviouristic method is useful to a degree in explaining culture; but the creative man behind it cannot be overlooked. Man is not merely what he does but much more; he is free, creative and changing in his creativity. This is essentially true of him everywhere. All great religions assume that man is the same in the East and the West; so do all great political philosophies, reform movements and declarations of human rights.

Dr. Haas, however, seems to be of those who think that the Eastern man is different from the Western man. He has written a stimulating book, which should be read by everyone interested in mutual understanding between East and West. It should be read especially with the works of Sorokin, Northrop and Radhakrishnan. The reader can draw his own conclusions.

He believes that the East and the West cannot form a unity, because Eastern consciousness is antagonistic to Western. But I see no reason for this hopelessness, when Western cul-

**The Destiny of the Mind · East and West.* By WILLIAM S HAAS. (Faber and Faber, London. 327 pp. 1956 36s.) Received through the courtesy of the British Council, London.

ture has already united in the Christian consciousness such antagonistic elements as the Greek and the Jewish. The Greek God is a philosopher; the Jewish God is not only not a philosopher but also brooks no rational questionings. Yet the two were united.

Dr. Haas has some important observations to make about the East and the West. To give a few of them without discussion: the East has no sense of time and, where it has, time is conceived not as an evolution but as a juxtaposed succession of events. The West alone visualizes time as essentially evolutionary. The West aims at unity in multiplicity, the East at only identity. The West is expansive, but the East is self-contained and self-centred. The danger to the Western culture is internal; that to the Eastern external. The Western mind dissipates itself in limitless objectivity and destroys itself. A countermove is needed in the West to check this dissipation. The Eastern mind is self-centred, introvert, subjective, and does not know how to assimilate a new factor; hence the danger of a new external factor destroying it. This, perhaps, is why Dr. Haas does not suggest the necessity of a countermove in the East.

The East and the West so described are fast disappearing as actualities and becoming mere concepts. Indeed, there are some aspects of culture more highly developed in some countries than in others. But in the study of human culture one has to guard oneself against oversimplification.

Yet Dr. Haas's observations are worth pondering over. If in some cultures some aspects are overemphasized and some underemphasized, what are the dangers and advantages? Dr. Haas's book helps thought on this. But if the West can absorb a new move, so can the East. In fact, the East, particularly India, has absorbed more external factors than the West. Along with the tremendous changes taking place throughout the East, a new change in the method of absorption can be introduced. Man is the same everywhere, creative and capable of change.

Accepting for argument's sake that the Eastern mind is absorbed in the subjective and the Western in the objective, from where can the countermove come? Only from each other. The subjective and the objective are opposed only as conceptual abstractions. Life in its concreteness has united many such opposites, and man, the creative force behind culture, can develop the higher consciousness in which such opposites are reconciled. Without such a reconciliation there is no hope for mankind's future in a world that has to be consciously and even conscientiously one.

P. T. RAJU

L. H. Myers: A Critical Study. By G. H. BANTOCK. (University College, Leicester, and Jonathan Cape, London. ix+157 pp. 1956. 15*s*.) Received through the courtesy of the British Council, London.

In this competent study of the late L. H. Myers, the first five chapters review the novels—*The Orissers, The "Clio," The Root and the Flower, The Pool of Vishnu* and *Strange Glory*—one by one; the sixth brings together some of Myers's own comments on his writings; and the last chapter briefly surveys Myers's life (1881-1944). It is a pity that in order to cut down the expense of publication Mr. Bantock has had to reduce the biographical section to about a sixth of the original draft; nevertheless, these twenty-two pages record briefly the main events of Myers's rather uneventful life.

The chief accent, then, is on the novels, especially on the trilogy *The Root and the Flower* (1934) and its sequel, *The Pool of Vishnu* (1940),

now collectively issued as *The Near and the Far*. In appearance a historical novel set in the India of Akbar's time, the entire tetralogy is more than a historical novel; for here history and fiction mingle, the past and the present coalesce, and religion, philosophy and mysticism fuse with politics, intrigue and romance. L. H. Myers was at work on this sequence of novels for nearly fifteen years, and he was obscurely groping towards the definition of a way of life that should prove a solvent to the perplexities that crowded upon him during the between-the-wars "Waste Land" period. Akbar the Great Moghul, his two sons, Salim and Daniyal, his spiritual adviser Mobarek—these "historical" figures are not more vital than Rajah Amar, his wife Sita, his son Jali, Gokal the brahmin, and the Guru. Rival ideologies and philosophies clash, and the very names—vaguely familiar, yet also exotic as in a dream—insinuate a confusion of the accepted categories, and Akbar's India and modern Britain seem to exchange pulses, as it were.

Myers's preoccupation was with the problem, How to live? Shall the individual assert his uniqueness or surrender to the aggregate? Which is important: the near vision or the far vision, grappling with life or retreat from life? Is the need for roots less imperative than the fascination for the flower or the fruit? How is good fellowship or wise partnership to be established except in terms of mutual trust and complete equality, and in tune with the real promptings of the heart? Harmony is the prime need of humanity, but of what use is an imposed, regimented, atrophied harmony? The near and the far, the serpent and the treasure, the flower and the root, the "outward things" and the "inner landscapes of the mind"—these seeming incompatibles need to be included and exceeded by an enveloping harmony.

But the search for synthesis is no brief adventure, nor is the hunger for peace easy of satisfaction. Prince Jali's education is spread over four novels, and he learns by his mistakes as much as from his right intuitions; "evil" in the person of a Gunevati or a Daniyal shocks him into realization as much as the goodness of Rajah Amar, Gokal or the Guru.

Although the chief characters are thus both persons and projections of certain psychic realities, the two are generally perfectly integrated, and likewise the fiction and the philosophy too are perfectly integrated. Myers's was a life of conscious purpose; the novelist was a flickering light in the encircling darkness; but the burden of existence was too great for him to bear, and so he committed suicide on the night of April 7th, 1944. In *The Near and the Far*, however, he has left behind the record of his quest for certainty, and this work posterity will not willingly let die. Mr. Bantock's valuable study should stimulate intelligent interest in the life and work of one of the major novelists of our time.

K. R. SRINIVASA IYENGAR

Nayadyumanih. By MEGHANADARI-SURI. Critically Edited with Introduction and Notes by V. KRISHNAMA-CHARYA and T. VIRARAGHAVACHARYA. (Government Oriental Manuscripts Library, Madras. clix+284 pp. 1956. Rs. 9/12)

The Srivaishnava teacher Ramanuja (eleventh century) was not only a great theist but also a great thinker who sought to establish through his *bhashyas* that theism alone was the message of ancient Indian scriptures. Many a modern writer has conceded that Ramanuja represents a philosophical tradition in India as old as that of Shankara himself. But soon there were schisms and sects within the school of Ramanuja. So far, our only authoritative guide to these was the polymath Vedantadeshika of the thirteenth century. The present independent treatise (Sun of Reasoning) of Meghanadari—whose commentaries on Ramanuja only were available so far—perhaps belongs to the twelfth century and embodies the views of one Sri Rama, a direct disciple of Ramanuja. It invites the attention of all Indian philosophers. The text is published for the first time and supplies a most important missing link in the history of *Vishishtadvaita* thought.

Despite one or two *lacunæ* in the two MSS. on which the edition is based, the text in twelve chapters is very well edited. It is a learned dissertation presenting the *raison d'être* of qualified non-dualism, which reconciles monism with theism by holding that God is both immanent and transcendent in relation to the world of self (*cit*) and not-self (*acit*). The Mimamsa *rationale* of Kumarila and Prabhakara on the import of words and sentences, truth and error, methods of interpretation and means of knowledge, is utilized by the author, and modified to apply to Vedanta thought. The schools of Advaita and Buddhism, Sankhya and Nyaya-Vaisheshika, come in for trenchant criticism, as do divergent schools among the followers of Ramanuja (*vide* Ch. IX, which discusses whether the first *Brahmasutra* alone is introductory or all the first four). The subject of the critique is academic and the style polemical.

Shri V. Krishnamacharya has given a historical sketch of the *Vishishtadvaita* thought in his English Introduction and summarized the contents of Meghanadari's work lucidly. In the Sanskrit Introduction of Shri T. Viraraghavacharya we have an able vindication of the fundamental tenets of Ramanuja in relation to other *darshanas*. Both these editors have collaborated in writing explanatory Sanskrit notes to the text. At the end there are Indices of works and authors quoted by Meghanadari. Misprints in the text are fewer than in the Introduction.

The Government of Madras deserves congratulations for the publication of an authoritative ancient text of Indian philosophy in an attractive form.

K. KRISHNAMOORTHY

Ayurvedic Treatment of Cancer. By PRABHAKAR CHATTERJI. (Institute of Hindu Chemistry and Ayurvedic Research, Calcutta. 164 pp. Rs. 10/-; foreign price Rs. 16/-)

"Cancer knows no cure" is a common saying nowadays, owing to frequent deaths caused by cancer in all countries. The medical world is straining every nerve to find the causes of cancer and to devise treatment to reduce the suffering of the cancer patient. Let us hope that they succeed some day in finding out a lasting cure for this disease.

We welcome the present book on the *Ayurvedic Treatment of Cancer*, as it is based on the author's own experience of thirty years in treating cancer patients according to this system. He claims a

70-per-cent success in treating cancer patients who consulted him at the outset of the attacks. It is for the medical world to examine this claim. We must, however, thank him heartily for keeping at the disposal of all concerned his views and experience pertaining to this subject of vital importance. He has described the ætiological and pathological conditions of the different kinds of cancer with reference to the *Tridosha* theory of the Ayurveda and the *Panca Nidana* theory of the great Ayurvedic pathologist of Bengal, Madhavakara. He has examined more than 20,000 cancer patients in his research laboratory during the last thirty years. He further claims that he has not written anything about which he has no practical experience. In view of these statements this unique book, originally written in Bengali and now translated into English, will be read with great interest and admiration by both medical experts and laymen. At a time when our national Government is trying to promote study and research in Ayurveda, books of the present type, if written by Ayurvedic experts, will definitely further the cause of Ayurveda in India and outside. It is a pleasure to note that the original Bengali edition of the present work received the highest encomiums from some eminent Ayurvedic physicians in different parts of India.

P. K. GODE

Studies in Indian Literary History. Vol. III. By P. K. GODE. (Professor P. K. Gode Collected Works Publication Committee, Poona 4. 254 pp. 1956. Rs. 20/-)

Thanks to the generous response from scholars, the Gode Collected Works Publication Committee was able to publish Vol. III of *Studies in Indian Literary History*. The first two volumes, already published under the auspices of the Bharatiya Vidya Bhavan, have been reviewed in THE ARYAN PATH for June 1955, where reference has been made to the special merits and essential characteristics of Dr. Gode's writings.

The book contains twenty-eight papers, mostly pertaining to books and authors of the sixteenth to the eighteenth centuries. As many as thirteen papers deal with fixing the chronology and identity of writers, Keshavabhatta, Lakshmana Pandita, Shankara, Vasudeva, and others. *Kavi Kaustubha* and *Ramacandra-Candrodaya* became known for the first time from Dr. Gode's researches. Bhattoji Dikshita, his pupils and scholars influenced by him claim five papers. There are four papers on Maratha history, dealing with King Sambhaji, Hari Kavi, his court-poet, and an echo of the siege of Jinji in Dhundiraja's *Girvanapadamanjari*. Among cultural subjects may be mentioned cosmetics, horse-nomenclature, the musician Tansen and Dietetics.

With regard to a well-known stanza in the *Shivamahimnastotra*, Dr. Gode observes that it is of unknown date and authorship, and, though probably an interpolation in the *Shivamahimnastotra*, has an antiquity of over three hundred years. The analysis of Puranic extracts from Apararka in the concluding article gives particulars about pen, inkpot and ink, and shows the importance attached to *Vidyadana* (the Gift of Knowledge) and its beneficial effects on educational activities in ancient India.

In the interest of scholarship it is necessary that the collected papers of Dr. Gode should appear in book form, and it is indeed welcome news that Professor Vishnu Bandhu Shastri has undertaken the publication of the fourth volume of Dr. Gode's *Studies in Indian Literary History* on behalf of the Vishveshvarananda Vedic Research Institute of Hoshiarpur and the printing has al-

ready begun. It is hoped that further volumes will see the light of the day before long.

A. D. PUSALKER

The Status of Man in the Universe. By ALBERT VAN EYKEN. (Longmans Green and Co., London. 128 pp. 1955. 7*s.* 6*d.*) Received through the courtesy of the British Council, London.

A Roman Catholic looks at the modern world and gives in this book his verdict upon the conflict between science and doctrinal religion. He speaks in clear and simple language, revealing wide knowledge and a powerful intellect. He covers a wide range of topics, and what he has to say may be ranked as a reply to the writings of modern scientists and the Freudian school of psychology (Jung is not mentioned). Obviously, therefore, most of his contentions remain a matter of opinion or of viewpoint. But even those who disagree will find valuable intellectual exercise, for the author's arguments are very penetrating.

One must regret that Mr. Van Eyken has not extended his knowledge and his interest to the study of Indian philosophical thought. His discussion of so many of the subjects he covers—evolution, for example, or heredity, or the problem of suffering—would have been greatly enriched by taking into consideration the views of Indian philosophy. His discussion of the doctrine of original sin is incomplete without taking into account Patanjali's philosophy and the theory of evolution based on the idea of original perfection. A whole new world of thought relating to the status of man in the universe awaits Mr. Van Eyken's attention.

IRENE R. RAY

Dialogues with the Guru. By R. KRISHNASWAMI AIYAR. (Chetana, Bombay. 182 pp. Rs. 5/-)

Sri Chandrasekhara Bharati Swami, the late Shankaracharya of the Sringeri Matha, whose dialogues are faithfully and beautifully recorded in this volume, was a scholar and *yogi* of repute who fulfilled in life his own description of a *guru* as a "guiding torch" leading his earnest disciple to the ultimate goal. Professor Masson-Oursel in his brief but brilliant Introduction appropriately emphasizes the importance of the *guru* in showing

> how the highest truth can serve us in practical life, and how the concrete and multiple difficulties of the modern man, private and professional alike, are to be overcome by a wisdom which is not only classical but indeed immutable.

We see the *guru* here advising a European not to think of conversion to Hinduism but to be a better Christian; telling a Pandit not to neglect the spiritual side of his boy's education; counselling a villager to stick to his *swabhava* and *swadharma*; and asking Brahmins to take to the study of Sanskrit. God, he explains, is also a practical utilitarian proposition, for to the man of intense faith

> there is no fear of despair, believing as he does that that friend being all-knowing and all-powerful will relieve him of all sorrow when the time comes.

With its inspiring portrait of the Swamiji to begin with and its valuable glossary of Sanskrit words at the end, the book is a feast of reason and flow of soul, a book to be owned and read again and again for guidance and inspiration.

R. BANGARUSWAMI

A LETTER FROM LONDON

[Owing to his illness **Shri Sunder Kabadi** was unable to send his quarterly letter in time for our March issue. We are glad to include it in this number The writer comments on the world situation in which the creed that "Might Makes Right" is still widely practised With him we ask—Is there no better way before mankind than the way of violence?—ED.]

The tragedy of the human race is that it has not the capacity to pass on from generation to generation, from century to century, the moral fruits of its painful experience. Sages and philosophers throughout the ages have noted this crippling flaw in human nature. Four examples of how this flaw has made itself felt in modern times may be given.

In 1939 the British declared war on Germany for the laudable purpose of defending democracy and the integrity of small nations. Seventeen years later, despite all they thought they had learned and understood about the overriding importance of observing moral principles in international affairs, they launched, in secret, an act of deliberate aggression against a small, underdeveloped country, Egypt. Conscious that they were violating a standard of moral behaviour with which they were so eloquently identified, the rulers of Britain argued, and even continue to argue, that they were acting in the best interests of freedom, democracy and peace.

In 1939 the French, for the second time in this century, found their homes and cities threatened by German aggression. They were invaded and occupied by the Germans for four long years, during which they stubbornly refused to accept their fate. After the war the people of Indo-China, Morocco and Algeria, who had lived in colonial subjugation to the French for several generations, pressed for the rights and liberties which the French people themselves had waged two world wars to preserve. The French ruling class, supported by the majority of the French peoples, had developed such a feeble sense of political and social morality during their long history that they denied their subject peoples what for themselves they regarded as a birthright. French soldiers, equipped with all the devices of modern war, were sent to Indo-China, Morocco and Algeria to crush the independence movements. Military might failed in Indo-China; it failed in Morocco; but the wanton blood-letting continues in Algeria.

At the same time that the land of Shakespeare, Byron, Shelley, Keats, Dickens, Wordsworth, Oscar Wilde, Shaw, was dropping its bombs in Egypt; the land of Dostoevsky, Turgenev, Tolstoy, Tchaikovsky, was crushing a national uprising in the small neighbouring country of Hungary. The political background of these two military actions by Great Powers against small nations was quite different, but the principle behind them was the same: might is right.

This moral infection, which worships the superiority of might over right, while paying lip-service to moral principles, spread to Asia. The contagion gripped the ruling circles of Pakistan. In 1948 they gave the order for the invasion of Kashmir. They had learned well from their European masters the technique of force. But such was the self-evident nature of their aggression that the nations of Europe, together with many others at the United Nations, declined to bestow any praise. In fact they declared the Pakistani action to be an act of aggression, and called upon the rulers of Pakistan to withdraw, which, of course, they have not done even to this day.

In all these four examples of modern international political conduct, the com-

mon factor is the ancient notion that might is right. The criterion of success which nations use and recognize is whether or not their use of force achieves the end they have in mind. When they fail, a new set of relationships comes into existence which they are forced to accept. This happened in the case of the Anglo-French onslaught on Egypt, but in the other examples I have given the issue is still blurred and undecided. In Algeria thousands of men are still locked in mortal combat. In Hungary, thanks to the precarious nature of the balance of power between the two ideological blocs, armed as they are with the military means to annihilate each other, Russia has reasserted her right of might to dominate the affairs of Hungary. In the case of Kashmir, Pakistan is seeking to achieve by political and diplomatic means what she failed to achieve by the recourse to force.

What all these examples of the employment of sheer force in international disputes illustrate is that man's moral stature has not grown by a fraction of an inch in the past five thousand years. His progress in obtaining mastery of his environment has been continual. There have been long periods of history when no new discoveries or inventions were made, but on the whole nothing has been neglected that is of the slightest value to the improvement and extension of man's ability to control and subjugate his external environment, the better to satisfy his own needs and desires. No such discovery or invention has been dissipated by succeeding generations. From the axe and the flint of primitive man to the atomic-power station and the supersonic aircraft, the graph of progress shows a constant, even if erratic, upward curve.

How different is the picture when you look at man's moral progress! A primitive savage, living in a hostile and barren environment, would find himself morally perfectly at home in our modern generation, whose society, national and international, rests, as his did, on the sanction of force. The more materially advanced a country is, the greater is its reliance on its physical power to coerce and intimidate others in order to secure its own way.

After five thousand years of social organization, having experimented with a score of different systems of living together, the peoples of the world, still divided into egoistic, self-centred, mutually exclusive groups called nations, still largely inspired by the same feelings of racial superiority that dominated the outlook of their long-dead ancestors, stand ready to hurl themselves at each other if they cannot get their way over what they regard as a matter vital to their survival.

It was inevitable that in primitive and even mediæval societies force should be raised into a hallmark of greatness. But it seems to me that the great tragedy and failure of Western civilization was its failure to break away from this tradition, not only in theory but in practice. To continue to accept the age-old notion of force being the final arbiter of man's destiny is to resign oneself to the complete destruction of all forms of social life throughout the world. For so long as masses of people are wedded to the idea that force may be resorted to in certain circumstances, the employment of nuclear weapons, even if it means that the nations who use them will be digging their own graveyards, will be regarded as serving some strange human purpose.

Western civilization, which dominated the affairs of the world for three or four centuries, was the only civilization which was presented with the means and the opportunities to break the vicious circle of violence in which former civilizations flourished for a time and then fell to pieces or were supplanted by rivals whose distinguishing mark was their ability to exercise superior force. Western civilization was the cradle of the industrial revolution, which unlocked the secrets of industrial

and productive techniques undreamed of by former civilizations.

In the course of the industrial revolution, vast progress was made in the direction of harnessing the forces of nature to the service of mankind. Today, faced with an economic system that has reached the maximum of its expansion and is probably contracting the nations of Europe are even compelled, as in the case of France and the Sahara desert, to seek to make even the deserts blossom. In Britain today on all sides the cry is heard: "We must develop our Commonwealth and colonial resources to the maximum."

The countries of the West, and indeed Russia, are today still so firmly attached to the philosophy of force that it is almost beyond their means to invest more in those projects and enterprises, in their own countries and abroad, which would appreciably meet their own high rate of demand and bring benefit also to other peoples It is true that various forms of aid, in the way of loans, development schemes and so on, have been made in the past few decades, but the dominant calculation has invariably been whether such a use of national resources would in the long run add to the actual and potential military strength of the giving nation.

The conclusion is inescapable that if Western civilization had put into practice in its relations with the rest of the world a little more what it has so consistently preached—"Love thy neighbour," "Do unto others as you would yourselves be done by," that the meek shall inherit the earth—it would have led the world into those paths of righteousness which so few people today are in the mood to tread. *The Times* in a recent editorial blamed the nations of Europe for leaving the nations of Asia the legacy of the nation-state. "How many of the problems that now beset Asia might have been avoided had the nation-state not been so irreducible a target of the discontented?" asked *The Times*.

But since when, one wonders, has the nation-state, in its best sense, been inimical to the progress of humanity? It is the nation-state in which peoples are inextricably wedded to the ideal that might is right that has been the malevolent influence on human progress. Europe, with its glorified centuries of civil war, has perpetuated this obsolete and dangerous concept. Today Britain prepares to explode its own hydrogen bomb, and leaders of opinion acclaim this event as emphasizing to the world Britain's national strength and independence. Tomorrow France will follow the same course. Other nations, to keep abreast of history, struggle to follow suit. The philosophy of force drags the world nearer to destruction.

SUNDER KABADI

February 20th, 1957.

ENDS AND SAYINGS

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

Addressing a most distinguished audience at the Indian School of International Studies in New Delhi, Dr. Arnold Toynbee expressed his conviction that Gandhism was an answer to the enormous increase in the material power for evil in the atomic age, but "it needs time to spread in the human race." We are glad of this pronouncement; but are there other answers? It is facile to opine as some Indians do that in these days of scientific advancement the Gandhian gospel is not a practical proposition. To those who consider his message impracticable, the answer is that no one set a better example in practising the right philosophy of action with noble ends and through pure means than Gandhiji. Against military strength and imperialist power, Gandhiji pitted the two ingenuous ordnance of non-violence and truth, and—succeeded. His words of peace proved stronger than weapons of war.

Owing to a surplus of resources, humanity has developed a serious "occupational disease," said Dr. Toynbee, and regretfully he pointed out that we have been "signally defeated in our attempts to cure ourselves of the disease of war." Does not the cure of this surfeit lie in the simplicity of life and disinterested action of the Gandhian programme? The Gandhian technique has not exhausted itself; its efficacy and strength have been proved for the world by the preliminary test.

The eminent historian stressed the great role which certain personalities can still play in the affairs of the world. The Gandhian technique can be and should be used to educate the electorate to choose right leaders. But more. We ask: Should not the electorate also be taught to use the Gandhian technique to see that their elected representatives observe in their daily dealings with public affairs, as in their own personal lives, strict probity, truth and non-violence? Gandhian principles are not palatable to the occidental leaders who occupy the seats of the mighty and govern as "practical" men. But Indians have had experience—a few directly, millions only indirectly. Now we have here universal franchise; and who is going to educate the masses in Gandhian principles and technique?

We welcome, therefore, the publication of a new quarterly sponsored by Shri B. G. Kher and others; it is named *Gandhi Marg* and we have before us the first number. Its editor is Shri S. K. George. In his Foreword Shri Kher says:—

> I think that it is one of the essential functions of the Gandhi Smarak Nidhi to provide a forum for the discussion of the Gandhian way of life. "Gandhi Marg" is intended to provide such a forum. Gandhi did not formulate a systematic philosophy of life His life was a series of experiments with truth, and as he himself once said, his life was his message.

Let us hope this quarterly will educate those who aspire to see the electorate get not merely literate but also unselfish and intelligent. The quarterly announces a most interesting programme and we wish it full success. Of course it is meant not for the masses but for that particular class of publicists who desire, in the words of Shri Kher, "purity of public life and the establishment of peace and goodwill."

Since the above was in type came the sad news of the death of Shri B. G. Kher. India loses not only a great but a good son and servant. He was truly a religious man; a constant lover of the poor. As Chief Minister of Bombay and as India's High Commissioner in London he did excellent work; but his main labour was on behalf of the down-trodden. Lately he became interested in Psychical Research, to find out if along sound scientific lines one can find convincing proof of the existence of the Soul of man. Our salutations to our esteemed friend—B. G. Kher.

In the February *Sarvodaya*, Mr. Wilfred Wellock, who has recently returned from a lecture tour in the United States, writes on "The Unrest of Abundance" so widely prevalent in the wealthy United States. That American living standards are much higher than those of any other country there can be no doubt. Their total output of goods and services has doubled in the last ten years and is still on the increase. And consumption must necessarily keep pace with production or the national economy would break down in a catastrophic slump.

Yet in spite of these facts there is everywhere a shortage of dollars No section of the community has enough. Family indebtedness is growing, a large number of men are taking on two jobs, an evening job in addition to the ordinary daytime job, and large numbers of married women are going out to work in order to supplement the family income

Hence it is quite clear that unless spending is controlled by a philosophy, or a religion—that is, by a concept of the good life which sets a limit to the amount of money that should be spent on food, clothing, household goods, etc, there is no limit to the amount of money one may spend on goods and services.

In watching the workings of this economy or way of life in the United States, one discovers that it is a form of fever It gets into the blood People become enslaved by the advertisers. They must have every gadget that is going This, and that, are time-savers, they are told, whereas very often they are not. But time is not everything. It is what you do with it that matters.

The high standard of living of the Americans creates problem after problem. For instance, the eating of too much rich food leads to illness and to drug taking. Besides, Mr. Wellock argues, when people are loath to use their hands and legs because there are machines and gadgets to do everything that has to be done, "life is reduced to absurdity." Rightly does he question: "Why are Americans so restless and so basically unsatisfied" if happiness consists in money and the things it can buy? "Has not the time come to ask what is life? and to consider in what the good life consists?"

There is evidently something lacking in the American way of living, which other countries too are adopting. Is it not lack of true knowledge which lies at the root of the problem and which has made men's outlook topsy-turvy, so that most human beings today consider the essential to be non-essential and the non-essential to be essential?

Could Machines be made to Think? In *Philosophy* for January, Mr. A. D. Ritchie discusses the futility of being dazzled by machines to the extent of hero-worship. Machines do wonderful tasks which men find difficult to do. However mysterious it may be, a machine can be adapted to those things it has been made to do and none others. "Active adapting calls for thought." It is man who sees unforeseen situations, thinks, chooses and decides the purpose of instruments, which he makes. Thinking involves free decision and initiative and all actions of men have a meaning. The working of a machine has no meaning for it except to men who made it. The power of thought is of far greater importance than the automatic whirling of machines, which man makes to serve his needs.

That science and religion are the two sides of a medal was stressed at the Bangalore Indian Institute of World Culture on February 4th. Speaking on the goal of evolution, Mrs. Lecomte du Noüy referred to her late husband's concept of "Biological time" and his application of mathematics to biological problems. Community and not isolation was found in the phenomena of the universe. Scientists were unable to disprove God and some, like Dr. du Noüy had come to recognize that spiritual forces were at the root of evolution. Considering man as an active participant in evolution, he had placed the emphasis on his moral strength rather than on his physical fitness. Man alone could envisage the problem of good and evil but he had to see to it that his nobler qualities triumphed over his lower instincts. Science was a vehicle which could be misused. Sages and thinkers had discovered these truths by a flash of inspiration; Dr. du Noüy had been led from agnosticism to faith through research. Emphasizing the divine spark in man, his *Human Destiny* had influenced Western scientists. Shri D. V. Gundappa, who presided, drew parallels between modern scientific thought and Indian thought. He expressed his appreciation of Dr. du Noüy's showing that science was a one-sided approach to life.

The economically prosperous U.S.A., the wealthiest nation on the face of the globe, the land of big business and innumerable gadgets, the country with superb sanitation and plenty of food, has a saddening story of crimes to report. Mr. J. Edgar Hoover, Director of the Federal Bureau of Investigation, says (according to *The New York Times* of December 30th, 1956) that more major crimes

> were committed in the United States in 1956 than in any previous year 2,534,000 major crimes were committed during the last twelve months This surpassed by 267,000 the previous high total, recorded in 1954, and was an increase of 12 per cent over 1955
>
> Eight offenses are listed as major crimes in F B I. records. They are murder, negligent manslaughter, rape, robbery, aggravated assault, burglary, larceny and automobile theft

The report adds:—

> Conviction in F B.I. cases· increased more than 400 over the 1955 total of 10,528 Fines, savings and recoveries· will aggregate more than $120,000,000 for the year

In the country famous for cheap motor cars and the largest number of persons who own their own cars it is surprising to read the report:—

> More than 15,200 stolen automobiles, valued at approximately $17,600,000 were located in cases investigated by the F B I., according to Mr Hoover, and there were 100 more convictions for interstate transportation of stolen motor vehicles this year than in 1955

So a high standard of living, speedy transportation, universal compulsory education and a widespread training in science and technology does not check the rise in crimes. Many a U.S.A. citizen must ask, "How come?"

A month later, *The New York Times* carried a short report of a speech by Mr. Lester L. Colbert, President of the Chrysler Corporation, in which he said:—

> Industrialists are concerned with designing and building new products, developing markets, planning future capital investments in plants and equipment ..We know you can't build a prosperous company or a strong and forward-moving country out of concrete and steel alone
>
> It takes a lot of moral capital It takes ideals that men will work hard to realize It takes restraint, tolerance, understanding and willingness and ability of individuals and groups to work together.

Would we be wrong in deducing that Mr. J. Edgar Hoover's plan to detect and punish crime needs supplementing? His department, however necessary to the State, should have a wing to educate the masses in world principles and ethical doctrines other than those the

Churches are offering. Mr. Colbert opined that "there never had been a time when the need for 'moral capital' was greater than at present." Churches with all their wealth and propaganda are not able to create the necessary moral capital. What stands in their way? Not only sectarianism. Politicians and social reformers, pedagogues and publicists, want boys and girls and youths and adults to be good for the sake of the State, of the Church, of the business. True morality is of the Inner Life, which awakens a man's mind to the recognition of the Invisible Universe and the Supreme Omnipresent Spirit, which being omnipresent is in each man's mind; and man's duty to That is of the highest importance. The immanence of Deity implies Universal Brotherhood; its transcendent aspect explains the urge of the human heart to seek Wisdom—Wisdom which is superior to knowledge, which convinces the mind why and how it should become good and not only great.

Recently there has been much talk about automation. It is refreshing to read the speech of Mr. Oliver Humphreys, Director of the General Electric Company Research Laboratories, at the Calcutta Rotary Club. He rightly pointed out that automation and mechanization might suit countries like the United Kingdom and the U.S.A., not India. They have a limited labour force and plenty of capital. India's economic situation is entirely different; with millions unemployed and still more underemployed or disguised unemployed, it is manifestly impossible to introduce improved types of labour-saving machines to reduce dependence on human labour. It is a pity that, oblivious of Indian conditions and requirements, some industrialists and economists have encouraged centralized or mechanized production even for consumer goods, for which decentralized and village industries are traditionally better suited. Mr. Humphrey's words (as reported in *The Statesman*) deserve respectful attention:—

> A subject which was now absorbing greater attention than any other development in technology was automation As mechanization replaced human muscles, automation sought to replace the human brain. Automation had assumed almost political importance. Some feared that in future it might drive people out of factories and thus wreck human society
>
> Mr Humphreys felt that labour had no fear from automation if it was used properly. Automation might suit Britain and the U S A. but not India and other countries where there was a reserve of labour. For India, it might be more economical to use human labour instead of using expensive imported machinery Automation is certainly no panacea for national economy

Even in the U.S.A., there is a growing realization that "scientific invention, though a good tool, is a bad master," and that "it is the duty of the State and the community to secure that the inventive faculty is not misdirected"; further that "not only should labour-killing machinery be abandoned, but no patents should be issued in future to manufacturers of such destroyers of labour."

Industrialization is not an end in itself; it ought to be only a means. Surely, the end is the co-ordinated and integrated development of man and society. Any programme of development must, therefore, be man-centred. It would be nothing short of a national tragedy if India sacrificed the man to the machine. "Consideration of national economy should take precedence [of] consideration of national prestige."

UNI

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

WHEN THE PUPIL IS READY THE MASTER APPEARS

In this month of May India will celebrate the memory of two of her greatest Teachers—Gautama, the Buddha, and Shankara, the Acharya. Their names have been coupled for many centuries and for a good and valid reason. The Teachings, metaphysical and moral, of both are very similar if not exactly identical. Both were profound philosophers who preached the higher morality which makes a man a true devotee, a servant of human souls. Both were great *Bhaktas,* Devotees of the Impersonal Law, who had solved the mystery of the plenum and the vacuum, and had realized "the voidness of the seeming full and the fullness of the seeming void."

It is appropriate that this month we try and listen to the voice of these two Mighty Companions. On the 4th of May is the Birthday of Adi Shankara; on the 13th, the Triple Festival which calls us to remember the Kingly Glory of the Mendicant with his begging bowl who nourished and nourishes the minds and hearts of millions of mortals. If our minds' attention and our hearts' devotion copy the ardency of Pukkusati, we also may be able to say, "I have found the Master."

It is narrated that once when the Master came to Rajagaha he requested the potter Bhaggava to permit him to pass the night in his cottage.

"I have no objection; but there has arrived a wayfarer who is in the hut, if he consents, do you, sir, stay as long as you please," said the potter.

It was Pukkusati, who had left his home, and was wandering to find his Home. The Master entered the hut and said, "If it be agreeable to you, Brother, I will spend one night in this shed."

"The shed is big enough, Friend! Stay as long as you please."

So, the Master spread a heap of straw in one corner and sat down to

meditate. Likewise Pukkusati.

Then it occurred to the Great One: "I wonder if this brother is well disposed." So he spoke:

"Having faith in whom, Brother, did you leave home? For whom are you looking? Have you a teacher? Whose doctrine attracts you?"

And Pukkusati answered:

"Friend, there is an Exalted One, Gautama by name, perfect in knowledge and practice; He is the tamer of souls, teacher not only of mortals but also of Gods. My faith is in Him; my mind approves of His teachings."

"But, Brother, where is now this Exalted One?"

"Somewhere in the North."

"You have never seen Him. Would you know Him again if you were to see Him?"

"No, Friend, I have never seen the Exalted One; if I saw Him, I should not know Him," Said Pukkusati.

Thereupon the Master said, "Listen, Brother. I will give you a teaching. Be attentive." Then the Master expounded at length the doctrine of the Sixfold Man. When the preaching was over Pukkusati exclaimed: "I have found the Master; I have found the Master!" He fell at the feet of the Teacher and said:

"Mine is the fault, Lord; mine is the offence; pardon my conceit and thoughtlessness in calling you 'Friend.' Ordain me now, for I do not only approve the teaching; I have found the Teacher. Ordain me."

With Faith in the Doctrines he had learnt, Pukkusati practised, made himself ready, and the Master came where he was. The real *Guru* is always ready, willing and waiting for the disciple; it is the disciple who has to prepare himself by a purified Will, steadfastly seeking the Truth, humbly serving the Truth-seekers, and thus attract the *Guru*.

Turn from Gautama to Shankara.

The *Pandit* of *Pandits* who wrote profound commentaries on the *Gita*, the Upanishads, the *Brahma Sutras* and Gaudapada's *Karika*, and preached the magnificent philosophy of the One and Indivisible—the Grand Object of Supreme Realization—was a *Bhakta*, a Devotee. He sang:

"There is no known comparison in all the three worlds for the venerable teacher who bestows knowledge."

Among his hymns and devotional treatises is *Viveka-Chudamani* (*The Crest Jewel of Wisdom*) which contains one specific programme of building the Hexagonal Temple whose foundation is Discrimination, whose plinth is Detachment and whose roof is the Longing for Freedom from the separative self, which holds mortals by the fetter of the dire heresy called by the Buddha *Attavada*. But what, in truth, does this fourfold, sometimes called ninefold, programme mean? That itself requires higher wisdom, arising out of right preparation. The ardent aspirant must handle first his mundane thoughts (*Vichara*), and cleanse his *Chitta*—mind-motion—by good

works, in the routine of daily life. If the right foot does not take the first of the preliminary and preparatory steps and the left does not take the second, the Master, "who is a river of Compassion, and an excellent knower of the Eternal" will not be found; and the hint is given that it is such a *Guru* who will give us the plan and the proportions for the construction of *our* Hexagonal Temple. To take the two preparatory steps we require the strength that comes from devotion, says the text:—

Among all means of liberation, devotion verily is the most potent. The fixing of the attention on the true Master, the Divine Self, is declared to be devotion.

To know the nature and power of the Master within, the aspirant needs the guidance and instruction of the *Guru*—one of those "Rivers of Compassion" of whom Shankara says:—

The mighty ones who have attained to peace dwell in righteousness, bringing life to the world like the coming of spring; they who have themselves crossed the dread sea of passional life, aid others to cross it through compassion that seeks no return.

It is the essence of the very being of those of mighty soul to seek to heal the sorrows of others, as the nectar-rayed moon of itself cools the earth, scorched by the fierce fire of the sun.

There is little understanding of the Nature, Character or Function of the *Guru*; where and how is the *Guru* to be sought—"the Mahatma difficult to find" (*Bhagavad-Gita*, VII. 19)?

Hindu aspirants want to practise the third to the eighth step of Patanjali, Postures (*Asana*), Breathing (*Pranayama*), etc., without any reference to the first two, Restraints (*Yama*) and Observances (*Niyama*); aspirants born in bodies following Christian, Muslim and other ways of sectarian thought and feeling commit a similar blunder. Also the environment in which our mind and heart has to function, which is created by the running cycle of the day, is not taken into account, and that is hazardous.

In the present-day cycle, when Indians of all communities are powerfully influenced by modern occidental materialistic psychology, physic-biology, psychosomatic medicine, behaviourism, Jung-ism, etc., everyone needs to be humble and to study before rushing into practice —"going into the silence," "awakening the *chakras*" and such other exercises.

The lure of the Occult is insidious. Instead of mastering our psycho-mystic urges, we allow them to master us. The Universal and Impersonal in Nature and in Man offer the key to the Secret Knowledge, *Gupta-Vidya*, and Teachers like Buddha and Shankara gave us the key, taught us the right use of it. Everyone's life has its purpose, but everyone does not know it. That purpose is expressed in a *sutra*

—all life is probationary. At every turn life offers opportunities—not only in duties but also in recreations; in waking and in sleeping; in speech and in silence; in moods of elation or depression; in everything and at all times we are surrounded by opportunities. By their right use we pass our tests and trials, and fulfil the real purpose of life.

In this cycle the Path of Perfection has marked steps: Attention, Right Memory, True Knowledge, Correct Adaptability and the Right Use of Imagination. To be good we need knowledge; the practice of true knowledge leads to the Higher Life. The beauty of the Great *Gurus*, Mighty Masters like Gautama and Shankara, is that in Their instructions we find not only the steps of the Path of Holiness but also the preparatory instruction which quickens us and points to the beginning of the Path of the Living.

At every turn we should say—"When the materials are ready the Architect will appear."

SHRAVAKA

BUDDHA AND SHANKARA

What is claimed is simply the fact that the wisdom imparted by the "Divine Ones"—born through the *Kriyasakti powers* of the Third Race before its Fall and Separation into sexes—to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and Buddhists, but called "mythical" by geographers and Orientalists, the less one talks of it, the wiser he will be. Nor can one accept the said "sevenfold classification" as having "a closer connection with the Brahminical Logos than with the Buddhist Logos," since both are identical, whether the one "Logos" is called *Eswara* or *Avalokiteswara*, Brahma or Padmapani. These are, however, very small differences, more fanciful than real, in fact. Brahmanism and Buddhism, both viewed from their orthodox aspects, are as inimical and as irreconcilable as water and oil. Each of these great bodies, however, has a vulnerable place in its constitution. While even in their esoteric interpretation both can agree but to disagree, once that their respective vulnerable points are confronted, every disagreement must fall, for the two will find themselves on common ground. The "heel of Achilles" of orthodox Brahmanism is the Advaita philosophy, whose followers are called by the pious "Buddhists in disguise"; as that of orthodox Buddhism is Northern mysticism, as represented by the disciples of the philosophies of Aryasanga (the Yogacharya School) and Mahayana, who are twitted in their turn by their correligionists as "Vedantins in disguise." The esoteric philosophy of both these can be but one if carefully analysed and compared, as Gautama Buddha and Sankaracharya are most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance.

H. P. BLAVATSKY

A MONUMENT ON THE ARYAN PATH

[It is appropriate to print in this issue this fine eulogy on Adi Shankara, the Great Teacher, whose Natal Day falls this year on the 4th of May. H. P. Blavatsky spoke of him as "the greatest of the Esoteric Masters of India" and described him as "one of the greatest minds that ever appeared on earth." **Shri A. Iswaran** is a devotee of Vedantism and a labourer in the Ramakrishna movement. His article is silent on the death of the Master; it refers to Shankara's visit to "the Himalayan cave where Vyasa is supposed to have produced his immortal works." H. P. Blavatsky also refers to his visit to the cave of Vyasa—"The legends about him are as numerous as his philosophical writings. At the age of thirty-two he went to Kashmir, and reaching Kedaranath in the Himalayas, entered a cave alone, whence he never returned. His followers claim that he did not die, but only retired from the world."—ED.]

Aloft and gleaming in a lonely sky,
A marbled pillar, pure and perfect...

Of late we have developed a passion for celebrating the anniversaries of those who have contributed to our philosophy, arts, sciences and culture. We are even digging up names long buried in oblivion. But somehow the name of Shankaracharya has not been sung loud in our lusty song of national glory. With a hasty bow of respect, it is handed over to the scholars and philosophers—who quote what the Western Orientalist has to say about Shankaracharya. Our history books barely mention this great name. Yet a careful study of the religious and historical growth of India from the time of the Buddha to the present day reveals the tremendous import of Shankara's advent, but for which we would have been a totally different people. Shankara touched the vital stream of India's life—her religion; and from his work, therefore, began nothing less than an epoch.

To speak of such a lofty work and the life that generated it is not easy, especially in a short article. Here we confine ourselves to a brief survey of Shankara in three roles—as a historical, a literary and a spiritual figure.

For the history of Shankaracharya we have numerous sources, some as ancient as the Puranas—*Skanda*, *Padma* and *Vayu* being the most authoritative of them—where the advent and mission of Shankara have been predicted. Of the many old works written about Shankara after his lifetime more than half a dozen are extant now, from which we get a good picture of his life, making allowance for its mythological garb. But regarding the year of his birth we find no proof anywhere.

Whatever the dates may be, we can definitely say that Shankara appeared on a scene set in tumult

and tension.[1] The most conflicting traditions agree on this point. Moreover, the works of Shankara themselves indicate that there was no single strong ruling power, that people were not following the scriptural injunctions for *varnashrama* and that renunciation, the sustaining spirit of Hindu society, was on the wane even amongst the monks. The country was filled with disintegrating religions and innumerable unhealthy sects, about fifty-seven of which we find discussed in Shankara's famous commentaries and other later works. National life was at its lowest ebb, from which either a reflux or extinction was imminent.

It is this setting that gives sense and shape to Shankara's mission. He was to be, not the father of a new movement or a warrior crusading for Truth, but an expert housewife to set right the topsy-turvy household, discipline the unruly children, feed each with the food best for him and teach them to live a healthy, useful life. For this he came fully prepared. With his prodigious memory he had mastered the scriptures by his eighth year. During the next four years as the monk-disciple of Govinda Bhagavatpada, on the banks of the Narmada, he perfected himself in the practice of religion, attaining great spiritual insight and powers. Then, proceeding north to the Himalayan cave where Vyasa is supposed to have produced his immortal works, he had dived deep into that potent silence and brought forth the essence of the Vedas in the form of a perfect philosophy of life. Thus, when he was sure he had something tangible and sustaining to offer to the dying race, he descended like a blessing into the midst of the teeming millions. He began his extensive travels.

Thrice he walked the length of the land. In these perambulations he must have gained an intimate picture of his country and people. Having already felt the pulse of its inner life, he only needed this acquaintance with its outer form to be perfectly suited to preside over its destiny. And so wherever he went his influence was overwhelming. In those days one could establish oneself with the public only by swaying the intellectuals, the cream of society. And this was no hard work for Shankara. His reasoning was irresistible.

But it should be noted that there was no coercion, even of a subtle, intellectual kind. That was impossible to the spirit of what Shankara preached, which was not "Saivism," as many have wrongly stated, or any other sect, but the eternal religion, *Sanatana Dharma*. In it there

[1] Attention may be drawn to a very able and scholarly article, "Shri Shankaracharya's Date," originally printed in H. P. Blavatsky's *The Theosophist*, Vol. IV, pp. 304-310, for September 1883. The writer was the Advaitin T. Subba Row, who concludes that Shankara was born in 510 B.C. ("fifty-one years and two months after the date of Buddha's Nirvana") —ED.

cannot be "conversion" as we understand it, for *Sanatana Dharma* is the way of all people at all times, the birthright of every human being born in the world. Whom to convert and to what? Already they are all in it, every faith and every temperament conceivable to man: the active, the devotional, the mystic, the intellectual. Each is given its proper place and oriented towards one common goal—the attainment of Truth; each is asked to develop itself—systematically as prescribed by the sages, not whimsically. This acceptance and orientation, this freedom and regulation, was all that was imposed by the universality of Shankara's philosophy. Hence he was less narrow-minded and more practical than many of the host of preachers of religious unity in our age.

He threw open the gates of *Bhakti* (Devotion) and *Jnana* (Knowledge) even to the lowest and the least, which, considering the conservativeness of the times, must have required remarkable courage. This and other such lenient views gained for him the name "*Prachchanna bouddha*" (disguised Buddhist) from his orthodox brethren. Himself a staunch Advaitin upholding the ideal of the unqualified Brahman, he helped to revive the worship at the temples of Puri, Badrinath, Pashupatinath and other places, and prescribed the *samayachara* form of practice to the Tantric cults, which were overrun by his arguments. This illustrates finely the spirit of Shankara's approach and synthesis.

Apart from preaching and icon-protection, Shankara, during his travels, accomplished another historic function, *viz.*, that of establishing monasteries at the four corners of the country. These were to produce and provide for the right type of spiritual leaders to protect and nourish the *dharma* by practice and preaching. By giving a sort of organized shape to the ancient order of monks, he meant to create a bulwark against future deterioration of the whole society. Before passing away he gave definite instructions for the permanent guidance of the monks and left the monasteries on a firm basis, in the able hands of his illustrious disciples.

In his famous commentaries Shankara has provided a noble exception to the general rule that Sanskrit prose is hard and unpalatable. Particularly the *Brahmasutra Bhashya*, Shankara's *magnum opus*, is a piece of magnificent thought clothed in elegant prose, illustrative of the combination of simplicity and profundity—"*Prasannagambhira*," as the great scholar Vacaspati terms it. This has distinguished Shankara as a writer of rank next only to Patanjali, of whose *Mahabhashya* it is said "Read the *Mahabhashya* or rule a kingdom."

Anyone who is acquainted with the way philosophical ideas are expressed in Sanskrit—by raising and answering all possible doubts and objections—will know how complete

and clear Shankara's work is and how perfect his integrity. The slightest shade of variation from Advaita was noted and questioned. So we find him in places contradicting the author of *Brahmasiddhi* and other Advaitins. Shankara had to chisel very fine; for he was making no new image but a basic mould into which the future was to cast itself; the least imperfection would affect generations to come. The quality of his work testifies to this care and perfection.

Shankara's literary production covers almost all aspects of the Vedic religion and may be called the blueprint of his project, affording a consideration of every part of society. Besides the commentaries on the *Prasthanatraya* (the scriptural triad) and various other small treatises on Advaita, Shankara's *Vishnusahasranama Bhashya* and *Prapancasara Tantra* and his many poems have greatly contributed to the Bhakti and Tantric cults.

It is rather paradoxical that a strictly rational philosopher devoted to the monistic ideal should have been rapt in such ecstatic adoration of the Lord as Shankara is, for example, in *Sivanandalahari*, *Soundaryalahari* and *Anandalahari*,[2] which are exquisite pieces of poetry and full of feeling unknown even to the extreme devotionalists like Ramanuja and Madhva. Perhaps it is not in spite of but because of the monistic ideal that Shankara can be so deeply moved without being sentimental, so refreshingly free, not exclusive and confined to a particular godhead. His poems have touched all the prominent figures of the Hindu pantheon. They contain no whimpering or wailing, nor do they take the tiresome form of a list of eulogistic names. Even when they are weighted with philosophic doctrines, like the *Dakshinamurti Stotra*, the poetry is in very sweet rhymes and a smooth-flowing metre. The famous *Mohamudgara*, typical didactic verse, is nevertheless almost a small lyric. In the *Sadhana Panzaka* Shankara has chosen a small poem to embody his last message to the world, remarkable for its brevity and lucidity. In its five stanzas the full harmony of the Vedantic song of life takes shape.

He made one contribution more, which is eloquent because of its silence and priceless because of its abstraction—the spiritual standard he set by his personal life. To most people this aspect of him is hidden behind the blaze of his achievements and intellectual glory. Remarks on his gigantic intellect have created the impression that Shankara was an abnormal man with a huge head and no heart. But the divine tender feelings that animate a human being we find richly expressed in his life.

In his childhood, when according

[2] H. P. Blavatsky refers to the last as "a beautiful poem"—"very mystical and occult."—Ed.

to the rules of studentship, he was gathering alms, the poverty of a devoted old woman moved him to pray for her, as a result of which, says the tradition, the poor woman was immediately endowed with wealth. The tender relationship that existed between Shankara and his disciples should not be forgotten because it manifested itself rarely in outward form, as, for instance, in the dramatic conferring of the gift of poesy on Totakacharya.

Shankara's love for his mother is well known. It is remarkable that he, who considered strict adherence to scriptural injunctions more important than the saving of one's own life, should have performed the last rites of his mother in the face of social boycott and scriptural prohibition. This episode, as we see it, is more than a proof of his love: it bears witness, indirectly, to Shankara's self-awareness as a *Brahma-jnani*. In such a capacity alone could he have supposed himself justified in his violation of the monastic rule.

Instances of this kind, where directly or indirectly Shankara has referred to his sainthood, are few. The ego had been perfectly effaced. Every activity of his mission was undertaken either at the explicit command of his elders or at the persistent requests of others. In all his teachings, the spirit is never "I say unto you" but always "The *shruti* says so" or "It has been said."

He embodied in himself the highest truth he taught, and this more than anything else gave power to his utterances and undertakings. Many of his contemporaries and successors had scholarship and organizing ability; but he alone could be a spiritual dynamo capable of surcharging the whole Aryan conscience, then diseased and near to death. By his very presence he sent out a challenge that it was alive and could, even in its infirmity, bear the full fruit of its high aspirations. That presence is not physical but spiritual, and Shankara, like other prophets of the world, is essentially not a personality but a state of realization which must ever remain untouched by objective analysis. We can only gauge its impress upon the physical and spiritual lives of people and give it a name accordingly—a tower of strength to a tottering age, a beacon to souls adrift on the dark Unknown.

A. ISWARAN

CREATION DANCES

[This is not only an informative but also a thought-provoking essay by our esteemed contributor **Mr. George Godwin**. The cyclic rhythm is omnipresent. Nature dances. The students of the synthetic science of Life have learnt from the Masters of Occultism that the Great Dance is dual: the dance of Spirit and the rhythm of Matter. The grandiose Image of the Dancing Nataraja, the Lord of Chidambaram, represents this truth. An old-world text says: "The dance of nature proceeds on one side: the dance of enlightenment on the other. Fix your mind in the centre of the latter." It is explained that there are two dances going on: the action of Nature, Matter, material and individual energy—the dance of Kali; and the other is the action of spirit, the moral and divine motion of Wisdom—the dance of Shiva. And it is added that "the first dance is not possible unless Shiva wills it and dances Himself" (*The Dance of Shiva* by Ananda Coomaraswamy). Here it is appropriate to refer to the cycles of history, rise and fall of civilization, advent and departure of Divinities, *Raja-Rishis*, Divine Kings, Heroes and Sages, etc. In a memorable passage in her very first volume, *Isis Unveiled* (I. 34), H. P. Blavatsky wrote:—

> As our planet revolves once every year around the sun, and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.
>
> The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.
>
> Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended ....
>
> Thus, all those great characters who tower like giants in the history of mankind, like Buddha Siddartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world.

The two pairs mentioned are participants in the two dances: Siddhartha and Jesus participated in the Dance of Shiva, Alexander and Napoleon in the Dance of Kali.—ED.]

Rhythm, measured or timed movement; regulated succession ....

The eye of man, peering through space from his rotating earth-home, perceives how the star dust shapes vast spiral patterns in the void. Thus it is science that informs him that what he observes is the progressive establishment of rotation and, with rotation, of the rule of rhythm.

Quite clearly man sees how far beyond the Solar System—his own small mansion in the House of God—the very stars themselves, the Milky Way, tread out a silver measure upon the twin infinities of Time and Space.

As yet, science has not plotted with precision the pattern of the dance of Creation: all that has so far been revealed is the existence of measurable cycles that lace with a golden thread the many-coloured design of organic and inorganic life. From the infinitely great to the infinitely little, all that is—dances.

Consider the Solar System, with its rhythm of twenty-eight Julian years. When that measure is complete the same days of the week recur on the same days of the year. As for the Sun, the centre of the system, it moves to two discernible measures: not one.

Observations made by Dr. C. G. Abbott of the Smithsonian Institution over a period of fifteen years established the variability of the Sun's radiation. It is revealed as a variable star with a ten per cent variability. Other observers have plotted two Sun rhythms: the first, an eleven-year cycle or radiation variability, the second a short-period rhythm that is completed every few days.

Turn from Sun to Moon and we find a lunar or Metonic cycle that reveals a definite rhythm or periodicity. It is one of nineteen Julian years, or nearly 235 lunations, after which successive new moons occur on the same days of the year as in the immediately preceding cycle.

Again, turn from Sun and Moon to Earth, and once more this all-pervading rhythm is revealed, for the Earth has a cycle or rhythm of 21,000 years, during which each hemisphere goes through a cycle of temperate seasons, and seasons that are extreme in their heat and cold.

The explanation of this rhythm is simple. For 21,000 years the earth presents more of its northern than of its southern hemisphere to the Sun at the time of the nearest approach to him, and for a like period, the reverse.

Indeed, the Earth has a quadruple rhythm, four separate and distinct dance measures, as it were, that result in day and night, summer and winter, the change of axis at perihelion and aphelion, and, lastly, the variations of the orbit's eccentricity which requires millions of years for its completion.

When the geologist uncovers the secrets of the Earth's past; when he transcribes the writings of the rocks, the etchings of the clays, then yet another rhythm is revealed. The Earth has a geological pulse, and it beats, as does the human pulse, to a pattern that can now be measured and represented pictorially.

Joseph Barrell wrote:—

The flight of time is measured by the weaving of composite rhythms: day and night, calm and storm, summer and winter, birth and death—such as these are sensed in the brief life of man. But the career of the earth recedes into a remoteness against which these lesser cycles are as unavailing for the measurement of that abyss of time as would be for human history the beating of an insect's wings.

Something of this awe-inspiring and horrific temporal waste land weighed upon the mind of Leonardo da Vinci when, coming upon a fish embedded in the rock of a mountain cave, he wrote:—

Destroyed by Time, it lay in that completely enclosed space, and with fleshless and naked bones contrived an armour and a support against the mountain that weighed upon it. And I asked myself what sequences of revolutions and catastrophes had passed since that amazingly-formed fish died in that deeply twisted cave? *The Earth is very old.*

How far can this phenomenon of rhythm be traced? Herbert Spencer observed its universality when he wrote:—

The screw of a screw-steamer falls into a rapid rhythm that sends a tremor through the whole vessel. The sound produced when a bow is drawn over a violin string shows as vibrations accompanying the movement of a solid over a solid.

So it goes.

The theory of a weather rhythm developed by Buchan is nothing new. The observation had been made and recorded by Francis Bacon, who speaks of it in his essay "Of the Vicissitude of Things."

But can we trace the ordered movements of stellar bodies to the infinitely little? And does the apparent Law of Rhythm condition life and behaviour in all living things?

Dalton first formulated the Atomic Theory, linking it with experimental evidence. Mendeléyev, in his Periodic Law, shows that the properties of an element are functions of its atomic weight; that when elements unite in two or more proportions, these proportions are related to each other in a simple and rhythmic way.

This natural rhythm, the Law of Multiple Proportion, had fathered Dalton's hypothesis, namely, that different kinds of matter consist of atoms of varying weights.

It is from the dance of the atoms that science proceeds to the dance of the electrons, finding facts, or, rather, inferring them from behaviour. What do they construct by these

delicate and subtle methods? It is a microcosm of the Universe!

When Pharaoh dreamed of the lean and fat years, his sleeping fantasy was no more than the symbolization of the dimly-apprehended subconscious knowledge of the rhythm of life. The lean and the fat years do, indeed, tend to run in cycles, the period varying widely, but conforming always to some definite periodic pattern.

Some years ago the late Sir J. C. Bose, the Calcutta plant physicist, claimed that definite active tissue extends throughout the length of the tree, the cellular pulsation of which, in rhythmic sequence, causes, by a pumping action, the movement of sap. Bose produced impressive evidence of the tree's life dance, as one might term it.

Professor A. E. Douglas noted a suggestive fact, namely, that the maximum total growth of a tree occurs in eleven-year cycles, a period that corresponds with the Sun's radiation rhythm.

If one can discern growth as an ordered rhythm in the plant world, with maximum years recurring at uniform periods, does such a rhythm govern growth also in more highly-organized life? It would seem so.

For example, the Sockeye salmon which frequents the Fraser and Columbia Rivers of British Columbia has a definite four-year fecundity cycle. Among fishermen every fourth year is known as the Big Year. But why a four-year cycle? So far as the writer knows, science has not as yet put forward any theory.

Many creatures reproduce to a fecundity rhythm. Dr. A. O. Gross, who undertook an investigation of the life-cycle of mice, discovered a four-year cycle of fecundity. He made another observation: that the Arctic snow owl made its way furthest south every fourth year. He linked the two observed facts: when the mouse cycle touched its lowest point in the four-year period, the owl touched their point farthest south of the Arctic. The natural food of the owl is the mouse: a clear example of direct causation.

Birds display a similar periodic fecundity cycle. Starlings (today a scourge in central London) conform to a fecundity rhythm. And if nothing is added here about the rhythmic character of the migratory movement of birds it is merely because the phenomenon is too well known. Is it as well known that migrating birds fly with a rhythmic perfection which produces the maximum speed with the minimum of muscular effort?

In his famous *Opera Universa* (1685) Sydenham, the great physician, noted the rhythm of the common diseases. Since then medical science has confirmed the observation. Epidemics, mostly traceable to microbic infections, become more virulent and prevalent at certain seasons. Whooping-cough, diphtheria, enteric fever, measles and

scarlet fever are familiar examples. Professor Huntington has shown that some diseases tend to conform to a ten-year cycle.

Man's deepest-rooted instinct is to survive. Yet beside this modern psychology has revealed the existence of a "death instinct." It is when this becomes abnormal and pathological that it may end with self-destruction. And here, again, statistics reveal a sort of suicide rhythm. Suicide is most frequent in June. The suicide pattern also follows a secondary curve, a weekly one. Tuesday is the day when most suicides are committed.

One would suppose that there would exist some connection between the over-all suicide rate and current external circumstances, such as periods of great sufferings through famine, plague or war. The first World War showed a decline in suicide in all belligerent countries. (I have no figures for the second War.) If there is here a rhythmic law it has yet to be defined.

When one turns to function, the great part played by rhythm becomes apparent in all obvious ways and in some that are not obvious. All movement, such as the economy of the pinion movements of a bird in flight, conforms to a beat or measure rhythm. It is a patterned movement of strong and weak elements.

The rhythm of the dance that sets the whole muscular economy in unified and harmonious movement may be broken by a sudden change in the music beat. Here the ear is involved. The eye plays as large a part in the maintenance of rhythm, and an interesting example of this is the Rocio Square in Lisbon. This square has been paved in curved lines, the effect of which is to break up the natural rhythm of the pedestrian. The walker's eye is distracted by the asymmetry of pattern of the ground he treads upon. Contrariwise, movements performed on a floor geometrically laid out tend to become harmonious and to achieve maximum beauty. (All machinery, it may be remarked in passing, yields two rhythms: the rhythm that results from its functional design, of which the aeroplane and the turbine are good examples, and that which is produced by its beat. The same may be observed of the tick of the clock and the pulse of the watch.)

Harding, of the National Institute of Industrial Psychology, found that the fastest and most accurate typing was produced by typists working rhythmically. He found those who typed to a rhythm worked thirteen per cent faster than those who did not.

Many of our actions that appear to be based on free selection are, in fact, the product of the impulse to conform to rhythm. Thus, every year there is a predominant fashion colour. Is this colour the arbitrary choice of those who determine our fashions for us? Or is it the resultant of a law?

Professor Aldred Barker, of Leeds University, a textile technologist, was asked what colour the dyers should concentrate on for men's suitings after the First World War. He replied "Blue." "Why blue?" he was asked. He replied: "An excess of one colour stimulates the appetite for its complementary. The troops are tired of khaki."

In the course of a brief article such as this it is possible only to select fair examples to support a general proposition. We start with the perception that life is a dance, a drumbeat sounded from the brazen disc of the Sun. We end with the awe-inspiring discovery that the whole creation dances.

What at first sight appears to be abnormal sooner or later becomes explicable by reference to this apparently universal law. An example of this may be taken in the present-day peculiar—and perhaps sinister—recrudescence of dance hysteria under the stimulus of the most primitive musical beat. The so-called "rock and roll" vogue touches off in modern man something in his nature that goes back to prehistory. But that the rhythmic law lies somewhere here concealed one may be fairly certain. For here, beyond the hysteria, one can detect that rhythm which is measured or timed movement, that regular succession which is the universal law.

GEORGE GODWIN

INDIA AND THE ARABS

Dr. M. Z. Siddiqui, writing in the January 1957 issue of *The Indo-Asian Culture*, traces the growth of Indo-Arabic amity from pre-Islamic times. That communication between India and Arabia existed from very ancient times can easily be proved on philological grounds alone. A favourite feminine name among the Arabs was Hinda, and an Arab tradition maintains that India was the first country visited by Adam after his expulsion from Paradise.

After the rise of the Islamic empire, the much older commercial activities of the Arabs expanded, and many of them settled in India, initially for trading purposes, and eventually became admirers of Indian culture, absorbing many of its aspects. Among the foreign cultural influences of the time the Greek and the Indian had the greatest impact on the Arabs; and, in spite of the greater difficulty of learning Indian arts and sciences, Arab writers of the time never wearied of writing about India from their personal study and experience, and about the great eminence India had reached in the various branches of Knowledge. Dr. Siddiqui quotes three long passages from Arab authors.

The Barmecids, who, according to Dr. Siddiqui, were descendants of the high priest of the Buddhist temple of Balkh, by their influence in court circles did much to strengthen the cultural ties with India, and were responsible for the translation of Indian works into Arabic.

R. J.

FINCHDEN MANOR

AN INTERVIEW WITH THE MASTER OF FINCHDEN

[**Mr. Geoffrey Brown** is a senior Science Master at the Military Academy, Sandhurst. He is interested in educational reform, not only because of his professional experience but also because, being a father of three children, he sees what can be done to improve the relationship between pupils and teachers.—ED.]

When I was asked by THE ARYAN PATH to interview Mr. Lyward and I learnt something of his remarkable success with the 300 or so wayward and delinquent youths who have been through his care at Finchden Manor, I was intrigued. Would I find it another of those enthusiastic experiments in education which do not last because they are only large bees in somebody's bonnet?

I read *Mr. Lyward's Answer* by Michael Burn. The latter spent some months at Finchden gathering material for his book. He has described his experiences and attempted an appreciation of Mr. Lyward and of his work. After an initial scepticism, I felt rather than saw that here was something genuine, something which, while it must embody much of its creator's personality, yet touched at many points upon man's intuition of truth. At the same time I did not expect to find Mr. Lyward's answer either in the book or in an interview. During the course of my conversation with him the name of a famous footballer came up. It had been recorded of this footballer that when asked by a journalist to demonstrate his famous swerve, he replied: "Honestly I couldn't do it in cold blood. It just comes out of me under pressure." I am sure that to understand fully Mr. Lyward's answer one must see him in action on his own field of play. I have not had that opportunity and I do not know how successful I shall be in conveying anything of the essence of Finchden. It is particularly true in this instance that in listening to another talk there is a tendency to seize upon and retain what seems to coincide with one's preconceived ideas, and to miss the significant phrase because it does not fit in with them.

When I arrived at Finchden in the early afternoon I found myself uncertain of which door to inquire at for Mr. Lyward. Through the kitchen window I espied a circular group of boys in easy conversation. I knew already that the boys prepared the meals and washed up. I popped my head through the window to ask. When Mr. Lyward heard of my arrival, he came down to greet me and then took me up to his room, where, in response to my questions, he talked to me easily and naturally until tea time. Although one knew that he was a

busy man, and though there were several calls upon his attention during our conversation, there was no sense of urgency or rush. Matters would be dealt with as the need arose.

One key to the understanding of Finchden is in the word disarm, often used by Mr. Lyward. He understands the delinquency and rebelliousness of his boys not in terms of original sin but in those of a lost sense of security. This may have come about through being made to live a life not his own by parents who demanded what he was not able to give; through a too rigid insistence on "right" and "wrong" at home or school; through nagging or humiliation; or through the breaking up of the home. To defend himself the adolescent takes up arms against the community, or raises barriers between himself and it—becomes intense and rigid. An expression used to me by Mr. Lyward, with reservation, as not expressing fully his meaning, was: "Finchden is dedicated to helping people to feel secure enough to be natural." "Natural," "relaxed," were also words often on his lips. He gave me a simple example of not being natural in the boy who spoke of his "people" in a certain affected way instead of his Mummy and Daddy. He also spoke of such factors as undue anxiety to get into the school team which caused trouble and which arose to a considerable extent out of the attitude of the parents and of the school.

It is difficult to convey in words exactly the influence of Finchden in helping boys to regain a sense of security. It can be expressed in many ways, but they all add up to a certain inner attitude towards life itself rather than to a settled method or technique. Perhaps it is most clearly revealed in Mr. Lyward's remark that "Finchden seeks a deeper relation with its boys than that on the plane of which we *react* to one another." If one does not react, the boys are in effect disarmed. There is nothing against which to raise protecting arms or barriers. Reaction is immediate action, rapid disclosure. It is incontinent. It lacks awareness of the other person as an individual. It is deficient in understanding of his needs. In contrast to this, the staff at Finchden are prepared to wait if necessary, to do nothing while remaining aware and observant. Their attitude reveals a certain calculated casualness. Behind it there lies an imaginative sympathy, a "loving and letting be," a respect for the boys as individuals, absence of any desire to score over them. "Finchden must maintain a sense of values which may be different from that of the boys, without passing judgment on theirs," said Mr. Lyward.

The disarming effect of Finchden is illustrated in its perhaps unique discipline. There are no rules, but to infer from this that it is a kind

of free-discipline school would be a misapprehension. Once, when questioned about discipline, Mr. Lyward replied: "I do expect to be obeyed on the whole. By 'expect' I mean expect and do not imply that I intend to punish otherwise." That answer partially, but not entirely, explains the situation.

Discipline is regarded not as keeping order but as something in the nature of a challenge to the boys. Its aim is to lead them to fall back upon themselves and to apprehend a deeper relation between themselves and the staff than that of power, that between authority and subservience, while not excluding the conception of the power inherent in society and vested in individuals. Social pressure is not encouraged, although its presence in the background cannot be denied. The staff do not let their prestige rest on uniform obedience, and disobedience is reduced to a correct perspective. Probably because of this there are not the disciplinary problems one might expect in a centre of this kind. Being led to fall back upon themselves does not imply a kind of self-governing democracy but something more inward. When all crutches have been removed, together with everything to fight, the individual is left with only himself and whatever awareness of the others he has attained.

During the thirty years or so of its existence there has, I believe, been only one serious fight at Finchden. Mention of this fight was made in the course of conversation, and Mr. Lyward said that the only thing to do was "to go down to them like a child." That remark typified an important element in his attitude and was in marked contrast to the general attitude of many good disciplinarians which might find expression in such words as: "I'll soon stop their nonsense" or "I'll buck their ideas up."

Mr. Lyward reserves the right to say, No, and this he regards as important. If a boy should then disobey, he would not react in a predetermined way. The boy might be "blown"; or nothing might be said at all; or he might be quietly asked, for example, if he thought he could do what he liked without suffering. The trust that Mr. Lyward wants from the boy is not the confidence that he will receive strict and automatic justice but that he will receive an understanding of his needs. I have little doubt that at times an action of Mr. Lyward's might appear to some as arbitrary until explained by him, and provoke the statement that the adolescent no less than the child appreciates a justice which is impersonal. However, we are not dealing with a formulated theory of education or a logical system of thought but with the embodiment of a man's faith and lifework, which many have testified to be good, and the most fruitful approach to it is to endeavour to understand with the object

of appropriating for our own use as parents or teachers whatever we find of value.

Much of what I have written I think I understood fairly well before visiting Mr. Lyward, but there was one aspect I had missed, and he interrupted the tenor of my early questions to discuss it. It was his imagination of Finchden itself. "It is a chunk out of life, a symbol, a reference point," he said. He feels that Finchden hints at a mystery in life because "by being so simple it is able, without arousing resistance, to become a 'central reference point' gradually inhibiting peripheral relationships of a short-term nature."

The boy finds acceptance at Finchden, together with freedom from external pressures, a sense of security in which he can take courage to be natural and relaxed. The next step is an awareness of Finchden as supplying him with nourishment in a new centre of his being. This enables him to become aware of, to understand his relationships with, others. One thing which is actively discouraged is "pairing off," because it is the very antithesis of the relationship Mr. Lyward is trying to establish. He described such a relationship as "heavy," as "a burden," as "a two-way mother-child relationship." The boy's relationship to Finchden is not something requiring formal acceptance, and loyalty in the conventional sense is not preached, but Finchden seems to possess the secret of winning co-operation and gratitude. A number who have been boys at Finchden have returned to join the staff. (The ages of boys at Finchden range from about 15 to 20 years, and there are about 50 boys in residence, most of whom will stay for some years.)

One finds further understanding of Finchden in Mr. Lyward's approach to the teaching of subjects. (This is done at Finchden although there is no timetable or curriculum.) Any good teacher will try to relate his subject to the everyday life of his pupils, but his interest does not necessarily extend beyond the teaching of his subject. But Mr. Lyward thinks that the classroom should be integrated with life and not merely related to it. A child's classroom difficulties should be avenues for the understanding of his personal problems, and *vice versa*. He thinks that the Training Colleges do not have the opportunity in the time at their disposal to train their students to get down to the real problems of the child. His approach implies that the work of the teacher reflects a certain inner attitude towards life, a certain eager and childlike spirit, and that the child emerges as an individual from behind the pupil.

Near the end of our conversation, Mr. Lyward made a remark that to me seemed very significant. It was to the effect that, in a community such as Finchden in which the members are living "at some depth," hundreds of coincidences

seem to occur, some quite trivial but many important. By coincidence I understood any apparently chance conjunction of events or circumstances which provides an unexpected opportunity or the solution to some difficulty. I would say that such coincidences always occur when there is obedience to a spiritual law. Finchden accepts its boys, accepts their backslidings after progress seems to have been made, while maintaining its own sense of values; it is prepared to wait and do nothing while ready to act when there is need of action; it loves and lets be; it displays a calculated casualness. To me it appeared that these things embodied Mr. Lyward's understanding in the context of Finchden of an anciently known spiritual law that life in its fullness involves the paradox of full committal with disinterestedness or non-attachment.

I left Finchden feeling the richer by contact with a very friendly place, and knowing that I had gained much of value in my own work as teacher and parent.

GEOFFREY BROWN

PREACHING AND PRACTISING

The gap between theory and practice persists in many spheres. That of religion reflects it with striking clarity. It is encouraging to read of a two-hour discourse by the Jain Swami Prem Chand, reported in *The Indian Express* of March 26th. He castigated the sectarianism of many religionists. The Swami deplored that there were as many as 2,200 religions in the world, each reflecting the use of *Dharma* as an instrument for the fulfilment of one's own selfish ends. Rightly did he point out that *Dharma* was not the monopoly of any individual or sect, but that it was impersonal and impartite like the earth and the sky.

But the foolish people, swayed by their selfish motives, have misunderstood the true form of dharma and have divided it into water-tight compartments, like the Jains, the Sanatanists, the Arya Samajists, the Sikhs, etc These people have forgotten the very spirit of dharma.

And then? Alas! an anti-climax. The Swami overlooked his noble pronouncement and urged the Government of India to proscribe the book *Buddha Bhagwan* for containing some passages which alleged that Lord Mahavira and his disciples took meat in their lifetime. Only a few months ago passions were aroused resulting in a communal flare-up in the Indo-Pakistan subcontinent, over the republication in Bombay of an old American book, *Religious Leaders*. If religious feelings are so easily wounded, on slight provocations among co-citizens following diverse religions, the question arises whether religion is a binding force as its etymological roots *re* (back) and *ligare* (to bind) imply? It seems to have degenerated into an atom-disintegrating force.

It is easy to conceive and verbally repeat that all men are brothers. When this grand truth comes to be applied in daily living the great heresy of separateness arises; and even good Swamis fall prey to violence in speech, and create divisions and conflicts.

INTUITION IN INDIAN PHILOSOPHY

[In his interesting study **Dr. D. Gurumurti, M.A.**, reviews the place and function of intuition in Indian philosophy. He comments upon the views of European philosophers from Descartes to Bergson and quotes from Dr. Radhakrishnan's book.

The faculty of intuition is generally recognized as being superior to the faculty of reason and as capable of arriving at truth by internal apprehension without the aid of perception or reasoning. Intuition, it is agreed by men of modern knowledge, can be tested by three canons—(1) Self-evidence, (2) Necessity and (3) Universality. There has been a great deal of discussion as to how intuition can be developed; our contributor refers to the use of the record of direct experience in the development and results of intuitive apperception. One fact is generally overlooked. The starlike divining power shines with its own light (Patanjali's *Yoga Sutras*, III. 54) and discerns all things and conditions simultaneously, not in succession. Intuition, *Taraka*, is described as giving birth to true Faith which is very different from blind belief or faith on authority, says H. P. Blavatsky. Further, she complains that intellectual subtleties and preconceptions interfere with and stop the working of intuition, and pertinently adds: "We advise really earnest students to eat such food as will least clog and weight their brains and bodies, and will have the smallest effect in hampering and retarding the development of their intuition." But she has taught that apart from such aids a careful study and application of the laws of Correspondence and Analogy will be the one sure method which will hasten the development of *Taraka* or Intuition. Correspondence and Analogy are well described as the language of intuition. What reasoning is to the mind, correspondence and analogy are to intuition.—ED.]

It has been the fashion among some Western thinkers to consider Indian philosophy as a system which does not give sovereign place to reason but subordinates reason to scriptural authority, and hence is not a pure system of philosophy like Kant's or Hegel's intellectual constructions. An examination of this contention will take us into the heart of our subject. The question hinges upon the function of philosophy and the place of reason in providing a solution to the riddle of the Universe. Philosophy is the intellectual attempt to explain the nature of Reality and employs the reasoning faculty as its tool. In doing so it assesses the conclusions of the sciences and works them up into a consistent picture, giving due place to all the separate insights of the various sciences, reconciling contradictions and dovetailing all the particular bits of knowledge into a connected whole.

In achieving this end, Western thought, beginning from René Descartes in the 17th century, has been able to put forward an impressive series of philosophical systems by some of the foremost minds of

the Occident, notable among them: Spinoza, Leibnitz, Hume, Kant, Hegel and Bergson. An examination of these systems shows clearly that by reasoning alone we are never able to obtain a satisfactory account of reality. Each of these great thinkers is constrained to seek assistance from a faculty different from reason in order to complete his account of reality.

Descartes, the father of modern philosophy, after clearing his mind of all ideas that can be doubted, came to the foundation of thought, the self-certainty of the thinking self, which, in spite of Descartes' misleading language, was not a result of reasoning but a direct insight due to intuition. "It is not an inference, but the expression of a unique fact. In self-consciousness, thought and existence are indissolubly united."[1] Spinoza admits intuitive knowledge, which consists, according to him, of an immediate union with the thing itself. Leibnitz's view of reality as a system of monads in all stages of development is itself due to a brilliant flash of insight, and not due to the conceptual structure that he works out. Kant, by his formulation of the Ideas of Reason as regulative principles of all empirical experience, comes near to the admission that "reason," as used by him, is another name for "intuition." "The highest idea is not derived from sense, or proved by logic, but is founded in the secret places of the soul, and its validity is self-established by reason of the soul's trust in itself." Again, Hegel in his postulation of the One Absolute, which is the central feature of his system, is announcing an intuition and not the result of a demonstration by reason.

Bergson, among modern philosophers, by his theory of Creative Evolution and the *élan vital*, has clearly demonstrated the roles of intellect and intuition in our attempt to grasp reality. Reality being life, movement, duration, concrete continuity, conceptual knowledge can give only static immobilities, timeless and dead. If all knowledge is of this conceptual kind, truth is beyond grasp. Intuition, rather than intellect, is the proper organ for grasping reality. Among contemporary thinkers Dr. Radhakrishnan with his theory of Spiritual Idealism has established the autonomous function of intuition as the means of right knowledge. Accepting boldly the challenge of critical reason to be the sole interpreter of reality, he has carried the war into the enemy camp and exposed the limits of reasoning and clearly established the primacy of creative intuition as the means of comprehension of reality. In a very ably argued chapter on "Intellect and Intuition" in his masterpiece, *The Idealist View of Life*—an epoch-making work in modern philosophy

[1] All quotations in this essay are from S. RADHAKRISHNAN: *An Idealist View of Life* (Allen and Unwin, London. 1932), Chapter IV

—he has once for all unequivocally asserted the vital contribution of intuition in interpreting human experience.

Knowledge, as analyzed by Dr. Radhakrishnan, is produced only in three ways: sense experience, discursive reasoning and intuitive apprehension. While the senses give us knowledge of the external world, discursive knowledge is obtained by analysis and synthesis, and is indirect and symbolic in character. Both these enable us to acquire control over the environment and serve a practical purpose. But they are inadequate to the apprehension of reality. In contrast to sense knowledge and conceptual explanation, there is a knowledge by which we see things as they are, as unique individuals, which is non-sensuous, immediately arising from a fusion of the mind with reality. "It is awareness of the truth of things by identity." The most convincing illustration of intuitive knowledge is the self-certainty of each individual self. Shankara in his commentary on the *Brahma Sutras* (I, 1. 1.) says: "*Sarvo hi atmastitvam pratyeti, na nahamasmiti.*" (Each self verily cognizes the existence of himself; no one cognizes "I do not exist.") The intellect working with its distinctions of the Knower, the Known and the Knowledge cannot attain to self-knowledge. Intuitive self-knowledge alone suffices. Further the deepest things of life are known only through intuitive apprehension. This is borne out by the testimony of the geniuses of humanity in science, art, literature, heroism and saintliness. "Intuition," says Dr. Radhakrishnan, "is the ultimate vision of our profoundest being," possessing certainty and incommunicability as its tests. The function of logical knowledge is to prepare for the rise of intuition. Intuition is not at war with logic but leads beyond its limitations. It is wisdom gleaned by the whole spirit in man beyond the partial revelations of the intellect "with its symbols and shibboleths, creeds and conventions."

In Indian philosophy intuition is given primary position. As Dr. Radhakrishnan says:—

> Hindu thinkers affirm that the sovereign concepts which control the enterprise of life are profound truths of intuition born of the deepest experiences of the soul.

This intuition is also known as *Arshapratyaksha*—the direct insight of the *Rishis*. It is a form of cognition which achieves truth directly without the need for the relative terms of knowledge. This is the *yogic* method of direct comprehension. The *Rishi* or seer is able to place himself at the heart of an object, and grasps its nature entire by an act of identification, getting into tune with the object of study. Keats wrote in one of his letters: "If a sparrow come before my window I take part in its existence and pick about the gravel." This kind of cognition is normally prac-

tised by the mystics of all nations. All human beings, some time or other, do exercise this faculty, but it becomes systematic and normal in *Rishis* and seers. When a problem exercises the mind for a certain time and the intellect goes about it and about, there often comes a point when it is baffled. Then comes a flash which at once transforms the situation, which throws a new light on all the details and enables us to see the thing in a new way. This is intuition. Without the help of this faculty our mental puzzles would remain unsolved.

Years ago, the present writer had an opportunity of hearing a celebrated man, the late S. Ramanujam, the well-known mathematical genius, whose acquaintance he had made in college days. Shri Ramanujam explained intuition by an example of a person running a race. In the ordinary three-dimensional way of looking at things, the beginning of a race is one point, the end is another point and the running is spread out in space and time. But, to the intuition, both the beginning and the end of the race are already there. The race is cognized as one unit. What is spread out in time and space is comparable to the work of the intellect. What is grasped is a central event comprising all the details in a single flash. This has been described, in contrast to length, breadth and depth, as "throughth," getting at a thing's very heart. This is the way of placing oneself at the heart of a subject and touching its essence without the laborious task of traversing all details.

When we go into the presence of a great sage he has no need to inquire into our history and background in order to know what we are. By a flash of intuition he is able to sense the kind of persons that we are, enter into our very heart and know instantaneously our ins and outs. In the same manner all intellectual problems are solved by intuition. The seers of the Upanishads seized the meaning of reality by the exercise of this faculty.

Indian philosophy is primarily not an intellectual feat but a guide to life. As such, it emphasizes a good life rather than an intellectually complete view of life. All the systems of Indian philosophy place in their forefront *moksha* or salvation of the soul, and all philosophy is for the purpose of helping souls to realize it. For this purpose intellect is not adequate. Shankara in his commentaries gives a list of the means to attain *Vidya*—Spiritual Knowledge. They are: *shravana, manana, nididhyasana* and, ultimately, *sakshatkara*—hearing, thinking over, deep contemplation and, finally, direct realization. This last feature is intuition. The ecstatic seer of the Upanishad stood before the setting sun and exclaimed:—

O thou resplendent truth hidden behind the disc of gold, unveil, O

Sustainer, in order that we may behold the real truth.

This is a case of intuitive realization of a great truth. The glitter and glamour of the intellect have cast their veil over the truth by their symbols and antinomies. We have to pierce the veil in order to behold reality face to face. Most of the great utterances of the Upanishads and the Vedas are the result of such flashes of intuition. In the words of Dr. Radhakrishnan:—

> The acceptance of the authority of the Vedas by the different systems of Hindu thought is an admission that intuitive insight is a greater light in the abstruse problems of philosophy than logical understanding.

Hence, Shankara, the highest representative of Indian speculation, regards *anubhava* or integral experience as the highest kind of apprehension.

Indian philosophy terms all its views *darshanas*. This is the result of *drishti* or insight by those who are qualified to exercise it—the *Rishis*. The results of the intuition of the seers have been embodied in the Vedas and the Upanishads, and have formed the bedrock on which all the systems of Indian philosophy have been built. When the philosopher takes the fundamental insight and works it out into an ordered scheme of thought, the work of the mind is an intellectual construction which we admire as a brilliant piece of workmanship, but the essential insight is provided by intuition. A purely intellectual system of philosophy is only a wearying of the mind unless it is illumined by the power of intuition. The highest achievements of human genius are due to intuition. The reason that Indian philosophy attaches special importance to Vedic authority is that scripture itself is a record of emancipated seers. As the recorded account of the intuitive apprehension of reality, scripture is regarded in Indian philosophy as the highest authority. The Indian philosopher does not mean to worship its letter, but honours the direct experience of the seers. Hence scripture is spoken of as *Apta-vacana*, reliable testimony, which is a higher source of real knowledge than ratiocination.

The emphasis on intuition in the foregoing is not to be understood as derogatory to, or apologetic for any weakness in, Indian philosophy as speculation. Shankara's Advaita Vedanta is regarded by Oriental scholars as the summit of brilliant speculation. Ramanuja's Vishishtadvaita system is the prototype of all personalist theories of ultimate reality. The Sankhya stands as one of the fundamental systems of human speculative thought. But the main argument is that intuition is the basis of our comprehension of reality.

D. GURUMURTI

DREAMS THAT COME TRUE

[**Mr. Roy Lee Sherman** is a journalist particularly interested in psychic phenomena and is considered "something of an authority on this subject." In this article he writes about prophetic and warning dreams. He seems to be satisfied with the views of J. W. Dunne and his experiments with time. But that is one side of the story and needs to be duly balanced by what is offered by others like Mr. Antony Flew, of the University of Aberdeen. From the most ancient times the subject of dreams—from indigestion nightmares to verified prophetic dreams—has been investigated, discussed and speculated upon. Modern knowledge is groping in the dark; it will obtain the light in ancient knowledge—in such an Upanishad as *Mandukya* and the famous *Karika* of Gaudapada. There are other texts. Again, Occultists like Paracelsus and H. P. Blavatsky wrote on the subject not only out of deep study of the subject but out of actual experience. We would strongly recommend our sincerely-minded author to study the Appendix on Dreams in H. P. Blavatsky's *Transactions of the Blavatsky Lodge*, where prophetic dreams are explained. We will permit ourselves only one quotation: "These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen."—ED.]

One of the strangest abilities of man is dreaming about something which later actually happens. Dreams forecasting coming events are not rare; they have been reported for a great many years. Many years ago, Sir H. Rider Haggard, the novelist, wrote a letter to the London *Times* describing a dream in which he saw his dog lying dead by the side of a railway track. The dog was missing when he awoke, and subsequently its dead body was found at the spot seen in his dream.

Not so long ago word came from the Island of Cyprus that as a result of a peasant woman's dream an ancient church had been unearthed at Zalaki. The woman's dream, in which she saw the church beneath the ruins, was so vivid that she insisted that the Cyprus Antiquities Department excavate at the site she pointed out. The antiquarians yielded, and were rewarded, after a few days, by discovering part of an early church and two Byzantine monuments.

Newspaper accounts of prophetic dreams are rather plentiful. One recently reported that Theodore Anderson had a dream in which he was warned that his father was in grave danger. He "heard" the word "sweet" and "saw" the letter "G" in his dreams. Troubled, he went to the coroner's office in the hope that someone there could tell him what his dream meant. On their learning that Carl Anderson, of Edmonton, Alberta (Canada), had written saying that he planned to visit his son soon, a map was consulted. In the route from Edmonton was the town of Sweet Grass, Montana. Theodore Anderson tele-

graphed officials of the town, and received the answer that his father had died there.

Three years before Pearl Harbour, Fred S. Cook, an American war correspondent, was lying asleep in a small Chinese village. He dreamed that he was on the beach of Waikiki. All was peaceful until he heard the sound of motors and looked up to find the sky filled with planes. The planes bore the insignia of the Rising Sun. Cook began to run toward the harbour, yelling: "The Japs are coming!" But when he arrived at the harbour he found it filled with burning warships. In the midst of this nightmare he was awakened by an old Chinese who admonished him, "You wake everybody—only bad dream—go back to sleep."

Prophetic dreaming is by no means confined to the humble and unknown. Other famous personalities besides Rider Haggard have had these dreams, and have reported them at some length. Rudyard Kipling in his autobiography, *Something of Myself,* tells of a prophetic dream he had. He dreamed that he stood, one in a line of well-dressed men,

in some vast hall, floored with rough-jointed stone slabs. Opposite me, the width of the hall, was another line of persons and the impression of a crowd behind them. On my left some ceremony was taking place that I wanted to see, but could not unless I stepped out of my line because the fat stomach of my neighbour on my left barred my vision. At the ceremony's close, both lines of spectators broke up and moved forward and met, and the great space filled with people. Then a man came up behind me, slipped his hand beneath my arm, and said: "I want a word with you."

This much for the dream. Six weeks or more later, as a Member of the War Graves Commission, Kipling was in Westminster Abbey, where the Prince of Wales dedicated a plaque to "The Million Dead" of the first World War. "We Commissioners," related Kipling,

lined up facing, across the width of the Abbey Nave, more members of the Ministry and a big body of the public behind them, all in black clothes. I could see nothing of the ceremony because the stomach of the man on my left barred my vision. Then, my eye was caught by the cracks of the stone flooring, and I said to myself: "But here is where I have been!" We broke up, both lines flowed forward and met, and the Nave filled with a crowd, through which a man came up and slipped his hand upon my arm saying: "I want a word with you, please."

Kipling made no attempt to explain this prophetic dream. He had heard of this strange phenomenon from another English author, Sir Arthur Conan Doyle, who had had not one but several prophetic dreams.

I have several times in my life awakened from sleep [says Doyle] with some strange impression of knowledge gained still lingering in my brain. In one case, for example, I got the strange name of Nalderu so vividly that I

wrote it down between stretches of insensibility and found it on the outside of my cheque book the next morning. A month later I started from Australia on the S.S. *Naldera* of which I had then never heard. In this particular instance I got the word Piave absolutely ringing in my head I knew it as a river some seventy miles to the rear of the Italian front and quite unconnected with war. None the less, the impression was so strong that I wrote the incident down and had it signed by two witnesses. Months passed and the Italian line was rolled back to the Piave which became a familiar word. Some said it would go further. I was sure it would not. I argued that the abnormal forces, whatever they may be, had taken some pains to impress the matter upon me, it must needs be good news which they were conveying, since I needed cheering up at that time. Therefore, I felt sure that some great victory and the turning point of the war would come on the Piave. So sure was I that my friend, Mr. Macon Watson, who was on the Italian front was told about it, and the incident got into the Italian press. It could have had nothing but a good effect on their morale. Finally, it is a matter of history how completely my impression was justified, and how the most shattering victory of the whole war was gained at that very spot.

Other prophetic dreams were had by Arthur Train, the well-known novelist. Mr. Train was also a lawyer, whose legally trained mind was not easily impressed by the so-called supernatural, but these dreams were so unusual and they forecast coming events so perfectly that he wrote them down.

Mr. Train dreamed that he was at a crowded party and was sitting with his right hand resting upon the arm of his chair. Suddenly a bird about the size of a parrot flew around the heads of the guests. It had a woman's face, dead white, with very red lips. It hovered over Mr. Train and finally settled on his wrist. Cocking its head on one side and looking up at him it said: "My name is Wilhelmina."

The next morning at breakfast Mr. Train told his wife about his dream. "Do you know any Wilhelmina?" she asked.

"Only the Queen of Holland," he replied.

Later the same day Mr. Train's wife asked him to take her to a performance by Houdini. He had never seen Houdini and was glad to do so. As the curtain rose, Houdini came out on an empty stage, snapped his fingers and out of the wings flew a flock of pigeons. They circled over the heads of the audience, and all returned to the flier with the exception of one. This was a rather large bird with a whitish face, which circled lower and lower. Houdini extended his right arm and the pigeon settled on his wrist. The magician stepped forward to the footlights. Cocking the pigeon round so that it appeared to be looking directly at Mr. Train, he said: "Her name is Wilhelmina."

"Have you ever seen Houdini in that act before?" Mrs. Train asked. Mr. Train had never seen this act or a similar one in his life.

When Mr. Train was eight years old he had a prophetic dream which was even more distressing. He and his mother were spending their vacation in a hotel in New Hampshire in which his father was lying in an adjoining room.

This had been a still, windless night, and young Train had been sound asleep for several hours when he was awakened by three loud raps on his father's door. Startled, he called out through the open door between the rooms: "Someone is knocking at your door, mama"

The door was opened, but there was no one to be seen outside He had barely gone to sleep again when the three raps were repeated, this time on his own door. Once more he looked out; as before, the hall was empty. Again he went to sleep and again he heard the three raps. He sprang out of bed and ran into his father's room. The nurse was bending over the still form of the elder Mr. Train, and whispered: "Your father is dead."

Charles Dickens dreamed of a woman in a red shawl who said: "I am Miss Napier." He did not know any woman of the name. Some hours later two women and a little girl visited him. The little girl wore a red shawl. She was introduced as Miss Napier.

What are dreams made of that enables some of them to foretell the future? It occurred to James Dunne, an English mathematician, to try to find out. Dunne's interest in the relationship between time and human consciousness was first aroused when he noticed that his dreams occasionally contained details that he only encountered in waking life some time after he had dreamed of them. This set him to wondering, observing and noting.

Dunne found that dreams have a peculiar texture all their own. They are not like waking experiences in that they evaporate far faster from the mind. Memory, unless special steps are taken, will not hold them long. Even dreams that are quite clear upon awakening have generally vanished from consciousness by the time breakfast is over. Indeed Dunne states that most dreams are forgotten within five seconds. Because of this, considerable alertness and industry are required at the very moment of awakening if dreams are to be caught and written down.

Dunne's careful recording of his dreams soon confirmed what he had noticed. His dreams in themselves were not noteworthy; they were confused and misshapen as most dreams are. But whereas it is assumed that dreams are a crazy blend of past experiences, Dunne found that his dreams quite regularly contained not only distortions of past events but of future events as well. After much study and analysis he decided that his dreaming mind made use of the past and future material with equal partiality. And just as one generally dreams of fairly recent happenings, events seldom more than two or three days old, so

Dunne found that the "future" details of his dreams were generally encountered not more than two or three days later.

These discoveries proved rather upsetting to Dunne, and led him to believe that his mind was not of the ordinary kind. Accordingly he approached some friends, choosing those who said that they had never dreamed at all, and instructed them in the technique of recalling dreams. Those chosen soon found that they were in the habit of dreaming after all, and when their dreams were recorded the same blend of past and future material was discovered. This strange relation of the dreaming mind to time and the foretelling of future events was not a rare thing, but fairly common and possibly universal.

ROY LEE SHERMAN

SLEEPING ON HORSEBACK

(Translated from the Chinese by ARTHUR VALLEY)

We had rode long and were still far from the inn;
May eyes grew dim; for a moment I fell asleep.
Under my right arm the whip still dangled;
In my left hand the reins for an instant slackened.
Suddenly I woke and turned to question my groom:
"We have gone a hundred paces since you fell asleep."
Body and spirit for a while had exchanged place;
Swift and slow had turned to their contraries.
For these few steps that my horse had carried me
Had taken in my dream countless aeons of time!
True indeed is that saying of Wise Men
"A hundred years are but a moment of sleep."

—PO CHU-I

JOHN MIDDLETON MURRY

[We regret to chronicle the death on March 13th of an esteemed friend of THE ARYAN PATH, John Middleton Murry. He has been one of England's foremost men of letters. As Editor he made *The Athenæum* and later *The New Adelphi* loved by a large circle of eclectic readers. He served in the Political Intelligence Department of the War Office during the first World War; also acted as the Chief Censor. He wrote *Fyodor Dostoevsky, Keats and Shakespeare, Life of Jesus and Things to Come The Evolution of an Intellectual* and numerous other volumes. His latest book was *Love, Freedom and Society.*

In the very first number of THE ARYAN PATH he wrote an article on "Pseudo-Mysticism and Modern Science" which it is appropriate to reprint here.—ED.]

PSEUDO-MYSTICISM AND MODERN SCIENCE

Before we can substantiate a charge of false mysticism, we need to have some clear conception of true mysticism.

Essentially, mysticism is the conviction of an all-pervading and all-embracing One. The Universe *is* a universe. It is obvious that to all modes of intellectual cognition this conviction can only be a hypothesis. The act of knowing involves a separation, and an opposition, of the knower and the known; therefore of an all-pervading and all-embracing Unity there can be no intellectual *knowledge.* Intellectual knowledge excludes unity; unity excludes intellectual knowledge.

Mysticism not merely admits, but insists upon this. Unity is not known, but given in immediate experience; and this immediate experience of unity is *known* to have been such only when the experience itself is at an end. An unique and ineffable experience totally different from any kind of intellectual cognition, and given under conditions which definitely exclude any kind of intellectual cognition, is averred to be the self-experience of the all-pervading One.

This experience stands perfectly secure from all intellectual criticism. Intellectual criticism may legitimately apply itself to the intellectual interpretations of this experience; but with the experience itself it can make no contact.

It is clear that the conviction of an all-pervading Unity given in mystical experience is absolutely opposed to any form of religious or philosophical dualism. A real Unity cannot be half-hearted. Mind and matter, good and evil, may seem different enough in our practical lives, but the differences cannot be ultimate. They are differences necessarily established in the Unity by individual existences with the faculty of intellectual knowledge. Not that those who believe in the ultimate Unity of mysticism necessarily

suppose that individual existence is a *defect,* though a nuance of this opinion is perceptible both in Platonism and Buddhism. It is just as consonant with the convictions of mysticism to believe that individual existence is a necessary means towards the self-explication and self-consciousness of the One. In order that the One shall be conscious of itself it needs the individual mind, and it needs the development of the mind to the point at which it recognizes that its own inevitable intellectual perspectives are only perspectives. When a finite existence recognizes the conditions of its own existence, and a finite mind recognizes the conditions of its own operation, and these conditions are felt not as burdensome and oppressive, but merely as necessary the pathway of the One into that individual existence is cleared of obstacles. The intellect has ceased to usurp a sovereignty to which it has no rightful claim.

Since Mysticism is irreconcilable with any Dualism, we have a short way of dealing with the assertions now frequently made by modern men of science that the modern scientific view of the world "leaves room for" Mysticism. Before being grateful for this condescension we must inquire what kind of mysticism it is for which the modern scientist leaves room. If it is a dualistic mysticism, it is simply not mysticism; but an attempt to reimpose under that name the dualistic religion from which the Western mind is painfully struggling to free itself.

I cannot, in this brief space, permit myself the luxury of long quotations from such modern scientific apologists of "mysticism" as Professors Eddington and Haldane. But it is true to say of both of them that the mysticism for which they wish to find room is a mysticism of "values," or of "morality." "The real world," as Professor Haldane puts it, "is the spiritual world of values." Without discussing whether this statement is true, or whether it has any *meaning,* we can state quite peremptorily that this "mysticism" is not mysticism at all. Mysticism knows nothing of "a spiritual world of values" as distinct from a "material world of facts." The One of true mysticism is not the Good, or the True, or the Beautiful; it is the One. And in the One the Bad, the False, and the Ugly exist no less than the Good, the True, and the Beautiful. All alike, for true mysticism, are in some sense appearance. The goodness of the good thing is its element of appearance; because we call it good only in so far as, in some obvious or obscure manner, it promotes the fundamental propulsive energy of some individual human existences. And the badness of the bad thing is likewise its element of appearance. Their sheer existence alone is real.

True mysticism is beyond good and evil; and the mysticism which seeks to persuade itself or others

that the One is good is a false mysticism. Mysticism does not seek to impose its personal terms upon the One. The One is not what we like, but that to which we and our likings belong. We cannot bargain with it, or propose conditions; and the true mystic has no desire to do so. That is what false mysticism finds it impossible to understand about true mysticism; for if it were possible for false mysticism to understand precisely that thing—that the true mystic has no desire that the One should be what he likes—false mysticism would become true

Mysticism, by whatever path it is attained, demands the stripping off of our personalities from ourselves. We surrender them, it is true, only to receive them again. But the personality we receive again, is not the personality we surrendered. It is no longer we who like, or think, or do, but the One which likes, or thinks, or does in us. And this impersonal personality we receive does not resemble the personal personality we surrendered. It is a new birth.

This impersonal personality can neither require, nor desire, that only the qualities it likes should qualify the One. The mere idea of such exclusiveness is strange, remote, fantastic. For the impersonal personality does not like things in the same way that the personal personality liked them. It is detached from them; it knows that its being does not depend on them; its affections towards them are disinterested. Therefore the desperate cry that what we love shall be eternal, and the desperate expedients by which some apparent answer to that cry is obtained, are alien to true mysticism

In other words the validation of human ideals is no concern of true mysticism—with one great and momentous exception—the validation of the ideal of Unity itself. Mysticism claims that this ideal is real, and that it has direct experience of its reality. And precisely because this ideal *is* real, no other ideal can be real.

Now the "mysticism" for which modern science, through the mouths of some of its chief expositors, seeks to make room is simply a "mysticism" devoted to the validation of human ideals. Since human ideals are never complete (or they would not be ideals), the validation for human ideals is merely the perpetuation of Dualism. The good is real, the bad is not; spirit is real, matter is not; the "ought" is real, the "is" is not. The argument by which these preferences are deified is childish. It runs thus: Since the exact sciences do not give us a picture of reality, something else must. It is not certain; but even if it were, there is no ground at all for assuming that the moral preferences of a civilized European scientist supply the picture of reality which we need.

Not that those preferences are

vain. The choice is not between their nullity and their omnipotence. This kind of dilemma which haunts the soul of "religion" and "science" alike is simply ignored by mysticism. Man's preference for the good, like everything else, is for the mystic a form taken by the One. It exists; and—this is the point—the man in whom it truly and strongly exists does not seek to have it validated. For him, and in him, it exists in its own right. The good would not be more desirable if it were proved to be the sole reality. "He who verily loves God," said Spinoza, "cannot endeavour that God shall love him in return." The demand that human ideals shall be validated outside the human being, in whom they are real as his own right hand, is simply the endeavour "that God shall love him in return."

True mysticism does not need to have room made for it by science or any other mode of human knowledge. It occupies no room which they can occupy, for it does not exist in the same dimension. It is not an alternative, or a possibility. It is the simple truth underlying all existence. It is a certainty reached by the effort towards self-knowledge; it is simply the discovery that when the self is truly known, there is no self to know or to be known—but only the One.

JOHN MIDDLETON MURRY

A PROBLEM OF DEMOCRACY

The Indian Government is trying to achieve the Socialist end by democratic means. It is trying to work out a living synthesis of the two. How far this can be achieved in practice is a question discussed again and again.

The Democratic Club, Calcutta, has published a pamphlet, *India Re-defines Democracy*, with a view to provide

a basis of discussion in order to get up a dependable body of representative opinions on what the whole pattern of Indian developments should be like.

India has to think of how to adapt democracy to its history, for in the modern form it is something new to us. We have to adapt a form of democracy that will successfully blend with the socialistic pattern of society we hope to establish.

To Dr. B. C. Roy, Chief Minister of Bengal, says the pamphlet, is due the inspired new orientation of democracy: "government with the people." The phrase certainly expresses well an important condition of sound democracy. The people should work in a climate of agreed partnership with the Government. As our people are not used to such spontaneous participation, they should be trained to think about and discuss among themselves the policy and work of the Government. "A long, habitual feeling is there that they are governed. A new feeling is to be born that it is they who govern."

The problem of how to bring the Government and the people together and to keep one in company with the other is thoroughly discussed in this pamphlet, which thus fulfils to a great extent the aim it has so well defined.

S. K. D.

NEW BOOKS AND OLD

"A RICH STORE OF WISDOM"*

This volume is noteworthy in being not only one of the Indian Series of the Unesco Collection of Representative Works but also the first comprehensive undertaking of the Indian Institute of World Culture. It is indeed fortunate that Dr. Raghavan, who is Professor of Sanskrit in the University of Madras and has made a deep study of the classical literature of India, should have undertaken this very rewarding task; and that the book should open with some significant words of the President. The final result is a rich store of wisdom reaching in time from the origins of monotheism and the Vedas to the Itihasas and Puranas.

At the beginning of the first chapter of his *History of Sanskrit Literature*, Professor A. A. Macdonell wrote:—

> Since the Renaissance there has been no event of such world-wide significance in the history of culture as the discovery of Sanskrit literature in the latter part of the eighteenth century....

Professor A. Berriedale Keith, earlier a pupil of Macdonell at Oxford, in his own volume of the same title, has praised the Sanskrit poets, who

> had command of a language capable of finer sound effects than even Greek at its best; they could successfully manage metres of great complexity but remarkable beauty, and they were conscious experts in the task of matching sound to sense, an art practised indeed by Greek and Roman poets alike, but with far less adequate means and with much less subtlety.

In fact, Sir William Jones, whose massive erudition first made this discovery (or re-discovery) of Sanskrit possible to the Western world, had already described its "wonderful structure; more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." But Jones was one of a company, and we must not forget Wilkins, Warren Hastings and Colebrooke. These points are made by Professor Raghavan in his Introduction, but it is well to recall them for the benefit of Western readers; we are liable to forget that, whilst Sir William Jones made translations of the *Institutes of Manu* and of the refined and lyrical drama *Shakuntala*, he also penetrated the vast world of Hindu philosophy and religion, and it is to this field of unity in diversity that Professor Raghavan has decided to confine his anthology. In so doing he has focused our attention upon the essential feature of Sanskrit literature, namely, its spirituality, which has been drawn out of an inexhaustible fountain of inspiration, very old by Western standards, whose poets have sung through four millennia.

Our author has neatly divided his book into two parts, an Introduction of some fifty-five pages giving the general history of Sanskrit literature, followed by a copious selection of texts occupying nearly four hundred and fifty pages. The full table of contents and the sequence of the Introduction render an index unnecessary.

To Western peoples the literature of India is bewildering in its immensity; the imaginative power of the Hindu mind expresses itself in an exuberance equally striking in the architecture of temples or the play of words. Profes-

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**The Indian Heritage: An Anthology of Sanskrit Literature* Selected and translated by V. RAGHAVAN. Foreword by RAJENDRA PRASAD. (Unesco Collection of Representative Works (Indian Series). The Indian Institute of [World] Culture, Bangalore 4. lxxv+447 pp. 1956. Rs. 13.00; 21s; $5.00)

sor Raghavan opens his Introduction by stressing the universal importance of Sanskrit, mentioning especially the greatest of the early grammarians, Panini (perhaps fifth century B.C.), and then outlines the fundamental nature of the Vedas in the growth of religion and philosophy in India. Next he describes the Brahmanas and the evolution of the Upanishads, the necessary disciplines of the *Vedangas* and *Upavedas*; thence the *Sutra* Period with the significant concept of *Dharma*. Attention is now devoted to the vast popular literature which has been widely disseminated wherever Hinduism has prevailed, namely the Puranas and Itihasas. Nor are the many systems of philosophy and the æsthetic values ignored. And, finally, there are sections devoted to the worship of Shiva, Vishnu and Devi, to the *Stotra* and to the saints of the regional languages. Unfortunately it is the fate of all reviewers, who are necessarily restricted by space, to say as much as possible within a small compass, and so it is hoped that the reader will envisage a rich contribution to the interpretation of Sanskrit literature lying behind this mere recital of contents: in fact, he will not be disappointed in this supposition.

In the major part of his book, Professor Raghavan has amassed a splendid selection of texts, beginning, of course, with the *Rigveda*. He includes extracts from the Samhitas, Brahmanas and Aranyakas, and the eleven major Upanishads, the *Dharma Shastra*, the *Yoga Sutras* of Patanjali, the great epics, the renowned *Bhagavad-Gita*, and ends with Select Prayers. As befits their stature, the *Ramayana*, the *Mahabharata* and the Lord's discourse to Arjuna from Book VI of the latter epic are accorded a very full representation. As Professor Monier Williams, almost a century ago, said in Oxford when comparing the *Ramayana* and *Mahabharata* with the *Iliad* and the *Odyssey*, as he drew an analogy between the Indus and the Ganges on the one hand and "the streams of Attica or the mountain torrents of Thessaly" on the other, "In India, literature, like the whole face of nature, is on a gigantic scale."

This is a substantial work on a very substantial subject. It is also an invigorating draught from the ocean of truth. If it succeeds in revealing to Western readers the Hindu standpoint on the question of man's relation to God and his fellow men, and the tremendous influence of Vedanta in Indian practical living, it will not have been in vain. In polished and cultivated prose it extols, too, the virtue, modesty and courage of woman in ancient India. These all make for a finer humanity and deserve to be more widely known. Professor Raghavan has performed a true service.

H. J. J. WINTER

A PERSONAL TESTAMENT*

Emmanuel Mounier was so prodigious a reader and worker that he wore himself out and died at the early age of forty-seven. His life was briefly as follows. After a year at the École Normale in Paris he took his *Agregation* in philosophy in his native town at the University of Grenoble in 1928 and then plunged headlong into an orgy of reading. In 1932 he gave up his first idea of following a university career and instead founded and edited a new review, *Esprit*, a weekly paper which still exerts a strong influence on the intellectual life

* *The Character of Man*. By EMMANUEL MOUNIER. Translated into English by CYNTHIA ROWLAND. (Rockliff Publishing Corporation, London. x+341 pp. 1956. 42s.)

of France. Then came the War, Vichy rule, the suppression of *Esprit* for its "general tendencies" and the arrest of its editor. Released later under supervision, Mounier started to collect material for what was to be the main work of his literary life, *Traité du Caractère.*

The Character of Man has been made out of condensed extracts from this much larger treatise and Emmanuel Mounier has written a very brief foreword to it In this foreword he expresses the opinion that we are in one of those periodic crises of humanity, in which

> man makes an agonized attempt to preserve the traits of a visage that is breaking up, or to recognize the semblance of man in the new countenance approaching.
>
> This study is not solely a study of man: it is a struggle for man. No one, incidentally, can deal objectively with man It is so customary to disguise a particular standpoint by a show of science, that we prefer to declare openly that our science, though honest, is none the less a fighting science.

By these words the author implies that the view he takes of man in his book cannot be, and does not even attempt to be, impartial, but that it has acquired the nature of a fighting creed. It may be that in the larger work, of which this book is a short summary, the strong personal note for which the author apologizes was sounded, but it cannot be heard in this derivative book. In the reviewer's opinion this is the book's chief defect, that after reading it carefully the reader finds great difficulty in stating precisely what the author's own personal opinion of man is. His doubt on this subject is not due to any lack of clarity on the part of the author but to the extensive area covered and the bewildering amount of information which the book contains. The dust cover tells us that

> only a person with a gigantic capacity for work (and overwork) such as Emmanuel Mounier, could have gathered together such an array of fact, comment and criticism, drawn from art, literature, theology, philosophy and politics, as well as from all the sciences dealing with man

This is all too true and despite the eliminating work done by the abridgers this epitome of observations and quotations contains too much to make for comfortable reading. In short, so rich a meal has been provided that it throws a considerable strain on the reader's digestion.

But perhaps after all it is not the meal but the reviewer's digestive processes that are at fault. What seems to support this view that the fault lies with the reviewer is the fact that over 200,000 copies of *The Character of Man* have been sold in France and that it has been studied there by teachers, priests, business men, parents and psychologists, indeed "by all ... who are deeply interested in the experience of being human." If this be true, as I believe it to be, then I strongly suspect that the various specialists who bought and read this encyclopædic work of Emmanuel Mounier focused their attention on the particular aspect of man which interested them and skimmed lightly over the rest of the book In short, the reviewer's opinion of this monument of literary industry is that it contains an immense amount of interesting information on the subject of man, that its author undoubtedly possessed an exceptionally retentive and brilliant mind, that he makes certain useful connections between the different sciences of man, but that it was a mistake on the part of his literary executors to sanction an attempt to compress so much information into a 341-page book. As Cynthia Rowland, its translator from French into English, has herself remarked:—

> To be asked to abridge any volume of some 800 pages to a third of its length is an invitation to a massacre When the volume is a finely integrated, comprehensive yet peculiarly personal work such as *The Character of Man*, the result will always be open, even if not to criticism, at least to regret

She has laid her finger on the chief weakness of this remarkable book. It

contains so much that it makes too little an impression on us, and leaves us with a feeling of satiety.

KENNETH WALKER

On the Nature of Man: An Essay in Primitive Philosophy. By DAGOBERT D. RUNES. (Philosophical Library New York. 105 pp. 1956 $3.00)

The essay covers seventy pages of the book while the rest contain various philosophical observations titled "Evening Thoughts." The basic idea underlying the essay is the spiritual nature of man. The earlier chapters dealing with the differences between man and the other kingdoms culminate in the finale of God being "the consciousness of innermost man" in the chapter "Adonai Echod!" which is the central portion of the essay. Thereafter, the outward visible nature of the human being is delineated and he is shown to be following, from days of old to the present, the path of separativeness and selfish assertiveness, which are out of consonance with his true inheritance; and, hence, doubts are raised about his spiritual nature, only to be dispelled by emphatic statements of man's conscience being God, "the One and the Eternal."

Many of the "Evening Thoughts" are well-worn philosophical sayings presented in a novel form and generate thoughts that wake the seeds of inherent and latent ideas in each human consciousness.

A.R.

Preface to Empathy. By DAVID A. STEWART. (Philosophical Library New York. 157 pp. 1956. $3.75)

Professor Stewart is a keen exponent of psychoanalysis and a close student of Sigmund Freud's writings. In this book he tries to work out the full application of the concept of Empathy, recognized in psychology as the faculty by which one individual is able to enter into intimate personal relation with another with a view to obtaining interpersonal knowledge on a level deeper than mere scientific knowledge. Professor Stewart works out Empathy into a new tool of intellectual analysis in psychology, with far-reaching ramifications of psychogenesis into personality theory, ethics, art and the dynamics of fellowship.

Empathy is defined as "deliberate identification with another, promoting one's knowledge of the other as well as of oneself in striving to understand what is now foreign but which one may imagine, curbed by the other's responses, to be something similar to one's own experience." It is also pointed out that it is a process of intuition and a basis of inference having three aspects—psychological, ethical and æsthetic—inseparable in practice. The impersonality and objectification typical of scientific control would work against the essential feature of Empathy as the basic action of human behaviour. Empathy becomes the ground and process common to psychology and ethics, and has important applications to æsthetic production and enjoyment. Professor Stewart, by this book, has opened out a new vista of analysis in psychology by pointing out the possibilities of employing Empathy.

D. GURUMURTI

Primitive Christianity in its Contemporary Setting. By RUDOLPH BULTMANN. Translated by R. H. FULLER. (Thames and Hudson, London. 240 pp. 1956. 18*s*.)

The author is one of the leading Protestant scholars of our time, who has become well known for his radical criticism of the New Testament and his attempt to interpret Christianity in terms of Existentialism. This book is of the greatest interest. Religions are never like Melchizedek, "without genealogy," and the most original thinkers and creative founders must have a background and a vocabulary. To understand them one must know the questions that were being asked and the answers that were being given; and in the case of Christianity this demands a knowledge of both the Hellenistic and the Jewish world of thought and life. This Dr. Bultmann provides in a remarkably precise and impressive manner, and within the compass of a comparatively small book succeeds in presenting a carefully documented and clear picture.

The book begins with an account of the Old-Testament view of creation and its faith in a God who is always "coming in every future moment," its concept of a people and a covenant, its idea of man and God's way of dealing with man's sin. After a consideration of Jewish legalism and the opposition of Jesus to it and his proclamation of the kingdom of God, within the setting of Jewish apocalyptic, the section ends with a brilliant account of Hellenistic Judaism and the acceptance by Philo of Platonic notions. The second part of the book deals with the Greek background, passing under review the successive philosophical systems, the growth of astral religions and fatalism, and the way of salvation through the Mysteries. A particularly able account is given of Stoicism. The fine section on Gnosticism leads to a consideration of Christianity, which is seen to be syncretistic, borrowing from Jewish, Greek and Gnostic systems but gaining its unique quality through its "attitude to existence."

Dr. Bultmann's view of Christ demands a very drastic treatment of the Gospels, and he is too ready to attribute the teaching of Paul and John to Gnostic sources. Other interpretations are possible and the discovery of the Dead Sea scrolls gives a Palestinian-Jewish background to dualistic tendencies, which may not involve Gnostic influence at all.

Despite these criticisms the book is greatly recommended. It is beautifully written, the translation being easy to read. We also live in an age of meeting between different faiths and of crisis, which makes any study of this kind absorbingly interesting and relevant.

LEONARD M. SCHIFF

The Indian Christians of St. Thomas. An Account of the Ancient Syrian Church of Malabar. By L. W. BROWN. (Cambridge University Press. xii+315 pp. Illustrated. 1956. 40*s*.)

Two points of considerable general interest stand out from this scholarly and well-written history of the Christian community of St. Thomas in Malabar. The first is that the community is indigenous to Indian life, offering a contrast to the Christian churches established by missionary effort during the nineteenth century. The Christianity of the community may be called an Indian Christianity, yet in spite of this it remains essentially Christian.

The second point is that this essential Christianity has been maintained throughout centuries mainly by the practice of a cultus. This dramatically depicts the death and resurrection of Jesus Christ. It is depicted week by week to the congregation. The Bible,

apparently, is little known; the congregations understand little of the prayers and readings; the community conforms in social customs to the non-Christian society around them; yet by the simple practice of an age-long cultus the essentials of Christianity are handed down from generation to generation.

One suspects that there is much for the student of comparative religion, and for the understanding of the depths of religion, to be learnt from the St. Thomas Christians of Malabar.

E. G. LEE

God the Unknown. By VICTOR WHITE (The Harvill Press, Ltd., London. 205 pp. 1956. 18*s*.) Received through the courtesy of the British Council, London.

Father White is a distinguished Dominican theologian of Oxford and he now follows up his *God and the Unconscious* with a further study of the apprehension of God in human consciousness. He begins by defining the task of theology as making "intelligible what we accept by faith." He shows that Aquinas and theologians in general agree with Indian thought that God cannot be directly known; but he argues against Barth that we may come to some knowledge by analogy and corrects mistaken conceptions. As a great Thomist, Father White discusses Revealed and Natural Law, Grace, Nature and Justice, and in a paper read to the Oxford University Society for the Study of Religion, included in this volume, has much that is interesting to say about "Incarnations and the Incarnation." Throughout these collected Papers, while keeping a firm hold on his dogmatic position as a Roman Catholic, the author shows himself gracious and eirenic in his references both to Protestants and to non-Christian thinkers. The book is a useful contribution to the contemporary study of religion, and many who do not share the learned author's premises will be enlightened by him and warmed by his obvious charity.

LEONARD M. SCHIFF

Communism and Christianity. By MARTIN D'ARCY. (A Penguin Special. Penguin Books, Ltd., Harmondsworth, Middlesex, England. 191 pp. 1956. 2*s*. 6*d*.) Received through the courtesy of the British Council, London.

The Rev. Martin D'Arcy, S.J., is well known for his contributions to current thought in the West. His new book, published as a Penguin Special, goes to the very heart of a problem which confronts many thinking people today. With meticulous care and patience he makes a detailed examination of the Christian and Communist philosophies in their views of human life and happiness.

The ideal which Father D'Arcy holds before us is

> that a person is spirit as well as matter, and has his ultimate destiny in a world where spiritual perfection, the perfection, that is, of knowledge and love, can be attained.

Socially, the aim is a "combination of the highest wisdom of man and the knowledge of God's intentions for man," and in this philosophy "can be found an efficacious programme for building up individual character, social good will and international peace."

It is the author's case that Christianity fulfils both these ideals, and Communism does not. In an objective and sympathetic study he shows that there cannot be an alliance between the two. For the Communist says

> that matter is the be-all and end-all. Out of that he has to construct the world we know, and explain the body, the mind and freedom of man, all that we know of man in history....

IRENE R. RAY

Asoka's Edicts. By AMULYACHANDRA SEN. (Published for the Institute of Indology by the Indian Publicity Society, Calcutta. xiv+170 pp. Illustrated. 1956. Rs. 15.00)

Shri Sen seems to have approached his subject with such zeal and imagination as to satisfy even the most exacting critics. In *Asoka's Edicts* he presents the greatest figure in pre-Mogul Indian history, with references to the social conditions, arts and foreign influences of his times. Although Asoka's fame and his services to Buddhism were acknowledged in India, and to a greater extent in other Buddhist countries, he has largely remained a shadowy figure of the dim past, chiefly because no written records were left of his glorious reign. It was left to scholars of comparatively recent years to decipher Asoka's inscriptions on pillars and rocks and inside caves all over India. They are a veritable treasure-trove to the student of history in that "they have made the great emperor of India live in flesh and blood as it were, in our midst once again."

In the Introduction the author deals with the classification and chronology of the inscriptions, their script and language, the various titles of Asoka, his family, the epoch-making Kalinga war, Asoka's conception of *Dharma*, the arts of his times, his administrative policy and the peoples of his times. All these topics are treated with imagination and sympathetic interest, aided by beautiful photographs, with the result that the reader goes to the actual reading of the inscriptions with Asoka's imperial figure in mind.

From these pages Asoka emerges as that king whom H. G. Wells rates as one of the six greatest men of history and whom he eulogizes thus:—

> Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, like a star.

And it is proper that the great disciple of the Buddha should rise to his rightful place in history in this holy year of the 2,500th anniversary of the Buddha's *Parinirvana*.

R. J.

The Travels of Fa-hsien (399-414 A.D.), or Record of the Buddhistic Kingdoms. Re-translated by H. A. GILES. (Routledge and Kegan Paul, Ltd., London. xx+96 pp. Frontispiece and Map. 2nd impression 1956. 12*s*. 6*d*.)

The volume contains not only the earliest record of the Chinese Buddhist pilgrims who travelled from China to India to obtain authentic Buddhist texts, but also one of the great travel stories of all time. Fa-hsién started from Central China in 399 C.E., crossed Chinese Turkestan and the Hindu Kush, and arrived in Central India about 405; he walked most of the way. Six years later he proceeded to Ceylon, where he stayed two years before embarking on his momentous voyage home. The records of his travels, as well as the translations of some of the texts he took back with him, are incorporated in the Chinese *Tripitaka*.

The present translation is the best and the most readable of the many that have been made of the work into European languages. The style of Fa-hsién's original, commended by a later scholar as "not inferior to the best models of the Chin dynasty," does not suffer at Giles's hands; if there occur in his translation terms that are not strictly Buddhistic, his knowledge of the Chinese language and character, furnished by his twenty-five years in the China Consular Service, still place the translation on a very high level, both for the scholar and for the general reader.

The reprint is extremely welcome.

A. A. G. BENNETT

Naked They Pray. By PEARCE GERVIS. (Cassell and Co., Ltd., London. 217 pp. Illustrated with photographs by the author. 1956. 25*s*.) Received through the courtesy of the British Council, London.

This book is an itinerary of the author's journey from Haridvar to Hrishikesh and on to Badri and Kedar in search of *sadhus* who could disclose to him the secrets of *Yoga*. It is primarily addressed to the Western reader and makes no claim to being an exhaustive treatise on *Yoga*. The earlier pages deal with the perverse and parasitic class of *sadhus* and *pandits*, who are a reproach to religion anywhere. In this section the author's sense of irony gets the better of him and, for all the spiciness it adds to the narrative, betrays him into quotations and comments that are unsavoury. The best part of the book is that concerned with the description of Himalayan scenery and the author's encounter with the *guru* on the island, the Cave Sadhu and him whom they called the Mahatma. Chapters Eight and Nine furnish compendious notes on *asanas* and cleansing processes like *Dhauti*, *Neti*, *Nauli*, *Basti*, etc. Chapters Twelve and Thirteen present in a nutshell carefully ascertained data on *Nadis*, *Chakras*, *Bandhas* and the eight principal *yogic* "attainments" or supernormal powers. The author concludes by affirming his faith in the truths of *Yoga*, and hopes one day "to return to dig much deeper."

It is thus seen that Mr. Pearce Gervis feels drawn mainly to the techniques of *Hathayoga*. We have to bear in mind that there is no *Yoga* where the Divine is not the conscious object of our quest, and that *asanas*, *mudras* and *bandhas* will be merely so much acrobatics without this central motive. Even when *Hathayoga* clearly takes the Divine as the lodestar of its endeavour, it is but one of the *Yogas*. The secrets of *Yoga*, as the author knows, can be explored in the last resort only by an arduous *sadhana* (spiritual discipline) and not by scouring the land of *sadhus* equipped with a camera and a traveller's notebook.

Though attractively illustrated and excellently produced, the book is not free from a few errors of transliteration and some rather obvious misprints. The title is a little too flashy for a book on *Yoga*.

A. VENKAPPA SASTRI

African Jungle Doctor. By WARNER JUNGE. (Panther Book of the Month, No. 6. Hamilton and Co. (Stafford), Ltd., London. 1956. 190 pp. 3*s*. 6*d*.)

This is a popular paper-back reprint of Harrap's more expensive edition of Dr. Junge's autobiography during the 1930's in Liberia. It has everything the adventurous reader could expect to find. The author is a German doctor who, despite vast difficulties, devotedly brings Western medicine, surgery, hygiene, mass injections, sulphonamices, etc., to the primitive tribes, sorely afflicted with disease of all kinds. There is the blind noble chief, the devoted "boy," contests with witch doctors the secret Gri-gri Bush where the youth of the tribe are initiated, the ritual "Leopard Society" murders, magic ceremonies for discovering the participants, a sacred rum-drinking crocodile, an elephant hunt, snakes, soldier-ant hordes, as well as diplomacy with native government officials, hospital building with amateur sanitary engineering, leper colony reform, and so on. There is even time for moralizing as to the effect of "progress" on these primitive savages, and the conclusion that since development was irresistible "the least that could be done in fairness was to teach the natives the most valuable lessons of Christianity, technical science and medicine."

E.W.

Secrets of the Dead Sea Scrolls: Studies towards Their Solution. By HUGH J. SCHONFIELD. (Vallentine, Mitchell and Co., Ltd., London. 164 pp. 1956. 21*s.*)

This is not an easy book for the layman to understand; indeed, it is hardly a layman's book at all, ranging widely as it does over apocryphal, pseudepigraphical and patriotic literature as well as the untamed jungle of Jewish traditions, in an attempt to place the Scrolls in their literary environment. For the average reader the net result will be confusion, with the feeling that Dr. Schonfield has led him into the thickest part of the wood without showing him the path out. The fact is that, as the author makes all too plain, Jewish sectarianism of the Qumran variety, and, one would add, Christianity, had its roots in many soils, although not all had equal influence on its final form.

Some publicity has been given to the author's belief that the Qumran Sect utilized in its writings an ancient alphabetical code called the *Atbash*. But the case adduced by Dr. Schonfield is not at all convincing since the word concerned is not, as he says, "incomprehensible" as it stands (p 3) at all: a very similar nominal form and the verb itself is well represented outside Scrolls literature (see C. Rabin, *The Zadokite Documents*, Oxford, 1954, p. 50, fn. 3). Secret codes the Sect certainly had, as we have seen from a number of unpublished texts, but that they employed the *Atbash* has yet to be conclusively proved.

It is more than doubtful, also, whether palæography alone will permit pushing the important biblical commentaries of the Scrolls into the last three years of the Sect's existence at Qumran, which the author, against the archæologists, takes to 73 A.D. For him, the events of the Habakkuk commentary, for instance, reflect the events during the siege of Jerusalem by the Romans under Titus.

As far as the Sect's personalities are concerned, Dr. Schonfield would see in such titles as "Teacher of Righteousness," 'Wicked Priest," etc., a dual reference: historically, to the Founder of the community (for him in Maccabean days) and his persecutor; but also to future characters, which, in the case of the Teacher, could have been influenced by such contemporary figures as James the Just (brother of Jesus), John the Baptist and, indeed, Jesus himself.

This collection of studies, interesting as it is for the specialist, is not likely to make any radical change of direction in Scrolls studies, or shake the generally accepted pre-Christian dating for the bulk of the Qumran literature.

J. M. ALLEGRO

The Quest for Healing. By GODFREY WINN. (Frederick Muller, Ltd., London. 201 pp. 1956. 10*s.* 6*d.*) Received through the courtesy of the British Council, London.

The revival of the "ministry of healing," not only among the disciples of Mrs. Eddy, but in the Protestant and Catholic wings of the Church, has made scientific research into the subject extremely worth while. Pilgrimages to Lourdes, services for the "laying on of hands," circles for "magnetic healing," mediumistic circles for "absent healing," all testify eloquently to the belief that health is one of the gifts of the Spirit. Mr. Godfrey Winn is no partisan advocate of the spirit. In many ways his book is a refreshing contrast to Ruth Cranston's *The Mystery of Lourdes*, which speaks of "cures" by the thousand. He is careful to refer, in a footnote, to Dr. Louis Rose's devastating analysis of alleged "cures" in the *British Medical Journal*:—

No single case revealed conclusively that the healer's intervention alone resulted in improvement or cure of a measurable organic disability

Mr. Winn's portraiture of the "healers"—Vivian Durrant and her celebrated brother Harry Edwards, Doctor Woodard, Godfrey Mowatt and others —is candid and absorbing. In discussing the claims of Edwards, Mr. Winn confesses his incapacity to understand or accept wholesale cures effected through the post (with a rubber stamp for the healer's signature) and daily intercession. It is easy to see the traps set for the unwary patient by leading questions of the kind, "*Now* you *can* see better, can't you?" Mr. Winn points out how irresistible the confident, hypnotic voice of the "healer" may be. One remembers a Harley-Street surgeon's summing-up of the "magnetic healer," J. J. Thomas, in a report submitted to an investigating panel headed by Lord Amwell: "He was a very good showman. He exerted a considerable force of suggestion."

Mr. Winn's admonitions and reservations are admirable. Still it is difficult to glean from his anecdotes the facts which suggested to him in his "Odyssey" that nothing perhaps was too fantastic for acceptance. It is not reassuring to be told that the "mysterious illness" which seized Mr. Hayes's baby was cured by a "bottle of holy water" from Lourdes or that "Disseminated Sclerosis" was "confirmed" by an unnamed "eminent neuro-surgeon." Mowatt cured Mr. Winn's mother—but of what precisely? Gordon Turner has a quiet and confident approach to his animal patients; but his technique is little more than empirical. Catherine Sheppard, suffering from *diabetes mellitus*, dispenses with insulin and yet does not go into coma; hardly conclusive. Dr. François Leuret remarked that out of the innumerable "miracles" witnessed at Lourdes, only 49 achieved recognition by responsible theologians —these include the cases of Pierre de Rudder, Rose Martin, Colonel Pellegrin and Jeanne Fretel. Dr. D. J. West has pointed out that misgivings remain even about these well-attested cases. Rudder's case seems remarkable; but there were originally no archives and case histories at Lourdes; only oral traditions. In the case of Rose Martin, the Canonical Commission could not settle the question whether it was cancer or a post-operative non-cancerous complication. Colonel Pellegrin's fistula showed definite signs of improvement before his visit to Lourdes; he had gained 14 kilos. And in the case of Jeanne Fretel, absolute proof of tubercular peritonitis by pathological examination was lacking.

The British Medical Association, in its recent report to the Archbishops' Commission on Divine Healing, stated that alleged "cures" present "no features of a unique and unexpected character outside the knowledge of any experienced physician or psychiatrist." As Canon Raven has remarked, "spiritual healing" may not be an alternative to the old-fashioned *Vis medicatrix Naturae*, but a rewriting of it. Spontaneous remission of symptoms is by no means rare in medical literature and requires careful study. A full-time research organization which can maintain case records, institute follow-ups, make statistical computations, may yet narrow the margin between the "natural" and the "supernatural." Mr. Winn's narrative is well told. It remains for men of science to face the issues.

C. T. K. CHARI

ENDS AND SAYINGS

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

Universal Franchise will continue to work its miracle in India. The recent election has given it a portent and a warning. It must adopt the policy of Great Britain in the last century about "educating our masters." This popular saying arose out of Viscount Sherbrooke's remark in Parliament in July 1867 at the time of the Reform Bill:— "I believe it will be absolutely necessary that you should prevail on our future masters to learn their letters."

Not only in England but also in the U.S.A. the warning was sounded, by R. C. Winthrop, in 1881, in his Yorktown Oration:—

> Slavery is but half abolished, emancipation is but half completed, while millions of freemen with votes in their hands are left without education. Justice to them, the welfare of the States in which they live, the safety of the whole Republic, the dignity of the elective Franchise,—all alike demand that the still remaining bonds of ignorance shall be unloosed and broken, and the minds as well as the bodies of the emancipated go free

Indian Labour has now the power of the vote, and it needs education. As a fitting recognition of its increasing influence, the Planning Commission has provided for a scheme of workers' education. Therefore a seminar was organized in Delhi at the end of March to discuss and determine the pattern of the Trade Union Movement with a particular reference to workers' education. As Trade Unions so far have been mainly occupied with workers' rights, wages and conditions of service, it is high time that the worker ceased to confine his attention to what concerns him alone. He should open his eyes to observe, and his mind to understand, how he affects society in general.

Shri Khandubhai K. Desai, Union Minister for Labour, rightly emphasized the programme of education as vitally necessary for the development of industrial democracy. The work done by the team of Indian and foreign trade-union experts, with the co-operation of the Ford Foundation, deserves appreciation; following the advice given, India could avoid the mistakes of other countries in working the programme of workers' education. This should be not merely education in political rights and obligations, but also a lesson in a new approach to work as a form of nation-building and corporate activity, as creating a new life for the individual. The individual is superior to the labourer and even to the citizen. This is easier said than done. But the very fact that representatives of tripartite interests—the rival trade unions, employers and the Government—met at a seminar to discuss problems relating to workers' education is not only a sufficient proof of the awareness of the role which labour has to play; it is a good augury for future national development.

In an article, "The Spirit of Africa," in the quarterly review *Otima*, Colonel Van der Post, himself born in South Africa, makes a powerful plea for a European brotherhood with all the peoples of Africa.

The Colonel sees modern European man as a divided being who has raised an aspect of himself, the rational, above the totality of himself. He has thrown away his passport into the invisible world and left himself in the grip of the tyranny of an inflexible knowledge. Earlier man recognized the existence of both the known and rational, and the unknown and irrational, parts

of himself and nature. The latter heightened the meaning of the rational content and the two formed what the author calls the known-unknown.

He also sees the continent of Africa before the coming of the Arab and European invaders as full of peoples who submitted their minds and imaginations quite naturally to the discipline of communion with the known-unknown, and with the nature and spirit of the immense continent of Africa. Perhaps they made the modern error in reverse by confusing the inner half with the whole of reality.

The author says that Europe has rejected the spirit of Africa and denied love to her peoples. She has sought to impose her own will and need upon the African peoples, and her rejection has continued so long and been so powerfully sustained that their ancient heritage is being increasingly discredited by the Africans themselves.

Colonel Van der Post is continually surprised by the interest in Africa he meets everywhere. He believes that it is because Africa has become a world theatre where daily life presents a play which makes articulate the conflict which has been so long hidden and inexpressible in modern man, and that out of that conflict can come a contemporary version of the first spirit of man.

He asks that Europe recognize the wrong done to the spirit of Africa and humbly sit down side by side with all the children of Africa to create a common vision of life in Africa.

Shri C. Rajagopalachari gave a timely warning in a special article to the *Hindustan Times* (New Delhi) entitled "Swelling Frustration." He draws attention to the vital problem of reorientation of our educational system. Characterizing the present system as "a gamble for soft jobs," he deplores the unscientific way in which the country is frittering away its "most precious of national resources," the youth. Referring to the present system of competitive examinations, he says:—

> Hundreds of thousands make their entries and invest their money and irrecoverable time on them; a few come out successful and get good jobs. The rest, a vast crowd, struggle against one another and settle down in frustration to reap the bitter fruits of a lost adventure. Is this not a most unscientific way of getting at public servants, even if that be considered the only aim of an educational system?

His warning is very timely, especially in these days of Government planning. The present system of *laissez-faire* in regard to the education of the youth leads to much waste and delay. This problem should be handled with the same sense of urgency which is shown in regard to the production of steel and aluminium, cloth and sugar. As Shri Rajagopalachari rightly warns, the present pattern of education should be changed.

> Numerous are the cases that come to observation of boys, and latterly girls also, who are stranded like fish out of water, with varying degrees of education that has only served to make their lives more miserable than they would have been without it, and with no hope before them whatsoever, their minds filled with hatred instead of culture, anger instead of hope. We are no doubt making progress It is true industries are advancing, and these may absorb more and more of educated men and women; but that does not mean that we may on this possibility allow a dangerous and harmful gamble continually to go on, creating an ever-increasing number of unemployed and unemployable body of youth with pointless equipment to swell the ranks of frustration

Here is a paradox: An alarming number of the educated unemployed facing the shortage of trained personnel.

The discussion of world problems today has as its overtone the pressing question of achieving an effective union between opposing or rival powers before it is too late. The threat of atomic and hydrogen bombs is too urgent for

leaving unexplored any promising proposal for the reconciliation of conflicting interests.

Such a proposal, made in 1954 in the German periodical *Lebensweisen*, by "Edgar van Brogen" (Mr. Erich Wunderli of Zurich), is still awaiting the serious consideration it deserves. He put forward a self-evident proposition when he wrote:—

> Only the economic Union unites and combines the interests of rivals, and only the certainty that the welfare of our neighbours is identical with our own makes political pacts of assistance unbreakable. The uniting of those nations that oppose each other today as rivals or even enemies can alone avert the use of atomic or hydrogen bombs and nothing but such a union can save humanity, its culture and art.

He proposed an economic as well as political Union of States, spreading the process of integration over ten years and permitting the accession of any and all other States as they should become convinced by the demonstrated benefits of the Union to its Members.

The appeal to economic self-interest is supplemented by constitutional guarantees of each Member's retention of sovereignty within the constitutional laws in matters of culture, education and civil laws. Each would, however, hand over by successive stages to the General Government of the Union the executive power in all matters of defence, foreign policy, transport, customs duties, industrial production and free competition.

The proposals include a bicameral legislature, a representative common defence council directing the Union's amalgamated forces, and common import duties for the whole Union. The plan envisages the gradual elimination of duties and currency restrictions between Member States.

Personal freedom of speech, religion and thought would be guaranteed, and complete mobility of labour within the Union would facilitate economic adjustments and promote full employment. The author of the plan urges that

> the idea of justice for all, of brotherhood and loyal co-operation, realized in such a union of free, peaceful and prosperous states, would penetrate the closest censorship and, in the end, destroy any system of oppression, injustice and dictatorship.

Might not such an effective Union of Nations, growing peacefully by accretion and bound by ties of common interest as well as brotherly good will, furnish the lead which the League of Nations missed and the United Nations as at present constituted needs? The reconciliation of even major ideological differences may be possible to such a Union, offering a larger synthesis in which the giant pair of opposites represented by the thinking of the Eastern and Western blocs may yet be reconciled.

The good work of the Keats-Shelley Memorial Association has been referred to more than once in this magazine. No. 7 of the *Keats-Shelley Memorial Bulletin*, published by the Association, under the able editorship of Dorothy Hewlett, has just reached us. The entire number is devoted to Byron, and gives intimate glimpses into some aspects of the life and work of this eminent contemporary of Keats and Shelley.

W. G. Bebbington, under the title "The Most Remarkable Man of his Age," acquaints the reader with what used to appear about Byron in the columns of a well-known weekly of the day. He points out that Byron's stormy personal life has been "publicized with embarrassing frequency and closeness of detail." He was at once the hero and darling of his age and the most mercilessly and vindictively attacked of men. "But it is the poetry of a poet that matters most." The magnetism of his personality, the torrential force of his rhetoric, the freshness and brilliance of his thoughts and what Swinburne has defined as his supreme quality—"the

excellence of sincerity and strength" that young hearts discover in his poetry —have all won for him the title "the most remarkable man of his age." He was a poet of revolt, with the courage of revolt. He has been described as the chief of the English-writing poets who were *awakeners* of the poetic sense. Byron taught millions to think and feel, and it is impossible to read again his best passages without understanding and sharing the spell which he threw over his generation in England and in Europe.

The opening article is on "Lord Byron: Some Early Biographies," by Edmund Blunden. Under the title "Byron and Keats's Ermite," Robert Gittings traces some resemblances in the poetry of these two eminent figures in the realm of poetry. Another outstanding contribution is by Duncan Gray and Violet W. Walker, who quote the annotations made by Benjamin Robert Haydon in a unique copy of Thomas Medwin's *Conversations of Lord Byron*. The closing essay is on "Byron's Lameness: A Re-examination," by Leslie A. Marchand.

Dorothy Hewlett and Norman Kilgour are rendering good service to sustain the status and popularize the work of two outstanding poets and those intimately connected with them. The movement deserves help.

In "A Plea for Scholarly Compassion" (*The Personalist*, Los Angeles, California; Winter 1957), the Rev. Orlo Strunk argues for greater courtesy and tolerance among scholars. "There is a kind of nauseating atmosphere" about the intellectual conflicts among scholars, with the contestants making an ostentatious display of learning and using questionable weapons.

The cruelty often associated with this scholarly warfare is so intense and destructive that it may seriously be questioned whether the results really justify the means At any rate, the student cannot help but feel that there is something very much wrong in the world of ideas and ideals. Somewhere along the way the participants seem to have lost something exceedingly vital.

Though long ago the nations of the world found little room for certain kinds of weapons in their physical disputes, the Court of Intellectual Decency has not as yet outlawed such devilish instruments as *argumentum ad hominem*, which is spread ruthlessly throughout the pages of philosophical and theological books; and its sinister helpmate, *argumentum ad populum*, is brought to bear upon many noble problems with alarming consistency

It is not only the mediocre scholars, but very often the "giants" themselves, who resort to this type of combat. It is equally regrettable to find scholarly religionists having flings at each other. The remedy the Rev. Mr. Strunk suggests is to combine scholarship with compassion.

... though historic scholarship reveals a maze of mad intellectual brutality, of disgusting book-burning and body-burning, it also discloses a few pleasant beams of light. True it is that few scholars in the past were able to show compassion *all the time*, but men like Socrates, Descartes, Kepler, and Darwin tried at least to give truth to the world in a gentle manner. And in our own century men like Rufus Jones, a scholar in his own right, made a noble attempt at teaching the truth while still offering compassion to his intellectual adversaries. History is pleasantly dotted with men who have tried to combine scholarship with compassion.

Is the student, therefore, really being impractical if he places his faith in the hope of a new generation of compassionate scholars, in an army of gentle intellectuals? It would seem not, for if we can but hold in our minds the belief that behind each hypothesis there is a sincere attempt at truth, that every concept represents a struggle toward the moon, and, finally, if we can but remember that every pen is held by a *person*—then, perhaps, the scholar will put on the breastplate of compassion and go on to his rendezvous with Truth.

CALC GEN U

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—
A LIVING EPIC

The Epic named *Jaya* must be listened to by him who desires success.
—Adi Parva, Mahabharata.

Scholarly and very useful work has been done by painstaking Sanskritists at Poona's Bhandarkar Oriental Institute with the recension of the authentic text of the great Epic. That recension of the original text of the *Mahabharata* is a monument of more than historical significance.

We hope that a team of able men of insight will undertake the task of translating the *Mahabharata* using the Bhandarkar Institute text. Meantime we continue to be indebted to the translation published in the last century by Pratap Chandra Roy. But the bulky volumes of that "close and valuable translation" do not attract many readers among the busy public of our busy civilization. We therefore welcome the result of two new ventures at abridgment; both commencements are based upon that translation. The first is the issue of the *Adi* and *Sabha Parvas* by Shri C. V. Srinivasa Rao, M.A., C.I.E. of Bangalore; the second is "selections from" the *Adi* and *Sabha Parvas* by Mr. S. C. Nott of Chelsea, London.

These two condensations are done from different points of view: the former should interest especially many Indians, not only Hindus, but also all who are Indian citizens and who have their roots in the Noble Land of Aryas, whose culture is chronicled in the *Mahabharata*. Long generations of Hindus have learned the *Mahabharata's* lore mainly by osmosis through hearing the stories and legends repeated for children by their mothers and grandmothers, for the youths by their instructors. But now, when education is dependent chiefly on sight and reading, that osmosis process has stopped its beneficent work. Shri Srinivasa Rao's labour of love in planning an English translation in abridged form will supply a need. The first instalment is attractively got up and the contents are very readable. It

is "a smaller canvas, but sufficiently large to admit... as much as possible of this unique epic." This abridgment is being issued in parts and so the ordinary reader will not be frightened by the bulk of the original. The point of view of Shri Rao is not only to present the main story, so very admirably done in verse by the great Indian, Romesh Chunder Dutt, whose handy volume is most attractive. Valuing highly "the greatest work of imagination that Asia has produced," Shri Dutt regrets that "tales, traditions, legends and myths... found a shelter under the expanding wings of this wonderful epic." His abridged rendition is modelled on the Greek Epics, and it certainly is pleasing and informative, and in many respects remains the best version of the main story.

The *Mahabharata*, however, has many aspects. To quote Shri Srinivasa Rao, it is "an encyclopædia of knowledge and a social history of the times." To give some idea of it to his Western friends and readers Shri Dutt described the heterogeneous contents of the Epic thus:—

> The religious works of Hooker and Jeremy Taylor, the philosophy of Hobbes and Locke, the commentaries of Blackstone and the Ballads of Percy, together with the tractarian writings of Newman, Keble, and Pusey, were all thrown into blank verse and incorporated with the *Paradise Lost*.

Shri Rao has rightly given in his rendition some mystical and mythical incidents also which will interest many readers. These incidents do not mar the smooth running of the main story, while they bring out some other important features of the colossal Epic.

Allegories, myths and mystical doctrines are valued by the student of Eastern Occultism. Thus, for example, Shri Dutt mentions "the 18 battles fought on 18 days"; and we might add that there are 18 chapters of the *Gita*; and that the contending armies were divided into 18 army corps. Is this only coincidence? The late Shri T. Subba Row, an Adwaiti philosopher and a devotee of Adi Shankara, states: "The book is called by a name which means 'eighteen.' This number is mysteriously connected with Arjuna."

It was the mystical and the occult current of traditional thought running through the *Mahabharata* which greatly attracted the late Mr. A. R. Orage—one of the very few Europeans who had this intuitive conviction: "What Greek and Roman culture did for the dark ages, I believe the *Mahabharata* may do for our own benighted age—more, in fact, because it springs from a higher source." With these words he closed his first contribution to THE ARYAN PATH (Vol. I, p. 89, February 1930) entitled "The Next Renaissance."

The second abridged selection mentioned above, which has now been done by Mr. S. C. Nott, is in-

spired by the memory and work of Mr. Orage. In an Appendix to the volume a few extracts are given from his writings.

Mr. Orage a philosopher, familiar with Esoteric Doctrines has impressed Mr. Nott, who himself is attracted by the Occult; therefore in his selection the student of the *Gupta Vidya*, the Secret Science, will find many thought-provoking, clarifying and uplifting ideas.

H. P. Blavatsky believed in the esoteric character of the *Mahabharata*. She says that the allegorical descriptions are full of significance to the students of the Secret Doctrine. In another place she writes: "The Mahabharatan War, which to the Europeans is the *fabulous*, to the Hindus and Occultists the historical."

The Epic is also designated as *Niti-Shastra*—Code of Morality: how men and women of all ages, different castes and classes, various stages and statures, should behave. Especially is this to be found in the *Shanti Parva* and in the magnificent discourse of Bhishma.

Or take this: For those who aspire to live the Higher Life a teaching is offered for practice. This piece of practical instruction is to be found in the *Anugita*, which like the more popular *Bhagavad-Gita* is part of the great Epic. The Instructor says:—

I have crossed beyond that very impassable place, in which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, in which avarice is the beasts of prey and reptiles, in which desire and anger are the obstructors, the way to which consists in worldly objects, and is to be crossed by one singly. And I have entered the great forest.

Then follows the description:

There is nothing else more delightful than that, when there is no distinction from it. There is nothing more afflicting than that, when there is a distinction from it. There is nothing smaller than that, there is nothing larger than that. There is nothing more subtle than that; there is no other happiness equal to that. Entering it, the twice-born do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them. In that forest are seven large trees, seven fruits, and seven guests; seven hermitages, seven (forms of) concentration, and seven (forms of) initiation. This is the description of the forest.

H. P. Blavatsky has spoken of the *Anugita* as "a very occult treatise" and quoting at some length from it offers explanations which the earnest student of psycho-philosophy will do well to read.

This Epic is great (*Mahat*) and weighty (*Bharavat*) and of it there is this record:—"Where the Bharata is read, there all sins subside, and there prosperity, fame and knowledge flourish in all joy."

SHRAVAKA

MEDICINE'S OWN NEUROSIS

[**Mr. Roy Bridger** is a courageous fighter against the superstitions which flourish in the name of science; and no other science is obsessed with the dicta of false knowledge as medical science. In this informative article Mr. Bridger brings forth its indictment by eminent men of the medical profession itself. He writes about the tyranny of inoculators and the cruelty of vivisectors; also of the victimizing of the common man and the more ghastly victimizing of innocent children.

People, including some of his followers, have thought that Gandhiji was exaggerated in his condemnation of the modern medical science. He said: "Doctors have almost unhinged us. Sometimes I think that quacks are better than highly qualified doctors." In the light of this article Gandhiji is once again proving himself in the right.—ED.]

Millionaires, who usually make their money by thinking differently to other people, are apt to succumb to a disappointing respect for the conventional when the time comes to allocate legacies. Research work on specific diseases is an old favourite. Yet if results are a criterion such funds are sadly misdirected.

A living organism is an obstinate bit of work. It knows just what it wants. If the right conditions are not forthcoming, it begins to pine, and no matter how drastically local symptoms are treated, the tendency to pine still remains. This is a rock against which medicine has vainly flung all its resources. Instead of going on and on with research work on local symptoms, is it not time to look for the conditions under which pining would not arise?

Already the prophets who keep a little ahead of the crest of the wave can sense that big changes must come. The upward trend of costs in curative medicine, says Dr. G. Matthew Fyfe, medical officer of health for Fife, will force a recognition that the first aim of our health services must be the prevention of disease. Discussing the question whether the Society of Medical Officers of Health should merge with the British Medical Association, the *Medical Officer* has expressed the view that there might be something to be said for the proposal "if prevention were now fully understood and practised by the medical profession as a whole, but the indications are that this happy state has not yet been achieved."

Dr. H. Mackenzie-Wintle, medical officer of health for South Oxfordshire, scorns conventional attitudes to "expensive placebos," which he believes could well be thrown into the river without loss. Other critics lay the blame on the doctors themselves. "If they will take the easy way of prescribing bottles and pills for all and sundry," writes Dr. T. R. Wilkie Millar, Edinburgh, in a letter to the *British Medical Journal*, "they must expect to reap as

they sow." To account for the "fantastic numbers" being treated under the National Health Service, Dr. A. K. Bowman, senior administrative medical officer, Western Regional Hospital Board, Scotland, is driven to conclude that, either attendance at clinics and hospitals is becoming a national pastime, or the medical profession is losing its sense of judgment.

The Times, commenting on Dr. Mackenzie-Wintle's attack on "the fantastic array of purges, nerve sedatives, tonics, concentrates, rejuvenators, smell banishers, night drinks, processed this and irradiated that," is in no doubt that the cure lies with the doctors, who are prescribing an increasing amount of medicine. Harmful "cures" should be attacked as such, if necessary by strengthening legislation. Dr. Mackenzie-Wintle's point that palatable purgatives should be the first to go, since they perpetuate the very ills they purport to cure, is particularly approved.

Medicine, for long an uncertain stumbler on the path of truth, is in fact today joining forces with sinister company indeed. To Dr. Johnson vivisectionists were

> a race of men who have practised tortures without pity, and related them without shame, and are yet suffered to erect their heads among human beings.

These days, says C. S. Lewis, we hardly dare to use such language—for we have let the other side win. Their victory is "symptomatic of matters more important still":—

> The victory of vivisection marks a great advance in the triumph of ruthless, non-moral utilitarianism over the old world of ethical law; a triumph in which we, as well as animals, are already the victims, and of which Dachau and Hiroshima mark the more recent achievements.

In 1947 the number of experiments on captive animals was 1,287,341. In 1954 it was 2,433,487. Has our rate of elimination of disease doubled accordingly?

Commenting on the remarkable fact that with over two million experiments carried out, only three or four "minor irregularities" were reported, Dr. James F. Brailsford, in an eloquent attack, in the *Birmingham Post*, on vivisection, writes:—

> With the knowledge that irregularities in the treatment of human beings by doctors were of a very much higher proportion, I cannot believe that these three or four were the only irregularities, or that the many more were of such a relatively trifling nature.

Lord Dowding has drawn attention to the disparity between the imprisonment of amateurs in cruelty, and the honours and rewards accorded to its pseudo-scientific professional wholesalers. "This crime," affirmed the late Peter Freeman, M.P., "will go down in history as one of the blackest ever committed by human beings."

> You labour in a torture chamber and dissecting room,

I make my observations under the blue sky to the song of the cicadas:
You subject cell and protoplasm to chemical tests,
I study instinct in its loftiest manifestations:
You pry into death, I pry into life.

There is a close connection between the legalized cruelty to animals at which Fabre expressed such profound horror and contempt, and the growing movement to enforce compulsory vaccination of human beings. In this respect should be noted a tendency to attempt to rescue vaccination from the disrepute into which it has fallen, by referring to the practice as a 'public health" measure. The relative importance of the "infection" factor is no higher than a century ago, when sanitation as we know it was practically non-existent; yet even then Kinglake could relate in *Eothen* how he escaped unscathed from plague-stricken Cairo simply because he did not believe in contagion. This is not quite the whole story, but it is at least evident that advocacy of vaccination as a public health measure is a confession of failure in fields of greater relative importance.

In the "backward" countries failure in these fields has left the way clear for "international relief" organizations, with their self-assumed powers of inflicting vaccines and sera on millions of helpless people. From Bechuanaland, for instance, is reported a distressing example of ignorance and ingratitude displayed by unreliable elements towards an international organization unsparing in its efforts to carry the torch of health into the darkest corners of the earth. It seems that in the course of a mass injection campaign sponsored by the World Health Organization, two boys refused vaccination. One of them advanced the quite illogical reason that he had been inoculated once before, and that it had made him so ill that he had missed his examination and, in consequence, promotion to a higher class. In an effort to convince the boys of their foolishness, the local authorities had them handcuffed and locked up in a hut. Next day relatives of the boys arrived to enquire about the arrests. They were told to wait. After some time they repeated their enquiries, and for this insolence were fined an ox apiece. To cover their disgrace, the trial was held in private, and no receipts for the animals were issued. The oxen were killed and the meat distributed among the rest of the people, a large number of whom, however, unaccountably refused to eat it.

Meanwhile, encouraging evidence of a more enlightened attitude to health matters shown by a people receiving modern education comes from England, where the first prize in a recent baby show was awarded to the only entrant able to display a vaccination mark—"the symbol of health," it was pointed out.

Incidentally, how far are medical officers of health themselves eman-

cipated from this nonsense? May they not sometimes back the worst of the so-called "curative" remedies in a mistaken impression that they are genuine preventive measures? The medical officer of health still remains to some extent outside the oppressive rigidity of suppressive medicine, but because he is not completely free his position is enigmatic. He has to reconcile two opposites—medicine and public health. He is doomed to speak with two voices. He is the Flying Dutchman of the health team, driven to search for a formula which can never be found. Some of the best things that have ever been said about health matters have been said by medical officers—and some of the least helpful. There was a time, not so long ago, when the pronouncements of medical officers could be relied on to provide a welcome measure of common sense. One of the most depressing features of the present situation is that these words of wisdom can no longer be invariably expected. The so-called "voluntary" polio vaccine scheme saw a sharp deterioration. Beset with medical officers of health on all sides adopting the technique of the sports commentator and reporting on each succeeding stage of the results as "satisfactory," "highly gratifying" and "excellent," and confronted by a scared child coming home from school complaining "I'm the only one that's not getting vaccinated," parents to whom a little common sense would have made a welcome appeal were stampeded into accepting one more retrograde step in health fatuity.

New "wonder drugs" flourish and are faced out, but suppressive treatment continues on its way as implacably as ever. Today the extravagant claims once made on behalf of cortisone have dwindled almost to vanishing point. No disease can be cured by it. At best it can suppress symptoms, reduce temperature and make the patient feel better—but only at the expense of masking the underlying condition. As supplies of this drug are now plentiful enough for it to be released for use by all general practitioners, the Ministry of Health has issued a warning on the dangerous side-effects it has been found to produce:—

> By lowering the body's resistance to infection, cortisone has been known to produce boils, light up dormant tuberculous conditions and cause perforation of gastric and duodenal ulcers.... It also has the property of holding back sodium in the body, while promoting the output of potassium. The twin unpleasant effects of this are dropsy and high blood pressure on one hand, and muscular weakness on the other. ... Some victims of over-dosage become moon-faced....

Note how the word "victims" has crept into the Ministry's warning.

Many people outside the medical profession have criticized the policy of indiscriminate operations which constitutes orthodox treatment's last throw. Now some doctors are entertaining belated doubts. The

removal of children's tonsils and adenoids is deprecated, states Dr. A. K. Bowman, previously quoted for his remarks on excessive medical treatment. The tonsils form part of the human mechanism, he says, and their wholesale extirpation, which has gone on for many years, he believes to be a *completely wrong practice*. But why pick on the tonsils operation? What about all the others? How many more people must be butchered before the signal to reverse is given?

In spite of the tremendous volume of research on disease, there is little to show on the credit side. Dr. Robert Bell, Vice-President of the International Cancer Research Society, has been frank enough to express a complete lack of faith in vivisection, declaring flatly:—

It is impossible to arrive at any satisfactory conclusion in regard to cancer in man by experimenting on animals. Vivisection never has proved, and cannot possibly in any degree prove of the remotest value to those investigating the nature and treatment of cancer in man.

The *Medical Officer*, in an editorial, has questioned whether the whole of cancer research has produced any significant results: —

It must be agreed that few ostensibly good causes are more devouring of funds with less positive achievement to show for the cost than abstract research. How much, for example has been invested in cancer research, and for how long, with how little to show for it.

Dr. I. Berenblum, demonstrator at the Sir William Dunn School of Pathology, Oxford, declares in his book *Science versus Cancer*:—

In most diseases the cure is performed by the body itself. Even in regard to non-infective diseases, the methods of "cure" are in most cases subservient to, or work in close harmony with, the body itself, and where the body can do little, the external "cure" is often only palliative.

Medicine without science is no better than black magic; indeed, its effects may be far worse. Yet only one real scientist exists—Nature.

One of the most tragically lost opportunities in the history of Britain's health services was the medical profession's failure to withstand the political intrusions seeking to impose the present compulsory national insurance scheme. From that fatal turning-point the whole emphasis became centred on ever more spectacular and expensive attempts to *control* the symptoms of disease, culminating in the sealed doors and the walls three feet thick of remote control radiation treatment.

In medicine, as in other fields, man's attempted "conquest of Nature" is a terrifyingly one-sided contest against an opponent who can afford to wait, perhaps for centuries, before revealing visible rejoinder. Sun, moon and stars may fall from their courses before there is any hope of winning it. *As is becoming evident, disquieting thoughts are occurring on an appreciable scale*

in that key profession struggling convulsively to escape the tyranny of its own self-inflicted neurosis. But to the fallen victims of the "They tried everything" technique these things no longer matter. The whole process of evolution has for the individual a personal culmination. The moment he disappears under the great wheel which obliterates every creature foolish or unfortunate enough to be cast beneath it, everything is at an end.

ROY BRIDGER

THE INTERNATIONAL CHARACTER OF LAW

Prime Minister Nehru and the Attorney-General, Shri M. C. Setalvad, gave a sound lead to the Asian Legal Consultative Committee which had its inaugural session in Delhi at the end of April. As both have rightly remarked, international law so far has been the product of the European family of nations and coloured by its exigencies. The Asian and African powers have now a new status and the Asian Legal Committee has, therefore, an invaluable part to play at this critical juncture in the world's history. A reorientation to international law is now due. As the Prime Minister declared:—

> International law had developed so far against the background of the old concept of a European family of nations which had, in the last century or two, dominated Asia and Africa. Therefore, it had really not had an international character Now that many countries of Asia and Africa had become free, that concept of international law needed to be varied or made broader.

It is a sad commentary on the present situation of international morality that concepts like the "Holy Alliance" of mediæval Europe should raise their ugly heads, running counter to the concept of internationalism as embodied in the United Nations Charter. There is need, therefore, to regulate international relations for resolving conflicts between states. Shri Setalvad explained what the Prime Minister referred to:—

> The classical doctrine of State sovereignty had resulted in a great deal of misunderstanding. For a number of years since the World War there had been a tendency on the part of jurists to advocate limitation of sovereignty in order to promote international co-operation. This assumption, however, overlooked the fact that a State which took upon itself the obligations of an international character did so voluntarily and in so doing acted in the exercise of its sovereignty. There were also several matters on which the practice of the States was not uniform such as the question of the recognition of States and Governments

Referring to the International Law Commission of 1946, Shri Setalvad emphasized that its work could prove useful only if it took into consideration the points of view of different nations. Experience has shown that there are accepted rules of international duty which have put some restraint on the pursuit of purely national self-interest. All man-made legal codes are often ingeniously circumvented. No law can be a substitute for morality. War and peace are not so much legal problems as moral ones, and the only effective solution to the world's ills can, therefore, be found in international morality.

WEST INDIANS IN BRITAIN

[**Dr. Kenneth L. Little** is head of the Department of Social Anthropology of the University of Edinburgh. He is the author of *The Mende of Sierra Leone* and *Negroes in Britain* and has written an informative pamphlet, *Behind the Colour Bar*. Our readers will remember his article in our pages, "White and Negro Relations in the Modern World." In this contribution he gives some useful information about a new problem which the British administration is facing and solving.—ED.]

Negroes were kept as slaves, as well as household servants, in Britain during the seventeenth and eighteenth centuries, and many of them were not emancipated until the historic judgment of Lord Chief Justice Mansfield in 1772. The modern population of coloured people, however, is of much more recent origin. It dates from World War I, when numbers of Africans and West Indians served in the merchant navy, were recruited for the army or worked in British munition factories. When the war was over, many of these men stayed on in the United Kingdom and settled in the dockland areas of Liverpool, Cardiff, London and other sea-port cities with English women as their wives or consorts.

The present-day West Indian community, with which I am specifically concerned, represents a still later immigration. This was stimulated by the post-World-War-II expansion of British industry, which coincided with the closing down of traditional channels of West Indian immigration into the United States through the passing of the McCarran Act. Given, also, chronic underemployment in Jamaica, the largest West Indian island, what was previously a trickle has grown into a stream, fed by travel agents and chartered airplanes and steamships. The result is that some 80,000 former inhabitants of the Caribbean are today living in Britain; and, of these, considerably more than half have arrived in the past two years. Some 26,000, including some 9,000 women and some 900 children, came over in 1956. The main flow seems to be to the cities of the Midlands where there is the attraction of work in light industries, including the manufacture of motor cars. According to *The Times*, October 23rd, 1956, Birmingham, the largest city in that area, houses some 20,000 West Indians; but London, where many of these immigrants make their first stop, has some 15,000. Other West Indian communities in 1955 were Manchester, 2,000; Nottingham, 2,000; Leeds, 1,250; Liverpool, 1,000; and Sheffield, 1,000.

Accustomed to an entirely different climate, a somewhat different way of life and a lower standard of living, these people have no easy task in adjusting to British conditions. Many of them settle down

fairly happily; a smaller number find things, largely the cold weather, quite intolerable, and manage by hook or by crook to raise their return passage home. The main difficulties to be overcome are accommodation, employment and social—in that order of importance. Largely as a result of the German bombardment, adequate housing is still a general problem in Britain, particularly in the industrial areas, and there is a keen demand for available space. This means that there is already a good deal of friction and frustration over such domestic matters among English people themselves, quite apart from any question of prejudice against a coloured and apparently alien group. The fact, however, that these West Indian newcomers are of a darker complexion than the local inhabitants undoubtedly exacerbates the situation and leads to the belief that, for every coloured person who finds a lodging, one native must have been displaced. The actual position is, of course, somewhat different. In effect, the coloured people concerned often find shelter only by living one family or more to a room in houses which previously accommodated an English family per floor. For example, a recent survey of the living conditions of some 800 coloured immigrants in West Bromwich revealed that half were living two to a room, and on an average eleven to a house —that is, three times more crowded than the average for the borough.

Alternatively, the West Indian may be forced for want of better accommodation into property that is ripe for demolition. Such places are not necessarily cheaper than more salubrious quarters, because of the rents charged to cover the heavy mortgage and repair costs involved. Equally serious in its implications is the likelihood of property sinking in value if occupied by a coloured tenant. Only an extremely altruistic owner of house property is likely in such circumstances to encourage the movement of coloured people into his district, particularly if it is a "good" residential area. This fact is sufficient in itself to explain the existence of restricted clauses in leasing and the consequent segregation of the coloured population within certain limited sections of the town. The latter tendency, however, has been offset to some extent by the institution of a number of independent housing associations, which assist immigrant families to buy their own houses. This kind of association has had some success in Birmingham, Nottingham, Bath, Sheffield and Derby; and similar action is being considered in other cities with a West Indian population.

Nearly every West Indian has come to Britain in the hope of bettering himself economically. He has been spurred on in many cases by greatly exaggerated accounts of easy money and large wages—the old tale of the streets of London

being paved with gold! His actual prospects are, of course, much more dubious, despite an undoubted shortage of industrial manpower. What varies is the attitude of individual employers and the extent to which the immigrant is able to secure the more remunerative kind of employment that he came over for. Certain firms, which have had coloured workers for many years, are eager for more; and there are reports of factories in Birmingham having as much as 25 per cent of their labouring force coloured. Some employers, on the other hand, refuse to engage a coloured man on the grounds that their staff will go on strike; others complain that the coloured worker does not stick at the job, or is unwilling to do manual work. The rights and wrongs of this particular matter are difficult to unravel. What, however, is certainly evident is that many West Indians who did technical and skilled work as fitters, joiners, mechanics, painters and electricians at home are only able to find labouring jobs in Britain. This may be due to colonial standards of skill being lower than British requirements

The general impression, therefore, is that West Indians have not so far secured either an impressive position or a firm footing in the British economy. It is probably the case that of coloured workers in general, those in the more skilled categories are predominantly West Indians, but of these the majority are in less skilled occupations, as bus conductors, railway porters and firemen, or form part of the unskilled labour force in iron foundries, brickyards, cement works, etc. Moreover, the signs are that this lowly place in the industrial hierarchy is precarious, and that the old story of the Negro "being the last to be hired, and the first to be fired" is likely to be repeated. There has so far been no "hard core" of unemployed coloured workers, but recent changes in the employment situation have already resulted in a disproportionate amount of coloured unemployment. For example, as a result of recent redundancy in the Midlands, there are now some 1,000 West Indians out of work out of a working population of some 17,000. As a rate of unemployment this is about three times as high as the general average of the area. Redundancy has fallen most heavily upon the unskilled and semi-skilled classes. As West Indians become more anxious and disillusioned, suspicion seems to have grown stronger among the white workers, who see unemployment as the only means of forcing home the coloured men; and there are many white workers in Birmingham, it appears, who have always regarded the presence of coloured workers simply as a short-term solution to a large temporary labour shortage. Now that the position is altering, employers themselves are said to be telling the West Indians: "You must go; jobs for English workers first."

This is not to suggest that the English working man's attitude is generally antipathetic. On the contrary, as West Indians themselves have pointed out, relations at work are often good; better, in fact, than off-the-job personal contacts. There are reports of English girls and West Indians working happily together in British Railway canteens and refreshment rooms, and the official attitude of the British trade-union movement is encouraging to racial amity. It has strongly condemned colour prejudice on a number of occasions, such as local attempts to resist or limit the employment of West Indians as bus conductors; and labour spokesmen in general have consistently emphasized the solidarity of working-class people as a whole. The unions themselves have passed anti-discrimination resolutions at their meetings and Actors Equity of Britain, for example, have asked their members not to work in any theatre where "any form of colour bar is in existence."

It is also the case that, apart from competition for jobs, there is relatively little friction between West Indians and the wider community. Although these coloured immigrants are not, perhaps, particularly welcome to the ordinary British person, he is at least prepared to tolerate them, especially if they do not get in his way. Many West Indians seem to be aware of this attitude and make a deliberate attempt to accommodate themselves to it, largely by remaining together as a group rather than seeking to penetrate into white society. For example, West Indian men quite frequently prefer to send for a wife from home rather than provoke incidents by approaching local girls, and the possibility of tension in this respect is mitigated, also, by the presence of fairly substantial numbers of immigrant women. By keeping to his own community, the West Indian is also spared the necessity of making any immediate change in his accustomed social life, which is much less ceremonious and more convivial than that of many of his English neighbours. A house tenanted by immigrants is likely to be crowded with clusters of lively, youngish individuals of both sexes, usually paired off somewhat impermanently. Doors are usually left open, and there are many casual visitors, including extra unnotified lodgers each time an immigrant ship comes in. There is a good deal of loud laughter and talk, and every wireless or gramophone is playing at full strength. Strong smells of codfish, pork, red peppers, yams, and rice frying in coconut oil come from the stoves on each landing. The individual rooms are usually spotless, but unless the landlord is particularly punctilious, the stairs, shared kitchen and sanitary facilities tend to be rather the reverse. This is probably because at home most rural and many urban West Indians live in quarters which lack such facilities, whilst in Britain both men and women spend most of

their waking time at work.[1]

It should not be assumed, however, that West Indians are completely lacking in white friends and acquaintances. In virtually every area of coloured settlement, local churches, community associations and other voluntary bodies have frequently made a good deal of effort to get in touch with the newcomers and to draw them into their own activities. In a good many instances, too, new associations and organizations of an inter-racial kind have been started, sometimes at the instigation of an educated West Indian, or African, in the area. These groups aim at providing club and recreational facilities for local residents of both races. They also offer evening classes in some cases. The middle-class West Indian person, incidentally, has much less difficulty in assimilating to British conditions, partly because he is not regarded as part of the immigrant stream. The fact, also, that he is generally quite light in colour, and follows an occupation and a way of life similar to those of British people of the same social class, means that he is often quite acceptable as a husband from the point of view of an English family.

The latter cultural considerations are as significant, perhaps, as any others, so far as the future position of this West Indian population is concerned. The lower standard of living and inferior education, as well as the darker complexion, of the present generation of immigrants are likely to isolate them as a community. However, there is also the possibility that many of their sons and daughters, who are now attending school and growing up alongside English children, will find a much readier place in the main stream of British life.

KENNETH LITTLE

Sweet is the breath of vernal showers,
The bee's collected treasures sweet,
Sweet music's melting fall, but sweeter yet
The still small voice of gratitude.

—GRAY

[1] From a communication by Mrs. Sheila Patterson, Department of Social Anthropology, Edinburgh University.

GRATITUDE

[Pilgrimages to Kashi, Jerusalem, Mecca, are considered a purificatory rite. The *Tirthika* and the *Haji* bask in a feeling of redemption. Man's mind indulging in illusion slays the real. Those who spend time, money and energy to visit holy places to absolve themselves from sin are imputing value to mere symbols without touching the reality they represent. Gratitude has been well called the memory of the heart, also the music of the heart; our **Pilgrim**, having journeyed to the holy land of Paramitas, Divine Virtues, offers some thoughts which are of more than passing interest to those who enquire about self-improvement and aspire to practise the art of disciplined development.—ED.]

A thankful heart is not only the greatest virtue, but the parent of all the other virtues. —CICERO

We can be thankful to a friend for a few acres or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health, and reason, we look upon ourselves as under no obligation.

—SENECA

I hate ingratitude more in man
Than lying, vainness, babbling, drunkenness,
Or any taint of vice whose strong corruption
Inhabits our frail blood.

—SHAKESPEARE

Gratitude is a virtue most extolled and yet most departed from. In Occultism its lack is counted not merely a defect, but a crime. The Master-Custodians of the Secret Wisdom have declared that ingratitude is not one of Their vices.

Gratitude or devotion—the one cannot be conceived of without the other—is an emotion innate in the heart of each human being. It is a child's first instinctive feeling for its mother and nurse; the first and foremost motor in man's nature. As the child grows—and if it is a normal and sound growth—gratitude to others should become as habitual as the reception of benefits is constant. But, although every normal person recognizes it to be a moral requisite, its wider significance and deeper import is often overlooked.

The dictionary defines "gratitude" as "recognition of benefits received" "appreciation of the kindness of a benefactor and inclination to return it." Recognition and appreciation call for the interplay of heart and mind. Gratitude is not only the memory but the homage of the heart. Why need there be thankfulness upon receiving what we consider to be our "due"? Does not the answer lie in the fact that nothing can come of itself? Life is ever sustained on the principles of unity and interdependence. Life is, or should be, a constant exchange of benefits. Without wide-spread co-

operation and brotherly assistance from all directions and from many remote places we could hardly live! Are not all those who serve us in one way or another entitled to a recognition and appreciation of "benefits received"?

It is customary among some people to say grace at meals; but most of us rarely feel gratitude for the many other blessings of life. In his essay "Grace Before Meat" Charles Lamb wrote with characteristic humour:—

It is not...easy to be understood, why the blessing of food—the act of eating—should have had a particular expression of thanksgiving annexed to it, distinct from that implied and silent gratitude with which we are expected to enter upon the enjoyment of the many other various gifts and good things of existence.

I own that I am disposed to say grace upon twenty other occasions in the course of the day besides my dinner. I want a form for setting out upon a pleasant walk, for a moon-light ramble, for a friendly meeting, or a solved problem. Why have we none for books, those spiritual repasts—a grace before Milton—a grace before Shakespeare—a devotional exercise proper to be said before reading the Fairy Queen?...

Gratitude should find expression in three directions: towards those above us, towards those below us, and towards our equals.

Above us are our Elder Brothers, those Great and Peaceful Ones, those Super-Men infinitely superior to us in wisdom, peace and power, who ever strive to alleviate the sum of human misery. They "live regenerating the world like the coming of spring." Having Themselves crossed the ocean of embodied existence, They help us deluded mortals, out of boundless pity and compassion that seeks no return, to cross it. Is not silent gratitude the least thing we can do for Them? What better expression of gratefulness can there be towards a Buddha, a Christ, a Krishna—to name but a few of Those who have come out in the public world and whose life and teachings have uplifted the level of consciousness of millions upon millions all through the ages—than energizing ourselves to live up to Their message and passing on to those who know still less than we do the Gift of Knowledge? What can be a better "outward and visible sign of an inward and spiritual grace" than our effort to live to benefit mankind?

Then below us are our younger brothers, beings in need of help and support—not only human beings, but all the kingdoms below the human from whom we receive benefits and whom we ought to help in return by becoming co-workers with Nature. The life-giving sun and the beneficent rain, the productive earth and the invigorating air, are all gifts which Nature like a true Mother bestows on us. Bountiful Nature has much more to give, which is ours for the taking. If we had but eyes to see and ears to hear we

would find "tongues in trees, books in the running brooks, sermons in stones and good in everything." Fruits and vegetables give sustenance to the body; flowers and trees bring joy and beauty into life with colour and perfume and shade. The animal kingdom too has its usefulness to man. Surely sincere gratitude is due for everything used and enjoyed! So the *Gita* enjoins that there be mutual nourishing between man and the "gods" who minister to his needs, stating: "He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief." Instead of helping Nature and working on with her, man in his ingratitude exploits and robs her and breaks her laws. Have we any cause for complaint when Nature rebels and earthquakes, floods, famines, droughts, diseases and the like visit the people of the earth?

Among our equals, our brothers of the human family, many, many serve us in the manifold walks of life and are entitled to all the help and guidance we can give them. The countless human agencies involved in providing for us the necessities and comforts of life, all those who have helped us grow in body and mind, the generations of men who have gone before us and have left us a legacy of knowledge and skills of various kinds and whose accumulated experience we are availing ourselves of today—all these should evoke our gratitude, gratitude for being able to give as well as to receive. But the weed of ingratitude, the outcome of the seeds of envy, egotism, pride and covetousness, takes root in many a human heart, and instead of striving to repay our fellow brothers for the benefits received from them, far too often we try to grab as many of the good things of life as we can for ourselves, depriving others of their rightful due. If all human hearts were grateful hearts, would we have competition and rivalry, strifes and bloodshed, in the family of man? Would people be plundered and exploited on all sides, often by appeal to their nobler traits, not only in the sphere of commerce and industry, but also in the name of religion or of science, of patriotism and what not?

Let us reflect on the fact that we can claim nothing as "our own." There is not a thing we use or enjoy but is a gift. Our bodies are gifts; our minds too are gifts. Life itself is a gift. He who receives gifts and offers nothing in return has aptly been called "creation's blot, creation's blank." Life often brings us seeming misfortune or affliction, but let us be thankful even for this, for it offers us opportunity for building stamina and strengthening virtue, and serves to brighten all our future days. To have a heart replete with thankfulness is to be both good and happy; for such an one, life is ever a contest of smiles.

PILGRIM

THE RISE OF THE ORATORIO

[**Miss Irene Gass,** a Licentiate of the Royal Academy of Music, a lyric writer and the author of a history of music, has contributed to our pages more than one interesting article with a bearing on the field of music. She traces here the history of the oratorio from 1600 to the present day.—ED.]

The term "oratorio," since it was used to describe what is generally accepted as the first oratorio, performed in Rome in the year 1600, has "played many parts."

Certain miscellaneous concert programmes, given in London during Lent in the late eighteenth century, were called by this name, as were also sacred compositions consisting of a single item.

Haydn called his *Seasons* an oratorio (though one is tempted to wonder why!) and, finally, many secular works containing solos, choruses and orchestral features have from time to time been thus described—for the simple reason that they were not intended for the stage, and so could not be called "operas."

Nowadays the term is taken to mean a setting of a religious libretto, for chorus, orchestra and (vocal) soloists, for either church or concert performance, and so, obviously, without acting, scenery or costumes.

Also, such works as a Mass, a "Passion," a setting of the *Stabat Mater* or *The Seven Last Words* might be included under this heading, and will be considered here.

The first oratorio, *La Rappresentazione dell' anima e del corpo* (*The Representation of Soul and Body*), was composed by Emilio di Cavalieri —though probably he never saw its first presentation, for he died in 1600, and it may well have been before this event took place. And, though he "made history" with this work, someone else—a priest in Rome called Philip Neri—had paved the way for its production.

This priest, later canonized and now known as St. Philip Neri, began, in the year 1556, to attract many young people in Rome to his popular services, where were acted excerpts from the Mystery and Miracle Plays and the Moralities, with addresses introduced between the acts. He also included in the programme some of the *Laudi Spirituali,* devotional songs, the poems being in Italian, composed for the Laudisti (a singing Brotherhood of Florence at the end of the thirteenth century).

Neri held his services, not in a church, but in an oratory; and in due course founded an order of priests called the "Congregation of the Oratory," becoming its Superior. Another name for the order was Oratorians.

When some years had passed Philip Neri rebuilt the church of Santa Maria in Vallicella, and this

became the headquarters of the order.

The oratorio form is usually considered to have originated in this church, five years after the death of St. Philip, which took place in 1595.

* * *

While Neri had been holding his services in Rome a select circle had been meeting in Florence, in the palace of one of their number, Count Bardi—their purpose being to revive the Greek presentation of drama.

In the course of their research they stumbled upon *recitative*—and decided that henceforward actors should recite their parts in a species of singsong, in which fixed rhythm had given place to a kind of imitation of the speaking voice. This reciting was to be accompanied by chords from a keyboard or other instrument(s).

Here then was a new art, and the beginning of opera. The very early operas were practically all recitative.

Cavalieri had belonged to this aristocratic group, so that it was not surprising that his oratorio *Soul and Body* differed very little in "lay-out" from the first opera (produced in 1600) by Peri, another member of the "Florentine Academy"—except in the matter of the theme, which was a religious one, whereas Peri's opera had for its subject the story of Eurydice.

The Representation of Soul and Body, described by some as a Mystery Play set to music, differing mainly from other Mystery Plays in making no use of the speaking voice, certainly stemmed from the ancient Mysteries and Moralities; its characters are Time, Life, World, Pleasure, Intellect, Soul and Body. It was to be given with costumes and scenery, and an orchestra (hidden). Directions were given for a dance, which was optional.

Many composers tried to follow in Cavalieri's footsteps, and a few had some success; but it is not till the middle of the seventeenth century that we come to the name of a giant in the history of the oratorio in Italy: Giacomo Carissimi (1604-1674). He is remembered as having introduced more variety into the oratorio and cantata, and for having brought the recitative to a state of perfection. His recitatives in *Jephtha*, one of five oratorios that he wrote, and which is still to be heard, have rarely been equalled.

The original text of *Jephtha* is in Latin: it is taken partly from the Scriptures, but there are lyrical rhyming portions for solos and chorus. An interesting point, and one which seems to bring it into touch with modern usage, is the presence of the connecting link, which exists in the declamation of "Historicus" analogous to the Narrator of play and opera in radio programmes, and in a Bach "Passion." In general style *Jephtha* resembles the latter.

Glancing quickly at the next two

names, we might feel for the moment that we had strayed into the wrong fold; for they are the names of Alessandro Scarlatti, the famous pupil of Carissimi, and of Metastasio.

Scarlatti (1659-1725) was a great opera composer and also the founder of the Neapolitan School of Opera; while Metastasio (1698–1782) was a famous opera librettist, his "books" having been repeatedly set by Italian (and other) composers. But one has only to remember how slight was the difference between opera and oratorio in the early days to realize that it would be as easy for Scarlatti to compose the one as the other, always provided that he had a libretto with a sacred theme.

Metastasio wrote eight or nine oratorio libretti, and these did duty over and over again.

Alessandro Scarlatti composed many oratorios, one of which had for its subject the life of St. Philip Neri, the founder of the oratorio.

But before very long even the difference between sacred and secular libretti began to be ignored, and the oratorio showed signs of degenerating into mere entertainment.

Yet the nineteenth century was coming to an end when Dom Lorenzo Perosi, musical director of the Sistine Chapel at Rome, made a determined attempt to restore the dignity of the oratorio form by composing a series of oratorios himself. He only partially succeeded in his aim, for he combined in his writings elements which did not "fuse"—these being suggestions of plain song, of the Palestrina school and of contemporary taste. Nevertheless, his oratorios aroused considerable interest in Italy, England and elsewhere.

In Germany, more than three hundred years before Perosi's works appeared, there had been born a composer named Heinrich Schütz, who was to live to the ripe age of eighty-seven.

Schütz anticipated Johann Sebastian Bach (born just a hundred years after himself) in his settings of the Passion, which are possessed nevertheless of a very high individual quality, and stand out as the work of a composer worthy of respect. Having had contact with musicians in Italy, he was an adept at the new *recitative*, though giving it his own special "twist" by introducing the plain-song style. This is to be found in his oratorio *The Story of the happy and triumphant Resurrection of our only Redeemer and Saviour, Jesus Christ*, which was finished in 1623. In this work, unlike his "Passions"—which probably had only some organ accompaniment—there are instrumental accompaniments of strings and organ. The part of the "Evangelist" (acting as a Narrator) is always accompanied by four bass viols (viola da gamba).

"Passion" music reached its

peak with the great Bach, particularly in the "St. Matthew Passion," which is universally acclaimed as the finest music of its kind ever written, as it is the one most performed.

There is a Narrator (a tenor); and the words of Jesus are always accompanied by strings alone, thus setting them apart from those uttered by anyone else. Chorales are introduced—though whether they are intended to be sung, or merely listened to, by the congregation has remained a query. Probably the former, since even the most ardent listeners would get "pins and needles" if required to sit in the same position for several hours on end; and the opportunity to stretch their legs and at the same time join in general singing as an outlet for their very real emotions would afford a twofold relief.

If it is true that Mendelssohn, by the matter of a few moments only, saved the manuscript of this stupendous work, long treasured by the composer's wife, from being used as wrapping paper in a butcher's shop, then how very near was the world to losing a composition of unrivalled quality, considered from what angle you will! The story seems almost incredible; yet it was certainly nearly a hundred years after Bach's death that the "St. Matthew Passion" was first performed.

Bach's "Passions," the monumental B minor Mass, The Christmas Oratorio—all have been described as oratorios; actually the only one bearing that description in its title, "The Christmas Oratorio," was a sequence of six separate cantatas for performance in Leipzig on six days from Christmas to Epiphany.

The great composer's son, Karl Philip Emanuel Bach, wrote two "Passions," a Passion Cantata, and two oratorios. Of one of the latter, *The Israelites in the Wilderness*, Sir Henry Hadow, commending its quality, notes the resemblance to Mendelssohn's *Elijah*—for which it had served no doubt, to some extent, as a model.

Though Mendelssohn's works, *St. Paul* and *The Hymn of Praise*, were originally heard in Germany, *Elijah* was first performed at the Birmingham Festival in 1846. It was at one time occasionally given with scenery, costumes and acting, having been found to be suited to such treatment. It has a strong dramatic element, which has nothing to do with staging, however, and still persists, though the priests of Baal may be wearing dinner jackets and the Widow of Nain an evening dress. The choral writing of *Elijah* is particularly felicitous.

Haydn's oratorio, *The Creation*, was a masterpiece in this field; Beethoven wrote one oratorio, *Christ on the Mount of Olives*, which he himself in after years declared to be too operatic; Spohr's creatorios, at one time popular, have now—with the exception of *The Last Judgment*—disappeared into the

limbo.

The first oratorio in England, *Esther*, began life as a masque—the "masque" of *Haman and Mordecai*, by the German-born Handel. It was performed at first with stage equipment; but ultimately it was decided that it should be given in the concert manner. So *Esther* may be looked upon as the eldest child of a long family of Handel's oratorios, marking the birth of the *concert oratorio*.

Handel's sacred works which were not devotional in the sense that Bach's were, had a special and twofold appeal for the English audiences, who loved the stories they read in their Bibles and also loved fine choral singing.

Among Handel's oratorios there are two which would probably be unanimously acclaimed as entitled to first places: *Israel in Egypt*, with its splendid double choruses, and *The Messiah*, displaying religious feeling. Though the oratorio appeared in England somewhat late in the day, once launched, it became more popular here than in any other country.

With the inevitable swing of the pendulum, however, there arrived a period when there was nothing very worth while in the way of new works, until such men as Parry, Stanford and Mackenzie improved the standard; still more may this be said of Sir Edward Elgar, whose musical setting of Newman's *Dream of Gerontius* (1900) surpassed anything of the kind that had been written for one hundred and fifty years.

The "Dream" showed Elgar to be a composer of a strongly mystical turn of mind, and possessed of a moving and consoling power. Few oratorios have been composed since the early years of this century. Is the form extinct? Or awaiting a revival?

IRENE GASS

BUDDHISM IN GERMANY

In an article in the January 1957 issue of *The Indo-Asian Culture*, Herr Walter Leifer, of the Cultural Section of the Embassy of the Federal Republic of Germany, traces the influence of the Buddha and his teachings on life in Germany. In the thirteenth century a story was current in Germany about an Indian prince bearing a remote resemblance to Gautama Buddha. From Arthur Schopenhauer down to modern times many philosophers and writers in Germany have actually embraced Buddhism or shown the remarkable influence of Buddhist thought in their writings. Societies and organizations for propagating Buddhist ideals were founded in Germany. Such activities received a setback during the two World Wars, but were revived during peaceful times. Buddhist *ashramas* have been founded in Germany itself. This has not only strengthened the Buddhist cause but also contributed to the richness of its culture.

R. J.

A GREAT LATIN-AMERICAN POET: GABRIELA MISTRAL

[A deep religious fervour upsurged in the heart of a woman who found herself environed by a tragic Nemesis, and a poet was born. She was Gabriela Mistral, to whose poetry the reader is introduced by **Senora Mireya Lara-Carrasco** and **Shrimati Lila Ray**. The short note gives us a few biographical data. Sure that our readers will appreciate the views of Chile's Nobel Laureate who was a lover of India, we cull from an old article in THE ARYAN PATH for February 1947 some thoughts expressed by Gabriela Mistral about India, her own religious convictions, and her pure patriotism. When the news from Stockholm reached her of the Nobel Award for Literature in 1945, she said:—

It is the New World that has been honoured through me. It is not my victory but America's.

On the subject of contraceptives her views are clear and unequivocal:—

I am easily misunderstood on this question. I love children and, contrary to popular impression, it is not the mother that protects the child, but it is the child who protects the mother. I am, of course, against diseased and insane parents having children. But I am against birth-control in the modern sense of the term. Birth-control is no answer to poverty. Fewer children do not mean less poverty. I have seen poverty in Chile, all over Latin America, in Spain and Europe, but somehow I don't feel that birth-control is the answer to this human misery. Here I am in agreement with Mr. Gandhi, if I understand his position correctly.

About Gandhiji she said:—

Any personal knowledge which I possess about Gandhi and India has been obtained from Doña Victoria Ocampo, the editor and publisher of the well-known review *Sur*. She is a great woman and an important writer. She expresses feelings of profound veneration for Gandhi, which I completely share.

We get a glimpse into her religious biography in the following:—

Early in life I was drawn towards Buddhism and that was my introduction to India. I was for many years a Buddhist, even worshipping in an Oriental way. Though I am now a Catholic, in the broadest sense of the term, I still feel close to the Buddhist way of life.

My personal religious life has been largely influenced by the teachings of Buddha, Christ, St. Francis of Assisi, and Aurobindo. While Tagore's poetry awakened the latent muse in me in the midst of great personal sorrow, another Indian—Aurobindo—brought me to religion. It may sound quaint that a non-Christian Indian should have opened the way to my religious consecration, but Aurobindo did.

I am against conversion to Christianity, or for that matter, to any other religion, I mean formal conversion. In the sense of formal and external conversion I am against the Western missionaries' work in India and Asia. People who have to embrace another faith formally will be false to real conversion from within. And real conversion of the heart does not need a formal label. Inward spirituality should defy the label of religious affiliations. Of course, I am Catholic, and when I say this I mean only in the spiritual sense. As you know, there are different kinds of Catholics all over the world. Even Franco is a Catholic, but my Catholicism does not permit me to endorse him or his government. I have visited Spain several times, but I am against Franco.

And her literary development?

When I was a girl I devoured all of Tagore's writings. I have openly acknowledged in my works the great debt I owe to Tagore and the immense influence his writings had on me. When I met Tagore in the United States I felt I was before one of the most extraordinary beings of an epoch, and one of the great spiritual leaders of the world. My own poetry has been considerably influenced by Tagore. In fact, I am often referred to in my country as the Hispanic Tagore.

—ED.]

Lucila Godoy Alcayaga was born in the north of Chili, at Vicuna in the beautiful valley of Elqui. The pines, mountains and rivers among which she grew to womanhood summoned her from a tender age to the vocation of a poet. Her great love and deep feeling for nature were the link with Frédéric Mistral, the Provençal poet, which led her to take his name as her *nom de plume*.

The shadow of tragedy lay over the poet's childhood. Her father abandoned his family, giving himself up to drink and women. She was devoted to her mother, and their relationship was deep and fond. Her own favourite poem, she told a friend not long before her death, is the poem to her mother, the first in her second volume of poems, *Lagar* (The Treader of Grapes). Some of her finest poetry was, however, evoked by the tragic death of her fiancé, who committed suicide: "*El Ruego*" (The Supplication), "*Volverlo A Ver*" (Return), and "*Interrogaciónes*" (Interrogations). For her *Sonetos a la Muerte* (Sonnets to Death), she received the Juegos Florales Prize of Santiago, Chili. This was the beginning of her literary fame. She was about twenty-eight years old, a teacher in a little country school. In *La Oración de la Maestra* (A Teacher's Prayer) we see her in this role. She thought of herself as a humble village teacher to the last.

Gabriela never married. Out of the night of her desolation she wrung a spiritual greatness, a humanity and nobility of purpose which transfigured her own life and worked as a leaven in the world of Latin-American letters. Professionally she gave herself wholly to her mission as a teacher of children. It is to children that her sweetest poems are addressed, "*Ronãas de Niños*" (The Children's Dance), "*Oberito*" (The Child Worker), "*Doña Primavera*" (Lady Spring), "*Caricia*" (The Caress) and so on.

The first and best-known of her two principal books, *Desolación* (Desolation), was published in 1922, and it was in 1922 that she went abroad for the first time, visiting Mexico at the invitation of José Vasconcelos, then Minister of Education. Her success was so great that her Government, on her return, appointed her to consular posts in some of the chief cities of the world, Madrid, Oporto, Nice, Rome, Rio de Janeiro. Everywhere her gifts created openings for her through which she was able

to transmit, in her poetry and by her example, the purest spiritual values of the new continent. For she was ambassadress of a Latin-America free from the domination of classic influences and at the same time the guardian of the most noble traditions of the Old World. And no writer has better preserved the purity of the old Castilian language. In the typical Latin-American way Gabriela Mistral loves richness of diction, but she never sacrifices either the sincerity or force of poetic expression. When, in 1945, she received the Nobel Prize, the award was generally acclaimed; for hers is the least controversial figure in the world of Latin-American letters.

She died of cancer early in January 1957, in the Hampstead Hospital, near New York, on the day of the Epiphany. In an article in *El Mundo Puerto Rico,* the famous Latin-American writer, German Arciniegas, describes her last days movingly. Always fanciful, she became more and more subject to her imaginings. Once when he went to visit her she greeted him with the question, "Have you seen that man? He has been walking around and around the house for a week now, talking about Spain, Mexico, California, Brazil, France and also my own Chile." She was small and shrunken, weighing scarcely ninety pounds, and lay among the pillows like the flame of a lamp. Doris, the devoted friend who was as a daughter to her and in whose company she found comfort during her last years, cared for her faithfully. When the doctors told Doris, eight days before the end, that the diagnosis was cancer, she tried to dissemble, entering the room with her usual gaiety. No words were necessary. Gabriela knew.

During her last days, Señor Arciniegas writes, Gabriela resembled the poet of her first, her melancholy and tragic, period more than the gay and active woman of her middle years. Most marked of all her qualities, the one which will be remembered longest by her friends, was her utter simplicity and lack of pretension. Her interest in and concern for international justice was as constant and keen as her awareness of social problems. She laboured tirelessly for peace, and her speech at the last public function she attended was an appeal for it. "The sweetness of her voice," writes Pedro Prado in his Preface to *Desolación,* "is unknown to no one. One seems always to have heard it somewhere before. One turns to her smiling, as to a friend."

MIREYA LARA-CARRASCO and LILA RAY

A TEACHER'S PRAYER

Señor! You are the Teacher. Forgive me for teaching also, for taking the name of teacher, of Master, the name you bore on earth.

Grant me single-hearted devotion to my school, a devotion so complete that even the blazing of beauty will not rob it of my tenderness at any time.

Master, grant that my ardour may be lasting and my disenchantment transitory. Pluck out of me the impure desire for justice which perturbs me, the petty insinuating protest which rises within me when they hurt me.

Grant that others' lack of understanding may not cause me pain.

Grant that I shall not grieve when those I teach forget me.

Grant that I may be more of a mother than the mothers, so that I may love and defend as a mother what is not flesh of my flesh.

Grant that I may be able to form one of my girls into a perfect poem, that I shall be able to bequeath my most poignant melody, fixed fast in her, for the time when my lips shall sing no more.

Reveal your Gospel to me, if possible, in my lifetime, that I may not desert in the battle of each day and each hour to search for it.

Place in my school, which is democratic, the splendour you used to shed upon your group of barefoot children.

Make me strong, even in my helplessness as a woman, in my poverty; let me not esteem any power which is not pure or comes of any passion which is not in accord with your ardent disposition of my life.

Friend! Abide with me! Sustain me! Often I shall not have anyone but you near me! The worldly will leave me as my faith grows clearer and my truth burns more brightly. But you will gather me to your heart, for you know what it is to be lonely and forsaken.

For the sweetness of approbation I shall not seek anywhere but in your eyes.

Grant me simplicity and grant me depth. Set me free from complications and from pretensions in my daily lessons.

The wounds in my breast are eyes; may I lift them up each day as I enter my school.

Let me not bring to my work-table material worries or the small sorrows of the hour.

Make my hand light in punishment and soothing in caress. May I scold with sorrow that I may know how to correct with love.

May I build in spirit my school of bricks! In the warmth of my confidence I shall wrap its poor porch, its bare room. May my heart be a pillar of the school and my hopes golden columns like those in a rich school.

Lastly, Lord, remind me from the pallor of your portrait by Velasquez, that to teach and to love intensely upon earth brings one, on the final day, to the thrust of the lance of Longinus, plunged into a love-inflamed breast.

THE SUPPLICATION

Señor, you know how strongly I beseech you
For those who are strangers to me.
I come now to plead for one who was mine,
The sweet hive of my mouth, the urn of my freshness.

He was the dear reason of my journey,
The marrow of my bones, the music of mine ear,
The girdle of my garment.
I care for those in whom I venture nothing;
Do not frown if I entreat you for this one!

I tell you that he was good; I tell you
He had a heart as open, as whole, as a flower on his breast.
He was soft by nature, candid as the light of day,
A miracle as replete as the spring.

You reply sternly saying that one who did not
Anoint his fevered lips with prayer
Does not deserve my intercession.
Without waiting for your signal he left one evening,
Splintering his temples like crystal vases.

But I, Señor, shall dispute with you, for I
Touched the flower of his forehead, touched
The whole of his heart sweet and tormented,
Silky as a new cocoon.

You say that he was cruel? You forget, Señor,
That I loved him. He knew he was hurting a heart
That was wholly his. You say he muddied the clear waters
Of my happiness? It does not matter!
You understand? I loved him! I loved him!

Love, as you know, is stronger than grief;
The eyelids are always wet with tears.
Like the hair shirt of penitents they hide
Eyes alight with ecstasy. Kisses refresh.

The iron which enters has a cool taste
As it opens, like sheaves, the loving flesh.
And you surely remember (O King of the Jews),
The cross can be borne gently
Like the cutting of a rose.

I am here myself, Señor, my face bowed to the dust,
Beseeching you since early dawn! And I shall be here

Every dawn that will come in my life
If you withhold the word I wait for.

I will weary your ears with my petitioning,
With my sobs; I will lick, like a timid dog,
The hem of your mantle. Your eyes will not be able
To evade me nor your feet to scatter
The hot waters of my weeping.

Grant pardon! Say it! At last! The word will scent
The air more sweetly than a hundred perfume flasks.
As the word emerges from your mouth
Waters will flash with light and fallow land blossom.
The common gravel will glow with splendour.
Wet with emotion will be the dark eyes
Of fierce beasts; and the mountain you have made
Of stone will weep from beneath its white eyelids.
For all the earth will know you have forgiven!

THE CHILD WORKER

Mother, what a young man you will have
When I grow up!
I will catch you up in my arms
As the wind tosses the wheat!

Shall I build a house for you
As you made diapers for me,
Or shall I smelt metals
That are like eternity?

Your little boy, your Titan,
Will build you a beautiful house!
What a loving shadow the winged eaves
Will cast on you!

For you I shall water
An orchard and garden.
I shall fill your skirt
With fruits, honey and softness.

Better still, I shall weave a tapestry
For you, twisting the thread myself.
Better yet, I shall have a windmill
That sings and makes bread.

Ah! How happily your little man
Will sing in the foundry
Or at the mill wheel
Or in the tackle on the sea!

Count! Count all the windows
These hands will open!
Count! Count all the sheaves
They will hold if you can.

(You taught me to create,
Shaping the reddish clay
And in your songs you gave me
All the valley and all the sea.)

Aye! How beautiful will be
This child of yours who, in play,
Will set you high in a mountain nest
Or in fielded waves of grain!

THE VILLAGE TEACHER

The teacher was pure. She used to say,
"The gentle cultivator of these fields,
Which are the fields of Jesus, should have
Pure eyes and pure hands. He should keep
His oil clear to give clear light."

The teacher was poor. Her kingdom was not of the world.
(In this she was like the sad Sower of Israel.)
She did not wear gay clothes, nor rings on her fingers,
For her soul itself was a costly gem.

The teacher was joyful. Poor injured woman!
Her smile was a way of weeping with kindness.
With it she raised from a torn and dusty sandal
The high flower of holiness.

Sweet being! At her river, a-brim with honey,
She let her sorrows, like tigers, drink for long hours.
The knife that opened her generous heart
Left wider the springs of her love.

O Farmer, whose child learned from her lips
His hymns and prayers! You did not see the great light
Of the captive star that burned in her. You
Passed without leaving a kiss upon her heart.

Peasant woman! Do you remember sometimes
You spoke of her with disrespect, meanly?
A thousand times you looked at her, but you never saw her.
More of her than of you is in the field, your child!

Opening furrows in which to sow the seed of perfection
She pushed her delicate plough gently through him;
The heights of goodness on which he lies like snow,
Are hers. Peasant woman! Will you not ask her pardon?

She was standing like a tree, making a shady place,
Rooted deeply in the soil, in the midst of the forest,
When Death came to invite her to depart.
Unresistingly she yielded herself, in her sleep,
To the Deep-eyed, for she knew her mother was waiting.

In her goodness she slept, cushioned by the moon,
Her head pillowed among the constellations.
The Father sang cradle songs to her
And peace descended long on her heart.

Her spirit was fashioned, like a full ewer,
To shower upon humanity honey and riches.
Her life was the opening, enlarged,
Which the Heavenly Father made,
For His light to shine through.

So it is that from the dust of her bones
Bushes of roses, red as flames, draw nourishment.
The man who looks after the tombs tells me
Feet which walk near her grave are perfumed.

NEW BOOKS AND OLD

A MAKER OF HISTORY*

In these pages last January I concluded an appreciation of Dr. Radhakrishnan's 1954 McGill University lectures on *East and West* by saying "The East has spoken" and asking "Where is the voice in the West that will reply?" The reply, it seems, preceded my question. It was embodied in the Gifford Lectures given by Dr. Arnold Toynbee at Edinburgh University in 1952 and 1953, but only recently published in book form. But whereas Dr. Radhakrishnan is accepted as one of the greatest living spokesmen of the East, Dr. Toynbee's position is, to put it mildly, not characteristic of the Western attitude in world affairs. Anyone whose acquaintance with Dr. Toynbee's life-work is limited to an attentive reading of the leading English reviews of his latest work might not unjustly conclude that Dr. Toynbee is regarded as an erudite renegade who has now taken the irrevocable further step into heresy. Dr. Radhakrishnan would doubtless be the first to agree that this distinguishes Dr. Toynbee as not only a cultural historian but also as a culture-hero in the crisis of our times, in a sense in which heroism is not demanded of a man who utters the same universal truths with the full weight of his own cultural tradition behind him.

From the point of view of Western orthodoxy, the advantage of Dr. Toynbee's monumental *Study of History* was that not too many people will ever read through a learned work in ten volumes, however fascinatingly written (though D. G. Somervell has shortened the odds by producing a masterly two-volume summary of this comparative study of the life cycle of cultures). But the alarm was not really sounded until 1952, when Dr. Toynbee was invited to broadcast the B.B.C. Reith Lectures, and chose as his theme *The World and the West*. The last thing a self-centred and self-righteous culture can bear is to be made to see itself as others see it, and there were angry refusals to recognize the likeness in the mirror Dr. Toynbee held up. These brief Reith Lectures, which have also been published by the Oxford University Press, are the most devastating sermon ever widely preached in the West on the evils of cultural imperialism.

If this negative view of the consequences of forceful collisions between West and East was disturbing, the positive affirmations of the new volume have proved intolerable to the sort of scientific historians whose sense of values has been conditioned almost exclusively by Western traditions. And no wonder. For the work is not a score of pages old before Dr. Toynbee is calmly and conclusively dissolving the ultimate distinction between the great world religions:—

> Thus the difference between the Indian and the Judaic vision of Reality proves, on examination, to be, not a difference in view, but one of emphasis. In both visions, Reality reveals itself in two aspects, as a personal God and as a unitive state of spiritual Being; neither of these aspects is eliminated in either vision; and, whether we are thinking primarily in Indian or primarily in Judaic terms, we cannot think of Reality as being either Brahma-Nirvana or God exclusively. Throughout this inquiry, we shall have to try to think in terms of both the personal and the im-

**An Historian's Approach to Religion: Based on Gifford Lectures Delivered in the University of Edinburgh in the Years 1952 and 1953.* By ARNOLD TOYNBEE. (Geoffrey Cumberlege, Oxford University Press, London. ix+316 pp. 1956. 21s.)

personal aspect of Reality at once.... (p. 17)

However widely the discussion ranges, the main conclusion from that premise can only be, though with a sharper sense of the separation that is still all too real, the same as Dr. Radhakrishnan's. On one of the last pages of his eloquent, lucid and impressive work, Dr. Toynbee declares:—

> Our impulse to pass judgement between the different living religions ought therefore to be restrained by us till the physical "annihilation of distance" has had time to produce the psychological effects that may be expected from it. A time may come when the local heritages of the different historic nations, civilizations, and religions will have coalesced into a common heritage of the whole human family If that time does come, an effective judgement between the different religions may then at last begin to be possible. We are perhaps within sight of this possibility, but we are certainly not within reach of it yet. (p. 296)

The judgment Dr. Toynbee has in mind, of course, is not between one religion and another. It is the recognition of the most valuable emphases in each, the stabilization of opposites and balances, by which the higher religions can purge one another of the superstitions, accretions and distortions inseparable from the institutionalization and development in history of the highest human insights.

It would be untrue to say that Dr. Toynbee is a prophet without honour in his own country. But his whole position is obviously a radical challenge to the sort of claims to intrinsic superiority made by institutional Christianity for its religion and by the West for its civilization, and to the proselytizing and imperialistic policies which seek justification in such claims. It is therefore not surprising that the government of which Dr. Toynbee was the honoured guest early this year was that of India, when he received the honorary degree of Doctor of Laws at the Delhi University.

The East has not been slow to realize that the laws in which Dr. Toynbee is adept are those of spiritual equality between creeds, cultures and races, as against the infernal hierarchy based on differences in material wealth and power. From such insights arises faith in the non-violence of the spiritually strong individual or community and belief in the possibility of creating, and the urgent need to create immediately, a global unity in diversity that has always been the East's highest hope for humanity. It is the Western audience which Dr. Toynbee addresses that most needs to meditate his message. But it is in the East that he will be most universally understood and appreciated. Dr. Toynbee may yet be known to future generations less as a great historian than as one of the great men who helped to make history.

ROY WALKER

The Cultural Heritage of India. Vol. IV: The Religions. Edited by HARIDAS BHATTACHARYA. (The Ramakrishna Mission Institute of Culture, Calcutta. xix+775 pp. Illustrated. 1955. Rs. 35.00)

This volume makes a survey of the religious movements in India from the earliest times to the present day. It is indeed unfortunate that Professor H. D. Bhattacharya, the editor of the present volume, as also of the third volume, entitled "The Philosophies," and Dr. P. C. Bagchi, the well-known authority on Pali, Buddhism and the Tantras, and Dr. I. J. S. Taraporewala, the doyen of Iranian studies, who have contributed chapters to this volume, did not live to see its publication. There is an illuminating introduction by Bharataratna Bhagavan Das, and Dr. S. K. Chatterji has written a valuable preface. Owing to limitations of space, the present reviewer has to satisfy himself with giving a bare outline of contents.

The volume is a mine of information on the religious sects and cults, beliefs and practices, ceremonials and festivals, of India. It is divided into six parts, and contains an article by an eminent authority on each topic.

Opening with an introductory article on the religio-philosophical culture of India by the renowned historian Dr. R. C. Majumdar, the first part, "Religious Sects and Cults," deals with Shaivism, Kashmir Shaivism, and Virashaivism; Vaishnavism, Shri-Vaishnavism, Bhagavatism, the Vaikhanasas, the Caitanya movement and Vaishnavism in Assam; the Shakti and Skanda cults; Tantric culture in four articles; Siddhas and Siddhacaryas; the Natha cult and Yogic schools; and the religion of the Sikh Gurus. In this part the reviewer missed the Saura cult and the Ganapatya cult, as also separate treatment of Jainism.

In the next part, "The Saints and Their Teachings," appear the Shaiva, Vaishnava and Maharashtra saints, mediæval mystics, Shakta saints and Tulasidasa.

"Religion in Practice" forms the third part, covering tribal beliefs, Hindu religious symbolism, rituals of worship, pilgrimages, festivals and fairs, diffusion of socio-religious culture and Indian hymnology.

The fourth part about religions from beyond the borders embraces Zoroastrianism, Christianity, Islam and Sufism, while the Brahmo Samaj, the Arya Samaj and Theosophy figure among "Some Modern Reform Movements," the fifth part. The concluding part deals with Sri Ramakrishna and spiritual renaissance. This brief outline, it is hoped, will arouse the curiosity of those interested in Indian culture, and the reviewer can assure them that the book will prove instructive and stimulating.

The analytical index at the end has enhanced the reference value of the book. There is also a bibliography of important books, which, in future volumes, may be rendered more helpful by including references to important articles. The printing and get-up are in keeping with the high standard of production associated with the publications of the Institute. The book is remarkably free from printing mistakes. We feel no hesitation in strongly commending the book to every Indological library.

A. D. PUSALKER

A Story of Indian Culture. By BAHADUR MAL. (Vishveshvaranand Vedic Research Institute, Hoshiarpur. xvi+ 359 pp. 1956. Rs. 5.00)

This book, the eighteenth of a series dedicated to the memory of Swami Sarvadanand, a scholar-saint of the Panjab, aims at filling in the gaps in our education and gives a brief and well-informed survey of the various phases of Indian culture from the Vedic period down to the present time.

In the first section, "Indian Culture in the Vedic Age," the author concerns himself with its great philosophy and literature and its surprisingly liberal political and economic institutions, and gives glimpses of a casteless society happily aware of the dignity of labour; of satisfying patterns of family life; of vigorous men and women full of zest for living and inspired by moral fervour and lofty ideals.

The book also includes lucid expositions of the Upanishads, the Vedangas, the Samhitas, Buddhism and Jainism, Shaivism and Vaishnavism, as well as a detached and interesting analysis of the causes which led to the transformation of the old Vedic religion into what is now known as Hinduism.

HILLA C. VAKEEL

The Nature of Man According to the Vedanta. By JOHN LEVY. (Routledge and Kegan Paul, Ltd., London. vi+101 pp. 1956. 12*s.* 6*d.*)

With *Hatha Yoga* converted into a parlour game and books on the Vedanta manufactured out of other books on the Vedanta, it is a great relief to come across a book written by a man who has actually sat at the feet of a master and knows what he is writing about. Mr. Levy's book has obviously been written as the outcome of personal experience. Only one authority is quoted in its pages, namely, that of the greatest of all Indian commentators on the Vedanta, Shankaracharya. An alternative title to the book would have been "A Search for the Self," for that is what Mr. Levy sets out to do and brings to a successful end.

Some men identify themselves with their bodies and bodily senses, whilst others identify themselves with their thoughts and their feelings. Mr. Levy shows us that both of these identifications are errors.

> The personal pronoun, whatever sense we may give it, denotes always the immutable self, that single consciousness in which the totality of objective experience seems to occur. *I think* means *I am conscious of thoughts; I see or hear* means *I am conscious of visual or auditory perceptions*; and *I am happy* means *I am conscious of a feeling of happiness.*

Mr. Levy has written an extremely able commentary on the Adwaita (non-dualistic) Vedanta and it merits a far longer review than I am allowed to give it. The author leads us step by step along a difficult path, disillusioning us about the many I's we have previously mistaken for ourselves and finally leaving us no alternative other than that of accepting the immutable consciousness within us as the only thing which it is possible to regard as a *Self.*

I have only two criticisms to make of his book. The first is that it might have been an advantage to readers who were already familiar with the teaching of the Vedanta to have had the Sanskrit words appended in brackets; the second is that it seems a pity that so small a book should not have been produced at less than 12*s.* 6*d.*; a pity because *The Nature of Man According to the Vedanta* is a book which readers are likely to want to possess for future reference.

KENNETH WALKER

Vedarthasamgraha of SRI RAMANUJACARYA. Translated by S. S. RAGHAVACHAR. (Ramakrishna Ashrama, Mysore. xiii+192 pp. 1956. Rs. 3.50)

Shankara and Ramanuja are the foremost representatives of two different philosophical traditions in India. Shankara stood on the shoulders of Buddhist philosophers and demonstrated an Upanishadic foundation for his *Mayavada.* But Ramanuja derived support from the equally ancient theistic tradition and pointed out that the Upanishadic texts could lend no support to Shankara's fundamental tenets. He not only wrote new commentaries on the texts, but composed independent treatises to refute the Advaitic line of interpretation. Of these the *Vedarthasamgraha* is the foremost. It is a spirited polemic against Shankara's interpretation of Upanishadic passages and takes its stand on the accepted canons of interpretation in the Vyakarana and Mimamsa systems besides the testimony furnished by theistic teachers. It has been long recognized as the handiest introduction to Vishishtadvaita philosophy and Shri S. S. Raghavachar has done a laudable service by editing the Sanskrit text and adding his very readable English translation.

We congratulate the translator on having achieved "the twin aims of accuracy and intelligibility" in a very large measure. One wonders if the latter

aim has not outweighed the former when we see a word like *vastu* appearing in English now as "existence" (p. 11), now as "entity" (p. 22), now as "Reality" (p. 25) and now as "object" (p. 28). One cannot vouch for the accuracy or happy phrasing of renderings like "greater greatness of Hari" (p. 104) when the original just reads *mahatmyamadhikam Hareh*. The translator has done well in giving a number of simple English sentences instead of the complex ones of the original, and this adds to the intelligibility. He has also given in parentheses the sources of the various quotations and this adds to the work's usefulness. Yet one would wish that detailed notes were provided regarding the views of earlier and later writers of both the schools on the fundamental points at issue. We await with interest the promised companion volume of "detailed introduction." The Foreword by Swami Adidevananda furnishes a very lucid though short introduction to the thought of Ramanuja.

K. KRISHNAMOORTHY

History of Buddhism in Ceylon: The Anuradhapura Period. By WALPOLA RAHULA. (M. D. Gunasena and Co., Ltd., Colombo. xliii+351 pp. 1956 Rs. 15.00)

With the revival of interest in Buddhism during the past few years, it is natural that Ceylon should hold our attention, for it was Ceylon that supplied the major mould in which Theravada Buddhism has survived till our own day. The transmission of this Indian religion to Ceylon and its development there in all its phases form the theme of the present volume, which satisfies a long-felt need.

The author has consulted the Ceylon inscriptions, Pali commentaries and chronicles, works like *Rasavahini* and *Sahassavatthupakarana* and Sinhalese works; and has given a lively, intimate and instructive account of the growth of the Buddha's religion on the soil of Ceylon from the third century B.C., when Mahinda and Sanghamitta carried the message from India, down to the tenth century. This epoch-making period saw Buddhism as a state religion, and in its glory, as well as the internal dissensions and deterioration of the Sangha. The author has considered the pre-Buddhist beliefs and conditions in Ceylon, and traced the history of Ceylon through the years of the development of Buddhism, dwelling at length on the social and religious conditions, both within the order of monks and among the laity, at various periods. The account throughout is full of human interest; the author's humour and sympathy, candour and discretion, have combined to render the accounts of the degeneration of Buddhism into an ecclesiastical dogma, the deplorable rift between *gantha-dhura* and *vipassana-dhura*, the ascendance of scholarship over meditation (pp. 159-161), and the intrigues, jealousies, romances and pettiness of monks (Ch. XI) readable. There are numerous stories, well told and pointed: the tales of the lay followers' devotion to monks (Ch. XV) are touching indeed. The reference to "more precepts and less arahants" (pp. 202-3) is apt and poignant: how true of today also!

This is a tidy little volume, delightfully written, well documented, well got-up and beautifully printed. This is perhaps the best of all the books on Buddhism that appeared last year. The author must soon give us the companion volume bringing the history to our own times: it will doubtless be more interesting and revealing.

S. K. RAMACHANDRA RAO

Treasury of World Literature. Edited by DAGOBERT D. RUNES. (Philosophical Library, New York. 1450 pp. 1956. $15.00)

This enormous book contains selections from about 300 writers—poets, dramatists, fabulists, novelists, essayists—gathered from all over the world. The editor claims, not without justification, that he has given more than "usual" representation to Asian writers, although he is still conscious that it is not "enough." This is doubtless a merit, in view of the title of the book.

On the other hand, a good anthology is marked, not only by fullness of physical comprehension and adequacy of varied representation, but also by a sense of unity in the rich diversity, a harmony in the seeming Babel. Dr. Runes has followed neither the chronological nor a geographical order in presenting the extracts, and has unaccountably preferred the alphabetical arrangement, which has little to recommend it here. Besides, since poetry and prose, fiction and epigram, the first-rate and the mediocre, jostle together almost everywhere—since 'co-existence" is carried to such absurd lengths that Æsop follows Æschylus, and is followed by the twentieth-century Japanese writer, Akutagawa; since the alphabetical law teams together Ibsen, Iqbal and Irving, and O'Neill, Oscargi and Ovid, and makes Valmiki, the ancient Indian poet, and Giovanni Verga, the modern Italian novelist, strange bedfellows—one begins to wonder whether it is an instructive anthology or merely a literary "hold-all," a bulky piece of cram.

An anthology that includes prose and verse promiscuously cannot give us that intimate satisfaction that a more homogeneous work can give. Actually, in Dr. Runes's miscellaneous world, we find ourselves passing from two exquisite lyrics by Liu Chi to twelve pages of Jack London; from Marlowe's poetry to Masefield's prose; from fifteen pages of excerpts from Shakespeare to twenty pages of Shaw (a whole story). Nor are the selections themselves always representative of the characteristic best of the writers included. From Dandin the piece chosen is the description of "The Courtesan's Daughter," and, from Dryden, an extract from *The Conquest of Granada*! The pages carry at the top neither the authors' names nor the titles of the pieces, thus making reference difficult; and the prefatory notes are meagre in the extreme.

Nevertheless, the *Treasury* is a sumptuous production, and one can always open it on any page and find something interesting to read. The title, the "blurb" and the bulk excite the reader, raise great expectations and ultimately rather disappoint him in the same way that—on a different plane—the U.N.O. does!

K. R. SRINIVASA IYENGAR

Yuan Mei: Eighteenth Century Chinese Poet. By ARTHUR WALEY (George Allen and Unwin, Ltd., London. 227 pp. Frontispiece and Map. 1956. 21*s*.)

There is much to admire in this book, especially perhaps in the attempt to stick close to the original rather than to produce poetry of the highest order. Indeed, it may be admitted that Yuan Mei himself seldom, if ever, attained such heights. Take as an instance the legend of the Peach-blossom Valley, where the inhabitants had long been living in happy simplicity. But his uncle only greeted him at Kuei-lin with the depressing words, "You ought not to have come." His uncle's employer, however, warmly recommended the budding poet to the Court, and later Yuan Mei sent him this message in verse:—

To the Palace a thousand miles away you addressed a laudatory statement;

When seated with your band of officials you extolled my compositions.

Unlike so many poets, he does not appear to have been engaged in any serious quarrels. He was decidedly popular on the whole, as might be inferred from the fact that the celebrated critic Hu T'ien-yu told him on their first meeting that he was one of the very few who had extraordinary talent. His entry into the Han-lin Academy was the beginning of Yuan Mei's close relationship with the old Manchu statesman, Yin-chi-shan, who soon became one of his staunchest friends.

In 1739 he obtained leave to go home and marry a Miss Wang, aged twenty-two, and some few years later he was transferred to Nanking, a much more important post than any he had previously held. Some scholars resented having to learn Manchu, a "barbaric script," but Yuan Mei went so far as to say: "Nowadays the Manchus are much more cultivated than the Chinese."

From now on we hear less of our friend's public life, although he spent much time visiting all sorts of places, far and near. One of these, it is interesting to note, was the "Caves of the Thousand Buddhas," made so famous a hundred years or so later by Sir Aurel Stein. They were supposed to have been torn open by a mystic voice in reply to a shepherd's call.

A curious fact, made known before Yuan Mei died, is that in his old age his eyesight improved so much that he no longer needed to wear spectacles.

And now perhaps the best way of summing up his character would be to quote the wise and appealing words with which Dr. Waley ends his preface:—

Personally, I find him a lovable, witty, generous, affectionate, hot-tempered, wildly prejudiced man; a writer of poetry that even at its lightest always has an undertone of deep feeling and at its saddest may at any moment light a sudden spark of fun.

LIONEL GILES

Feed Him With Apricocks. By DENNIS GRAY STOLL. (Frederick Muller, Ltd., London. 160 pp. 1957. 11*s.* 6*d.*)

Those people who have read Dennis Gray Stoll's previous novels will have a surprise when they open the pages of his new book. Whether the surprise will be entirely pleasurable will depend not only on the reader's individual taste but on his ability to appreciate the finer subtleties of a satire.

His earlier works—*Comedy in Chains*; *The Dove Found No Rest* and *Man in Ebony*—led us to assume that Stoll would always be an imaginative writer. They appealed to the senses. In *Feed Him With Apricocks* the author has, for better or worse, finally established the fact that he is a very clever writer. There is very little poetry in the new novel. It is written in what the publishers have called "a fluent crackling style, through the mouth of Lady Shellie Roland, a beautiful ex-Broadway showgirl." In this, Stoll has been particularly clever. He has so completely entered into the character that not only has his own style been submerged under fluent cracklings, but he remains so completely objective that we never get a glimpse of his own feelings towards Shellie, or even the amusing situations in which he has placed her.

What reader will recognize the author of *Man in Ebony* in the following account of Shellie's meeting with a stooping old Cambridge Professor?

"I guess we've studied men from different angles, Professor," I told him. "And besides, I take it, Mankind includes women with you?"

"Most emphatically. I've studied a good many women in my time."

I sure didn't imagine that twinkle behind his glasses, so I said: "I'll bet there's plenty you could teach them, Professor And that interests me. You see, I've been trying to learn from Mr. Wallace about Copy Writing. But he won't tell me how he knows the way a girl will react to his nylon Ads.'

"Has it occurred to you that perhaps Mr. Wallace has no idea?"

"It surely has But he should at least try to find out. After all, I'm one of his consumers. I wear the damn things. I even offered myself as a subject for research."

But perhaps the cleverest thing about the book is that it provides two entirely different levels of reading. It can be enjoyed by those romantic people who appreciate a love story, or, by the more serious readers who get their satisfaction in a more subtle way —that is, by seeking to understand the author's symbols and the main purpose that prompted him to write the book. And Dennis Gray Stoll is a man with a purpose. This has been apparent in all his work. It is almost certain that his new novel will widen his circle of readers.

PARNELL BRADBURY

Vividh Vyakhyano (Several Lectures). Vol. III. By BALVANTRAI K. THAKORE. (M. S. University, Baroda. 336 pp. 1956. Rs. 4.00)

The late Professor B. K. Thakore was a force in Gujarati literature. His erudition, his originality of approach, his contribution to both creative and critical literature and his work as a teacher have carved out for him a name which will be long remembered.

This third volume of his lectures bears testimony to his versatility and his powers. They range from teaching and teachers to the various characteristics that have moulded the people of Gujarat. Like every true friend, he has not been afraid to point out forcefully and bluntly the drawbacks and deficiencies of the Gujarati people and the remedies for them. The main subjects of his lectures, though, pivot round literary themes, and some of them like *"Pratibhabeejni Mavjat"* (Care in the Nurture of Seeds of Genius) and *"Sohrab ane Rustam"* (Sohrab and Rustum) are lectures that every student of Gujarati letters must and does know.

Like all forceful personalities Professor Thakore had also strong predilections and prejudices. He never concealed them when alive, and they too peep out of this book posthumously published. The reader may not, and the discriminating reader will certainly not, share his prejudice and his bias, but all will enjoy and benefit from these utterances. The book deserves to be read by all students of Gujarati life and letters.

GULABDAS BROKER

Religion Can Help the World. A Symposium including Contributions from RISHIRAM, ISRAEL MATTUCK, MIRESSE GUNASEELI MAHA THERO, FLOYD ROSS, DR. H. GHORABA and REGINALD SORENSEN. Edited by ARTHUR PEACOCK. (World Congress of Faiths, London. 48 pp. 1957. 2*s.* 6*d.*)

This pamphlet contains the substance of various talks given at gatherings of the World Congress of Faiths, and reprinted from its quarterly *Forum*, as well as a lecture by Professor Floyd Ross, given to the National Association of Biblical Instructors in the U.S.A., in which he makes the point that "we need to learn how to die to our concepts and our creedal conceits as new experiences make new concepts necessary." The contributions are well representative of the platform on which the World Congress takes its stand.

E. W.

What They Believe: A Survey of Religious Faith among Groups of College Students. By G. EDWIN COVINGTON. (Philosophical Library, New York. xiii+109 pp. 1956. $4.50)

This book gives the author's analysis of the answers to a questionnaire he presented to over 800 young Americans. The questionnaire consisted of 86 statements, each followed by the words True, False, Uncertain, which the respondents used to indicate their replies. The statements were grouped under the headings "Concepts of God," "Concepts of Jesus," "The Future of Life," "Concepts of the Bible," "Religion and Society" and "Prayer and Devotional Life."

The author regards the questionnaire as a threefold instrument:—

> First, it is designed to show the correlation of beliefs to traditional theological methods and dogma Second, it is so constructed as to evoke the personal interpretation of the doctrine to which the respondent has been exposed. And third, the questionnaire is designed to show quantitatively the content of religious training absorbed by the respondent.

Although the replies often showed inconsistencies, suggesting that either the respondents had "failed to do any reflective thinking while reading the statement" or the questions presented issues new to them, the author finds no reason to doubt the respondents' sincerity.

It is clear that the author hopes his work will be of guidance to teachers of religion. He repeatedly urges his belief that

> if the enemies of Christianity can set youth to doubting in any area of faith the inroad may lead to the disintegration of the entire structure of faith.

But the author appears to identify faith with doctrine, and he wants young American Christians to be carefully coached to be able to withstand all criticism of their doctrines. But, surely, such an approach must result in weakness, not strength. The Christian view of the Bible must continue to grow. Let modern youth boldly find out for itself the true nature of man and the true nature of God, and questions of doctrine will settle themselves.

IRENE R. RAY

Outline of Hinduism. By T. M. P. MAHADEVAN. (Chetana, Ltd., Bombay. xvi+312 pp. 1956. Rs. 7.50; 11*s.* 6*d*; $2.00)

Sixteen years ago the author wrote on the subject of Hinduism under the same title. He then presented briefly the bare outlines of Hindu religion and philosophy. The present volume is a clear, competent and exhaustive treatment of the fundamental aspects of Hinduism. The subject is ably presented on the basis of a study of the original scriptures. The author sets forth the fundamental metaphysical and ethical doctrines of Hinduism in simple, coherent and convincing terms.

The volume opens with a clear account of the essential characteristics of spiritual religion. The author quotes from the *Taittiriya Upanishad* that religion seeks to realize "the soul of truth, the delight of life and the bliss of mind, the fullness of peace and eternity." The distinguishing characteristics of Hinduism—its universality of outlook, its tolerance of other modes of thought and ways of life, its special scriptures, its elaborate scheme of rituals and their meanings, its many bewildering cults and the triple spiritual discipline—are all explained fully in different chapters.

Over a hundred pages of the book (Chapters vii and ix) are devoted to the exposition of the six systems of Indian philosophy and a brief summary of contemporary Indian philosophy. A very useful glossary of terms is given at the end.

P. NAGARAJA RAO

Race Relations in World Perspective: Papers Read at the Conference on Race Relations in World Perspective, Honolulu 1954. Edited with an Introduction by ANDREW W. LIND. (University of Hawaii Press. xix+488 pp. 1955. $6.00)

These nineteen papers are grouped under *Frame of Reference,* a paper on "Reflections on the Theory of Race Relations" by Herbert G. Blumer, and four sub-divisions: (1) three papers by different authors under: *Demographic and Economic Factors Affecting Race Relations;* (2) six papers under: *Political and Ideological Considerations;* (3) four papers under: *Race Relations as Affecting Personality;* and (4) six papers under *A Regional Orientation.*

The current trend in the social sciences is to shift from the biological to a social conception of race. Secondly, the explanation of "race relations" must be sought in social conditions and historic experience and not in any analysis of "race." For biologists and physical anthropologists who undertake the scientific task of isolating and identifying human races have not agreed and do not agree on the criteria of a race. Therefore, there are two conclusions: one that the sheer fact of race has no determinative bearing on race relations; and, two, that the possibility of forming a theory of "race relations" suited to the emerging world lies in making it a "policy" theory, *i.e.,* devoting it to analyzing a given concrete situation as a basis for the devising of policy and the guidance of action.

Policy theory requires an intimate knowledge of the given concrete situation, its people, their traditional views, their present run of attention, and the forces at work among them.

Altogether a useful book for social scientists on a complicated problem.

N. A. NIKAM

Siddhartha: Man of Peace (A Drama). By HARINDRANATH CHATTOPADHYAYA. (Jaico Publishing House, Bombay. 226 pp. 1956. Rs. 2.00)

The Buddha Jayanti celebrations have brought in their wake a spate of literature, some of it very fine, but much that is mediocre.

Harindranath Chattopadhyaya has a well-established reputation, not only as poet and playwright, but as actor and producer also, and this latest work of his, a play in eight acts, shows his mastery of stage-craft, combining realism with the supernatural.

The gentle, compassionate wisdom of the Buddha and his beautiful selfless character must inspire reverence not only in the Buddhists but also in those of other faiths, and the author describes, in ecstatic lines, the birth of the infant Gautama:—

O what a shiver passes along the lotuses in yonder pool! And how the peacock dances!

Stress is laid on the absence of interest in worldly pleasures and on the spiritual aloofness that mark the little Prince Siddhartha from his early childhood. When he eventually decides to break the fetters that tie him to the world, and takes his last look at his lovely sleeping wife and newborn babe, we feel the humanity of the man that wrings from him the cry "The darkest hour for me"; but his divinity is proclaimed anew with his triumphant words that follow immediately: "and yet, the darkest hour before the dawn."

Harindranath Chattopadhyaya is considered a pioneer in progressive literature; however, an indiscriminate use of colloquialisms tends to mar the beauty and gravity of the lofty sentiments that the author has sought to express.

ROSHAN KOTHAWALA

A LETTER FROM LONDON

[**Shri Sunder Kabadi** describes in this letter the growing fear of the citizens of London. They realize that a third world war might mean the destruction of Britain. There is as yet no protection against thermo-nuclear weapons. The tests of nuclear devices now going on are a menace and their danger adds to the tension and the sense of alarm.—ED.]

To all outward appearance the people of Britain today work, eat, fall in love, marry, have children, amuse themselves at the cinema, theatre, dance hall, celebrate their private anniversaries and traditional festivities with the same enthusiasm and love of life as they did ten or twenty years ago. Joy and boredom, happiness and sorrow, hope and ambition come in about the same proportions as in the past. Since the middle of this month, however, the people of Britain have had every reason to look at the future with a fear and a dread which no other generation has had to live with. It is the fear that if Britain should be involved in a third world war it would be unable to defend itself from attack by thermo-nuclear weapons and would be utterly devastated, with millions of people atomized or burnt to death.

When Britain's vulnerability to massive destruction was pointed out by certain politicians and others at the time of the development in America of the first hydrogen bomb, they were dismissed by Ministers and the other advocates of "peace through strength" as alarmists and defeatists. It is now the Government itself which has at last had the courage to warn the nation of the stark fact that, for Britain, another war means extinction.

"It must be frankly recognised," stated the White Paper on defence which was debated in the House of Commons in the middle of April, "that there is at present no means of providing adequate protection for the people of this country against the consequences of an attack with nuclear weapons ... a proportion [of enemy bombers] would inevitably get through. Even if it were only a dozen, they could with megaton bombs inflict wide-spread devastation."

The White Paper then went on to say that "This makes it more than ever clear that the overriding consideration in all military planning must be to prevent war rather than to prepare for it," and "pending international agreement" on disarmament, "the only existing safeguard against major aggression is the power to threaten retaliation with nuclear weapons."

So long as Britain continues to believe that peace can only be preserved by fear, the nation will be gambling with its very existence. Every active or potential frontier dispute or incident anywhere in the world involving the interests or prestige of Britain, America and the Soviet Union will threaten the survival of Britain. The Anglo-French attack on Egypt could easily have dragged Britain and her allies over the final precipice. So long as the United States and Russia are struggling to wrest a dominant position for themselves in the countries of West Asia, the dangers of a small conflict spreading and engulfing the two blocs will be ever present. In Eastern Europe and in divided Germany the dangers of a world war suddenly spreading from local tensions, artificially stimulated as they are by the Big Powers themselves, can never be regarded as remote until political settlements make possible an atmosphere of stability.

By joining the nuclear armaments race, Britain has doomed herself to a period of chronic fear and insecurity. Under their apparent serenity the British people, even in the last few

months, have been consuming more and more sedatives, nerve tonics and "pep-up" pills, large quantities of which, incidentally, are imported from the United States. One of the contributory causes of their anxiety complex and instability must certainly be the individual's feeling of frustration and impotence when he reads such things in his newspaper day after day as "Shall We All Be Alive in the Next Five Years?" an article speculating on the outbreak of the third World War, and *The Last Days*, a serialized novel describing in graphic detail "the horror of an atom war."

The television, which in the main used to provide him with long hours of ephemeral entertainment, can no longer be relied upon to satisfy completely his need to escape from the grim warnings of eminent scientists like Sir John Cockcroft, eminent philosophers and humanists like Bertrand Russell and Dr. Schweitzer, religious leaders like the Pope and the urgent pleadings of statesmen like Pandit Nehru. When he switched on his television the other evening he saw grim film shots of the after-effects of an atomic explosion. To spare the feelings of his children he was advised by the commentator in advance to take them out of the room while the picture was showing. The scenes were from a Japanese film, *The Shadow of Hiroshima*, and showed patients in Hiroshima Hospital suffering, dying and dead from leukæmia, the terrible disease of the blood caused by radioactive infection. As he looked at these grim pictures, he was reminded that nearly twelve years after America had dropped the bomb on that unhappy city people were still dying from the effects.

Dr. Schweitzer, in urging that further testing of H-bombs should be banned, criticized public opinion in the H-bomb countries for not rousing itself sufficiently to stop them. But public opinion in Britain, although it is very slow to express itself, has never been more active than since the Government announced its intention to go ahead with the H-bomb tests in the Pacific. Judging by the space devoted by the newspapers to this issue in their correspondence columns, there would be strong support for any British move to take the initiative to secure an agreement halting further tests as a first step towards ending further construction of thermo-nuclear weapons altogether.

A tragic aspect of the situation is the divided opinion among the leaders of the Labour Party and the fact that it was a Labour Government which set Britain on the path of atomic bomb development. A political party which chose to go into reverse on a major issue like the building of thermo-nuclear weapons would upset many of its nominal supporters and run a risk of losing a general election which it now can reasonably expect to win. The official Labour policy over the H-bomb is therefore the limited one of abandoning the forthcoming tests in the Pacific. By doing this, they argue, Britain would be giving a moral lead which could not fail to find a response in the United States and even in Russia.

To the average person with no hard and fast political convictions, this proposal does not carry much weight. One of his arguments is: "What is the use of our having an H-bomb if we haven't been able to test it to find out whether it will go off?" To the warnings of the scientists and the appeals of religious and social leaders against Britain taking the responsibility for unleashing more poison into the atmosphere, the average person is inclined to retort that no such enormous outcry was ever made when Russia and the United States began to test their H-bombs. Why should Britain be singled out for special moral censure, especially when, as Mr. Macmillan has insisted, the British tests will be carefully controlled to reduce fall-out to the absolute

minimum?

One of the reasons, of course, is that if a relatively small country like Britain, with a tenth of the resources of the United States, can develop and build H-bombs, the chances are that many other countries, including Germany and France, will in the not too distant future remove the secrecy from their own nuclear research and development projects and announce that they also intend to "promote peace" by testing their own nuclear devices.

Mr. Macmillan, in a letter to the Japanese Prime Minister justifying Britain's resolve to continue with the tests in the Pacific, contended that the peace and security of the free countries of Asia depended on the West maintaining its nuclear "deterrent." This kind of nuclear patronage from the West would certainly be spurned if it were offered, but it is not offered—we are told casually that we have been roped in under the Western "nuclear umbrella."

One of the reasons why many ordinary people who are good to their wives, proud of their young children, and angered at the mention of fox-hunting or stag-hunting, are apparently unmoved by the weight of scientific evidence proving that atomic radiation has already resulted in the death of some Japanese fishermen and has brought the people of Japan to a state of near hysteria, is that these people regard their approval of the bomb—in the absence of a three-power agreement to abolish it—as a sign of moral courage. If an American and a Russian can maintain their nerve in this game of nuclear power politics, should the Englishman raise the white flag? It is the traditional "stiff upper lip" attitude of the English middle class.

I have actually sat and listened to one junior Minister brushing aside the warnings of the scientists as so much needless exaggeration. "Why!" he snorted, "I remember just before the war a doctor was doing some X-Ray experiments in his laboratory and the maid next door was actually sterilized!" If this is the kind of comforting advice that Mr. Macmillan has been getting, it is hardly surprising that he should tell the world that Britain's bombs were "just little ones." But as the *Daily Herald* commented, "the public is in no mood for baby-talk about poison pops and the patter of tiny deterrents."

Those who want Britain to have the H-bomb have been dealing in half-truths in their attempts to ease the fears and the conscience of the British people. There is not a lot of time left for a majority of the people to wake up to this and to demand a foreign policy based on moral values instead of cynical expediency.

SUNDER KABADI

April 26th, 1957.

LEAVES FROM A PARIS DIARY

[Something of the thought and feeling of many countries THE ARYAN PATH has always tried to bring to its readers. Our quarterly letters from London have been to this end. We have much pleasure, therefore, in announcing that we shall now also have monthly "Leaves from a Paris Diary' This literary, dramatic and philosophic causerie will be written by our esteemed friend **Shri Baldoon Dhingra,** resident in Paris as an official of the Unesco's Department of Education and himself educationist, playwright and poet:—ED.]

India has lost in the death of Swami Siddheswaranandas, Head of the Ramakrishna Centre at Gretz, France, one of its greatest cultural ambassadors. No one helped better than he did to bring closer together on the level of the spirit the countries of France and India. He had a great capacity for understanding the needs of others and a unique gift of sympathetic imagination. It is for this reason that the Swami was mourned by peoples of all creeds and religions. It was a tribute to his warm humanity and childlike qualities that services and sermons were held in almost every church or mosque, ranging from the Greek and Russian Orthodox churches to Catholic cathedrals. The Swami was a true exponent of the perennial philosophy. Those who listened to his lectures at the Sorbonne on the "Yoga of St. John of the Cross" will have recognized the depth of his intuition, and many will cherish 'those little nameless, unremembered acts of kindness and of love." The present writer had the honour of knowing him ever since he came to Paris, eleven years ago.

* * *

The Advisory Committee on the mutual appreciation of Eastern and Western cultural values met in Unesco House early this month. The erudite Sardar Panikkar, Indian Ambassador to France, was elected Chairman and the distinguished Sinologue, Mr. Elisseff, Curator of the Musee Cernushi, served as Rapporteur. This Committee was appointed at the New Delhi Conference, where a preliminary meeting was held last December with the active collaboration of Shrimati Sophia Wadia and Professor Hope.

The Advisory Committee has established certain criteria for the participation of Member States in the Major Project of Unesco and has suggested methods for its realization, relating chiefly to exchange of persons, holding of symposia and the production of suitable material for teachers. A further meeting will be held early in 1958. The participants were agreed that to appreciate another culture meant primarily to develop an attitude and a new way of looking at things for their own sake.

* * *

The Paris theatre has been this month more international than ever. At the Theatre des Nations many great plays are being performed as part of the Paris Drama Festival. The production of Bertolt Brecht and Kurt Weill's masterpiece *Dreigroschenoper* (Threepenny Opera) has been received with much excitement and admiration, even though some French critics have not been in agreement about its merits from the point of view of production. The play is powerful, angry and violent. In Brecht's hand the old eighteenth-century comedy of Gay has a sharper bite and Weill's score emphasizes its lashing sarcasm.

The violence and sense of gloom which pervades Brecht's play has a certain transcendental quality; whereas in the other much-talked-of plays in the Paris theatres—*Waiting for Godot*, Felicien Marceau's *L'Œuf*, Tennessee Williams's *The Cat on the Hot Tin Roof* are some—the tortured view of the world is represented with grim seriousness. In a recent interview, Tennessee

Williams explains this accent on harshness and coldness and violence reflected in recent drama. He says, "Haven't you noticed that people are dropping all around you, like moths out of season, as the result of the present plague of violence and horror in this world and time we live in?" The positive effect or message of such negative plays—like *L'Œuf* in particular, and *Waiting for Godot* and *Fin de Partie*—is in Tennessee Williams's words the

> crying, almost screaming need of a great world-wide human effort to know ourselves and each other a great deal better, well enough to concede that no man had a monopoly on right or virtue any more than any man has a corner on duplicity and evil and so forth If people, and races and nations would start with that self-manifest truth, then I think that the world would sidestep the sort of corruption which I have involuntarily chosen as the basic, allegorical theme of my plays as a whole.

These fine words do indeed calm the mind even though when one sees such plays it is an empty, sardonic, diabolic laughter that one hears around one. These plays are fit for psychotherapists only.

Waiting for Godot is an original, if enigmatic play. The play has "a strange power," and conveys the filthiness and insufferable boredom of human existence in which dark tramps flit about the stage. To some the play rather presents the Sartre world—bleak, dark, horrible, conveyed in Joyce's language—pungent and fabulous. But the world is the world of Kafka or the author of *The Twenty-fifth Hour*, a world utterly devoid of human values. *L'Œuf*, another name for this world, shows a world equally retrograde in which there is a "system" to solve all problems. There is a secret system to be located. The system Magis, the hero, discovers is a "lie" which, if properly lived, is the master key to all doors. The play presents a modern, decrepit view of looking at the Ten Commandments, which says "No" to the world of love and friendship.

From the surrounding gloom of these and other plays, John Van Druten's *La Magicienne en Pantoufles* saves us by presenting a world of witchcraft conquered by the wizardry of love. It would be interesting to see what Thornton Wilder, just arrived in Paris, has to say in his study on *The Spiritual Crisis of Our Times*.

BALDOON DHINGRA

TAGORE'S EDUCATIONAL PHILOSOPHY

Professor Sunil Chandra Sarkar of the Visvabharati University, in two articles in *The Indo-Asian Culture* (October 1956 and January 1957), attempts to elucidate the educational philosophy of Tagore by an examination and analysis of his writings and speeches. It is a difficult task, as Tagore never claimed to propound a systematic philosophy. Nor has he set down definitely his guiding principle of thought. But it is possible to see the same trend of thought—essentially a result of his own experiences—underlying all his writings and speeches.

Tagore insisted on two principles as absolutely essential to education: unhampered freedom to liberate all the powers of a personality and close communion with Nature.

> For our perfection we have to be vitally savage and mentally civilized, we should have the gift to be natural with nature, and human with man.

Cramming and mugging find no place in his scheme of things. His educational system is creative, in that it enables a pupil to realize

> that to live as a man is great, requiring profound philosophy for its ideal, poetry for its expression and heroism for its conduct

R. J.

ENDS AND SAYINGS

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

The Great Disease which bars the way to Immortality is wrong knowledge, which is worse than ignorance. A proper comprehension of that disease opens the Way to Wisdom, frees man and fits him to behold the Light which is Peace, Compassion which is the Law of Love Eternal.

Modern civilization, with its centre in the Occident, is acutely suffering from the great disease of craving of sensuous and sensual existence. The problems of war and peace between two rival groups, both suffering from that disease are in reality surface problems. The roots of the disease are in the human Psyche which, in the vast majority of men and women, is dissociated from the Nous; this psychological ailment is named schizophrenia. The Asian world influenced by the Occident is fast falling prey to that disease. In this Iron Age both neuroses and psychoses flourish, and psychosomatic diseases are greatly on the increase owing to class struggle, trade rivalries and large-scale industrialization.

The Saturday Review of New York published in two instalments (March 16th and 23rd) a study of this social ailment under the general caption —"The Limitations of Psychoanalysis." The highly-reputed Dr. Erich Fromm writes on "Man Is Not a Thing"; and Dr. J. A. Gengerelli "takes a hard look at the basic theory of psychoanalysis, its scientific credulity, and the widespread quackery to which its fads and abuses can give rise." The first article has some interesting thoughts; the second offers useful suggestions. Both suffer from lack of knowledge which is available to them but which is disregarded because of scientific bias and prejudice. The opening para of Dr. Fromm's article tells the tale:—

> The growing popularity of psychology is interpreted by many as a sign of our approach to the Delphic ideal: "Know Thyself." The idea of self-knowledge has its roots in the Greek and Judæo-Christian tradition. It was part of the enlightenment attitude. Men like James and Freud, deeply rooted in this tradition, helped to transmit it to us. But we must not ignore other aspects of contemporary psychology which are dangerous and destructive to human spiritual development.

Was there no psychological knowledge before the Greek and Judæo-Christian tradition? Is there no psychological wisdom in the writings of Confucius and Mencius, of Lao Tzu and Chuang Tzu? And in India—Krishna and Buddha, Patanjali and the Acharyas? These Asiatic masters knew what the modern "authorities" are ignorant about. But how can we blame men of the West when Chinese and Indian "scholars" err in the same way?

How very apposite are these words written in 1888 by H. P. Blavatsky in *The Secret Doctrine* (I. 636):—

> But it is not physical Science that we can ever ask to read man for us, as the riddle of the Past, or that of the Future; since no philosopher is able to tell us even what man is, as he is known both to physiology and psychology. In doubt whether man was "a god or beast," he is now connected with the latter and derived from an animal. No doubt that the care of analyzing and classifying the human being as a *terrestrial animal* may be left to Science, which occultists—of all men—regard with veneration and respect. They recognize its ground and the wonderful work done by it, the progress achieved in physiology, and even—to a degree—in biology. But man's *inner*, spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained materialism; for not even the higher psychological philosophy of the West is able, in its present incompleteness and tendency towards a decided agnosticism, to do justice to the inner; especially to his higher

capacities and perceptions, and those states of consciousness, across the road to which such authorities as Mill draw a strong line, saying "So far, and no farther shalt thou go."

The need for reorienting our educational system to the pattern of basic education has been acknowledged on all hands, but progress in effecting the transformation has been rather slow. According to the Assessment Committee appointed by the Union Ministry of Education to study the progress of basic education, this transformation will take some more time and effort. A brochure published at the Committee's suggestion to indicate how to speed up the transformation has urged that a definite time limit be set by every State for the change-over.

There are several misconceptions prevailing about basic education. As conceived and explained by Gandhiji, it is essentially an education for life. It aims at creating a social order free from violence and exploitation. That is why creative and useful social work by all boys and girls, irrespective of caste or class, is placed at the very foundation of basic education.

There are critics who feel that children of tender age should not be subject to such work, lest it should tax their strength. On the other hand, the effective teaching of a craft carried on under proper conditions would not only make the acquisition of much related knowledge more concrete and realistic, but would also implant respect and love for all useful work, and would contribute to the development of character.

Further, basic education does not dispense with books altogether, but rightly shifts the emphasis to learning through practice more than by theory. The basic scheme postulates that the book is not the main avenue to knowledge and culture, and that properly organized productive work can in many ways enrich both knowledge and personality.

The importance of libraries can hardly be overrated. They serve the purpose of large-scale educational institutions, catering to the needs of all learners, irrespective of their age or condition.

It is, therefore, refreshing to read in the *Amrita Bazar Patrika* the presidential address before the eleventh Bengal Library Conference at Purulia in which Shri B. S. Kesavan, Librarian of the National Library, expressed satisfaction at the growing awareness of the value of library development. Since India lives predominantly in the villages, and as rural people are in many respects less well educated than their fellow citizens in urban areas, the need for a special rural library service was rightly stressed by him when he said:—

> The district and rural librarians' job in this country was going to be a matter of great dynamism and human relations. An all round training in audio-visual methods, elocution, art appreciation, educational aims and methods, had to be imparted to those who aspired to do library work in the country. A district or village librarian today must have more than mere library dimensions. Whereas in a highly developed country with a rich tradition of book publishing, libraries and higher education, it was conceivable that library qualifications were enough for the job of an urban librarian or a country librarian, in this country where hardly anything could be taken for granted in the way of reading habits or books, or equipment, the librarian had to be much more than a competent technician.

A Government programme has now been fashioned, and by 1961, it is anticipated there will be no district without its own library and circulating mobile service. But the success of any library movement depends not merely on establishing a country-wide library service, but also on looking after the quality of the books that are being read and studied. The infusion of real love for knowledge in the minds of the common people is possibly the most important function of a library. The development of a library movement is a delicate and difficult task; for in the words of a Unesco Study, *Books for*

All, there is serious danger that without literature of good quality, library reading "might by a tragic irony lead to an actual lowering of the cultural level." There is much wisdom in the words of Shri Kesavan:—

> If you look at the mental dimensions of those engaged in running a public library, anywhere in the world, what has one to say? How far have the personalities of the men engaged in this work of running the public libraries contributed to the success of the library beyond their competence in getting the books ready for the people to use? As you know, various categories of material are labelled in a big store with attendants behind the counters. The entire population of the city mills around the place buying goods and the assistants at the counter help them out. How far different is the public library from a big shop and how much do the workers in the library approximate to the assistants at the counter?

Dr. Ernest Jones, consulting physician at the London Clinic of Psychoanalysis, discusses "some of the factors conditioning the workings of certain forms of productive thinking" under the title "Nature of Genius" in *The Scientific Monthly* of February 1957. The author is convinced that genius does not imply any attribute that differs essentially from those present in all human beings. The manifold differences between various individuals and between the various races of mankind are quantitative rather than qualitative.

Dr. Jones goes on to consider the attributes of genius, with special reference to scientific men of genius. Creative activities of genius are characterized by such features as "intuitive inspiration" received in a sudden flash, spontaneity and periodicity or cycles in productivity. Goethe is quoted as saying: "The first and last task required of genius is love of truth." Originality or an entirely fresh and different way of looking at things, a sense of the significant, hard work and intense concentration—which reminds one of Carlyle's well-known dictum that genius is "a transcendent capacity of taking trouble" —are some of the other features that Dr. Jones mentions as characterizing men of genius.

It may be remarked that the view Ancient Psychology takes of what constitutes real genius is different from what is generally understood by the term today. Great intellectual development is not necessarily a sign of true genius. The distinction between true and artificial genius needs to be clearly understood: the former arises from the light of the immortal Soul, the latter from the purely human intellect. Until the powers of the Inner Ego, developed in and brought down from past incarnations, are recognized by modern scientists, the problem of what causes genius and what its real nature is will continue to be wrapped in mystery. A powerful Ego could be a genius, though having the brain of a half-wit, as witness "Blind Tom," for example.

CALC CENTR LIB UN

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 CEDARS OF LEBANON"

The destruction of the body, the sense-powers, the life-breath, the mind, is as the destruction of a leaf, a flower, a fruit; but the Self stands firm like the tree, the Self of true Being, formed of bliss.—*Vivekachudamani*

Those who walk, as pilgrims or peddlers, the plains of Hindusthan, with the sun blazing in the sky, scorching the earth, worship the trees which shelter them. As a religious duty Ashoka not only dug wells for the thirsty wayfarer, but also planted trees on the roads he built, to give the traveller refuge.

But the mountain passes and high plateaux of India reveal a different protective value of trees to the climber who seeks the vision that high altitudes alone bestow. He who slowly mounts the circling path, thousands of feet above sea level, knows how trees protect when the gale blows and the rain beats down or the snow swirls against him. As he ascends and the track becomes bare and barren, longingly he strains his eyes to detect some green foliage at the next turn, like a camel-rider taut and concentrated to catch sight of an oasis in the desert. And the climber's delight turns into surprise when, coming upon a grove of firs, he finds a *Vairagi* who welcomes him to his humble *ashram*.

In this issue is published an interesting article by J. S. Collis on "The Symbol of the Tree in Mythology." Though myths are slowly coming into their own, thanks especially to the work of Carl Jung and some fine publications of the Bollingen Foundation, still the world of modern learning has to find the key to the symbolical language of myths, Indian or Hellenic.

The careful student of the philosophy of the Ancients comes to learn this important lesson:

All the kingdoms of visible Nature are but reflections of their invisible prototypes. Therefore every kingdom, nay, every form in every

kingdom, has not only its outward and ordinary meaning but also an occult one. Each kingdom and each form is a symbol, *i.e.*, an embodied idea. For Plato the lower types were but the concrete images of the higher abstract ones—an Eastern Esoteric teaching. The meaning and mission of any object in Nature can be comprehended only when the higher abstraction which ensouls it, and of which it is a representative and a symbol on earth, is perceived. This apperceptive faculty can be unfolded only by a proper study of the Esoteric Philosophy according to the Law of Correspondences, and full use can be made of it only when the learner is "initiated into perceptive mysteries."

This is true of the Tree as a botanical fact and as a mythological symbol. The poet and the mystic may sing as the intuitive Keats did:—

> ...the trees
> That whisper round a temple become soon
> Dear as the temple's self.

But only a true philosopher, the genuine lover of Wisdom, is able to read the symbol of the Tree and the Marks or Monograms (*Lakshana*) of many trees. Those dispassionate philosophers of the ancient world from the highest antiquity connected trees with the "gods" and the hidden forces in Nature. Thus in India the Ashvattha and the Bo-tree, in Scandinavia the Yggdrasil, in Egypt the Sycamore, in Syria the Cedar, spoke the metaphysical truth to the purified and sensitive ear of the student of the Occult.

The Tree is the symbol for Sacred and Secret Knowledge, and in antiquity it stood for the Scriptural Record. Again, it symbolized the Initiate, the Master of Light and the Good Law, as the Tree of Life; and "Withering Trees" was the name given to those of the dark way of death.

Every man is a tree of life in which dwells the Thinker, the Ego, the Dragon, the learner from the Master Dragons; but also there is the serpent of the lower mind of passions and desires. The Tree of the Knowledge of Good and Evil must shed the sensuous and the sensual, and then it will stand, as the great Shankara says in the verse quoted above, in the glory of Truth, Immortality and Bliss, sending down its roots like the evergreen Banyan. Such is also called "the Incense-Bearing Tree." Every aspirant to the Wisdom of the Most High, to the service of the Compassionate Great, would like to be what George Herbert aspired to be:—

> I read, and sigh, and wish I were a Tree—
> For sure then I should grow
> To fruit or shade; at least some bird would trust
> Her household to me, and I should be just.

SHRAVAKA

THE SYMBOL OF THE TREE IN MYTHOLOGY

[**Mr. John Stewart Collis** needs no introduction to the readers of THE ARYAN PATH. Since 1931 he has lent his support as a contributor to our pages. He is the author of *Forward to Nature*, and his work on the land during the last World War gave him the inspiration for his books, *While Following the Plough* (1946); *Down to Earth* (1947); *The Triumph of the Tree* (1950); *The Moving Waters* (1955) In this interesting essay he has many thoughts which will interest many readers. We draw the reader's attention to the opening pages of this number, in which the same symbol of the tree is dealt with.—ED.]

If we walk through even a small wood at night we find it eerie. If someone tells us that we will encounter alarming appearances or hear ghostly cries, we are quite likely to see or hear them—for, though the scene outside has changed completely, a wood or forest in 1957 A.D. is much the same as in 1957 B.C., or long before. We can understand how from the earliest times trees have exercised a powerful influence upon mankind. At first they were feared. And when a thing is feared it is not seen for what it is: something else is seen, a god or a devil; and in the eyes of early man there were many tree-gods and tree-devils to be placated and worshipped and treated with circumspection.

As time went on they saw more than gods and devils. A multitude of supernatural beings peopled the woods—gnomes, fairies, elves, pixies, fauns, dryads, satyrs, leprechauns. It is strange how the fairies appeal to us still and how easily we accept them in literature. When we read about Ariel we do not find him ridiculous. Nothing could be more fantastic or far-fetched than the idea that Prospero could open a pine tree and let Ariel get out. Yet we accept it readily, just as we accept the notion that Sycorax by the help of her most potent ministers and in her unmitigable rage did confine him there, within which rift he remained a dozen years venting his groans; and we are quite prepared to hear Prospero threaten to rend an oak and peg him in its knotty entrails till he had howled away twelve winters. And we know how beautifully the nymphs and naiads, the fauns and dryads, enter into Greek and Roman literature in the hymns of Homer and the odes of Ovid. They thought that it was not possible that the splinterer of the crag was also the shaper of the hyacinth—there must be many gods. Looking round upon the rich and lovely lands of Greece and Italy, they beheld a multitude of spiritual toilers among which the tree-spirits took a prominent place, while the chief woodland deity of classic times, Pan, has returned to us in

modern days as Pantheism. Even the Gods of Olympus themselves started as trees. Though eventually they held court upon the Mountain in all the panoply of deified beings, they could not have got there without the benefit of the oak, the ivy, the apple and the mistletoe—thus Zeus from the oak, Dionysus from the ivy, Apollo from the apple.

In the same way we see Thor in Northern Europe associated with the rowan tree whose bunched berries in autumn still astonish us like flaming flowers; we see Ukho, their god of thunder, and Taara, and Balder, all taking their origin from the oak; we see the sacred grove of Upsala dedicated to Woden, the god who after hanging for nine nights on the gallows-tree descended to the underworld and brought back the prize of wisdom. In Egypt, we see, Osiris, the god of vegetation, had his origin in a tree, as also Adonis in Syria and Attis in Phrygia. *The Book of the Dead* of the ancient Egyptians gave instructions to all souls on their arduous journey to the Islands of the Blest. The soul on leaving the body set out to climb the hills and cross the desert; and, when at last, weary and faint with hunger and thirst, he reached the divine sycamores, then one of the goddesses —Nuit, Hathor, Selkit or Nit— emerged from a tree and offered him fruit, bread and water. Thus refreshed, he could proceed on his journey, but, being now the guest of the goddesses, he passed safely through all perils and eventually reached the Islands of the Blest where he found happiness and peace for evermore.

It was not only the great forest with all its echoing mysteries and deep shadowy shrouds, nor the single tree of compelling size or fearful aspect, which commanded the veneration and promoted the idolatry of the people. A clump of trees made a great impression. A few standing closely erect upon a hill suggested divinity. Sometimes they were thought of as the abode of gods, and sometimes they were regarded simply as natural temples in which gods might be approached. In both cases they were known as groves. No race was more influenced in this way than the Jews. So deeply did the Semites cling to the belief that there was a spiritual force inherent in vegetation that the Old Testament prophets, engaged in removing the Deity out of reach, were appalled at the perversity with which the Israelites persisted in planting groves and setting up altars in the sacred shades. The Old Testament is riddled with the denunciations of the prophets regarding them: "He removed the high places, and brake the images, and cut down the groves,"[1] or "And they set them up images and groves in every high hill and under every green tree,"[2] "And

[1] *2 Kings*, 18 4
[2] *Ibid.*, 17. 10.

they left all the commandments of the Lord their God...and made a grove"[3] and so on. As a boy at school, aged ten, I remember being expected to pull a solemn face over this, and under the head of "divinity" being made to learn by heart the imprecations of the prophets. This put me more against the prophets than the groves.

A grove could also be a centre from which a deity would give advice or make prophecies—that is, an oracle. A rustling could be heard among the branches! Was it not a god speaking? Soon they learnt to interpret his message through specialists in this kind of thing—priests. Moreover, the roots of the trees were regarded as cords of communication with the lower regions, the abode of departed spirits who were informed with wisdom and knowledge of the future. Thus the very deep roots of the Oak at Dodona, reaching down to Tartarus, justified that the grove should be considered even more qualified in prophetic power than the famous grove at Delphi.

When we today look up into the sky we see the endless ether. In earlier times they saw a roof. Here, beneath their feet, was the earth; there, above, was its roof—blue, scarfed or sparkling with jewels. What was holding up the roof of the world? What pillared it? It would seem that a cloud-capped mountain could easily be conceived as a pillar—and was thus conceived. But still more wide-spread was the idea that a tree, a Universe Tree, was responsible for sustaining the sky. They imagined the existence of colossal trees, the most famous of which was the Scandinavian Yggdrasil Ash.

All Life is figured by Them as a Tree [wrote Carlyle]. Igdrasil, the Ash-tree of Existence, has its roots deep-down in the kingdoms of Hela or Death; its trunk reaches up heaven-high, spreads its boughs over the whole Universe: it is the Tree of Existence. At the foot of it, in the Death-Kingdom, sit three *Nornas*, Fates—the Past, Present, Future; watering its roots from the Sacred Well.[4]

Descriptions of extraordinary trees of this kind lent themselves to the tautological rhetoric of the word-drugged Jews. Thus Ezekiel spoke of a tree whose

height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.[5]

And thus Nebuchadnezzar:—

I saw, and beheld a tree in the midst of the earth, and the height thereof

[3] *Ibid*, 17. 16.
[4] *On Heroes, Hero-Worship and the Heroic in History*, "The Hero as Divinity"
[5] *Ezekiel*, 31. 5-6.

was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof were fair and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.[6]

In still earlier times when the mind moved even more freely in creative mood there was really no boundary to the properties of the Universe Tree. The grander the conception, the easier to believe. It bestowed knowledge, wisdom, bliss. It could grant men courage and give women children. It was the ladder by which the dead could mount to Heaven. It provided milk, water, dew and rain. Its juice was intoxicating. Its seed was the progenitor from which all forms of life were created. Its trunk was the abode of gods who fed upon the ambrosia which gave eternal life. Its roots reached down into the lowest depths of the nether regions from whence rose the springs that gave water to the rivers of the world. Its boughs composed the scaffolding of the sky; its leaves were clouds, its fruit the stars—the sun and moon but baubles in its branches.

The intricacies of tree-worship make any plain or comprehensive statement rather difficult—I have but held up the mirror to a few aspects. The Indian conceptions would make a study in themselves. The great god, Brahma, who, letting the light of his countenance fall upon chaos, dispelled the primeval gloom and lifted the earth from the ocean, is represented in Hindu mythology as having emanated from a golden lotus which had been quickened into life when the spirit of Om moved on the face of the waters. What we do find in Indian mythology, or in interpretations of it, is a deeper digging into the meaning and significance of symbols than we get elsewhere. Thus, to take a single example, there is the Garden of Eden with its Tree and its Serpent. The tree makes an easy symbol; it is the Tree of Knowledge, partaking of which we were expelled from the paradise of innocent ignorance and took upon ourselves the burden of consciousness. But why the Serpent? It is about this, and many other aspects, that H. P. Blavatsky has pregnant things to suggest in *The Secret Doctrine*:—

> As a symbol, the Serpent had as many aspects and occult meanings as the Tree itself; the "Tree of Life," with which it was emblematically and almost indissolubly connected. Whether viewed as a metaphysical or a physical symbol, the Tree and Serpent, jointly, or separately, have never been so degraded by antiquity as they are now, in this our age of the breaking of idols, not for truth's sake, but to glorify the more gross matter.[7]

[6] *Daniel*, 4. 10–12

[7] *The Secret Doctrine*, I. 405

And again:—

The serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India....

It is only when its pure boughs had touched the terrestrial mud of the garden of Eden, of our Adamic race, that this Tree got soiled by the contact and lost its pristine purity; and that the Serpent of Eternity—the heaven-born LOGOS—was finally degraded. In days of old—of the *divine Dynasties* on Earth—the now dreaded Reptile was regarded as the first beam of light that radiated from the abyss of divine Mystery.

JOHN STEWART COLLIS

CULTURE AND PERSONALITY

Lecturing on "The Cultural Problem in India" at the Indian Institute of World Culture, Basavangudi, Bangalore, on May 11th, Shri K. G. Saiyidain said that culture was not purely social, intellectual, artistic, ethical or religious. Some old men and women in the villages possessed true culture. Decent, kindly, humble, with an infinite capacity for fellow feeling, such an one could develop his own personality and help others to develop theirs.

Culture, he said, was essentially created by individuals, some prominent and many obscure ones whose works survived. The works of the hand deserved the same reverent appreciation as the works of the mind. The tendency today was to accentuate material above cultural development, but means, he said, should be distinguished from ends. Hydroelectric projects were obviously important; they could help produce the social and economic conditions under which the human spirit could flower. The spiritual and cultural enrichment of the group ought to be the aim.

Shri Saiyidain saw a threat today to the essential feeling of unity in a great diversity which characterized India's essentially assimilative culture. Nothing, he declared, was more dangerous for the country than the development of the existing tensions, communal, regional and linguistic. The revivalists who would accept nothing since antiquity as truly Indian, rejecting both the mediæval Islamic and the later Western contributions, and those who valued only modern things, both threatened to harm the gracious pattern of Indian culture. In our united world it was impossible altogether to exclude influences from without.

It needs to be recognized that, "nothing that is good and gracious in the life of man is contrary to the spirit of culture." He aptly recalled Muhammad's having called wisdom "the property of the true believer," which any one who found might claim as his own. What was basic to the spirit of man needed to be understood. Culture was incompatible with narrowness or fanaticism of any kind and true cultural progress was progress in charity.

Major-General S. L. Bhatia, M.D. (Cantab.), F.R.S., I.M.S. (Retd.), who presided, urged the importance to national unity of assimilating the best in all these cultures in a culture based upon compassion.

E.M.H.

THE VEDIC OUTLOOK
AND ITS RELEVANCE TODAY

[**Shri K. Guru Dutt** was the Director of Public Instruction in the Mysore State. In his retirement he is busy studying and teaching. He has reverence for the Great Ancients, and aspiration to serve the cause of Knowledge, as a devotee of the *Devas* above and a lover of his fellow men around him. He is a great friend of the Indian Institute of World Culture at Bangalore and has instructed its audiences on a variety of subjects.

In this thought-provoking and lucidly-worded essay he refers to the Vedas, millennia old. H. P. Blavatsky remarks that "the *Veda* of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions"; and again—"the Vedas are, and will remain for ever, in the esotericism of the Vedanta and the Upanishads, 'the mirror of the eternal Wisdom.'"

Another important idea presented in the article is about *Yajna*. On this too H. P. Blavatsky makes a very important contribution: "It is one of the forms of Akasa, within which the mystic WORD (or its underlying 'Sound') calls it into existence. Pronounced by the priest-Initiate or Yogi, this WORD receives creative powers, and is communicated as an impulse on the terrestrial plane through a trained *Will-power*."—ED.]

In the sacred literature of India, the Vedas have priority in point of time as well as importance. They have been transmitted by oral tradition over a period of millennia. The texts extant today appear to have formed part of an immense collection, the bulk of which has been lost. The Vedas are four in number: *Rigveda, Yajurveda, Samaveda* and *Atharvaveda*. Each Veda comprises two broad divisions—the compilations of *mantras* (Samhitas) and the Brahmanas, prose treatises dealing with the sacrificial application and symbolic significance of the *mantras*. The concluding portions of the Brahmanas are known as Aranyakas or "forest books," and it is in these that the esotericism and philosophy of the Vedas finds its place, particularly in the last chapters called Upanishads. It has been usual for modern scholars to write as if the ritualism of the Vedas and the philosophy of the Upanishads formed a marked antithesis. But tradition has not recognized any such contrast. Viewed from the inside, the Vedas constitute a harmonious whole, and the Upanishads merely make explicit an outlook which was inherent in the ritual. Our task will be to elucidate this outlook.

First and foremost, the Vedic outlook is dominated by an all-pervasive concept of law known as *Rita*, which is at once moral and cosmic, combining in itself the significance of the English words "right" and "rite," with which it has etymological affinity. It is noteworthy that

the idea closely corresponds with the ancient Zoroastrian "*Asha,*" which means right and truth, and the Chinese *Tao,* the right way or order of the Universe. In the words of Macdonell, "It would be in the spirit of all three religions to say: *Asha,* or *Rita,* or *Tao* is the basis of religion."

Rita is derived from the root *ri* (=to flow) and at the outset stands for the even flow of natural phenomena. It underlies the specific functioning of things animate and inanimate, human and divine. Through it, the seasons (*ritu*) recur, the waters flow, fire burns and the human brain thinks. It exists before Heaven and Earth. The gods are born of it (*Ritaja*). They are faithful to the path, steadiest in the order (*Ritavan*). Not less so is the earnest worshipper. He too is *Ritavan. Rita* is the common ground in which gods and men participate, which holds together the order of nature, the ritual of worship and daily duty in a single principle. As Dr. Radhakrishnan has put it, "Everything that is ordered in the universe has Rita for its principle."

In the Veda, the word of power is Brahman. In a manner of speaking, it is the stuff or substance whose dynamics is *Rita.* Literally it means "growth," "expansion," "evolution," "development," "swelling of the spirit or soul." Primarily it stands for the outpouring of the heart in prayer; secondarily for the sacred utterance itself: the text of the Veda. It is religious or spiritual knowledge and already bears within it the potency of the significance given to it in the Upanishads: the one self-existent impersonal spirit, the Universal Soul—the one divine essence and source from which all created things emanate, with which they are identified and to which they return, the Eternal, the Absolute. For the Vedic worshipper, Brahman was not only the objective but also the means of worship. It was the original experience of which the various gods were only aspects, the matrix out of which the *Devas* were moulded. This unity is a basic assumption of the Vedas, and not a later development as modern scholars are prone to think. An ancient verse of the *Rigveda* exclaims: "Indra, Mitra, Varuna, and the divine bird Garutman, these are none other than the One Existent whom the sages name variously, as Agni, as Yama and as Matarishvan!" It was through the medium of the gods that this multiform Brahman was to be realized.

The Vedic attitude towards the divine cannot be easily related to any of the familiar Western categories like monotheism, polytheism or pantheism. The approach is so strikingly distinctive that Max Müller felt obliged to coin the new term "Henotheism" in order to describe it: the eulogizing of each god as supreme in his own context. But even this covers only the fringe of an outlook which made the co-

existence of diversity with unity its main plank and was based on the insight that justice could be done to the One only by contemplating it under the guise of the Many, and to the Many under the form of the One. Many were the devices adopted for this, apart from "henotheism" proper, *e.g.*, the invoking of gods in pairs, like Indra-Agni, or Mitra-Varuna; in groups either more or less homogeneous like the Maruts or Rudras, or of separate gods; and lastly of all the gods together (*Vishvedevas*). Behind all this lay the experience that a single power was the source of the divinity of the gods: In the words of the *Rigveda—Mahad devanam asuratvam ekam!* Divinity was generic, and was to be reverenced everywhere. A verse says:—

Veneration to the great gods, veneration to the lesser, veneration to the young, veneration to the old; we worship (all) the gods as well as we are able: may I not omit the praise of the elder divinities.

Against this background, the status and characteristics of the individual gods *Devas*) can be better appraised. The word *Deva* means the shining or glorious one. But it is not the visible luminaries alone, like the sun, who are so described. All the gods partake of a certain light which is not purely literal, and which is variously termed, with unparalleled richness, as brightness (*bhrajas*), effulgence (*dyuti* and *jyoti*), glory or splendour (*bharga*), or again as power and greatness (*mahas*). Other features are, *e.g.*, beauty (*vapus*), loveliness (*sri*) and wonder (*citram*) and so on.

Along with these, certain ethical factors are prominent. The gods are not glorified and capricious humans, but are compact of the cosmic order (*Rita*) as has been already noticed. Twin brother with *Rita* is the concept of truth (*Satya*), also cosmic in its reach. It is by truth that Heaven and Earth are upheld. For the gods, truth is the law of their being and the source of their power: they are *Satyadharma* and *Satyasava*. They are also accessible, friendly and generous. It thus happens that the individuality of the gods is not always clearly defined, and there is continual merging and overlapping of nature and function among them, which is the direct consequence of the oneness of their origin, and the deliberate means for reaching through the Many to their Source.

The complex multiplicity of the gods is as remarkable as their mutual interpenetration. They are not wholly anthropomorphic, although such traits are frequently attributed to them. The background of natural phenomenon or myth never allows itself to be ignored, although transcended from step to step. Thus Agni, who is first among the gods, is at the outset the earthly fire. But he is at the same time lightning or atmospheric fire, and the sun or celestial fire. He is the mediator between gods and men, and is the personification of the

worshipper himself (*Purohita*). He is hymned as the dear friend, the master of the house (*Grihapati*), eternally young (*Yuva*), all-knowing (*Jatavedas*), who confers wealth as well as wisdom.

The natural basis is also obvious in many other cases: the waters (*Apah*), the wind (*Vayu*), the storm winds (*Maruts*), the dawn (*Ushas*), the sun (*Surya*), the earth (*Prithivi*) and so on. Abstract qualities are also deified: thus there is faith (*Shraddha*) and anger (*Manyu*). In other cases the names are no longer so transparent. We have Indra, the king of the gods, who has no equal for heroism and liberality; Varuna, the all-seeing lord of the waters, who protects the laws and punishes sin; Soma, the embodiment of ecstasy and exhilaration; the Ashvins, symbols of all dualities and their balance; and others too numerous to mention, not omitting, however, Savita, the prime inspirer.

Only one more aspect of the Vedic outlook remains to be here considered. ritual communication with the gods, compendiously termed *yajna*. The essence of the process was *bhavana*: realization (literally—making real) through the creative imagination. The *Bhagavad-Gita* goes to the root of the matter when it describes *yajna* as the act of *bhavana* by means of which men and gods mutually cherish each other. The principal element in it was the Sacred Speech (*Daivi Vak*). The sacredness was bestowed by poetic inspiration. The Vedic Sages (*Rishis*) are primarily poets (*kavi*). A verse of the *Rigveda* says: "All gods take their position in the highest place of the songs"; and the poet adds that the songs are no use to him who does not know this. The poetic utterance is *mantra* (from *man* = to think, and *tra* = to protect). Along with the *mantra* generally goes the sacrificial offering through Agni, the mouth of the gods. Fire was to the Vedic worshipper the visible symbol of intensity of devotion, purifying and chastening; of the fire of understanding which digests knowledge; and the vital fire which digests food. It was always associated with speech (*vak*). An alternative form of *yajna* employed, in the appropriate context, libations of *soma*, the divine drink. Through *yajna*, man (*Nara*) recovered his cosmic setting and became *Vaishvanara* (one of the names of Agni) by spiritual identification.

The main strands which go to make up the web of Vedic thought, *viz.*, *Rita*, *Brahman*, the *Devas* and *Yajna* have been traced in outline. Of these *yajna* is the most crucial, for it presumes a universe whose constitution (*Brahman*) makes it accessible to prayer, through the medium of entities (*Devas*) who are not capricious and wilful but function within the orbit of law (*Rita*). This is continually recognized in the Veda. A celebrated hymn of the *Rigveda*, the "*Purusha Sukta*," says that the whole of creation, animate

and inanimate, as well as the Vedas themselves, emanated from Universal *Yajna*. The *Bhagavad-Gita*, which is the gospel of classical Hinduism, proclaims this in unmistakable language: the all-pervading Brahman is ever centred in *yajna* (*Tasmat sarvagatam Brahma nityam yajne pratisthitam*). For the *Gita*, *yajna* is obligatory as well as efficacious, just as the Veda separates the Aryas who offer sacrifice (*Yajvan*) and the Dasas who do not (*Ayajvan*).

It may be said that the relevancy of the Vedic outlook to modern times stands or falls by the acceptability or otherwise of the notion of *yajna*. If the principle is accepted, the form that *yajna* takes is capable of infinite variation, as emphasized in the *Gita*. Or as the Veda puts it: Let the ritual be born afresh (*Navyo jayatam ritam*). But the question is, Does it work? Will it deliver the goods? The answer of the Vedas was a confident affirmative.

The objectives of *yajna* were preeminently realistic: health and longevity, progeny, food and wealth, vigour of the senses and understanding, and collective welfare. We do not find in the Vedas any opposition between matter and spirit, between body and soul, or between this world and another. The Vedic outlook reconciles the antinomies. Thus it is without shamefacedness that the Veda says: This world is the most beloved of all (*Ayam lokah priyatamah*!). The Veda knows nothing of the conflicts within the "sick soul," to use William James's well-known phrase; nor is it morbidly preoccupied with eschatological problems. Through *yajna* it seeks to remedy the imbalance inherent in unregenerate human living, and to integrate the instinctive and the spiritual, the individual and the social, and the contemplative and active faculties of mind; between the religious power (*Brahma*) and the secular power (*Kshattra*), or the "Sacerdotium" and the "Regnum" as Dr. Ananda Coomaraswamy put it. In short, it aims at a certain wholeness through expansion (*Brihmana*) of the consciousness, and its enrichment in quality by the cultivation of the positive virtues like heroism (*Virya*) and friendship (*Sakhya*), against a background of austerity (*Tapas*), liberality (*Dana*) and compassion (*Daya*).

Modern man would certainly welcome these objectives, although, in the name of science, he would question the validity of the means proposed. But that is not the whole story. On the one hand, notwithstanding the unprecedented stretching of the frontiers of knowledge in the domains of physics, biology, psychology and parapsychology, revealing an unsuspected range in phenomena as well as in human faculty, he is becoming painfully aware that the purely objective world-view offered by science is inadequate for sane living.

On the other hand, he is subjectively realizing to what an extent our experience of reality is mediated by our assumptions and the symbols we use. Pre-occupation with effective symbolism is distinctive of our century. Psychological investigation has shown how our unconscious mental life is dominated by dynamic symbols. Language itself, humanity's most potent instrument for good or ill, is now seen as an extended and insidious network of symbolism, as evidenced for example in the new science of semantics and the philosophical school of Logical Positivism; although it must be confessed that owing to a sterile, negative approach, their findings are by no means as interesting as their implications. Above all, science itself is being recognized as no more than a particular type of language for questioning nature, and thus not the only one.

Speaking generally, we see that it is through symbols alone that significance is achieved or augmented. In every process of symbolic transformation, the elements of *yajna* are present. We build up our symbols and our symbols dominate us. The world is ruled by its symbols. This principle, which is effective at all levels, furnishes the key to the understanding of human activity in its essence. Scientific research may be likened to a *yajna* which, by a cult of abstract symbols deliberately emptied of all *bhavana*, has conjured up a world-view to match, but which works. Its very success has blinded us to the existence of vital symbols of our general orientation in nature, on the earth, in society, and in what we are doing, which, as Mrs. Susanne K. Langer points out in her thoughtful study of symbolism, *Philosophy in a New Key*, are always our most important assets. She says that this alienation from symbols which constituted our safe moorings in the unconscious, and an attitude towards work in which it ceases to be ritual, are two great threats to mental security in modern civilization. It is in such a context that the relevancy of the Vedic outlook comes in, holding out hopes of a recovery of the healing touch of those universal life-symbols which form the heritage of the Aryan race.

K. GURU DUTT

THE CONVIVIAL ASCETIC

[Our readers are familiar with the sane and balanced insight into a variety of problems expressed in the essays of **Dr. Alexander F. Skutch.** He is a naturalist who has been collecting specimens and also been studying bird habits in Central and South America. His reverence for Nature is great and his views on right intelligent living are helpful.

In this article there are some thought-provoking statements. Man sows, harvests and consumes food, but does not truly recognize that these acts are indissolubly linked with Nature and also other human processes. This is the old teaching of the wisdom of Prajapati quoted in the third chapter of the *Bhagavad-Gita.* Again, *yoga* in the dual aspect of Yoke and Union is brought out. We must practise asceticism which frees us from the yoke of the lower selfish nature, but which simultaneously enables us to unite with the higher Self-Nature Right Loneliness and Good Company both are aspects of convivial asceticism. One-sided asceticism begets the false pietist of bewildered soul: at the other extreme is the hedonist—time-waster at night and sluggard in the morning, corrupter of his own soul. The childish old age is different from Second Childhood. Our author recommends regaining of the Child State so pithily described in Shankara's *Crest-Jewel of Wisdom*: "As a child free from hunger and bodily pain, rejoices in his play, so the sage delights, happy, free from 'my' and 'I.' Things of sense neither wound him nor delight him, he is no longer either allured or revolted by them; in the supreme Self he joys and rejoices over, delighting in the essence of that unrivalled bliss." The great Buddha in a single verse, 142 of the *Dhammapada,* has voiced the philosophical formulæ of this article: "But he who is tranquil and serene and calm and lives a tamed and restrained life of holiness and has ceased to injure living things, though richly attired, he is a Brahmana, an ascetic (Samana) and a monk (Bhikkhu)."—ED.]

At first sight the title of this short paper seems to involve mutually contradictory terms. A convivial ascetic appears to be an impossibility, like "black whiteness" or "the son of a barren woman." Everyone knows that a convivial person is given to eating and drinking in jovial fellowship; we commonly think of him as seated or reclining at the festive board. The ascetic, on the contrary, holds himself aloof from such gatherings. Although he may dwell with others who share his austere practices, he is often a hermit, who munches in contemplative solitude his frugal meal. The festive board where wine flows freely is anathema to him. How could an ascetic be convivial?

Such is the common conception, but if we analyze the situation a little more deeply we shall see that it is wrong. At least, the usual distinction between the convivial person and the ascetic fails to do justice to the literal meaning of the word convivial—*con vivere,* to live

with others. Let us in imagination seat ourselves, as uninvited and unseen guests, at the groaning board; and while the invited guests lift the wine cup in repeated toasts, and stuff themselves with an excess of rich foods, and pass the merry quip and shake with laughter, let us reflect earnestly upon what we behold.

In most countries, and throughout the greater part of history, our thought would trace this superabundance of choice comestibles back to the toil of oppressed serfs or driven slaves, living in misery and squalor, deprived of adequate nourishment, bereft of freedom, beauty and hope, so that their masters might enjoy enervating luxury and ease. Yet many of those downtrodden toilers are by natural endowment nowise inferior to their lords; given the same advantages, they would in numerous instances surpass them in wisdom or wit. But, dull and uncouth as the inevitable result of the harsh conditions of their lives, they are naturally excluded from the brilliant company amidst which we sit. The convivial fellowship does not extend to them; it is confined to a narrow clique, callously indifferent to the well-being of the very workers upon whose toil it subsists.

But, it will be objected, the situation we have just contemplated is archaic; in the more advanced countries, where agriculture no less than industry is largely mechanized, everyone enjoys an abundance without the forced labour of slaves or of serfs bound to the land. While there has been much improvement in this respect, it is still true that the world contains many human mouths that might benefit by the food which harms those who eat too lavishly. Yet even with the assurance that the meat and drink that burden the table at which we sit were not produced by undernourished labourers, we are not quite happy about them. Our mental vision follows the flesh on the plates before us back to the reeking slaughterhouse, where inoffensive animals in the prime of life were cruelly butchered, perhaps after a long, harassing journey in an overpacked van, after much abuse and mutilation on the farms where they were reared. Even the ice-cream, so innocent in appearance, calls up visions of calves who never enjoyed a taste of their mothers' milk, who were perhaps slaughtered at a tender age to increase the dairyman's profits.

The cigarettes, the coffee and the cocktails, which figure so prominently at luxurious entertainments of the present day, appear to escape this objection. We cannot by any stretch of the imagination detect a drop of blood on them. Yet tobacco, coffee and the fruits or grains of which fermented drinks are made are grown on fertile land, which is thereby excluded from producing food which someone, perhaps the very labourers on this land, could well

use. And although the area needed to supply these things to a single person may not be great, the aggregate consumption by teeming modern populations represents a huge drain on the earth's bounty, which even without this additional burden is strained almost beyond its limit by humanity's multitudinous demands. It is clear that the greater man's consumption of unnecessary luxuries becomes, the more he reduces the areas of the earth which remain to support the natural vegetation and the free animals of all sorts which dwell in it. These also seem to deserve a portion of this planet, to whose beauty and interest they add immeasurably. Thus, despite the emancipation of slaves and helots, the feast of which we are the unseen spectators has not achieved true conviviality in the literal meaning of the word. This sort of entertainment is not living with other creatures to the best of our ability. Our merry-makers are still members of a little closed society, indifferent to the wider fellowship of living beings.

Let us now turn to the ascetic and see how the situation stands with him. He sits alone, eating his frugal meal of rice or bread, garden vegetables and fruits, washed down with pure water. Not for him the rich, surfeiting viands, the wine that loosens tongues and weakens self-control. How unsocial, how brutish, his solitary repast in contemplative silence! But this is to see only with the corporeal eye, while that of the spirit remains tightly shut. The ascetic is not alone; he shares his repast with unseen companions. Because of his abstemiousness, many a creature of the most varied kinds, which if he followed the thoughtless, luxury-seeking existence of the multitude would have been either directly or indirectly destroyed, is now enjoying life. Other men, too, have more because he takes less. Whether near or far, these beneficiaries of his frugality are his commensals, the sharers of his meal. He lives with them rather than at their expense. He, not the feaster at the overladen table, is the true convivialist, in the literal meaning of the word.

Doubtless to many this seems a perverse use of intelligence, so to permit our wandering thoughts to destroy our spontaneous enjoyment of a situation which the natural man regards as a source of great pleasure, while it exalts a mode of life that to him is anything but attractive. But this reversal of naive appraisals is the inevitable result, or expression, of spirituality, as I understand the term. Placed at the festive board that we earlier considered, the intellectual man, the analytic thinker, may see clearly enough the relationship between the superabundance he enjoys and the deprivations and sufferings of other beings, human and non-human But, if he is merely intellectual, these thoughts will not in the least

diminish his enjoyment of present sensations. The spiritual man, however, can no longer find pleasure in sensations or experiences which he perceives to be purchased at the price of others' pain. In so far as the creatures who suffer to provide gratifications for him are not immediately present, he must possess an analytic intelligence to trace the connection between his actual sensations and the unseen sufferings of others. Thus spirituality, in any high degree, appears to consist of intelligence plus something else. It might be defined as the capacity to have our enjoyments, or our sufferings, heightened or diminished by insight into the wider relationships and more remote consequences of our activities. Hence the spiritual man differs from the sensual man by the possession of both greater intelligence and more responsive affections, and from the merely intellectual man by his greater emotional sensitivity. He adds zest to his meagre repast by picturing to himself the creatures which benefit by his frugality; he abhors the wanton banquet because he cannot close his spirit's eye to the suffering and destruction for which it is responsible.

It appears, then, that asceticism, not in its harsher aspects but at least to the extent of studied frugality, is the inevitable reaction of the spiritual man who contemplates his position as an animal with rather large and complex needs placed in a world crowded with sentient life. His frugality is the most perfect expression of his awareness of and solicitude for the multiform life around him. The ascetic does not scorn happiness; like everybody else, he is compelled by the structure of his own mind to seek the greatest happiness, the highest ultimate good, as he sees it. All the great ascetic systems, such as Stoicism, Jainism and monastic Buddhism, have been carefully planned procedures to ensure perfect and unshatterable happiness to those who consistently practised them. But the founders of these disciplines saw that free indulgence in sensual pleasures was not the road to happiness; for such gratifications are all too commonly procured at the price of much suffering by other creatures and even a balance of pain by the one who pursues them.

Asceticism, of the sort which strives towards true conviviality, need not and should not extend to things of the spirit. Born of spirituality, it becomes untrue to its source when it strives to cramp or depress the spirit's life. All the happiness which can be derived from the contemplation or pursuit of truth, beauty and goodness, from the cultivation of friendship, seems wholly compatible with asceticism in the things of the flesh. Indeed, frugality in food and drink, the avoidance of excessive luxury, is the regimen which best fits the spirit for a satisfying life in its own sphere.

Our crassly materialistic modern

civilization commonly underestimates the mind's capacity to create its own felicity with few or no material supports. Even in early childhood it demonstrates this capacity to a remarkable degree. When children straddle a stick and imagine they are riding a spirited horse, when they set three chairs in a row and fancy they are taking a long journey on a railroad train, must we not concede that the material component of their enjoyment bears about the same proportion to the mental component as the mass and complexity of a stick to those of a horse, or those of three chairs to a railroad train? Apparently this spontaneous tendency of the spirit to lead its own life more or less independently of the physical *milieu* has, in an evolutionary way, been repressed by the necessity to take a more realistic view of things in order to survive; and society for its own ends leads the child out of the realm of fancy into the harsh kingdom of economics. Yet the sight of children at imaginative play should serve to remind us in what region true felicity is to be found.

Doubtless there are also social gaieties which are compatible with the sort of asceticism that we have been discussing, because they are innocent in the sense that they do not rest upon the exploitation and suffering of other beings. But it is difficult to find such innocent social diversions except within the context of an innocent society. Or if perfect innocence is incompatible with survival in a world constituted like ours, we should at least demand a society imbued with compassion, which makes innocence the ideal which it strenuously strives to realize. In a civilization whose very festivities reek of exploitation and the slaughterhouse, innocent social diversions are difficult to find. In such an ambient, the ascetic who would be truly convivial must, paradoxically, pass much of his life in solitude.

ALEXANDER F. SKUTCH

REVIVAL OF BUDDHA DHARMA

Ryusaku Tsunoda's article, "Reflections on Buddhism and Its Problems," in *The Review of Religion* for March 1957 traces the spread of Buddhism and its vicissitudes as a world religion. The author finds hopeful signs of Buddhism's coming into its own—in the Indian Government's decision to restore sacred Buddhist sites in India, in Ceylon's proposed encyclopædia of Buddhism in English, prepared through international collaboration, in the Burmese State University's encouraging mutual understanding through advanced study of both the Northern and Southern Schools of Buddhism and in the holding of International Buddhist Conferences.

Challenging the idea that Buddha's teaching was "one of barren negation," the writer feels that Buddhism has always been in the making, and stresses the unity of the three forms of Buddha, who is the light that enlightens others, the one in many and many in one.

S.R.

SARVODAYA AND GRAM-RAJ

[In our April issue appeared an article on "The New Order," by the **Rev. Ralph Richard Keithan,** who had promised to complete his survey of this very important subject in a second instalment. He does it in the following essay.

Shri Keithan enunciates a few definite moral principles essential for real reconstruction of the Indian village. At present their practice is lacking. In his view. the starved and illiterate villagers possess a spirit of sacrifice, of simplicity and mental integrity rarely to be found in the masses of other lands. He would like the village helper to make right use of this slumbering spirit by a correct attitude; the villager dislikes superimposed officialdom, either from government employees or from social servants. The spirit of sacrifice and simplicity can be evoked by humility; the helper must become a learner. The article points out that the starting point of reform should be the hut of the family, wherein life rotates round the mother. Thoreau is right when he advises: "Instead of noblemen, let us have noble villages of men."

Shri Keithan's views should be respectfully considered; he has served the village for many long years and there is the strength of truth in his plea. Economic prosperity and even the gift of education are of secondary importance; moral prosperity must be thought of first; not only by precept but also by the example of Right Living, the official and the non-official helper must take the first step in serving the village and bring to its face the smile of joy.—ED.]

A new force is working in the villages of South India, and especially in the Madurai District. The *Sarvodaya* spirit has entered the situation to a small extent. That is, over two hundred villages have given *gramdan*. The significance of this is that these villages to some small extent have appreciated the fact of human solidarity. They have put their lands into a pool of common trust. They have declared that there shall be hereafter no involuntary landless agricultural labourers in their villages. They have recognized the principle of periodical land distribution in the village according to need. They recognize the evil of absentee landlordship and of hired labour. There is a beginning of the understanding of the importance of the stewardship of the soil and of all the land in the vicinity of the village by all in the village. Today there is much waste land about the village. It may be Government *peramboke*; it may be a rocky hillside; it may be an unused roadside or tank-bed. All this land must be put to use. If the village takes responsibility for all the land together, then slack employment or unemployment may be the means of rendering a proper stewardship of local natural resources. And, of course, meaningful employment and reward is given to the unemployed. The movement of such to the cities is checked. Then the strength to bring needed amenities to the village is discovered.

Since my last article the Tirumangalam villages have had two village leaders' conferences. This is a step towards local leadership and initiative. That will come only gradually; but it is coming. The present *Sarvodaya* workers must patiently foster it. Until the villagers take the initiative from our hands, until they feel the movement as their own, until *they* call us to their side to help them in this important task, this *Sarvodaya* movement in the Madurai District will not bear much significant fruit. Key workers have been involved in the closing stages of Vinobaji's programme in the Tamilnad. They are busy with many commitments that have come out of their past. The intensive movement towards *taluk-dan* has slowed down. It is good that it is so. The people must catch up with us. They must have time to chew and digest the rich and heavy diet that has been given them. This is necessary before they can make it their own. When *Sarvodaya* or *gram-raj* becomes their own living concern, then the end already envisaged by the workers will be soon realized. *Gram-raj* will be a fact.

As Vinobaji left the Madurai District, many of the workers met him. This is the custom of the Bhoodan Movement. It is decentralized. Constantly one group of workers hands over to another. The released energy returns to the task left behind as the Movement has proceeded. In his talk to us, as usual, he put his sensitive finger on the real gain of recent weeks. It was not the fact of two hundred *gram-dans* in the District; it was the fact of a new fellowship among the workers symbolized by the Sarvodaya Mandal, a fellowship of workers to advise the *Sarvodaya* villages as they proceed in the realization of *gram-raj*. This Mandal has no authority except that of its experience and dedication. It will carry on no institutional work or programme. But it will sympathetically advise the pioneer as pioneering goes on together. It is a new type of service for the villagers which they may or may not make use of as they desire.

We need to keep in mind some incidents which have come to our attention while bringing the villagers to the fact of *gram-dan*. The Government of Madras has started a co-operative pattern in the Valundur village near Usilampatty. As we worked for *gram-dan* in surrounding villages, the cry was, "Get out! We have had enough of Valundur experience! Let us alone! We shall stay in our mess of poverty rather than have all the difficulties of Government interference experienced in Valundur."

In their enthusiasm and misguided concern Governmental officers have done much *for* the people of Valundur. Observing the good results of co-operation in China, the Government evidently felt that we might well enjoy the advantages of such a method. But they little appreciate

the fact that the co-operation of the present Co-operative Department is paternalistic. It was bound to be, as it was born in an imperialistic situation. I would also raise the question whether we can have a healthy co-operation in the Government Department if we do not have it in our joint-family system, in our school system—when in the life of the child there is so little creative co-operation of the kind which we now find in a school of true Basic Education. However that may be, the fact is that the Government programme in Valundur has failed to secure the approval of the villager, both within the village concerned and in surrounding villages. I say I am grateful for the fact. *It will help the Government and all of us to realize that the villager resents any superimposed help or programme.* He wants, as do we all, an integrity of living which comes only when we are vitally a part of its important decisions and fundamental processes.

Again, one like myself must recognize that the villager often has grave defects. Caste, for example, is still a very serious fact that must be reckoned with. The patience of a superman is needed. I have found it most difficult to get a scavenger, for example, out of the terrible place of exploitation he now finds himself in or into a relationship of creative co-operation that is demanded of us all if we are to have a healthy "socialistic pattern of society." More often than not the leather-worker hates the craft that symbolizes his slavery. To say the least, he finds it well-nigh impossible to understand an "idealistic Keithan" who would help him make it a dignified craft through which he might serve mankind even as well as the *Guru* or *Rishi*. It is much more difficult than that! Why make sandals when society will not pay a just price for them but pays manifold more for a mere spoke in a bureaucratic machine? I have had my joys in working with the lowest of the village when at Gandhi Gram. But one must not belittle the tremendous problems involved. Caste is a very real problem in the present village situation; elections have not made our *gram-dan* work easier in the Madurai area.

But we have great resources. I believe that the village culture is fundamentally good. Though paternalistic, the village spirit does respond to a sacrificial spirit. Witness the fact of the Bhoodan Movement itself. Could any other than our rich Indian village culture respond at such a high level as has been seen during Vinobaji's movement?

In the area in which I am perhaps most keenly interested in Madurai District one family has given one-sixth of its land, one-thirteenth of its wealth. If there were no other way I would be ready to [illegible] myself, and the work I have taken, upon the mercies family for the rest of my have full trust they will

full support. Equally I am ready to give myself to the Indian villager in general. I may not get a very comfortable living, but I am convinced I will get the best he has to give! What greater resource can one have than the love of the people?

In the Batlagundu area we have a Basic Education Training School, of which I have the privilege to be the Correspondent, with a most co-operative staff. This is an intense Basic School area. The local Inspector of schools is enthusiastic about his work; the Advisor to the Government for the area is a real partner in the enterprise. Who could ask for more? Then, on either side of us will be two strong Gandhian institutions carrying on similar work, to whom we may constantly turn for fellowship and co-operation. This may sound like an ideal situation, but I humbly suggest that such favourable situations can be found in almost every part of India! Let us get at this thrilling work!

We must build the New Society: the "casteless, classless society." It must be fundamentally a work of the people themselves. A sympathetic outsider can help, but he must become one of the people. The *Panchayat* must become as real as it once was in the past. It will be the vital "governmental process" in this development programme. Perhaps the most valuable help a trained "outsider" can give is that of assistance in the training of the new type of village leadership that is needed. Constantly we are reminded of the need of workers at this village level. I am not concerned about the workers that may come from high schools and colleges. I hope they will come as real servants of the people. But as Kagawa, the great peasant and labourer friend in Japan, once said to me, "Do not bother about the educated; train the people themselves; they will be your sure workers!" That is a task to which we must now put our hands, right in the village and the work itself. That task will test us in all ways as nothing else we have yet done in the Village Movement.

I believe the village home is the key to the opening of this new life. The mother is to be one of the most important factors in the realization of the "Kingdom of Love." I am growingly convinced that Gandhi Gram was right when it set itself primarily to the task of the training of women rural-welfare workers. But we do not even begin to have an idea of what this new home must be like! What are the values of the old joint-family system that must be conserved? What are the new patterns of a creative co-operative home that should be introduced? What is vital "family planning" in the largest sense of the term? What is the important place of the natural family in the village family, in the national

family, in the human family?

If *Sarvodaya* has taught us anything—rather, if the saints have made any fundamental contribution to humanity—it is this: that human values are supreme in the world. It is at this point that each one of us must be constantly sensitive. "Even unto the least of these" was the motto that inspired the *Sarvodaya* concept and programme. But as we strive in the building of the New Society I often feel that even the best of us tend to act as though our own kind were better than those of "the lowly and the lost." It is no easy matter to love one's neighbour as oneself. Yet many of us profess such a religion. We insist that our religion is of the highest. We even strive to convert others to what is all too much a religion of ritual, of form, yes, hypocrisy! I take it that, when religion is real, it is its own attraction. But the point is that we must live in a neighbourly way in this New Society. When we have "servants," hire "*dhobies*," use "sweepers," we are not maintaining that "reverence for life" that is absolutely essential to the *Sarvodaya* society as I conceive it. I do not even raise the question of reverence for all of it. I take it that if there cannot be reverence for all human beings there can never be a true "reverence for life." *And it hurts me constantly to see Christians or Gandhians or other lofty-soaring people treat others as less than "brothers" and "sisters."* All this becomes more difficult when we try to use the machine to serve all of mankind! I understand Dr. Kumarappa when he is most concerned lest the Ambar *charkha* (spinning-wheel) become another instrument for the exploitation of mankind. Would that all of us had equally sensitive souls, at least for the "least of these"!

I would share one more concern with my patient reader. Trusteeship is no easy matter in life. We have yet to learn the profound implications of trusteeship of the great resources Nature has surrounded us with. Everywhere I see how we could use the soil more profitably, for ourselves and for future generations. Even a Bishop spoke to me very lightly yesterday as I tried to persuade him of the importance of eating whole foods. At that point I was making an appeal to his own important health. But he seemed more interested in pleasing his own palate than in having a healthy body to serve a needy humanity. The best of *Sarvodaya* workers stumble on the conservation of night-soil for hungry fields. The best of Gandhian institutions have much to learn in the fullest use of the soil. In the light of such conditions what a stupendous task we have in the application of "trusteeship" at the village level! It is one thing to share the great natural blessings. It is another to use them for the highest good of all the people and of future generations.

All this implies constant spiritual growth. The "abundant life" is fundamental to such a "religion." In fact, present organized religion is not sufficient for such a task. Perhaps never has the religious being been so challenged as he is today: to cross all artificial religious boundaries, give the pioneer of life the right hand of fellowship and get at the job of living creatively in an age of science and the machine. I have been concerned primarily with the future *Sarvodaya* village, but I believe my reader, though not a villager, will be able to see the profound implications of all I have been trying to say for his own life.

RALPH RICHARD KEITEAN

CHILDREN OF THE NEW RACE

Very much in the news these days are the gifted children with which America is said to abound. According to a *Newsweek* report (May 13th, 1957), there are at present approximately 330,000 exceptionally gifted youngsters in the United States. Till recently not much notice was being taken of such talented children, but this year, we are told, "the trend has been distinctly in the direction of a frank seeking out and special conditioning of outstanding talent."

A short account is given of 10-year-old Robert Strom, the best-known gifted child in America, who won an all-time record $192,000 on a television quiz show. He learned to read at 3 and to type at 4. He learned French at an early age and at present "is studying Hebrew, boning up on the Morse code, drilling with a sub-teen army (as a corporal), working for his science club, and warming up for Little League baseball." When his classmates are studying arithmetic, Robert is assigned special maths. puzzles. He has curiosity, and plunges from one interest to another, but is something of a *dilettante* and often finishes none of the endeavours he engages in

May it not well be that young Robert Strom and thousands of others like him are in reality the pioneers of a coming new race which will silently come into existence at its proper time; the forerunners of a future cycle of evolution when average humanity will have attained a growth and development that in the present age appear miraculous to the profane? These peculiar children are making an increasing appearance on the world scene, especially in the "New World," and as their numbers become greater with every age, one day they may awake to find themselves in a majority.

What more satisfying and rational explanation of these exceptional children can be offered save that the talents and aptitudes they display early in life are brought from another birth? It is to be hoped that the development of such children, "geniuses" as they are called, will not be forced into narrow grooves and that their nature will be well rounded and wholesomely balanced. We might also remind our readers of what was pointed out in our pages last month, that mere intellectual development, which is often eccentric, one-sided and evanescent, should not be confused with the manifestations of the true genius which are the efforts of the immortal Soul to assert itself in the outward daily life of the person.

NEW BOOKS AND OLD

WORLD CULTURE AND THE WRITTEN WORD

Literature is more than one of the fine arts; it is an interpreter among them, and between them and the learned disciplines, as also between faith and faith, revealing their common core of truth. A thoughtful inquiry into *what constitutes literature*—and especially literature in the English language, fast becoming the world's *lingua franca*—is therefore most germane to the concept of world culture and the essential oneness of the human family.

This fundamental question is raised by implication in the Special Autumn Number of *The Times Literary Supplement*, that of August 17th, 1956. It is devoted to an interesting collaborative effort to define the frontiers of literature, applying its criteria not only to the *belles-lettres* but also to peripheral and even debatable fields, with pertinent comments on the contributory achievements of the makers of books and the illustrators thereof. Different aspects of the subject are explored by many thoughtful writers. The literary distinction of some of the contributors shines through a common anonymity.

The opening editorial, "Literature as an Art," tells us that the examination of the impact of literary style on different types of writing has been undertaken "in the hope of catching a glimpse, from time to time, of that Protean shape, literature itself." Defining style as "the question of finding a language appropriate to a theme" broadens to the horizon the field of good writing, but a truer criterion of literature is offered in the recognition that, "at the heart of any good book, on whatever subject, an illumination will be found." Critics of the day may differ as to whether this illumination comes from "a true flame" or "a mere marsh-light." Time casts the deciding vote.

There is Great Literature and Immortal Literature; it may be questioned whether any writing falls in the latter category if it be not touched with what Longinus called "the true sublime [which] by some virtue of its nature elevates us." The mystic's ideas may vibrate long in the *Akasha*. Even he, however, can hope for immortality for the words in which he sets down partially his realization only if he wields a flame-tipped pen, arousing aspiration in his readers and strengthening their moral stamina.

There is some inevitable overlapping of the essayists' themes. The interpreters of the natural sciences and the mathematicians make their bows in "The Language of Scholarship" as well as in "Interpreting Science" and "Words of Mathematicians"; and "Religious Writing" encroaches on the fields of drama, prose and poetry. But the picture gains depth and perspective from the differences in the writers' points of view.

The rapid tempo of change in this century is brought out in "The Climate of Taste":—

> A Shakespeare, a Pope, a Wordsworth, a Dickens, a Yeats stand out as peaks, but between them the pattern of changing taste moves in sweeping undulations from period to period. In the past the periods have generally been comparatively long. In this century they have been short

This, our Hindu friends will tell us, but befits the accelerating tempo of the *Kali Yuga*. That we are living in a period of transition is obvious, and "though the war is over it has been followed by something not less disturbing

—the hostility of a Power that seeks to attack *through the mind*."

Homelessness, restlessness and indeterminateness may characterize modern society, but the large number of works of travel, war, autobiography and history reflect 'the wide interest in all this as human, factual and imaginative, of the present or of the past." The spate of autobiographies, travel books, political memoirs and personal stories on journalistic lines by non-professional writers is indeed noted in the essay, "In Search of the Self," as a challenge to the professional writer.

Several gifted writers are described in "Experiment in Prose" as having escaped the "flagging but still challenging ogre of the novel" in autobiography, books of travel or the personal story. Some modern critics' prophecy of the death of the novel has proved premature, but the fact that despite the experimental efforts of a few post-war novelists, the novel has halted in its march is admitted by the writer. He assures us, however, that "there is no loss of faith" and suggests that perhaps "the novelists are waiting until they come to terms with their time," "when the world begins to write its own confused, massive and world-shaking novel."

We need not linger over the difficulties of the writers of "The Parliamentary Novel," not the least of which is "how to make the whole politician into a whole man."

The sustained "illusion of involvement," as indispensable to the successful novelist as to the film producer, is illuminatingly discussed in an essay so entitled. Whether the writer's aim be to entertain or to give a new vision of life, energy, concern for truth and compassion—which too few novelists exhibit towards their characters—are the prescription offered. "In the contemplation of the miseries of the humble [of 'courage and sensibility burning obscurely in those dim lives'] a reader can feel again that strange pride in humanity which only great art can engender."

"Experiment in Verse" mentions "the new conservatism in poetics," reporting a retreat, along an extended front, from the "modern movement" in poetry as perhaps "a splendid irrelevance," though through it one could sometimes almost "grasp a grand universal statement."

The new rational conservative reaction was certainly called for .... Yet, though reason has its rights, the imagination and the obscurer depths of our intuitive apprehension, these have their rights, too .... The poet must always explore.

The author of the essay on "A Theatre of Writers" refers to "a notable effort to throw a bridge over the gap which exists in this country between the practice of dramatic art and other kinds of literature." A strange state of things in the land of Shakespeare, Sheridan and Goldsmith, not to mention later lesser lights! Still more arresting is the reference to the hero of Mr. John Osborne's *Look Back in Anger*, who, "racked with uncertainty and rotten with self-pity," "challenges acceptance as a young man representative of the age." On the hopeful side it is conceded that some of the young playwrights "with more courage than any of their heroes show are trying hard to disengage from the present anarchic confusion of values a meaning that will square with their own experience." The essay concludes with the hope

> that those now chiefly concerned with contemporaneity will press beyond those limits to truth older and larger and of unusual [*sic.* Read "Universal"?] application . .

"The Literary Artist in America" in the nineteenth century is described as having been forced by his antecedents and his social setting into "an acute awareness of his relation to society and the universe." "An anguish of isolation" was said to have led him to explore the

devices of symbolism long before that anguish had similarly gripped his Europeon *confrère*. "Literature in this *genre* is a device for making a point or uncovering a truth." Language itself as a form of symbolism is a theory which America is reported to be taking up with enthusiasm. Purely literary values, it is implied, have a better chance for cultivation in the contemporary American cultural climate than ever before.

In "The Regional Setting" it is maintained that regional writing cannot fade, for, in John Buchan's words,

> .. the ordinary stuff of humanity is deep in local affections, a devotee, in Edmund Burke's famous words, of "all the little quiet rivulets that water an humble, a contracted, but not an unfruitful field.

The writer of the delightfully imaginative and sympathetic study of "The Child's Road to Literature" declares that if children's tales whose writers "feel the pulse of kinship between man and beast," for example, *Tarka the Otter* by Henry Williamson and Dhan Gopal Mukerji's *Gay Neck*, "do not reach the frontiers of literature, they come near enough to set them alight." Walter de la Mare's *Peacock Pie* "is for the writer of children's literature the true way in." Of N. Karazin, the author of *Cranes Flying South*, translated from the Russian, it is said that "he knows how to set the human heart afire." And is not that the power of great literature of any *genre*?

"Towards the Condition of Music," to which according to Pater, all art constantly aspires, gives the title to an interesting study of writing that approaches music, though it is recognized that literature by its very nature must always fall short of the harmony which is described as the natural language of music. "Literature approaches music, however, when it uses incantation . . . by a reiteration of images," as in certain poems by Dame Edith Sitwell and by Mr. Ezra Pound, whose "Cantos" also, in their inter-weaving of images, "constitute a sustained attempt to reproduce the sense of simultaneous and universal experience that music provides." But, alas for our day, the verdict is that "if experiment still flickers round the perimeter, the prevailing mood at the centre is dour and disabused and sceptical of change."

The essay on "Religious Writing" traces English religious writing down the centuries. The writer mentions "the eternal popular hunger for an expression of religion that is also in some degree literature. We are assured that "the stream of religious exposition and devotion still flows strongly and well." The prose output is considerable. It is " 'engaged' literature," no doubt, but sometimes penned in an arresting style. The religious drama seems to be a main form which religious writing takes in our day. Mr. Christopher Fry's play, *The Dark Is Light Enough*, in which "the religious note sounds like an underlying tune beneath and through the brilliance, skill and wit," is described as "most triumphantly a frontier play" (between religion and literature). The style of the religious poets of today, however, while sometimes, as in the hands of T. S. Eliot, achieving "great beauty and power," is described as "a style fitted to our questioning dubieties"; not for the modern poet is the idiom of Herbert, Vaughan or Traherne, or of Low, who "wrote of spiritual regeneration with the passion and beauty of poetry."

It is suggested in connection with the poetry of Mr. David Jones ("here and there . . . reminiscent of Blake, but . . . less apocalyptic, less of a poet with blazing things to say") that "an obscure, fragmented picture of religion suits with our contemporary taste." So much the worse for contemporary taste! Analysis is doubtless the thought-form of our age, but synthesis and an all-inclusive pattern have ever characterized the true religious insight.

In "Poetry and Belief" a more hopeful note is struck:—

> Whatever its underlying basis of belief the great poetry of our time is a poetry of psychological insight and human compassion based on self-knowledge.

Who would deny admission to the fane of literature to the historian capable of giving us a living sense of kinship with our fellow men who passed across the stage before us? It may indeed be dubious, as is maintained in "The Sense of the Past," whether the total result of the popularization of history in our century is likely to endure as literature in its own right. But the "sensitiveness akin to poetry" in some of Professor Toynbee's parenthetical comments on the process of things in history is noted, and Professor Knowles's history of English monasticism is said to soar "high above the realm of academic history."

Scholars addressing the larger lay audience of the present "golden age of popularization" are conceded by the writer of "The Language of Scholarship" a generally high standard of non-technical writing, but he comments witheringly on the "fine writing," "whimsicality" and "uneasy jauntiness" of some academic revealers of the mysteries of the learned disciplines to the profane. Despite the sometimes unavoidable handicap of jargon in handling technical subjects, however, "the learned disciplines have their stylists and their occasional masterpieces." Their literary merits are ascribed largely to "the transparency which allows the light of reason to shine through the words."

"For more than 2 000 years notable contributions to the literature of the world have been made by mathematicians," writes the author of the essay entitled "Words of Mathematicians." He confines himself to the Western tradition from Plato onwards, but India also had her famous twelfth-century mathematician, Bhaskara, whose *Leelavathi* in Sanskrit has been called "as lovely in its music as it is profound in its mathematics." Clarity, brilliance, economy, cleanness and purity of style, elegance and symmetry, are named here as characteristics of mathematicians' writings and sometimes these add up to literary excellence. Bertrand Russell has written:—

> Mathematics, rightly viewed, possesses not only truth but supreme beauty—a beauty cold and austere, like that of sculpture...yet sublimely pure, and capable of a stern perfection such as only the greatest art can show

The outlook for the scientist's admission to the literary field does not seem to the writer of "Interpreting Science" to be very bright. It had, he writes, been suggested that "science lies dangerously beyond the frontiers of literature so long as its technical language lacks interpretation," and that "only the humanizing influence of philosophy can draw it back within the civilized pale." It is reassuring that, at least in England, the problem of the philosophy of science, the finding of "language adequate to meet the demands of experience," is being taken with increasing seriousness, even at the universities.

"That variety of frontierman of the realm of letters who is the philosopher" is discussed under the caption "Philosophy and Expression." "Plato is a great writer as well as a great philosopher." Style is conceded to the classical British philosophers and "the tradition of style" in British philosophy has not died out. The writer offers as the criterion of the philosopher's style, how far he succeeds in so manipulating words "that their growth of meaning is conveyed and they shed a light that does not belong to them in other contexts."

Most journalistic writing is "Prose of the Moment," but the writer of the essay of that name considers descriptive journalism, as distinct from the polemical or hortatory, propaganda and criticism to offer the surest basis for regarding journalism as a form of litera-

ture. "The significant writer" is described as "the stone that ripples the lake to its farthest margins."

Slogan-makers with a flair for the dynamic idea and an unconscious sense of the *mantramic* quality of sounds can do that. What could have been more disconcerting to entrenched privilege in the fourteenth century than the couplet

> When Adam dolve, and Eve span,
> Who was then the gentleman?

But the journalist's influence is not always ephemeral. We agree with the writer that

> ...even if only by one-millionth part of a millimetre, the world and mankind a century hence may be different from what they are and might have been, because of today's poem or pamphlet—or editorial.

But without "freedom to write with integrity, to state fully what is seen and heard and experienced," it is indeed unlikely that the journalist will produce "anything recognizable as literature."

The writer does well to point out also that "writing to order" is not a phenomenon of a single part of the world today. The pressure to conformity is one of the greatest present dangers to literature as it is to all expression of the stirrings of the human mind and spirit.

The author of the "Areopagitica" would have taken vigorous issue with the writer of the essay on "Freedom and Restraint." Granting the evils of pornographic and subversive writing and writing glorifying brutality and crime, we should reject firmly the proposition that "expert examination, selection and criticism... ought to precede popularization." Mankind surely has too long been cursed with the intellectual extinguishers known as blind creeds, religious or political, to open the citadel willingly to a new orthodoxy, even one with culture on its banners.

The publisher, the typographer, the illustrator and the independent craftsmen whose skills contribute, under the typographer's unifying influence, to the finished book, are brought into the picture in two valuable essays: "Servant of the Words" and "The Style of the Book." The writer of the former essay sees every book "which is at once lucid in the exposition of its subject-matter and distinguished in the character and taste of its typography" as "always the result of a close and fruitful alliance between writer and printer."

"New Patterns of Society" are no doubt emerging, but irrefutable evidence is claimed by the writer of the essay bearing the title for the fact that "not only books, but good books, are selling in quantities inconceivable before the war." Interest in archæology and history has enormously increased, but the essayist warns that, though the past can illuminate the present for us, "in this age of moral and cultural flux we must be involved, as never before, with the problems of our own day and age."

The essayist pleads in conclusion the need for

> some forum where the whole vast living issue can be thrashed out; where philosopher, scientist, sociologist, historian and imaginative writer can exchange their views and work together for our common profit ...English literature could not but be the richer for it.

E. M. H.

PROBLEMS OF BUDDHIST HISTORY*

As one of the sublimest religions of mankind, as well as one of the finest creations of the Indian genius, Buddhism has given rise to an enormous amount of literature in the various European languages. The bulk of it is deficient in either scholarship or sympathetic understanding, and it is, generally speaking, a somewhat heart-breaking business to have to review the latest additions to the crop. With some alacrity I therefore responded to the invitation to say a few words about Bhikshu Sangharakshita's new *Survey of Buddhism*. Written from the inside, with an experience of Buddhist meditation, his book is illumined by the sympathetic insight which comes to believers alone, and is guarded against the grotesque misunderstandings which abound in the works of agnostic outsiders, however "scientific" they may deem themselves to be. At the same time he has a scrupulous respect for the letter of the tradition, has spared no pains to ascertain it, and his scholarship is as faultless as it can humanly be. If one wants to mediate between East and West, it naturally helps to be part of both. So it was with Coomaraswamy, and so it is with Sangharakshita. He is a relatively young Englishman, once a Major in the Indian Army, who took the yellow robe after the last war, and ever since has worked indefatigably in India for the Maha Bodhi Society. By acting as his publishers, the Indian Institute of World Culture has lived well up to its name. For whatever the exact shape of the coming world culture may turn out to be, Buddhism is bound to be one of the ingredients which will go into the making of it.

The value of *A Survey of Buddhism* lies in its detail, and there can be no question of giving a brief summary of the 500 pages of this valuable and comprehensive work. It must be read and studied from cover to cover, and, as the years pass, the student will be constantly tempted to refer back to its pages here and there. What I propose to do by way of introducing it to the readers of THE ARYAN PATH is to say a few words about the fundamental problems of *evaluation* which confront all those who write a history of Buddhist thought. For this, to be successful, is not a mere matter of collecting more and more facts. However objective he may be, an historian must come to a decision on at least two controversial points: First of all he must make up his mind whom to count as a "Buddhist," and which, if any, of the self-styled Buddhists to exclude. And, secondly, not all those who are included are likely to have an equally good grasp of the Buddha's doctrine, and the historian will have to treat some of the doctrines as more orthodox and profound than others. These two weighty questions cannot possibly be shunned, although to tackle them in earnest is like putting one's hands into a hornet's nest.

The use of the word "Buddhism" is in itself not a very propitious beginning. The recent spread of universal education has its good points, and in any case it is inevitable. Nevertheless it has clearly some disadvantages. One of them is the addiction to abstract nouns of uncertain meaning, such as "democracy," "civilization," "Buddhism," "Christianity," and so on. In themselves these terms are incapable of precise definition, and any attempt to give them a definite meaning leads to nothing but ill will and fruitless disputation. "Nobody can be a Christian and support war"; "Christianity forbids divorce and birth-control"; "A belief in the Trinity is essential to all

*A Survey of Buddhism. By BHIKSHU SANGHARAKSHITA. (The Indian Institute of World Culture, Bangalore viii+500 pp. 1957. Rs. 15 00; 25 s.; $3.50)

Christians": and so on, and so on. The only result of such statements is the exclusion of many, if not most, professed Christians from the speaker's definition of "Christianity." Likewise, where "Buddhism" is discussed, we hear that "no Buddhist can eat meat," "married monks are not really Buddhist monks," and "the Pali Canon alone contains the pure Buddha-dhamma." The futility of such remarks is easy to see, for they cannot possibly be based on scriptural authority. In the New Testament the word "Christian" occurs three times in all, in each case as a term used by non-Christians. It would therefore be quite impossible to build up a definition of the word "Christian" from what the New Testament says about it. Likewise, in the Buddhist Scriptures the words "Buddhist" and "Buddhism" occur nowhere at all. Just as Karl Marx protested against being called a "Marxist," so it is quite possible that the Buddha was not a "Buddhist." In any case, if he was one he did not say so. It is true that the term *Buddha-sasana,* "the Buddha's teaching," is used sometimes, but always in a vague sense, tending more to edification than to precise definition.

Until Europeans wrote about them, the "Buddhists" were happily unaware that they were "Buddhists." What they were preaching, practising and meditating about was not "Buddhism," but the "holy Dharma." This Dharma, or spiritual truth, exists in a number of separate traditions, or schools. Any one who wants to understand it more deeply must entrust himself to *one* of those lines of transmission, which will convey to him a knowledge of the practices by which alone an experience of the Dharma can be gained. It is this spiritual experience which has been the life-blood of "Buddhism," and it is only in particular schools that this life-blood circulates, just as it does in *particular* horses, and not in a general and abstract "horse" as such. "Buddhism" is an abstraction, coined by unbelievers for their own convenience. "Buddhism" in general has never done anything, nor can it ever do anything—except perhaps provide an excuse for a few more international conferences. The true life of the Dharma lies in the quiet of the meditation rooms, and it is directed not by microphones, but by the voice of the *Guru* gently handing down the wisdom of the past. In the very first pages of his book, Sangharakshita explains that "the scientific study of Buddhism" can have "a merely subordinate and instrumental value." No more can be expected of it than a preliminary survey of the field of possible interpretations of the Dharma, which may help to guide some readers to a more thorough exploration of one of them.

Both in Christianity and in Buddhism we can distinguish between a *central* and a *sectarian* tradition. Christianity originated in the Eastern Mediterranean, and it is there that the central tradition developed. In the outlying districts of Europe, *e.g.,* in Wales, Scotland and Sweden, at the confines of the sea, or in Wittenberg and Bohemia, at the very borders of Mediterranean culture, the Christian faith then appeared in quite new and unexpected guises. As the living tradition had not sufficient strength to penetrate quite to this distance, it was replaced by fanciful ideas which claimed to go back directly to the "original gospel," and which represented the battered remains of a mighty tradition as the "only pure" doctrine.

A similar state of affairs can be discerned in "Buddhism," which originated in the North of India. It is thereabouts that its central tradition took shape, and it is near there, in Tibet, that it has been best preserved. This is the *madhyadesha,* the "middle region," where, if we believe the *Astasahasrika* (xvii. 336), a Bodhisattva likes to be reborn, because it is in the centre of things. But when in the course of its expan-

sion Buddhism spread to the *pratyanta-janapada,* to the border regions, there, at the confines of the sea, in Ceylon and Japan, its mentality became not unakin to that of the Protestants in the outlying districts of Europe In fact, Ceylonese Theravada and Japanese Zen both reject the living tradition of Buddhism, the latter in the name of a "direct transmission outside the Scriptures," the former in the name of a Pali Canon which alone is alleged to preserve the original "Buddha-word."

As vehicles of spiritual attainment, the central and the peripheral tradition of Buddhism are both equally effective. Holiness, gentle calm and serenity, wisdom and piety, are not the monopoly of one school, and in this all-important sphere of religious virtue neither side has a perceptible advantage over the other. It is only when we consider the relatively trifling accomplishment of writing a "history of Buddhism" that the central, universalist, interpretation of the Dharma possesses an unquestionable superiority. For it is as good as impossible to write the history of a religion on sectarian lines. Among Christians, such a "history" will consist of three phases: First the original gospel, soon neglected; then a long period of darkness; then a rediscovery of the original gospel by some unlikely individual in some outlying place at the very edge of the civilized world. For the Theravadins it will run like this: The original gospel, spoken in Pali (!) by the Buddha, taken to Ceylon about 250 B.C., then forgotten everywhere else, and preserved alone by virtuous Ceylonese and those others who received it from them. How this reminds us of Calvinism, with its few children of the light, and its vast "mass of perdition"!

The exclusive sectarian method must reduce the history of Buddhism to that of one little sect. The remaining sects fall by the wayside, or are mentioned only for the enormity of their deviations. By contrast the inclusive method would count as "Buddhists" all those who claim to be followers of the Dharma. This inclusive method was practised in Tibet, for instance by Buston in the thirteenth century, and, with a wider geographical horizon, the author has worked on the same lines. It appears to be the only way in which a balanced Buddhist history can be written.

Now as to our second question: Confronted with dozens and dozens of conflicting schools, the historian cannot avoid regarding some of these as more, others as less significant. Sangharakshita believes that the Buddhist doctrine reached its greatest maturity in the Mahayana. He is not alone in this conviction, which is shared by Murti, Conze and Lamotte, to mention only the most recent authors.

But is this emphasis on the Mahayana not a departure from the impartiality which the historian ought to observe? Is it not merely a way of taking sides in the interminable sectarian squabbles which, in fulfilment of ancient prophecies, threaten to tear apart the Buddhist community, 2,500 years after the Lord Buddha's Nirvana? To have avoided these pitfalls is perhaps the most noteworthy of the Bhikshu's achievements Like the sages of old he manages to hold to his views without excluding or rejecting those of others. His attitude to the manifold formulations of the Dharma is throughout guided by "the simile of the tree," and I can do no better than quote his own words:—

> It may be said that the Buddha's transcendental realization is the root, His Original Doctrine. . .the trunk, the distinctive Mahayana doctrines the branches, and the schools and sub-schools of the Mahayana the flowers. Now the function of flowers, however beautiful, is to produce fruit . . .The Bodhisattva Ideal is the perfectly ripened fruit of the whole vast tree of Buddhism. (p 432)

Nothing could be less contentious. Without hesitation, without any reservation whatever, I recommend Sangha-

rakshita's book as the best survey of Buddhism we possess at present. The light of the Dharma continues to shine even in the spiritual darkness which has overtaken the present age. An effort to ascertain its true meaning is not wasted if we want to lead serene and meaningful lives. As a first guide to it we cannot do better than study Sangharakshita's sober and reverent survey of a tradition which, in its surprisingly diverse manifestations, has given peace to many millions, and which has not yet lost all power to stir the hearts of men.

EDWARD CONZE

Education in New India. By HUMAYUN KABIR. (George Allen and Unwin, Ltd., London. x+212 pp. 1956. 21*s*.)

Humayun Kabir is one of the band of highly gifted and devoted administrators who are shaping the destiny of modern India. He was for several years Educational Adviser to the Government and Chairman of the University Grants Commission; under his general guidance immense progress was made far more quickly than anyone would have thought possible ten years ago. He is also a gifted scholar who has enriched our understanding by his writings. In a word, he combines in himself the qualities of the administrator and of the thinker.

In this new book he presents a critical and interpretative evaluation of what is happening in India now, in the field of education. He has gathered together and largely rewritten nine essays and articles which appeared in various journals between 1953 and 1955. He discusses the theory and practice of Basic Education, the reconstruction of secondary education and the function of the Universities. In addition, he considers a number of general problems, such as the position of English, the concept of social education, the causes of indiscipline among university students, and the role of education in modern societies.

The faults and shortcomings in Indian education are well known to all, and they are clearly described by Humayun Kabir: the tendency to copy and only later to adapt institutions and methods not necessarily relevant to India, like the English university; the reliance on a foreign medium of instruction, English; the slow development of technical and scientific education; the frantic concern with examination success. Above all, a tradition of teaching which lays too much emphasis upon formal book learning:—

> Even in the case of children it became more and more an exercise of the memory than a development of intellect, emotions and character. Overmuch concern with books tended to divorce education from the realities of Indian life It often drew the child away from his social and cultural milieu and encouraged in him a distaste, if not contempt, for manual labour

Dr. Kabir sees Basic Education as the most important of all devices for correcting this bias, and he thinks of it as one of Mahatma Gandhi's greatest contributions. Yet his admiration is not uncritical. He accepts the principle of "the correlation of intellectual subjects with the environment through the medium of a craft," but warns that it has its limitations. When applied indiscriminately, by teachers who are ignorant of science and who are themselves not very good craftsmen, able to insist upon high standards of competence, it may lead to absurdities. And one might add that it is yet far from certain that Basic Education will suffice or be suitable as a preparation for the massive industrialization and modernization which alone can bring material prosperity to the rapidly increasing population of the Indian subcontinent.

The discussion on the position of English studies is equally cogent and fascinating in its interest. The dilemma is clear. There are powerful reasons for teaching in the vernacular languages at all levels—but there are so many of these languages that this would lead to a deepening of cleavages and a weakening of national unity. Besides, none of the languages of India has yet attained the position of English as a medium for scientific and technical communication. Thus, to abandon it, especially at the University, would raise a barrier to knowledge and hamper necessary modernization. In Dr. Kabir's opinion, the study of English should not begin below the secondary level, and it should be taught only as a functional tool, limiting the study of literature to a minimum.

There is no room here to discuss the remaining chapters. It must suffice to say that all of them are profoundly interesting and compelling in their clarity, cogency and objectivity. One hopes that Dr. Kabir will one day feel tempted to produce a sequel in which he considers other fundamental issues of policy—problems of finance and administration, of the selection and training of teachers, of scientific and technical education. And, on that occasion, may he turn again to the crucial question of the methods by which a true Indian University tradition, combining the best of East and West, can be encouraged to grow and develop. Dr. Kabir has now left administration to devote himself to the reform of Indian education through politics. He has entered Parliament and many of his admirers see in him the future Minister of Education. Should this be a correct prognosis he will certainly bring even more vigour and freshness to the tremendous effort India is making in that vital area of her national life.

J. A. LAUWERYS

Hypnotism and Crime. By HEINZ E. HAMMERSCHLAG. Translated from the German, with a Foreword, by JOHN COHEN. (Rider and Company, London. 148 pp. 1956. 13*s*. 6*d*.)

Many people are tempted to trust the easy generalizations often made about hypnotism, *e.g.*, that it has no harmful effects, and that one cannot be hypnotized into doing anything against one's own moral code. The cases given by Dr. Hammerschlag refute such dangerous propositions. The depth of the hypnosis determines whether the moral faculty can be by-passed, while suggestions can also build up a false appeal to the moral aspect itself, and so lead to the crime. The most recent case given is that recorded exhaustively by the late Dr. Ludwig Mayer, of Heidelberg, in the 1930's. It included vile sexual abuse of the victim and incitement to murder and to suicide; and the hypnotizer received ten years' imprisonment, his accomplice four years'. Dr. Hammerschlag also warns strongly against stage hypnotism, giving, from his own observation, cases of injurious consequences from such "acts." Another important chapter deals with the use of hypnosis and narco-hypnosis for obtaining "confessions" from political scapegoats.

> It is based on the "art" of the most massive suggestion, for which one creates a suitable soil by so exhausting the accused till his consciousness is excluded and then hammering into him the desired content. (p. 58)

This is a book that needs to be read by everyone.

W. E. W.

Character and Conduct. By MUKULBHAI KALARTHI. Translated from the original Gujarati by GURDIAL MALLIK. (Navajivan Publishing House, Ahmedabad. 48 pp. 1956. 37 *naye paise*)

This book is both interesting and useful. The short narratives cover a wide range of subjects to illustrate what character and conduct are. The narratives and anecdotes are not imaginary but from the lives of great men of most countries, and therefore should be all the more useful to the young, for whom they are primarily intended. These examples reveal that true character and conduct are not confined to any one nation or community, and that the lives of men of integrity and character are inspiring wherever they may be lived.

The English translation is simple and lucid. This booklet should prove a helpful addition to books from which children may learn about the lives of men who have adorned the pages of history.

J. V.

Nawa-i-Waqt. By NIZAMUDDIN S. GOREKAR. (Writers' Emporium Limited, Bombay 1. 104 pp. 1956. Rs. 2.00)

Nawa-i-Waqt embodies critical and biographical articles written in Urdu by the author on various occasions. Some of these articles were also read before learned societies.

The articles written on various prominent Urdu writers and poets. and published in book form for the first time, for several reasons deserve our attention. They show the wide interests and knowledge of the author and his critical ability.

All the articles are written in a scholarly but pleasing style. The author has also given ample quotations from the poets to authenticate his point of view. Professor Gorekar deserves all praise and encouragement for contributing a very useful volume to critical literature in Urdu, which is by no means profuse.

A. Q. SARWARI

Gurjararasavali. Edited by B. K. THAKORE, M. D. DESAI and M. C. MODI. (Gaekwad's Oriental Institute, Baroda, xvi+374 pp. 1956. Rs. 18.00)

This is a collection of six interesting poems in Old Gujarati, composed by six different authors and representing different forms of composition like the ballad (*Rasa, Phagu*), the narrative (*Kavitta*), the prayer (*Vinati*), the religious poem (*Caupai*) and the eulogy (*Pavadau*). The earliest of these is dated 1354 A.D. and the latest 1428 A.D.

Though the authors are all Jains, the first two poems derive their *motif* from the *Mahabharata*; the *Pancapandavacaritarasu* thus describes the marriage of King Shantanu with Ganga, the birth of Gangeya (Bhishma), the divorce of Shantanu and the lonely life led by him for twenty-four years thereafter; and the *Virataparva* is none other than a description of the life spent *incognito* by the Pandavas at the court of King Virata during the thirteenth year of their exile and the revelation of their identity at the end of the period.

The remaining poems are distinctively Jain in theme. The ballad *Neminathaphagu* thus narrates the story of the love between Neminatha, the twenty-second Jain Tirthankara, and Rajimati Marriage did not follow only because the bridegroom was appalled at the sight of numerous animals massacred for the marriage-feast. The next poem, the *Arbudacalavinati*, appears to

be composed in adoration of the Tirthankaras Neminatha and Rishabhadeva. The *Cihumgaticaupai,* which comes next, is didactic and describes the four painful states of a Soul, according to the Jaina doctrine, in its numerous births. And the last poem, the *Vidyavilascpcvadau,* is a heroic poem eulogizing the life and exploits of Vidyavilasa, a legendary hero.

All these poems should be of great value to students of Apabhramsha in general and Old Gujarati and Rajasthani in particular. The Introduction, Glossary and Notes accompanying the poems are intended to aid in this direction. The disagreement noticed sometimes (pp. 284, 364, etc.) between these aids is probably the result of different authorship.

H. G. NARAHARI

Methods of Mental Prayer. By CARDINAL LERCARO. (Burns Oates, Ltd., London. xii+303 pp. 1957. 30*s.*)

It is a weakness of Protestantism that it leaves the cultivation of the spiritual life very largely to chance, in the belief that by so doing it is relying on the grace of God. But why should it be supposed that the God who works by order and measure in nature should do otherwise in the realm of the spirit? Roman Catholicism has its techniques, often psychologically most sound, its manuals of devotion and its experienced directors. It knows of the three steps on the ladder of prayer that leads to God. The lowest rung is discursive prayer, that which is practised by the beginner and for which aids are indispensable. The second is affective prayer, when one who has passed through the preliminary training goes out to God in love. The third is the prayer of simplicity, when effort is lost in contemplation and the adoring soul surrenders itself without reserve to God.

The Cardinal Archbishop of Bologna has written this book as at once a historical survey and a call to prayer in our own day. He traces the development of methods of prayer up to the sixteenth century, and brings us to Montserrat, where, among the pilgrims who visited the shrine and mastered the exercises taught there, we meet with Ignatius Loyola, from whom the first "school" derives. In all, six principal and several subsidiary methods of prayer are set out and illustrated in helpful fashion. A synthesis of these methods is then suggested as a guide for the devotional life, in the first instance, of priest and monk, but also for the layman who is bent on reaching the highest. Affective prayer and the prayer of simplicity do not call for such extensive treatment, and a chapter is devoted to that form of prayer that does not require set periods but can be interwoven into all the business of the day.

It would be of interest to have the comments on such a book of one familiar with the discipline of one of the non-Christian religions. Here, as in Hinduism and Buddhism, a large place is given to meditation; the truth must be apprehended intellectually and dwelt upon till it sinks into the self and becomes a permanent part of it. Yet discipline is never a chain; it is always an instrument of freedom. Even so military a system as that of Loyola is not a rigid one, but may be modified to suit the needs and the state of growth of individuals. The author is certainly right when he alleges that most of us live on "a broad plain of mediocrity" (p. 286); alas, many of us are content that it should be so. For those who are prepared to set their face to the hills, this book will provide, not information only, but guidance also.

E. L. ALLEN

LEAVES FROM A PARIS DIARY

[The contrast between the gloom of some of the plays he wrote about last month and the attitude of the "dynamic and buoyant" writers he describes in these "leaves" draws **Shri Baldoon Dhingra** into a profoundly interesting line of thought regarding society and literature in our day. Our readers will surely sympathize with the wistful, yet brave, answer he finds in the words of the late saintly and heroic Frenchwoman, Simone Weil.—ED.]

It was immensely refreshing to meet Thornton Wilder, who was *en route* to Brussels for the *première* in the Théatre des Nations of his new play, and it was equally a breath of fresh air to talk to the distinguished novelist, Ruth Stephan. Both these American writers are dynamic and buoyant. Wilder lives and moves among human beings, and has only pity for such effusions as Samuel Beckett perpetrates. He said he would simply walk out of plays like *Waiting for Godot* or *Fin de Partie,* worlds of utter hopelessness. Ruth Stephan, author of the prize-winning novel, *The Flight,* a life of Queen Christina of Sweden, is a writer of historical fiction. Both writers have taken historical subjects; and while their methods are vastly different both have one thing in common: they write an *inward* story, even though all highly dramatic outward events are set forth with absolute accuracy.

This writing is a far cry from Camus's *The Fall,* which brings to a head the "falling sickness" from which so much contemporary writing suffers. So much of this writing is desk-chair writing, conceived with the apparatus of thought and delivered with high technique. It is cold and unsympathetic, which brings to mind Victor Hugo's advice to writers:—

> One must fill oneself with human science Above all, and in spite of all, be a man. Do not fear to charge yourself with humanity. Ballast your mind with reality and then throw yourself into the sea. The sea is inspiration.

That is what is wrong with dehumanized writing. It lacks inspiration because it is so utterly self-centred. A writer who wishes merely to express himself is on the wrong track: his aim should be to express beyond himself. This method approaches the mystic or the *Aryan* path.

"Modern" man today takes life sitting down, and a culture of sitting supersedes a culture of the hand and the head. The trouble in all this is social, and the answer will be social. These vast extensions of communications, power and organization make no adjustment to the human community. They have ignored the little places. They have forgotten the small groups, the old familiar faces, in which people live as persons and come to know each other well. The intimate and organic function of the village or the family or the friendly neighbourhood is supplanted increasingly by massive organizations in which men live as fragments and serve as anonymous functionaries in a great machine. The average man has seen many people today, yet how many does he know?

> We meet, we pass,
> We pause and turn again;
> A moment stay,
> Then blindly journey on.
>
> Something we know of many,
> Much of none;
> The secret self
> In them, in us, unwon.

To be able to plumb the secret self is no simple matter, no *recipe* to be had for the asking. And a superficial acquaintance with a thousand people is as evanescent as clouds, as fleeting as ripples on the lake.

With how many people does a man have a continuing and many-sided relationship? How many are the whole beings in his experience, and he in turn

in theirs? The answer is: few or none. Still, the moral responsibility and artistic integrity of human beings have their only sources in that kind of relationship. Art is the fullness of living.

Thus the answer to the modern problem of the writer is social. Until the written can be reoriented towards the human community, life will be enjoyed only by proxy. Unless our interests are directed less towards the masses and are focused more in little groups, in community living and the like, among people who know each other well, the future of the arts will become clouded, if they are not altogether fossilized.

In a technological civilization there are few who still work by hand and in their own time, while the vast majority must work as the machine decides. In the past there was an art for the *élite* and a popular art, but they were both produced in the same kind of way. It is not surprising at all that the gap between highbrow and popular art becomes increasingly wider. Modern art is often criticized for being private and introspective, but such characteristics are bound to appear when the way in which the artist works is, in comparison with the way in which most of his neighbours work, most peculiar.

But it is not the modern artist alone who is affected by a technological civilization. How are industrial workers and civil servants affected? It is well-nigh impossible to work on a production line without depersonalizing oneself. If tractors and refrigerators can only be produced in this way, then what can be done? After how much time does depersonalization set in? Is there something of the machine that is incompatible with refrigerators and the like? Are the efforts of their producers nullified by the way in which movies and newspapers are produced? Or, for the matter of that, the way an organization is run? Posters, whether they preach brotherhood or advertise a toothpaste, are all putting the effect on the same level. When this sort of levelling happens, what can be done? Simone Weil has an answer:—

> To make an inventory or criticism of our civilisation—what does that mean? To try to expose in precise terms the trap which has made man the slave of his own inventions. How has unconsciousness infiltrated itself into methodical thought and action? To escape by a return to the primitive state is a lazy solution We have to rediscover the original pact between the spirit and the world in this very civilisation of which we form a part. But it is a task which is beyond our power on account of the shortness of life and the impossibility of collaboration and succession That is no reason for not undertaking it. The situation of all of us is comparable to that of Socrates when he was awaiting death in his prison and began to learn to play the lyre. At any rate we shall have lived.

BALDOON DHINGRA

THE INDIAN INSTITUTE OF WORLD CULTURE

[The thoughtful and timely article which we publish here is based in general upon the paper read at the Indian Institute of World Culture, Basavangudi, Bangalore, on World Peace Day (August 6th, 1956) by **Major-General S L. Bhatia, M.D. (Cantab.), F.R.C.P. (Lond.), F.R.S.E., I.M.S. (Retd.).** At our request he has revised it in the light of recent developments for publication in this issue —ED.]

SCIENCE AND WORLD PEACE

The Second World War is less than twelve years behind us, but every now and again the world grows restless and peace is ever being threatened, now in Egypt, now in Indonesia, now in Jordan, while fear of the demonstrated devastation wrought by atomic weapons overshadows in many minds the potential beneficence of radioactivity applied to constructive ends. Happily India's influence, through her Prime Minister, has been consistently exerted on the side of peace, but we are all still in search of a suitable remedy for the existing unhappy state of affairs and some progress has been made in this direction. The urge for peace is strongest when men are at war, as during the two World Wars. But when hostilities cease, the urge becomes gradually less pronounced with the passage of time.

Let us consider briefly, at the outset, the history of the movements for maintaining World Peace in recent years.

The League of Nations arose out of the agony of World War I (1914-18). At the very outbreak of the war, Sir Edward Grey voiced the belief, that the only way out was the formation of a League of Nations. Mr. Asquith as the Prime Minister repeated this again and again. It was taken up by the Americans and the neutrals. President Wilson became the mouthpiece of this movement, so much so that a League was put in the forefront of the Allies' war aims.

The League, which was established in 1919, was an attempt to build on the tendencies which prevailed, to organize peace and to give formal expression to the interdependence of modern nations. Some steps had been taken before the First World War to have some machinery for the peaceful settlement of disputes, such as the Concert of Europe, the Hague Conferences and the Permanent Court of Arbitration, etc.

In essence, the League of Nations was an Association of States that had signed a Treaty, the Covenant pledging them to settle disputes peacefully and co-operate in matters of international concern.

I need not go into its history any further. Suffice it to say, that it tried to do useful work during the time it lasted. About twenty years after the League was formed, another World War broke out, in 1939; a war of a greater magnitude than the first, from the consequences of which we have not yet fully recovered.

One of the bodies set up by the League of Nations was its Health Section, which, I am glad to say, was more successful in its achievements than the League itself, and is justifiably regarded as the precursor of the World Health Organization, which exists today as an organ of the United Nations.

The United Nations came into being during the Second World War. On the 14th of August 1941 President Roosevelt and Prime Minister Churchill issued a joint statement known as the Atlantic Charter, which envisaged a

peace affording to all peoples security from aggression, freedom to choose their own government, access to the trade and raw materials of the world, freedom of the seas, improved labour standards, economic advancement and social security and freedom from fear and want. This was followed by the Declaration by the United Nations on the 1st of January 1942, the Moscow Declaration on the 30th of October 1943, the Dumbarton Oaks proposals (Washington, D.C.) in the summer and fall of 1944, the Crimea Conference held at Yalta in February 1945, and the San Francisco Conference, which was held from the 25th of April to the 26th of June 1945. It was at this Conference that the Charter was unanimously approved and signed by all the participating governments. It was also there that a preparatory commission was established, which drew up detailed plans for the functioning of the principal organs of the United Nations. Subsequently, the General Assembly met for the first time in London on the 10th of January 1946, so that it is now about eleven and a half years that this organization has been functioning.

The United Nations Organization has four purposes:—

1. To maintain international peace and security.
2. To develop friendly relations among nations, based on respect for the equal rights and self-determination of peoples.
3. To co-operate in solving international problems of an economic, social, cultural or humanitarian character and in promoting respect for human rights and fundamental freedom for all.
4. To be a centre for harmonizing the actions of nations in attaining these common ends.

The Charter of the United Nations was framed because the people of the United Nations were determined:—

1 To save succeeding nations from the scourge of war.
2. To reaffirm faith in basic human rights and in the equal rights of men and women of all nations.
3 To establish conditions under which justice and respect for treaty obligations could be maintained
4. To promote better standards of living and for these ends to practise tolerance and live in peace with one another; to unite their strength to ensure that armed force is used only in the common interest; and to employ international machinery for promoting the economic and social advancement of all peoples.

The United Nations Organization has a number of Specialized Agencies. I shall refer only to two of them, namely: (*a*) The United Nations Educational, Scientific and Cultural Organization (UNESCO), (*b*) The World Health Organization (WHO).

The aims of the United Nations Educational, Scientific and Cultural Organization are two: (*a*) It is international and has to serve the ends and objects of the United Nations. (*b*) It must foster and promote all aspects of education, science and culture.

It is laid down in the Preamble to its Constitution that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." Ignorance of one another's ways and lives has been a common cause throughout the history of mankind of the suspicion and mistrust among the peoples of the world through which their differences have all too often broken out in war. The wide diffusion of culture and the education of humanity for justice, liberty and peace are indispensable to the dignity of man and constitute a sacred duty, which all nations must fulfil in a spirit of mutual assistance and concern.

A peace based exclusively upon the political and economic arrangements of governments would be inadequate, since it could not secure the unanimous lasting and sincere support of the peoples of the world. *Peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.* Thus the Unesco was created for the purpose of advancing,

through the educational and scientific and cultural relations of the peoples of the world, the objectives of international peace and of the common welfare of mankind, for which the United Nations Organization was established.

The Unesco has a wide programme of work, which includes reconstruction, communications, education, cultural interchange, human and social relations and natural science, and it has a good record of work to its credit.

"The attainment by all peoples of the highest possible level of health" is the purpose for which the World Health Organization was created as a part of the U.N.O. Some of the functions of the W.H.O. are:—

(a) To act as the co-ordinating authority on international health work

(b) To stimulate and advance work to eradicate epidemic, endemic and other diseases.

(c) To promote the improvement of nutrition, housing, sanitation, recreation, economic or working conditions and other aspects of environmental hygiene.

(d) To promote maternal and child health and welfare.

(e) To promote research in the field of health.

By promoting all measures for the improvement of health, the W.H.O., as well as the United Nations International Children's Emergency Fund (U.N.I.C.E.F.), is making a great contribution to World Peace. There is world-wide co-operation in this field; more so here than in any other activity of the U.N.O. This is very gratifying.

To abolish war altogether is not impossible. This is all the more important, as war today is a greater menace than it was in the past. It is likely to be a still greater menace in the future. According to Bertrand Russell, there are three sorts of obstacles to its abolition, namely: political, economic and psychological. These obstacles cannot be removed quickly. There is need for a single supreme world government, which will impose its will on any national state or combination of states. Economic conditions include economic and social justice among nations as among individuals. To get over certain psychological obstacles and remove all racial hatred and prejudices it is necessary to introduce a fresh humanistic spirit in education. Special stress is needed on the training of character. Bias and credulity are characteristics which are very useful to the war-monger. It will be necessary in their place to develop a spirit of impartiality and a measure of scepticism. A scientific habit of mind should be cultivated and a judicial power of weighing evidence. If peace is to be preserved, mankind must learn not to be divided into hostile camps by opposing irrational fanaticisms. History has become the handmaid of patriotism, patriotism often of the most aggressive type. To correct this, the sense of justice must be cultivated from the nursery onwards.

We must all make a determined attempt to maintain permanent peace in the world.

Organized and cumulative knowledge, based on observation and experiment, which we call "Science," is the one great feature of modern times. Although still in its infancy, it has revolutionized man's way of life and his attitude to the universe. Moreover the rate of change is increasing and the next fifty years will probably see changes far outstripping even what has been done during the last 200 years. The main effect of the application of science has been to shrink the globe to a fraction of its former girth by the invention of the radio, the telegraph, the telephone, the railway, the steamship, the aeroplane and cheap printing. Another effect is that mankind is culturally and economically becoming one interdependent society, in which injuries done to one member have repercussions which are felt more or less severely by all the rest. The material basis of our civilization has been growing and altering more quickly than the

habits or beliefs of long standing, so that the latter have not adapted themselves properly to the changing conditions. The growth of science has also led to great industrial development. Further, I cannot emphasize too strongly that scientific research is primarily meant to discover the truth by objective methods.

All scientific knowledge should be employed for the good and welfare of humanity and not for its destruction. The use of atomic and hydrogen bombs, poison gas and disease germs in warfare is ethically wrong and should be forbidden. India is raising her voice in this matter with promising results.

On August 5th, 1956, it was announced in the press by Dr. H. J. Bhabha, Chairman of the Atomic Energy Commission, that India had started producing atomic energy and that the first atomic reactor, which was also the first in Asia, had gone into operation on the afternoon of the 4th of August 1956 at Trombay. This is indeed a matter on which Dr. Bhabha and his enthusiastic band of workers deserve our hearty congratulations. The atomic energy produced here will ultimately be used for making radioactive isotopes for research in agriculture, industry and medicine. It will be used for peaceful purposes and not for war, and thus India, I am glad to say, has set a very fine example to the rest of the world in this respect.

Scientists are interested primarily, as I have just said, in the discovery of truth. The responsibility for applying scientific discoveries for war purposes does not rest with the scientists alone. It was scientists, not the non-scientific men, who protested against the use of the atom bomb on Hiroshima and Nagasaki. It is the scientists who, by virtue of their technical knowledge, know the harmful effects of their discoveries. *I feel that they should not rest content merely with the discovery of truth. They can and should play an important part in deciding how their discoveries should be incorporated in the social life of the people.* In the final analysis, it is the moral forces which will control the harmful application of these discoveries.

There are today hopeful signs. The agitation against the testing of atomic and hydrogen bombs has been growing in intensity and extent. And the report came in the first part of last April from West Germany that fifteen leading atomic scientists, among them the Nobel Laureate Werner Carl Heisenberg, had signed a declaration issued by the Max Planck Institute, of which they were members, to the effect that a small country like theirs could at present best protect itself and serve world peace by renouncing the possession of all kinds of atomic weapons. They were quoted as stating that, while they were not politicians they felt responsible for the possible consequences of their scientific work and that they were not prepared to take part in any way in the production, testing or operation of atomic weapons. Some East German scientists were shortly afterward reported to have endorsed their stand. These reports are very encouraging and one must hope that the example set will spread.

According to H. G. Wells, there are three episodes in human history which are the most important in the development of the human race and its civilization, namely:—

1. The awakening of free thought in mankind by the Ionian Greeks.
2. The awakening of the free conscience of mankind by the Hebrew prophets.
3. The awakening of the sense of solidarity in mankind by the political and social changes of recent times.

To these he adds a fourth as a coefficient, as an essential condition for future progress, namely, the need for the self-discipline of each and every individual and nation in the feeling of social obligation and for good manners,

so that the above three forces may operate for the greatest good of the greatest number. I believe that, in bringing about this self-discipline of individuals and nations, modern medicine has played a great part as a tremendous social force by minimizing the enormous havoc wrought by disease and by improving the health and consequently the social and economic conditions of the people. This gives us faith in our profession and should make us look to the future with courage and confidence.

As a medical man may I say that Medicine is a wholesome blend of Science and the Humanities and in that respect differs from pure science? We in the medical profession have been guided in our conduct and practice by certain universal ethical principles, which have been handed down to us from the past. Those ethical principles should also guide all scientists. The Oath of Hippocrates has been known to all medical men and women all the world over for centuries. The author of this Oath, Hippocrates, was a Greek physician who was born in the little island of Cos off the Coast of Asia Minor in 460 B.C. He died probably in 355 B.C. His Oath contains a noble code of ethics, in which the student is shown the dignity and responsibility of his calling; and there are urged upon him the duties of respect for his teacher and his school, of seeking above all the benefit of his patient and of taking no mean advantage of his position as medical adviser.

Speaking at the Indian Institute of World Culture, Bangalore, on World Peace Day last year, I ventured to suggest a modification of the Hippocratic Oath for scientists, trusting that it would guide them to divert their efforts to such pursuits as are beneficial to the human race. For what is the use of science, if it destroys mankind?

I suggest for the scientist the following Oath:—

I swear by all that is Holy and Sacred, that according to my ability and judgment, I will keep this Oath and this stipulation; to reckon him who taught me this science equally dear to me as my parents, to share my substance with him and relieve his necessities if required; to look upon his offspring as equal to my own brothers and to teach them this Science if they shall wish to learn it, and that by precept, lecture and every mode of instruction I will impart a knowledge of this science to my own sons and those of my teachers and to disciples bound by a stipulation and an Oath to obedience to this Law of Science, but to none other. I will follow that system of regimen, which according to my ability and judgment I consider to be for the benefit of humanity and abstain from whatever is injurious and harmful. I will always seek the truth and will try to grow in knowledge. I will devote myself to my science even at the risk of my life. With purity and with holiness I will pass my life and practise my scientific knowledge in a manner that will be for the good of all mankind, believing that where there is a love of man there is also love of this knowledge While I continue to keep this Oath unviolated, may it be granted to me to enjoy life and learn and practise this Science for all time. But should I trespass and violate this Oath, may the reverse be my lot.

And now may I repeat the statement made in July 1955 jointly by Albert Einstein, Percy W. Bridgman, Leopold Infeld, Hermann J. Muller, Cecil F. Powell, Joseph Rotblat, Bertrand Russell, Hideki Yukawa and Jean Frédéric Joliot-Curie, all world-renowned scientists and humanists, who had clearly stated the problem facing humanity today?

Here then is the problem which we present to you, stark and dreadful and inescapable: shall we put an end to the human race or shall mankind renounce war? People will not face this alternative, because it is so difficult to abolish war.

There lies before us, if we choose, continual progress in happiness, knowledge and wisdom. Shall we instead choose death because we cannot forget our quarrels? We appeal, as human beings, to human beings; remember your humanity, and forget the rest If you can do so, the way lies open to a new paradise; if you cannot, there lies before you the risk of universal death.

It is high time that something was done about this matter. The real answer is education, especially university education. The unversity is the chief

agency in mobilizing the cultural resources of the nation for the paramount purpose of national expansion and progress as well as the promotion of World Peace. In university education, it is essential to lay stress on internationalism. The new note to be struck is that of international amity and concord. The marvellous creation of Rabindranath Tagore's brain, Visvabharati at Shanti Niketan, at once Indian and universal as its name shows, has placed India in the forefront in this movement of international universities.

The apostles of amity and concord are the youth of today, in whose hands the future of this world rests. They are the custodians of World Peace. If only they knew how great are their potential power and responsibility in this sphere! The greatest asset of youth is its optimism, its perennial spring of joy and spirit of adventure. It is the youth, with their fresh outlook on the affairs of the world, who can find a satisfactory solution, where the former custodians of the world have so far failed. I, therefore, make a special appeal to the youth in my country that they should be inspired by a wide outlook, so that they may cherish profound love not only for their own Motherland but for all mankind and ignore all differences of race, language, creed or colour.

In conclusion, I should like to emphasize that to bring about World Peace our outlook must be based on some form of humanism. A new tradition of humanism has to be created, a new interpretation of history, which will heal all schisms and discords and dispose us to national harmony and international amity. It must be scientific humanism, as the application of science provides most of the material basis for human culture; and also the practice of science needs to be integrated with the humanities. *The outlook must not be merely materialistic, but must embrace the spiritual as well as material aspects of existence.* Scientific humanism would help us to make an evolutionary approach to the affairs of mankind, not merely a static approach. This is essential, as it would be a link between the natural sciences and human history and would provide a satisfactory explanation for the various trends and activities with all their diversities, which we call progress. And above all, we should have faith in the teachings of the great masters of the past. We should remember the words of Buddha: "Victory breeds hatred, for the vanquished is stricken with suffering."

Therefore it is that one war leads to another, for the vanquished in one war, who is stricken with suffering, seeks to avenge it in the next war, and the process is repeated *ad infinitum*. The pain and misery caused are equally severe in the case of both the opposing parties.

We cannot be national without being international.

Let us dedicate ourselves to the cause of World Peace, with hearts full of universal love, believing firmly that

> Serene will be our days and bright,
> And happy will our nature be,
> When love is an unerring light,
> And joy its own security.

S. L. BHATIA

ENDS AND SAYINGS

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

Save for the light it throws on human vanity and credulity and the fierceness of challenged orthodoxy, "False Prophets and Others," by A. S. Triton, in Parts I and II, 1957, of the *Journal of the Royal Asiatic Society of Great Britain and Ireland* yields scant food for thought. Some self-styled "Prophets" seem to have been mad of drug addicts, with nothing elevating reported of their teachings or their practices. Others, who laid no claim to Prophethood, some learned men and alleged possessors of supernormal powers, critics of orthodoxy, seem not to merit being bracketed with madcaps. The great Sufi mystics with their universal teachings are happily spared inclusion in the survey, though al-Hallaj's proclaiming himself the Truth, which cost him his life, went beyond even claims to Prophethood.

Many have glimpsed Reality but have hidden the whole Truth behind their personalities. False prophets, however, like counterfeit coins, prove the existence of what they imitate. True Prophets are reformers, protestants against excrescences that hide their Predecessors' teachings, living links in the unending chain of witnesses to the Truth, which is enshrined in the deepest consciousness of every man but is approachable by each only in the measure of his purity of heart and unselfishness of purpose.

In a public speech on April 13th Prime Minister Nehru said, "All of us should try to influence the minds of the great people who have the destiny of the world in their hands, so that they may come together to find a way out of the danger threatening mankind." While it is undoubtedly true that, unless the right of peaceful co-existence is recognized, a holocaust will follow, it is necessary for us to go to the root of the matter and examine the issues which in our time are making co-existence impossible.

What those issues are is discussed by Mr. Wilfred Wellock in an article, "The Foundations of Peace," in *Sarvodaya* of May 1957. During the last half-century, with the changing world situation, different theories about the causes of war have been evolved. First it was thought that wars would continue as long as capitalist nations sought to capture world markets to expand their profits. Then imperialism and colonialism were blamed as promoting wars. In the agitation for the liquidation of colonialism, Communism has played a considerable part, and this has assisted the spread of Communism. Today the rivalry and the fear which divide the two power blocs are a constant menace to the world.

As Mr. Wellock points out, the mere acceptance of the principle of co-existence is not enough. The real cause of modern wars, according to him, lies in the growth of Western materialism and the high living standards, in the U.S.A. especially, involving as they do huge demands upon the earth's resources. The contemplated exploitation of the immense deposits of vital raw materials in Africa, for instance, with the aid of American money, will make American power and influence grow in that vast continent; but, *pari passu*, fear in Communist countries will also grow, and Communist propaganda will pour into Africa through many channels. Mr. Wellock concludes:—

> These are the realities of our time They indicate war, not peace, unless there is a dis-

position to go to the roots of the whole problem of peace or war. Is co-existence part of the roots? Not really. It is largely Western materialism, the devouring propensities of an expanding economy, higher and ever-ascending level of consumption of goods and services. This materialistic way of life is a sin against the Truth that life does not consist in the abundance of a man's income or possessions, but in a pure heart and a contrite spirit, in living creatively, with the whole heart and mind, for the good of humanity.

A warning against the publishing of current creative literature by the State was sounded at the Seminar of more than fifty writers in nine Indian languages held in Allahabad under the auspices of the Parimal, a local organization of Hindi writers. The Seminar's Commission on "The Writer and State Patronage" held that the Akademies should be completely autonomous. They viewed State publishing as tending towards monopoly, leading to authoritarianism, and towards political or partisan bias. They held that it prevented the growth of new or protestant trends.

State patronage, direct or indirect, in a democracy like India holds but a negative threat to creative freedom. No monopoly is contemplated here like that granted to the Stationers' Company in seventeenth-century England; no pre-publication censorship and licensing of books by Order of Parliament against which Milton thundered. But will not the best-intentioned State-sponsored body, by making it advantageous to writers to produce what it is likely to approve, exert willy-nilly an indirect pressure? Eternal vigilance is proverbially the price of liberty; and conformity, or what Milton called "a grosse conforming stupidity," is an infectious malady to which our age is highly susceptible.

The late Mr. Hermon Ould put well the need for freedom. Introducing *Freedom of Expression: A Symposium*, based on the Conference called by the London P.E.N. Centre in 1944 to celebrate the Tercentenary of Milton's *Areopagitica*, he wrote:—

> . . . the human mind, if it is to develop to the full measure of its potentialities, must be free: free to grow, free to express itself, free to blunder, to make mistakes, and try again.

On every occasion and on every subject people quote Gandhiji and opine about what he would say or do. In a thoughtful contribution in *Gandhi Marg* (Second Number, for April 1957) Miraben remarks:—

> The talk of the Gandhian outlook, and the Gandhian method, and by so doing are developing something which must be called Gandhism. As we know, Bapu always insisted that there was no such thing, that he was a seeker after truth, that he had no disciples—and wanted none. Bapu himself always said he could not tell till a problem was before him how he would deal with it. The light came to him in the moments of darkness, and his decisions at such times often took people's breath away. How then can we attempt to decide what he would have done in this world of 1957, which in ten years has gone through the evolution of centuries.
>
> Sometimes that which looks like truth is a subtle deception, and sometimes that which looks like non-violence is a mockery.
>
> Bearing this in mind, and opening our hearts to the great spirit which is Bapu, let us be *ourselves*, and say what *we* feel, without calling it Gandhian. In consciously endeavouring to be Gandhians there is great danger of our becoming unnatural.

This important psychological truth deserves to be reiterated. To evaluate the ideas of Gandhiji we need a knowledge of principles underlying those ideas. Many followers desire to act on their assumptions of what the Father of the Nation would have done. Among such are wearers of the cloak of hypocrisy, and others thoughtlessly do harm, fancying they are doing good.

The improving status of women in this country is a glorious chapter in the history of recent times. Many were the factors which have combined to free women from the shackles of outworn traditions, prejudice and ignorance, not the least of them being the yeoman

services of voluntary organizations of women themselves. These organizations have worked on a broad basis, pioneering in many directions and promoting a multiplicity of welfare schemes. Many social handicaps and disabilities that once loomed large on the women's horizon have seemed virtually eliminated, the chief among them being *purdah* and child marriages. In the later twenties of the present century, it may be remembered, the Age of Consent Committee tackled the problem of early marriages and succeeded in 1929 in putting the Child Marriage Restraint Act on the Statute Book. It, therefore, comes rather as a shock that, twenty-eight years after child marriages were declared illegal, one should read the following report (*The Statesman*, May 5th, 1957):—

> Nearly 30,000 Hindu marriages were solemnized in one day alone in Jodhpur division It was the day of Akha Teej (starting of sowing operations in Marwar) which is considered to be the most auspicious time for marriage in this part of India. Cases of marriages of children below 10 years were reported from many parts In some villages infants had to be carried by their mothers during the ceremony.

Although it may be argued that the number of such child marriages forms a small proportion considering the total population of the country, the fact that they could be performed at all without any apparent hindrance from the authorities shows that the law is either not well enough known in certain parts of the country or not taken seriously enough. It is a pity that it is not often realized that such laxities not only frustrate the purpose for which any social legislation was passed but also encourage defiance of laws in general. It is, therefore, obvious that more intensive educative propaganda by organizations must be undertaken if the laws of the land are not to be flouted with impunity. The difficulty in enforcing this legislation was envisaged even during the time of the debate on the Bill thirty years ago, when it was emphasized that vigilance associations must be formed to maintain a strict watch and to report cases of violation of the Act to the authorities. It was further urged that the minimum age of marriage should be raised higher than fifteen, as stipulated in the Bill, and that penalties for breaches of the law should be made more severe.

Shri S. K. Dey, Union Minister for Community Development, has raised a controversy over dietetics by his suggestion of a switch-over to non-vegetarianism as a cure for the food shortage in the country. The suggestion implies that there is enough of non-vegetarian food to go round, if Indians switch over to it; which on the face of it is very thoughtless. Apart from the ethical and spiritual objections to non-vegetarianism, the Minister's cure is Utopian, for, according to reliable estimates, while a single acre is sufficient for the yearly sustenance of two adults on a vegetarian diet, the amount of land required after switching over to non-vegetarianism would be three acres and a half. It is strange how the Minister has completely ignored the fact that animals and birds providing non-vegetarian diet have also to get their food from the grass, foodgrains and vegetables grown on land. In this connection it is worth while to read the following from a recent number of the *War Resister of England*:—

> Were man to become vegetarian, it would solve one of the most pressing problems of our time It takes seven to ten times more land to feed a man on meat and dairy products than it does on vegetables, cereals and fruit It is difficult to overrate the contribution of this fact to peace. Since economic pressure is one of the main causes of war, think how much easier should be the task of diplomats, who are constantly trying against intense competition, to secure new markets for countries which have to export manufactured goods so as to be able to import food for their population.

Does the Minister realize that India is the only country where almost complete vegetarianism has been practised for centuries by about 10 to 15

per cent of the population and that, even if the rest eat meat, they do so sparingly? Should this great moral asset be thrown away just to satisfy a passing whim of our Minister?

The veteran publicist and Nobel Laureate, Sir Norman Angell, an honoured early contributor to our pages, sounds a warning to liberals in the free nations in his "Notes on the Way" in *Time and Tide* (March 23rd, 1957). He thinks they have too long taken it for granted that the terms for liberal principles still convey to the many their long-accepted connotations. The Communists, holders of a wide-spreading anti-liberal creed, have taken as their slogans the liberal watch-words—democracy, freedom, self-determination—undisturbed by the contradiction of these in their own practice—to stir emotionally the masses ignorant of the prerequisites to their success.

For freedom to survive, he rightly holds, some organs of authority must be maintained, as rules are indispensable to freedom of the road. But he has seen, even in free England, the putting of group interests above the general welfare, often, he thinks, due to ignorance of the bearing of the action taken on the country's interests.

> The millions turned out by our schools have been taught many strange things. But for the most part they have been taught nothing of the interdependence of the tasks which keep our society going.

The "salvage of liberalism" is important for "the welfare and freedom of mankind as a whole."

That all is not well with modern life is indicated by the number of suicides. Dr. Howard A. Rusk, M.D., writing in *The New York Times* of May 19th, states that in 1955, for example, there were 16,200 recorded suicides in the United States alone, as compared to 7,840 homicides. The actual number is much higher, but, because of the moral or religious stigma attached to self-murder, in many cases it fails to be recorded as such.

Statistical studies on suicide give answers to the questions of who, where, when and how. But the most important question of all—*why* do people commit suicide?—still remains to be solved. Dr. Rusk states that severe economic and social crises produce more suicides, particularly among the prosperous. Also it has been found that the frequency of suicide increases in direct ratio to the size of a city. Does this not suggest that the artificiality and uncertainty of modern city life, and the terrible mental strain it involves, have something to do with the rising suicide rate? But city life is the proudest flower of "civilization"! We need to examine the foundations on which modern civilization is based to find the *why* of suicide.

The primary cause of suicide is not insanity but a wrong aim in life, the overvaluation of physical comfort, the mistaken emphasis on the physical and the material. Materialistic science must share with materialistic theology the responsibility for the helpless attitude of man, his feeling of being overwhelmed by life, and of being powerless to change it for himself. People refuse to face life or to face their own natures, because, being ignorant, they are afraid to do so. And, if something shocks them from their heedless living, they break under the impact. Not social and welfare agencies, but philosophy that provides a rational explanation of things, is the need of the despairing people who contemplate suicide.

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 REAL FRIENDS

Their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment.—*Bhagavad-Gita*, X. 9–11.

During this month the Hindu religionists and mystics of discerning heart of every faith will celebrate Krishna's Nativity. He is called *Shabda Brahman*, which the ancient Greeks designated as the Logos, the Christians as the Word made Flesh.

Does the Divine Incarnation recognized by followers of every faith, whether as Krishna, Christos, or by any other name, and whether His Natal Day is observed in August, in December or at any other time, give us an intimation of the Great Reality —the effect of the cause which is concealed, but which can be sensed and realized?

How should we think of the Ever-Living Divine Presence, the Incomprehensible Omniscience, the Mysterious Impersonality, ever invisible, intangible, indescribable and yet omnific? Instinct and reason alike compel us to regard Deity as the Unavoidable; while Intuition, or Pure and Compassionate Reason, illumines the whole field of our ideation by revealing the magical activity of the Deity, which expresses the purposeful fitness of all things. It is the Necessity without which right living becomes impossible.

In the Fourth Chapter of the *Bhagavad-Gita*, Krishna offers in a simple way a profound truth. He says to Arjuna that he has communicated to him the Ancient, Secret Wisdom, because "thou art my devotee and my friend."

Enveloped by fear of decay and destruction, men and women seek a sense of security. Most of them miss out the one sure source of security, *viz.*, the immortal nature of the hu-

man soul. Our civilization and modern learning teach a false philosophy, a twisted psychology, about the soul. We have at the core of our being an innate "something" which prompts us to a belief in the soul. Our bringing up makes short work of that belief. The results are disastrous.

Devotion and friendship of the highest order manifest as a trinity: subsisting between (1) our mortal mind and its immortal counterpart, the Shining One; (2) our personal mind-soul as a learner and the Gracious Guru, embodiment of pure love and true knowledge; and (3) between all learners of the True, co-disciples, who are pilgrims to the Sacred City of Light.

Krishna loves his *alter ego* Arjuna as his friend because he finds Arjuna's heart full of devotion. Those who are Kshatriya souls, fortune's favoured soldiers, have their Divinity close to them; fighting the carnal nature which is the constant enemy of man on earth, they find the Constant Friend close at hand. Nearer than hands and feet is Krishna—the Christos.

Krishna also represents the Gracious *Guru*, the Teacher, prepared to deliver us "from all transgressions." But the qualifications are most difficult of attainment; Arjuna gains them at the very end, in the Eighteenth Chapter of the *Bhagavad-Gita*. Not those who merely say "Krishna, Krishna" are the disciples but those who place their hearts upon Him as He has declared Himself to be. Most "devotees" have their fanciful image of the Guru. What is it that is taught to the pupil? It is a Secret which must never be revealed.

A Guru has numerous disciples—true learners, intelligent devotees, intimate friends. Such are only a few and they form a Fellowship, a Companionship, and of such co-disciples it is said that their attention is concentrated on the Guru and that with every breath they inhale the vital magnetism and with every exhalation speak the wisdom of the Guru, and feel full of Beatitude and Bliss.

Thus the intimation of the Most High brings to us along three ways the sure sense of security from fears —of disease, decay, death. This knowledge is what men need, but how many know that it is available? Let us seek within the heart the light of the purified mind. In our attempt to do this we are aided and encouraged by fellow soldiers, who, fighting their own battles, are achieving their own successes. And the Great Chain called the *Guru-parampara* reveals our true Gurus—Lovers and Benefactors of the human race.

Thus have I heard.

SHRAVAKA

BUILDING THE NEW INDIA

[India is making a mighty effort to raise her people out of the adverse material conditions which have long condemned millions to undernourishment and squalor. That effort is the theme of four thoughtful articles by **"A Student of Theosophy,"** the first of which we publish here.

The modern world has but taken a leaf out of Nature's book in recognizing the advantages of planning. In Nature every species runs true to pattern, and the vast evolutionary series itself bears witness to design and plan. Plans have come increasingly to be recognized as advantageous, whether for an individual undertaking, an industry, an educational system or national prosperity. Plans for national development, especially in economically retarded countries, are necessary and desirable, provided they are kept in their place as means and are not allowed to override humane considerations and higher values. In certain totalitarian countries both humane considerations and individual liberties have been ruthlessly sacrificed to the exigencies of the *Plan*. That the higher ends are prominently before the mind of India's Prime Minister is reassuringly brought out in this first article, along with background details of this country's Second Five-Year Plan.—ED.]

I.—TOWARDS AMELIORATING THE CONDITION OF THE POOR

The people of India are passing through an eventful phase of their history. After a period of inertia and lethargy, lasting nearly a thousand years, far-reaching changes are taking place today all over the country. The leaven of change is at work, and all the national resources are being pressed into service in the attempt to make up for the drifting of many centuries. Hope, faith, determination and, above all, consistent hard work, are in evidence in the people's efforts to reach this goal.

The outside world has begun to picture India as the land of Mahatma Gandhi, who captured the public imagination by his peaceful revolutionary method of winning independence with the unique weapons of truth and non-violence. That revolution did not stop either in August 1947, when the country became free from foreign domination, or in January 1948, when Gandhiji was assassinated. It is still silently going on, to merit Victor Hugo's definition of revolution as "the onward stride of God." For now, soon after achieving the political revolution, the country is engaged in a social and economic revolution equally important.

The second revolution, unlike the first, is not a war against foreign rule, but (to quote Prime Minister Nehru) "a war against our own failings, against poverty and ignorance and all their terrible brood."

In order to carry out this objective, soon after the launching of the Constitution of India in the wake of independence, the Government set about planning the economic and social regeneration of the country. Accordingly, a Planning Commission was set up with the sole objective of determining the precise steps which the Central and State Governments should take to raise the standard of living of the country's millions. Pointing out the urgency of this, the Prime Minister stressed the need for a Five-Year Plan to step up agricultural and industrial production by adopting the newer techniques. In his Parliamentary speech during a debate on the Plan he stated:—

One of the lessons of history is that if we want to get rid of our country's poverty, we can only get rid of it through producing more wealth by our labour in this country, by the country's work. There is no doubt about it. You cannot get money from outside. Secondly, you can only produce much more wealth—some, of course, you can produce always—by adopting higher techniques.... If we stick to old techniques, we may by hard work do some good. But ultimately we cannot go very far. No man can work as hard as 1,000 men, and the modern technique gives a man the power of a thousand men. You have to adopt it in order not only to increase your wealth but, if I may say so, merely to survive, in this world of ours today. It is a difficult world, not a very gentle world; it does not care too much for the weak. And you have to be strong, in mind, in heart, in character and in technique and in the modern ways of life. Otherwise, you go down.

But this is no blanket proposal to give up Indian ways or to follow slavishly the methods of some foreign country. The second revolution has a distinct character as unique as the first in magnitude and in method of execution. It is not an exotic plant, imitating some foreign institution or its policies, but a purely indigenous product both in form and in substance, grown over many years. It is an expression of the people's own desire to free the country from the bonds of poverty and to make it a land of plenty and prosperity. Criticizing blind imitation of other countries in the building up of the New India, the Prime Minister has observed:—

No country can really make good if it tamely imitates some other country —more especially a country like ours which has withstood the storms and stresses of 10,000 years, which has some—if I may say so with all modesty—special virtue in it, some special basic strength in it, which has made it survive. While we have to stand on our own soil, firmly, and not allow ourselves to be blown about, we have to realize that we have fallen back in the race of man. Other countries have explored nature's ways and understood nature, while we went about to our astrologers and palmists. They looked at nature and, understanding nature's ways, got the power hidden in nature So long as we do not do that, we remain powerless and weak, and unable—apart from not

being able to defend ourselves in case of need—to produce the wealth which will get rid of our poverty.

This basic objective was worked at through the years 1951 to 1956 under the First Five-Year Plan, despite the various distractions, political and other, in both the national and the international spheres. The concept of planning was given great importance in the whole scheme of national economy. In the words of the Prime Minister, "Planning represented essentially our moving, our thinking and our action." Much progress was made in the country during these formative years, and the following statistics are a fair sample of the achievements on the economic front under the First Plan:—

The national income increased by an estimated 18 per cent; foodgrain production went up by 20 per cent; over seven million acres of land were brought under irrigation through major works and another ten million acres irrigated through smaller works. Industrial production increased steadily. The interim index of industrial production (1946 = 100) works out at 161 for 1955, compared to 105 in 1950. The generation of electric power rose from 6,575 million kwhr. in 1950 to 11,000 million kwhr. in 1955. Several important industrial projects in the public sector were completed and considerable new investment took place in the private sector. Preliminary work in connection with the installation of three steel plants and a heavy electrical plant was completed, and the foundation laid for the larger tasks to be taken in hand in the Second Plan period.

To what extent the economic, industrial and social planning will improve the *morale* of the people remains to be seen. Great wealth is not required for simple living and high thinking. Indian hovels must be demolished and replaced by comfortable cottages—this is a necessity. But will the building of many of these be put off because a few grand palaces come to be erected? Implicit in this question is a moral, no less than an economic, problem.

Encouraged by this record, the country recently launched the Second Five-Year Plan which contains the seeds of the industrial revolution which will change the face of India. It lays emphasis on heavy industries as a basis for future industrialization, as the second step to be taken, the chief objectives under the First Plan having been increased agricultural production and self-sufficiency in food. But due provision has also been made for the small-scale industries which alone can provide employment on a sufficiently large scale to absorb the augmented labour force consequent on the growth in population. The principal task is to secure an increase of about 25 per cent in national income during the five years ending in 1961 and to take a major stride in the direction of industrialization so

as to prepare the ground for more rapid advance in the plan-periods to come. A few statistics may be given by way of a rough sketch of the Second Plan.

The total developmental outlay of the Central and State Governments over the period of the Plan works out at Rs. 48,000 million or Rs. 4,800 crores, out of which it is proposed that Rs. 568 crores shall be spent on agricultural and community development; Rs. 913 crores on irrigation and power; Rs. 890 crores on minerals and industries, including village and small-scale industries; Rs. 1,385 crores on transport and communications; Rs. 945 crores on social services, including education and health services, housing, rehabilitation, etc., and Rs. 99 crores on other miscellaneous items. In the private sector it is envisaged that Rs. 2,300 crores will be invested during the Second Plan period.

As regards the financial resources for the Governmental outlay it is calculated that Rs. 800 crores will be available as surplus from current revenues, including additional taxation to the amount of Rs. 450 crores; Rs. 1,200 crores from borrowings from the public, including Rs. 500 crores from small savings; Rs. 800 crores from external assistance; Rs. 1,200 crores from deficit financing; Rs. 400 crores from other budgetary sources, including the railways' contribution, and an estimated Rs. 400 crores from additional budgetary sources. The more debatable items of these are the hoped-for external assistance to the amount of Rs. 800 crores and the deficit financing contemplated, to the extent of Rs. 1,200 crores. Over and above these, an uncovered gap of Rs. 400 crores remains to be filled, for the full implementation of the Plan.

In accordance with the Plan, there should be a 15 per cent increase in the country's food-grains production. The Prime Minister, however, has declared that the aim should be to achieve a 35 or 40 per cent increase in order to raise the standard of living of the people as also to check the tendencies to inflation implicit in deficit financing. The Plan is expected to provide employment to about 10 million people. The Plan is not all figures and statistics, for behind these is the passion to alleviate the misery and distress experienced by very many of the nearly 400 million people of India, as the Prime Minister clearly brought out in a speech before the National Development Council:—

When I think of the Second Five-Year Plan I think of it as some kind of dry bones of what we are going to have. I think of covering those dry bones with the flesh and blood of humanity. I think of 370/380 millions of Indians moving forward, marching forward and improving their lot, getting rid of the misery, unhappiness and poverty which have been their lot for generations.

So far as I am concerned, the Second Plan, or the Third Plan that will follow it, is something more than statistics

and words. It becomes a living human being looked after, children who will be building up the India of tomorrow. That is why when I think of the Plan, my mind is full of excitement. The printed words do not excite me. It gives me a sensation of millions of Indians getting out of their political ruts, economic ruts and social ruts, and marching ahead for the good of the world and always keeping to certain principles of our great master, who gave light to the country.

The fact that the formulation of the Second Five-Year Plan seems mainly concerned with material or physical objectives does not mean that no importance is attached to other aspects of human life. In fact, *it has been fully realized that mere material planning would ultimately lead the country nowhere.* A significant warning to the nation was given by Shri Nehru in these ringing words:—

All the big schemes, whether they are iron and steel factories, river-valley schemes or agricultural co-operatives, are good. We must have them. But after all, our business is the business of the men and women of the country. It is men and women of character and integrity, it is men and women who have something of idealism in them, something in the wider sense—shall I say spirituality and character—that make a country great. I will not have India taking pride in military might, industrial might or economic might. I would not have her take pride in any of these things at all. I hope as we go forward we will develop humility also, because we find, as we go round the world, how dangerous is power. Great countries and great powers today stand —I shall not say on the brink of war —but nevertheless in dangerous form. But why is that so? They are great powers, great nations, cultured nations and highly advanced societies. Why then does that happen, I wonder? Is it fear, is it hatred of each other, is it just a habit that gets them into the conflict? Europe specially has a record of conflicts and wars which no other continent can rival.

Drawing pointed attention to the moral values of life, the Prime Minister further made these significant remarks during the Buddha Jayanti celebrations:—

Indeed all the material advance that we achieve may, perhaps, be worth nothing at all and may avail us little if we forget the other aspect of human life—moral, spiritual values. Perhaps it is even more appropriate on this occasion today when we are on the eve of the Mahaparinirvana celebrations of a very great man, a great son of India, that we should remember these moral and spiritual values which ultimately give content to the life of an individual as to that of a nation.

If it should not prove possible for the nation to develop character and morality along with the development of economic standards, all plans would ultimately collapse like a house of cards. The need for integrity, honesty and a readiness for sacrifice and service has often been stressed by the leaders of the country; these should be our guiding stars on this great voyage of national planning.

Although this ambitious pro-

gramme has been criticized in several quarters, both in India and abroad, as being well beyond the country's discernible resources, it is an index of the Government's conviction that boldness rather than timidity is called for by the nation's immediate requirements. Few questions are today pressing more urgently upon the world's attention than the aspiration for economic development in the underdeveloped countries, especially in India, whose economic growth up till now has been far below its potential. To lift oneself by one's own bootstraps is the endeavour in which India is engaged, an endeavour which, "in its dimensions and scope," in the words of Dr. S. Radhakrishnan, "is a great adventure in which every one of us should become a purposeful participant." The pattern for implementing this planned economy, envisaging as it does the willing and intelligent participation of millions of India's people under a democratic set-up, is in marked contrast with the programmes in countries under totalitarian control. It merits consideration in a separate article.

A STUDENT OF THEOSOPHY

(To be continued)

TOWARDS WORLD HISTORY

Is there "any sense or rhyme or reason in human history"? Dr. W. H. Werkmeister, Director of the University of Southern California's School of Philosophy, raises this question in its Spring *Personalist*, in an article on "History and Human Destiny.' He sees a need of going behind the historic period in tracing man's development, back to the dawn of the self-conscious awareness which makes man conscious of inner tensions and drives which prompt him to action but which he can guide, oppose or redirect.

Born biologically immature, as compared with the young of animals, and therefore plastic, man, he writes, has largely had to form himself as a normal person. This, we suggest, should not be taken to rule out man's having had many teachers and helpers, both in the infancy of the race and in any given life.

Dr. Werkmeister sees the same striving towards self-fulfilment in the individual and in the other, composite "subjects of history"—whether a culture, a nation, or, ultimately, the world community. And, while accepting causal determinations in the world of nature, he recognizes that human decisions and human efforts do make a difference in the course of events.

But favouring or obstructive forces exert their own influence also. Dr. Werkmeister does not see these as rooted in past human action, though recognizing that to the destructive tendencies "human wickedness and folly contribute at all times their full measure." He recalls "subjects of history" rising to a realization of potentialities, "as if . . . chosen by forces beyond human control to play a particular role in world history," but he stops short of seeing their subsequent decline. He does, nevertheless, give food for thought on the great law of cycles which the ancients and some modern thinkers have recognized.

SILENT REVOLUTION IN TUNISIA

[**Mr. Reginald Reynolds** has an enviable record of opposition to war and to colonial exploitation. A friend of Gandhiji and a staunch advocate of Indian freedom in the pre-independence years, Mr. Reynolds gives in this article a hopeful report on the progress of Tunisia in its first year of freedom.—ED.]

It was, I suppose, natural that my friend Margaret Pope, being a good friend also of the Arabs (and of all peoples struggling against imperialism), should have brought Taieb Slim to see me. He was a Tunisian living in exile, with a price on his head, an agent of the Neo-Destour Party with whom Margaret later worked for some years in New Delhi.

We met several times when Taieb was in London. Once we met with Margaret and the leader of the Neo-Destour Party, Habib Bourguiba. An old photograph shows the four of us, outside a London restaurant. It was one of many such meetings with the agents or exiled leaders of oppressed peoples. I had almost forgotten it when Bourguiba, by a series of hard bargains with the French, obtained independence for his people in 1956. Before the year was out Taieb Slim reappeared in London as the first Tunisian Ambassador. Not for the first time in my life a friend whom I had known as an exile or a jail-bird had suddenly become a person of importance in a world to which I have never sought entrance.

I had done little for the Arabs and nothing for Tunisia, but Taieb sought me out at once on his arrival in London. This is the way with Arabs, as I already knew. All friendship, with them, is like a blood-brotherhood. (A Palestinian Arab, living in Cairo, entertained me there so long on my African journey, in 1953, that I almost despaired of ever reaching Cape Town. He insisted from day to day that I should stay longer; and all because my wife and I had given occasional hospitality to him and other Arab friends in London.)

Even so, I was amazed when I was told that the Tunisian Government had invited me to attend the celebrations in March 1957, marking the first anniversary of independence. Hospitality and all travel arrangements would be made by the Government. The notice was short, but on March 18th I flew to Tunis, in company with other guests—a few from Britain and many more from other countries, after we changed planes at Paris.

For me the official celebrations, though interesting, were not the chief objects of interest. Independence, as India discovered, is not an end but a beginning. One does not expect too much in twelve months; but trends and intentions

can sometimes be clear. I travelled widely and asked many questions. Here I can only record bare impressions, but I find some of them interesting and even startling.

The population of Tunisia is only about 3,783,000, the vast majority of them Moslems. The largest minority consists of about a quarter of a million Europeans. About two-thirds of the Europeans are French, and of the remainder the Italians make the biggest group. About 58,000 Tunisian Jews, whose ancestors lived peacefully in the country when Jews were persecuted throughout Europe, still live at peace with their Moslem neighbours. There is no deep, inherent conflict between Jews and Moslems: the two religions bear marked similarities, the code of Islam following closely that of Moses. Racially the original Arabs, like the Jews, were Semites. Many, if not most, Jews living in Arab countries would be correctly described (and many, in fact, describe themselves) as "Arabs of the Jewish faith." Their culture and their language are Arabic—and the distinctive marks of the Arabs *are* culture and language, not race (for they are mixed) and not religion, for the Arab world has at no time been exclusively Moslem.

It is only in the countries politically or emotionally affected by the political aims of Zionism and its Western sponsors that Arab-Jewish conflict has broken out periodically, since the end of the First World War, or that the terms "Arab" and "Jew" are even regarded as mutually exclusive. Here, in Tunisia, I found complete concord. To emphasize the integration of the new state—a secular state, like India—the small Jewish minority, though less than one and a half per cent of the total population, is represented in the Tunisian cabinet.

The Government ministers must surely average a record triumph for youth. Bechir Ben Yahmed, the Minister of Information (a man of exceptional energy and ability) is only 28 and many of his colleagues are in their early thirties. The mental outlook of the Neo-Destour leaders is progressive. This is a loose term and can easily be misunderstood, but it would be even more misleading if I described it as "Western" or "European," though many ideas which generated in Europe have their place in the plans which Habib Bourguiba and his colleagues are making for the future of Tunisia.

Most startling, to me, was their attitude to women. I had seen, in India, the rapid evolution of women's rights and of women themselves in the struggle for freedom. Gandhiji, with his unerring capacity for linking up two wrongs and two rights, had always urged sex equality as the logical aim of all who sought freedom from foreign oppression; and he had seen also that the emancipation of Indian women would more than double the force

of Indian nationalism. Just as the emancipation of the Harijans was an inseparable part of his gospel, so it was with his views on the place of women in society: all truly progressive causes could march side by side, each helping the other—and that, short of a definition, is as clear a picture as I can give of what I mean by "progress" or "progressive," for the words imply movement and a whole complex of values with an essential consistency.

In Africa I had often been disappointed to notice that this conception of a social, political and economic "wholeness" was lacking, especially with regard to women. In East, Central and South Africa I had often discussed the matter with African men who could see neither the essential rightness nor the political expediency of letting women share both the national struggle and the fruits of its ultimate success. In cosmopolitan Cairo I had noticed many signs of progress, as I understand it—the emergence of the educated Egyptian woman, the absence of the veil and (in general) of polygamy. But it was only a beginning and had not, as yet, greatly affected the life of the peasants. It was in the Sudan that I discovered what I still believe to be an important clue to the future—the desire of the educated Sudanese man to have an educated wife. In Tunisia I was to see what I believe to be a further development of the same evolutionary process, conforming to my test of progress. For the Tunisian leaders—all men, at present—seem to have discovered that you cannot have a modern, enlightened society if half the population is spiritually fettered by traditions inherited from the Dark Ages.

Already in Tunis a large number of Moslem women—I hesitate to guess at a percentage—have discarded the veil. The lead, as in Egypt, has come from the educated women; but I noticed that those who had not yet gone all the way seemed to regard the veiling of the face as a perfunctory gesture—something they would suddenly remember and half cover their faces. But travelling over the country I soon realized that Tunis was, as I had suspected, by no means typical. It is true, I am sure, that the cultural standards of the capital tend to penetrate slowly into other parts of any country. But the national leaders were not waiting for that slow penetration—or, at least, they were not prepared to rely solely on it. By two bold strokes the new secular state has broken away from centuries of tradition. It has declared all future polygamous marriages illegal; and it has established its Constitution on the basis of universal adult suffrage, regardless of sex.

I am not one of those arrogant people who claim to know and decide when, whether and on what terms other people shall enjoy the rights I claim for myself. Democratic rights, which I take for granted, should

not, as I understand them, be refused to any man or woman. And I am glad that this principle has now been implemented in so many countries, without waiting for universal literacy. But I do also realize that education can greatly help those to whom I would not deny this right, *i.e.*, help them to make the best use of it; and for this reason I find the enthusiasm of the Tunisian leaders for universal education another cause for great hope. Once more I see two forces of progress marching in step—the political rights which will make women a power in the land and the educational programme which will help them to use that power with greater knowledge and understanding.

For a government of men experienced in resistance, but not in administration, I found the plans and achievements of the Neo-Destour leaders in the first year of independence very impressive. Already long-term policies of afforestation—so necessary in a country of long droughts and short torrents—were being carried out. New dams are to be built to preserve the water, of which Tunisia never has enough. For this purpose a new force of voluntary labour has come into existence—young men who give "national service" with picks and shovels. It is a young country and its young leaders take a special interest in the rising generation. But the greatest of their achievements, the silent revolution which may swiftly transform the whole country, was accomplished by two strokes of the pen which took Tunisia through 1300 years from the feudal, male-dominated structure of the Arab conquest to the twentieth-century conception of a living democracy.

REGINALD REYNOLDS

FELLOWSHIP

The aims and antecedents of the Fellowship of Friends of Truth were presented at the London Branch of the I.I.W.C. on May 24th by Mr. Vivian Worthington.

The Fellowship's name appeals to men of open mind, besides indicating its derivation. For George Fox's followers, now forming the Society of Friends, with its record of high and humane principles applied in private life and public dealings, first bore the designation of the Religious Society of Friends of Truth.

It is, we understand, the aim of the new movement to bring Buddhist and Hindu ideas into the Christian religion. Not a few of them, of course, are there already, but all moves towards rapprochement between the followers of different faiths are hopeful. All the world religions have a common core of truth, however it is overlaid in each with ritual and dogma. Must there not be readiness to recognize and discard the excrescences, each from his own religion, if other faiths' confirmatory insights are most to profit us?

VICARIOUS LIVING

[In our last issue Dr. Alexander F. Skutch wrote about the middle path in daily living which implied a fundamental change on the plane of economics. In this thought-provoking article an economist shows the way to the application of Gandhian principles in a life dedicated to service and brotherhood. **Dr. J. C. Kumarappa** is relentless in applying the truths proclaimed by the Soul of the New Testament teachings to the village life and the work in which he is engaged. He is a devout and practical Christian and tries to live by the Wisdom of Jesus as taught in the Sermon on the Mount. Men like Skutch and Kumarappa, and Ralph Keithan, who also wrote in our last issue—and their number is on the increase—are spiritualizing the plane of economics as men of a previous generation like Gokhale and Shastri tried to spiritualize politics.—ED.]

For some time a great deal of attention has been concentrated on how best to solve the tensions that have been created increasingly, not only among individuals, but also among nations. It is time, therefore, that we took stock of the various approaches that have seemed possible to humanity during the ages past to reduce the points of conflict.

Self-control: It is interesting to note that, about three hundred years ago, there was a school of art in Japan which represented human passions and animal desires by depicting such emotions being expressed by brutes. They represented all quarrelsomeness among men by the mischievousness of monkeys. About ninety miles north of Tokyo, in a place of pilgrimage called Nikko, there is a temple which has a frieze which depicts a creeper on which three monkeys—animal representations of mischief—are seated. With its hands one closes its eyes, another shuts its ears and the third holds its mouth. This represents the three sources of mischief in human society; and is called "Koshin Zaru."

Legal Control: Another method of approaching peace was intellectual, through legal means. Such law-giving is familiar to us in the presentation of the Ten Commandments by Moses. In our own country, Manu codified the legal approach. The latest attempt in this line is the present code of conduct held up to the various Governments as *Panchashila*. We are all aware to what extent these legalistic approaches have contributed to bringing about peace: they have been tools, too often, in the hands of organized Governments to fill the jails.

Social Control: Our Indian method of regulating our conduct by learning our right individual relationship to our fellow men through the practice of *Dharma*—in which the approved conduct is held up as the proper *Dharma* of a man—was popularized through universal familiarity with the *Ramayana*. This discipline was learnt in India largely in the life of the joint family, and

is being dismantled today by the hammer-strokes of our legal bodies.

Material Control: The present-day attempt is to follow the path of relieving the wants of the people by increasing their material possessions. We have been familiar with it in the last century through the teachings of Karl Marx. Lenin believed that having obtained their material welfare, the people would be less quarrelsome. It has been brought nearer home to us in recent years by the sustained efforts, with American encouragement, at Community Projects in our own country. Acharya Vinoba Bhave, too, believes that by transferring land to the landless labourers, or all those who till the land, we shall be able to usher in a Utopia. This experiment is still going on and it will be premature to pass judgment on this method of attaining peace and good will among men.

The Brotherhood of Man: All the foregoing methods have been primitive in that they have relied on man's own efforts, ignoring that there is the Divine Law to direct the destinies of men. One of the great contributions towards social peace has come to us through the Semitic conception of the fatherhood of God, all men being brethren with a filial bond among them. Whether a man is a black or white, brown or yellow man, as long as he is a Muslim, for instance, he is to be regarded as a brother within that religious group. We may say that, to a large extent, neither colour nor money values had created barriers among men of this type of faith. Among them a prince, a peasant, a pauper, may all sit together for a meal and treat each other gently, as they are all children of one father.

Parenthood of God: The fatherhood of God brings out only the care and nurture of the brothers of the family, but does not emphasize the tender oneness of the family. We seek this in the mother nature of parenthood. Mother care of the present day identifies an unborn child within the mother. The mother takes care of the health of the child even before it reaches birth. Everything she eats and drinks pivots round the welfare of the unborn child. Even the book she reads, the music she enjoys, the company she keeps, are all governed by the effect these will have on the unborn baby. Can any relationship between two human beings be closer?

All-considering love of this order is what is meant by "love thy neighbour as thyself." Those of us who wish to put into effect this precept of "love thy neighbour as thyself" will have to follow it up in all its implications in our daily life. Nobody who takes this seriously can enter a temple or a mosque or a church in even mill cloth, to mention only one item that touches us. Mill cloth brings at once to our mind the various items of exploita-

tion included in the course of its manufacture. Therefore we break the very fundamental rule that is given to us if we wish to identify ourselves with the producers, consumers and distributors of all things that we need for our daily lives. It is only through these practical steps to fulfil our daily needs that we can express our love towards our neighbour.

It is not possible in the short space at our disposal to examine all our mutual relationships that bring us together in our daily lives. But we can indicate a few items where we fall short of this close relationship that should govern us all. Take, for instance, housing, clothing and food. If we build a house, the work must be shared by those around us. If it be of bricks, the bricks must be moulded by those with whom we come into daily contact. The tiles should be made also by those people. The cohesive agent which brings materials together should be of such manufacture. Doors, windows and other necessary equipment for the house should also be of the workmanship of our neighbours. Instead, if we use cement from the mills and large quantities of asbestos, iron, zinc and products of this nature, it declares to the world that there is no love within us. "*If ye love me, feed my lambs.*" Whom do we feed by using steel? Whom do we feed by bringing in asbestos sheets? In such matters, the simpler we are, the closer we are to our neighbours. We have already mentioned the item of clothing. *Khadi*—hand-spun and hand-woven—brings us close to those who are in need. Similarly in food also: hand-pounded rice, *ghani*-pressed oil, etc. bring us in close touch with our neighbours and their needs.

Apart from these, the handling of their kind of tools should be a factor that brings us into close touch with the daily avocations of our neighbours. Only then shall we know their joys, their woes and sorrows; only then be able to "rejoice with them who do rejoice and to weep with those who weep." This is our approach to "vicarious living."

This will immediately show that the source of all our life is dependent on the earth, and that therefore land and its resources cannot be in private hands, and should be controlled and regulated for the benefit of all men. We cannot grow opium and tobacco when we need millet and other cheap food for feeding those who are on the margin of starvation. Nor can we grow mill cotton for the advantages of exchange when there is unemployment stalking the land. The needs of our neighbours should govern our attitude towards our resources also. Private property cannot find a place in vicarious living, except as a means of directing and regulating things needed by people to be produced, that they may consume and exchange them.

Trade by itself should demand nothing, should get nothing, apart from the considerations of the immediate necessities of the people. Luxuries, objects of art and such like have no doubt a place, but have no priority over the requirements of people existing below the subsistence level.

Therefore, we should give all our attention and direct all our efforts towards the constructive programme that has been set before us if we wish to share the life and living of the masses. This is giving effect to "loving our neighbour as ourselves," as the expectant mother guides her life according to the needs of the child to be born.

To enable generations yet unborn to think in these terms, it is necessary to have the education of our children moulded in such a form that from childhood they will learn to make their decisions with the question always before them how any particular solution of a problem will affect their neighbours. Any system of education that wholly emphasizes material considerations will be completely one-sided and will not direct our daily lives towards vicarious living.

In this form every one of us must share every other one's life with all its shades of happiness, prosperity and adversity. Only then will our human race find its goal as an Abode of the Eternal. Today, with our highly-centred individualistic life, we have forgotten the immortal aspect of our lives, in the search for the immediate pleasures and the advantages of the accumulation of things that lead to material welfare. If we emphasize this spiritual aspect, not only will all modern turmoil, hydrogen bombs and destructive weapons disappear from the horizon, but death itself will lose its sting.

J. C. KUMARAPPA

A man should orient his will and all his works to God and having only God in view go forward unafraid, not thinking, am I right or am I wrong? One who worked out all the chances ere starting his first fight would never fight at all. And if, going to some place, we must think how to set the front foot down we shall never get there. It is our duty to do the next thing: go straight on, that is the right way.

MEISTER ECKHART

THE RELIGIOUS APPROACH OF JOHN MIDDLETON MURRY

[John Middleton Murry had been one of the earliest contributors to THE ARYAN PATH and had written several stimulating essays.

Mr. Derek Stanford brings to this penetrating analysis of the heart and mind of our late esteemed friend the sensitivity of a poet and the acumen of a literary critic. He has published, besides his own verse, volumes on Wordsworth, Emily Brontë, Christopher Fry and the late Dylan Thomas. Recently he has edited two selections from the letters of Fenelon and Newman.

There is heart-warming in the parallel insights of Middleton Murry and David Gascoyne which he brings into juxtaposition here.—ED.]

The death of John Middleton Murry,[1] at the age of sixty-seven, deprives English culture of a subtle spiritual force. Mr. Murry first made his name as a deep-delving literary critic in the tradition of Coleridge and Arnold, but like his predecessors soon passed on to consider the more general issues of religion, politics and society. The nature and influence of his work was, finally, paradoxical. On the one hand, his interest in any subject was in its spiritual signification: on the other, he questioned and criticized freely the common orthodoxies of his day. Since he sought for a spiritual ground to every human manifestation, the unifying aspect of his thought was apparent. But, equally, in so far as he was led to challenge and distinguish accepted propositions, the tendency of his mind was analytic. This meant that, while busily attacking most of the existing unities of thought (the current doctrines of church and party), he was, at the same time, striving to effect a personal synthesis of his own. This synthesis slowly took shape in his magazine *The Adelphi* (which ran for some twenty-five years), as well as in numerous books published during or after these years. The last of them, *Love, Freedom and Society*,[2] was being reviewed as he lay dying.

To describe or summarize Mr. Murry's position is an intriguing but difficult task. Conventional approaches will not take us very far, but do at least help to bring his work into focus. Thus, to the literary historian of the period he might appear as a voice opposed to the fashionable nihilism of the 'twenties. Just as Matthew Arnold had contended, with the Hellenic weapons of culture, against a smug religious positivism, so Mr. Murry might be pictured as reintroducing religious ideas to a negative-minded literary public. But, when we ask what these ideas were, we are im-

[1] On March 13th, 1957

[2] Mr. Murry's chief publisher was Jonathan Cape.

mediately in deep water. Certainly they were not the notions of the Church. "Belief in life" was one of Mr. Murry's earliest hints at his position; but, as he admitted, "Belief in life is not, strictly speaking, an idea at all."

At this point, we might defer direct inquiry to hear the theologians give their evidence. If these are orthodox thinkers of the Anglican or Roman Catholic Churches, I suppose their account would be somewhat as follows: "Mr. Murry has told us that 'the man who believes in God does not need a Church.' This phrase, by itself, serves to fix him. It enables us to identify him with the tradition of religious Dissent from the Established English Church. In many ways —in his moral fervour, his earnestness and evangelism—he represents the viewpoint of nineteenth-century Non-conformity. He does not, however, share its creed; and in this he is more easily reckoned with such a figure as Mark Rutherford (for whom he had a high confessed admiration). In Mr. Murry's writing can be detected a kind of secularized chapel-conscience. There are, none the less, certain like reverberations to be heard in his religious thought and in that of the professional theologians. A rational and liberal interpretation of the Christian Mystery was fairly common between 1900 and 1939; and Mr. Murry's books on God and Jesus (especially the latter) reflect this treatment in a magnified humanistic fashion. With the coming of the Second World War, liberal theology (with its implied belief in man as a reasonable optimistic being) received a great setback. The newer theologies (whether of Geneva, Canterbury or Rome) were severer and more authoritative in outlook. Whether they based this authority on the *ecclesia docens* or on the Scriptures, they left the individual less scope for speculation and demanded greater obedience from him. Mr. Murry's religious writing has more parallels with pre-War theology than with its post-War development. There is, however, a deepening concern (in such a work as *The Free Society*, 1947) with the collective needs of modern society, needs which can only be met at the cost of the individual, which may be said to reflect aspects of contemporary authoritative theology."

Some such account as this can only take us a short distance. It helps us to place Mr. Murry historically against certain patterns of culture, but gives us little of his personal note, which I shall now try to elicit.

To say that Mr. Murry remained an amateur in matters of theological thought is to cast no disrespect upon his writings. Many of the saints and mystics were far less learned in this field than he; and one can instance numerous cases where this very sort of ignorance, in conjunction with a keen intelli-

gence or a quick sensibility, has resulted in work of outstanding vision. (Reference may be made to the "unprofessional" writings of Jacob Boehme, Madame Guyon and George Fox.) Indeed, professionalism has often been, in theology as elsewhere, an obstacle to the spirit. Its craft and its *a priori* "know-how" have come between the soul and its immediate knowledge of God. The academic theologian, however sincere in personal faith, must largely begin with a set of terms, a number of accredited spiritual units. With the freelance religious thinker, experience and not its "given" expressions is the starting-point of his meditation. Even in the field of abstract thought, more depends than we realize on "the experiencing nature," without which a manipulative skill may prove barren of permanent results. It was, for example, Luther's guilt, his longing for certitude of redemption, more than his ability in Occamite thought, which fired the great train of the Reformation. This "experiencing nature" eminently belonged to Mr. Murry. Its marks upon his writings are firm and clear. Whether or no it procures our assent, we know his thought has been inwardly arrived at, has been registered and checked on the pulse of his feeling. Can we go back and trace this "felt thought" to something fundamental in Mr. Murry's disposition?

The philosopher and biologist Richard Woltereck has distinguished between two instinctive "resonances" or approaches to the universe. There is the resonance of wonder, whose reactive expression is joy, and there is the resonance of dread, whose reactive expression is fear. Either of these, in men or in nations, may at one time determine the prevailing spiritual temper. Now it is with the first of these that Mr. Murry responded to life. The word "wonder" sounds and resounds through his early and formative writing. "The excitement of wondering what it is all about," as he casually terms this resonance, can be seen as the psychological gene from which his religious awareness springs. Mr. Murry does not start with a proposition (which is the verbal and reasoned form we give to an experience): he starts with the experience itself. This experience partakes of the nature of thought, but since Mr. Murry denied the Crocean principle of thought and expression being one, he feels he is dealing with something substantial, a real entity of the mind. This entity, as manifest in wonder, comes to him in its immediate state, a sort of pre-verbalized secret or wisdom. And here we may remember Kierkegaard's words that "Wonder is the sense immediacy has of God and is the beginning of all deeper understanding."

One of the classical statements of Western religious consciousness was made by John Henry Newman. "I rest," he wrote, "in the thought of

two and two only supreme and luminously self-evident beings, myself and my Creator." What he posits here, in its highest spiritual form, is the strange duality of subject and object, of selfhood and "otherness," as we may call it. We may think, if we will, of two cosmic mirrors reporting and confirming each other's existence, or of one mirror facing the back of the other so that the reflection is only one way. But however we choose to image the idea, the thought of two elemental beings remains This opposition, which is later revealed as an ultimate mode of partnership, is described by Mr. Murry in an essay written shortly after the death of his first wife, Katherine Mansfield. He tells us how he felt the need to be on his own, in order to regain some sense of meaning which he had lost. He left London to stay in a solitary country cottage, where the following experience took place :—

Then in the dark, in the dead, still house, I sat at the table facing the fire. I sat there motionless for hours, while I tried to face the truth that I was alone. As I had wanted to turn back, so now I longed to turn away. There was in me something that simply would not look, and, again and again, as it turned its eyes away, I took its head in my two hands and held its face towards what I had to see. Slowly and with an effort I made myself conscious that I was physically alone. Prompted by some instinct, I tried to force this consciousness into every part of my body. Slowly I succeeded. At last I had the sensation that I *was* in my hands and feet, that where they ended I also ended, as at a frontier of my being, and beyond that frontier stretched out the vast immensities, of space, of the universe, of the illimitable, something that was other than I. Where I ended, it began—other, strange, terrible, menacing. It did not know me, would never acknowledge me, denied me utterly. Yet out upon this, from the fragile rampart of my own body, I found the courage to peer, to glance, at last to gaze steadily. And I became aware of myself as a little island against whose slender shores a cold, dark, boundless ocean lapped devouring. Somehow, in that moment, I knew I had reached a pinnacle of personal being. I was I, as I had never been before—and never should be again.

It is strange that I should have known that. But then I did know it, and it was not strange.

What happened then? If I could tell you that I should tell you a secret indeed. But a moment came when the darkness of that ocean changed to light, the cold to warmth; when it swept in one great wave over the shores and frontiers of myself; when it bathed me and I was renewed; when the room was filled with a presence, and I knew I was not alone – that I never could be alone any more, that the universe beyond held no menace, for I was part of it, that in some way for which I had sought in vain so many years, I *belonged*, and because I belonged, I was no longer I, but something different, which could never be afraid in the old ways or cowardly with the old cowardice. And the love I had lost was still

mine, but now more durable, being knit into the very substance of the universe I had feared.[3]

A similar type of experience is related by the poet David Gascoyne in his book *Night Thoughts*. (I quote him here, since there are reasons for believing that he has been influenced in his thought by Mr. Murry.) The final prose-poem "Encounter with Silence" describes the solitariness of the individual being over against the still "otherness" of night. But at length this dumb and alien silence makes itself felt as a spiritual presence, the psychic presence of unknown neighbours. Our sense of solitude, says the poet, is largely illusory: "all those who are isolated in their solitude are really alone only because they do not actually realize the presence of other beings like themselves in the world." The poem closes on the conclusion that "We are closer to one another than we realize. Let us remember one another at night, even though we do not know each other's names."[4]

It is noticeable that neither Mr. Murry nor Mr. Gascoyne, in the passages quoted, makes mention of God, much less of the Three Persons of the Christian religion. But then, as Mr. Gascoyne has elsewhere suggested, the important division among contemporary thinkers is not that between atheists and orthodox believers, but that between those who are and who are not aware of the existence of the "non-self" and its mystery. This mystery is one which Mr. Murry, in all his writings, perceives and explores. Perhaps for us today this constitutes the real *mysterium tremendum*, without some sense of which God remains a sorry word.

DEREK STANFORD

POCKET BOOKS

Bertha Gaster, (*The Unesco Courier*, February 1957) believes that cheap reprints of more expensive editions were not unknown even as far back as ancient Rome.

According to Martial, the Roman satirist, who lived in the first century A D, a copy of his epigrams was selling for five denarii at Atrectur's, while round the corner it could be got at Tryphon's for only half a denarius. And Tryphon was making a good thing of it too, Martial assures us.

Collins Paper Books, Ltd., London, have recently started a new series of pocket books—Comet Books. Their first five reprints cover a fairly wide range of subjects: biography in *Albert Schweitzer: An Introduction* by Jacques Feschotte and *The Eisenhower Brothers* by Bela Kornitzer; astronomy in *Guide to the Moon* by Patrick Moore; physics and the theory of Relativity in *The Universe and Dr. Einstein* by Lincoln Barnett; and pre-natal and early care for mother and child in *Your Baby*. Priced as low as Re. 1.00, they are bound to be popular in India.

[3] *To the Unknown God* (Jonathan Cape 1924), pp 42–44.
[4] *Night Thoughts* (André Deutsch. 1956), p 48

WILLIAM LAW

A DISCIPLE OF BOEHME

[In this thoughtful article **Mr. Peter Malekin** brings out much of interest regarding both the eighteenth-century English mystic William Law and his seventeenth-century inspirer, Jacob Boehme, almost unlettered, but wise in the things of the spirit.—ED.]

Not many people have heard of William Law. Only one of his works, *A Serious Call to a Devout and Holy Life,* is at all well known, and that is neither his best nor his most typical book.

William Law was a clergyman of the Church of England. Born in 1686, he was educated at Cambridge, where he became a Fellow of Emmanuel. In 1714, however, he gave up his fellowship and all hope of a career in the Church by refusing to abjure the rights of the exiled Stuart Kings. For a while he played some part in the affairs of the non-juring Church, but spent most of his time at Putney, where he acted as tutor to Edward Gibbon, the father of the historian. In 1740 he retired to King's Cliffe, his native Northamptonshire village, and set up house with two ladies, Elizabeth Hutcheson and Hester Gibbon. The three regularly attended the services of the local parish church. Their large income, once their immediate needs were satisfied, was distributed among the poor; much of it they gave with their own hands in the form of food and clothing. They themselves lived in frugal comfort. At King's Cliffe Law remained until his death in 1761.

As will be seen, the external circumstances of Law's life were hardly exciting. His real adventures were adventures of the mind and heart.

In 1717 Law was a High-Churchman. His first publication was a series of letters against the Bishop of Bangor in which he defended High-Church principles. These and his other early controversial writings are masterpieces of their kind; the best of them is his answer to a book called *The Fable of the Bees.*

It has often been stated, particularly by Canon Overton in his biography of Law, that Law remained a churchman to the end of his life, but this is untrue. Law later quite abandoned his first legalistic conceptions.

In his next phase, Law wrote as a moralist. It was in 1728, towards the end of this period, that the *Serious Call* appeared.

At some time a little before 1737 Law began to study Boehme. From then until the end of his life he devoted his extraordinary gifts as a writer to the exposition of Boehme's philosophy. Law had one of the finest of all English styles and his mind was unusually clear. He was therefore in many ways an ideal

eighteenth-century champion for Boehme, but perhaps his greatest qualification was that Jacob Boehme's mysticism became a way of life and a psychological experience for him. After contacting Boehme, Law no longer writes as a commentator on matters fathomable by reason alone. Rather he writes as one born in a blind world who has caught a glimpse of light, who *knows* that it exists and that its wonders can be made manifest to man. He pleads with all the power of his earnest nature that others too should use their eyes and see. He repeats again and again that all he or Boehme can do is to persuade others to see for themselves. Unless the truth of Boehme's great philosophy is experienced as a birth of the Christ principle in man's soul, says Law, it must remain a merely rational notion and cannot become a spiritual benefit.

Two other great changes occurred in Law's writings after 1737. The first was that instead of attacking others with brilliant polemics Law contented himself with presenting Boehme's philosophy for those who desired it. The second change was in Law's style, which became full of the warmth of compassion.

Law's Boehmenist writings divide into two periods. The first group of books appeared from 1737 to 1740. These show the immediate impact of Boehme. In them Law developed his exposition of Boehme's philosophy, culminating with a fairly full statement of it in his *Appeal to all that doubt and disbelieve the Truths of the Gospel.* He here abandoned his old churchmanship, saying that no sect has the whole truth, and that external ceremonies are only of use as they forward the birth of Christ in the soul; however, he honours the good intentions of organized religion and advocates the performance of religious duties in a non-sectarian spirit.

From 1740 to 1749 Law remained silent. He learnt German and studied Boehme constantly. After 1749 he wrote a series of great mystical works, *The Spirit of Prayer, The Way to Divine Knowledge* and *The Spirit of Love.*

Law's exposition of Boehme's thought takes the following form. He utterly repudiates the idea of creation out of nothing as a logical absurdity. The universe exists as an emanation from God. God is threefold. The father is a hidden Fire or Will to Manifestation, which begets the Son or Light or Desire, the outspoken Word or Logos of the Deity. From Fire and Light proceeds the Holy Spirit or Love. These three are inseparable in the Deity, and this "process" of generating and proceeding is an eternal one. From the triune God emanates Eternal nature, also known as the Glory of God or the Kingdom of Heaven. This is the world of archetypal unity, a condition to which our world aspires in an inferior degree.

The Fire of the Father has a dual aspect. This duality passes into the Son, into the Holy Spirit and into Eternal Nature. In all these it is a duality in unity, each aspect finding its fulfilment in the other. This duality, once manifest, may be analyzed into a trinity, and yet again into seven "forms" or "properties." In Eternal Nature these seven forms are one. In temporal nature they underlie all phenomena from the movement of the planets to the psychological processes of man.

Eternal Nature is perfect and copies the "process" of Deity, *i.e.*, the hidden fire in it generates light in it, and from them proceeds love.

From Eternal Nature came temporal nature. Eternal Nature was peopled by angels, who were not created directly by God, for God creates nothing directly, but were born out of Eternal Nature. The will of these creatures was a spark of the Divine Will and therefore free. Some of them desired to know the source of manifested power, which source was one of the two aspects of the fire in Eternal Nature. The two aspects were a dark hellish fire known as the fire of God's wrath, and a bright heavenly fire, known as the fire of God's love; in union the bright fire drew strength from the dark fire and transmuted its wrathful nature, thus generating light and love and causing perfection. Evil can occur in manifestation only through a separation of the two aspects, for all qualities as combined in God are perfect and necessary to one another. The effect of the angels' willing was to manifest the dark fire in isolation, which created hell, and into it fell those angels who had willed to know it. Through the manifestation of the dark centre in themselves they became devils and the Eternal Nature about them underwent a similar change, becoming dark and hellish.

To counteract this change the Light and Love of God immediately began to manifest themselves as far as was possible in the falling Eternal Nature. The result was the temporal nature in which we live. Here the physical sun represents the Divine Light and Love, and its influence checks the manifestation of the dark fire. Within temporal nature in its first paradisiacal state the dark angels were trapped and their activity quite inhibited, for they can act only in a medium akin to themselves.

Man, the microcosm, was breathed forth for this new world. He was a new creature, but the "essences of his soul" came out of God and never were not; hence all knowledge is present within the soul. Adam, the first man, shared the nature of heaven, of hell and of the temporal world.

Man's purpose was to raise fallen temporal nature to its original state by manifesting within it his eternal nature. He also, however, fell by

willing to know the good and evil of temporal nature. His fall was gradual and as it continued, Adam, originally androgynous, lost his power to procreate by his will and imagination; in consequence, his "Eve was taken out of him," and the sexes divided.

Man's falling caused a falling in nature and a partial restoration of the devil's power to act. The devil's temptation of man completed the Fall.

Once more, however, the Light and Love of God manifested themselves in a fallen creature as far as was possible. Into the fallen soul of man was breathed the "seed" or Christ principle, through which man could regain his former state as an angel of power and glory. This seed is a divine spark in the souls of all men. Regeneration is the bringing to birth of the Christ principle in the soul. The controlling factors in the process are the human will and desire. These can be directed towards the dark fire centre, towards temporal nature, or towards the divine centre in the soul. If a man desires the first, he becomes a devil. If he desires the second, then during life he is open to the divine influence of the sun, but at death he falls into the dark centre of his own nature. If he desires the divine, he becomes an angel. The desire for the divine within is faith, for faith is a hunger and thirst for God in the soul and not the assent of the reason to a set of propositions; hence any man of any race, time or religion may have faith and become a Christian, *i.e.*, a regenerate man.

The Christ principle was peculiarly incarnate in Jesus, whose life not only typified the process of regeneration, but made it possible for others to become regenerate; for the Christ in Jesus overcame both temporal and hellish nature, thus making possible a restoration of the divine harmony.

Law says a little about man's position in fallen temporal nature. The universe is a unity bound together by magnetic force. Each part of it is linked to the microcosm, man, who affects the world about him by his thought and feeling and is responsible for the disharmony in his environment. Man's physical body is a mere shell which came to him as a result of the Fall; within it he has an inner body and inner senses. Physical nature likewise has an inner causative principle. Man's will and thinking power derive from the Divine Will and Thought and are therefore free and potent. The thinking power is not, however, reason, but is above reason. The human will is a magical force, for it stems from the Divine Will which caused the magical birth of all things. Man's temporal environment strives to regain its eternal state in which the four elements of this world were only one. It does this by the fire in nature trying to generate the Son and Holy Spirit in it (compare the *tamas*, *rajas* and

sattva of the *Bhagavad-Gita*), but it can only do this in a temporal way, which is why the world is subject to decay. At the end of the world physical nature will be swept away by a purifying fire and the light and love of Eternal Nature will again manifest in its place.

Prayer was important for Law, but he used the word in Boehme's sense, *i.e.*, as a fervent direction of the will and desire towards the birth of Christ in the soul; to ask for anything else was not prayer in Law's eyes. Prayers in words asking for this birth were good, but the highest kind of prayer was an abiding desire pervading the whole of a man's life Man's desire had to be single, for to desire the divine meant taking the desire away from everything else

Law's opinion as to whether the devils could regain their first state changed; his final belief was in universal redemption.

Law was an ardent pacifist and wrote with great feeling against the killing of so many young men who, had they lived, might have come to seek the divine life.

Law's God may be called personal or impersonal, provided one is clear about the meaning given to the terms. God was, for Law, fixed beyond all charge as a source of love which streamed into the whole of manifestation as light streamed from the sun. Only those did not receive it who willed not to have it

Law's system has similarities to Plato's. Eternal Nature is like Plato's world of archetypal Ideas. Their explanations of beauty are also similar, *e.g.*, Law says that a jewel is beautiful since its clarity is the nearest earthly approach to the translucence of Eternal Nature. Another similarity is their suspicion of art, for Law thought art dangerous because it diverted the attention from the birth of Christ in the soul.

There are certain aspects of Boehme that Law does not mention. He never elaborates the nature of the seven properties except in so far as they relate to the first psychological stages of regeneration; he does no more than mention man's inner body; he does not deal with Boehme's astrology; above all he does not mention a cardinal doctrine with Boehme and many other German mystics, that of the "Abyss." The Father is with Boehme a kind of unmanifested Logos which knows itself in the Son; behind the Father is the "*Ungrund*," the "Abyss" or "Bottomless," which, like the Father, cannot be known by man. The "*Ungrund*" is the Absolute, and the Father the first Will to manifestation which arises in the Absolute.

It has been claimed by Mr. Stephen Hobhouse that Law's silences indicate modifications of Boehme's thought. I believe this to be a mistaken interpretation. Boehme often says that he will write on some point in such a way that

the profane cannot understand him, although his fellow students of the mysteries of divinity will understand him well enough. Law was most impressed by the fact that reason was not the faculty to be used in understanding the mysteries Boehme wrote of, and equally by the fact that divine understanding could only become active through unswerving devotion to the Christ within. Hence much of Boehme's system was not for the many. Some doctrines were too deep, while others would mislead the worldly in a pursuit of selfish power and hidden knowledge. Therefore Law was silent about certain things; but to those ready for Boehme he gives directions as to which books and chapters are the best to read first. Boehme was for Law not a man who held certain opinions but "the heavenly Illuminated, and blessed *Jacob Behmen*" as he calls him in the *Spirit of Prayer*.

Law at one time intended to translate Boehme, but never did so. There is a translation in his name, but it is not his; it is a reprint of a seventeenth-century translation published by some of Law's admirers many years after his death.

Law's later writings have influenced individuals without ever starting a "movement." Parts of them have been republished recently by Mr. S. Hobhouse with a commentary; the book is in a form most suited to a Christian audience. Parts of them have also been republished in Mr. Aldous Huxley's *The Perennial Philosophy*, a work of more general interest. Among others, Louis Claude de Saint-Martin read Law, and *The Way to Divine Knowledge* was translated into French by one of Saint-Martin's friends under the title of *La Voie de la Science Divine*.

PETER MALEKIN

Never are we so poor as men want to make us. Always we have the wealth which we are, the beauty which we live.

ERNST TOLLER

BEAR WITH US

[In his interesting article **Mr. A. R. Williams** is pleasantly provocative. He has tellingly shown the weakness of organized and proselytizing propaganda. But many such organizations have true aims and moral purpose. Such should defeat the overlapping process by an intelligent co-operative spirit. Also, none should overlook that founders and promoters and organizers of associations are actuated by a zeal and an enthusiasm for benefiting their fellow men. The true worth of a service-rendering organization consists in its programme and policy: does it promote that true Brotherhood which is universal in its scope and impersonal in its motions? Once a man is satisfied of this, it is his privilege, if not his duty, to help that organization. For the success of such bodies it is necessary to inculcate those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement.—ED.]

In Britain nearly every contingency of opinion is provided for by some voluntary organization devoted specifically to the purpose. If one loves dogs there is a Canine Society; for those more sentimentally inclined a Tail Waggers Club. Surprisingly there is no Anti-Dog League to amalgamate those who object to the noise of dogs, their danger to traffic, their mischief in gardens and premises and their befoulment of pavements, besides the waste of money and food and affection on them.

For those whose love of animals takes a more generalized form the R.S.P.C.A. exists, while those who feel strongly on the subject may join the Anti-Vivisection Society. People who attach more importance to children may support the N.S.P.C.C. All these welcome members and subscriptions to strengthen their causes and help forward the good work.

So do hundreds of other associations of individuals pledged to particular reforms or activities. Abstainers from meat enrol themselves in a body for the advocacy of vegetarian diet, while those who regard alcoholic beverages as evil have their organized campaigns to suppress such. To some smoking is equally the object of detestation, giving rise to an Anti-Cigarette League. A different and more deleterious form of fumes engages the antagonism of the Smoke Abatement Society. A society also functions to reduce the excessive amount of noise in towns. Its attitude toward music and radio raises delicate problems in human reactions to noises; likewise in definition of sounds pleasant or unpleasant.

Similarly sports and games all have their clubs and leagues, as the tendency to bet and gamble on them has produced societies whose purpose is to restrict the laying of money on win or lose chances in play. Devotees of hunting, coursing, fishing and shooting band themselves

together socially to enhance their skill and pleasure; so opponents of such diversions have promoted organizations aimed at suppressing blood sports by persuasion and legislative action.

In religion is a wide choice from the Roman Catholic Church to innumerable non-conformist sects. People who assume morality to be of greater importance may join the Ethical Movement, as those who love a hearty, noisy creed can find it in the Salvation Army, or seekers of quiet achieve it in the Society of Friends. Reasoners who base their ethics on logical deduction have the Rationalist Press Association in which to incorporate themselves, whereas those who reject religion entirely can consort with others of like views in the National Secular Society. All these religions and anti-religions have their subsidiary organizations devoted to specialized aspects, such as youth groups, and for sabbatarian enthusiasts the Lord's Day Observance Society.

As to youth, so a variety of organizations are offered to women in which to combine, usually for the advocacy of something. Among the vast intricacies of the Co-operative Movement are Women's Guilds. Some Trade Unions admit women to membership. Alternatively the National Union of Railwaymen has Railway Women's Guilds. Most of the Friendly Societies register women as full members or open special lodges for their benefit, or enrol them in some way. Nearly all villages now have Women's Institutes, and the same idea is spreading to cities and boroughs in the form of Townswomen's Guilds. Squeezed between the company stores and the co-operative, small traders are abandoning individualism to amalgamate in self-defence.

Political parties are pleased to enlist adherents, all of them also having cognate organizations devoted to particular aspects of national and civic life, and youth and women. International campaigns on behalf of various causes exist, of which the League of Nations Union has now transferred its energies to the United Nations.

For working men and women there are Trade Unions ranging from general workers up to the most skilled crafts. Much similar but particularized are the National Union of Teachers, the National Association of Local Government Officers, the Union of Postal Workers and the Civil Service Association. Ex-servicemen are catered for by the British Legion. Doctors and lawyers wax indignant at being called trade unionists, but nevertheless have their closely knit corporations to watch over their interests and carry on propaganda.

So the list could be added to, page after page, as Rotary, Buffaloes, Freemasons and innumerable others, of most diverse features and aims, but all bearing testimony to the Briton's capacity for associating

voluntarily with his fellows, either for mutual benefit or publicity or to bring pressure to bear upon government and local authorities in the hope of altering laws or administrative decrees.

It must not be overlooked that these multifarious societies create vested interests in the shape of paid secretaries and other officials and their staffs. Some of these jobs are quite good ones for men and women who can organize, speak, handle statistics and correspondence or write specialized journals and pamphlets.

There must be few people whose lives are not influenced or affected by organizations, even if they are not members of one.

That there are too many societies is evident to anyone who consults a reference book listing them. They overlap badly, often several covering nearly the same ground, wasting energy and manpower and money by separately championing the same causes instead of combining for united effort. A great deal of amalgamation seems necessary.

The ideal would be one huge organization which all persons could join:

THE SOCIETY FOR MINDING OTHER PEOPLE'S BUSINESS;

briefly, in the present craze for indicating by initials,

the S.M.O.P.B.

A. R. WILLIAMS

A LUNATIC SYSTEM

That injustice turns the tables on its perpetrators is the conviction of all truly moral men ("With what measure ye mete it shall be measured unto you again"), but the fact is not always obvious. James Cameron's comment, therefore, on the *apartheid* situation in South Africa, under the heading "The Pay-off" (*News Chronicle*,) is worth consideration. In Durban the 'whites' are only half in number of the 'non-whites!' The City Council, already losing £100,000 a year on municipal transport, has just voted to enforce complete racial segregation on the city's bus services, and will now have to resort to further large-scale borrowing in order to purchase a new fleet of buses for the separated passengers. *Apartheid* is already in operation with the city's taxis and car-hire services, so that "whites" in districts served only by "non-white" car firms, are debarred from using a taxi "even in the direst emergency" (a case was reported in the same newspaper, some months previously, of an injured European who died, because a 'coloured' ambulance was not permitted to carry him to hospital). Cameron goes on to say:—

> Thus does this lunatic system drive itself through the maze of prejudice into the dead-end of uselessness. The mad thing about *apartheid* is not that it is inhuman and immoral but that it will not, cannot and in no circumstances will be able to *work*.

It is like the fable of the stomach and the limbs, which refused to acknowledge their relationship with it, and so, in starving it, died themselves of deprivation. But when people's understanding is itself "segregated," they do not grasp the simple truth, that brotherhood is not only ethical but practical.

NEW BOOKS AND OLD

THE REALM OF THE PSYCHE*

This is an outstanding book whose title gives no indication of its quality. Here is no mere opening of the doors of perception by experiments with lysergic acid (one of the hallucinogens, similar to mescalin). What gives the book its vital importance is the evidence of a "discerning power" that pierces through the illusions of the "enchanted garden of Klingsor' disclosed by the drug, and finally brings the author to discontinue the experiments halfway through the planned series.

For he is undoubtedly one of the "forerunners," for whom the veils between the spiritual and material natures are partially thinned, so that "remembrance" gleams through. One has only to read his lovely poem "A Swan," or feel the significance of his vision of the spiritual "sun" experienced some twenty years earlier, to see this. It was obviously neither the excuse of serving as a scientific "guinea-pig," nor mere curiosity, that impelled him to the experiments, but the fundamental urge that draws men from the unreal to the Real, from darkness to Light, from death to Deathlessness. As the experiments unfold he becomes increasingly and urgently aware that the supposed short-cut offered by the drug is a dangerous by-pass, and no substitute for self-discipline and will, which alone bring ecstasy rightfully earned.

He feels the exhilaration of the heightened sensibilities and fantasies without being persuaded of their basic reality. He sees how the "denizens" of his own nature are symbolically objectivized under the drug's influence, only to assert that there must be other and better ways to self-knowledge. The drug may reveal "too much, too suddenly, too violently" before one is prepared to deal with the revelation, whether it be of "monsters" or of "angels," and, if unarmed, one may well be lost in either the darkness or the light. The right price has to be paid for self-knowledge, otherwise the payment for "trespass" will be beyond one's means. To use these levels of enhanced consciousness simply as an escape from the outer world is to deny one important aspect of this life, "its capacity for compassion." The ordinary waking consciousness, he affirms, is "the point of departure."

What makes this book both memorable and heartening is the interplay of the two polar aspects of awareness, the acute perception of the phenomena and intuitive understanding. There is accurate observation, in vivid and expressive writing (Mr. Ward has the poet's gift), but all through the phantasmagoria we find a kind of overshadowing "presence" that intervenes in different ways, yet remains detached. Mr. Ward terms it "the observer," protecting, warning when the threshold of danger is neared, though *at times* seemingly "asleep."

Its action is felt as an undercurrent —"The lesson to be learned from this is..." "This symbol refers to...." "There is a spiritual aspect to this." "This is the stage at which you feel you could imagine anything and make it real. But one wants what *is* REAL" (p. 178). The criterion of judgment is

* *A Drug-Taker's Notes.* By R H. WARD. (Victor Gollancz, Ltd, London. 222 pp. 1957. 16*s.*)

always in the higher, even though part of the consciousness temporarily becomes a dreamer of his own thought-imagery. There is a higher gaze, calm, impersonal yet not cold, the same whether regarding the wonderful, satisfying panorama of "clouds-in-themselves," "beyond judgment or comparison," or, a little later, his own petty vices. "One noted these deficiencies of character, for which one might normally blush, as if they were things seen under a microscope; again, one was objectively detached." (p. 160)

A remarkable and unusual book like this is bound to be judged variously. Some fools will doubtless ignore the warnings and see only the glamour of the exciting marvels recounted. Others will hide their discomfort of ignorance by sophisticated whimsies about it. Psychiatrists will interpret it according to their own theories. But for the genuine seeker after self-knowledge the book has much to offer. And those readers who have already begun some serious study of the inner, causal side of nature will find this independent and vivid evidence making theory come alive, particularly in the following "meta-physical" perceptions:—

(1) Consciousness divides into "the observer" and "the rest," the latter an inconsistent aggregate of many "personalities." (p. 46)

(2) Physical forms have no rigid outline, but a constantly shifting "wavy" edge (p. 62) According to Occultism, the ever-whirling lives extend beyond the actual outer limits of physical form.

(3) "Dead" matter is really '*living* dust-motes" carrying memories of their many transformations. ". . all this history still lived in the wall," its constituents "were in some mysterious way still related to all other particles" (p. 85)

(4) A living geometrical figure (symbol of a summing-up) underlies the outer form, "an ineluctable pattern" indicating that the universe is in *order* down to the smallest detail (pp 30-1)—even the grass blades ranged themselves thus (pp. 172-3) Sanskrit learning defines the *linga sharira* as the invisible, energic, design pattern of every physical form.

(5) Synæsthesia characterizes every aspect of inner perception and action. One example after another corroborates ancient traditions as to the original and fundamental unity of all Life And, as Mr. Ward suggests, this synthesis is not "a drug-induced disorder, but a truer way of perceiving the real nature and relations of things." (p 139)

In the experiment "Barbaric Splendour" the curtains and darkening view through the window are transformed into "firework displays, great landscapes, impossible and glorious fantasies" (p. 90), whose colour is heard and seen in a profoundly moving way—a common narcotic phenomenon

In the experiment "The Hanged Man," an "intimation" of the eternal, showing all "actuality" as dream, was almost simultaneous with the hallucination of the noose tightening round the author's neck. In the participation *mystique* that followed, the experimenter, in the utter desolation of a condemned man, felt himself one with the most and least guilty of his fellow men. "Each of us shares the crimes of everyone else, even those crimes which we believe to be wholly alien to ourselves." (p. 143)

The terrifying vision in "The Face of Time" gives another synthesis. The author sees his triple face in the mirror, past, present and future at once,—boy, man of forty-four and ancient in one. "... the young face was rushing back towards birth, while the old face was rushing forward towards death, and . . *these movements in opposite directions were really one movement in a direction unknown to us* ... birth and death meet in a single point" (p 64). Time moves, not in a straight line, but in a circle, and beyond it is the terror of the infinite.

In all the fantasies, whether the æsthetic, heroic "Trojan War" or the rumbustious maritime comicalities, there were the "magical" transformations that *did* things to whatever object the attention was fixed upon. At the same time, the child-like suggestibility induced by the drug (a peculiarity of its action) made one the passive recipient. Yet transcending this subject-object relationship was the "observer," in charge, and in a certain way responsible. He was on a higher level of the scale of consciousness "whence he had a new and truly objective point of view, a synthesis of both." (p. 87)

(6) The subject's own thought and mood determine the nature and tone of the experiences. "... it was I who ordained 'pleasant dreams,' and the drug which decided what they should be" (p. 100) The overwhelming horror of *knowing* himself dead in the foul, fearful stench of the charnel-house ("The wages of sin is death") was the outcome of

his "murderous sentiments" at the "infernal" female chatter in the next room at the beginning of the experiment The slightly tipsy, companionable vulgar jollification of "A Nautical Night Out" followed an encounter with sailors on leave, coupled with his own growing conviction that the drug could really offer nothing but frivolities If only we could realize the vital lesson here! We are, all unaware, forever creating our inner environment of heaven or hell, by whatever our thoughts and desires set going in the flowing responsive currents of this inner "light-stuff," that reacts back again upon us (even though ordinarily we are unconscious of it). Mr. Ward writes more than once of the quality of "light" that accompanied and vivified the objects perceived Kabalists and fire-philosophers used the term "the astral light" for this same fascinating, luminous, "fluidic" substance-force, with its mouldable-image quality, its hypnotic power, and its threat of absorption to all who could not overcome its psychic deceptions.

Mr. Ward's final judgment is that narcotic experience is a false way of escape, opening only to yet another layer of obsessing dream. The only real way up the scale of consciousness "is the long and narrow way of discipline in the renewal of the mind."

On one point, however, the present reviewer would perhaps disagree with him. The adoring, mystical awareness of God in the transcendental experience of a deeply religious man, related at the end of the book, is placed by the author far higher than his own drug-induced visions. Yet, to one person at least, that religious vision, however wonderful, does not carry the same conviction of the soul's existence as does the fact of the higher, noetic, "presence" reflecting itself *even* in the midst of the illusions, terrible or glorious, of the narcotic experiences, and exposing the perfidious beauty of this psychic "Hall of Probationary Learning" for what it is. This spiritual, intuitive, discerning power is seen to be *awake and active* even there, though its intervention must have been earned.

Mr. Ward feels that his experiences lack the "passion of love" and sacrifice, the feeling of "perfection without duality" given by the religious vision. Such "personal-spiritual" experiences, however, should be examined in the light of Eastern teachings about the blissful self-created "heaven" each human being images round himself after death. However much such radiant "heavens" mirror their creators' highest ideals and aspirations, giving added strength for the next descent of consciousness, they are still conditioned, just as are the lower psychic fantasies, by their creator's outlook. They are blissful, noble, satisfying, strengthening, but they are not yet the REAL. Although no outsider dare judge the actual character of the religious experience described, nevertheless the fact has to be faced that goodness, however exalted, is not spirituality. "God-intoxication" *may* still be intoxication. The "knower of the field" may lose himself in "the field" at whatever level, and forget he is "the Knower."

What gives fundamental value to Mr. Ward's book is this "discerning power," for mankind's greatest need today is the "cultivation" of this to complement the mental understanding. There is hardly a page in the book on which the reader will not find something of value, either for evidence or for illumination. To "point out the Way" to a world bent on "flight from" instead of "*Flight* towards" is surely an act of compassionate dedication, and one hopes, profoundly, that some few readers will respond to the author's cry of "Sleeper, awake!"

W. E. WHITEMAN

[Readers desirous of obtaining more detailed knowledge on the subject of the states of human consciousness, of the "serpentine" astral light, the superior Divine Astral or *Akasa,* etc., are advised to go to the writings of H. P. Blavatsky and William Quan Judge.

—ED.]

Personality: In the Light of Western and Indian Psychologies. By SITA RAM JAYASWAL. (The Indian Institute of World Culture, Bangalore. ix+59 pp. 1957. Rs. 3.00)

Each one of us is distinct, though the quality of that distinctness varies immensely in different people. It is present, too, in the animal and vegetable worlds, even in "the leaves of grass." For each created form is unique. In man, who is at once animal, human and divine, this uniqueness evolves on the conscious level as what we call "personality," a dubious word, the feminine, we might say, of "individuality" with which it is often confused. For personality is not only the living mask which individuality wears, but the soul of a person which grows in awareness through its response to the divine spirit, the informing principle of its being.

Dr. Jayaswal recognizes the elusiveness of his subject when he says at the beginning of the first of his five lectures, "What is fragrance to a flower, personality is to a person." It may be a pleasant or unpleasant, a subtle or a simple, fragrance, but it is as unmistakable as it is hard to define and analyze. Nevertheless this is what Dr. Jayaswal has set out to do, and in each of his lectures, in which he discusses in turn the definitions and the determinants of personality, its culture, the psychoanalytical approach to it, and what a mature personality means, he presents both the Western and the Indian points of view. He gives, indeed, more space to the former than to the latter. Yet if the two viewpoints are in sharp contrast, they are, also, complementary. The Western psychologist views man as a psycho-physical organism; the Eastern teacher regards him, on whatever level of development he stands, as a spiritual being. This statement would need to be qualified so far as Jung's school of analytical psychology is concerned, though even Jung buries the realm of the super-conscious and its illuminations in what he calls the "collective unconscious." But Dr. Jayaswal confines himself almost entirely to the findings of Freud and his disciples, which are of value chiefly in the field of psycho-pathology, though they do help to explain some of the superficial aspects of personality and, in particular, the ways in which it is conditioned by outer circumstance. What is lacking, however, is any conception of a pure, enlightened "I" behind all the masks which the personality assumes. In Dr. Jayaswal's own words:—

> ... the Western definitions of personality start with the assumption that man is a human animal. That is why there is no mention of the individuality of the Divine Ego. When the Western psychologists are able to understand that man is not only a biological being, but also a divine being with a reincarnating Ego, they will modify their definitions of personality...

Such an integral vision of man does not, of course, exclude his animal nature, but it sees each level of his being in a spiritual perspective, sees, as Theosophy plainly states, that man "is a correlation of spiritual powers as well as of chemical and physical forces" and that these powers are centred in a creative principle which is the true selfhood. This truth is implicit in each of these lectures, but never interferes with an objective presentation of Western views of personality which, though partial, help to build up from different angles a rounded picture of what personality is and how it can ideally evolve into the mature being, "open, spontaneous, free from inhibitions and prejudices," whom Krishna describes so memorably in the *Gita*.

HUGH I'A. FAUSSET

The Art of Loving. By ERICH FROMM. (World Perspectives. George Allen and Unwin, Ltd., London. viii+133 pp. 1957. 9*s*. 6*d*.)

Erich Fromm is one of the most interesting of modern intellectuals. Within the strict limits of humanism, he knows and can teach a great deal, and is particularly enlightening on the subject of the Matriarchal and Patriarchal principles in humanity. In *The Art of Loving* he convincingly argues his readers into the recognition of the necessity for love in all the relationships of life if man is not to become an automaton. He believes, however, that love is an art that may be acquired by humility, concentration and self-discipline, but without help from any power greater than the human. Like all materialists, he is unrealistically confident that mankind can pull itself up—become transformed, as he puts it—by its bootstraps. It is this fundamental mistake that makes an otherwise interesting book both unconvincing and uninspiring. Like the Marxists he sees the universal desire for unification, which the mystics understand so well as the urge for at-one-ment with Reality, as a desire for human solidarity. He rightly insists that one must love oneself before being able truly to love one's fellow men; but he does not give the *recipe* for making ourselves lovable, or seem to realize that for this purpose a perfect pattern is needed, such as Madame Guyon's Pure Love.

Dr. Fromm believes in evolution but sees no necessity for positing an Evolutionary Goal, an ideal of perfection towards which to evolve. He has not yet reached Voltaire's realization that if there were no God it would be necessary to invent one. For him, apparently, the human being is the Ultimate, a transformed human being, but transformed into what? For the religionist the answer is supplied by the Perfect Man of his Faith, whose perfection has been achieved by the acceptance of an ideal beyond the human—the God-Idea, which Dr. Fromm rejects as an immature concept—and living in a state of at-one-ment with the divine attributes.

Dr. Fromm's criticism of the present loveless state of the Western world is all too obviously justified. His remedy for it—man's transformation by purely human means and the termination of the capitalist society—is not so convincing.

PETER DE MORNY

Stray Petals. By O. T. MENON. (Author, Apollo Pier Road, Bombay. 33 pp. 1957. Re. 1.25)

This slim volume of seventeen poems is attractively got up. In an interesting preface, the writer maintains that poetry, primarily, is a record of the experiences of the poet, a tale of joys and sorrows. Unfortunately his poems fail to transmit the many-splendoured glory of a poet's heart and remain commonplace and insignificant, and sometimes clumsy as in "Mother and Child."

The writer frankly states that he is "unlessoned" in the art of poetry and has not followed any rules of rhyme, technique or pattern. But his poems convey the impression that the writer has perhaps a wrong notion of the technical aspect of poetry. Had he been more careful, it might have been possible for him to improve the quality of his verse.

DILIP KUMAR SEN

A Piece of My Mind: Reflections at Sixty. By EDMUND WILSON. (W. H. Allen, London. 176 pp. 1957. 15*s*.)

Mr. Wilson is a lively and intellectual journalist who, in *The New Yorker* and elsewhere, has considerably influenced the America of his day. Now, at the age of sixty, he gives us a miscellaneous collection of views on religion, education, science, sex, the Jews, Russia, war and the state of post-war Europe, the value of which seems mainly that of succinct assessment calculated to stimulate reflection in the reader. Here and there are false statements based on insufficient information (as when he asserts that in 1954 France was lagging behind in repairing war ravages) but these perhaps we can forgive for his grasp of the subject in hand, a clear presentation and underlying common sense—all of considerable value in writings of this class.

To an English mind the most interesting chapters are I think, those on the American attitude to the Jews, from the Pilgrim Fathers onward, and the last in the book, in which Mr. Wilson gives a vivid and tender portrait of his father, a highly civilized but neurasthenic product of his age and class, fundamentally at odds with a wealthy and materialistic world which had not yet known war and world conflict. In a period of feverish and unscrupulous commercial expansion, of "get-rich-quick," he

followed the eccentric—perhaps unique—course, for a public man in New Jersey, of never investing in anything. He regarded the Stock Exchange as a gambling house, and he did not approve of gambling.

This aloofness, this integrity, gave the elder Edmund Wilson great moral power as Attorney General of his State. Yet this incorruptible pillar of justice could not entirely escape damage in a mad money-getting world: he paid a personal penalty in increasing ill health, a nervous condition sometimes on the border of temporary insanity.

Mr. Wilson's most challenging views are those upon sex and religion. The natural purpose of "sexual intercourse, and hence of what we call love, is," he points out, "the survival of the human race and, if possible, to improve its breed." That being so, is not a deliberate mating desirable, "planned parenthood," the coupling of people calculated to produce "a new élite?" In religion his views are less advanced, not to say old-fashioned; those of a rationalist. "The word *God*," he announces, "is now archaic, and it ought to be dropped by those who do not need it for moral support." His arguments for this denial of a moving and creative force in the world seem to me specious and rather foolish. In trying to relate man more closely to the higher anthropoids, and in claiming for apes "certain signs of possessing a 'moral sense'" he degrades human kind. Man may be half angel and half devil, a poor fallible creature, but his possibilities are surely enormous and as yet perhaps unplumbed.

DOROTHY HEWLETT

The Poet's Way of Knowledge. By C. DAY LEWIS. The Henry Sidgwick Memorial Lecture, 1956. (Cambridge University Press. 32 pp. 1957. 5*s*.)

This booklet of thirty-two pages is the text of the Lecture delivered in Newnham College, Cambridge, in 1956, by Mr. Day Lewis, sometime Professor of Poetry in the University of Oxford. His main concern in this lecture is to try to decide how poetry differs from science in the measurement and assessment of human experience.

Mr. Day Lewis illustrates his serious theme with humorous asides that must have entertained his learned audience.

He asks us to suppose that Wordsworth were touring the Western Highlands of Scotland in more recent times, accompanied by a young anthropologist. Wordsworth would react to the experience of a girl singing in Gaelic by writing "The Solitary Reaper," as he did so long ago. The anthropologist, on the other hand, would make a tape recording of the song, submit it to musical experts and then conclude that by singing alone in a field she was carrying out a fertility rite.

It would be wrong to give the impression that Mr. Day Lewis attacks the scientific method as such. He does not. In fact he considers that scientific ideas can be assimilated into poetry with valuable results, and instances the work of various contemporaries such as Edwin Muir, William Empson and Kathleen Raine.

As a classicist and poet, yet a man in touch with contemporary scientific thought, Mr. Day Lewis says:—

> Man is appalled by the immensities and the minutenesses which science has disclosed for him. They are indeed unimaginable But may not poetry be a possible way of mediating them to our imagination, of scaling them down to imaginative comprehension?

The Poet's Way of Knowledge is valuable not only for the ideas it puts forward but also for its language, which is as exact and free from superfluities as one has come to expect from its author.

ROBERT GREACEN

Russian Poetry:1917-1955. Selected, translated and with an Introduction by JACK LINDSAY. (The Bodley Head, London. xxii+156 pp. 1957. 15*s.*)

A poem in the original is one thing: a translation of that poem into another and very different language makes it almost inevitably a new and different poem. Mr. Lindsay says:—

> The versions are line for line and keep to the general stanzaic forms of the originals, I do not however attempt a beat-for-beat exactitude in metre in view of certain differences in the structure and texture of Russian and English Russian for one thing with its assonantal systems can use double-rhymes as English cannot In many cases I have discussed with the poet his poetry; and my aim has been above all to carry over the poetic weight and colour of the original as distinct from a grey and mechanical reflection In that seems to me to lie true fidelity in translating

Earlier in his Introduction Mr. Lindsay tries to give us our bearings in new and uncharted country. By 1917, he tells us, "there were several clear poetic trends with vigorous exponents. Here it is enough to note the Symbolists, the Acmeists, the Futurists, and the Peasant School." He goes on to summarize the significance of each of these four trends, mentioning *en passant* the Irrationalist Kruchenykh, the Nothingists, the Expressionists, and Cosmists like Sadofiev. By this time what should make for our enlightenment begins to deepen our confusion. All this talk of trends and schools and dissident groups; all these manifestoes and conferences and congresses and writers' unions; all these references to "a motivated purposeful socialist art" on the one hand and to "personal themes" and "standards of creative integrity" on the other: what have they to do with the defiantly unique and individual utterance which is a poem?

Fortunately, in spite of the gestures, the proclamations and the manifestoes, the poems themselves continue to sprout. In the work of Olga Berggolts, Semyon Kirsanov and Boris Pasternak (to name only a few who are still writing) we may hear, even in translation, the authentic voice of the individual uncurbed by the decrees of *coterie* or State.

J. P. HOGAN

Njál's Saga. Translated from the old Icelandic with Introduction and Notes. By CARL F BAYERSCHMIDT and LEE M. HOLLANDER. (George Allen and Unwin, Ltd. London. xiv+389 pp. 1956. 30*s*.)

The standard text in English of Njál's Saga has for nearly a hundred years been that of Sir George Webbe Dasent. What more than anything must have put English readers off is Dasent's treatment of direct speech—so important in the sagas. He turned the straightforward Icelandic text into something with a strong biblical flavour, with his use of the second person singular pronouns and his obsolete constructions.

Here is a sample of Dasent's style:—

By that time Gunnar had got two wounds, and all men said that he never once winced either at wounds or death

Then Gunnar said to Hallgerd, "Give me two locks of thy hair, and ye two, my mother and thou, twist them together into a bowstring for me."

"Does aught lie on it," she says.

"My life lies on it," he said; "for they will never come to close quarters with me if I can keep them off with my bow"

"Well!" she says, "now I will call to thy mind that slap on the face which thou gavest me; and I care never a whit whether thou holdest out a long while or a short."

In Bayerschmidt and Hollander's translation the same passage reads:—

At this moment he received two wounds; but people said of him that he minded neither wounds nor death. He said to Hallgerd: "Give me two strands of your hair, and you and my mother twist them together to make a bowstring for me!"

"Does anything depend on that?" she asked.

"My life depends on it," he answered. "Because they will never get at me as long as I can use my bow!"

"In that case I'll remind you of the slap on the face you gave me," she answered, "and I don't care whether you hold out a longer or a shorter time!"

The first thing to be said about this new translation is that it reads well. The language is up to date, on rare occasions with an unfortunate ring of slang. Thus, Hallgerd expresses her gratefulness to Sigmund in the following words: "You are a brick, doing just what I want you to." But I prefer that to Dasent's "Thou art a jewel indeed."

There is no justification in the Icelandic text I have had at my disposal (ed. Magnús Finnbogason, Reykjavík, 1944) for the numerous short bracketed additions in this new translation. Admittedly they help to orientate the reader, but might with advantage have been more sparingly used. A curious detail that will hardly upset the majority of English readers: the place-name Prándheimr is systematically rendered in its German form, Drontheim.

Njál's Saga covers a wide field, both in time and space. A map of Scandinavia added to the two maps of Iceland would surely have been useful for many of the readers of this translation. A brief summary in the introduction would greatly help the reader to keep track of the main characters, surrounded as they are by more than five hundred minor characters.

For anybody wanting to know the saga world *Njál's Saga* is a must. The author puts before us a vivid picture of customs and social patterns, of home-life and voyages. Gunnar of Hlídarendi and his scheming wife, Hallgerd, stand in the centre of events together with Njál and his sons, and the dramatic tension is brought about by the chain reaction of retributive killing. These family feuds eventually sapped this unique mediæval community of its life-force, but fortunately not until the essence of life as it was lived in this outpost of Europe had been put on record in the rich saga literature. For readers of English this new translation of the biggest and most popular of all Icelandic family sagas is a valuable key to that fascinating world.

TORBJORN STOVERUD

A History of Western Literature. By S. M. COHEN. (Pelican Book. Penguin Books, Harmondsworth, Middlesex, England. 354 pp. 1956. 3*s.* 6*d.*) Received through the courtesy of the British Council, London.

The author surveys the whole story of Continental writing from the epics and romances of chivalry, which first gave exercise to the lovely French tongue in the twelfth century, to the enigmatic literature of today. Works in Latin and English are excluded, but all the other major languages of Europe find their place, and what begins with a narrowly restricted field of Western Europe gradually is extended to include the literature of Scandinavia, Russia and South America. Quotations, all too few, are made in the original and those in verse are followed by a prose translation in English.

It is inevitable that in so vast a project in such small compass, the writing at times becomes little more than a list of names. Yet, in a remarkably successful way the reader's interest is held, and the variety and valuation of European literature are discussed in a sage and lively fashion. From each major country has been drawn impressive material in poetry, drama and the novel, and the social and historical settings are given their due weight. Not much is said of Russian literature since the Revolution, but perhaps this can hardly be included in a survey of *Western* literature.

It is surprising to read that Malreaux wrote a single masterpiece. What of his impressive novel of the Spanish Civil War, *Days of Hope?* The harsh criticism of André Gide will be questioned by some readers, but many will agree that much modern literature has the smell of death and that the novel has died

> a victim to the loss of an agreed picture of the Universe, which has faded with the stifling of Christianity by non-dogmatic idealism and crude materialism

Similarly, it is suggested that the drama must find its way back to an alliance with poetry and philosophical ideas "and lend itself once more to a religious purpose" or it will be overwhelmed by more popular mass-produced type of entertainment. But the author believes that it is in *poetry* that literature may find its hope of survival, not in the service only of a tiny cultured minority or in the compulsory advocacy of a way of life, but in the expression of a belief which is shared by the community at large. European literature was born out of a community of experience and a shared belief. Perhaps out of the travail of our times will be born a new literature able to interpret to man "the myth of his own age" and express "a deeply apprehended truth," which can do once more what was so magnificently done by Dante, Shakespeare, Cervantes and Goethe, and so "help to raise the level of a whole civilization." Yes, this is a book much to be recommended, and Pelican Books once again deserve our gratitude for contributing to liberal education at so very modest a price.

LEONARD M SCHIFF

The Body's Imperfection: The Collected Poems of L. A. G. STRONG. (Methuen and Company, Ltd., London. 164 pp. 1957. 18*s.*)

Although Mr. L. A. G. Strong is best known as a fiction writer and critic, one should remember that he found his literary voice, many years ago, as a poet. Having read Mr. Strong's early volume, *Dublin Days,* W. B. Yeats said to its young author: "Every Monday evening, as long as I am in Oxford, you are to spend with me in this house."

The earliest poem printed here is dated 1914, the latest 1956. Mr. Strong is too possessed of the critical temper

not to be aware of his own poetic strength and weakness. As he remarks:—

> Such talent as I have seems to be obstinately epigrammatical, so that I have not always been able to alternate longer verses with short, and many pages have, I am afraid, a sort of Bren gun effect.

L. A. G. Strong keeps his subject-matter in tight control, and he never attempts to go outside it. This means that while he leaves the heights of lyric expression to others, hardly any of his poems fail to come off. He has an excellent ear, and knows how and when to use dialect. Mr. Strong's work must surely give delight equally for its gentle wisdom and its technical finish.

ROBERT GREACEN

Myths and Legends of China. By E. T. C. WERNER. (George G. Harrap and Co., Ltd., London. 454 pp. With 31 illustrations in colour by Chinese artists. First published 1922. Reprinted 1956. 18*s*.)

Much progress has been made in almost every branch of Sinology since the first appearance of this book in 1922, and the general attitude towards Chinese civilization has moved through varying stages of condescension and patronage to appreciation and scientific appraisal. Students are aware of many of the basic facts and principles quoted here, and scholars have devoted much time to the elucidation of some of the problems involved. It is therefore necessary to consider the book not so much as a means of stimulating research, but rather as an attempt to introduce a new division of human civilization to the uninitiated, and to prompt a general interest in China; it seems clear that it was for this purpose that the book was originally written. The latest reprint is almost identical with the first edition, but the size of the pages has been reduced.

The attractions of introducing a new subject by way of its more spectacular and appealing elements are obvious, and require a stern determination on the part of the author to avoid misleading his readers. Myth or legend must be balanced by fact or scientific assessment, particularly when tales or quotations are inevitably removed from their context. To answering just this need the author has devoted the greater part of his introductory chapters, and has attempted to show his readers that the stories of China are to be appreciated not as glimpses into an unreal fairyland, but as pictures of an active and real civilization, seen against a live sociological and religious background.

It is no criticism of the original work to point out that it is owing to the achievements reached in Sinology during the last thirty years, some of which may have been first inspired by this book, that there is much that could now be clarified or brought up to date in the light of modern research. For example some of the historical (pp. 26-29) and linguistic (pp. 56-57) introductions may appear oversimplified to modern readers who have had greater facilities to acquire a better and more detailed knowledge of China than the public for whom the book was originally written. *Myths and Legends of China* retains its freshness, and the author's skill in rendering tales of the East in a readable form reminds us of the literary value of able translation.

MICHAEL LOEWE

Buddhism in Kashmir and Ladakh. By J. N. GANHAR and P. N. GANHAR. Foreword by K. N. KATJU. Illustrated. (P. N. Ganhar, 14A/71 W.E.A., Karol Bagh, New Delhi. 245 pp. 1956. Rs. 15.00)

Buddhism became nearly extinct in the land of its birth, but it continued in Kashmir and especially in Ladakh, and the history of these lands is closely associated with the history of Buddhism itself. The authors have emphasized the simplicity of the Buddha's messages, the democratic appeal of his faith and the missionary zeal of its adherents. Kashmir, lying on India's trade routes with the outside world, was closely affected by important events in India. The authors are therefore safe in assuming that Buddhism had penetrated to Kashmir before Ashoka. "Its verdant eminences and sylvan glades lent themselves ideally for meditation and pursuit of spiritual perfection." In the succeeding years Buddhism in Kashmir underwent the same change of fortune as the history of the land. Under the patronage of benign rulers, it flourished in the many *viharas* and its simple faith was attuned to suit the demands of the time; under bigots of other faiths it nearly became extinct, only to be revived later. Its religious influence stretched to the cultural activities of the people, especially architecture, music and sculpture.

In Ladakh, because of the inaccessibility of the land and the simplicity of its inhabitants, once the faith took root it only grew from strength to strength.

The authors have rendered a laudable service in presenting a very readable and fairly fully documented history of Buddhism in Kashmir.

R. J.

Upanishadic Stories and Their Significance. By SWAMI TATTWANANDA. (Sri Ramakrishna Advaita Asrama, Kalady, Kerala. 164 pp. 1956. Rs. 2.00)

Swami Tattwananda endeavours to reveal the deep significance of the nineteen Upanishadic stories he has selected. The philosophy of the Upanishads is one of complete abnegation. He who aspires to achieve immortality must renounce all things external, for, as Swami Tattwananda says, echoing inspired words, "he who seeks his life shall lose it, and he who loses his life for the sake of God shall find it." The discriminating mind must be the guide, for it is by that mind alone that self-realization can be attained.

To obtain the Absolute, the Sage must choose the path where the senses have no place; and, though it is a path which is beset with difficulties, the true seeker will rejoice that he has found a road, and will persevere till he reaches the goal and gains the shining prize of immortality.

The stories are of much historic value also, as they paint a vivid picture of the India of the Vedic period—the moral and social conditions in which women played an equal part with men, the politics of the times and, above all, the high place given to knowledge and religion.

These classics are translated in fine English, suitable to the elevated theme with which they deal.

ROSHAN KOTHAWALA

Natyasastra of BHARATAMUNI, with the Commentary *Abhinavabharati* by ABHINAVAGUPTACARYA. Chapters 1-7, Vol. I. Edited by M. RAMAKRISHNA KAVI; revised and critically edited with Preface and Appendices by K. S. RAMASWAMI SASTRI. (Gaekwad's Oriental Series, No. XXXVI. Oriental

Institute, Baroda. 64+18+487 pp. 1956. Rs. 20.00)

All students of Indian dancing dramaturgy and literary criticism will be delighted to have this second revised edition of Vol. I of the *Natyasastra* with the commentary of Abhinavagupta-carya, the great Kashmiri philosopher and one of the pioneers of the *Rasa* and *Dhvani* schools of Sanskrit literary criticism. The text of the *Natyasastra* has been critically edited with the help of new materials, and is accompanied by a correct and systematic presentation of the commentary, the right representation of the postures of dancing and several important Appendices, which enhance the research value of this revised edition.

In particular, "A Critical Survey of the Ancient Indian Theatre in Accordance with the Second Chapter of Bharata's Natyasastra" by Professor D. Subba Rao will be read with delight by scholars interested in the history of the ancient Indian theatre, as Professor Subba Rao is both an engineer and a Sanskrit scholar. If Indian engineers who have studied Sanskrit get interested in the history of Indian technical sciences, they will be doing a great service to the history of science in this country, which needs systematic study and reconstruction. The illustrations of ninety-two dancing postures (*Karanas*) from the Chidambaram temple added to this edition contribute in no small measure to the correct understanding of Bharata's text describing postures.

We owe our best thanks to the editors of this volume, Shriyuts M. R. Kavi and K. S. Ramaswami Sastri, as also to the General Editor of the Gaekwad's Oriental Series, Professor G. H. Bhatt, and the Maharaja Sayaji Rao University of Baroda for their scholarly co-operation in the production of the present volume, which is bound to stimulate an intensive study of Bharata's monumental work.

P. K. GODE

In the Last Analysis. By ADAM ELLIOTT ARMSTRONG. (Philosophical Library, New York. 115 pp. 1956. $3.00)

"In the last analysis all is energy.... The forms are many, but the energy is one and the same." This is the finding of Dr. Armstrong, an American business man and a scholarly philosopher. His one chief interest, he says, is to find the truth. He rejects pure speculation and all philosophies of fancy, and sees in energy the one absolute of all life and all existence. Energy is God.

This book is important as a sign of the times. The modern philosophical trend is to adopt the scientific rule that the explanations of things lie in their own nature, and that an effect is but the cause in another form—Kapila's principle. The universe is therefore seen as an emanation and not as a creation. And, "the real world is monistic, that is, One. Mind and matter are kinds of forces manifesting the same Energy."

A researcher as earnest and thorough as Dr. Armstrong should now turn his attention to Advaita Vedanta, which, though ancient, stands every test of modern science. Advaita Vedanta shows that Reality transcends nature. The monism perceived by the senses finds its fulfilment in the monism of Pure Consciousness.

IRENE R. RAY

[While agreeing with the reviewer that Dr. Armstrong should examine the doctrines of Advaita Vedanta, it is necessary to point out that what perhaps will appeal more to him are the teachings of *The Secret Doctrine* of H. P. Blavatsky, especially her explanation of Fohat, the Primal Energy which manifests as mental and material forms of life.—ED.]

The Idiom of Contemporary Thought. By CRAWFORD KNOX. (Chapman and Hall, London. 206 pp. 1956. 18*s*.) Received through the courtesy of the British Council, London.

The "idiom"—or is it the lack of idiom?—of contemporary thought has puzzled not a few of those who have grown up in older ways of thinking. Mr. Crawford Knox, in the "little spare time" that is left to him as a Civil Servant, has wrestled with the difficulties occasioned by prevailing fashions in philosophy and science.

He attempts to dispel the doubts of the relativist, the quantum physicist, the neo-Freudian and the neo-positivist by postulating the existence of a "non-physical medium," the behaviour of which forms the subject-matter of the physical as well as the psychological sciences. He is hopeful that the hypothesis will slay the "causal anomalies" of modern physics. If the "non-physical medium," suitably organized (as a "self-regulating, open system"), is endowed with consciousness, we can plausibly account for the "purposiveness" of living beings. If neither space nor time limit the "medium," approach can be made to the tantalizing "psychic phenomena" and the recurring mystical experiences of mankind. Mr. Knox has much that is interesting to say about mysticism and æsthetics; there is a chapter on Indian thought. In the second part of the book, the ethical implications of the suggested hypothesis are explored; and the distinction between "authoritarian" and "normal" minds is dwelt upon.

Like many attempts at "unification," Mr. Knox's hypothesis promises at once far too much and far too little. If it is true, it is too sketchy and lacking in detail to satisfy specialists working in any of the domains hastily traversed by Mr. Knox. If his hypothesis is false, it is difficult to conceive of any experiment or set of observations by which its falsity can be demonstrated. It is surely no virtue in a scientific hypothesis that it can *never* be successfully refuted. Mr. Knox's sustained and sympathetic interest in psychics and mysticism, however, makes his venture both exciting and worth while.

C. T. K. CHARI

LEAVES FROM A PARIS DIARY

[Between a quotation and an anecdote, **Shri Baldoon Dhingra** reminds us, indirectly and gently, but effectively, of a central difficulty of our age. This is the self-worship of parochial (styled "national") communities. This it is that turns the possible lessons of history into the actual distempers which Paul Valéry remarks upon. We need a wiser use of history—and could we do better than take our hint from Professor Toynbee's *Historian's Approach to Religion*? For the keynote of that great work is that history is a means of transcending the self-centredness which makes us take for final the view of reality from our particular point in time and space.—ED.]

I have been dipping into Paul Valéry's *Regard sur le Monde Actuel,* in which this great poet surveys our changing world with both anguish and detachment. I was particularly struck once again by a passage in his short essay on history, expressed with the precision and clarity which one would expect from one of the best European minds of this century.

History [Valéry says] is the most dangerous concoction the chemistry of the mind has produced. It sets people dreaming, intoxicates them, engenders false memories, exaggerates their reflexes, keeps old wounds open, torments their leisure, inspires them with megalomania or persecution complex, and makes

nations bitter, proud, insufferable and vain. History can justify anything you like. It teaches strictly nothing, for it contains and gives examples of everything.... In the present state of the world the danger of being beguiled into history is greater than it ever was.

Unesco has been trying to encourage historians the world over to bring about a new attitude in historical thinking. It has, therefore, always assisted various educational bodies engaged in bringing about international understanding through a revision of teaching methods and materials. What Tolstoy said about art applies to the true function of history teaching:—

In our age the common religious perception of men is the consciousness of the brotherhood of men—we know that the well-being of man lies in union with his fellow-men.

Only with such an approach should history be taught; otherwise, history will become as purposeless as the following anecdote taken from the *Journal de Paris* (May 1787) illustrates:—

Sir Walter Raleigh, in his prison, was composing the second volume of his history of the world. Leaning on the sill of his window, he meditated on the duties of the historian to mankind, when suddenly his attention was attracted by a disturbance in the courtyard before his cell. He saw one man strike another whom he supposed by his dress to be an officer; the latter at once drew his sword and ran the former through the body. The wounded man felled his adversary with a stick, and then sank upon the pavement. At this juncture the guard came up and carried off the officer insensible, and then the corpse of the man who had been run through.

Next day, Raleigh was visited by an intimate friend, to whom he related the circumstances of the quarrel and its issue. To his astonishment, his friend unhesitatingly declared that the prisoner had mistaken the whole series of incidents which had passed before his eyes.

The supposed officer was not an officer at all, but the servant of a foreign ambassador; it was he who had dealt the first blow; he had not drawn his sword, but the other had snatched it from his side, and had run *him* through the body before anyone could interfere; whereupon a stranger from among the crowd knocked the murderer down with his stick, and some of the foreigners belonging to the ambassador's retinue carried off the corpse. Raleigh's friend added that the government had ordered the arrest and immediate trial of the murderer, as the man assassinated was one of the principal servants of the Spanish ambassador.

"Excuse me," said Raleigh, "but I cannot have been deceived as you suppose, for I was eyewitness to the events which took place under my own window, and the man fell there on that spot where you see a paving-stone standing up above the rest."

"My dear Raleigh," replied his friend, "I was sitting on that stone when the fray took place, and I received this slight scratch on my cheek in snatching the sword from the murderer, and, upon my word of honour, you have been deceived upon every particular."

Sir Walter, when alone, took up the second volume of his history, which was in MS., and, contemplating it, thought: "If I cannot believe my own eyes, how can I be assured of the truth of a tithe of the events which happened ages before I was born?" and he flung the manuscript into the fire.

Of course, India has not relied on the evidence of the eyes but rather on the opening of the inward eye. It is for this reason that history as such has had little place in Indian thought.

BALDOON DHINGRA

ENDS AND SAYINGS

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

An important aspect of religion relating to individual conduct, based as it is on the fundamental teachings of all religions, was stressed by India's President, Dr. Rajendra Prasad, when he addressed last month the concluding session of the All-India Religions Conference's Working Committee in Delhi. In the past, religions have revolutionized many societies and inspired large masses; and never was there a time in the history of the world when the presence of spiritually developed individuals did not raise the moral level of society. The President therefore has done well to emphasize the need of a concerted drive for the propagation of all that is good in the various religions.

> It is an age when people should wage a concerted fight for the cause of all that is good in various religions I feel if we get astray from the very basic and fundamental principles of life preached by every religion, there will be little to save humanity from disaster and there will be little to distinguish it from the animals.

But that mere preaching is not enough is self-evident. The President warns that many ills have been created in the name of religion and that as a consequence there is a tendency among the people to discard religion as unnecessary. The evil effects of fanaticism and religious bigotry are well known in our country. Hardly has the country recovered yet from the after-effects of the bloody riots of the forties, enacted in the name of religion. It is religion again that is still the cause of occasional disturbance of the peace in different parts of the country. The problem of the Scheduled-Caste members turning Buddhists is only a new manifestation of the old malady. This recent development provides yet another illustration of how religions, instead of simplifying life's problems, can create complications and even cause conflict and disunity. The urgent needs of the present day are, therefore, reorientation of religious thought and a broadening of outlook on the part of all religious groups who want to promote ethical conduct, for the welfare of all and in harmony with universal moral laws.

In India, where every wearer of the saffron robe is held in high esteem, irrespective of his merits, there is great need for discriminating between asceticism, true and false. The article entitled "Sadhus and Reform" by Mirabehn, in the *Hindustan Times,* New Delhi, of June 16th, 1957, is a timely warning against one of the pet illusions of the people regarding "holy men" and "holy places." She writes:—

> While I was living at Pashulok from 1947 to '50, the proximity of Rishikesh brought me face to face with the sadhu problem in all its ugliness I was horrified at the things which began coming to my notice, and I thought it my duty to go further into the matter The deeper I probed the more scandalous and gruesome were the things which came to light—gambling, drinking, prostitution and blood-curdling murders I came to the conclusion that Rishikesh, which passed off as an abode of saints, was, in reality, an abode of demons.

Harsh though the criticism may be, Mirabehn's words need to be pondered over. Is one to be honoured as a holy man merely because he wears the saffron robe? May he not have irresponsibly fled from his family duties to become a parasite on society?

All the scriptures decry hypocrisy and describe true asceticism as a way of life. He is the true ascetic who has successfully overcome the three "gates

of hell"—lust, anger and covetousness. As we meet the false ascetic in numerous guises, it may be very difficult for us to know the real one whose path is from Soul to control of mind, and from the blending of the Mind-Soul to gain tranquillity of heart to rhythmic activity by the body to improve the lower orders of intelligences.

Mirabehn has no doubt that the true *sadhus* could play a great part in India's development, but she sees a great need of "reforming the sadhu world," in which, she writes, the true ones are outnumbered by the rest.

No wonder that, repelled by the abuse of the saffron robe by disreputable *sadhus,* Mirabehn writes sadly:—

... much as I reverence the colour in itself, I have decided not to wear it any more.... When one sees a figure attired in saffron coming along the road, one instinctively suspects him of being a hypocrite or worse, and even the simple-hearted folk, who used to honour sadhus blindly, are beginning to have their doubts. If the present state of affairs is allowed to go on drifting, Hinduism's good name will become degraded beyond redemption.

Never before in human history has there been so much agonized concern over the raising of children—or so pervasive a feeling of parental inadequacy and guilt—as there is in America today.

Such is the opinion of a practising psychiatrist, Jerome D. Frank, M.D. Writing in *Harper's Magazine* for April 1957, under the title "Are You a Guilty Parent?" he discusses some aspects of contemporary American life that have made the rearing of a child more difficult. The present craze for searching "the pages of one or more of the countless books and articles on child guidance that have flooded the popular press" has resulted in the attitude which regards children as "infinitely fragile and sensitive objects, to be blighted by a look or a word."

Offering comforting advice to parents, Dr. Frank stresses that the important thing is the state of mind in which parents approach their children.

A cornerstone of mental health, as I see it, is the ability to deal confidently with new experiences and profit from them. A child develops this ability best through having to cope with problems from the start. Far from being as infinitely fragile as some child experts would have us believe, most children are tough, adaptable, and resilient. Given the slightest encouragement, they enjoy surmounting difficulties, and their development is at best only partially influenced by their parents. To be sure, parental mishandling can permanently warp a child, but to do so it must be long continued and severe.

Dr. Frank concludes:—

. . if we will bear in mind that every child's development depends at least as much on his own characteristics and potentialities as on how his parents handle him, we may make a better job of raising our children.

Many, indeed, have to learn to be wiser parents. Those in the West might profit by taking as a working hypothesis the ancient teaching still accepted in the East, that children are old souls that have come in new bodies. It is the responsibility of those who surround the child to provide the right conditions for its development. Every child requires an atmosphere in which its innate good unfolds and grows as naturally as a flower. And every child needs discipline to help to starve out such tendencies as are out of line with the soul's aim.

Writing about the renewed interest in hypnotism shown by medical science in recent times, the medical correspondent of *The Times* calls it "one of the oldest forms of treatment known to man," and points out that "written records describing its use date back more than 4,000 years." Analyzing the reasons for the ignorance shown by doctors as to its therapeutic effects, the writer remarks:—

. . one reason for this is that hypnotism has been so abused by the charlatans that orthodox medicine has been reluctant to take much interest in it.

Proceeding then to discuss the true nature of hypnosis, he quotes the definitions of the committee set up by the British Medical Association in 1955. According to the committee the hypnotic state is

> a temporary condition of altered attention in the subject which may be induced by another person and in which a variety of phenomena may appear spontaneously or in response to verbal or other stimuli.

As an alternative and more practical definition, the committee offers:—

> .. a state of exaggerated susceptibility, produced by suggestion and fixing of the attention.

Yes, it is the art of suggestion, which, particularly since the time of Dr. Goebbels, has been so finely perfected that the public today is being driven like sheep with all the artful tools of demagogic propaganda, salesmanship and sophistry. If to these is added hypnotism, for which, according to some psychiatrists, there is "a definite place ... in the treatment of certain forms of mental disease," one has to be sure whether this innovation, instead of curing, would not aggravate the *malaise* of the age.

The correspondent of *The Times* is not unaware of the dangers of hypnosis, for he remarks:—

> Although the nature of hypnosis is still an unsolved mystery, its manifestations are well known In the deep hypnotic state the subject automatically obeys any suggestion made by the hypnotist. For instance, if the hypnotist suggests that the subject cannot move he is virtually paralyzed. It is in this high state of suggestibility of the subject that lies one of the dangers of hypnosis, and it is for this reason that it should be practised only by doctors or by suitably trained lay psychologists carrying out, under medical direction, the treatment of patients selected by the doctor.

In the extensive use of hypnotism as an aid to medical practice real danger lies. According to *The Times* writer,

> no special "gift" is required to become a hypnotist, nor is any special apparatus or ceremony called for .. any one hypnotist can hypnotize about 90 per cent of his patients

Here is advocated a most dangerous practice leading to and virtually being black magic. Only a proper understanding of the latent powers of man and their intimate relationship with forces of nature would save modern man from the pitfalls of this renewed craze for hypnotism.

Any sensitive person going round the streets of our cities cannot fail to be oppressed by the glaring advertisements on walls, some of which are verily eyesores. Ugliness can be of many kinds and obscenity can masquerade as art, and both are dragooned into the service of modern advertising. The art of advertising can be used as a useful instrument for progress if the idea of profit is not the only guiding motive. To have sold a refrigerator to an Eskimo may be a triumph for the art of advertising, but it is clearly no contribution to the promotion of welfare in the polar regions. The harmful effects of setting out to make people buy the thing that they do not really need are not fully realized in the tumult and shouting of the market place. We therefore support the Union Minister for Commerce and Industry, Shri Morarji Desai, who, speaking to the Indian Society of Advertisers in Bombay, dwelt upon the importance of maintaining high ethical standards and emphasized the social aspect of commercial publicity.

He deplored the modern practice of coarsely utilizing the figures of women in advertisements. He did not think this could be called either artistic or ethical. It was surprising that women did not refuse to buy anything advertised where womanhood was insulted in publicizing the product.

This unseemly treatment that was being meted out to the fair sex for the sake of attracting customers was likewise condemned in no uncertain terms by Shri C. Rajagopalachari a few months ago,

when he was addressing the Silver Jubilee Celebrations of the *Kalaimagal* Publications in Madras. He appreciated the great contribution made by Tamil journalism to the promotion of South Indian literature in recent times; while the contents of the journals were fairly progressive their illustrations, particularly the cover pages, were rather deplorable.

The untold treasures in this country's national heritage need to be brought to light, especially in foreign lands where much misconception prevails about India's art and culture. Here the advertising organizations can do a great deal in publicizing abroad not only the products of classical times but also the modern manufactures of this country which figure little at present in our export trade.

The "Pancha Sila" has been used so frequently by politicians in recent years that it may be useful to examine its implications and its relationship to the Five Moral Precepts of Buddhism.

The moral law is as necessary in international relationships as it is in the case of individuals. For, with the conquest of distance we think not only in terms of the individual but also in terms of the nation and, to go a step further, of the society of human beings which is the world.

In such an atmosphere, then, it is necessary for the nations to live and let live, to understand one another's viewpoint and thus help reduce tension. This demands a universally accepted set of rules governing international activities. The political "Pancha Sila" can serve this need. It is a natural development from the Buddha's Five Precepts, with which they are not in conflict, as is sometimes believed.

In his Presidential Address at the Thirty-second Session of the Indian Philosophical Congress, Dr. G. P. Malalasekera, now Ceylon's Ambassador in Moscow, ably traced the application of Buddha's ethical formulæ in the international sphere. The five abstentions—from injury to life, taking that which is not given (stealing), self-indulgence, falsehood and slander, and false beliefs—are all embodied in the following principles of international conduct upheld by many nations: non-aggression, mutual respect for each other's territorial integrity and sovereignty and the idea of equality, mutual respect for, and non-interference in, internal affairs of any kind, elimination of every form of conduct which creates distrust, and, lastly, peaceful co-existence.

The "Pancha Sila" is well described by Dr. Malalasekera as "a challenge from Asia to the world, a challenge to which each country will have to give a direct answer." The world's best hope of lasting peace may well depend upon the general, sincere acceptance of the "Pancha Sila" as the guiding principles in word and deed, in international as well as individual relations.

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 CONQUEST OF THE GREAT DISEASE

Why this laughter, why this jubilation, when this world is burning, burning? Shrouded in darkness why do you not seek for light?

—The Dhammapada

This great and important fact is not generally recognized: that men and women should educate themselves adequately, using the very sphere of life in which they enjoy and suffer, ultimately to pass through the gate of death and find themselves surviving.

Human memory is a trickster. Is it not conceivable, and even likely, that, having passed through the experience of death, we shall forget about it, and find ourselves continuing our life of longings or of aspirations? Our lustful longings make our hell; our noble aspirations, to feel unselfish love, to acquire deeper knowledge, make our heaven.

Some study of this subject followed by quiet reflection brings to us the age-old truth (which may strike us as a startling discovery of our own!) that human self-consciousness, like everything in Nature, must continue surviving every kind of transformation and transmutation. It is imperative, therefore, that we should now and here enquire about the continuity of self-conscious life after the death of the body. Will the conviction of that fact not give to life added purpose and meaning?

It is considered morbid to dwell upon the subject of death, and yet great prophets and poets have called upon us to "meditate upon birth, death, decay, sickness and error." We, self-conscious men, are bound to survive all the changes represented by these states. In life we survive sickness; also our ignorance and errors; whether we succumb to them or overcome them, we survive them. Life is stronger than both birth and death, and human self-consciousness outlives many births and deaths. Therefore it is folly to suffer sicknesses born of errors without ascertaining the how and why

of it all. We are decaying because we are dying moment by moment and each of us is bound to see his body die. But is each one of us—are you, good reader—ready to die in pain because no trouble is taken in advance to know the origin and end of suffering? Body ages and brain decays; what about our love and lust? What about our yearning to know? We leave behind our physical possessions. What about our mental and moral wealth? We feel love and patience and generosity—these possessions will bring peace and contentment in the hour of death and take us each to his own heaven. We feel lust and wrath and greed—these are possessions comparable to aches of the body dying in pain; they, surviving, take us to our hell. From both we shall emerge to live again.

Krishna asserts (*The Bhagavad-Gita*, IX. 19) that he is death and immortality. Each one of us dying, lives; living, learns; learning, attains Wisdom and Power, not only over death but also over life. From ignorance we proceed to gain knowledge; from agnosticism we press forward to rise as Gnostics.

Disease is omnipresent, but all diseases, through decay or through death, give birth to life which also is omnipresent. The Wisdom attained by the Great Gnostics is available to us as a grand record A study of this record will give us insight if we have the dispassion of the true scientist and are free from the self-assertiveness of modern man. (*Cf. The Bhagavad-Gita*, XIII. 8)

In the priceless collection of the sage sayings of the Enlightened One, *The Dhammapada*, we have been given the philosophy of birth, death and the Great Hereafter, Nirvana, the Immortal Bliss or Self.

Not in the sky, nor in the depths of the sea, nor in mountain clefts is there a place on earth where a man can be and death cannot overcome him. (128)

Death overpowers the man who is gathering the flowers of sense, even before he is satiated in his pleasure. (48)

He who seeking his own happiness uses on others the rod of punishment because they seek their own happiness, will not find happiness after death. (131)

Looking upon his body to be fragile as an earthen jar, valuing his mind as a firm fortress, let a man fight Mara with the sword of wisdom. Let him guard what he has gained, but let him fight on. (40)

As a cowherd with his staff drives the cows into pasture-fields, so old age and death drive men to new living. (135)

In this last verse is implicit the great truth that a new life results from death. There *is* knowledge available which, properly applied, enables a man to shuffle off his mortal coil with the triumphant exclamation—"O death, where is thy sting? O grave, where is thy victory?"

SHRAVAKA

CASTE, UNTOUCHABILITY AND INDIA'S SECULAR STATE

[In this article **Shri "C.V.H."** considers thoughtfully some of the problems with which India is trying to deal wisely, justly and humanely. The writer's constructive suggestions merit careful consideration.—ED.]

Free India having deliberately chosen secular statehood, her progress and achievements are measurable by the yardstick of her success in equating performance with the proclaimed national objective. A secular state does not mean an anti-religious state, much less a state the citizens of which have no religion. That a state is secular means that in matters of government a religion as such is not to be accorded recognition and that the followers of no particular religion are to receive preferential treatment or be discriminated against only because they belong to it.

A significant manifestation of the secular ideal is the non-recognition in the Indian Constitution of distinctions based on race, religion, caste, creed or sex as well as the prohibition of legal discriminations based on them. Also very significant are the efforts to mitigate the effects of previously existing discriminations of that character and to ensure equality of opportunity for all citizens, irrespective of their religious or communal allegiances. The Constitution proclaims Equality, Liberty and social, economic and political Justice as objectives. Pursuant thereto, untouchability, an institution admittedly based on social injustice, is abolished and non-discrimination on grounds of caste, creed and sex asserted as a Fundamental Right.

Equality, however, cannot be achieved merely by listing it as a constitutional objective, even as non-discrimination cannot be enforced merely by prohibiting it legally. At best, these provisions facilitate action by the State in the legislative and administrative spheres to ensure that equality and social justice are attained without offending against either the secular foundations of the Constitution or the religious susceptibilities of the citizens. The process of mitigating the rigours of long-standing social injustices and social and economic inequalities may be somewhat slow in a country like India. Her vast population, and hoary traditions and customs combined with wide-spread illiteracy and superstition, offer powerful impediments to the realization of social equality.

During the last ten years India has found the path of secular democracy strewn with many thorns, but the thorns are being steadily cleared. The movement towards social renaissance has been gaining momentum for a century or more, and today the wheels of the so-

cial and economic revolution are slowly but surely taking us towards the elimination of social distinctions and discriminations and other conditions inconsistent with the ideal of secular democracy. If the advance is more gradual than many desire, the changes wrought will be the more lasting.

Social revolutions need favourable political conditions. In democratic societies the movement towards social equality is urged on by the compulsive need to impart content and form to the ideal of economic and political equality. The flower of equality can bloom its fairest only in the kindly air of democratic freedom; equality under totalitarian conditions, produced under duress, only breeds silent discontent. Equality, moreover, cannot be divorced from fraternity or liberty, and all three ideals, essential to the realization of a harmonious social order, can really be attained only under a democratic dispensation.

In the new India these prerequisites of social progress are present. It is, however, neither the purpose of nor an obligation upon the secular state to abolish an institution like caste, which in its religious connotation is regarded as a source of inequality. The purpose and objective of the secular state should be to ensure that caste shall not militate against social harmony, economic advance, administrative efficiency or democratic unity. Every effort is made to prevent its deleterious influence in these spheres. This is to be accomplished by legislation to mitigate the hardship of caste domination by making economic or social opportunities available to persons of different castes and by creating healthy public opinion in favour of social equality and solidarity. The progress of education, of scientific and technological development and of industrialization is also functioning as an imperceptible aid to social equality, without infringing religious freedom or impinging on religious susceptibilities. The final imperative is political stability and internal peace.

The Indian outlook, while opposing measures for the extermination of the rigours of casteism and for the removal of untouchability—two phenomena which attract attention and are regarded as exemplifying our backwardness—has also facilitated the progress of social changes from time to time. Caste and untouchability in India can be traced to the remote past, and the interrelationship between them is close. The treatment of a section of the people as "untouchable" represents an extension of the social divisions inherent in caste. When, therefore, the institution of caste came under attack in the wake of the social renaissance, the institution of untouchability came under attack simultaneously with it.

Free India's republican Constitution offers a powerful challenge to

the institutions of caste and untouchability. While it "abolishes" untouchability, it expressly prohibits discriminations based on religion, caste and creed between Indian citizens in respect of employment, use of public places, choice of profession, and so on. An amendment to the Fundamental Rights permits reservations and special provisions, in the interests of social justice and equality of opportunity, for the educationally backward classes and Scheduled Castes and Tribes in respect of educational facilities and recruitment to the public services.

These provisions and the legislative measures adopted in pursuance of them are indeed justified from the standpoint of affording equal opportunities for all in a democratic state, provided the consideration is kept in view that to categorize certain sections as "backward" and to accord them special privileges may lead them to demand continued categorization as "backward" and continued conferment of special privileges, and that these measures may thus prove self-defeating in their effects. Special reservations in the services and in other spheres for specified backward social groups have, therefore, a dubious value as eliminators of inequalities. In any case, specific time limits for the abolition of special reservations and special treatment are necessary if the secular democratic state is not to compromise its secularity.

The policy of recognizing caste as a determinant of political and administrative preference, while it remains constitutionally unrecognized for such purposes, has little justification. Political parties, which are expected to be the defenders and custodians of the secular complexion of India's Constitution, select candidates who are to represent them and the people in Parliament and the various State legislatures mainly on the strength of the caste vote which they can command. Caste is kept functioning by the strength injected into it by political parties of all denominations, and the common man's education out of narrow caste loyalties is thereby delayed. A duty thus rests on political parties to see that political campaigning in India rises above sectional appeals and does not exploit social divisions to secure electoral support.

Whatever be the origin of untouchability, the force of public opinion in opposition to it, which received great strength from Gandhiji's Harijan uplift campaign between 1920 and 1947 as part of the campaign for national freedom, has been progressively on the increase in recent years. A secular state and the segregation of a large segment of the population, and their consignment to conditions of inhuman degradation, are not mutually compatible. Untouchability is politically indefensible, constitutionally unwarranted and morally and socially repugnant. It offends as much against humanity and human dig-

nity as it does against political equality and social justice.

It is a paradox, but not an inexplicable one, of the social revolution in India, which is many years older than her secular Constitution, that, while the caste system is only obliquely attacked by the social reformer and the social workers, a direct attack is delivered against untouchability. This is because, though both symbolize an abnormal social order, the division into castes has not prevented members of various castes from living side by side or obstructed their social intercourse, whereas the Harijan has been regarded as an outcast, with whom social contacts and intercourse of any sort are taboo. He is made to live in separate *wadas* or *pallis*—wards or hamlets—away and apart from the rest of the village community. The injustice and inhumanity of this arrangement is so patent as to make it intolerable to all decent human beings. The anti-untouchability campaign from the twenties to the forties of the present century may have had a political background; but to Gandhiji and many others it was the human aspect that was most urgent. Amelioration of the lot of the Scheduled Castes (as the Constitution describes them) is a political and national obligation, not only because of the Constitutional provisions of equality and fraternity, but also because the backwardness of a large section of the population constitutes a drag on the progress of the nation as a whole.

Independent India has taken measures to combat untouchability on many fronts, giving meaning and substance to the legal abolition of untouchability. Educational concessions and scholarships to Harijan children and grants to Harijan hostels are an important part of these measures. Grants are also given for projects and activities for promoting the social welfare of the Scheduled Castes. Crowning and consolidating the various anti-untouchability laws adopted by the State Governments before Independence is the Untouchability (Offences) Act of 1955. This makes it a cognizable offence punishable with imprisonment or fine to enforce religious disabilities, such as denial of access to places of worship, or social disabilities like refusal of access to shops, restaurants, cinemas and other public places, or to abet such acts.

All these measures are the inevitable sequel to India's secularism. If, despite all these, we come up from time to time against the blank wall of silent disregard of humanitarian as well as constitutional considerations, it only confirms that a social revolution cannot be achieved by legislation or state action alone. What is needed is, in the old expressive phrase, a "change of heart" among the masses of the people. It would be rash and unwise to conclude that no change

of heart is taking place. It is only somewhat slow in maturing. The important thing is that a good beginning has been made in that direction, that considerable advance has been registered and that the momentum of change is being accelerated by the compelling factor of technological and industrial development.

No assessment of India's social progress can be complete or realistic unless it is related to conditions in the rural areas. The social revolution has not passed the Indian villages by; but caste consciousness and the binding effect of caste ties and affiliations persist in the villages, because the technological and industrial developments that exert their pressure on conditions of life in the towns and urban areas have not yet percolated to the rural areas. Here the battle against illiteracy, superstition and outworn traditions must be protracted, persevering and patient if these evils are to be outlawed.

On the other hand, social changes have to reckon with caste cohesiveness in the rural areas, which constitutes a protective wall against adversity and misfortune, and its disappearance might leave members of the village community in a rudderless boat on a stormy sea. The disruption of the village social order, organized castewise, without the substitution of another system suitable to the changed conditions, might thus be a disaster. The setting up of a large number of local crafts and trades providing gainful employment to the villagers and a satisfactory solution of the land problem, which would ensure the economic independence of families and individuals, would be that substitute.

In the rural areas, as in the urban, the antidote to the toxins of the traditional caste system is the promotion of economic self-sufficiency. Once this is systematically done, the rigours of caste, in the religious and communal sense, will disappear, even if caste itself does not.

What applies to the caste system would apply equally to measures for Harijan uplift. Governmental efforts, through Harijan Welfare Departments, are devoted to improving the economic position of the Harijans by providing them with houses, wells, schools and so on, and by educating them out of their traditional habits of living. Much of the existing prejudice against Harijans derives from their lack of personal cleanliness and personal hygiene, which in its turn is traceable to their economic degradation. The continued segregation of the community, which only perpetuates their "second-class citizenship," should be replaced by making for them a life side by side with other sections of the village population. Separateness only breeds conditions in which it becomes the natural order, even as reservations and special privileges only feed the

appetite for their continuance. Existing discriminations can be eliminated only by boldly laying the axe to their root. Law and enlightened public opinion should work hand in hand to attain this consummation.

India, in pursuance of its secular ideal, is honestly and heroically striving towards the evolution of a strong, homogeneous nation. In that process, a continuous war is being waged against caste and untouchability, on the positive side by creating conditions in which economic and social equality among the various segments of the population will be assured, and on the negative side by systematically outlawing the conditions obstructing such equality. By any reckoning, the ten-year period during which India has had liberty of action is too short for the completion of the social revolution, even though its foundations have previously been laid. These years have been fruitful in social change, in ameliorating the position of women, in mitigating distinctions of caste and in removing untouchability. The concept of social equality is being translated more and more into practical form.

There is no fear that this process will receive a setback, because the psychological, political and other foundations for it are being strongly laid. If its pace is somewhat slower than many desire, it must be remembered that such a revolution as that through which India is passing inevitably takes time. To force the pace of change in such a manner as to provoke a counter-revolution would be disastrous for the country as a whole.

One significant question, however, arises. In our efforts towards establishing a secular democracy, are we unconsciously encouraging conditions in which new social class divisions as rigid as the existing caste system may be produced? This question will demand an answer in the years to come.

C.V.H.

Him I call a Brahamana who though innocent of all offence patiently bears reproach, ill-treatment and confinement. Patience is his force, his own strength his army.

—*The Dhammapada*, Verse 399

NATURE AND MAN

PROBLEMS OF CO-EXISTENCE

[**Mr. Roy Bridger**, well known as a champion of the back-to-the-land movement in Britain and of man's paying his debt in honest coin to the earth which sustains him, has laid hold of a great truth in realizing the unity of man and his environment. His warning has more than once been sounded in our pages against the drastic penalties attached to sinning against the implications of that unity. In this article he offers food for serious thought upon the danger of "neglect of the life sciences in favour of the death sciences," a danger which bids fair to be increasingly brought home to the most complacent and the most superficial.—ED.]

Under the threat of atomic warfare the world is trying to think in terms of co-existence, by which is implied co-existence between East and West. Ancient habits of thought, such as the comfortable resolve that if points are to be conceded in a dispute they must be the other side's, can be dangerous survivals in a guided-missile age. Yet behind human politics looms an even more formidable necessity—that of stabilizing co-existence between man and Nature. Although Nature managed well enough before man's arrival, and could presumably make do after his departure, we like to think we shall remain in the picture. But it can never be the other way round. Nature cannot be overthrown except at the cost of our own suicide.

The reason for this is that, although it is possible to make a mental distinction between man and his natural environment, the conception is quite illusory. Man, in isolation, simply does not exist. The individual does not exist. There is only mankind, or the individual, plus an intricate assortment of environmental props. We go through life with a strong supporting cast. Pay them off—and the Prince of Denmark has made his positively farewell appearance.

Trees, for instance, are one of the key groups in all Nature's kingdoms; in many things which are matters of life and death to us—soil erosion, shelter, humus formation, water circulation, and so on—trees are found to be inextricably woven into the pattern. But trees, too, are in the same fix as ourselves. They can't exist—in isolation. Their entourage includes mammals, birds, insects, worms, shrubs, herbs, grasses, ferns, mosses, lichens, algæ, fungi, mycorrhizas, bacteria and protozoa. A forest is not simply a group of trees; it is a complete social organization. We may form a notion of wresting trees from Nature's control and managing them ourselves—but who on earth is going to manage the rest of the crowd? In fact, the latest teachings of silvicul-

ture are that the highest level of management is reached in the natural forest, and that everywhere man's interference is disrupting the great natural cycles—of water, of nitrogen compounds, of carbon dioxide and of plant foods.

Apart from cultivated plants, domesticated livestock and various forms of life over which we exercise some sort of control, numerous animal, plant and insect species are recognized as indispensable to human existence—spiders and insect-eating birds for keeping down the numbers of those small but prolific organisms which if unchecked would eat us right off the planet, and termites for running the "dead wood department" in the tropical cycle of life, not forgetting the bacteria and protozoa but for whose presence in the human stomach itself digestion could not take place.

The Martians in Wells's story *The War of the Worlds* would seem to have had a fair chance of success when, with "intellects vast and cool and unsympathetic," they regarded this earth with envious eyes and from across the gulf of space "slowly and surely drew their plans against us." Yet the irony of their failure to conquer the earth was that no effective resistance was offered from without. They had all before them, but they collapsed before completing their conquest. They were slain from within, slain by the disease and putrefactive bacteria against which their systems were unprepared, for Martian life had developed without bacteria.

We are not so entirely self-possessed today as to be free ourselves from gloomy conjectures as to the outcome of our bid to dominate the planet. But the end, if end there is to be, is usually visualized as some spectacular cataclysm on the "Twilight of the Gods" scale. Man is such an important person that even his passing must be magnificent. Yet for all we know, we too may be brought down by the tiniest of living things. We are in any case only nominal owner-occupiers of our own bodies; multitudes of bacteria swarm within our domains, in fact practically running the whole show. The entire human army marches at the pace and on the terms of its stomach bacteria—which today are being heavily harassed by sterilizing influences of all kinds, such as refined foods, drugs, sleeping tablets, tonics, alcohol, tobacco, caffeine and so on. The latest threat is the obsession with cleanliness. The scholarly Fowler defines cleanliness as "freedom from dirt." But being an indoor person, he wouldn't know. A certain amount of good honest dirt is good for you, essential and imperative for you. The dirty old byres of the world have nourished some of the healthiest and toughest of peoples. But today everything must be spotlessly clean. Some of the newer techniques for securing cleanliness remove dirt (*i.e.*, life) so

thoroughly that the opposite pole is reached. Extreme cleanliness, like extreme dirt, means death.

In view of the thousands of millions of pounds we are spending on hydrogen bombs, inter-continental guided missiles, jet-propelled bombers, atomic submarines, artificial satellites and such-like, in defence of our "heritage," it is not out of place to ask, "What is this heritage?" The answer is that it is in essentials man himself. The rest is just a box of tricks. If man cannot maintain himself, it is useless to worry about the fate of the various metal boxes with which he propelled himself through the air and over the sea, to say nothing of a few museums filled with fossils, or a handful of libraries stuffed to the ceilings with lies.

The humiliating things about our imposing technological progress is that we ourselves have not advanced to match. Still the same old Neanderthal lungs and archaic digestive system. We have not made a scrap of progress since the time of King Ine of Wessex. We are still hopelessly trapped in the Stomach Age, which has been going on for millions of years and which shows no signs of coming to an end.

The futurist steel and concrete landscape we are contriving is thus suitable only for a species which has not yet had time to appear. Man's own most suitable environment is one not very different in essentials from the one he first inherited. Yet every day more jungle is cleared, more wilderness opened up. Hitherto Nature's machinery has been well taken care of, but with new developments in exploitation and communications more and more of it is falling into our hands. A terrifying situation can be glimpsed: man will find that his attempt to take over has brought him the responsibility of running the whole thing. Farm land, forests, national parks, nature reserves, it will all have to fall within a single integrated command.

The world of Nature, moreover, is something like an iceberg. The base of it is out of sight. The key to the cultivated plants and domesticated livestock on which we depend is the soil. The key to the forest life with which we dare not dispense is also the soil, though this is only now being realized. In every cubic yard of good soil some 200,000 living creatures are juggling with its nitrogen and phosphate percentages. They require their nutrients to be in organic form. They were conditioned that way millions of years ago, and have never got out of the way of it. With the flight of labour from the land, many agricultural operations are having to be skimped, and ironically enough the one which matters most—the feeding of the soil with properly prepared organic residues—is skimped most of all. It may be counted a triumph of human ingenuity to have invented processes for making

synthetic manures, but mineral salts merely provide a temporary stimulus to growth by burning up humus reserves, like a man swallowing a double brandy. The new mechanized composting techniques offer an opportunity of redressing the balance—one of the few examples we have so far devised whereby mechanization and Nature's way of life can run parallel.

In most other directions mechanization is proving to have been very dearly bought. Man is in fact fast becoming the prisoner of his own inventive genius—or demon. The first motor-car was just a harmless bit of fun; for large numbers of people today motoring is proving a device by means of which they can be flung at high speed on to a projecting piece of metal or a sharp edge of broken glass. Even if the accident rate is cut down, which seems unlikely, there still remains the nightmare of sheer numbers, all threading beetlewise with uniform fittings along standardized highways all the way up to John o'Groats. Some of the most elaborate machinery we have is to be found in the food-refining industries. That the products of it upset our digestion is unfortunate, for so much capital is tied up, the livelihood of so many people is involved, so many unthinkable international repercussions are threatened if any hitch occurs, that the set-up is practically unstoppable. Not to buy everything that is advertised these days is to be an unreliable element, practically a terrorist.

But the most immediately urgent manifestation of the vast conundrum posed by mechanical progress is the appearance of a race of demoniac earth-destroyers. Though still conventionally classified as military weapons, the new gods of war have in fact outsoared any trifling little quarrel that men can engage in. The quarrels are now of no consequence, and those who engage in them are of no consequence. Only the destroyers are left in the picture now, gaining in stature day by day, acquiring their finishing touches, poised for the last logical outcome of man's fatal neglect of the life sciences in favour of the death sciences.

The Martian fighting machines in *The War of the Worlds* were like giant men of steel, but the beings operating the switches inside them were small and vulnerable. For a few days after they had died their mechanized communicating devices cried on, a sort of high-pitched "Ulla, ulla, ulla, ulla," until abruptly it ceased. It was cut off—and who knows but one day man's own all-penetrating machine voice will be cut off abruptly all over the earth, its mortal operator stricken in his tracks by a Nature he could no longer control?

ROY BRIDGER

SLAVERY

[**Mr. C. W. W. Greenidge**, formerly the Chief Justice of British Honduras, a Member of the United Nations Ad Hoc Committee on Slavery and Director, The Anti-Slavery Society, London, writes here on an urgent world problem of which too little is heard. The more widely the facts about it can be publicized, the sooner and the more effectively can the weight of public opinion make itself felt. Especially necessary at the moment, as Mr. Greenidge brings out, is the setting up by the United Nations of supervisory machinery to make effective the now operative Supplementary Convention on Slavery of 1956.—ED.]

It is a common belief that slavery ceased to exist in the world about a century ago when it was abolished in the colonies of European nations and in the United States of America. That is far from being the case. Slavery still holds millions of people in its grip. It is found in one or other of the four forms under which it still exists in various parts of the world, in autonomous countries as well as in countries which are, or were, colonies in the past. Definitions of slavery rested on national enactments or on legal or philosophic opinion until slavery was internationally defined by the League of Nations in Article I of the Slavery Convention of 1926, which has been ratified by forty-four States and is still in force. That definition is: "Slavery is the status or condition of a person over whom any or all of the powers attaching to the right of ownership are exercised." There are still four classes of people who come under that definition.

There is still the old type of chattel slavery which is usually associated with the term "slavery"—under which people are either born slaves or are bought or inherited and then die as slaves. This is still found in several countries in the Arabian Peninsula which have not abolished the legal status of slavery. There is still a slave trade from Africa and from other countries in Asia into Arabia. It is not uncommon for pilgrims from overseas, to the holy places of Islam in Arabia, to take non-Moslem servants with them on a pilgrimage to Mecca and then sell them into slavery on arrival in Mecca, thus using them as living traveller's cheques! The League of Nations found out about this practice and it influenced the governments of the countries from which the pilgrims came to institute careful inspection of the travel papers of departing and returning pilgrims and their entourages so that all who went and did not return could be satisfactorily accounted for. The Dutch had the most thorough inspection of the departure and return of pilgrims from the Dutch East Indies, and some other countries had similar systems. But in recent years this vigilance has been relaxed and the abominable practice has increased.

A French investigator, Pastor

Emanuel La Gravière, stated in a Report to the French Legislature in 1955 that not only did the sale of servants of Moslem pilgrims persist but that slave-traders in Arabia sent Africans to Africa to recruit slaves. These emissaries pose as Moslem missionaries and entice Africans to accompany them on pseudo-pilgrimages to Mecca. Then on arrival in Saudi Arabia they are arrested for entering the country without a *visa*, are imprisoned and later handed over to slave-traders. Saudi Arabian representatives at the United Nations deny this and affirm not only that Saudi Arabia has laws prohibiting slave-trading but also that they are enforced. Pastor La Gravière's information came from the French Ambassador in Saudi Arabia in 1953, and the Saudi Arabian law did indeed forbid importation of slaves, but only by sea, while it also authorized the Minister of the Interior to license slave-traders. The social position of a man in Saudi Arabia is said to depend largely on the number of slaves he owns and it seems that the increase of wealth in the country, due to oil royalties, has stimulated the demand for slaves. Prices have risen from about £40 to £150 for an able-bodied man and from about £200 to £700 for an attractive girl.

The only states in Arabia in which slavery has been legally abolished are the Colony of Aden, the Sultanates of Quaiti, Kathiri and Lathy, Bahrein, Kuwait and Qatar. All the others, namely, Saudi Arabia, the Yemen, Oman and the other small Sultanates and Sheikdoms in the Aden Protectorate, are slave-owning.

Slavery has been legally abolished in all countries in Africa, except that part of Morocco which, until recently, was under Spanish protection. There is some evidence that slavery is still practised in Mauretania.

Slavery was abolished by law in Ethiopia in 1942 and the Government of Ethiopia affirms that slavery has in fact ceased to exist. British officials in the Sudan, however, have stated that slaves from Wallega in Ethiopia were still seeking refuge in the Sudan as late as the end of 1955 and that they were usually followed by their owners who said that they had come to retrieve their slaves.

In Africa, south of the Sahara, an ancient custom, still prevalent, is for a man to acquire his wife by payment of bride-price to her parents. The woman is usually acquired without her consent and, according to tribal law and custom, her consent is not necessary for the validity of the marriage. A woman so acquired may also be sold by her husband to another man without her consent and on her husband's death she is inherited by his heir, being bound to become the wife of the heir or of any man to whom he may sell her. The husband thus has power of ownership over his wife and she is his slave within the

meaning of the international definition of slavery.

In the French and Belgian colonies in Africa, in the Union of South Africa and in Southern Rhodesia laws have been passed making the consent of both parties essential to the validity of a marriage and prescribing a minimum age of consent, thus also putting a check on child marriage. In British Somaliland a widow has been given the right to refuse to become the wife of her deceased husband's heir.

In some countries of the Far East it has been a custom for poor parents to sell or give away one or more of their children to better-off families, believing that thus the lot of the child will be improved. The receiving families are usually willing to take the children to exploit their labour: if girls, as domestic drudges, as concubines or as prostitutes; if boys, as labourers in workshops, etc. In China the practice was wide-spread. A Chinese organization estimated the number of so-called adopted children in China, in 1939, at three million. There is no reliable information on the position in China today.

This practice also exists in Japan. A report prepared by the Ministry of Labour of Japan states that in the year ending June 1952 no less than 1,500 children who were so disposed of had been traced.

This practice also exists in the colonies of European nations in the Far East. The British have tackled it successfully in Hong Kong and in Malaya by requiring registration of all "adopted" children, followed by their regular inspection by Welfare Officers. Registration began in Hong Kong in 1929 and there were then about 10,000 "adopted" children. The latest reports show that there are now less than 2,000. The situation is usually terminated by the "adopted" child running away on becoming an adult and finding another niche in society.

In primitive countries not yet on the money economy, in which landholding is communal, a man usually has little or nothing but his labour to pledge as security for a debt. In this way debt-bondage arises; that is, a person pledges either himself or another under his control as security for a debt. In theory at least, debt-bondage is but a temporary form of slavery; for the assumption is that the enslavement ends when the debt is paid. But actually the value of the services of the person pledged are not always applied towards liquidation of the debt and as he rarely has any other means of repaying it, he remains enslaved for life. In some countries debt-bondage is hereditary. It is a very widely spread form of slavery and it is impossible to estimate the number of people affected by it.

There is a position intermediate between slavery and free labour which has not always been sufficiently distinguished from slavery. That is serfdom, usually called

peonage today. It has its origin in land-holding. In past ages conquerors usually dispossessed the conquered of their land but allowed them to use small parcels of it on condition that they worked for the landlord without payment for a prescribed number of days a week; thus was formed the community of conquered serfs. The landlord thus becomes entitled to only a fixed part-time service from the serf, instead of to all his time and service, as would be the case with a slave. The relationship between master and man changed from a personal to a territorial one. The status of serf was an hereditary one. In feudal times serfdom was widespread but it is now largely limited to some countries of Latin America. The Spanish conquerors of America took away the land from the American Indians and made them serfs. They called them peons The practice exists still in Peru, Ecuador and Bolivia, and the number of peons in these three countries is estimated to be eight million in the aggregate. In 1955 the Government of Bolivia stated that it had instituted land reforms which would free two and a half million peons from peonage. The United Nations and the International Labour Office are co-operating in measures for the uplift of the peons in this region.

The shackle of peonage has usually been rivetted more firmly by inveigling the peons into debt-bondage also. The landlord keeps the only shop on the estate, from which the peon must buy what he cannot produce. Credit is given to the peon and the debt grows and can almost never be repaid. On the death of the peon the liability for his debt passes to his next-of-kin, usually his children.

Slavery first became a problem of international concern at the Congress of Vienna in 1814, when eight European countries declared that they would bring about the end of the slave trade. More concrete action was taken at the Brussels Conference of 1890 when an International Convention was held and machinery was established under it to abolish the slave trade. The twenty-four years following the holding of that Convention were the most fruitful period in the effort for the abolition of the slave trade and at the outbreak of the first World War in 1914 it had all but disappeared. The League of Nations then sponsored the Slavery Convention of 1926 but no machinery was provided for supervising its activities and little resulted from it for the first years. In 1932 an Advisory Committee of Experts on Slavery was set up also by the League of Nations and in the years that it functioned it did good work. It came to an end with the outbreak of the second World War in 1939.

The United Nations took up the problem of slavery in 1948 and appointed an *ad hoc* Committee to

study it and to recommend action. The Committee advised making a Supplementary Convention on Slavery, to supply deficiencies found in the Slavery Convention of 1926 and also establishing machinery to supervise the application of the Slavery Convention's recommendations. The Supplementary Convention on Slavery was held at Geneva in September 1956 and was then signed by thirty-one states, but the supervisory machinery recommended by the *ad hoc* Committee on slavery has not yet been established. Will the United Nations repeat the mistake of the League of Nations or profit by its experience?

The Supplementary Convention on the Abolition of Slavery of 1956 has since been ratified by the Soviet Union and by the United Kingdom. These two ratifications make it an operative Convention.

The aim of the Anti-Slavery Society is now to get machinery established by the United Nations to supervise the application of the Slavery Conventions. Nearly 600 treaties had been made for the abolition of the slave trade and of slavery but none of them was effective until the Brussels Act of 1890 provided a Slavery Bureau to supervise the application of the recommendations of that Convention. After the twenty-four years that it was allowed to operate it has been shown that the slave trade was all but extinguished. But the Peacemakers at the Versailles Conference, at the close of the First World War, in their zeal to build a new world, held in 1919 the Convention of St. Germain-en-Laye which appeared to have abrogated the Brussels Act of 1890. It is doubtful that it really did so in law, but in fact the result was the getting of the Brussels Act of 1890 pigeonholed. It took ten years to convince the League of Nations of the need for supervisory machinery. But when the League saw that the several years which followed the making of the Slavery Convention of 1926 were barren of results, it yielded to the pressure from the United Kingdom, which was striving to get necessary machinery set up, and established the Advisory Committee of Experts on Slavery. It is hoped that the United Nations will profit by the experience of the League and set up another Advisory Committee of Experts on Slavery to supervise the application of the Slavery Conventions.

C. W. W. GREENIDGE

BUILDING THE NEW INDIA

[Means, as Gandhiji emphasized, are inseparably related to ends, conditioning inevitably the results of any action. One of the most hopeful features of India's planning is its inspiring of the willing participation of the beneficiaries, in India's lakhs of villages, in a united effort for the commonweal. This is brought out by "**A Student of Theosophy**" in this, the second of four articles on "Building the New India," the first of which appeared in our last issue.—ED.]

II.—THE DEMOCRATIC APPROACH

The First Five-Year Plan, assisted to some extent by foreign aid, helped India in laying a sound foundation for her future economic progress. Erected on this foundation is the Second Five-Year Plan, framed mainly on the basis of self-help and self-reliance. As foreign financial help, beyond certain limits is fraught with political risks, India has to depend for her progress primarily on her own abundant manpower. This is her real capital which has long remained inadequately tapped and unorganized. Rightly, therefore, has the emphasis in the Second Plan been laid more on physical planning than on the financial approach. It is based on the concept of "planning from the bottom."

The principal objectives of the Second Plan are formulated by the planners thus: The achievement of (*a*) a sizeable increase in national income so as to raise the level of living in the country; (*b*) rapid industrialization, with particular emphasis on the development of basic and heavy industries; (*c*) a large expansion of employment opportunities; and (*d*) reduction of inequalities in income and wealth and a more even distribution of economic power. The early fulfilment of these targets by a country like India, which starts with the handicap of tardiness in industrialization, is no easy task. It has to encompass within a relatively brief period a process of development that took several generations in countries which had an earlier start.

Economic growth is recognized to mean not only more production but also increasing capacity to produce, a vital process in which, as the planners state, the development of human faculties and skills is no less important than the marshalling of the material resources. The basic criterion for determining the lines of progress, it has been rightly emphasized in the Plan, is social gain and not private profit. The importance of having the major decisions regarding production, distribution, consumption and investment, in fact, the entire pattern of socio-economic relationships, made by agencies imbued with social purpose is recognized. The benefits of the eco-

nomic development are to accrue more and more to the relatively less privileged classes, with a progressive reduction of the concentration of incomes, wealth and economic power. In the words of the Plan:—

> The problem is to create a milieu in which the small man who has so far had little opportunity of perceiving and participating in the immense possibilities of growth through organized effort is enabled to put in his best in the interests of a higher standard of life for himself and increased prosperity for the country.

Planning in modern times usually tends towards over-centralization of political and economic power, resulting in the curtailment of individual liberties to a considerable extent. In fact, there is an extremist school of thought which regards all economic planning as a "road to serfdom." In undertaking, therefore, her First and Second Five-Year Plans soon after emerging from "serfdom" India has taken upon herself one of the greatest challenges of modern times, namely, to plan out her social and economic life under a democratic set-up through peaceful and non-violent methods.

The Prime Minister has reiterated this view a number of times both in public speeches and in Parliamentary debates. After his visit to China Shri Nehru, in the course of several speeches, made it abundantly clear that, although he was deeply interested in the progress of China, there was absolutely no question of India's imitating China's political and economic organization. India was wedded to the methods of peace and democracy, although she did not want to interfere with the systems prevailing in other countries. He observed:—

> I think that in the long run the democratic and peaceful method is more successful even from the point of view of time and much more so from the point of view of results.

In its conception, formulation and execution, the Indian Plan, therefore, adopts a democratic approach which is in entire accordance with the Directive Principles of the Constitution of India which has enjoined a democratic approach to the solution of all problems. This may be an arduous way, but, being peaceful in the attainment of its goals, it is the Gandhian approach. Schemes are based on the needs and demands of the people in the villages rather than on *a priori* doctrines and rigid theories. Such schemes are being worked out with co-operation, not coercion, with understanding, not dictation.

National development is by no means mechanical: important as resources undoubtedly are, national development is not primarily a financial or a physical problem. Fundamentally, it is an educational and psychological process and, if an ambitious term may be used, even a moral one. Self-improvement cannot be brought about by compulsion. The transplantation of insti-

tutions, the adoption of techniques and the introduction of machinery have all to be done with circumspection and discrimination, lest the remedy be worse than the disease. The importance of the social milieu in any scheme of development cannot therefore be overstressed. It is in this context that the President of India, Dr. Rajendra Prasad, remarked:—

Government machinery, even if it be of a welfare State, is by virtue of its very constitution impersonal, whereas welfare service requires a human touch which voluntary social workers alone can bring to bear upon it.

One is reminded here of a Chinese proverb:—

If you are planning for one year, plant grain; if you are planning for ten years, plant trees; if you are planning for a hundred years, plant men.

The very process of democratic planning involves the planting of men and women, who alone can constitute a new society. Co-operative work and education would definitely make them "easy to lead but difficult to drive; easy to govern but impossible to enslave." It is the human being with his ambition and feelings, even his pride and prejudices, who has been made the pivot of the Second Plan.

The whole object of economic and social development is to give ordinary men and women wider opportunities for a fuller and happier life. Human beings are not to be sacrificed in India at the altar of some "sacred" programmes or targets, nor is human dignity to be crushed under the wheels of a ruthless bureaucratic machine. The approach of the Indian Government to the evolution of a new pattern of society springs from the dynamics of life. "The Sabbath was made for man and not man for the Sabbath"; likewise systems, doctrines and formulæ, according to the Prime Minister, are made for the benefit of man, and not man for them.

It is the same fundamental attitude to the human problem which, applied in the international sphere, pleads for the imposition of a ban on experiments with hydrogen bombs and atomic weapons, for preserving the human race. Applied in the national sphere, it implies that the use of modern mechanical methods of production should not bring about suffering and starvation for the working class. As with machines, so with all ideologies and doctrinaire systems. They have a justification and a meaning only in so far as they serve the changing needs of the human race.

It is this dynamic concept of economic and political systems, as having to be varied with the requirements of human society at different times, which gives to the Indian Prime Minister's ideal of the "socialistic pattern of society," embodied in the objectives of the Plan, a sense of realism and urgency.

The use of peaceful and non-violent means to achieve a socialistic pattern of society is characteristic of the Indian approach. India has neither the resources for nor the tradition of violent socialistic revolution. The abjuring of violent means will ensure the new society against totalitarian tendencies; the non-violent methods will also make for stability and peace. It will be possible to bring about a measure of socialization of the means of production through these peaceful methods, but private enterprise is not eliminated in the Second Plan. It is given a role appropriate to it in the new shape of things. The new pattern derives its strength from love and respect for human life. And it will promote the growth and flowering of richness and beauty in everyday life.

The most significant development in recent times towards the enrichment of the drab life of the villager and the changing of his outlook has been the institution of Community Development Projects and of the National Extension Service. This has created a new scene "of a nation building itself, remaking itself," with the prospect, as these spread, of all the people of the country working together to make a New India, not abstractly for a nation but for 360 million human beings. As Prime Minister Nehru has put it:—

> For the first time we tackled the rural problem in a realistic way...by inducing the people themselves to solve their own problems. Something life-giving went to them and their eyes brightened and their arms began to function and their muscles became stronger. A process of rejuvenation set in.

The Community Projects represent the most dynamic sector of our economic planning; for, apart from their material targets, they are calculated to effect a thorough transformation of the people's psychology, shaking it to its depths and recreating it to bring about a far-reaching peaceful social revolution in the country. The programme is more than material planning in that it is meant to rebuild men and women by arousing them to the discipline and joy of self-help which will not only elevate the individual but also strengthen and stabilize the social structure. On the material plane, one sees the happy picture of India's villages, redeemed from their accumulated lethargy, having begun to function as vigorous, self-creating and solvent units in a vast link-up of corporate action. They are thus discovering themselves.

The world has in the past seen other instances of communities living in self-evolved patterns of collective efforts, but the uniqueness of the Indian experiment lies in its approach and magnitude and in the emphasis it places on the evolution of human personality under the stress of work as an integrating principle. The aim is es-

sentially one of matching material resources by enlightened human interest in voluntary efforts that will engender self-respect and recast socio-economic relationships. The basic lesson of the Community Projects is the stirring of popular enthusiasm and its canalization for constructive enterprise conceived in the interests of the whole community.

This rural transformation has been ably described by the Prime Minister in one of his periodic messages to the nation:—

The basic fact remains that our purpose is to build up human beings and to make them better in every way. The task of our community development schemes is to bring the message of hope to the masses of our people, to teach them self-reliance and confidence in themselves and the way to realize our objectives through hard and co-operative effort.

A new chapter has begun in this fascinating story of rural India, a new drama is being played in our broad fields and our innumerable villages. The actors in this drama are the tens of thousands of our village workers, organizers, etc. Indeed, the actors should include every man and woman and even child. May all of them have this sensation of playing in this great game of building up India, this great adventure that should ennoble their lives. It is through great effort that we grow, it is by allying ourselves to great causes that we also develop some touch of that greatness.

This colossal task of transforming the face of rural India from that of poverty and gloom to one of plenty and gaiety within a few years after India's gaining of independence is being greatly facilitated by the reformation of the educational system, a major determining factor in the success of the Plan. How the changes being wrought in the educational system are not only bringing about rejuvenation of rural life but are also helping to foster democratic habits and ways of work will be discussed in the next article.

A STUDENT OF THEOSOPHY

(To be continued)

Mr. G. L. Mehta India's Ambassador at Washington, speaking at Concord (Massachusetts) on July 11th on Thoreau, said that, "at a time when totalitarian movements loom before the world it is well to realize the power of ideas and to pay respect to 'the still small voices' of such great men." He added that "civilization had no future unless they could devise a more sensible method of settling differences and overcoming the conflicts between nations than destroying one another."

THE GENERATION OF POWER

[**Mr. Peter de Morny**, author of *The Best Years of Their Lives*, writes about Power in Nature, which, abused, produces ills and, used with understanding, creates peace and joy. The greatest of all powers in Nature works incessantly and is called Karma. It is the Perpetual Motion, ever curving in the right direction, and is infallible in its native intelligence.

By evolution consciousness attains self-consciousness with the power of free will and moral choice. Knowledge of the Law gives man the power of adjustment and adaptability. The Law adjusts the wrongs of man by Its Justice, and by Its Mercy teaches him how to adapt himself and respond to Its benign work. Love and hate colour the human personality. Selfish men through the power of hate commit sins of omission or crimes of commission. Selfish affection in deriving pleasures creates pains for oneself and others. Hatred is blind and binds by hate; Wisdom is vision and unites by Love.

Mr. de Morny gives the examples of Lenin and others whose active hatred has degraded the moral nature of man; Gandhiji was superior to Lenin, as a man and as an internationalist; he would have nothing to do with the lust of power which uses violence and war, as Lenin did. This power of hate corrupts and ultimately kills its creator.

Nature intends, and has given unmistakable signs, that Man should be an Adept in Power as in Wisdom and Sacrifice. The type of power is well described:—

"Desire power ardently. . . . And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

Such power does not beget a Lenin, a Hitler or a Stalin, but creates a Gandhiji, a Thoreau, a Tolstoy, who belonged to the army of Fortune's Favoured Soldiers.—ED.]

Many people when confronted with the phenomenon of individual power must have asked themselves: What quality is it that makes it possible for a single man to change the whole course of history? How is the power generated to make the miracle possible? What is the basic secret of the power-addicts who have afflicted mankind from Nero to Stalin?

There may be several answers to these questions, but one is clearly indicated by certain outstanding historical cases, which seem to confirm the theory that hatred is one of the greatest generators of worldly power, and that a significant number of outstanding revolutionists have been actuated primarily by hate.

Two most startlingly similar examples of this are found in the early lives of Flavius Claudius Julianus, better known as Julian the Apostate, born in A.D. 331, and V. I. Lenin of our own age. Both these remarkable men possessed

adored elder brothers; both, as children, saw them executed by the ruling powers. In both cases the hatred engendered by this persecution made of these men fanatics who, by superhuman strength, came near to annihilating not only those powers but the entire ideological structure upon which they were based. Lenin, indeed, actually achieved this goal in His own country, while Julian's plans for replacing the apparently triumphant Christian Church with the cult of Mithras, expanded into a universalist solar monotheism, as the state and world religion of his era, seem to have been frustrated only by his untimely death.

The hatred of this pagan Emperor for the new religion into which he and his brother, as relatives of Constantine, had been inducted cannot be adequately explained by the reasons usually given for it: his mother's influence, his innate Hellenism. At the age of seven such considerations mean little; but the emotional upheaval, at that age, of seeing the massacre of most of his family by order of his so-called "Christian" cousin, Constantius, must certainly have been enough to turn an affectionate child for ever from a religion which could permit such treachery and cruelty in its adherents.

And this is quite obviously what happened. Moreover, it drove him into the ranks of Christianity's greatest rival, the cult of Mithras, the traditional religion of kings and emperors which was, in any case, far better suited to his conquering and austere temperament than the newer religion so recently established by his uncle. So Julian became the St. Paul of the Mithraists, visualizing his chosen Faith as a universalist creed under which the *Pax Romana* could be more firmly and widely established.

His own extensive knowledge of the world religions of his time, his Neo-Platonism and his initiation into the esoteric and occult schools of thought by his friend and mentor, the philosopher Maximus of Ephesus, who supported him in his aims until the end, made him peculiarly suited to his role; a fact that was evidently recognized by the Fathers of the Christian Church who, having thought that they had achieved final victory over the pagan cult, found themselves confronted by its revival at the order of one of the greatest champions it had ever possessed—the Emperor Julianus.

They feared his intellectualism and cold, calculating hate far more than the emotional persecutions of such men as Domitian, who had at least given them the chance to be martyrs, with the accruing prestige. Julian did nothing of the kind. He was not concerned with exterminating persons. His aim was simply to annihilate the ideology that could permit persons to do, without remonstrance, what his cousin Con-

stantius had done. And there is little doubt that, had he survived, he might well have achieved his goal, for the Army adored both him and his pagan god, and it was the Army that determined the policies of the Roman world.

In the case of Lenin the death of his brother aroused even more indiscriminate hate. For Lenin was in his teens at the time of the execution, when mental and emotional balance is always precarious; and there is little doubt of his subsequent mental abnormality. His hate was not only for the responsible Czarist *régime*, but for his mother's bourgeois friends and acquaintances who ostracized her after the event. The hate was for all above the status of proletarian, any who may have been implicated in the injustice that had been done to his family. And the Leninist empire has been built upon this inward personal fury of hate which one man felt for the oppressors of his time. Zinoviev said of him that "the whole of Lenin" was contained in the couplet:—

> Kind words are no praise for us
> The hate-laden cry of rage is our only delight.

But even his greatest admirers could hardly claim that he had a pleasing personality. The man was, from first to last, a boiling cauldron of class hatred, and it was on this impulse and attitude that the materialists thought, and still think, to build their world brotherhood. A curious supposition!

The strange thing is that a similar, though not so fanatical, hatred provided the driving power also for that still earlier sponsor of scientific materialism—Voltaire. In his case, too, the hatred was for a higher "class."

As a wit and playboy Voltaire had, in his youth, been welcomed into the homes of the bored aristocracy of which he was not a member. The jester has always a place at Court—so long as he keeps to it. But Voltaire was evidently not aware of this stipulation, and when it came to a dispute with one of the *noblesse*, when justice should have given judgment in his favour, he found all those who had appeared to be his friends ranging themselves on the side of the member of their own class.

He had plenty of time to ruminate on the injustice of this attitude during his confinement in the Bastille, where he was incarcerated for daring, as a commoner, to stand up for his "rights"; and from that long, bitter and resentful rumination emerged a transformed being; no longer a playboy, a light-hearted jester, but a fanatic sworn to vengeance against a whole class of people who had so deeply humiliated him. How far he could have foreseen the eventual extermination of that class by means of Diderot's Encyclopædia and the age of "enlightenment" for which it was responsible, it is impossible to say.

But he had a brilliant mind, and could not, in those days, with revolution in the air, have been entirely blind to what he was doing in betraying the injustices of the rulers to the murmuring populace.

Lenin and the Russian Revolution were indeed the logical and historical consequences of, first, the hate-impelled doctrines and revelations of the Encyclopædists and, second, the French Revolution. The ever-mounting storm of violence and class-hatred had only to contact a leader similarly charged to burst into the world-transforming fury witnessed in 1917.

But as we regard the consequences of hate-generated power throughout history, and note the inexorable deterioration of values and near-extinction of quality that follow in its wake, we are reminded of the existence of another generator of power, the exact antithesis both in nature and result of that which we have been considering—that of Love.

This was the basis of the gentleness and harmlessness of Lao-Tze. Love for humanity, leading to the desire to diagnose the ills that beset it and to remedy them, sent Gautama the Buddha away from his adoring family on his long quest for wisdom. Love for God and man motivated every action of Jesus Christ. And who can deny the power of these and similar great Teachers to sway the minds and destinies of the human race?

Yet, just as their motive was the antithesis of that of the men of hate, so was the quality of their power. For theirs might well be called a heavenly power, an eternal power of attraction, a quiet, persuasive drawing, as Meister Eckhart put it, by means of "the cord of affinity" and the "net of the seven high attributes of the Father," gently persuading men to the Highest Good by appealing to the divine spark which these lovers of humanity believed existed in all men.

Those who have yielded to this gentle, attractive power have found "rest unto their souls," some in monasteries or nunneries, others on the highways and in the market places. Their surroundings did not greatly matter; they found themselves transformed, made into new men, by this mightiest of all powers generated by Love.

But a power that works so quietly, invisibly and individually is not enough for the impatient, wilful hearts of the majority of men They demand immediate and violent external action, something that ensures quick results and does not make too many demands on the inner life. And because of this choice they fall prey to the power-addicts, the fanatical men half-crazed by personal hate, to whom they become pawns and slaves.

I do not think it can be denied that this is the pattern of history: that violent revolutions have always led to a degeneration of character

in humanity and a lowering of quality in its standards. Whereas the evolutionary process evoked by the power of Love, which sets men at the task of improving themselves, softening and taming their character, destroying the brute man and replacing him with a harmless species of *homo sapiens*, has the effect of raising the general tone of humanity and re-establishing quality in the common life.

All the arts, literature and great philosophies have needed times of peace in which to establish themselves. But such peace has never been more than an interval between wars. The only genuine peace humanity has ever known has been that bestowed by those who have sought to save the world by the power of Love.

So it seems that before we put our faith in this or that modern panacea for the world's evils, we should do well to examine the motives of those who offer it, and the means by which they seek to establish it. For we can be quite sure that if the power—however effective it seems to be—is generated by hate, the harvest eventually reaped will be of like nature. We cannot escape the results of wrong means and motives. That is the *karmic* law. The evil inherent in the seed must inevitably be produced in the flower.

The "enlightenment" afforded by the Encyclopædists was for the purpose of engendering hate for the oppressor classes in the oppressed. It did not come from a genuine love of the people, who were obviously not mentally or emotionally capable of dealing with such information, and could only vent their primitive feelings in the Terror of bloody revolution. Lenin's concern was not primarily for the serfs but for revenge on those at whose hands he and his family had suffered, and therefore his promised universal brotherhood became the tyrannical police state of Stalin.

As we have seen, there can be no doubt that hate can, and has throughout the course of history, generated a very mighty appearance of power; but such power has always proved temporary and transient, and devoid of any healing for the woes of the earth. This was inevitable, since, as Pascal reminded us, "*Les revolutions changent tout sauf le cœur humain*";[1] and this is true of any sort of external force.

Therefore genuine power, that which truly transforms instead of merely appearing to do so, cannot be generated by hate but only by Love.

PETER DE MORNY

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[1] "Revolutions change everything except the human heart."

NEW BOOKS AND OLD

The Fourth Way: A Record of Talks and Answers to Questions Based on the Teaching of G. I. Gurdjieff. By P. D. OUSPENSKY. (Routledge and Kegan Paul, Ltd., London. xi+447 pp. 1957. 40*s*.)

Ouspensky was for many years the very able London exponent of Gurdjieff's system of psychological, philosophical and religious ideas, which are attracting the attention of more and more people in Paris, London and New York. Ten years have elapsed since Ouspensky's death and this new work is the result of the putting together of records of meetings held by him in London between the years 1931 and 1946.

Books which take the form of question and answer are difficult to read owing to the abruptness in the change of subject, but they have the compensatory advantage that they allow of obscurities being dealt with as they crop up. And the strong point of all of Ouspensky's books, including this one, is their clarity and the skill with which he handles difficult subjects. It was by means of question and answer that Ouspensky himself learnt Gurdjieff's system of thought and it is by the same method that for over a quarter of a century he passed it on to others.

This new book should be of special interest to readers of THE ARYAN PATH, for Gurdjieff's teaching and that of the Theosophical Movement have many things in common. Both came from the East and I have been told—but whether this be true I have not yet been able to verify—that in one of Madame Blavatsky's letters to an early member of the Theosophical Society she foretold that the next great teacher of Eastern knowledge would be an "instructor in dancing." Now, part of Gurdjieff's method of development consists in the learning of very complex movements and sacred temple dances which he brought back with him from his travels in the East. Madame Blavatsky's remark is therefore of considerable interest.

The title *The Fourth Way* has been taken from one of Gurdjieff's talks on the subject of man's inner development. He said that there were four methods by which man's inner potentialities could be developed, three classical methods and one which appeared only occasionally in human history. The three classical methods were the well-known ways of the fakir, the monk and the *yogi*, respectively, and to the less well-known method Gurdjieff gave the name of the Fourth Way. It was the Fourth Way which he himself taught and, according to Gurdjieff, it possesses certain advantages over the better known paths to man's evolution. One of these advantages is that it uses methods taken from all three of the classical ways, and consequently brings about quicker results. Another advantage is that it does not necessitate, as the other ways do, retirement from life. On the contrary, it uses the incidents of everyday life as the material with which it works. A final advantage is that far from demanding of the disciple faith and obedience, it discourages these attitudes to knowledge, proclaiming that the disciple must never do anything on the basis of authority alone but only if he himself has a good reason for doing it. Everything must be judged pragmatically by its results.

It is impossible to give an adequate description of Gurdjieff's ideas and of Ouspensky's exposition of them within the limited space allotted to a reviewer. Gurdjieff's system of thought requires a lengthy study and this new book of Ouspensky's is only likely to be of value

to those who are already acquainted with his previous work, *In Search of the Miraculous. The Fourth Way* should therefore be regarded as a companion volume to Ouspensky's earlier book on Gurdjieff. It shows the reader how to make practical use of Gurdjieff's ideas, and since the number of people who are interested in these ideas is growing rapidly, *The Fourth Way* should be as successful as was its forerunner.

KENNETH WALKER

[Many strange thoughts have been attributed to H. P. Blavatsky; thus, for example, our esteemed reviewer states that she gave out that "the next great teacher" would be an "instructor in dancing." In more than one place H. P. Blavatsky has said that a new teacher will open a new cycle in 1975, and the most authentic statement is to be found in the closing section of her *Key to Theosophy*. It mentions nothing about instruction in dancing.—ED.]

The Ramayana of Valmiki. Vol. II. *Aranya Kanda, Kishkindha Kanda, Sundara Kanda.* Translated by HARI PRASAD SHASTRI. (Shanti Sadan, London. xii+543 pp. 1957. 25*s*.)

Hari Prasad Shastri has served Valmiki well and produced a readable translation of the *Ramayana* in English. It is a welcome contribution to the interpretation of Indian thought to English readers.

The present volume covers the period of Rama's exile in the Dandaka Forest, Ravana's abduction of Sita and Hanuman's finally successful search for her, and ends with Hanuman delivering this news to Rama.

The translation suffers somewhat from literalness but a translator is circumscribed. He has to be faithful to the text and also to interpret its spirit. The faults of this translation are few and its virtues many. In numerous beautiful passages the text matches the poetry of Valmiki's Sanskrit, in which the thought is cloaked in symbol and expressed in rich and subtle imagery. For example:—

> Her yellow silken robe floating in the air resembled a cloud illumined by the setting sun, but her pure countenance as she was being transported through space far from Rama, had lost its radiance, like a lotus detached from its stalk.

And,

> Entangled in a mighty web of sorrow, her beauty was veiled like a flame enveloped in smoke .. or an intellect which is darkened or fame tarnished by calumny.

Many gems of thought buried in the original come to light with fresh lustre: "Warriors bear their bows, so that the word 'oppression' may not be heard on earth." "Man resembles his mother . . ." and "The world abides by virtue of its own inner being."

The characters emerge full of vigour and individuality. Sita is constantly referred to in the earlier text by her physical characteristics. It is not till she is borne away by Ravana that her beauty is spiritualized. In captivity her steadfastness and faith shine forth like a beacon to all succeeding generations of Indian womanhood.

But let us not overlook the central message of the *Ramayana,* which is the struggle of the good against the evil and the victory of the good, even though the evil may appear to thrive for a while. It was due, in no small measure, to this message of the *Ramayana,* which Indians took to heart, that they wiped out the blot upon their fair country of many years of foreign rule.

B. ZUTSHI

The Philosophy of Jnanadeva. By B. P. BAHIRAT. (Pandharpur Research Society. Sole distributors: Popular Book Depot, Bombay. 220+20 pp. 1956. Rs. 6.00)

This volume is an enlarged version of

the thesis submitted by the author for his M.A. degree. The main point sought to be made is that Sri Jnanadeva has made a characteristic and original contribution to the Adwaitic tradition in Indian philosophy. The chief work relied upon for this purpose is *Amritanubhava,* of which an English rendering is appended at the end.

Jnanadeva, we are told, contends against Shankara's theory of ignorance and his explanation that the variety of existence is due to *Maya.* In *Chid-Vilasa* or the Play of the Pure Intelligent *Atman,* a more constructive explanation of the mystery of existence is offered, and this, we are told, is a suitable foundation for the *Bhakti* cult of the Maharashtrian saints, such as Namadeva, Eknath and Tukaram, of whom Jnanadeva was the natural leader. The power of love according to this theory is the central fact of the Universe, and Jnanadeva, like Spinoza, seems in a sense thus to plead for the "Intellectual Love of God" as the pathway to liberation and fulfilment.

With this central and constructive part of the argument most students of Indian thought will agree, and the author must be congratulated on the devoted care with which he has marshalled relevant facts. On the other hand, it appears to me that admiration and appreciation of Jnanadeva has led the author into comparisons and criticisms of other doctrines which are not justifiable. His argument reminds one of certain arguments offered on behalf of the philosophy of Sri Aurobindo, in which too an attempt is made to show its superiority to Shankara's philosophic doctrine. I do not think that in either case there is satisfactory valid proof that the alternatives to Shankara's *Maya* are more adequate or really solve the mystery of life, except to those who are subjectively inclined to favour them. Words like "Love" and *"Chid-Vilasa"* are attractive, but are they, as ultimate explanations, really more enlightening? Shri Bahirat thinks that earlier students of Jnanadeva, in likening his philosophy to Shankara's, have not done him justice: the truth is that to understand the basic identity of Shankara, Jnanadeva, Spinoza and Kant is to do justice to them all—by realizing how the same truth can be expressed in different ways by different persons of insight. Somehow in India we often do not seem content to explain the doctrine of a great thinker of ours but must proceed to prove his superiority over others, often chiefly over Western thinkers. We must try and overcome this inclination, which does not really help the search for truth which these great Indian thinkers advanced so nobly.

There is in my opinion no objective basis for saying, as Shri Bahirat says, that Spinoza's notion of God as Substance is undesirably rigid, or that his notion of "Intellectual Love of God" is defectively passive. Nor is Shri Bahirat's estimate of Bradley's Absolute, or his belief that Bradley's system is the product of "arm-chair thinking" truthful in any significant sense. He does not on the other hand seem to realize that "elasticity, activity, intimate and vital association with religious experience," which according to him characterize Jnanadeva's thought, are also features having their own characteristic drawbacks. It is not right to understand Jnanadeva's expressions at their best, and those of Shankara or Spinoza or Bradley at their weakest. And after all, no such special advocacy is needed for Jnanadeva's philosophy, which can easily stand on its own distinctive contribution to life and philosophy.

Shri Bahirat, who shows commendable zeal and industry, will, I trust, in his later studies concentrate more on the constructive aspect of his work. He is the author of several such studies in Marathi, and I have every confidence that systematic, careful and objective studies of great Indian masters will help the cause of true philosophy which is dear to Shri Bahirat and to all of us.

P. R. DAMLE

Dattatreya. The Way and the Goal. By His Highness Sri Jaya Chamarajendra Wadiyar Bahadur. Introduction by S. Radhakrishnan. (George Allen and Unwin, Ltd., London. xvi+285 pp. 1957. 21*s*.)

This has been called by some Western thinkers the Century of the Common Man. In so describing it they are paying a conscious tribute to the materialistic achievements of Western civilization which has distinguished itself from all others by its capacity for mass production. Never before has the happiness of so many people in so many countries been made dependent to such an extent on their capacity to satisfy their hunger for material things and artificial stimulation of the senses. *Yet, despite all the miracles of production and distribution, there is less true serenity and inner happiness in the world than may have existed in times of simpler living.* There is a spiritual emptiness and for many people life has become a merry-go-round that has no meaning.

For those who are searching for an insight into the reality of life in this materialistic age, these English translations of *Jivanmukta Gita* and *Avadhuta Gita,* with their excellent, simply written commentaries, will provide a stimulus for contemplation and meditation. The author, who is the Maharajah of Mysore and at present the Governor of Mysore State, dedicates his work to his mother and his maternal grandmother. It was his grandmother, Adiraja Urs, he tells us, who "kindled in me an interest in Lord Datta, and was herself a great *upasaki* of the Lord."

The author's translations and notes, as Dr. S. Radhakrishnan points out in an Introduction, reveal his vast learning and deep devotion, but he does not allow his great erudition to intimidate the reader who may be groping for the essentials of the philosophy which he is expounding. Commending the book as a "rewarding experience," Dr. Radhakrishnan adds that the writer's comments

> on the different metaphysical questions, the concept of Dattatreya, the nature of the Absolute Reality, the status of the world, the practice of meditation, the individual self and the meaning of liberation or spiritual freedom are always interesting and often illuminating.

Many quotations could be made to show how in this difficult task which he has so earnestly undertaken the author has invested his work with interest and illumination. In this brief review, two will have to suffice.

> The critics of Indian thought call the Indian attitude pessimistic. But pessimism implies the temper that emphasises misery and ignores happiness. It does not apply to Indian thought. This thought only shows that the so-called happiness is in reality nothing but misery as it is the outcome as well as the seed of misery. It shows how reality is something superimposed as nescience, *maya* and its origin is illusion, *bhranti.*

Explaining the superiority of understanding as opposed to faith, the author writes:—

> Further to understand a thing is to recognize the reality of the same But belief has nothing to do with the reality of the thing believed. If understanding takes place there is no room for belief. But belief is taken to be a necessity when the thing does not come to the purview of understanding. All cases of belief are therefore of the character of super-imposition. Even the belief in great and exceptional things such as God does not command truth. To believe in something does not mean the existence of that thing. To attribute great and exceptional qualities to it does not mean that it is made substantial. To believe in it, to adore it, to worship it, and to depend upon it, may seem to give some comfort and solace But it does not ensure the reality of the object As he goes on depending upon it, man is soon assailed by doubts which he cannot quieten by means of belief In this circumstance all his religion is gone. Disappointment is the result and it becomes an addition to the already existing misery. Thus while religion binds, philosophy liberates.

Sunder Kabadi

Songs of Chandidasa. Translated by SAMIR KANTA GUPTA. (Sri Aurobindo Ashram, Pondicherry. 45 pp. 1957. Re. 1.50)

Born in the fifteenth century, Chandidasa sang with the heart of a Vaishnava devotee of the immortal love of Radha and Krishna. Shri Samir Kanta Gupta has brought together a selection from these immortal lyric pieces which unfolds magnificently the unique love between Radha and Krishna. There have been other translations of Chandidasa, but in this selection the translator has been able to remain, to a great extent, close and faithful to the original Bengali. Unfortunately there are occasional blemishes (*e.g.*, on p. 30, "Whom shall I now offer camphor and *colorant delicacies*"; on p. 42, "*lasso* of love"—italics reviewer's) which tend to mar the limpidity of the translation.

The book appears to have been rushed through the press and some misprints jar upon the eye. Perhaps readers unfamiliar with the original would have liked transcriptions either in the Roman or the Devanagari script of the original pieces in their own delicate, lyric beauty.

DILIP KUMAR SEN

The Elements of Early Buddhist Psychology. By S. K. RAMCHANDRA RAO. (Author, Bangalore. 25 pp. 1957. Re. 1.25)

This well-printed modest booklet presents a brief and lucid survey of the wealth of psychological knowledge available in the classical Pali books. The original technical terms have been rendered into English appropriately and an analysis of the Buddhist *Abhidhamma* has been presented It is well known that the Buddhist philosophy has much in common with Vedanta, Sankhya and Yoga, and this is made clear in the writer's exposition of the Buddhist *nama-rupa, jhana* (Sanskrit *dhyana*), etc. Like them, it makes free use of apt similes in order to drive home subtle truths, a conspicuous example being the "mango simile" (*ambopama*) to illustrate the *bhavanga.* "The concept of *bhavanga,*" we agree with the author, "is peculiar to the Abhidhamma psychology and it is difficult to find its parallel in other systems of thought, eastern or western." Its proper study "may even assist modern psychology to unravel some of its own tangles."

We are told that the present account is but a sketch of "a much larger volume" which the writer has in mind. That would indeed be a very welcome contribution, judging from the sample before us.

B. CH. CHHABRA

Some Observations on Libraries, Manuscripts and Books of Burma from 3rd Century A. D. to 1886 (With Special Reference to the Royal Library of the Last Kings of Burma). By E. P. QUIGLY. With Pen-Sketches by the AUTHOR. Foreword by THAN TUN. (Arthur Probsthain, London. 24 pp. Illustrated. 1956. 6*d.*)

"It is not improbable," wrote Major Michael Symes, the British Envoy to the Burmese Court, "that his Birman Majesty may possess a more numerous library, than any potentate from the banks of the Danube, to the borders of China." That was in 1795. Over the past century and a half the priceless literary possessions of the Burmese nation have suffered not a little at the hands of vandals of one kind or another. Nevertheless, enough has survived to

establish that Major Symes's claim was by no means wholly an exaggeration; and Miss Quigly in her monograph, which is attractively produced, pleasantly illustrated and carefully written, provides the verifying data to substantiate it.

She has, of course, chosen a strictly defined and limited field for her study, confining herself to the collections of Burmese and Pali manuscripts and printed books in the British Museum and in the India Office Library of the Commonwealth Relations Office, London. Even so she has made some interesting discoveries like an early edition of Judson's Burmese-English Dictionary, some rare hand-woven palm-leaf binding cords, not to mention information bearing on items of Burmese interest from the eighteenth-century Italian presses. This only goes to prove that much material of abiding significance remains to be brought to public notice which at present lies unread on the shelves of many other libraries in Great Britain and on the Continent. It is to be hoped that Miss Quigly will be encouraged to pursue her research further, even though, with the somewhat paradoxical contemporary slump in Asian studies in the West, enthusiasm for work of this kind has to be its own reward.

IQBAL SINGH

Alphabetics as a Science. By WALTER C. DURFEE (Philosophical Library, New York. 45 pp. 1956. $4.75)

Alphabetics as a Science gives a highly interesting outline of an "apparently prehistoric Science of Human Speech, in terms of the existing English alphabet."

Mr. Durfee makes out that although the art of writing words is obviously free to become diffused throughout the world, quite regardless of any knowledge of any alphabetic theory, yet many an event seems identically to be what would have occurred, if, here and there, some one had understood alphabetics as a science, an oratorical science.

He traces carefully this history of the alphabet and, *inter alia,* discusses the relationship between the present ways of English writing and the Irish Ogam, some early Hebrew and some early Egyptian archæology, a Trojan relic and Chinese. Mr. Durfee's careful attempt to disclose semi-evident ancient interests of a somewhat scientific sort in alphabetics is likely to arouse specialized interest. He brings to bear upon this highly complicated subject considerable knowledge of the alphabetic pattern of the ancient world. The pictures by Norman Rines help not a little in making the meaning of the writer clear. This book, like many other publications of the Philosophical Library, is scholarly and poses some points which defy an easy analysis.

DILIP KUMAR SEN

Contemporary Indian Literature: A Symposium. With a Foreword by S. RADHAKRISHNAN. (Sahitya Akademi, New Delhi. 299 pp. 1957. Rs. 2.50)

This is a very welcome publication. A symposium on this very subject was published by the P.E.N., All-India Centre about ten years ago. This Centre fulfilled the vital task of keeping alive a significant aspect of the Indian Renaissance—the interpretation and evaluation, in English, of the creative output in the modern Indian languages, at a time when hardly any governmental patronage was available for the purpose. The *Triveni* and *The Indian P.E.N.* were about the only channels of communication in this field for a long time. The Sahitya Akademi, with its extensive resources, is now stepping into the field. One can now expect to read, not merely accounts of the literatures in the modern Indian languages, but ancient and modern classics as well in English translation.

The fifteen articles contributed to this symposium give an account of the contemporary literature in the thirteen Indian languages and of the contemporary creative output in Sanskrit and English by Indians. They are written by competent critics who are experts in their chosen field of inquiry.

There are eight groups of writers active today in all the regional languages—the traditionalists, the agnostic humanists, the satirists and realists, the progressivists, the ethicists, the æsthetes, the idealists and the gnostics. Realism cleanses the foundations of society. Traditionalism unfolds the foundation of the faiths that our people have inherited. Scepticism prevents the fostering of any dogma and encourages the desire for open-eyed experience. Ethicism pleads for a well-regulated ideal of individual and social discipline. Humanism infuses into our people a rare sensitiveness of the brain and heart and æstheticism implants in them a love of beauty in all her manifestations. Progressivism upholds the ideal of a regenerated society. Gnosticism will endow them with a rich sensibility of other and higher planes of existence and comprehend the twin poles of existence—earth and heaven, spirit and matter and the individual and society. This is the very synthesis that lies at the heart of Indian culture.

Five stages can be discerned in the evolution of this new movement of life and thought—stages that may overlap here and there in the literary history of a language, but which are distinct steps taken by the Indian Colossus as he strides towards his goal. One is the period of social criticism and reform, of free and independent thinking under the stimulus of Western thought. This may be said to begin with 1800 A.D. and end with 1850. The second period is one of translation and imitation, even the translation of revived Indian classics, of the introduction of Western art-forms and the beginning of interprovincial literary influence. This period may be said to end with the founding of the Indian National Congress in 1885. The third period, which may be said to end with 1920, is the period of national awareness and of the promotion of liberalism in all departments of life and thought. The fourth period is the Gandhian era when the pent-up spirit of the nation burst forth, breaking all bounds. The fifth period may be said to start with the outbreak of the Second World War in 1939. It brings in new international influences and is also an extension and intensification of the upsurge of life during the Gandhian era.

The Akademi is to be congratulated on planning this volume and on producing it so neatly.

V. K. GOKAK

More Poems. By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 91 pp. 1957. Rs. 2.50)

This tastefully got-up volume of poems contains a collection of metrical compositions found among Sri Aurobindo's papers.

Mysticism is undoubtedly the most prominent note in the lyric diapason of Sri Aurobindo, and in this volume one notices the recurrent plangency of the mystic attitude. Sri Aurobindo's soul is in perfect unison with the grand cycle of the cosmos, with the earth's sweet shapes, with the immense retreats of silence and of gloom, and is looking longingly forward to that glorious consummation in the godhead when "the sorrow of the heart shall turn to bliss and thy sweetness possess earth's days."

The poems in this collection make us forget the drab, monotonous pattern of our debased life and awake in us the splendid visions of our spiritual life, and thus enrich the fleshly life:—

In the silence of midnight, in the light of dawn or noontide
I have heard the flutings of the Infinite, I have seen the sunwings of the seraphs
Momentary and immeasurable smiled the sense nature free from its limits,—
A brief glimpse, a hint, it passes but the soul grows deeper, wider.
God has set his mark upon the creature

DILIP KUMAR SEN

The Gothic Flame: Being a History of the Gothic Novel in England: Its Origins, Efflorescence, Disintegration, and Residuary Influences. By DEVENDRA P. VARMA. (Arthur Barker, Ltd., London. xv+264 pp. 1957. 30*s*.)

The Gothic novel, initiated by Horace Walpole's *The Castle of Otranto* (1764) and chiefly associated thereafter with the names of Ann Radcliffe, Clara Reeve and Matthew G. "Monk" Lewis, has occupied hitherto a somewhat restricted niche in English literary history. The late Montague Summers, indeed, published, in addition to a useful bibliography, a substantial monograph under the title of *The Gothic Quest* (1938). But this, although learned and enthusiastic, is somewhat lacking both in scholarship and critical temper. It has remained for Dr. Varma to provide a definitive work. His book deserves high praise as throwing for the first time a full and clear light upon the elaborately contrived darknesses of this strange species of sensational romance.

A reassessment is moreover timely in the present age, when realistic fiction has yielded so much ground to fantasy and symbolism; and when the new depth psychologies have suggested that through the phantasmagoric extravagances of these novels we may penetrate to the unconscious preoccupations and conflicts of the society which produced them. Franz Kafka's *The Castle* lends Walpole's book a fresh significance; and scenes of horror, cruelty and terror, in which the immediate heirs of the eighteenth century could take an apparently innocent and unreflective delight, must appear in more significantly sombre colours to a generation which has seen in so many quarters a renaissance of barbarism. Dr. Varma is in the main the meticulous historian of his subject, but at the same time he brings an excellent judgment to the wider critical and speculative issues it suggests. Dr. J. M. S. Tomkins, an authority on the popular novel, provides an Introduction, and there is a short Foreword by Sir Herbert Read.

J. I. M. STEWART

The Philosophy of Clement of Alexandria. By E. F. OSBORN. (Text and Studies: Contributors to Biblical and Patristic Literature, New Series, General Editor C. H. DODD, III. Cambridge University Press. xi+206 pp 1957. 30*s.*)

It is reported that Pantænus was sent from Alexandria to India to preach Christ among the Brahmans and philosophers of that people. Whatever may be the truth of this it is certain that Pantænus's greatest contribution is in his pupil Clement who has more to say to the mind of India than any Christian thinker before him and most since. Clement who welcomed truth wherever he found it, was concerned to find the Christian answer to the problems which trouble the thinker It may be said of him that he so combined the Absolute of philosophy with the God of the Bible as to present the God of philosophy and the God of religion as one.

Much of what he has to say in regard to Greek philosophy seems highly relevant to Vedanta and it is surprising that this line, whether positively or negatively has never been pursued. It may be that the somewhat scattered nature of Clement's extant writings has discouraged the attempt. This would be another reason for lamenting the fact, as seems likely, that he never produced the *Didascalus*, in which his final system was to be embodied. Now, with the publication of Dr. Osborn's important study the question seems open again.

After a brief but adequate introduction of background material, the teaching of Clement is related to the three major themes of God, Goodness and Truth. Under each head, and with the minimum of subdivision, Dr. Osborn gathers the substance of Clement's teaching. There are some places where the tidying may be a little superficial, but all in all, the editor can be congratulated on reducing to systematic form the primary teaching of this difficult but rewarding Christian philosopher. Four detached notes on particular problems are included in the Appendix. There is a good bibliography, and the indices and footnotes relate the study to the texts on which the editor has drawn. It is to be hoped that with the production of this admirable "tool" new stimulus will be given to comparative study and understanding, and that at long last Clement of Alexandria may make his contribution to the perennial debate.

A. MARCUS WARD

Ephraim of Israel: The Unknown Apostle. By PAUL CONSTANT. (Philosophical Library, New York. 104 pp. 1956. $3.00)

Ephraim, the Unknown Apostle will remain unknown, for his story is here clothed in weird and unintelligible language. Ephraim was a Jew living at the time of Jesus. He believed in Jesus but did not say so openly. "The mission of Ephraim was in his guilded dreams for insightedly he was impregn of the great voids of love." There is sincerity in this book, and much emotion. Of philosophical wisdom there is none, and one wonders why the publishers thought fit to publish it.

IRENE R. RAY

The State in the New Testament. By OSCAR CULLMANN. (SCM Press, Ltd., London. 121 pp. 1957. 12*s.* 6*d.*)

Professor Cullmann's book has all the clarity and originality—some would call it ingenuity—of his other work on the New Testament. His thesis is that the New Testament shows a consistent attitude towards the State, yet that this attitude contains within it a tension. On the one hand, the State is to be accept-

ed and obeyed; on the other, loyalty to it is always limited by prior loyalty to God. This tension explains, he thinks, the apparent conflict between Paul's praise of the State and the denunciation of it by the author of the Apocalypse: each stresses one aspect of a twofold truth.The most important part of the book is that which analyzes the attitude of Jesus himself to the State, showing how he attracted persons of Zealot sympathies yet persistently opposed the Zealot policy. In the end, abandoned by those for whom he was not nationalist enough, he was executed by the Romans as a nationalist leader. An Excursus offers further arguments in support of an exegesis of *Romans*, xiii. I that would equate the "powers" there mentioned with the angelic beings who operate through the Roman State.

In the final chapter, Cullmann passes over from New Testament theology to Christian social ethics, without recognizing how great a change has been made. For the attitude to the State described above cannot be carried over *simpliciter* into our day. The early Christians were mere subjects, not citizens as we are; not, that is to say, in part responsible for the policies of the State. On our duties in this new situation the New Testament is no doubt helpful; it cannot be authoritative.

E. L. ALLEN

The Church in Soviet Russia. By MATTHEW SPINKA. (Oxford University Press, London and New York. xi+179 pp. 1956. 20*s*.)

The author of this book is Waldo Professor of Church History at the Hartford Theological Seminary, Connecticut, and he has given us as up-to-date and authoritative an account of Russian church conditions as we can look for. He confines himself to the Orthodox Church and in particular to the relation between the Moscow Patriarchate and the holders of power since the revolution. He thus centres the narrative upon the three men, Tikhon, Sergei, and Alexei, who have represented the Orthodox Church *vis-à-vis* the Kremlin.

Tikhon was Patriarch at the outbreak of the Bolshevik Revolution, having actually been elected amid the street fighting in Moscow. He at first denounced the *régime* in unmeasured terms, anticipating its speedy overthrow. He was opposed by temporizing groups who formed "the living Church" and usurped his authority. Eventually, however, he came to terms with the State, which reciprocated by abandoning its support of his rivals. He hoped to secure the autonomy of the Church by pledging abstention from politics.

Sergei had to give up the struggle for autonomy and accept dependence on the State. The third of these men, Alexei, who is now in power, took the final step and put the Church at the service of government and party. In return, he secured certain increased facilities for the work of the Church in Russia and official support in his effort to bring the Orthodox Churches in Eastern Europe and even in the West and America into obedience to the Moscow Patriarchate and therefore into obedience also to the Kremlin. Thus the *régime* supports the ambitions of the Patriarch because they are politically useful; and he is prepared to become its mouthpiece on such matters as propaganda for peace and denunciations of America. The story is a sad one, and it is supported by documents, both official and unofficial, in Russian, as well as by what the author himself was able to learn on his visits to Russia. After that, one surrender after another became inevitable, especially as bishops who were not subservient enough could always be disposed of by the secret police. But the book ends on a note of confidence: spiritual religion in Russia has never been dependent on the hierarchy, and it will survive their capitulation.

E. L. ALLEN

The Personality of India. By BENDAPUDI SUBBARAO. Foreword by MORTIMER WHEELER. (M.S. University Archæology Series, No. 3. M.S. University of Baroda. 135 pp. viii plates and 30 maps. 1956. Rs. 15.00)

The subtitle of the book, "a study of the development of material culture of India and Pakistan," or the description "an attempt at the integration in time and space of the known material relics excavated during the last decade 1943-1953" provide a better idea of the book than the title itself. The nature of the subject, the scope of treatment and the line of approach do not lead to any evaluation of the "Personality of India," using the word personality in its ordinary sense. The title is suggested by the book *Personality of Britain* written in 1953 by Sir Cyril Fox, who won his laurels in India as a geologist. Dr. Subbarao, who is already the author of two previous archæological monographs, and who is the hero of several archæological excavations at Bellary, Baroda, Malwa, Andhra and Karnataka, has added to his reputation by this well-thought-out monograph.

It is a wholesome sign of the times that the archæologist does not consider himself the dry-as-dust excavator but is prepared to strain himself to a comprehensive view of the culture and the cultural dynamics of a nation. The modern archæologist in India is busy mainly with the ceramic industries, with the potteries on one hand, and with the neolithic culture and the microlithic industries as exhibited in blades scrapers, handaxes, etc., of the new stone age on the other hand.

Dr. Subbarao, in his monograph of 76 pages, supplemented by 60 pages of illustrations, has attempted to build up the fundamental concept of the geographical personality of India, including Pakistan. From the labyrinth of the nomenclature of Northern Black polished ware (about 300 B.C.), the Red polished ware (about 100-400 A.D.) and the painted grey ware (about 750 B.C.), of the Harappan seals about 2000 B.C., he has brought forth a connected history of about 5000 years; while, from the microlithic blades and handaxes of the hunting communities of the Sohan, Sabarmati, Mahi and Narmada valleys and the Godavary basin, he has built up a connected story of a prehistoric period running to about four lakhs of years. Dr. Subbarao has evolved a tentative scheme of chronological sequence of the cultures of the whole subcontinent of India.

According to him, the pattern of development of material culture as discovered by archæologists follows the familiar physiographic divisions of the Indian subcontinent, *viz.*, the Mountain Belt, the Indo-Gangetic plain and Peninsular India. The whole Indus basin, bounded by the Aravalis in the East, comes under the impact of the great civilization of Western Asia, though the local environment gave it a distinctive form of its own. On the decline of this urban civilization an infiltration of vigorous new elements like the Indo-Aryans leads to a great expansion into the Gangetic basin, and later on into Peninsular India. The Malwa plateau forms a great corridor for extended contacts with Anarta, Lata, Gujarat and Saurashtra, and also eventually with the Deccan and the Southern Peninsula. It is a moot point whether these were accompanied by mass movements of tribes or peoples or by the gradual infiltration dictated by religious or political motives. Dr. Subbarao deserves credit for the thought and labour bestowed by him on an ancient subject dealt with in the light of latest researches.

This book gives a valuable account of the important discoveries during the last few years and prepares the reader for the further research that is necessary for bridging the gulf between the prehistory, protohistory and early history of the Indus basin, Gujarat, Saurashtra and Rajputana.

P. G. SHAH

A LETTER FROM LONDON

You would imagine that when a nation equips itself with the hydrogen bomb the possession of this ludicrous and immoral weapon would reflect itself in a variety of ways in the social scene and in the general outlook of the people. The weapon is ludicrous because it is utterly useless to promote the interests or welfare of those who possess it, and it is immoral because, should such a futile attempt be made so to use it, millions of innocent people would perish. Yet, as Mr. Aneurin Bevan remarked in a debate on disarmament in the House of Commons, there are no differences between the Communist and capitalist countries sufficiently stark to justify the resort to nuclear war.

The acquisition of the hydrogen bomb by Britain has not, however, had any dramatic effect on the British way of life. Everything goes on as usual. Even the recklessness of Britain's actions in relation to the Middle East, so dangerously demonstrated by the attack on Egypt, has not been brought under control, as the use of bombers against "rebel tribesmen" in Oman went to show.

There was, for a few weeks before and after Britain tested her bombs in the Pacific, a great feeling throughout the country that a dramatic step was about to be taken that profoundly concerned the future and possibly the fate of everyone in Britain. The great wave of protest set in motion by leading Labour politicians, scientists, religious leaders, and echoed by many ordinary people, condemning the Government's decision to go ahead and test the bomb, has subsided. No doubt other waves will beat against the shore. But for the time being the feeling and the passion have subsided. The bomb is becoming part and parcel of the British way of looking at life. You no longer hear it being said so volubly and emphatically that Britain should give the world a moral lead by unilaterally renouncing the bomb. It is no doubt being said by many people, but they are either too insignificant to matter or, if they carry any influence, they are depicted as advocating a course of action that is against the spirit of the times.

There is, of course, very little that people can do within the law if they are convinced that, in building the H-bomb and thus basing her foreign policy on this kind of power, Britain has imperilled the continued existence of civilization in Britain by increasing, not diminishing, the dangers of global war. They can pass resolutions, as many local labour parties have done, for submission to the Party's annual conference in September. Over a quarter of the four hundred and forty-three resolutions sent in by local parties for discussion at the annual conference do in fact call either for the abolition of future tests or urge Britain to unilaterally renounce the manufacture of bombs.

This pressure on the leadership from the rank and file will certainly bring a dramatic debate at the party conference, but on such a fundamental issue the leaders of the Party will have the prestige and the influence to prevent the "extremists" from getting their way. The Labour leadership bears a considerable responsibility for neglecting to come to grips with this supreme issue. It is well known that the leaders of the Party are divided in their attitude to the problem. The two wings of the Party are led by Mr. Hugh Gaitskell and Mr. Aneurin Bevan, but in the interests of Party unity, which can always be raised as a slogan to smother criticism, the leaders of the Party have blurred the issue. By the time they again form the Government, which by universal consent they are expected to do in

1959, the Conservatives will have laid the foundations for the new "defence" strategy, based on the possession of nuclear weapons, thus rendering it almost impossible for their successors to chart a new course which would not commit Britain to seeking "peace through strength."

Once the orders have been given for the building of nuclear bombs, guided missiles and all the other devices of nuclear warfare, and once the strategy of the armed forces has been geared to this objective, an incoming Government could never reverse the position without dislocation to industry and military organization on a tremendous scale. It would have to be carried out also in the teeth of powerful Conservative opposition. There is no evidence, however, that the Labour leadership contemplates such a course.

Yet the Labour Party, both in its leadership and certainly among its rank and file, would be solidly opposed to the pursuit of the political objectives which are being attributed to Mr Macmillan and his colleagues. To what extent these reports can be accepted is open to speculation, but the mere fact that they can be discussed openly in serious newspapers is itself sufficient cause for apprehension. The Sunday *Observer,* for example, criticizing the Government's decision to rely exclusively for "defence" on the nuclear deterrent, declared it was "impossible to follow the Defence debates and Ministerial statements without gaining a most disquieting impression that some Ministers are insistent on the largest possible British nuclear striking force, not to help the United States to deter Russia from war, nor even to handle Russian aggression without American aid. Its real purpose is to be able to involve America in war at our discretion."

This kind of Machiavellian speculation about the line-up in a future global war, and the all-too-obvious preparations for it, are unavoidable once the basic assumption is made that war has any further role to play in human affairs. If you start from this assumption, it does not strike you as cynical or immoral to prepare and deploy your forces in preparation for such an event. This is the attitude of despair, for it means that those who hold it have virtually given up all hopes of seeking a way out of the dilemma. That it is a dilemma no one could reasonably deny. On the one hand the armaments are steadily being amassed, new techniques of destruction are being perfected, millions of men are employed in factories working on these machines, vast quantities of raw materials are being consumed in their construction. The whole evil business is made acceptable or tolerable to the vast mass of people, busy earning their daily bread and seeking amusement or distraction for their leisure, by the hope and the wish that the real purpose is to preserve the peace of the world.

The very structure of international trade and finance is underpinned by the war preparations going on all over the world, but particularly in the highly industrialized countries. As Lord Boyd Orr declared when he addressed the second Congress of the International Humanist and Ethical Union, a sudden fall in Government markets for armaments with a big release of men from the forces would bring about another economic crisis unless there was a great expansion of markets for goods other than armaments. He argued:—

> The popular demand for a ban on the use of nuclear weapons in war is futile. War is the end of all agreements. The only way to stop the use of nuclear weapons in war is to put an end to war itself. Up till now civilization and independent nations have survived by attaining military power. Now survival of our civilization and possibly of the human race depends on the evolution of a new world order in which war will be impossible. The threat of war with modern weapons is by far the most important element in the present crisis. The establishment of a world government which could maintain

law and order would be the greatest revolutionary change in the evolution of human society.

This evolutionary advance has hardly begun. Nationalism is a more powerful force in the world today than it was before either the first or the second World War. What internationalism there is, is largely brought about by military necessity. It is not accompanied by any genuine abrogation or harmonizing of conflicting sovereign rights The stationing of American troops in Britain, and the building of bomber bases for American aircraft, does not awaken real feelings of fraternity and the spirit of good will between the British and the Americans. This establishment of military bases by the more powerful countries in the territory of those which have not the resources to defend themselves is equivalent to what would happen in the first stages of world war in the pre-nuclear age. The advent of nuclear weapons and guided missiles, it has obviously been recognized by the military strategists, renders it essential for this first stage to be brought about before the actual outbreak of hostilities.

Enveloped by these menacing shadows, it is amazing that people go about their ordinary lives as usually, disturbed no doubt from time to time by nagging thoughts as to where it will all end, but not sufficiently disturbed yet to do anything vital about it. The arguments used by statesmen, in Parliament, in the United Nations, at disarmament conferences become more and more unreal to the ordinary person. This is even recognized by some of the statesmen themselves, as when Mr. Bevan, in the House of Commons, declared that "most of the speeches we are making on both sides of the House make no sense at all." The debate was on disarmament The blind are leading the blind. Oh well, let's switch on the television—or shall we go to the pictures?

31st July 1957 SUNDER KABADI

LEAVES FROM A PARIS DIARY

[In this month's comments from the Continent **Shri Baldoon Dhingra,** of Unesco's Education Department, discusses cures for human ills, physical and psychological, and prescribes preventive as well as remedial treatment for international misunderstanding —ED]

I never believed I would come across, much less be treated by, a doctor of medicine who uses the Gandhian way together with the latest modern methods and music therapy to treat his patients. A doctor who, rightly to use the word, has a touch of the mystic in him. Dr. Ian Jockel is such a man indeed. All forms of injections are to him experiments in violence, for he insists that they rudely shock the system and introduce toxins into the body. He prescribes homœopathic medicines, uses Lakovsky's silent-ray treatment to the accompaniment of Mozart, Wagner and other great musicians, followed by the Coué technique as well as his own dynamic approach to the individual's problems.

Dr. Ian Jockel is convinced that what is completely absent in modern medical treatment is the anodyne of love and faith. He believes that each age gets the kind of medicine it deserves. It is only fitting that a violent epoch like ours should advocate and thrive on violent treatment. In large measure Dr. Jockel would agree with the approach of that great practising psychoanalyst Dr. Erich Fromm, whose latest book, *The Art of Loving*, has just been published. In a recent article in *The Saturday Review* Dr. Fromm emphasizes the bonds of affection and concern which must link an analyst to his patient before any analytical therapy work is

undertaken. Dr. Fromm says:—

> A person can develop into a socially adjusted and useful person and yet remain stillborn in a spiritual sense. If he is to develop into what he potentially is as a human being he must continue to be born. That is, he must continue to dissolve the primary ties of soil and blood He must proceed from one active separation to the next He must give up certainty and defenses and take the jump into the act of commitment, concern, and love .

It is in order to bring about an integrated person, sound in mind and body, that Dr. Jockel is anxious to found an International Centre where the sick can be healed in simple surroundings with nutritious vegetarian diet, the minimum of medicine and loving care. To this doctor there is no such thing as an incurable disease or old age.

It was such a wonderful experience to be invited to Vienna as consultant to the International Quaker Seminar. Eighteen countries which included Liberia, Indonesia, Belgium, Finland, Poland, India, Germany, Thailand and Pakistan were represented at the Seminar. We discussed cultural differences and international understanding. Far more important than the talks I gave or those which Professor Ian Schepanczaki delivered were the discussions which followed and the genuine concern with which all the participants sought to discover solutions for resolving the problems of the world. Professor Roland Warren, a distinguished sociologist from Alfred University, U.S.A., contributed much to the seminar by his own serene personality.

I raised many questions and mentioned as one means of obtaining understanding the basic problem of right education. The abyss between different cultures, I pointed out, is not to be crossed by any bridge of controversial argument; for, owing to the philosophies, say of East and West, having, as philosophies, no common ground of agreement, the piers that should support the bridge could never get down to the bedrock of proof. It is only on the wings of imaginative sympathy that one may hope to cross its depths. It seems to me that man must achieve a spiritual activity if the problems are to be resolved. He must learn to develop a less exclusive, less chauvinistic attitude towards other people.

I reminded the participants of Aldous Huxley's words:—

> If men are ever to rise again from the depths into which they are now descending, it will only be with the aid of a new religion of life And since life is diverse, the new religion will have to have many Gods: Many; but since the individual man is a unity in his various multiplicity, also one....It will have to be all, in a word, that human life actually is, not merely the symbolical expression of one of its aspects.

The thinker or actor of either culture who cannot divest himself, even provisionally and hypothetically, of his own habits of thought will never be initiated into the wonders of the other world. We discussed problems like the attitude to State and Society in the East and the West, the march of the mind, the concept of History, East and West, as well as the idea of Revolution which can never be achieved only by external methods; hence Vinoba Bhave's significance today; for here a synthesis of two different cultural concepts was being attempted. It is possible for adopted civilizations to coexist with or in the unimpaired other mind without one interfering with the other. This would constitute an inner situation comparable to and directly reflecting the attitude of non-attachment. The basic idea, as William Haas put it, is that man himself must be improved, not his institutions. Every form of society and government is good if man is good.

I returned to Paris thinking of how, on the human plane, all problems are resolved. When it comes to discussing power or politics or both is there a basic cultural difference? Aren't we all alike? "Power corrupts...." The greatest sages, the world over, have known that Love alone solves problems and melts cultural differences and brings about

international understanding. St. Augustine's "Love and do what you will" is true for all time. Discussions on tensions, reports on stereotypes, are only intellectual exercises and the intellect is cold, as cold as ice.

BALDOON DHINGRA

SATYAGRAHA IN WORLD AFFAIRS

In "Gandhi and Communism—A Speculation" in the third issue of *Gandhi Marg* (Bombay), Lord Birdwood feels convinced that Communism, in so far as it "spreads its tentacles through methods of political tyranny and the monopoly of the human mind ... would have received Gandhi's fierce and unrelenting condemnation." There seems to us to be no doubt whatever that Gandhiji would have opposed firmly but non-violently such methods, wherever and by whomsoever adopted, although he was able in an unusual degree to differentiate between wrongs and their perpetrators.

Lord Birdwood considers it "a fair assumption on the evidence ... that Satyagraha is effective in the hands of individuals, institutions and societies," but thinks it unrealistic as a weapon between sovereign states.

The violent crushing of wrong or intolerance in the name of right or tolerance would, of course, be anomalous, leaving the victors undisputed champions of what they had opposed. Historically, the victors get infected psychologically with the moral ills their guns and bombs "destroyed"; it is a strange psychic and psychological phenomenon that men become like unto those they dislike and hate. It is a fact well recognized in ancient psychology that Hate is no less immortal a feeling than Love.

Satyagraha, on the contrary, derives its sanction from the spirit, which, recognizing human brotherhood and the twin values of freedom and justice, must non-violently but indomitably oppose their denial. *Satyagraha,* as conceived by Gandhiji, is more than a method. It is the expression of unshakable faith in Truth and Right. It proved a potent weapon because it aimed not at vanquishing enemies but at recalling brothers, by example, to their better selves, at arousing in them the innate nobility of man.

Lord Birdwood recognizes the material nature of the goals of both power blocs competing for the minds of men today. How can pot calling kettle black rally enthusiastic champions among seeing men? But what if the whole problem were lifted to a higher level, ideals proclaimed to which all awakened hearts respond? If the leaders on either side sincerely avowed and showed allegiance to ideals worthy of devotion and of any sacrifice save that of principles, *Satyagraha* should prove effective even in the international sphere. In both blocs dragnets are spread for human minds and aspirations. If these were denounced, in the name of the spirit in man, would not all men of good will rally to the call?

ENDS AND SAYINGS

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

James Cameron in three articles (*News Chronicle*, June 26th, 27th and 28th) on the importance of the Commonwealth Prime Ministers' Conference analyzes the vast size of the Commonwealth and its diversity—racial, social, intellectual, geographical and linguistic. It has no common currency; no central administration; no common constitution; while each unit has achieved self-government in different ways, at different times, by a gradual process.

There was a strong feeling *for* the Conference, but *why* the Conference is less clear. It was obviously not held for economic reasons, or for Commonwealth propaganda, and it met in London only because the Crown is still the legal and sentimental centre. The greatest question of all is whether the Commonwealth can become, and act as, a unit, something more than the sum of its parts. At present it is run in a country-house-party atmosphere, which may not stand up to "an expanding, dynamic, multi-racial association in which the Anglo-Saxon proportion grows less every year.' Will it be possible for the Commonwealth to continue with no permanent representative body, no secretariat? The Commonwealth Relations Office, and the Colonial Office exist already in London, where the idea of a unified Overseas Civil Service has been germinating. Cameron suggests that it be brought into being, "recruited from *every* independent Commonwealth country." Through it difficult Colonial problems could be gradually reconciled with Commonwealth aims, with the help of those who have experienced and understood "not only the passions of nationalism, but also the problems of freedom." A debatable suggestion is offered:—

> It may be the time is coming when the Commonwealth is called on to accept, not just the privilege of criticism, but the responsibility of management, and thus provide herself *with a specific* and meaningful opportunity of solidifying this "Family of Nations."

The Private Member's Bill introduced in Parliament by Shri Radha Raman, M.P., suggesting an all-India register of "holy men" should do a great deal to reform the *sadhu* world and to raise the morale of Indian society, as well as to protect men of character and learning who live a simple life of spiritual contemplation. As the statement of objects and reasons for the Bill points out, the number of "sadhus" and "sanyasis" is increasing. In the guise of members of saintly orders, many are indulging in vices, begging and other anti-social acts. This is not only most undesirable but, if not checked, will encourage the increase of crime. We have previously referred in these columns to Mira Behn's protest against "Sadhus" of common clay infesting Rishikesh. She had urged that the Sachu Colony there be cleaned up as speedily as possible. In a letter Swami Ramananda Saraswati of Hardwar, commenting on Mira Behn's article, in the *Hindustan Times* (New Delhi), says:—

> As a sadhu I endorse every word of what you say. Orange colour as a rule was a symbol of "God communion," model ethical virtues and renunciation, but today in a vast majority of cases it is an index of world

communion, degrading vices of all kinds, and rolling in affluence at the cost of others by practising frauds. Lives of mahants and utilization of math funds for personal use constitute another woeful picture in the sadhu world Initiating young boys into sadhuism is another evil practice. Ideal sadhus, steeped in God-communion, are undoubtedly an asset to the nation, but they are in a microscopic minority. The problem deserves earnest tackling by the Government. The Government should appoint a committee of honest officials to probe into the question of frauds practised by sadhus and their utilization of math funds, at least for the Hardwar and Rishikesh areas to begin with.

When Professor Einstein was asked at a dinner party, "How are we ever going to get a better world?" his reported reply was: "You have to have better people"

This simple and obvious fact, that you cannot have a world better than the units that compose it, has been understood by every world-teacher of whom we have record. Their philosophic or religious systems were all designed to meet that need. They came to "save" mankind from its animalistic and violent condition by helping it to evolve both by their precept and practice to a better and finer type of manhood

This is how Mrs. Esme Wynne-Tyson commences a thoughtful article, "The Remedy for the World's Plight," in *Sarvodaya* for July 1957. To have "better" people, *i.e.*, wiser, more compassionate and loving people, the author says that what is required is education in the discipline of *Ahimsa* or non-violence. She deplores that, though in all countries every external panacea has been tried—changes of government and economic systems, force, revolution, nationalism, etc.—yet no government appears to be aware of the most evident and urgent necessity—the production of better human beings. The result is that the world is being brought again and again to the brink of war by the same unregenerate humanity that fought and suffered in the last one.

Many cry out against the present age of tension and terror. But few have an effective remedy. We are not willing to acknowledge in full measure that there can never be world improvement without individual improvement; that there is no world problem—there is only the individual problem. Discord and wars in the world outside are but the outcome of the archetypal conflict—the conflict between the self of matter and the Self of Spirit within every single human being. What the world needs today more than anything else is the right education of the individual, an education which will make him aware of his own responsibility. This was well brought out by the two speakers at the Indian Institute of World Culture's Peace Day meeting as well as by the Chairman, Sir Samuel Runganadhan.

The review of educational progress in India during 1956-57, submitted by the Union Government to the Twentieth International Conference on Public Education, Geneva, which began its session on July 8th, drew attention to the increased activity and expansion in all fields of education and culture. Projects designed to improve the quality of education and to expand educational facilities on a large scale were described. In spite of this rapid expansion there must be a tremendous shortage of educational facilities, especially at the higher levels, if the general rush for admission to the schools and colleges is any guide. That the facilities are sufficient only for a percentage of the population is obvious from a report in *The Statesman* (Delhi), that some educational institutions are selling seats, allegedly to meet huge deficits in their budgets. The report states:—

The prices vary, sometimes running into over Rs. 5,000 per seat The number of seats available is most inadequate, making it a sellers' market. . Boys who have wealthy parents but no competitive merits have benefited most In Bankura College, where the starting bid is Rs 3,000, there is no candidate

with first division marks and over 75 per cent of the selected candidates in the Calcutta National Medical College have secured second division marks in the Intermediate Science examination.

Apart from the unethical character of such a scheme to enhance the financial position of educational institutions, which should set an example of high integrity to young minds, this poses a problem about the correct attitude to university education in this country.

It was not thus in ancient India, as several participants brought out in the four-session Symposium on "Educational Ideals and Practices in Ancient India and Their Relevance Today," held at the Indian Institute of World Culture, Basavangudi, Bangalore, late in July. Panditaraja V. S. Ramachandra Sastry, for example, showed that individual aptitude had determined the length of a pupil's stay in the *Gurukula*. There had been reverence for the teacher when the pupil's acceptance and tuition depended on the Guru's judgment and wisdom. Professor S. K. Ramachandra Rao speaking on Indian Universities in the Buddhist period, said that only brilliance in the preliminary oral examination had won admission to Nalanda. He also pointed out that no fees were charged; tuition as well as maintenance were provided in that huge university, thanks largely to royal munificence.

More than one speaker stressed quality in education. The Rev. L. M. Schiff recalled Confucius' ideal of a gentleman, holding that the concept of the noble personality, the gentleman, freed from caste and privilege connotations, was needed still. Turning to modern history, the earlier English education of the gentleman had sought a balanced development of all the faculties and skills, excluding menial occupations. Printing had broken the class monopoly of education, but efforts to produce "suitably standardized minds" had resulted in objective uniformity but subjective chaos. The world desperately needed a concept of the whole man and a spiritual interpretation of man and history. True education included training in the unchanging, permanent and fundamental characteristics of our lives and traditions as well as in the fast-changing world of tools and methods.

Dr. S. Bhagavantam, presiding at the opening session, deplored the divorce between educational ideals and practices today, in India as in the mechanized nations. It was not a sign of weakness to stick to something that had stood the test of time.

It is a blow to merit and quality for college authorities to offer seats for sale. Such schemes favour wealthy students who may have poor competitive standing at the expense of quality and merit. Till we reach the ideal state when admission to colleges need be denied to none who are qualified, however poorly, would it not be prudent to restrict college education only to those who are eminently fitted to receive it?

Although rural uplift is a major item in the development programme, in several spheres of activity such as education, health and housing, urban areas continue to receive much greater attention. In inaugurating the College of Rural Higher Education in Perianaikenpalayam recently, Dr. Radhakrishnan (*The Hindu*) referred to the University Commission of which he was Chairman, as having seen, while going round the country, that it was being split into two, urban and rural. Disraeli had remarked about two nations in England, *i.e.*, the rich and the poor. But education in India divided the rural population, which formed nearly 80 per cent of the total, from the urban population.

The ten rural institutes planned, referred to in our March issue (p. 125) should help correct the present imbalance as well as the drawing of village talent to the cities after receiving higher education. Rural surroundings had been favoured for the ancient *Gurukulas* as well as for English schools, as was brought out in the Indian Institute of World Culture's symposium on Indian education in ancient and in modern times.

Education may be said to have failed if it does not fit its beneficiaries for life. In the Vedic Age, as Vidyavibhushana Shri M. P. L. Sastry brought out in that symposium, it had been a preparation for life. The question then had been not of conquering Nature but of understanding it and living in harmony with it. Education today, he felt, did not develop the human personality or prepare one for a full, fine life.

The neglect of rural needs with regard to health was deplored by Dr. K. Atchamamba, M.P., presiding on July 21st over the First All-India Conference of Subsidized Rural Medical Practitioners in Hyderabad:—

> The task of the rural doctors is more difficult and their responsibilities greater Things are topsy-turvy today Rural services are made unattractive. There is no use addressing empty exhortations to the medical practitioners to go to rural areas in the name of service, when we are actually providing more attractive jobs for them and greater amenities in the urban areas.

It is obvious that a subsidy to attract qualified teachers and doctors to villages is almost a necessity today. Why more of them do not care to settle down in villages is mainly because of unsatisfactory housing conditions and the lack of other essential amenities. Once village life is improved it may not be necessary to offer special inducements to draw teachers and doctors to the villages. It is a sad commentary on the present educational system that lures to the cities the young men of the villages, who, after completing their education, do not return to their own homes, to place at the disposal of the rural community all the learning they have acquired and the technical skill they have mastered.

The Vice-President admirably described the situation when he said that the best talent of the villages was drawn away from them and the best the towns had was not given to the villages, with the result that these became dilapidated and broken down, without any kind of leadership. Conditions in villages were more or less sub-human. He contrasted this with the rural areas in Western countries, which enjoyed all modern social amenities.

A welcome and timely recommendation was made recently by Dr. K. L. Shrimali, Deputy Minister of Education and Scientific Research, in presiding over the tenth meeting of the Hindi Shiksha Samiti at New Delhi. It was that every Indian child should study three languages at the secondary stage of education. The need for people to learn different languages in an era of rapid social revolution and increasing proximity of countries and linguistic areas to one another can hardly be over-emphasized. A similar plea was made by the Prime Minister a few months ago in inaugurating the All India Radio's Literary Forum, when he emphasized the imperative need "to learn more languages as otherwise literary activity becomes aloof from revolutionary activity."

Rightly Dr. Shrimali pointed out that the study of three languages would not only encourage the healthy growth of languages but would also promote national unity. His proposal was that every child at the secondary stage should learn, besides the mother tongue, Hindi as the official language and English as an international lan-

guage. Children in Hindi-speaking areas should learn, besides Hindi and English, another Indian language. Such a provision is in the interest of equality of opportunities for all students, and would take much of the edge and sharpness off the opposition to Hindi in some parts of the country.

One can think of no better way to implement the Constitution's assurance against discrimination on a linguistic basis. Ever since Independence, people are becoming more and more conscious of the importance of languages, formerly called vernaculars, and the last ten years have brought the regional languages into greater prominence and wider use. While these languages are gaining gradually in stature and in richness, it is a pity the "language problem" has been kept alive ever since Hindi was designated as the official language, to replace English after fifteen years. Each Indian language has a proud heritage of its own, and it is hoped that giving each language parity with Hindi, as Dr. Shrimali's suggestion implies, will end the language conflict and the opposition to Hindi and help the regional anguages to develop in harmony. There will thus be no suspicion of one language crowing over the rest.

The argument that the study of several languages would lead to lowered standards of education is not convincing; the experience of other countries does not bear it out. In Switzerland, with a population of under five million, there are four national languages besides numerous dialects.

Lord Boyd Orr, presiding over the International Humanist and Ethical Union Congress which opened at London on July 26th, called for adjustment of the structure of society to meet the challenge of the present day, and a world government able to maintain law and order while leaving nations their internal autonomy. He mentioned the necessity of freedom of speech and expression and of equality between man and man irrespective of colour lines, but discussed the problem of avoiding war also in economic terms.

Poverty had played a significant role in precipitating revolutionary movements. He cited the rise of Marxism in "the hungry '40's" and of Hitler when millions of Germans were unemployed. He ascribed even Eastern countries' demand for economic freedom to their abysmal poverty, for which they blamed the white man.

In recent years the situation had changed from a world of vast distances and inevitable scarcity to one of potential abundance for all in a spatially shrunken world. Poverty should be only a memory in a world of fabulous potential wealth where the prosperous countries' requirement of an expanding market is little less serious than the underprivileged peoples' need for the former nations' produce.

Can man's long nation-centred outlook expand to the concept of world economic interdependence, which is a corollary of the brotherhood of man? Upon its doing so seems largely to depend the abolition of poverty and war and the early beginning of "a wonderful new world."

Meantime it must be recognized that hoarding, prompted by fancied self-interest, must bring its nemesis upon the hoarder, man or nation. Trusteeship of wealth, individual or national must ultimately be accepted as the norm. Enlightened self-interest is not the highest appeal but it may spur to timely action while men in the mass rise slowly to fuller recognition of the oneness of the human family.

CALCUTTA

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"—

MORAL PRINCIPLES IN THE INTERNATIONAL WORLD

Only base minds reckon whether one be kin or stranger. Men of noble conduct take the whole world for their home.—*Hitopadesha*

Time drags on slowly; but time also flies. The ten years since the martyrdom of Gandhiji look very long, but also very short—so many outer changes have taken place in India and in the world, and so few as far as moral principles are concerned.

Much has been written about Gandhiji's strenuous life and stupendous work, and their magnificent outcome in and for India.

The second day of October is his Natal Day and naturally the minds of all lovers of peace and real human progress will turn to Gandhiji's efforts and achievements.

At this hour the inhuman, unjust and cruel policy of the South African Government affects the hearts of millions of men and women, and world opinion is trying to gather force for adequate expression. It is opportune, therefore, to reflect upon the work of Gandhiji in South Africa. The story of his struggle there between 1893 and 1914 has a message today for the entire international world.

Professor A. Berriedale Keith says that "for the history of the British Commonwealth prime importance must attach to his [Gandhiji's] services in South Africa." Why? Because his programme and policy espoused "the cause of recognition of the value of human personality." This was said in 1939. The results of the Second World War and the agonizing conditions found today everywhere, in East and West alike, make the Edinburgh Professor's words applicable to the human race as a whole. A great loss has already been suffered, for the value of human personality has declined.

Berriedale Keith added that since Gandhiji's departure "a narrow-minded racialism has once more

gained increasing power"; if in 1939 this was "a matter for deep regret," what is the position in 1957? The United Nations Organization and the great Powers, the U.S.A. and Britain, Russia and China, are unable to stop the tyranny and immorality involved in the South African Government's crime of *apartheid*. It seems as if his stupendous achievement in beneficence is now lost.

What about Gandhiji's native land—India? The Hon. Jan H. Hofmeyer, then (in 1939) Chancellor of Witwatersrand University, had insight, for he wrote:—

> Often there is justice in the working of history. India, though not of its own volition, had given to South Africa one of the most difficult of its problems. South Africa in its turn, likewise not of its own volition, gave to India the idea of civil disobedience.

Karma, the Law of Justice that adjusts effects to causes, implicit in the above-quoted passage, needs proper study, reflection and consideration by all Indians who are lovers of humanity and champions of the building of One World. How is India going to use South Africa's gift referred to in the above quotation? It is not enough that India should negotiate on behalf of the Indians in South Africa and try to alleviate their woes. India must rise to help the millions of Negroes in South Africa. India must put into practice the doctrine of Universal Brotherhood and not only National Brotherhood. India must uphold "the value of human personality" and not merely the status of her own nationals. The former attitude is ensouled by moral principles; the latter by socio-political expediency. The Black Man is as valuable to civilization as the Brown Man; both the White Man and the Black are brothers to the Brown.

Are we strong enough *morally* to champion the cause of Human Personality? Are we living in peace and harmony among ourselves? In other words, are we following the principles of Gandhian Morality? If so, to what extent?

Is the Indian Government of today *practising* moral principles in the formulation of its budget, in its industrial planning, in its language and provincial programmes, in its religious secularism, and in other ways?

Let us search our hearts on the 2nd of October—leaders and led alike. Self-examination in the light of Gandhiji's moral principles will reveal our limitations as well as our achievements. Intellectual honesty will lead us to the insight necessary to purify our national morality. It will bring us the courage to effect self-improvement. This is a greater and holier task than Five-Year Plans, than the starving out of English and the forcing of Hindi on all Indians, than any other projects for outer change, important though some of these may be.

SHRAVAKA

GANDHIAN IDEALS IN THE INDIA OF TODAY

[In this outspoken article **Shri N. B. Parulekar** presents an accurate reading of political conditions prevailing today.

Great deeds cannot be expected from small minds, he asserts; the number of liberal and unselfish, non-violent and truthful, minds is small in the Congress but not in the country; what is said of other political parties, and especially of the principles of Communism, is, alas! too true. Our contributor speaks of a "purge" in the Congress ranks—by what process? A violent purge? India is said to be an infant democracy—must it pass through the experiences other democracies have muddled through? Cannot India discard these and proceed to establish its own special pattern of democracy? Bolshevik principles poison corporate and personal life and therefore must be opposed; are prevailing conditions in Western democracies of such moral superiority as to meet the requirements of Gandhian statesmanship? Does democracy necessarily require an opposition to the ruling party? Is there not a possible way whereby opposing political units can be brought to work together to create a spiritual Gandhian democracy? These and other points are implicit in this article, which is very appropriate for this month of October, on the 2nd of which India will be celebrating Gandhi Jayanti.—ED.]

The process of building up the new India of our conception is today in progress. The political freedom that we have won has to be made stable and preserved. And economic freedom, not only for the country as a whole but also for the individual citizen, must be achieved; freedom from social disabilities among the members of different communities must be brought about. This means that we are aiming at an all-round transformation of society in the political, economic and social fields. We have chosen "democracy" as the system through which to achieve this. But ours is an infant democracy. We cannot accept any of the so-called "democracies" of the West as an ideal model to be copied in its entirety. We must develop our democracy on appropriate new lines of our own. We cannot draw in advance the complete picture of our democracy as it is to be. We need only to choose the right type of means, which must be, according to Gandhiji's teachings, the fairest and the purest. When we take care of these means and scrupulously pursue them, we need not worry, Gandhiji assured us, about the achievement of our ends, which are bound to be the loftiest.

The Indian National Congress, the largest democratic organization in India, representing the majority opinion, which fought for India's freedom under Gandhiji's guidance, was expected to pursue Gandhian teachings in bringing about India's

all-round regeneration. Gandhiji's doctrine of Non-violence and Truth, with all its implications, had a spiritual basis and true religious fervour, and in persuading the Congress to adopt it, not merely as a policy but as an inviolable creed, he sought to make India recognize the practicability of the spiritual life in the political world. He claimed it to be the most potent, infallible and invincible weapon of Soul Force against evil. He was an upholder of democracy and believed in the inherent goodness of human nature, which was capable of responding to appeals to better instincts and of rising to loftier heights. He was, in fact, one with those champions of democracy who held that the strength

> for great social transformation comes from a fervour which has been called religious. In every civilized community there has been and is some force moving men more deeply than appetites that can be satisfied by goods and services. That force is called traditionally the Spiritual Power. The structure of society must be such as to include a place for the functioning of the Spiritual Power. No great deeds can be done by small men. Democracy needs a larger company of great men and their greatness does not mean a mere capacity for catching the limelight. The State's function is to give to the individuals the equipment, the scope and the leisure to develop the best in them, and when this is done there should be no difficulty in making the individual feel that no impediment is left in the way of his right to the full development and expression of his personality.

Gandhiji wanted every Congressman to make an honest and sincere effort to enforce his teachings in his private life and by his personal example to spread these teachings and their practice among the masses. In order to lift the masses out of the common round of habit, the truth also, he insisted, required constant and extensive demonstration, because long repetition of an untruth hypnotized one into believing it an unchallengeable truth. Strict adherence to his teachings would have meant, as its primary essentials, adopting a voluntary simplicity and recognizing the sacredness of all human beings, and prevented the exploitation of the weak and needy by the strong and the advantageously-placed—in short, it would have meant putting a stop to acquisitive and possessive tendencies. The spirit of self-sacrifice and service would have been the inspiration for all human activities. Reconstruction of the economic order of society would have been based on equality of status for all and an equitable distribution of wealth, and co-operation so secured would have been an impetus in the production of wealth. Life would have been based, not on the struggle for the satisfaction of many and ever-increasing wants, but on reducing them to the minimum. Self-sufficiency of villages would have been the aim and the revival of cottage industries would have received more

attention in order to bring about the decentralization of economic power towards that end. The top administrative expenses, such as, for instance, for the upkeep of the palatial Government Houses and Gardens would have been so cut down as to set an example in simplicity. There would have been no need for untruth, violence and hypocrisy. And a large non-violent army, engaged in reconstructive activities, would have come into existence.

Have we been able firmly to stick to these Gandhian principles and ideals?

Admittedly we have, since independence, been drifting farther and farther away from the Gandhian ideology. And if the drift continues, where will we end? When the Congress assumed the reins of government, many of the self-seekers and opportunists, who never had faith in the practicability of Gandhian principles, lost no time in entering the Congress organization. Their sole and only object in so doing was to have a larger share for themselves in the loaves and fishes. In order to make the Congress organization the biggest and the strongest with an eye to success in the elections, the Congress leaders threw the doors of the organization wide open and indiscriminately allowed all and sundry to enter them without pausing to consider how far there was a change of heart in all these entrants so that they believed in Gandhian ideas and how far they would help to enhance the prestige of the Congress. Staunch Gandhians were left out in the cold. The inevitable result was that in these opportunists' self-seeking struggle for the posts of power, honour and wealth, Gandhian principles came to be thrown to the winds; and it came to be said openly that Gandhiji's doctrines of Truth and Non-violence had long since gone away with him. "Follow the Gandhian way" remained only on the lips while speaking from public platforms, while in practice anti-Gandhian ways were being embraced.

It is a well-recognized principle that "any step towards the abolition of privileges is a step towards democracy," and that, so long as society is composed of the privileged and the non-privileged classes, of unequals, there can hardly be any real co-operation or scope for a good democracy to come into existence and function. But many of these so-called Congressmen believed that they were born to enjoy the privileges and that there was nothing wrong in struggling to preserve them. Although lofty and flattering phrases were constantly used towards the non-privileged classes and "have-nots," actually little was intended or came to be done to improve their lot. It was not difficult for the masses to notice the wide gulf between the professions and the practice of most Congressmen and the growing hypocrisy. Capitalism, communalism and commercialism

dominated the Congress, and the ideal of "equality of opportunity" remained a mirage. The masses showed enough patience, relying on the utterances of the top-ranking Congress leaders, but discontent went on increasing at the state of affairs as no improvement was noticeable. Congressmen in general came to be looked upon with contempt instead of with respect, and the prestige of the Congress continued to fall lower and lower. The top-ranking Congress leaders realized that a large number of undesirable elements had swelled the Congress ranks, and very often talked of the necessity of a purge, but they failed to effect any.

The other political parties, who never believed that human nature was ever capable of rising to lofty moral heights and who took democracy to mean the highest common factor of ordinary interests, passions and weaknesses, have not been slow to exploit the discontent of the masses by appealing to the baser human instincts to discredit the Congress.

The masses find no improvement in their economic condition. The cost of living is ever on the increase and there is little corresponding addition to the income of the average man. There is thus, the masses feel, very little difference between what the Congressmen are doing today and what, at the worst, can be imagined at the hands of the opponents of the Congress. No wonder that the masses, out of sheer disgust at the Congressmen's exhibition of an utter lack of steadfast conviction of Gandhian ideals their evasion of the obligation to pursue those ideals, and their consequent utter failure to fulfil their oft-repeated pledges and promises, appear today more inclined towards putting in power the avowed opponents of the Congress. The success of a large number of anti-Congress elements at the last General Elections is a clear indication of this mood of the masses.

Since in one of the States of the Union the Communists won a majority and a Communist Government had to be formed, the question before many of us today is whether the whole of India will go Communist. But the answer to this it would not be difficult for us to find if we give careful thought to the following. Would the Indian people as a whole prefer the Communists' rule with all their known means and methods? Would they like themselves to be driven like beasts, or would they love to live like human beings with the rights of freedom of speech and freedom of movement? Are we going to discard Gandhian teachings as being impracticable? Have they become altogether extinct?

Gandhian ideals, with their basis in the purity of means, even the partial observance of which helped us to win our political freedom, will never be altogether extinct. Shri

Vinoba Bhave, who is an embodiment of Gandhiji's teachings and his spiritual heir, has been, with a band of thorough Gandhians, carrying the torch of these teachings among the masses. Shri Jawaharlal Nehru, Gandhiji's political heir, has a deep respect for all that Gandhiji preached. And, as far as India's foreign affairs are concerned, he has been holding the torch of Gandhian ideas high, and what prestige India enjoys abroad is solely due to him. He and other top-ranking Congress leaders like Dr. Rajendra Prasad, Dr. Radhakrishnan and Maulana Azad are not unaware of the fact that unless the Congress is able not only to retain but also to enhance its prestige at home by returning to Gandhian ideals, India's prestige abroad will not last long. They are all anxious to see how the Congress can regain its prestige at home. They realize that there must take place a drastic purge of the undesirable elements from the Congress. But a way must be found effectively to bring about such a purge and those concerned must be bold in applying the remedy. Administrative purity can be brought about if only persons of unimpeachable character and integrity, having unshakable faith in Gandhian principles, are appointed to posts of power. Mere changing of the Congress Constitution will serve no purpose. There must be an honest and sincere effort to select persons with devotion to Gandhian ideals for responsible key positions. Perhaps more severe blows are necessary to the present-day Congress in order that the best in human nature may come out. If the shocks in the shape of the reverses suffered by the Congress in the recent elections are not enough, more terrible shocks are in store. But we need not be in doubt about the ultimate survival of Gandhian ideals.

N. B. PARULEKAR

ACTIVITY WHICH UNITES

International crises and conflicts and racial warfare make the newspaper headlines, but it is good sometimes to take note of the unifying elements that, in however small a degree, continue steady, constructive work even at the focal centres of strife. The Society of Friends and the International Voluntary Service for Peace, to name two bodies, are so unobtrusively engaged. *Peace News* of August 2nd mentions eight projects planned for this year by the Southern Africa Work Camps Association, in which whites and Africans will work together, constructing schools, community centres, wells, and so on. Like its colleagues, the S.A.W.C.A. holds that "people working together, living together and sharing common problems are given an opportunity to learn something of the unity which links all men" In Israel, Arabs and Jews have worked together with other nationalities. International Voluntary Work Camps are encouraged by the Youth Section of Unesco's Department of Education. Such a camp is planned for Cyprus. Others are working in Algeria and Port Said, while the new sovereign countries, Ghana, Morocco, Tunisia and the Sudan, have all taken up the idea.

GILBERT MURRAY

[Professor Gilbert Murray, world-known intellectual and humanitarian leader, who passed away at his home in Boar's Hill, Oxford, on May 20th, and has been cremated and had his ashes buried in Westminster Abbey, is here paid deservedly high tribute by **Mr. Derek Stanford,** whose recent publications include *The Letters of John Henry Newman* and *Fenelon's Letters to Men and Women.* Professor Murray's verse translations of classical Greek dramatists helped bridge the gulf between the modern man outside the pale of classical education and the culture in which much of Western intellectual life is rooted. And his long service as President of the League of Nations' International Committee of Intellectual Co-operation brought nearer the "active reconciliation" which he recognized as necessary for the nations to live at peace. He lived, served the world and died "a reverent agnostic." The world needs to bear in mind his reminder in *From the League to the U.N.*, published in 1948, that it is

no good pretending that economics are the whole of life. Beyond all the class of creeds and the illusions of mass egoism, there is in most good men...some sense of values, of obligations, of things of beauty, which are somehow beyond question and which, at whatever cost of endurance humanity must not betray.

—ED.]

On May 20th Gilbert George Aimé Murray died at Boar's Hill, Oxford, aged ninety-one. A great Hellenist, a great humanist, and an indefatigable worker for peace, this holder of the Order of Merit combined the preciser claims of scholarship with the broader obligations to mankind in general. Nineteenth-century liberalism was fed by three streams of thought: by Evangelical Christianity, by Utilitarian ethics and economics, and by Classical Græco-Roman culture. Dr. Murray's liberalism derived from the third source. Active in so many contemporary affairs he was essentially a nineteenth-century liberal, not in the mode and direction of his thought, but in his high principles and moral idealism.

A few of the offices held by him indicate his two cardinal concerns. From 1908–36, he was Regius Professor of Greek at Oxford. From 1923–38, he was Chairman of the League of Nations Union; and from 1928–40, he was President of the International Committee of Intellectual Co-operation. To some, then, Dr. Murray was known as a researcher into Greek culture; to some, as a singularly popular translator of the Greek dramatists; and to others, as a practical planner of peaceful policy between the nations. But these three activities were in fact united, and derived from his passion for civilization, which the study of Greek first opened to him. What, for many savants, has begun and ended as a philological passion—a somewhat confined cult of the letter—became, for Gilbert Murray, a fountainhead of culture; a source of courage, sanity and wisdom.

Viewing the classics, in the words of Scott Holland, as a record of "dead heroisms," he was led to promote their spirit and lesson in terms applicable to the present day. Thus history, which others may regard as a knowledge of the dates of battles, pacts and kings, was for him something richer, more alive and philosophic. It was, as Lord Acton put it, "a continuous development, not a burden on the memory but an illumination of the soul."

Dr. Murray's view of politics and culture was not that of the specialist, a point he illustrates in his *Greek Studies* (1946) by the following anecdote:—

> Two members of the House of Commons were once discussing why it was that Mr. Gladstone, when compared with such highly able and industrious colleagues as Joseph Chamberlain and Sir Charles Dilke, seemed to tower above them by a sort of "greatness" of mind and character. "One thing is," said one of them, "that Mr. Gladstone spends his spare time reading Homer and Plato and Dante and the Bible, whereas Dilke and Chamberlain mostly read bluebooks."

Now Dr. Murray readily conceded that the Plato-reading statesman today may appear rather the amateur when set beside the politician who considers himself "a solicitor of the nation" (whose function is to attend to his "clients' interests, not to indulge in unselfishness on their behalf or to secure them a reward in heaven"). None the less, Dr. Murray believed that civilization and its amenities are best preserved by those who have learnt to bridge the gap between statistics and the ancient classics—the different disciplines of the bluebook and of Homer. Certainly the element of Hellenic thought colouring his discussion of peace is responsible for no untempered idealism. The student of *hubris* or calamitous pride, revealed in the great Greek tragedies, knows that man is prone to evils not to be sentimentally dismissed. But this does not mean that a cynical theory of raw opportunism (or *realpolitik* as the Germans once called it) is any more justified than a programme of naïve utopianism. Between these two conflicting extremes, Dr. Murray sought out a third way: one of idealism founded on fact.

As might be expected from a Grecian, Dr. Murray's pacifism was of a qualified order. His theory of peace is set forth in the first chapter of his book *The Ordeal of This Generation* (1929). He begins by repudiating the idea of it as "a negative thing, a mere respite from action and feeling." Peace, he tells us, drawing upon Aristotle's definition of happiness, is "unimpeded activity"—the condition in which man can most satisfactorily answer, without interference, the call of the "good life." This dynamic notion of peace finds a place within it for strife and competition, but the strife which it considers permissible and natural is

not the politicized violence of war, which Dr. Murray humorously describes as

one particular development of the principle of strife, just as Bluebeard's household was one particular development of the principle of marriage.

He continues —

War is not an instinct, it is a form of state action. It is not an element in human nature, it is part of a political programme.

One of the objections to a hypothetical condition of uninterrupted peace is that it would cause mankind to stagnate as a pond whose waters are long unstirred. Dr. Murray replied to this by distinguishing between idleness and leisure. The former he sees as negative, as time expended but unfulfilled; the latter as positive, as time freely used for self-development. The first he considers as a peculiarly barbarian state of duration; the second (which he says was "invented by the Greek") as indispensably bound up with the growth of the individual mind. Regarding the opinion that looks to war as a school of character, Dr. Murray's retort is trenchant. He remarks:—

It is like looking to famines and pestilences to secure the improvement of public health and keep the industry of doctors up to standard. It is like wishing businessmen to have rascally partners and bankrupt creditors, in order to secure their impeccable uprightness and fortitude in paying their debts, and thus promoting the ultimate prosperity of the country.

If we subject Dr. Murray's campaign for peace to a searching criticism, we may perhaps consider that, on the theoretical side, it has been based too solely on concepts drawn from Græco-Roman culture; and that the virtues of other civilizations —Oriental and Islamic, for example —have not sufficiently been co-opted. The world we know now, so politically divided, is united by transport to a degree which the European humanist even between the last two wars could hardly have anticipated.

While most of us have heard of Walter Pater's statement that all art aspires to the condition of music, a notion we may not have entertained is that all harmonious creations of man, from literature and philosophy to law and civic planning, derive from the Greek idea of "music," or measure or proportion, as we may term it. To find, then, on this assumption an ardent international policy-constructor figuring as a servant of the Muses is what our logic would lead us to expect; and in just such double reins has Dr. Murray's imagination run. When the volumes of other poets were selling in their scanty tens and hundreds, his translations of the Greek dramatists were being purchased in their tens of thousands. It is true that the young Mr. Eliot devoted some of his more opinionated sallies to these renditions, but even that could not confound their popularity, and in many schools where no Greek is taught they are often included in the English "set reading."

It is not the place here to renew these old wars, but those who seek to revisit the field may turn to Mr. Eliot's essay *Euripides and Professor Murray* (1918). Two points, however, may be remarked upon. First, that it is odd to have Mr. Eliot attacking Dr. Murray for falsely rendering the original Greek when the chief poet in his own camp to have attempted similar tasks, namely Mr. Pound, is such a notorious mistranslator. At least we can be sure that Dr. Murray knew the meaning of the Greek, whereas with Mr. Pound this assurance cannot be granted; and, secondly, that Mr. Eliot is incorrect in describing Dr. Murray's Greek verse-translation as "insignificant" Pre-Raphælite writing. The poetic convention of the "Æsthetic School" left no room for the comic element—a talent quite demonstrably possessed by Dr. Murray as his versions of Aristophanes make plain. In verse, his chief gift was that of lyricism; in prose, that of easy natural clearness. In the translation of his choruses from the Greek drama it was more the buoyant melody of Shelley than the slower-moving music of Rossetti and his group which influenced Dr. Murray.

Spirit, Spirit, lift the shaken
Splendour of thy tossing torches!
All the meadow flashes, scorches:
Up, Iacchus, and awaken!
Come, thou star that bringest light
To the darkness of our rite,
Till thine old men leap as young men,
leap with every thought forsaken.

There was a hardihood about Dr. Murray which many deep thinkers are inclined to lose. A long look at the worst neither daunted nor sapped his energy. Thus, he was able to write that the "physical world is not only non-moral, it is more alien from man than the human mind can conceive," yet add the following all-important rider:—

...in my opinion, whatever bearing [such] arguments may have on a transcendental theory of ethics they do not touch a human theory. If sin has no effect on the solar system, neither has prussic acid; but it remains poisonous.

It was this characteristic of brave common sense which enabled him to face the future without an intellectual loss of nerve. "Of course all is in danger," he admitted in his series of broadcast lectures *Hellenism and the Modern World* (1953). "But I see no reason to doubt that our Christian or Hellenic civilization is on the right road: certainly no reason to lower our traditional standards or abate our old courage."

DEREK STANFORD

BUILDING THE NEW INDIA

[The first and second articles in this series on the fashioning of the new India were entitled, respectively, "Towards Ameliorating the Condition of the Poor" and "The Democratic Approach." Here **"A Student of Theosophy"** considers some of the aspects of the vast problem of transforming the country's educational system. India's literacy figure is still deplorably low. In the 1951 Census, even excluding children below ten years, only one in every five was literate. The figure for men was 24.9 and that for women 7.9 per cent. The Constitution laid down as a directive principle the endeavour by the State to provide within ten years free and compulsory primary education for all below the age of fourteen years. Endeavour there has been, but even the quantitative goal is still far off.

Education, however, is more than imparting of literacy or the development of skills. The developing of character and idealism, referred to by our contributor in the opening sentence of this article, is not only fundamental to an adequate system of education but also vital to the nation and to its potential contribution to the world. India has always had that "habitual vision of greatness" which Whitehead pronounced indispensable to moral education. She must keep that vision and educate her sons and daughters of every race and creed in tolerance and universal sympathy, responsibility and freedom.—ED.]

III.—NEW MINDS FOR NEW TASKS

Realizing that, unless the younger generation develops the necessary ability, character and idealism, all the schemes prepared for the progress of the country will remain only paper projects, the national planners devised as one of the main schemes the development of a co-ordinated, integrated system of education. The importance of developing the country's water resources, agricultural potential and industrial capacity is recognized by the planners, but they have also borne in mind that there must be a right proportion between physical growth and mental development. In fact, increasing markedly the national income and achieving rapid industrial development will not be possible without the spread of education at all levels. Material improvement must ultimately depend on the mental growth of the people.

Since political independence was achieved in August 1947, measures have been taken for reform and reorganization in all fields of national life, perhaps most of all in the field of education. Adequate steps were taken to ensure that the deficiencies in the prevailing system of education were overcome and that the system was strengthened to meet national needs. But how could reform or reconstruction of national education be undertaken without careful examination of the existing situation? This need was recog-

nized; a series of conferences and seminars was held and commissions and committees were appointed to consider individual problems.

Changes and innovations steadily introduced have in effect meant the complete reorientation of education in the country. It is a silent revolution which has taken place, in which the students themselves have participated to carry forward the tasks envisaged in the Plan. The pattern of life in the country has been changing and it has become essential for the student community and the younger generation to equip themselves to fit into this pattern rather than to think in terms of traditional jobs in Government, banks or firms. In extension work, in the spread of the co-operative movement, in the organization and management of small industries, in transport and in the many new undertakings to be started by the Government, a large number of skilled and semi-skilled technicians, supervisors and managers is required and many of the younger generation have gradually reoriented their studies to fit themselves for the new tasks.

It is interesting to note the various stages by which the change has been effected. Obviously any educational reform must begin with the reconstruction of elementary education. Here the Government of India was fortunate in having a fairly complete pattern, due to the work already initiated by Mahatma Gandhi under the new name: Basic Education. According to him,

> true education of the intellect can only come through a proper exercise and training of the bodily organs, *e.g.*, hands, feet, eyes, ears, nose, etc. In other words, an intelligent use of bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor, lop-sided affair. By spiritual training I mean education of the heart. A proper and all-round development of the mind, therefore, can take place only when it proceeds *pari passu* with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole. According to this theory, therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.

With the coming into power of the National Government in 1947, the adaptation of the Gandhian scheme as far as possible to the existing circumstances could be attempted.

The transformation of the primary school to conform to the basic pattern of education at the elementary stage would in itself mark a revolution in national education. A great transformation is, however, also being attempted at the secondary stage, in the past a weak link in national education. When India was under foreign domination, secondary education was regarded as

merely a preparation for higher education, whereas it is secondary education which should provide the training for national service in almost all except certain professional fields for which university degrees are considered necessary.

The unhappy result of the previous system was that secondary education, which should be general, became specialized and far too exclusively academic. This weakness of secondary education naturally affected also education at higher levels. To correct this state of affairs a Secondary Education Commission was appointed, which made far-reaching recommendations. Steps have already been initiated to give effect to some of its recommendations. As a result, multi-purpose schools have been widely established and their number is steadily increasing. The traditional schools are also being strengthened by the introduction of science and craft courses. The transformation cannot be effected rapidly, but the steps proposed to implement the reorganization are outlined in the Plan thus :—

Programmes in the second five-year plan require for their implementation large numbers of skilled workers, technicians and specialists with a background of elementary or secondary education followed by basic training for specific vocations. Thus, the requirements of teachers, workers in national extension and community projects areas, co-operative personnel, revenue administration, technical and supervisory personnel in industry, agriculture and other fields of development have to be met mainly from the age group 14–17 years. In this group there is at present a great deal of wastage, and misdirection, as may be seen from the fact that 50 per cent or more of students who take matriculation or equivalent examinations fail to qualify. It is common ground that, at the secondary stage of education, there should be increasing diversification of courses, so that students can be trained in different vocations according to their interests and capabilities. This object is proposed to be attained through the introduction of craft courses, better facilities for science teaching, establishment of multi-purpose schools. Junior technical schools will provide three-year courses in technical and vocational subjects to be taken by students after completing their middle (or senior basic) education.

Comparable steps have also been taken for the reform and improvement of university education. The implementation of the recommendations of the University Commission will bring about a welcome change in the standard and atmosphere of the universities. The national Government has already established a University Grants Commission to reduce wastage and to improve the quality of university and college education.

In a vast country with many regional differences such as India, served by over 30 universities, 1,400 colleges, 12,000 high schools and two lakhs of elementary schools, the introduction of radical changes must necessarily take time. The

reforms initiated in India can be expected to yield their full desired effects only when matured.

It is in the field of technical education, however, that perhaps the most striking progress has been made. The facilities for engineering education have been considerably expanded. As against 1,650 engineering graduates in 1950, there were in 1955 about 3,600. In the same period the out-turn of diploma-holders rose from 1,864 to 4,900. The corresponding figures of technological out-turn showed smaller but appreciable increase. Many new departments of engineering and technology have been opened and post-graduate instruction at the higest level is now available within the country.

A committee set up by the Planning Commission considered that even with the expansion of facilities for teaching engineering proposed in the Second Plan, further training facilities would be needed for nearly 1,700 additional engineering graduates for service in civil, mechanical, electrical, tele-communication, metallurgical and mining engineering, besides nearly 5,800 diploma-holders in the first three of these fields. Otherwise a shortage was anticipated in the later years of the Second Plan and in the Third. It therefore recommended that the capacity of existing institutions should be increased by 20 per cent in graduate training and by 25 per cent for the training of diploma-holders. Also 15 more engineering colleges and 62 more engineering schools in different parts of the country were recommended.

The discovery and training of leaders being an important concern of the planners, their approach has been a positive one, taking into account urban and rural requirements alike. The personnel to man the country's growing number of machines can be supplied by the technological institutions, but finding the men to lead the rural communities is more a human problem. It is expected to be met to a great extent by the Community Development and National Extension schemes.

The main contribution of the Community Development Programme during the past three years has been not so much the physical improvements brought about as the change in outlook effected among both the officials and the people. An under-developed economy with large resources in manpower which are not being fully utilized has to turn these to account for creating permanent assets. This aim is best achieved when each citizen feels the obligation to give a portion of his time and energy to works of benefit to the community to which he belongs. This is the method of democratic co-operative growth. One of the central aims of the Community Development Programme is

to canalize effectively the willing participation of the people, particularly in rural areas, in undertakings for the benefit of all. This voluntary co-operation has been given in a number of ways, as in the construction of local works, *i.e.*, village roads, tanks and drains, the maintenance of existing minor irrigation works etc. The Second Five-Year Plan provides larger opportunities for such co-operative action.

Any one having the capacity to organize collective effort has the chance of assuming the leadership of the group in the village. Even the traditional leader in the village, if he can adapt himself to the democratic set-up, is not passed over on the ground of family or past political associations. Persons so selected are put through informal situation-tests and are graded as political leaders of the community on the score of their achievements in the field. A progressive outlook, enthusiasm and willingness to work for the collective benefit are important qualities looked for in persons for this work. Equally important are a reputation for honesty, impartiality and the capacity to get things done.

A STUDENT OF THEOSOPHY

(To be concluded)

BARAKA

John Hamilton, in the *Hibbert Journal* for July, introduces the Arabic word *baraka*, which merits inclusion in every language. To its dictionary meaning of "blessing, happiness, abundance, fertility," he adds the significant terms "virtue" and "grace." The virtue emanated by Jesus and other great healers is *baraka*; its contrary is the "evil eye." *Baraka* is found in varying degrees in natural and also in mechanical things —the responsiveness of a horse or a ship to its master. The associative power of a symbol, such as a flag, is its *baraka*. A house possesses more potentialities as a home than a flat—it has more *baraka*. Artificial fertilizers indicate farming "conducted without proper care and feeling for the soul,"—they have no *baraka*. Mr. Hamilton concludes that *baraka* is not so much an inherent quality as something which is dependent on the relationship between man and the things he uses, or which may lie in the heart and eye of man.

Our civilization lacks *baraka*, because it has made improvements in material things before being taught to desire the right kind of things. Nevertheless some people have innate *baraka*, and others can acquire it through creating a relationship of love and affection. For it is a two-way process. Things with *baraka* inspire love. Things loved acquire *baraka*.

Mesmer, Paracelsus, H. P. Blavatsky and others have dealt with certain scientific aspects of affinities, but here in this concept of *baraka* is something that even the humblest can sense, and a term that has not yet been degraded into a meaningless formula. It is worthy of use.

THE NEED FOR PROPAGANDA ANALYSIS

[**Mr. Reginald Reynolds,** former earnest champion of India's freedom and the friend of Gandhiji, draws pertinent attention here to the propaganda evil, with its dangerous use of innuendo and suggestion. The common attitude to interested propaganda is more lenient than it merits. To be sure, the danger of slanted reporting of news is condemned by public opinion and the better section of the press. But there is a too easy tolerance of misleading advertising and other efforts to influence men's minds and acts for the propagandists' benefit or that of their party or group.

Falsehood in war time is notorious; but peace time is not free from insincerity in propaganda which, undermining mutual trust, gnaws at the roots of society; and from assaults, in the name of political interests or the profit motive, on self-determination and the free will of man. The growing and increasingly successful pressure to conformity is a major danger of our times. The termitary is an uninviting destination for thinking men with the power and obligation of free choice, but the trend in many countries is disconcertingly in that direction.—ED.]

When I was in America, in the summer of 1956, I met Dr. Clyde Miller, formerly Director of the Institute of Propaganda Analysis. The Institute came to an end because Dr. Miller refused to slant his analysis during the war to suit the purposes of those who had money. One of Miller's most fatal utterances, according to his own account, was a public statement on the proposal of the American Government to support Britain by sending her "lease-lend" destroyers. Dr. Miller's comment that "until England really demonstrated democracy in India I wouldn't give her a rowboat" cost the Institute the support of its wealthiest backer.

Dr. Miller's writings, however, are still available; and what I have to say here is, in the main, an adaptation of the classifications which he used in *The Process of Persuasion* (Crown Publishers, New York, 1946). In some instances I have tried to develop Dr. Miller's ideas further and I have found many new examples to fit his categories of dishonest propaganda methods. In this survey I can only briefly indicate the system of classification with a few selected examples.

One of the first games I remember playing, as a child, was Snakes and Ladders. Each player moves his own counter according to the fall of dice, but the board on which the counters move has, at irregular intervals, pictures of vice and virtue. Should your counter land on a picture showing a boy giving a coin to a blind beggar, this virtuous action sends you by a short cut straight up the board, much nearer to your destination—the winning number. This transition is symbolized by a ladder. Should you,

on the other hand, land on a square where a boy is *stealing* a coin *from* a blind beggar you slide down a snake and have a long way to go in order to catch up with your competitors.

For the education of the young I propose to construct a new type of board in which the "snake" squares and the "ladder" squares will be identical. For example, there will be a picture of a man addressing a large open-air meeting. There will be a ladder leading upwards from this square and a snake leading downwards. The player who reaches this square must throw a second time. An even number means that he is reading the *Daily Blurb*, in which case he has fallen among "Agitators" and goes down the snake. But an odd number means that he is among "Stalwart Champions" of something or other, which shoots him straight up the ladder, for this is the description in the *Daily Gush*.

To make things even more difficult there are several squares with the same picture and the even numbers (*Daily Blurb*) sometimes mean "Stalwart Champions," while the odd numbers (*Daily Gush*) will in that case indicate "Agitators." Further examples of pictures and their meanings can easily be multiplied. For example:—

(1) *People fighting against a foreign occupying force.* Ladder word: "Patriots." Snake word: "Terrorists."

(2) *Some of these people trapped and engaged in a hopeless battle.* Ladder word: "Heroes." Snake word: "Fanatics."

Once more we shall see that the *Daily Blurb* and the *Daily Gush* frequently change sides. In the case of Hungary, for example, the *Daily Blurb* might say "Patriots," while the *Daily Gush* says "Terrorists." On the other hand, in the case of Cyprus or Kenya the *Daily Gush* uses the ladder word while the *Daily Blurb* uses a snake word. This is very confusing, but real life is even more so. In real life these two papers may, perhaps, be found in agreement—say, in the word they used for the French *maquis* fighting against the German Army of Occupation. But even there we can be sure that the German equivalent journals used the opposite word.

Words such as "loyal" and "disloyal" may be used by different groups to describe the same people or actions. What one person calls "subversive" or "seditious" will be described by another as "the only honourable course." These snake words (or "poison labels," as Clyde Miller calls them) and their equivalent ladder words ("rosy glow words," in Miller's classification) are generally used to draw the attention of the reader or the listener away from the facts and to prejudice his mind for or against something or someone. The idea is to establish a conditioned reflex and then to exploit it in such a way as to by-pass the brain. The process

has no more to do with reason than the experiments once made at Edinburgh with long-playing gramophone records to determine their effect on the milk yield of cows.

From Snakes and Ladders it is easy to turn one's mind to Sea Serpents and Bishops. According to the *Manchester Guardian* (May 14th, 1957) the Bishop of Aarhus, in Denmark, recently called for an investigation of the legend of the Loch Ness Monster, which so many people claim to have seen. This is of great interest, because of the long connection between Bishops and Sea Serpents. It is an easily verifiable fact that, on a large number of historical occasions when sea serpents are said to have been sighted from vessels, a Bishop has been on board to give his valuable testimony. My friend Mr. Jonathan Curling, the first person to draw attention to this fact in public (in a radio talk), was unable to say whether the sea serpents attracted the Bishops or *vice versa*. All we know is that if you want to give credit to a story about a sea serpent you cannot do much better, in Europe, than produce a Bishop as witness—though it is true that, in modern times, an eminent scientist enjoys episcopal (if not, perhaps, papal) status.

So if I want to have people believe in my nautical stories I must take a Bishop with me when I go sailing. And, by and large, this principle applies to most things. It is the Testimonial Device, as Miller calls it. Of course a testimonial may be a perfectly sound one, but some are dubious. In the papers and on the films I often meet a man who is supposed to be a doctor. I can tell that because he is negligently carrying a stethoscope and probably wagging it in my direction. And in what is meant to sound like the language of an experienced general practitioner he is telling me to take some proprietary drug or food for my health. The whole weight of medical opinion appears to lie behind his words, just as the authority of the Church supports the words of the Bishop.

But what do I really *know* about this man? First, that he is *not* a doctor. If he were, he would be struck off the Register for lending himself to advertising. I know also, in fact, that he is a film extra or professional model for an advertiser's studio. He is earning a few guineas for playing this part and does not really mind what he advertises so long as he is paid—at least I have yet to hear of such people having scruples of conscience in these matters. He is probably quite ignorant, anyway, and knows no more than I do about the matter on which he is supposed to be the "authority." I once knew such a man who used to be photographed, grinning, to show the maximum number of teeth, advertising a well-known brand of toothpaste. The fact is that he did not use that toothpaste. The disconcerting truth

is that, to my certain knowledge, he never cleaned his teeth at all.

So far our dubious testimonials are provided by anonymous types, but let us look at those where names are given. Here is a photograph of a film star or a well-known "society" lady. She is assuring us that she always uses somebody's face cream, to which she owes her beautiful complexion. But what do we know? Do we know what she was paid for this service? Do we really know that she uses it or had even *heard* of it till the advertisement agents made their offer? Some years ago the same photograph of the same "society" lady appeared in two different papers on the same day, advertising two rival products. A little mistake had been made.

But the testimonial device can be used, in all spheres of life, to by-pass the brain and make its direct appeal to the spinal cord. In politics the God testimonial can be used effectively. In 1956 twenty-one American Negroes were charged with "operating an illegal car pool." That is to say, they had organized a fleet of private cars (not for hire but for free use) in order to enable the Negroes of Tallahassee, Florida, to boycott buses in which Negroes were segregated and ill-treated. On October 20th Judge John Rudd (a White judge appointed by the White citizens on a political ticket) gave his decision. He said—according to the *New York Times* of October 21st—"I have never called for divine guidance so much so often." Then he fined each man 500 dollars and gave them all sixty days' suspended jail sentences. The Negroes, I need hardly say, had also sought divine guidance, but had been quite differently guided. They were, however, unable, even if willing, to force their decisions on others, in spite of any testimonials they could have produced from the same source. As a poet put it in the First World War:—

> God heard the embattled nations sing and shout:
> "Gott straffe England" and "God save the King"
> God this, God that and God the other thing.
> God heard the embattled nations sing and shout—
> "Good God," said God, "I've got my work cut out."

Consider another picture familiar in Britain (and surely, with variations, elsewhere?) in many forms and for many purposes. A familiar scene is recalled. in England perhaps the village, with its old church tower. On a bench a man is enjoying the evening sunshine. But what is he doing? You may be sure he is drinking a particular brand of beer or smoking a certain brand of tobacco. Dr. Miller calls this the Transfer Device. Subtler than the Testimonial Device, it takes pleasant associations and transfers them to the product it aims to promote. You cannot drink or smoke the scene portrayed, but its nostalgic suggestions—perhaps connected with early youth or a happy holiday—are now

associated in your mind with something else.

Such transfers are most commonly made by crude sex appeal. One moment you are supposed to admire a beautiful girl, who wears less and less as the years pass. The next moment your attention is gently deflected to a patent medicine. This device can be used effectively without any pictures at all, by the mere juxtaposition of words. A famous example is to be found in Cobbett's *English Grammar*. Much as I admire Cobbett, I am compelled to admit that he used methods, on occasion, which were distinctly mischievous. Thus, in his section on "Nouns of Number or Multitude," he gives as examples: "Mob, Parliament, Rabble, House of Commons, Regiment, Court of King's Bench, Den of Thieves and the like." Here the mere interlarding of the names of institutions which Cobbett disliked with "snake words" (mob, rabble and den of thieves) creates an impression as clearly as though Cobbett had applied "snake words" directly to these institutions. Also the final phrase ("and the like") is deliberately ambiguous, since "the like" strictly means "all such grammatical constructions," but is also clearly intended to imply "all such unpleasant things," to put it mildly. Transfer has the advantage of being seldom actionable in law. Nothing libelous has strictly speaking, been said, but an impression has nevertheless been created. A "ladder" transfer is achieved in such phrases as "God and the King," which does not state, but implies, that the service of the two must, of necessity, be identical. If children use such a phrase sufficiently often they may well grow up with a complete inability to distinguish between two quite different conceptions of loyalty.

Lack of space prevents me from amplifying or extending this survey much further, but there is one device, peculiar to the present century and perhaps to the Western world. When I was young there was a statesman who was regularly photographed smoking his pipe and contemplating his pigs. The pipe and the pigs identified him with the Common Man. Earlier generations of statesmen would not have considered this an asset. The changing attitude to royalty is a good index of what has happened. Kings at one time were represented as hardly human; they were divine, or at least divinely ordained and inspired. With the growth of democracy all this has changed. Kings and Queens, we are daily assured, are just like ourselves. The older conception had the disadvantage that it was obviously untrue. The modern one has the disadvantage that it appears to destroy the basis of monarchy. But we are not examining a rational approach. The truth is that one peculiar effect of democracy has been to substitute one unreasonable concept for another. We want

everyone to be like everybody else. An obvious exploitation of this fact in propaganda is the use of election posters which merely say "Vote for Smith," possibly accompanied by a photograph of Smith, which is not an argument and often (one might imagine) not an æsthetic asset either. You do not tell the elector *why* he should vote for Smith. You merely hope that if enough houses in a street show the "Vote for Smith" poster the elector who is in doubt will conclude that everybody, or most people, will be voting for this candidate. Then—so the plan goes—the doubter will do the same so as to be like the others. This particular manifestation of "Common Man" pleading has been called the "Band Wagon Device" by Dr. Miller.

If this article excites interest I shall be happy to explore further devices used and even to suggest some ways of inducing people to use their brains instead of their spinal cords in determining their actions and opinions. I do not suggest that all advertisements are dishonest or that all political propaganda is always twisted. As Dr. Miller would say, "what I have written is also propaganda." And the reader can apply my rules, Dr. Miller's rules or any other rules he considers valid, to determine whether, in trying to prove my points, I have been honest or otherwise. I could ask nothing more to my liking.

REGINALD REYNOLDS

A DISEASE OF OUR AGE

It is interesting to note the change in key of our "philanthrophy" from that of the last century. Then it was soup kitchens and clothing for the poor, premiums for poor apprentices, and a measure of adult education, in a separate compartment, so to say. Now the psychological aspect is either combined with the material, or even replaces it in importance. This has happened in the West with many of the voluntary welfare societies and charities. Their material work has been largely superseded by the activities of the Welfare State in many countries, and their endeavours now tend to turn towards building up more personal contacts, better psychological relations. They take over where State Aid ends. Felicia Lamb wrote in the *Daily Telegraph* (London) of July 20th:—

> Nobody starves in England today—but it is recognized that it is almost worse for a cripple to be useless than to be starved, or that an old person may feel her loneliness more than her poverty.

She went on to say that mental health could be called the "fashionable" charity of the moment. The National Council of Social Service, London, has just published a Report on *Loneliness: An Enquiry into Causes and Possible Remedies,* based on a two-year study by a group representing a number of women's organizations. Loneliness is part of the wide-spread *malaise,* and it is obvious that what is needed now is schooling for the soul instead of the intellectual process that goes by the name of education. One step of Buddha's Noble Eightfold Path is Right Loneliness.

THE PILGRIM OF ETERNITY

[In our June issue "**Pilgrim**" wrote on the subject of "Gratitude." In this essay are some pregnant ideas of value to the aspiring mind bound for the Land of Supreme Realization —ED.]

"Every season of the eight abounds in fresh dainties!
Every night we rest in warm embrace.
How much better than to travel far in search of the Amitabha Buddha!"

"Places of pilgrimage are truly spiritual seminaries which, though completely closed to the idler and the superstitious, in selfish quest of personal holiness and personal salvation, are ever open to the earnest and devoted searcher after truth."

"The earth is so broad that all evil can exist on it,
The sky so high that even the hypocrite may walk beneath it.
Calmly and quietly must the way be taken along the road of Him Who has thus come—the *Tathagata*!—
Even to the Gate of the Blessed Land at the foot of the Peak of Vultures.

The Buddha is seated on the Peak of Vultures;
Then seek Him not in far distant lands.
On the height of man's true heart,
In each man is his own Peak of Vultures;
And it is his true place of worship."

Many are the sacred shrines in India and elsewhere, to which millions of pilgrims down the centuries have flocked. Though the custom of visiting such places is not so widely prevalent today as it once was, many still look upon sacred shrines as centres of spiritual force from which radiate elevating influences, and these consider it to be a religious duty to make such a pilgrimage at least once before death.

The institution of the pilgrimage is a religious reflection of a spiritual verity; the person going on a pilgrimage represents the Eternal Pilgrim, the Human Soul, bound for the Goal of Light, self-shining within the Shrine of the innermost consciousness of each human being. To symbolize this, and to inspire the simple-minded and clean-hearted humble folk to look beyond this world of ignorance and of false knowledge, the Wise Men of old established places of pilgrimage. They were founded in an epoch when spirituality was beginning to decline and the force of sacerdotalism was rising. According to the ancient tradition, to protect humanity against the descending cycles culminating in the Dark

Age, the newly built shrines were magnetized and suitable persons were posted at them to look after the shrines and to care for the spiritual needs of the pilgrims. It is asserted by some that at some of the famous places of pilgrimage there can still be found a holy person who, concealing his identity, is always ready to give spiritual insight and assistance to the deserving who go there.

About sacred shrines there is rife not only colossal ignorance but also great superstition. In this, as in other matters, the shadow is mistaken for the substance and outer formalism has usurped the place of spiritual reality. Today millions of pilgrims observe outer rites and derive little benefit therefrom. An excellent illustration of the futility of a mere formal pilgrimage is furnished by the story of an orthodox Muslim who had just returned from Mecca and who visited the saint Junaid to narrate his adventures. After a while Junaid asked his visitor:—

"From the hour you began journeying away from your home, have you been journeying away from your sins also?"

"No."

"Then you have made no journey."

"At every stage where you halted, had you advanced a stage towards God?"

"No."

"Then you have covered no stages."

"When you changed your ordinary clothing for pilgrim's garb, did you discard your vices and put on virtues?"

"No."

"Then you have not put on the pilgrim's garb."

"When you stood at Mount Arafat, did you stand in contemplation of God?"

"No."

"Then you have not stood at Arafat."

"When you went round the Kaaba, did you behold all aspects of the immaterial Spirit?"

"No."

"Then you have not gone round the Kaaba."

"When you ran between Safa and Marva, did you achieve purity (*Safa*) and considerateness (*Muraawwat*)?"

"No."

"Then you have not done any real running."

"When you reached the place of sacrifice, did you sacrifice your worldly desires?"

"No."

"Then you have not made sacrifice."

"When you threw the pebbles, did you throw away whatever sensual ideas were in your mind?"

"No."

"Then you have not performed the pilgrimage."

The sincere seeker after Wisdom, using the key of analogy and correspondence, must look for the spiritual truths hidden behind the outer forms prescribed in the *shas-*

tras. To those who look deep enough the physical pilgrimage is but a reflection of the psychological pilgrimage; sacred cities sacred shrines, sacred rivers, sacred hills, etc., are inner psycho-physiological centres to which the Pilgrim-Soul must go, and which correspond to the bodily journey to these places.

There is that in us which is the experiencer, the sufferer, the enjoyer, which learnt in the mineral, grew in the vegetable, moved in the animal, and which acts, feels, thinks, wills, in the human being. This is the Pilgrim-Soul, immortal and eternal. Not all have yet awakened to the fact that life is a pilgrimage. Many are those who journey through life concerned alone with physical supremacy; others look upon life as a sort of a contest of wits in which the sharpest carries off the prize; still others are mere sightseers, who move about leisurely in the pleasure-grounds of the senses, engrossed in enjoyments of the moment. There are only a few for whom life has become a conscious pilgrimage, not only from the cradle to the grave, but from the beginning to the end of a *Manvantara,* or period of evolution, embracing millions upon millions of years. Nations and civilizations rise, grow old, decline and disappear; but the Eternal Pilgrim lives on, spectator of all the innumerable changes of environment. Starting upon the long journey from his Spiritual Home, radiating like a spark from the Central Fire, he struggles through every form of life, gathers experience in all ages, ever engaged in a pilgrimage, on the long and weary path to the shrine from which he came.

The idea of the *Path* is one of the most graphic symbols that the mind of man is capable of conceiving. In it is contained the whole story of spiritual evolution. It is mentioned in all the mystic works. On it the Pilgrim-Soul journeys—from the Land of Shadows, Homeward, to the Mount of Light. This light towards which he journeys is within himself, not outside. But, though he is a Being of Light, that Light is obscured. The Light of his mind, the Light of Knowledge, is veiled; the Light of his heart, the Light of Compassion, is covered up. The Path of spiritual evolution, therefore, is an Inner Path which begins with oneself, as one is. Without moving, it is said, is the travelling on this Path. As one puts into practice those ideals and perceptions that one holds to be true, one *becomes* that Path.

The road wearily winding its way through the Vale of Darkness—the darkness of ignorance—and onward through the region of deceptive light and shade—the World of the Great Illusion, where the real is mistaken for the unreal and the unreal for the real—is steep and thorny, and beset with perils of every kind. The barriers and pitfalls that the Pilgrim has to en-

counter on his inevitable journey are to be found in his own inner psychic nature, in the desires, habits and tendencies of his personal self. The impure heart and the unclean mind obstruct his progress. Doubt, prejudice, suspicion, hatred, anxiety, regret, fear, lust, anger, covetousness, pride—these take shape and drag him down. Deadly foes they all are—self conceived, self-begotten, self-bred. Some there are who blame outer circumstances and conditions for their difficulties, who point the finger of accusation at others for blocking their road to happiness. But how can any external condition or event prevent a man from acting righteously, if that is his heart's desire? Progress on the Inner Path is measured by the degree to which each masters the passions of his lower self. True progress is for him who obeys the voice of his conscience, who lives up to the best that he knows.

It is not hard to grasp that selfishness and impurity and their brood must be done away with; but many a man stops short with recognizing this. He fails to see that he is still held back by qualities and attitudes of mind and heart, not evil in themselves but personal, and hence a hindrance to the Pilgrim-Soul's free course. All personal ties and interests, all hopes, fears, loves, hates and other personal feelings that seem to us part of ourselves, even "self-identifying attachment for children, wife and household" (*Bhagavad-Gita*, XIII. 9), for race, community or nation, constitute an additional burden which weighs us down, unsuspected by ourselves, and must sooner or later be cast aside. The lighter the burden he carries, the easier and swifter will be the Pilgrim's journey; what is true on the physical plane is equally true on the moral one. Like the rich young man in the Gospels, we are unable to make progress because we have great possessions—physical, mental and psychic—and we cannot bear to let these go.

But even when the Pilgrim has stripped himself of all that seems to hold him back, let him not think that all will henceforth be smooth sailing! Many tests and trials have to be encountered, many temptations to be faced and resisted. In Greek mythology we read how Atalanta, strong and fleet, was outrun by Hippomenes, who lacked her swiftness but possessed deep guile. The golden apples that he rolled ahead she slowed her speed to snatch up as she ran, and thus she lost the race. Many are the wayfarers who stop for golden apples by the way! The lure of the world is something the Pilgrim must learn to resist.

Through loitering in the Vale of Darkness, the Pilgrim-Soul has been blinded to the purpose of his pilgrimage; he has become forgetful of the identity of all Mankind. Deluded and of vain hopes, he sets out, leaving his fellow Pilgrims to their

fate. Far and wide he travels, fancying himself to be getting nearer the Light ever shining on the Mount—that Light which no wind can extinguish, that Light which burns without a wick or fuel—whereas in reality he circles back time and again to his former dwelling-place in the Land of Shadows. This may go on for many incarnations.

In the fullness of time, through trial and error, the Pilgrim-Soul learns the lessons of Life. He learns to attune his being to Humanity's great pain; to attune his heart and mind to the great mind and heart of all Mankind. For thus and thus alone can the journey upward and homeward be made, and the Shrine of Light be reached. Then at last does the Pilgrim-Soul see his Divine mission and seek to fulfil it. Not for himself but for the world he lives. So living, with his soul gaze centred on the one pure Light, he sacrifices the material to the spiritual, the changing to the Unchanging, the unreal to the Real. Through a series of progressive awakenings he completes his Cycle of Necessity, his obligatory Pilgrimage. He reaches the consummation of human life; and having reached it, he voluntarily stations himself on the Path, to point the Way to others, ever ready to extend a helping hand and to give a word of cheer to the suffering Pilgrim struggling through the Vale of Darkness or stranded in the deceptive Land of Shadows.

Travels the sorrow-gathering man from ambition to avarice, from cupidity to lust, from pleasant dreams to frightening nightmares, from attractions to aversions. Steeped in worldly sights the worldly traveller courts fatigue which ends in death.

Set out on a pilgrimage to the Shrine of Bliss, O man! Leave off thy sandals of separation, thou art to tread but the clean way of Truth. With fragrant flowers of pious deeds proceed to the Temple of Piety Supreme.

Fix thy gaze on the Cluster of Stars which shine over the Hill of Hope to which thou art bound. Look neither to left nor to right but straight ahead seeing only the Way before thee and the Starry Hill that thou art nearing.

PILGRIM

NEW BOOKS AND OLD

A History of the University of Bombay: 1857-1957. By S. R. DONGERKERY. (University of Bombay. 312 pp. 1957. Rs. 15.00)

As a student of the University for six years, as an official intimately connected with the administration of the University for over a quarter of a century and as one who has constructively examined the problems of University education in two of his previous books, Shri S. R. Dongerkery, Rector of the University of Bombay, is admirably equipped for writing its centenary history.

The book traces the founding, growth and progress of the University during the past one hundred years of its existence. Starting in 1857 as a purely affiliating and examining body with but four colleges in its jurisdiction on the model of the London University, it could count 13 colleges in 1887, 25 in 1924, 79 in 1947 and 83 in 1948 with a student roll of 42,272. Then came the transformation into a City University having 31 constituent colleges under the University Act of 1953. The rise between 1947 to 1950 of the regional Universities of Poona, Karnatak, Gujarat and the Maharaja Sayaji Rao University of Baroda inevitably forced this destiny upon the University of Bombay. The possibility of the emergence of Bombay as a City University was first dimly visualized by Justice E. T. Candy, Vice-Chancellor in 1902, and later in 1922, by Professor Patrick Geddes, who wrote that a University was "essentially a city thinking, and thus by turns educating and expressing its whole community in its cultural aspects."

The Indian Universities Act, 1904, passed by the Indian Legislature, the Bombay University Act, 1928, and the Bombay University Act, 1953, constitute the landmarks in the evolution of the University into its present form. The building up of the various University Departments of Economics, Sociology, Politics, Statistics and Chemical Technology, the early controversy on the merits of General Education as against Specialization, the subsequent changes in curricula, teaching and examinations; the battle of the languages over the claims and status of English, classical or European language, regional language and Hindi; the still provisionally solved question of the medium of instruction; the autonomy of the University in relation to Government; the University in relation to its colleges; and the problems affecting teachers and students in academic and corporate life have all been reviewed in adequate detail.

Chapter XIX contains brief word-sketches of Ranade, Telang, Bhandarkar, Pherozeshah Mehta, Dadabhai Naoroji, Gokhale, Chandavarkar, Chimanlal Setalvad, Wilson, Alexander Grant, Selby, Cowasjee Jehangir and Premchand Roychand, whose collective labours, munificence and vision have availed to shape the policy and framework of the University. In the concluding chapter the author gives a conspectus of the subject as a whole and indicates the lines on which the University can develop specific functions of its own in its new structure. An altogether well-planned and well-executed publication.

The get-up and printing of the book are excellent.

A. VENKAPPA SASTRI

The Indian Mutiny. A Centenary History. By RICHARD HILTON. (Hollis and Carter, London. 232 pp. 1957. 18*s*.)

No two countries that have fought against each other within the lifetime of people still living can be expected to have the same memories of how the conflict arose or to put the same interpretation on the manner in which it was conducted. With this obvious limitation, Major-General Hilton's brief account of the armed uprising against British rule just a hundred years ago, written primarily to fill out the "barest facts" of one of the "great stories" in Britain's national history which are given in the school syllabus of a younger generation, is a fair chronicle of those grim and tumultuous events that shook the British *raj* to its foundations.

The author was born in India and tells us that he "spent the happiest years of his life commanding Indian troops." He therefore brings to his story a real affection for India and Indians and writes with the "sincere intention" of being "absolutely fair to both sides." He writes:—

> There is nothing in the true record of the Mutiny that need cause *national* shame either to British or Indian It is true that there were faults on both sides. It is true that there were atrocities on both sides, for unfortunately atrocities often breed reprisals. . . . It is a sad characteristic of human nature that, whenever a mob becomes excited, a mere handful of sadists can temporarily sway the passions of decent men and women, inspiring a wild frenzy which will stop at no bestiality. Many of us have seen this horror, even in civilized Europe in our enlightened twentieth century.

The intelligent young reader of today, living in a world where imperialism and the domination of one country by another is universally felt to be incompatible with true international understanding and national dignity, will ask himself what the British were doing in India a hundred years ago. The author is not concerned with this question, since he takes it for granted that Britain was pursuing a civilizing and beneficent mission. If some of her political and military representatives in India were inept, arrogant and even cruel in the discharge of their missionary responsibilities, this was regrettable but inevitable in view of the imperfections of human nature.

Once two nations are locked in a mortal struggle, as India and Britain were just one hundred years ago, the nobility of human action is judged by a double standard. A clever and daring stratagem which your own soldiers may undertake becomes a dishonourable and treacherous act of brutality when it is committed by the enemy. Punitive laws and edicts can be justified on the grounds of the enemy's alleged excesses. Comments the author:—

> The coming centenary, bound as it will be to revive thoughts of the great Anglo-Indian conflict, will provide an opportunity far too good for evil minds to neglect. Sinister influences are at work to spread hatred among white and coloured races. We must expect, therefore, to see some garbled versions of what, in reality, is an honourable tale

SUNDER KABADI

The Analysis of Dreams. By MEDARD BOSS. Translated by ARNOLD J. POMERANS. (Rider and Co., Ltd., London. 223 pp. 1957. 25*s*.)

The Analysis of Dreams by Medard Boss, M.D., Professor of Psychotherapy at Zurich University, is partly a painstaking adverse criticism of Freud's theories and partly an exposition of some theories of the Zurich School, and others, that have sprung from Jung, leading to what is called "phenomenological interpretations" mixed with an Existentialist psychotherapy.

While apologizing for this jargon, the reviewer cannot avoid it in a very brief description of a book that is incidentally stimulating on a subject of endless argument, while giving the effect of being an unscientific muddle. It seems in keeping with the rest that in a Foreword the President of the British Psychologi-

cal Society remarks:—

> The *interpretation* of all dreams in Freud's over-simplified terms as symbolic expressions of repressed, sex-derived wishes is seen to be unacceptable to an analytical psycho-therapist of Professor Boss's approach

Not only is it untrue that Freud interpreted all dreams in terms of sex instinct, but Professor Boss quotes Freud's convincing statements and himself admits "Freud had no difficulty in refuting the repeated misrepresentations of his conception of the dream. . . ." The author invites our approval when he objects that often, in interpreting latent dream thoughts by Freud's method, a manifest dream image "can apparently be reconstructed in any way that happens to suit the dream interpreter. . . ."

We can easily sympathize with the author in his emphasis on the possibility of much more than wish-fulfilment, and on a serious consideration of perception of truth in the dream, whether it seem to be a diagnosis of illness not yet recognized, or evidence of the possibility of extrasensory perception. But many of the comments on dreams seem to lack adequate evidence and to be quite as dogmatic as anything in Freud's revolutionary analysis. Inadequacy in the critical comment is particularly unfortunate where the author aims at stressing that waking and dreaming belong to a whole and cannot be divorced. One often feels in reading this book that many an Oriental philosopher would be astonished at its *naïveté*.

R. L. MEGROZ

A New Look at Marx. By PHILIP SPRATT. (A Background Book, Phoenix House, Ltd., London. 52 pp. 1957. 2*s.* 9*d.*)

The title of this book implies a change of outlook on somebody's part, and the biographical notes confirm it to be the author's. The gist of his argument is that although practically all Marx's doctrines are unsound, there are so many causes for grievance in the world that they have been able to attain wide popularity. Apart from their obvious appeal to workers, they offer the charitably-minded in the more privileged classes an exciting creed and recognizable enemies predestined to defeat. It is thus not reprehensible that the author should have formerly been a Communist—and it is a great encouragement to know that the individual mind *can* emerge from indoctrination. From specific indoctrination, that is.

Mr. Spratt writes clearly enough on the myth of Marxism, but the idea of inevitable progress through the class struggle is far from being the only heady "-ism" to have thrown the modern world into confusion. Indeed, some believe that if Admiral Jellicoe had not thrown away his chances in the Battle of Jutland in May 1916, Germany could have been beaten two years sooner, and the Russian revolution would never have happened. Possibly—but the point is that as long as man seeks to solve his problems in political terms, inglorious outbreaks of social diseases like Communism, Fascism and McCarthyism are always liable to occur at the first opportunity.

In human evolution the habit of thinking politically is a fairly recent development. The habit of fighting would seem to be more deeply rooted. Mr. Spratt rightly criticizes the absurd Marxist generalization that war is essentially "imperialist," though he possibly lets Big Business off too lightly. It would be asking too much from his short study of a specified phenomenon that it should pronounce the last words of wisdom on the potentialities of technology for good or evil, and to take "intelligent advantage" of Marxism's weaknesses is more easily said than done. Otherwise, this is a useful bit of demolition work.

ROY BRIDGER

A Source Book in Indian Philosophy. Edited by SARVEPALLI RADHAKRISHNAN and CHARLES A. MOORE. (Princeton University Press. 684 pp. 1957. $5.00)

This valuable collection of source material is mainly intended for Western readers, although it will be of great help also to Indian users unfamiliar with the original texts. Four main parts of the book deal consecutively with the Vedic period, the Epic period, the heterodox systems and the orthodox systems. The fifth and last part is brief, dealing with contemporary Indian thought, and is devoted to an exposition of the philosophy of Sri Aurobindo, and of Dr. Radhakrishnan, who is himself one of the editors of the volume and has contributed the bulk of the excellent sectional introductions. The other editor, Dr. Moore, is Professor of Philosophy at the University of Hawaii, and editor of *Philosophy East and West.* He worked with Dr. Radhakrishnan at Oxford, and also spent a year in India studying and conferring with many leading thinkers. The book covers an extensive range, and includes translations of some basic material which cannot be found elsewhere in English. A special feature of the book is that the translations of the original texts of scholastic philosophy are often followed by translations of relevant portions from the commentaries.

Dr. Moore makes it clear in his Preface that selection inevitably means exclusion and that this volume is meant to encourage students to go to the original texts, and is not meant as a substitute for them. While admitting the difficulty of making adequate translations from Sanskrit and Pali, he puts forward an understanding plea for their right use. His own task he has discharged conscientiously and with competence.

The sections dealing with Kautilya's *Arthashastra* (epic period), and the selections drawn from Shankara, Ramanuja and Madhva relating to the Vedanta (orthodox systems) call for particular notice. As regards contemporary thinkers, Dr. Moore explains his choice of Sri Aurobindo and Dr. Radhakrishnan as representing the two "most important interpenetrational developments in Indian thought in the present day." He considers that their philosophies seek to bridge the gap between the East and the West, while aiming at a synthesis by different approaches—Sri Aurobindo by intuition and mystical insight, and Dr. Radhakrishnan by synthetic rationality and "enlightened intellect," his equivalent for intuition.

K. GURU DUTT

Jesus in Rome: A Historical Conjecture. By ROBERT GRAVES and JOSHUA PODRO. (Cassell and Company, Ltd., London. v+89 pp. 1957. 8*s.* 6*d.*)

It is odd what men will do with history. It seems to have an uncanny attraction for all sorts of minds for the purpose of reading into it all sorts of fantasies. The authors of this book try to prove that Jesus Christ survived physically his crucifixion, and turned up in Rome about twenty years after.

A typical piece of evidence they offer is a quotation from a letter of St. Ignatius, Bishop of Antioch, round about 70-105 A.D.:—

> That he [Jesus] is in the flesh ever since his resurrection, I both know and believe
>
> And when he came to them that were with Peter, he said to them. "Take, handle me, and see that I am not a bodiless demon"
>
> And immediately they touched and believed.

The author's comment upon this is that Ignatius believed that Jesus was alive long after the crucifixion.

But the author of the Gospel of Luke uses much the same words, and there is not the slightest doubt that he believed Jesus to be dead.

> Behold my hands and my feet, that it is I myself handle me, and see; for a spirit hath

not flesh and bones, as ye see me have. (*Luke,* 24 39)

Jesus then eats a piece of "broiled fish" just to clinch the matter that, being a spirit, he was still a body. This was a commonplace belief with the early Christians.

In any case the earliest evidence to the event, that to be found in the First Epistle of Paul to the Corinthians, is quite explicit. Three times in the first two chapters Paul declares that Christ was crucified with all the implications of death. If this were not so it would make nonsense of all the Pauline theology. Paul hardly ever refers to the historic Christ at all, save in connection with the crucifixion and the belief that there was death and a resurrection.

If this is accepted as true then the whole thesis of the authors bears no relevance to historic fact.

Incidentally they say, "It is an accepted rule throughout the lay press in English-speaking countries that... all books on Christian subjects must be reviewed by orthodox critics." This critic is not orthodox.

E. G. LEE

The Gospel and the Religions: A Biblical Enquiry. By WALTER FREYTAG. (I.M.C. Research Pamphlets No. 5. Student Christian Movement Press, Ltd., London. 47 pp. 1957. 3*s.*)

If any reader wishes to know very briefly what neo-orthodoxy (the revival of orthodox Christian belief in Protestant Christianity) is teaching, this little pamphlet will tell him. The assumption made is that all religions—in spite of all differences, and these are important and generally in favour of Christianity—are very much the same in *religion.* There is not much in this respect to choose between them. But, lifted above every kind of religion, Christianity included, is the fact of the teaching of the New Testament, or rather the unquestioned and unquestionable affirmation of the New Testament. There is no analogy to this in the world; it cannot be compared with anything else (p. 37). It cannot be argued about. "It can only be pointed out; it can only be proclaimed" (p. 37). This affirmation is that there is only salvation through Jesus Christ. Not merely for humanity as a whole, but for every individual person, no matter where or in what culture, civilization or religion he is living.

It may be assumed that this is argued from an enclosed fanaticism that has no touch with anything outside its own compulsions. But this is not so. The pamphlet is generous and profound. It is full of passionate insight and is as critical of the Christian "religion" as of any other. It is this attitude which makes it the more alarming—and it is not confined to Christians. In order to probe and apply its own insight it ignores everything that can tell against it. It refuses—in this instance—any critical interpretation of the New Testament, assuming that it speaks with one voice: and it does not. And it attempts to live with the terrible theological conception that the God of Life loves only those, in the sense of ultimate salvation, who by the chance of history have been brought within the range of the Christian religion. That good and profound men should believe this is one of the major, inexplicable mysteries of the human spirit. But they do.

E. G. LEE

Realm of the Incas. By VICTOR W. VON HAGEN. (A Mentor Book. The New American Library of World Literature, Inc., New York. 231 pp. Illustrated. 1957. 50 cents.)

An explorer and writer of repute, Mr. Victor W. von Hagen knows his subject well, having spent a decade in ethno-geographical explorations of the Americas. In this, his latest, work he undertakes the formidable task of reconstructing the history of a people who had no form of writing at all. The *quipus*, their unique knot-string records, still exist, and could have proved a rich source of information to posterity, but the most imaginative research workers have not found the clue by which their mysteries could be unravelled, and they must now perforce be relegated to the category of curios.

At the outset, the author expresses the debt that the archæological historian owes to the old Spanish chroniclers whose reports, written within a few months of the conquest of 1532, have since been a fount of information for later scholars

Pre-Inca cultures, dating back two thousand years, are outlined very briefly, for there is little data to go by. The Incas, by their "selective manipulation of history," deliberately sought to obliterate all traces of cultures anterior to their own.

In clear and concise terms, the author has presented a detailed and most engrossing account of this ancient civilization, and Anatole France's remark, "History is not a science, it is an art, and a man succeeds in it only by imagination," can, in its best sense, be applied to this very readable book.

ROSHAN KOTHAWALA

Bertrand Russell: The Passionate Sceptic. By ALAN WOOD. George Allen and Unwin, Ltd., London. 249 pp. Illustrated. 1957. 21*s.*)

Too many religious people are sceptics about sceptics. The title of Alan Wood's new study of Bertrand Russell, which is the only bad thing about it, echoes the uncharitable paradox that its subject has devoted a mind as infertile as an iceberg to the rationalization of immorality. That is, naturally, not what Mr. Wood has to say about the greatest living Western philosopher, who is now eighty-five years old. One wonders if his publishers chose the title for him?

In fact, as this book makes clear, Russell is both a warmly human and supremely witty personality, a man who has cheerfully endured persecution in the service of high principles of peace and public welfare. We might say of this Voltairean figure of our time, as the great French rationalist said of God, that if he did not exist it would be necessary to invent him; though to invent such a mind as Russell's would be beyond the capacity of even the latest thing in electronic brains.

Mr. Wood writes well about the man and his thought; and he has in preparation a comprehensive study of the development of Russell's humanist philosophy as well. Meanwhile, readers of THE ARYAN PATH may care to be reminded that Russell's monumental single-volume *History of Western Philosophy*, which first appeared ten years ago, when its brilliant author was nearly seventy-five, remains unequalled. It was reviewed in THE ARYAN PATH for June 1947, p. 269, by G. R. Malkani.

ROY WALKER

The Will and the Way: A Study of Divine Providence and Vocation. By HARRY BLAMIRES. (Society for Promoting Christian Knowledge, London. xi+128 pp. 1957. 15*s*.)

About the turn of the nineteenth century the Evangelical Revival emerged as a reaction from the selfish complacency of Society and of the Church of England, tartly described by Leslie Stephen as the lickspittle of the ruling classes.

The men and women who were drawn to the Revival were pious and simple folk. They visited gaols, started Sunday schools, fought the slave trade. They were admirable. But they were not notable for scholarship or intellect.

The author of this slim book has much in common with those people of the Evangelical Movement. He is sincere, but his sincerity is marred by the emotional approach, and once at least —in his reference to the raising of Lazarus—he is guilty of improving upon the New Testament to make his point.

The book consists of sermons rather than of chapters; and they are such sermons as might have been delivered to earnest young men of the period of the Evangelical Revival contemplating Orders in either the Low Anglican Church or one or another of the nonconformist denominations.

It is a pity that the author writes so often in a way that suggests the "holier than thou" attitude. And this is the more surprising when one learns that he is not a minister or parson, but a teacher in a teachers' college, whose subject is English and not Theology.

As a theologian Mr. Blamires does not go very deep. He is not concerned with the tremendous issues raised by the discovery of the Dead Sea Scrolls. His theology belongs to the past, and few modern theologians would be likely to read his pages with patience.

What, then, gives this book a value? It is, perhaps, the sincerity of the author, his essential simplicity and unsophistication. One example of this must suffice. He is admonishing (and he is a great admonisher) those clerics who air their theology *via* the B.B.C., and comments how very distressing this must be for the parish parson, whose daily round he envisages as having been "spent with the impenitent sick, the hardened sinner, and the glib young rebel against the fullness of the faith."

I venture to assert that one would travel the length and breadth of the land without coming upon any such imaginary paragon. No, that really won't do at all!

This book will appeal to many pious souls, little exercised about the strength of the case for humanism as alternative to the surrender of the intellect by submission to supernaturalism.

GEORGE GODWIN

Bapu, a small book of conversations and correspondence with Mahatma Gandhi by F. Mary Barr, has just appeared in a second edition, with new material added and a tribute to the "Frontier Gandhi." This is a book well worth reading for it gives a very living picture of Gandhiji, a picture we should not allow to fade from our memories.

The material relates to the period from 1931 to 1946, touching upon village life, *ashram* life, life in prisons, fasts, travel, spinning, *Ahimsa, Satyagraha* and countless other problems and activities of those busy years.

Throughout shines the living example, the wisdom and love which was Gandhiji. Nothing was too small for his careful thought and attention; nothing so large that it could not be illuminated by his practical common sense, his serenity and humour.

E.P.T.

THE INDIAN INSTITUTE OF WORLD CULTURE

[This challenging paper from the pen of our esteemed contributor, **Dr. L. Delgado,** a British educationist and international banker, was read and discussed at a largely attended public meeting at the Indian Institute of World Culture on June 25th, 1957. The lively discussion was led by Shri M. A. Srinivasan, formerly Prime Minister of Gwalior, who had served also as a Minister of Mysore The other participants in the discussion were Shri V. S. Natarajan and Shri J. M. Shrinagesh, both prominent industrialists, Shri P. R. Ramaiya, long the proprietor of a Bangalore daily paper, and Shri B. Vasudevamurthy, a Retired Judge of the Mysore High Court The trend in our day is unmistakably towards the expansion of the State's role and the shrinkage of the individual's economic and political sphere. The points made by Dr. Delgado merit thoughtful and critical study and evaluation.—ED.]

THE STATE AND THE INDIVIDUAL
A CAUTIONARY TALE

Freedom is one of the greatest treasures of mankind, and one to which every man has an inalienable right. It is a matter of common observation that the first instinct of all living things is to preserve this freedom. By freedom we do not understand license to do exactly as one pleases, which is anarchy, but liberty of person, of action and of decent behaviour. No country whose citizens do not enjoy at the least the freedoms set out in the preamble to the Charter of the United Nations can be said to be free.

Yet we are all in danger of losing at least part of our essential liberties as our society becomes more complex, sometimes for valid and sometimes for specious reasons. Even in countries with parliamentary representation, the tasks before the legislature are so vast—often resulting in the further curtailment of our freedom—that members have time to deal only with a fraction of the measures before them. Much of the rest is dealt with by various permanent officials at the Ministries concerned, and these men may have minds and personalities below those necessary for the task. This is a danger that has been recognized in the United Kingdom, but the practical difficulty of finding an alternative method of legislating at the present high pressure makes it hard to find a remedy. It is thus an anomaly of our age that we are in danger of losing our liberty through the very agency created to defend it.

It will help us to understand the problem if we consider the evolution of society toward the concept of that civil power we call the State. There is nothing in this evolution to suggest, until recent times, that the State is anything more than an organism to act and to speak for its citizens collectively and to provide the conditions necessary for individuals to pursue their various callings.

Until man discovered how to cultivate grains, he did not become established at any one site. But, having done so, individuals found that they had certain rights that they wished to guard. For instance, land is not of equal fertility or equally accessible, so that there would be competition for the best tracts. There was also the question of organizing the labour available—to decide who was going to make all the boots, to build shelter or to dig the irrigation channels, and so on, and to uphold the conditions of the exchange of goods and services. In these new circumstances, authority to legislate and to rule had to be evolved,

and we have the beginnings of the State.

This kind of organization was current in the East much before it appeared in the West. There was considerable trade between distant areas in those parts, and this presupposes a high degree of organization. But the modern concept of the State derives from Greek thought. Their unit of organization was the city: the city, in fact, was the State. Within its walls were the civil and political centres, and arts, crafts and commerce were practised. Outside the walls pastoral and agricultural pursuits were carried on, and it was from these extra-mural activities that the citizens drew their sustenance. Trading had not extended to the point that each area was other than economically self-sufficient. For the Greeks, such a community was a matter not merely of physical necessity but of spiritual desirability. Aristotle categorically said that the State existed not only to make life possible but to make life good.[1] We are not entitled to deduce from this statement that the State had evolved functions that overrode the citizen: all that Aristotle showed was that the political organization existed to improve the lot of the citizens as individuals.

This legacy of idealism has been handed down to us. The concept of what is good is unhappily very difficult to define. The Greeks thought that the institution of slavery was right because it was this lower stratum of society that performed all the labour which enabled their thinkers, orators, writers and artists to adorn their age. Slavery may be justified on the ground that it obliged captives or subject races to lead an industrious life, in spite of human nature's supposed antipathy to regular and sustained effort, and it is certainly superior to massacring or eating one's captives. But as Laski pertinently says, it is not enough to obtain assent to these measures from those who benefit by them.[2]

It was largely if not entirely due to Christian teaching—for the Church was ever insistent upon the equality of man before God—that the institution of slavery gradually disappeared. This belief in the supreme importance of the individual has fashioned civilization as we know it, and still shapes it except in countries whose inhabitants have lost their freedom. This belief was taking practical shape, although very slowly, throughout the Middle Ages. Serfdom had taken the place of slavery—not a great change in status, but we must remember that a radical change could not suddenly be made in a society dependent on this type of labour. Moreover, we must not judge the morals of those days by the standards of today: truth is indeed the daughter of time. Both in Europe and in the East, however, a greater contribution than was at first realized was made to the freedom of the individual by two great religions, Christianity and Islam, which provided the chief means of education at this period. Knowledge enabled man to think for himself; no longer need he be so abjectly dependent on a master. Knowledge at this time was imperfect and nowhere universal, for it was professed only in a few centres, but it was enough to leaven the whole world. It made the greater progress in the West, but Europeans should remember that it is to Islam that we owe the discovery of algebra, without which engineering, and therefore modern civilization, would have been impossible.

At this time, new forces that were destined to change the entire social structure were making themselves felt. Trading within the confines of Europe and with the East began to grow:

[1] A short but good account of the Greek background is to be found in C. F. STRONG's *Dynamic Europe*, Ch. II.

[2] *The State in Theory and Practice*, Ch. I, pp. 36-37.

specialization of labour on a gradually increasing scale began to emerge. By the late Middle Ages—say in the fifteenth century—a very individualistic race of merchants had grown up, well-organized, and able to obtain valuable privileges from princes and states. This phase of human organization grew rapidly with discoveries in the art of navigation, which not only brought new areas within the ambit of trade but also brought the East and the West closer together. The discovery of printing made possible the dissemination of knowledge on a large scale. By the end of the sixteenth century trade between distant areas was already recognizable under the pattern of today This new kind of organization—due entirely to the efforts of individuals—was given its greatest impetus by the industrial revolution which began in the eighteenth century in England, a century later elsewhere in Europe, and which is still going on everywhere.

This new era saw the rise of modern states, whose strength lay in economic power rather than in treasure or in knightly valour. It was still nowhere suggested that the State had powers more important than those of its citizens. In fact, this was a very individualistic age. These states had been made by individuals, and not the other way round. Men of diligence and ability could rise very quickly. If there was a conflict between economics and ethics, they comforted themselves with the belief then current that economic forces were self-correcting. Government interference to correct abuses was unnecessary, for if wages and conditions of work were unsatisfactory the workers would go elsewhere, and the employers would be forced to improve conditions in order to retain their labourers; similarly, if someone charged too high a price for an article, it was assumed that no purchaser would be forthcoming and so prices would be forced down. Adam Smith, the "father" of political economy, was pleased to say that the best government was that which interfered the least with the everyday occupations of the people. There certainly were very obvious abuses—bad housing, long hours of work and unsuitable work for women and children.

It also became obvious that these shortcomings in the economic system were not self-correcting, for reasons that all economists know now. It was at this point that the State intervened, and in doing so curtailed the liberty of the individual to do as he pleased. We should, however, beware of condemning the system of private enterprise because of its abuses: we might as well go unshaven because it is possible to cut one's throat with a razor. Nevertheless, these abuses have served as an excuse for the State to assume more and more power over the individual. The difficulty is to draw a line between what the State and what the individual should do. It is right that evil-doers should be punished, that there should exist proper standards of weight and of purity; while there are certain works, such as drainage, water-supply, road-making, and so on, that the municipality or the State can undertake more efficiently than individuals, even if this means the individual's surrendering certain rights. A similar argument applies to education, for it is a sad fact that unless schooling is compulsory, many parents think primarily of the earning capacity of their children, and this is particularly true in the poorer countries. It also seems inevitable that, from a moral point of view, the State should assume some responsibility for the very young and the old.

But at this point another danger arises for the individual. If he has shuffled off his responsibilities for making roads, for military service, for looking after the old and the young, etc., he must delegate his powers to someone else, and the obligations he has avoided must be paid for. The taxation that becomes necessary, which even in our lifetime was once limited to the sum

necessary to pay for these services, has now assumed proportions that go much beyond this. Taxation has now become an instrument of policy wielded by the State. At first, it was only industry that was encouraged or discouraged by tariffs and other forms of fiscal policy—bad enough, as many people thought—but now it is common both in the East and in the West to use taxation as a means of abolishing large inequalities of income. And now we see

> The incredible cunning of the monstrous plan
>
> Whereby the Spider State has set its web for Man[3]

This policy has far-reaching consequences. These may conveniently be considered under two heads: the economic and the moral. Dealing with the former aspect first, we should note that the finance of industry—today beyond the scope of any one man—has hitherto been undertaken by the well-to-do, and it is well that this should be so. These people have a personal stake in the industry they finance, and they see to it that the affairs of the undertaking are managed efficiently. If they are not well managed, those who provide the capital will get little or no return and may lose their money. Incidentally, the workers may lose their employment, so that from their point of view it is important that the company should flourish. When this function is transferred from the individual to the State or some other public body, there is no guarantee at all that the undertaking will be managed well: there is no personal incentive to make profit, while losses can too easily be passed on to the taxpayer. Moreover, risk-bearing is a prerequisite of progress in industry, and here again the State is no substitute for the private capitalist.[4] It is, of course, not the function of the State to bear the risks of industry; its function is to create the conditions in which these risks can best be taken by individuals.

A further economic objection to equality of incomes is that the high taxation necessary to put this policy into effect destroys the incentive to work beyond the point necessary for a comfortable existence if much of the earnings beyond this point are taken by the State. There is here a real danger that the springs of invention may dry up. In totalitarian states this danger has been guarded against by granting special privileges or making monetary grants to the intelligentsia, to the point that there are greater wage differentials in Russia than in the United Kingdom. So far as the proletariat in these countries are concerned, fear is the goad to work. In any case, whether in a Welfare State or in a totalitarian *régime*, great harm is done to a man's character by taking away his power of choice or by cosseting him on the one hand and directing him on the other.

The moral problem that arises is how much will man come to depend upon the State for benefits which under a natural system of free enterprise he would obtain for himself. In the modern Welfare State all elementary needs, such as housing, medical attention, schooling and certain foods, are available to all, free or at reduced prices irrespective of the income of the recipient. This takes away the mainspring of human achievement—reward varying directly with productivity—but it carries with it the seeds of its own destruction. The funds necessary are raised by taxation, and taxation depends upon productivity in the last analysis. If productivity decreases for any of the reasons we have noted, then the amount raised from taxation will diminish, and the system will run down. It is possible that production *per capita* may increase with the introduction of automation in

[3] R. U. JOHNSON: *The Crowned Republic*

[4] This matter has already been dealt with in these pages See "In Praise of Substantial Inequalities of Income" in our issue for April 1957, p. 157.

industry and as atomic power is mastered, but this will do no more than postpone the evil day.

Inequalities of income are, to a certain extent, the reflection of the differences in ability, energy, enterprise and thrift that exist between different people. These are natural differences inherent in all men, and nothing that the State can do will eradicate them. It can, therefore, be argued that even if all are levelled to the same economic stratum, it will not be long before the differences are again reflected in society. But these differences will not be so great as before, because fiscal policy will have creamed off the top layers, but they will exist nevertheless. To reduce these differences radically by fiscal policy is to run counter to the laws of nature. It is inevitable that in this process the levelling should be downwards, it cannot be upwards, because those of lesser ability or diligence by nature cannot ascend. It is equality of *opportunity* that should be encouraged, and this is best done through education. Edmund Burke, a philosopher of the eighteenth century and one of the greatest names in the history of political literature, had this to say on the subject:—

> Those who attempt to level never equalize. In all societies consisting of various descriptions of citizens, some descriptions must be uppermost. The levellers therefore only change and pervert the natural order of things they load the edifice of society by setting up in the air what the solidity of the structure requires to be on the ground

It must be admitted that the idea of a Welfare State is one that appeals at first sight to reformers, and to none more than those who work to improve the standard of living of the poorer nations of the world. India has set her feet along this road, but the road is one beset with several dangers. These dangers are more potent in India because the leeway to make up is enormous and the productivity of the nation, on which such schemes rest, is very low. Because of low productivity the underdeveloped countries cannot afford the Welfare State on the scale of rich countries. In poor nations certain reforms are vital, especially education, agricultural techniques, sanitary and simple medical measures and pest control, and these reforms these countries cannot afford to be without. These measures are in the nature of capital investment, and it is a sound financial principle that capital expenditure should be financed by way of loans, and not by taxation. A real agrarian revolution in India would so enrich the whole country that in a generation any loan could be repaid many times over.

Apart from the considerations we have noticed, there is one other danger inherent in any Welfare State. When the benefits to the population reach a certain point, which will vary in accordance with the degree of economic development reached by the country, the addition of any further benefit may entail the control of economic resources. The State may, for instance, discourage the building of cinemas, hotels or office blocks so that the resources that would have had to be used—including labour —may serve to build homes instead. This will be done by a system of licensing or prohibition. When the control of resources is total, the State is said to be a totalitarian State. As we have said, economic resources include labour —perhaps the most important of them all—so that individuals in such a country lose their personal liberty. As these measures will certainly be unpopular, restraint will also be placed on our means of expression, and no one will be able to write or read what he pleases; and, to make assurance double sure, the young will be indoctrinated in the new way of thought (or of lack of thought). At that point we will lose all liberty. In a country like India, that point is much nearer the start than it is in a rich country.

Let us remember John Stuart Mill's words:—

> A State which dwarfs its men, in order that they may be more docile instruments in its

hands, even for beneficial purposes—will find that with small men no great thing can really be accomplished.[5]

And again:—

> The worth of a State in the long run is the worth of the individuals composing it.[6]

L. DELGADO

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra's** reflections this month fall within his special province, for he belongs to Unesco's Education Department. In describing the thesis and technique of Professor Merz, he dwells upon a principle that is of special importance to Indian educators; for we shall soon run great risk of causing the very lop-sided development he criticizes in our attempts to industrialize the country. These leaves should serve as both warning and advice.—ED.]

I recall vividly my first meeting, some years ago, with the sage-like German educator, Albrecht Merz. It was at an international conference arranged by the Unesco Youth Centre, in Gauting, Münich. There the seventy-year-old Professor told us about his, to me, unique experimental school, Werkhaus-Werkschule, Stuttgart.

I heard his talk and saw him demonstrate his method, which he aptly called "Perception and Creation." It was, indeed, a revelation to me. Later, I had the pleasure of hearing him and his son, Helge, a distinguished Rhodes Scholar from Oxford, outline the system. I agreeably astonished them when I explained that the Merz method approached the Asian concept of art. For the true Asian artist did not copy from life. He desired to suggest the idea behind sensuous appearance, or what might be called the message, the "burden" of the statue or sculpture. Art was to him something more than an imitation of this *maya*; it was an attempt to make manifest what lay behind. Realism in the sense of the imitation of an object seen at the time of painting found no place in the ideal of Asian art. I recalled Leonardo da Vinci's dictum: "That figure is best which by its action best expresses the passion that animates it." I showed how Zen art takes "nature" as its starting point, and is not a representation but a transformation of nature. Professor Merz felt that he was trying to bring about such an awareness among his pupils.

Since the day I first met them I have kept in touch with the Merz family, all of whom, father, mother, sons and daughters-in-law, are lovingly absorbed in the growing school community. Indeed, what greater tribute to a father could there be than that his wife and children believe in and share his work? When he first started, thirty-five years ago, Merz was laughed at for his pains, but he kept on undismayed, teaching a handful of children, and later defying Hitler and the "Blitz." Even when the school itself was bombed he continued his work as though nothing had happened.

Not long ago my wife went to see the school at work and at this moment, through the kindness of the Merz family, my nineteen-year-old daughter is studying, at first-hand, this new approach to education.

Albrecht Merz's educational method aims at preserving and developing the innate creative faculties in all of us. Merz considers the prevailing system of education with its emphasis on academic training to be lop-sided. To Merz the

[5] *On Liberty*, Ch. 3.

[6] *Ibid.*, Ch. 5.

neglect of manual and artistic training produces a mechanical being suited to the present economic system but responsible for the decay in human values. He believes that an ideal educational system should become a triune concerto: the training of the intellect, training in art and training in manual work. The basic error in most schools is the clear breach between the intellectual and artistic disciplines, with an emphasis on the former. This over-intellectualization produces inhibitions, complexes, neuroses. Merz tried to bridge the gulf between the intellectual and creative forms of education by basing his teaching on a fusion of intellectual perception and creativeness. He thus puts forward his method as one which might lead us out of the dilemma of the "collective split-personality" and depersonalization.

For over thirty-five years, Merz has been maintaining that such education must start in the kindergarten and proceed to the end of the secondary level. His school now includes boarders. A child can complete the school course and proceed to the university.

At the Unesco conference in Gauting, Professor Merz had an exhibition of drawings, sculpture, weaving and tapestries to demonstrate his educational theory. This aroused considerable interest among the international body of participants, since the work of even the youngest child showed exceptional originality and maturity in creative conception. A number of foreign educators found it hard to believe that some exhibits were not the work of modern artists. Merz's main thesis is that every child starts life unspoilt and full of creative potentialities, presenting itself to parents and teachers as a priceless vessel filled with inner images, invaded too soon by the abstract conceptions of school teaching. Thus the images which the child bears within him demanding expression are soon destroyed.

I shall try to give some notion of how Merz gets the children to express themselves creatively. He will, for example, take a wash basin and a piece of hose-pipe to serve as a fountain in order to demonstrate the principle of "rising." He teaches the children a law of nature, such as "rising" and "falling," using terms which appear to be taken from an earlier intuitive world but little understood today, yet which are better suited to the young child than our modern scientific terms. The child understands these elemental forms, taken from man's original picture world, better than scientific terminology, which in fact gives, not a picture of the world, but only a plan or projection of the world on a plane-table.

When the child has understood these elemental forms, such as "rising" and "falling"—which appear somewhat naïve to the adult—he can discover them himself in nature over and over again. Thus Goethe's words that "man is born to see and taught to observe" come to life. When the child has in this way learned to observe certain natural phenomena, he can, given the right material, reproduce these principles himself in his own individual way. The result is a far freer expression than that achieved by psychological tests.

When the children have had some practice with these elemental forms, they find out for themselves that the principle, say, of "rising" is found in a tree, so that when they draw a tree it will not be copied from nature but will be as nature itself.[1] A comparison of the drawings shows as much diversity as there is in the nature of the children themselves.

Obviously, this method of education must be looked upon less with the eye of the art critic than with that of the educator or psychologist, since it is only the preliminary stage of art. As soon as the child has created something which he feels is a part of himself, and in which he discovers his own being, a

[1] "Tao models itself after nature."

process in personality formation is accomplished, which, if suppressed by wrong educational methods, produces inhibitions and neuroses.

This process might be called the fusion of the child's world of senses with nature. If this fusion does not take place, the child's conception of nature will remain that of a system of physical laws, and the result will be an over-intellectualization and a warped personality, afflicted by inhibiting forces, resulting in inferiority complexes. The development of personality through artistic activity, such as drawing, painting, carving, modelling, weaving—in short, the cultivation of creative forces—should not be a matter simply for a professional group who wish to encourage outstanding ability, as in an art academy, but should form at an early age an integral part of general education.

When I sent my daughter to stay with the Merz family, I wrote and told them a girl from the East was coming to learn from the West about an Eastern art tradition. She would take back to her own people an all but forgotten heritage and perhaps help others to create an Indian Centre adapted to Indian needs. For here seems to be an example where there is neither East nor West, and where, for a certainty, the extremities meet.

BALDOON DHINGRA

ONE CURRENCY

The August financial pages of the world's newspapers show that, so far as foreign exchange is concerned, the world is indeed one. They repeat the familiar lesson of *Karma*, that a stone dropped in a pond affects ultimately every drop. When recently France first considered devaluing the franc, financial perturbations were immediately felt in Britain, Germany, Holland and Belgium, not to mention the U.S.A. and its gold price. Then the franc was devalued and the economists of countries are now trying to adjust their currency problems to the reactions from this drop in the financial pond. "*My* country first" and "Devil take the hindmost!" In the final adjustments internal prices rise or fall and limitations are placed on imports or exports until an unstable balance results. In the long run nothing will be gained; some politicians will be briefly acclaimed or denounced, and the shrewd international financier who ignores limiting patriotisms scoops the cream off the bottle.

Just as there is need for a world system of weights and measures, so some bold economists should plan a world currency that transcends national boundaries. Part of a man's world income will then be taken by a One-World income-tax office and enforced by a One-World set of laws. Of course, this will not rule out shrewdness, cunning and dishonesty but it will make valid that which is becoming more and more patent, *i.e.*, that we live, labour and profit or lose in One World, whether we like it or not. From this, forward-thinking people will go on to realize that there must be a universal medium of communication and, just as the decimal system is obviously the handiest for coinage or measurements, so the English language will no doubt be recognized as the best present vehicle for world-wide communication.

ENDS AND SAYINGS

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

The XXIXth International P.E.N. Congress was held at Tokyo from 2nd to 9th of September. The Japanese P.E.N. Club proved excellent hosts. India was represented by nine delegates led by Shrimati Sophia Wadia. Space forbids any lengthy report, but we must chronicle two items. The first is a message from Dr. S. Radhakrishnan to the Congress which was heard with rapt attention and greatly appreciated. The second is the excellent contribution by Dr. K. R. Srinivasa Iyengar to the Symposium on "The Reciprocal Influences of the Literatures of the East and the West on Present-day Writers Both in Regard to Æsthetic Values and Ways of Living." We have space only for one idea he presented:—

> Will the writers of today and tomorrow seek to comprehend the claims of the material world as also the intimations of the Spirit,—will they yoke the new pragmatism with the new awakened spirituality so as to complete the whole splendorous arc of human experience? If this could be done, literature would indeed grow magical wings and bring heaven and earth together, or rather fashion out here a new heaven and a new earth

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The role of intuition in the making of the great discoveries as in the solving of varied problems was brought out at the Indian Institute of World Culture, Basavangudi, Bangalore, on August 24th, when Dr. Arthur E. Morgan's paper, "Some Types of Creative Thinking," which he had kindly sent the Institute, was read and discussed. Dr. Morgan does not discount the importance of thorough preliminary study of the problem and of subsequent verification of any flash of intuition that might come. He is, however, convinced of the contribution which mental pictures or illuminating flashes make both by his own experience and by the testimony of others. He cites Michael Pupin, whose discovery made long-distance telephony practicable; the English physicist Thomas Young's immediate insights; the French mathematician Henri Poincaré's description of study without seeming results and then of sudden inspirations, accompanied by "the feeling of absolute certainty," generally confirmed by further work. "The unconscious ego," Poincaré averred, "plays a most important part in mathematical discovery."

Dr. Morgan has convinced himself that the intuition can be cultivated. The requisites? A questioning and well-stocked mind, careful study of the problem and the possibilities, constant judging and checking the judgment, living one's convictions, persistency in important issues and—confirmatory of folk wisdom—learning to "sleep over it."

That man has a power of direct perception of truth is borne out by the testimony of the ages. "Now here, now there," the rays of the "unfading golden light of Spirit" illumine "the thick, dark clouds of matter . . . like sun-sparks light the earth through the thick foliage of the jungle growth." But that its revelations are not limited to mere mundane truths and laws the insights of great intuitive philosophers, mystics and poets prove. This is surely a higher power than reason, which can never give us intimations of the Spirit, of human brotherhood, of immortality; and which must be stilled for the intuition to be heard. Is the latter properly ascribed to the unconscious or subconscious mind? Should we not rather recognize it as the Eye of Soul?

The Honourable Shri B. Vaikunta Baliga, Minister for Law and Labour in Mysore State, in his Independence Day Address at the Indian Institute of World Culture, Basavangudi, Bangalore, on August 15th, stressed the traditional Indian ideal of freedom, which was also that of Gandhiji. That ideal was freedom of the mind and the spirit, with which was bound up the idea of culture.

Today, for all the talk of following the path of Gandhiji, the spirit and trend of his life were being widely ignored. For Gandhiji freedom was first and foremost an inner experience; *Swarajya* meant for him dominion over one's own self, control of the lower impulses by the higher ideals. The hold which Gandhiji had over the Indian mind was, he felt, due to its being in tune with the national tendencies. He had left in his words and deeds a wonderful message for his countrymen to follow.

It expressed in modern terms . . the discipline embodied in the *Gita*, the primacy of self-control, the identification of truth and non-violence. It is this basic assumption which is the root of the ancient culture of this country, and it is from this taproot alone that a cultural renaissance can draw its nourishment.

Indian experience recognized apparent antitheses but saw their reconciliation and co-ordination as the mark of a cultured life. Even in practical affairs the approach of detachment was of value. The disinclination to take sides was characteristic of the Indian cultural outlook.

For Gandhiji religion was basic, but his religion was nothing narrow or exclusive. "He used the word religion in the broad sense of self-realization. . . based on the conviction that morality is the basis of things, and truth the substance of morality."

Shri Baliga cited kindred concepts in other faiths, exclaiming, "From the great teachings that have come down to us from Saints and Sages, cannot we understand that Divinity is still in all of us and that we can make the world a beautiful place?"

The Convocation Address of the Madras University, delivered on August 28th, by Shri P. V. Rajamannar, Chief Justice of Madras, breathes an air of freshness; it is devoid of the usual platitudes, and calls to mind Madame H. P. Blavatsky's definition of the *real* object of modern education:—

. . . to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted them by Karma); to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life.

Shri Rajamannar, referring to the immediate problem of employment facing almost every student, gave them this practical advice:—

One thing is . . . clear and that is, with the exception of a few, the majority will not be reaching the top, financially or officially. The only advice I can give you is that if success does not crown your efforts or your ambitions are not realized, you should cultivate an attitude of gracious acceptance In a large measure, our Karma theory helps one to cultivate that spirit . . All that I wish to impress on you is that you should cultivate a sense of detachment, which will help you to take good things and bad things in life with equanimity.

He then stressed the importance of spiritual values in life and appealed to the new graduates to pursue them.

Not all the material wealth of the world is worth while if it is gained by the loss of spiritual values Life becomes worse than animal existence without such values Respect for spiritual values does not consist in superficial demonstration of religiosity. It consists in respect for charity, not for spite. for kindness, not for greed; for humility, not for ostentation; for love, not for hatred.

What a refreshing contrast to the present concept of modern education which trains students for a life of ferocious selfishness and struggle for honours and emoluments! It was in the closing years of the last century that Madame

Blavatsky raised her voice in protest against this soulless system of education. It is flooding

> the market with money-making machines, with heartless selfish men—animals—who have been most carefully trained to prey on their fellows and take advantage of the ignorance of their weaker brethren!

The concluding part of the Chief Justice's speech also is reminiscent of her ideal of education as promoting peace and universal brotherhood, for he said:—

> I shall conclude my address with my most earnest appeal that every one of you should do his best to promote peace and good will. Ultimately, the world means individual men and women. Unless the heart of every man and woman is filled with a genuine longing for peace, there will be no peace among the nations of the world Do not think that the world will be a dull place without wars New scientific discoveries, new masterpieces of art and literature, new adventures in ideas can be as exciting as modern warfare, but without its indiscriminate slaughter and wanton destruction Some of you, I am sure, are born fighters. Such of you can devote their whole lifetime to fighting poverty and disease; fighting inequality and oppression, fighting ignorance and superstition

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Of the many purposes which the newly organized National Book Trust is designed to serve, by far the most important is that of breaking the barriers of regional consciousness. This was underlined by Dr. S. Radhakrishnan, in his inaugural address at New Delhi on August 1st when he stressed the great role of books in disciplining the minds of people and fostering national solidarity. The Trust has other desirable objects, such as the production of good books at prices within the reach of the common man, without being deterred by the hazards of the publishing trade, and the translation of standard works from one Indian language into another.

As the nation is still lacking a considerable body of easily shared knowledge of her cultural heritage, it is hoped the National Book Trust will help to capture the imagination of the people through the medium of its publications. It should, in the words of Dr. Radhakrishnan, help vitalize our people, remove their centuries-old inertia, and give them a cause worth working for. What we need today is greater loyalty, greater devotion and greater discipline—the submerging of our private interests for the sake of the public good. Books should be critical of the contemporary trends of our society, which are dividing us from one another. They must plead for greater loyalty and dedication to greater efficiency and toleration.

The National Book Trust, which is a non-profit publishing enterprise financed by the State, may seem to invade the domain of private publishers, as publishing is a highly individualized business, its rules being ultimately settled by a kind of interrelationship between the author, the publisher and the reader. But, as the Prime Minister pointed out, instead of cutting into the publishing trade the Trust may well stimulate the reading habit in the country and so create a larger and more varied market for commercial publishers. If the Trust succeeds in tapping new talent, in providing conditions under which the writing of good books is profitable for the author, and in building up a new and larger body of readers, it will have more than justified its creation. But the Government should secure the help and co-operation of the non-official public; a strong non-official body to help and advise the official members of the Trust would obviate any fear of undue State influence upon the Trust. India must avoid, at every turn and at any cost, totalitarian control of authors and artists, publishers and booksellers.

"The Victors Are Vanquished" is the title of the opening article in *Encounter* for August. Its subtitle, "A Spanish Testament: 1957," gives the context, but the proposition has a wide validity. Although elsewhere the Fascist pattern of totalitarianism is supposed to have

passed discredited from the scene, in Spain under the ruling Falangist Party and Franco it survives—but not, apparently, securely, not unchallenged.

M. François Bondy, in His Preface to the "Spanish Testament," mentions the unrest in Spain, the wide-spread "revolt of the young" and also the alienation of the intellectuals. He describes his own two meetings with the twice (and perhaps still) imprisoned Dionisio Ridruejo, formerly a militant Falangist, now looked to by the students for guidance in opposing official control. He then gives extracts from the interview given by Señor Ridruejo a few months ago to Ortego Sierra, for publication in *Bohemia*, a Cuban weekly review. It was in this interview that Ridruejo, looking back over the Revolution of the 30's and its aftermath, declared that

> the victors engender the vanquished; and not only do they engender them, they annex them. After all these years, there are many among us who were on the winning side, and yet feel themselves to be vanquished... .

The implication is profoundly true. The law of action and proportionate reaction is a universal law. It is not only that violence begets violence and repression invites reprisals although it is as true as when the Buddha proclaimed it as "the Law Eternal" that

> in this world never is enmity appeased by hatred; enmity is ever appeased by love.

There is, however, an even subtler alchemy involved. Man grows like unto what he thinks on; those who fix their gaze upon another's imperfections court them for themselves.

In World War II the Western democracies (and the U.S.S.R.), obsessed with the obvious evils of Fascism, joined forces against the nations committed to the Fascist ideology. Technically the victory was to the former, but who can fail to see the growing trend towards State control in the post-war years in the victorious democracies?

The Fascist ideology almost seems to have changed masters—or should we say, slaves? What were the witch hunts of recent painful memory in the United States but the expression of a Fascist trend? What of the increasing regimentation in England in the name of the Welfare State and the parallel developments in India? What of *apartheid* in South Africa?

The plough of war broke up the sod and after the plough came the harrow of State control, of the growing pressure to conformity, threatening to level all to a featureless monotony. Sow conformity and reap cultural stultification, denial of human dignity and of opportunities for normal human growth. Sow conformity and reap also intolerance, racial, national, religious, social, ideological, bearing the bitter grain of violence and war.

Motorists have blamed the lack of modern roads designed for traffic for the appalling road-accident rate. The falsity of the claim is shown by the Medical Correspondent of the *Manchester Guardian* (August 22nd), who considers alcohol the major cause of road accidents, even when only a slight amount has been taken. A recent estimate in Great Britain gives a yearly figure of about 40,000 accidents having an alcoholic factor and, although a third of these might have happened anyway, the problem of drink and the driver cannot be ignored. Research by independent experts indicates how seriously drivers' judgment and reactions are impaired even by a "moderate" quantity, such as many driving home from public houses, hotels and cocktail parties might have taken. The actual impairment of reactions in driving a car even after a modest drink was demonstrated recently on television by Professor Drew of Bristol University. Dr. N. I. Spriggs, a police surgeon who analyzed road accidents in 1953 in the Leicestershire-Rutland area, blamed alcohol for at least half of those occurring after

10 p.m. Independent investigations by insurance companies confirm this.

Chemical tests that show the percentage of alcohol in the blood afford a means of judging the degree to which a person is dangerously under its influence. Such tests are legally accepted by many European countries and American States. In Great Britain, unfortunately, they are considered an infringement of individual rights. A person involved in an accident can refuse a medical test, and many doctors are unwilling to turn out at ungodly hours to make it. Clever defending counsel easily impugn police evidence alone, or even medical testimony unsupported by the scientific chemical test, and the police are loath to charge people with the offence of "driving while under the influence of drink" because of the unsatisfactory conviction rate. "Changes cannot come about without the education of public opinion. It is the duty of the medical profession and other bodies to bring weight to bear on this problem." There are subtler dangers in alcohol. But if the obvious ones could be demonstrated forcibly enough to strip drinking of some of its deadly glamour and to throw it out of fashion, then the world would benefit to an unsuspected extent, not confined to the cutting down of the road-accident rate.

The recent announcement of the development by Pakistan's Council of Scientific and Industrial Research of a new derivative of *Rauwolfia serpentina*, claimed to be very effective in the treatment of high blood pressure and mental disorders is interesting in connection with a *Times* (London) article on "Tranquillizers." The *Times* Medical Correspondent says in that article that even as recently as 1950 "tranquillizers" were unheard-of outside a few research institutes and laboratories.

Four years ago none were available commercially Today over thirty of them are on the market and in 1956 in the U S A. over thirty billion tablets of one of these preparations alone had been sold to the public

While he concedes the probability, on the evidence so far available, that certain tranquillizing drugs have their value in treating some forms of mental disease, he admits "no justification for their indiscriminate use in the treatment of anxiety states. . . .There is certainly no pill that will cure anxiety." He denies the existence of any drug "whose main action is the control of anxiety and psychomotor agitation without producing hypnosis or clouding of consciousness. . .and can be administered with safety over long periods." No wonder a recent American report cited had described "the excessive use of tranquillizing drugs in the treatment of anxiety as a threat to American Society"! A threat certainly; perhaps also an indictment of its tempo of life ?

The *Times* Medical Correspondent said further that tranquillizing drugs were "not without their dangers if given in doses. . .likely to prove effective" and that the WHO committee on addiction-producing drugs had classified these "tranquillizers" as "potentially habit-forming."

Tranquillizers are technically called "ataractic" from *ataraxia*, "freedom from disturbance of mind or passion." Self-effort is required for the individual to attain this freedom safely, as has been taught since ancient times in India. There is no safe substitute for self-discipline: and habit-forming drugs, we are assured, have not only a direct and marked but also a very deleterious influence upon one's psychic state.

"The African Renaissance" is the title of a wireless talk by T. L. Hodgkin, author of *Nationalism in Colonial Africa* (*The Listener* of 15th August). In it he analyzes the three view-points that emerged at the First International Congress of Negro Writers and Artists, held at Paris, in September 1956, to consider the question, "What are the essential qualities of the Negro-African inheritance? How best can it be developed and renewed?" The colonial

epoch, though relatively short, has left a permanent mark, in the "assimilation" by the African of European culture. Only purely personal relationships can now be expressed in the vernacular languages, and the question is, how can the African "make use of European ideas, institutions and techniques, without becoming their prisoner—without ceasing to be African?"

Political independence by itself does not give the answer. The French colonies have been exposed more than the others "to the dogma that there is only one civilization" (the French). By repercussion, the focus of the African renaissance is in France. Mr. Hodgkin perceives, under the various minor oppositions in the African and West Indian groups, three fundamental view-points.

The Africanophil standpoint is represented by M. Senghor, who holds that all future achievement depends on a return to, a renewal of, the ancient African heritage, with its typical metaphysic. This conceived the world as a hierarchy of forces, human beings as a hierarchy of groups, culture as a complex of activities, symbols, rhythms, all conveying a sense of unity and art as essentially a collective expression.

Opposed to this is the view-point of the Westernizer, represented by the American Negro writer, Richard Wright, living in Paris. He sees African civilization as fundamentally young, not old. The "moribund mediæval metaphysic" must be rejected. What is needed is a set of Western values—a secular State, free circulation of ideas, the right of protest, autonomy of art, science as a liberating force, human persons as ends in themselves, and so on. Such values, however, when taken over by the new Asian and African *élite*, cease to be "Western" and become simply human.

The third view-point, represented by the poet, M. Cesaire, Marxist deputy from Martinique, declares that the African must reject both inherited ideas and attitudes and acquired European values, but draw selectively upon both. He considers that historical initiative must precede the task of reconstruction.

Mr. Hodgkin sums up the most important questions as "What is there of enduring value in our African traditions? What do we need to take over from Europe and adapt to our purposes? What can we afford to discard?" He ends with a comment on the possibilities arising from the greater impact of African upon European culture. "I find it an exciting prospect."



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 FIGHTING-COCKS AND THE TURKEY

Who will contend with me? Let us stand together.
Who *is* mine adversary? Let him come near to me.
—Isaiah, L. 8

Give none occasion to the adversary to speak reproachfully.
—I Timothy, V. 14

Almost all human individuals recognize the existence of evil in the world and in themselves. The cultured further recognize that evil is circulating in their blood, is making grooves in their brain and is in every throb of their heart. Good and evil create, respectively, the light by which man sees and the darkness which blinds him. We are all like Mr. Doolittle, the dustman in Shaw's *Pygmalion*, who avows that like the rest he is a little of both honest man and rogue.

The modern psychologists and philosophers are still struggling with the problem of the source of evil, of how to make man good. The psychologists of the ancient world solved the problem ages ago. Let us point to but one complete answer, that in the *Gita*, III. 36-43. The constant enemy of man on earth is his own passion. The need for discipline of mind and soul is almost universally felt and many are the methods put forward, one of them being that in the above passage just referred to.

While all cultured individuals admit that they should fight the Adversary, groups of men—classes comprising a single nation, or nations living and labouring side by side with other nations—do not seem to recognize the need for discipline. In disputes between, *e.g.*, capital and labour, the self-discipline which curbs selfishness and rules out retaliation is not even thought of. Similarly, at this hour, two big powers, the U.S.A. and the U.S.S.R., contending for supremacy, obstinately pursue the way of violence and

retaliation, each ignoring its own inherent defects and vices. National and political-party self-examination and self-purification are not even thought of; but unless self introspection is used and self-righteousness curbed, and the interest of the whole of humanity is set higher than national self-interest, their fate will overtake nations and parties as it did the two fighting-cocks in Robert Dudley's fable:—

Two cocks of the genuine game-breed met by chance upon the confines of their respective walks. To such great and heroic souls, the smallest matter imaginable affords occasion for dispute. They approach each other with pride and indignation, they look defiance; they crow a challenge, and immediately commence a bloody battle. It was fought on both sides with so much courage and dexterity; they gave and received such desperate wounds, that they both lay down upon the turf utterly spent, blinded, and disabled.

While this was their situation, a turkey, that had been a spectator of all that passed between them, drew near to the field of battle, and reproved them in this manner: "How foolish and absurd has been your quarrel, my good neighbours! A more ridiculous one could scarcely have happened among the most contentious of all creatures, men. Because you have crowed perhaps in each other's hearing, or one of you has picked up a grain of corn upon the territories of his rival, you have both rendered yourselves miserable for the remainder of your days."

In national and international politics the opposing parties will do really effective work for humanity as a whole if they will apply in even a small measure discipline to exorcize the Adversary within. Parties sitting *round* the table, *determined* to solve world problems and using introspection with detachment, will soon come to see that every political problem has its ethical side. By moral insight born of moral discipline they will make it possible to agree with the national or political adversary or social opponent.

Classes in a nation are composed of individual citizens: each nation is composed of individual men and women. The interests of the nation come before those of any class in that nation. Similarly, the welfare of the whole human race is vital for the welfare of each and every nation. The hands of the Clock of Destiny clearly point to the emergence of the United World. No single nation, neither the U.S.A. nor the U.S.S.R., can bring contentment and enlightenment to its own citizens without considering the welfare of humanity. A welfare state does not exist to display its own prowess in a competitive world but to promote the welfare of its citizens. That welfare is dependent on the welfare of the human race.

Cultured individuals recognize this truth; and by right effort they can and should compel their respective governments to recognize its importance in corporate life. The technique of achieving this is Love

which understands. A sense of justice is not sufficient, nor is a sense of patronage. The Grace of Super-Nature manifests the mighty magic of the visible—bountiful and beautiful. Men must learn to copy Super-Nature, learn to labour in harmony: minerals support the vegetable kingdom, vegetation sustains the beast and the bird. Super-Nature is ever performing sacrifice —a *Nitya Yagna*. By copying that, the individual can gain emancipation and enlightenment. And a concourse of cultured individuals can influence nation states to seek emancipation from national pride and selfishness for the Greater Glory of Man.

SHRAVAKA

GANDHIJI VERSUS LENIN

Dr. Radhakrishnan, India's Vice-President, visited Peking and on September 19th spoke to China's Legislative Assembly. His tactful but pointed remarks before the totalitarian State Legislature on respect for the individual are of value to all countries. "The vision of democracy is respect for the human being." The real and fundamental difference between the democratic and totalitarian States lies in respect or lack of it for the feelings, the opinions and the power of the citizen. World conditions compel even democratic Welfare States to disregard in numerous ways the rights and privileges of the human individual; this is due to the working of the totalitarian States such as Russia and China where the liberties of thought and speech are denied to the citizen. Furthermore, these totalitarian States persist in proselytizing the citizens of democratic States.

India has a peculiar mission at this hour: it must protect its millions of citizens against the insidious influence of the propaganda of totalitarian States. Russia and China claim the right to propagate their doctrines in non-totalitarian areas like India, and who can deny them that right? But the strength of totalitarian States does not lie in their false ideology practised at home and propagated abroad. It lies elsewhere: in the extent to which democratic States have fallen prey to totalitarian notions in their own polity. Within each man there is a Hitler and a Lenin; within each State there is the practice of Hitlerism and Leninism. To what extent are democracies and welfare States tinged with autocratic totalitarian ideologies?

Fortunately the world has the grand example of Gandhiji, whose precepts unequivocally and emphatically uphold respect for the human individual. Gandhiji also believed in the value of propaganda; but conversion by knowledge and love, not by forceful and compulsory proselytism, was his method. The whole world has before it the Spiritual and Moral ways of Gandhiji and the mechanistic and tyrannical methods of Lenin. Each individual must choose with courage, each citizen must raise his State to a real democracy or degrade it to abject autocracy. The best way to enhance respect for the individual is for the individual himself to educate himself in the methods of Right Living.

WILLIAM BLAKE

BORN 28TH NOVEMBER 1757: DIED 12TH JULY 1827

I care not whether a man is Good or Evil; all that I care
Is whether he is a Wise man or a fool.

—BLAKE in *Jerusalem*

William Blake, one who is very much delighted with being in good company. Born 28th November 1757 and has died several times since.

—Inscription in the *Autograph Album of William Upcott*

It was, I believe, on the 7th of December that I saw him last. I had just heard of the death of Flaxman, a man whom he professed to admire, and was curious to know how he would receive the intelligence. It was as I expected. He had been ill during the summer, and he said with a smile, "I thought I should have gone first." He then said, "I cannot think of death as more than the going out of one room into another." And Flaxman was no longer thought of. He relapsed into his ordinary train of thinking. Indeed I had by this time learned that there was nothing to be gained by frequent intercourse. And therefore it was that after this interview I was not anxious to be frequent in my visits.

—From CRABB ROBINSON'S *Reminiscences*

I

WILLIAM BLAKE

A RADIANT MAN

[**Mr. R. L. Megroz,** himself a poet as well as a dramatist, a critic and a biographer, brings out in this article the "rare magic" which William Blake, poet, creative visionary, artist and craftsman, had at his command. Not the least striking testimony to the quality of his vision was "the radiance of the man" whose happiness adversity could not destroy.—ED.]

Even in a whole book one would probably fail to include just and adequate criticism of the meanings and the influence today (which is the sum of the meanings we can find) of William Blake. In a brief article here, it is perhaps most useful to note what appear to be the essential truths about the great creative craftsman, visionary artist, poet and revolutionary critic of society during the Industrial Revolution.

He was born in London and died in London. He lived and worked in London nearly all his life, and never left his country, even to visit Rome, as many of his artistic contemporaries and friends did. Some of these were loyal and helpful friends, but his most devoted friend was his wife, whom he married in

1782; an uneducated girl, Catherine Boucher, whom he taught much, even to paint like himself on occasion, and to help in preparing his copper-plates and coloured illustrations. They lived in hard-working poverty, but in spite of a critical awareness of what was going on in the world, and not infrequent indignation and anger, Blake's imagination was concentrated on another world that fused a conscious judgment of day-to-day appearances with the dramatic imagery of dream: in effect he created a visionary reality that offered a contrast to the false values of contemporary society.

Admired by a few, Blake was not successful in the worldly sense; nevertheless those who were in contact with him as friends admired not only his astonishing achievements but the radiance of the man whose happiness was not destroyed by adversity.

Nowadays a good library will offer you a bewildering number and variety of books on Blake, but for steering a way through a great diversity of opinions—sometimes perhaps too adulatory, and often inconsistent with others—there remains the still indispensable first biography, published in 1863, the "life" by Alexander Gilchrist and Gilchrist's widow, with contributions by D. G. Rossetti and William Rossetti. In the 1906 and subsequent editions annotated by W. Graham Robertson, this editor sums up the best opinions of half a century ago in an admirable Introduction, and refers to a reading of the biography thus:—

> For us, who look down the years and see the Poet-Painter a dim and giant figure, clothed with the mantle of dreams and moving in Vision "above the light of the Morning Star," it is good to learn from one in touch with those who had seen him and spoken with him as he lived his beautiful, happy life, a man amongst men.

Robertson anticipated some of the wisest of later comments, and though the terminology to express our thought may have become less simple, Robertson's statement reminds us of many keys to Blake.

Since Blake's career began as a practical engraver (in the academic sense he was "uneducated") his "life amongst men" comes before the more tremendous aspect of this visionary genius. Moreover, when he was troubled as to how he could publish his wonderfully illustrated *Songs of Innocence* and *Songs of Experience*, lacking the money to have them printed, he actually invented a method by which he could write the text by hand and paint the decorations and engrave both together on plates. He printed from these plates himself, in various colours—a laborious process which resulted in the loveliest combination of text and illumination by the same author ever made. The *Songs* were to prove the chief and earliest vehicle of his poetic fame, though

the number of copies was so small that they were almost not published at all, and were rescued later, as were many Blake paintings, by the luckiest of circumstances for posterity.

According to Blake, the invention of his original method of printing text and pictures together was seen in a vision during sleep, when the figure of his dead brother Robert came to him and solved his problem. As opposed to the loose rhythmic prose and frequent incoherence of the Prophetic Books, in which usually only his decorative illustrations had a recognizable form, there are wonderful lyrics of a technical perfection as well as an imaginative power seldom equalled in poetry. It is a rare magic that can give you both a song and a profound metaphysical kind of poem in the same few verses, as we have in the famous "Tiger, tiger, burning bright, in the forests of the night." Yet it is essential Blake, the creation of a man that stupid or wicked fools denounced as a madman. Blake's wonderful craftsmanship at its best required severe intellectual control, though it is true that some of his drawing and much of the text of the Prophetic Books, as well as miscellaneous jottings, are either like careless notes or incoherent with urgently crowding ideas The fact that much critical study in this century has made the obscure Prophetic Books comprehensible, mainly by tracing the meanings Blake attached to various names and other symbols, indicates that there was a logical meaning for each vision, and also that the fundamental ideas all belong to the grand visionary whole of Blake's thought. His incoherence was a fault none the less, though due to passionate feeling and haste—a failure of the artist unable to control powerful inspiration.

Contradicting a comment on the "fancy" in his pictures as being "in the other world, or the World of Spirit," Blake wrote to a friend that this was not his intention, for "Whilst living in This World [I] wish to follow the Nature of it." Besides Michelangelo's power, his naturalism also appealed to Blake, on whose drawings of ancient themes, such as the Creation, the influence of the great Italian painter is frankly revealed. But what astonishes, even today, is Blake's frequent transmutation of a characteristic theme of Michelangelo, such as the image of the Deity stretching down to touch Adam into life, which in Blake became the Biblical Elohim's creation of an Adam whose human body is being evolved out of the serpent form coiled around it above chaos, and under the Deity's hand. But it is less the hand than the face of the Deity, and also that of emerging Man, which express Blake's intuition. There is radiant anguish and foreknowledge in the Creator's, and the fear and nobility of dawning consciousness in the human crea-

ture, whose mien seems to reflect something of the Creator's grandeur. In many pictures for universal themes, as in the illustrations to the Book of Job, Blake unites what we may conveniently term spiritual knowledge with natural forms that belong to the familiar world of appearances. Instead of trying to escape this world he penetrated like a seer to realities which most religions, especially in the East, have taught are veiled by the world of phenomena.

Such reflections bring us to the verge of subjects requiring far too much space. Besides, Blake maintains a duality of vision throughout. He hated physical science and materialistic philosophy, but lovingly sought truth in natural forms, and most pungently condemned society, not so much for greed as for blindness to the remediable evils of degrading want and the brutal enslavement of children. As for religion, Blake's was a combination of elements from the Orient and the Western world, most remarkable in a self-taught artist-craftsman and poet who lived from 1757 to 1827 where the Industrial Revolution first developed to change a world which, if any better now, owes the fact largely to practical, creative visionaries like Blake—and how few there are!

A book could be compiled of Blake's proverbs and many other aphoristic statements, which are so endlessly diverse that it is difficult to choose a concluding quotation that is as characteristic of Blake as any other could be. I find the following among many in *Marriage of Heaven and Hell* where he describes a vision of Isaiah and Ezekiel:—

If the doors of perception were cleansed, everything would appear to man as it is, infinite.

For man has closed himself up, till he sees all things thro' narrow chinks of his cavern.

R. L. MEGROZ

I assert for myself that I do not behold the outward creation. "What," it will be questioned, "when the sun rises, do you not see a round disc of fire, something like a guinea?" Oh! no! no! I see an innumerable company of the heavenly host crying—"Holy, holy, holy, is the Lord God Almighty." I question not my corporeal eye, any more than I would question a window concerning a sight. I look through it, and not with it.

—WILLIAM BLAKE
(1757–1827)

II

IN OUR ERA OF CHAOS

WILLIAM BLAKE POINTS THE WAY

[**Professor V. de S. Pinto**, the Chairman of the William Blake Bicentenary Celebrations, heads the Department of English in the University of Nottingham. He has made a useful contribution to these Celebrations by editing a special Volume—*The Divine Vision: Studies in the Poetry and Art of William Blake*. In this essay he submits with cogency his conviction that Blake's teachings offer a basis for spiritual Religion, by which men and women of our era can live and find security and happiness. These teachings show how the transformation into the complete man can be effected. Our contributor writes about the failure of the prevailing politico-economic ways to produce a happy society; also the failure of the Churches. This applies to the Orient also. Party politics, totalitarian tendencies, creedal religions, are not creators of peace and harmony; they add to the chaos, increasing fear and hatred. Let us

> Hear the voice of the Bard
> Who, Present, Past and Future, sees,
> Whose ears have heard
> The Holy Word
> That walk'd among the Ancient Trees.

Thus wrote our Bard, introducing his *Songs of Experience*.—ED.]

The world crisis of the mid-twentieth century is something very different from the old clashes between rival nations or groups of nations competing for territory or trade. The world is now divided into two great camps. One of these is dominated by the inhuman totalitarian religion of Communism, the strange offspring of the teaching of Karl Marx grafted on to the traditions of Byzantine bureaucracy and the Czarist police state. This religion retains Marx's Messianism, his vision of an earthly paradise to be enjoyed by a classless society. But this Messianism has become transformed by the genius of Lenin into a dogmatic creed which adds the proviso that the vision can only be realized if mankind submits to the absolute rule of a ruthless minority, the so-called "dictatorship of the proletariat." This means in practice the dictatorship of the leaders of the Communist Party regarded as the sole authentic interpreters of the proletarian will. The essence of this Marx-Lenin religion is the denial of the spirituality of man, which is classed as a bourgeois illusion, coupled with the assertion that the material world is the only reality. It includes the necessary implication that man is a mere mechanism, for practical purposes part of the great mechanism of the Communist State (Karl Marx's prophecy that the State would "wither away" being conveniently forgotten).

This Marx-Lenin religion is having a great success. It has built a mighty industrial state in Russia and it is building a second one in China. It has an enormous attraction for the peoples of backward and undeveloped countries to whom it offers liberation from poverty and oppression. The fact that *this "liberation" will be accompanied by political and intellectual slavery often passes unnoticed* because such peoples have never known political and intellectual freedom.

Among the free peoples of Europe and America, however, the Marx-Lenin religion has hitherto failed to make much headway. These peoples have known the blessings of political and intellectual freedom and are not inclined to exchange it for the vision of the Marxist paradise. They are the leaders of the other great camp, the camp of Democracy. Have they a religion that can compare as a driving force with the Marx-Lenin religion? It may be answered that they have Christianity. But Christianity, if we understand by the word the Christianity of the churches, is now only the religion of a minority in the free countries. It is associated with an ecclesiastical tradition and a belief in supernaturalism which the great majority, including most of the best minds, cannot accept.

Yet it was Christianity, the essential teaching of Jesus, which created a free society. And that society, with all its imperfections, is based on the Christian ethic with its respect for the individual, conceived not as a mechanism but as a child of God, a unique soul with unlimited potentialities and its supreme duty of love. That ethic underlies the Western conceptions of equality before the law and government by consent of the governed, and is now being translated, clumsily enough yet with a remarkable degree of success if we take into consideration the vastness and daring of the experiment, into the ideal of economic freedom—through the machinery of the Welfare State. *But this democratic civilization for all its wonderful achievements is suffering from a profound spiritual malaise.* As C. G. Jung has written:—

> Christian civilization has proved hollow to a terrifying degree: it is all veneer, but the inner man has remained untouched and therefore unchanged. His soul is out of key with his external beliefs; in his soul the Christian has not kept pace with external developments.[1]

What is needed is a dynamic reinterpretation of the central message of Christianity which the churches, by their very nature, and being tied to a dogmatic supernaturalism, have failed and will always fail to provide. The significance of the teaching of William Blake, the English poet, painter and prophet, the bicentenary of whose birth is being commemorated this

[1] *Psychology and Alchemy.* By C. G. JUNG Collected Works, Vol 12, p 11.

year, lies in the fact that it is in its essence a reinterpretation of Christianity. It offers the idea of spiritual religion, which could be of the highest value to the West at this turning point in world history.

The teaching of William Blake is in many ways the exact antithesis of the doctrines of Marx-Leninism. On one point, indeed, Blake would have joined hands with Karl Marx: he was as horrified at the condition of the poor in the early stages of industrialism as Marx and Engels were, and he denounced the inhumanity of the new capitalist society with a fervour that any Marxist could approve:—

Is this a holy thing to see
In a rich and fruitful land,
Babes reduc'd to misery,
Fed with cold and usurous hand?

Is that trembling cry a song?
Can it be a song of joy?
And so many children poor?
It is a land of poverty![2]

I wander thro' each charter'd street,
Near where the charter'd Thames does flow,
And mark in every face I meet
Marks of weakness, marks of woe.

In every cry of every Man,
In every Infant's cry of fear,
In every voice, in every ban,
The mind-forg'd manacles I hear.

How the Chimney-sweeper's cry
Every black'ning Church appalls;
And the hapless Soldier's sigh
Runs in blood down Palace walls.[3]

They mock at the Labourer's limbs: they mock at his starv'd Children
They buy his Daughters that they may have power to sell his Sons.
They compel the Poor to live upon a crust of bread by soft mild arts.[4]

The Marx-Leninist remedy for the state of affairs represented in these lines is revolution to be brought about by the class war. Blake supported the French Revolution wholeheartedly, because he saw in it a new upsurge of the Christian ethic of love and the purifying fire of the imagination. But he came to see that revolutionary violence only produces new tyranny:—

The hand of Vengeance found the Bed
To which the Purple Tyrant fled,
The iron hand crush'd the Tyrant's head
And became a Tyrant in his stead.[5]

Violent revolutions destroy Bourbons and Romanoffs only to replace them by Napoleons and Stalins. At the end of his life Blake distrusted all political movements:—

I am really sorry, to see my Countrymen trouble themselves about Politics. If men were Wise, the Most arbitrary Princes could not hurt them. If they are not wise, the Freest Government is compelled to be a Tyranny.[6]

Actually he was a revolutionary in a much profounder sense than Marx. He saw that it was useless to make political and economic changes without radically changing

[2] *The Poetry and Prose of William Blake* Edited by GEOFFREY KEYNES (The Nonesuch Press, London 1927) pp 66-67, "Holy Thursday."
[3] *Ibid.*, "London," p. 75.
[4] *Ibid.*, "Jerusalem. II." p. 470.
[5] *Ibid.*, "The Grey Monk," p. 118.
[6] *Ibid.*, "Public Addresses," p 629.

the individual mind. He would have entirely agreed with Aldous Huxley's Brunto Rontini:—

> There's only one corner of the universe you can be certain of improving, and that is your own self.... So you have to begin there, not outside, not on other people. That comes afterwards when you've worked on your own corner.[7]

The disastrous effects of starting as the Marx-Leninists did on the outside were evident when the whole vast machine of Russian Communism was placed under the control of a Stalin. The idea of a Class War would have been wholly repellent to Blake. He never thought in terms of classes (he hated all abstractions) but of individuals.

At the very outset of his career he laid the foundations of a doctrine that contradicted both the mechanico-materialism of the revolutionaries of his own day (Marx's predecessors) and the supernaturalism of orthodox Christianity. In his little tract called *There Is No Natural Religion* (*c.* 1788),[8] he counters the commonly accepted belief that "Man cannot naturally Perceive but through his natural or bodily organs" with the statement that "Man's perceptions are not bounded by organs of perception; he perceives more than sense (tho' ever so acute) can discover." This is a claim that there is a power of vision in the human mind over and above sense perception. The part of the mind that possesses this power is called by Blake the "Poetic or Prophetic Character." He writes:—

> If it were not for the Poetic or Prophetic character the Philosophic and Experimental would soon be at the ratio of all things, and stand still, unable to do other than repeat the same dull round over again.

No words could summarize more pregnantly the dilemma of twentieth-century man. By denying the "Poetic or Prophetic Character" and attempting to live solely in the scientific character (*i.e.*, in Blake's eighteenth-century language, "Philosophic and Experimental") he feels the endless boredom of repeating "the same dull round over again," whether he lives in Soviet or capitalist-controlled industrial society.

But man not only has perceptions; he also has desires. If he only had cognizance of the world of sense perception, his desires would be limited, but Blake claims that they are unlimited: "The desire of Man being Infinite, the possession is Infinite and himself Infinite." He proceeds to equate this "infinite" desire, to some extent perceived by man, with God. "He who sees the Infinite in all things, sees God. He who sees the Ratio only, sees himself only." Blake's "ratio" is the abstraction formed by reason from sense impressions, which, he argues, is simply a reflection of the limited human self.

[7] *Time Must Have a Stop*. By ALDOUS HUXLEY. pp. 82-3.

[8] *The Poetry and Prose of William Blake*, pp. 147-8.

The conclusion is a reinterpretation, or, as modern theologians would say, a "demythologizing," of the Incarnation: "Therefore God becomes as we are, that we may be as he is." For Blake the Incarnation of God in human form is not a unique event which took place in Palestine at the beginning of the Christian era, but a process which takes place constantly in every human being when the Infinite in the human mind is united with the Infinite in the external world through the imaginative vision. At the end of his life when Henry Crabb Robinson questioned him about the divinity of Christ, Blake replied, "*He is the only God.*" But then he added: "And so am I and so are you."[9]

Karl Marx rejected religion as an opiate of the people. The God whom Marx rejected was the anthropomorphic God of the churches, and that God was rejected just as emphatically by Blake under the name of "Nobodaddy" (*i.e.*, the father who is Nobody). But Blake had a far profounder insight than that of Marx. In place of Nobodaddy (the "Gaseous Vertebrate" of Haeckel) he offers a God who, in Keats's words, can be "proved on the pulses," the Divine Humanity. He constantly insists on the identity of God and Man; "God only Acts and Is, in existing beings or Men."[10] "The worship of God is: Honouring his gifts in other men, each according to his genius."[11] "God is Man and exists in us and we in him."[12]

Is Blake's God then merely a subjective experience? For Blake this question would be meaningless. His God or "Infinite" is both in the human soul and in the external world,[13] "For everything that lives is Holy," he declared at the end of *A Song of Liberty*. Through a long process in the development of human consciousness, human beings have come to feel themselves entirely separated from things which are regarded simply as pieces of matter. This process was reaching its culmination in the nineteenth century.[14] Blake teaches that men must learn to "participate" in the external world as primitive man did, though on a new level. This is for Blake the formation of the complete man who is the Divine Image and it is achieved through the creative power which he calls the imagination:—

The Eternal Body of Man is The Imagination, that is, God himself, The

[9] *On Books and Their Writers*. By HENRY CRABB ROBINSON. Edited by Edith J. Morley (1922). p. 3.

[10] *The Poetry and Prose of William Blake*, p. 188, "The Marriage of Heaven and Hell."

[11] *Ibid.*, p. 191.

[12] *Ibid.*, p. 820, "Annotations to Berkeley's 'Siris.'"

[13] Indian readers will here recognize at once the doctrine of the Upanishads that "Brahman is Atman!" Blake certainly had some knowledge of the Hindu scriptures from the translations of Sir Charles Wilkins and Sir William Jones.

[14] *Saving Appearances* (1957). By OWEN BARFIELD.

Divine Body...Jesus; we are his Members.[15]

This is the reinterpretation of Christianity that is needed by the modern world which can no longer believe in mythological beings but must have a religion. Blake very truly said:—

Man must and will have Some Religion: if he has not the Religion of Jesus, he will have the Religion of Satan.[16]

This saying has been aptly and terribly verified in modern times by the rise of such Satanic "religions" as Nazi-Fascism, Marx-Lenin-Stalinism and Apartheid-Nationalism. Blake's teaching presents religion not as allegory or dogma but as psychological truth:—

I know of no other Christianity and of no other Gospel than the liberty both of body and mind to exercise the Divine Arts of Imagination....The Apostles knew of no other Gospel. What were all their spiritual gifts? What is the Divine Spirit? is the Holy Ghost any other than an Intellectual Fountain?... What are all the Gifts of the Gospel, are they not all Mental Gifts? Is God a Spirit who must be worshipped in Spirit and in Truth and are not the Gifts of the Spirit Every-thing to Man?...What is the Life of Man but Art and Science? is it Meat and Drink? is not the Body more than Raiment? What is Mortality but the things relating to the Body which Dies? What is Immortality but the things relating to the Spirit which lives Eternally?[17]

Blake was a great psychologist before the modern science of psychology existed. He anticipated many of the discoveries of modern psychoanalysis though his methods were those of an artist, not of a scientist. Having no vocabulary for the purpose, he had to invent mythological names to express mental realities just as Freud had to invent such names as the "Superego," the "Id" and the "Censor," and Jung the "Animus," the "Anima," the "Shadow" and the "Collective Unconscious." Blake's simplest psychological scheme is the division of the mind into two parts which he calls the "Spectre" and the "Emanation." These correspond roughly to Jung's Animus and Anima. The Spectre is the abstract, rational, selfish part of the mind thought of as a male power and the Emanation the imaginative and unselfish part, thought of as female. Modern man is under the dominion of the Spectre and this leads to repressions which Blake, like Freud, regards as the chief cause of unhealthy mental states:—

Those who restrain desire, do so because theirs is weak enough to be restrained; and the restrainer or reason usurps its place and governs the unwilling....He who desires but acts not, breeds pestilence....Sooner murder an infant in its cradle than nurse unacted desires.[18]

[15] *The Poetry and Prose of William Blake*, p. 580, "The Laocoon Group."
[16] *Ibid.*, "To the Deists," p. 498.
[17] *Ibid*, "To the Christians," pp. 535-6.
[18] *Ibid.*, "The Marriage of Heaven and Hell," pp. 182-5.

Abstinence sows sand all over
The ruddy limbs and flaming hair,
But Desire Gratified
Plants fruits of life and beauty there.[19]

The Spectre is identified with the selfhood. This is the evil, false personality that lives among abstractions. When it is in control, the Emanation is a source of maddening torment, which would now be called psychosis:—

My Spectre around me night and day
Like a Wild beast guards my way.
My Emanation far within
Weeps incessantly for my Sin.[20]

In imaginative states Spectre and Emanation are united and then man knows the joy of creation, achieving his true personality, which Blake calls "Identity." The identity is the sum total of a man's creative acts, his real character which emerges when he discards the masks which institute the selfhood. Much more elaborate, indeed far too elaborate to be described in any detail in a short article, is Blake's fourfold scheme. This is based on eternal principles or functions which he calls the "Four Zoas." These represent roughly Reason, Imagination, Instinct and Emotion. In their true state they are contraries, that is, essential elements in human nature which should be in a state of creative tension. "Without Contraries," Blake wrote, "is no progression."[21] The Fall, according to Blake, is due to the corruption and denaturing of the Zoas so that they become Negations or destructive forces instead of Contraries. All this is worked out in much detail in Blake's great narrative poems: *Vala or The Four Zoas*, *Milton* and *Jerusalem*. Closely connected with the doctrine of the Four Zoas is the doctrine of the Fourfold Vision described in the famous lines in Blake's letter: To Thomas Butts, dated November 22, 1802:—

Now I a fourfold vision see,
And a fourfold vision is given to me;
'Tis fourfold in my supreme delight
And threefold in soft Beulah's night
And twofold Always. May God us keep
From Single vision and Newton's sleep![22]

The single vision is the abstract vision where reason is functioning inhumanly, alone. This is "Newton's sleep," the vision of the pure scientist or mathematician, perhaps unjustly despised by Blake. The "fourfold vision" is that of the poet-prophet, where all the functions of the fourfold man are brought into play and he sees "into the life of things."

The difference between Blake and the psychoanalysts is that their work is wholly descriptive and analytic. Blake's is based on a positive ideal, that of the complete Man or integrated psyche, which he identifies with Jesus. It is sometimes falsely said that Blake, in his exaltation of the Imagination, de-

[19] *Ibid.*, "Fragments," p. 39.
[20] *Ibid.*, "Poems from MSS.," p. 105
[21] *Ibid.*, "The Marriage of Heaven and Hell," p. 181.
[22] *Ibid.*, "Letters, 23," pp. 861–2.

scientific atheism run riot, and, on the other hand, a quasi-spirituality destined to run to seed. There ought to be a return to the original Christian conception of the essential oneness of matter and spirit, time and eternity, life and death. We are witnessing another "Fall of Man," a breakdown of that wholeness which is also true holiness.

Our need today is to realize why the very signs the nineteenth century took as proofs of inevitable progress—"...many shall run to and fro and knowledge shall be increased"—were taken by the writer of the Book of Daniel as a sign of the last days, the days of spiritual darkness. The truth is that it is not ignorance and poverty and weakness, those old enemies of man, that now threaten Western civilization; on the contrary, it is knowledge of godlike magnitude, wealth on an unprecedented scale and power of the most titanic order—all the goals in fact which Western man has pursued so single-mindedly and ruthlessly during the recent centuries—that have brought Western civilization to the brink of disintegration and disaster.

Today we must recognize our dilemma and face our obvious danger. We must choose the road to life, which of old was called the road to salvation and which now seems also the only road to human survival. We need more knowledge still, but of a different kind from the fragmentary, un-co-ordinated triumphs of science. We need more wealth, but wealth measured in terms of spiritual values rather than those of material gain or aggrandizement. We need more power, but the power to control, to restrain, to deny, in direct proportion to our increased opportunity to disintegrate, to maim and to destroy. But, above all, we need more knowledge of the Power of the Spirit; for without the wisdom that comes only from a willingness to renounce, we shall never qualify for the riches of the Spirit. Where our ancestors sought power, we should seek wisdom to harness power to worth-while ideals and purposes; where our predecessors were interested only in ways and means, we should concern ourselves with ends and aims.

Blake must have had a strong foreboding of the direction in which civilization was drifting. He certainly correctly diagnosed the cancer of materialism that is eating into the heart of mankind. Our misplaced faith in the physical sciences has made us misunderstand the nature of human society and the individual. But by our overvaluation of physical power and scientific truth we have paid the same price that Faust had to pay when he made his bargain with Mephistopheles; we have surrendered our souls to the devil. By identifying ourselves with the infallibility and omniscience of physical science, we imagine we can escape all personal, moral responsibility.

Therefore our first duty is boldly

to take our bearings; not by nearby landmarks, but by the points of some reliable, spiritual compass. In order to correct one's watch, one should not depend upon local clocks, but refer to astronomical time as established by the world's great spiritual observers—the great prophets and seers of history, and Blake was of their company. For, although none perhaps has uttered the final word about man's life and destiny, nevertheless each visionary, in his way and turn, has sought to reset the compass of man's spirit for its voyage upon the stormy ocean of life.

Clearly the time has arrived when we should apply our energies and resources to other ideals and purposes than to those of mere physical comfort and convenience. We must make the Kingdom of the Spirit a reality in the world of everyday existence. We must redirect our energies, now largely being drained away in joyless recreations, infantile pursuits and senseless work, along channels that will fertilize the whole of life and make bloom yet undreamed-of flowers of spiritual fulfilment.

The truth of human life, as Blake saw it, was that the mysterious and overwhelming experience on which the various religious creeds have been erected is fundamentally inexpressible, except perhaps by "Art." And even art's attempt to express it of necessity takes on a more or less personal and biased form. But of one thing we may be certain, a sense of the unity of all religions needs to be based upon actual experience and practice, of both *being* and *doing*; it cannot grow out of the soil of set doctrine or prescribed belief. A dogma is as powerless to teach the truth as a stone thrown against the head is to instruct the mind.

Blake found the Christianity of his day altogether too rigid and restricted for healthy growth; he believed it should be bedded out in the open air of life. The Christian Gospel must adapt itself to the changed conditions of modern times; it should find new expression in terms more appropriate to our present state and spiritual requirements. Blake's teaching would seem particularly suitable to fill our spiritual vacuum today; for most of us would agree on the need for self-transcendence through love, for compassion towards all sentient life and for an altogether new conception of sin. A religion based on a fundamental misconception of the problem of sin and evil will never suffice for modern man. What Blake attempted was to set forth his private experiences and intuitions in the light of a truly Christianized religious faith. He held that *each man's unique spiritual angle of vision should be respected, because it might prove to be of the widest human significance.*

Blake's loyalty to the original spirit of the teaching of Jesus

naturally set up in his mind violent opposition to the static formulations created by ecclesiastical orthodoxy which, in his opinion, stressed the letter at the expense of the spirit. Blake never spoke with more conviction than when he said, "All Religions Are One" and again, "all Religions...have one source." No utterance has been more truly helpful than that all the different religions of the world should be regarded as separate branches all stemming from one central spiritual trunk. In the opening words of *All Religions are One,* "the faculty which experiences" would seem not to refer to one of the five senses but to what Blake calls elsewhere the creative power or the "Imagination," by which he meant that man, in addition to his ordinary faculties, has another faculty, more usually called intuition, which can directly know, rather than know about, the things which are spiritual and not sensual. And this supra-sensual faculty is the true faculty of direct perception which transcends the scientific method of sense observation. This latter method is the rational or evil way of knowing, as opposed to the imaginative or good way of Blake's world.

VICTOR RIENAECKER

THE WELFARE STATE

An important and constructive contribution on the Welfare State was made by five able and patriotic leaders in a symposium on the subject held at Bombay under the chairmanship of Shri K. M. Munshi. Fundamentally, for whose welfare does the State exist? For its own growth in power and prestige or for the good of the people? A caustic remark by Shri Munshi contains a true thought:—

> Under the cover of the slogan of Welfare State, some men glibly speak the language of the democrat, but cheerfully walk in the footsteps of the tyrant

Dr. C. P. Ramaswami Aiyar emphasized that there were three principal concerns of a real Welfare State: Public Health, Education and Employment. These would naturally make the masses the real beneficiaries of the Welfare State; and thus only would true democracy emerge—a government by public opinion resting on mass education and mass propaganda.

Shri B. Rama Rao stated that "it was futile to think of Western standards in evolving a Welfare State"; while in Shri K. K. Shah's concept there should be "no lack of incentive to private effort." Shri A. D. Gorwala was right in complaining that even 25 per cent of the people "were not able to have the barest minimum quantity of food." Professor B. R. Shenoy said that the "traditional Indian concept" was wholly antagonistic to a garrison or police state. He wanted the people "to be constantly on the vigil" against excessive stress on successfully implementing the Second Five-Year Plan, for such undue stress was "an inherent danger to the concept of the Welfare State."

The more the subject of the Welfare State is discussed, the better for the Government and the people.

BUILDING THE NEW INDIA

[This study of the role of social service in the building of the New India concludes the series of articles by **"A Student of Theosophy,"** of which three have been published in our previous issues. One of the best features of the Second Five-Year Plan, as of its predecessor, is the planners' recognition of the people's indispensable part in its success. The strength of national planning in this country rests on its recognition as a co-operative undertaking in which Government officials and the people stand shoulder to shoulder in a common effort for the common weal. All well-considered efforts to ameliorate misery are commendable but especially those which, as in this case, strengthen and express the sense of human brotherhood. We are convinced, indeed, that higher and nobler conceptions of public and private duties lie at the root of lasting material as well as spiritual improvement. If it succeeds in arousing in the people the appreciation of such concepts, the Plan may succeed beyond the planners' highest dreams.—ED.]

IV.—THE ROLE OF SOCIAL SERVICE

With changing times come changing needs in social welfare services, though the basic needs in health, education, housing, etc., remain fairly constant. The attainment of Independence ten years ago found India faced with an assortment of many needs in the welfare fields. The Prime Minister said well that the entire Government of India had now, in a sense, become a social welfare agency.

The Directive Principles of State Policy laid down in the Indian Constitution prescribe that "the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life." The nineteenth-century concept of *laissez-faire* has been discredited in many countries. The emphasis has shifted to the idea of a Welfare State. The primary functions of the State today prominently include the promotion of its citizens' well-being.

It is this function of the State under a new ideology that the Prime Minister has in mind when he presses the urgent need for the introduction of a new social order which alone can preserve the freedom of the country, achieved after a hard struggle. The social policy appropriate to that just social order has been detailed in the Directive Principles already mentioned (Part IV of the Constitution of India).

The State, according to these Constitutional provisions, is required to direct its social policy towards securing for the citizens, men and women equally, the right to an adequate means of livelihood; equal pay for equal work; protection against the abuse and exploitation of workers' economic necessity; the

protection of their health and strength: and the protection of children and youth against exploitation and moral and material abandonment. Within the limits of its economic capacity and development, the State is required under the Constitution to

> make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement and in other cases of undeserved want.

The State is also required to make provision for just and humane conditions of work and for maternity relief. It must endeavour to secure to all workers work, a living wage and conditions of work ensuring a decent standard of life. The State was called on to endeavour to provide within ten years of the promulgation of the Constitution free and compulsory education for all children until they should complete the age of fourteen years. The State was also enjoined to consider it among its primary duties to raise the level of nutrition and the standard of living and to improve public health. It was besides called on to endeavour to bring about prohibition of the consumption—except for medicinal purposes—of intoxicating drinks and of drugs injurious to health.

It became the task of the National Planners to translate this policy into concrete social services and into activities for the welfare of various underprivileged and weaker groups. In pre-Independence days social welfare activities were predominantly the sphere of voluntary agencies, supported chiefly by private donations. The Central and State Governments have now accepted the responsibility of assistance, encouragement and expansion of welfare efforts, as an integral part of India's national development plans. The Government of India set up a Central Social Welfare Board to function under the Five-Year Plan for the promotion and provision of welfare services. Specific functions have been assigned to the Board, one of these being the co-ordination of social welfare activities, so as to maximize their benefits. In collaboration with the State Government the Central Board has organized State Social Welfare Boards throughout the country. The Five-Year Plan envisages the full utilization of the many voluntary welfare agencies, emphasizing the significance of their role in a democratic State, in partnership with the State and the State agencies.

In India as in other countries, these voluntary social welfare agencies cover a wide though somewhat undefined field and play a special role in mobilizing financial support and man-power resources for welfare activities. They constitute, as it were, the private sector in welfare work. The extent of the support they can give is, however,

limited. An increasing responsibility of the State is to synthesize the social-welfare programmes directly sponsored or financially aided by different State departments and agencies. Along with this there is the need so to channel public assistance to welfare work that the funds provided from public revenues will go the farthest way possible in relief of the socially weak and needy groups.

This is being achieved by the Central Social Welfare Board. Special groups or Committees set up by the Board have studied the problems of unprotected groups, like women, children, the handicapped and others, on a many-sided front. Much of the aid given from the funds at the disposal of the Board for preventive and rehabilitative measures is channelled through voluntary organizations or agencies, seeking dynamic citizen participation, in the welfare programmes sponsored from public funds. This is no less important for the Board's welfare extension programme than in the Community Development projects and the National Extension Service schemes.

Recognizing the limited nature of welfare services in rural India, the Board decided to fill in the gap by organizing welfare extension projects, one in each district in the country during the first Plan period, the number of which is to be quadrupled under the Second Plan. The fundamental aim is that women and children in Indian villages shall be ensured the minimum services essential to their well-being. Such services should be designed to meet the fundamental needs, such as maternity and ante- and post-natal care, social education, and instruction in a useful craft like spinning, sewing or embroidery; and for children, facilities for play and recreation, basic education, the prevention of malnutrition and undernutrition and the stimulation of a healthy interest in their surroundings, which would protect them from undesirable influences. These services are to be implemented with the active co-operation of voluntary women social workers constituted into Project Committees and assisted by paid social workers like Gram Sevikas, craft assistants and midwives or *dais*, drawn as far as possible from among the village population It is intended that these welfare activities should be complementary to and not duplicate or overlap activities in the Community Development blocks or other rural welfare programmes of the State Governments.

The Planners are aware of the difficulties in implementing this programme as they themselves admit :—

> The growth of social services in any country is necessarily a slow process. Its principal limitations relate to the magnitude of the community's resources and the lack of trained personnel and of organizations devoted to social welfare. In the field of social welfare,

personnel provided by the Government or by public authorities generally represent only a nucleus for drawing into the service of the community the voluntary labours of large numbers of private individuals.

The experience gained under the First Five-Year Plan has shown, however, that resources provided by public authorities in money and personnel can go a long way in stimulating community effort and invoking voluntary service. Naturally the programme under the Second Plan has been enlarged. The outlay on social services under it is about twice the provision made for these in the First Plan, although, aside from the reduced provisions for the rehabilitation of displaced persons, the proportion which expenditure on social services bears to the total outlay on development in the public sector is maintained. The role of social services in bringing about greater equality of opportunity and so strengthening the social and economic structure is thus fully recognized.

As the context of social work has changed from the mere alleviation of distress or relief of want into efforts to enrich life and endow it with new meaning and value, the basis of social work also has undergone a progressive change. It is no longer based on the idea of charity but is recognized as a duty owed by society to its own underprivileged sections. The aims of a Welfare State must naturally include the reduction of economic inequalities and the minimizing of the difficulties of the lower-income groups. The concept of a Welfare State is vitalized in India by the planners' assigning to the Government itself large responsibilities for promoting social security, designed to combat what Lord Beveridge described as "the five giants in the path of social progress—want, disease, ignorance, squalor and idleness."

The first thing that is remarkable about this new concept of a Welfare State is its considerable impact on the minds of the people, especially in the villages. There is plenty of evidence illustrative of the new attitudes which have inspired the people in recent times. It is not only that there are in villages and towns today many schools, hospitals, sanitary facilities, new projects and plants, where none of these existed before, but that the common man is realizing his own strength and responsibility. While till recently he was thinking in terms of "my problems," today he regards them as "our problems," and seeks collective solutions for them.

This is the silent revolution going on all over the country—the great task of rebuilding India which may truly be regarded as a sublime undertaking. The various projects which are being executed in different parts of the country, for the lasting welfare of the masses, are the new shrines from which the people are drawing fresh inspiration. Prime Minister Nehru said with visible

emotion, inaugurating the Bhakra-Nangal Canal system: "These are the new temples of India where I worship." True to Carlyle's dictum, "work is worship," Nehru declared:—

> These are sacred places where people invest their sweat and blood and suffer and endure for the common weal.... These places make the noblest temples, gurdwaras, churches and mosques to be found anywhere and I feel more religiously minded when I see these works.

The Prime Minister referred to the same subject again recently in inaugurating at Trombay the atomic reactor poetically christened "Apsara" (a heavenly nymph). Trombay faces, across the water, the Island of Elephanta with its cave temples, and the Prime Minister did not miss drawing the contrast between the old and the new, separated by a sweep of centuries. He pointed out that man could not live by bread alone, neither by reactors nor by tradition as is enshrined in the Elephanta Caves. "Both have their places," he concluded. "Any person who ignores either of them misses an element of life."

A STUDENT OF THEOSOPHY

WORLD CITIZENSHIP

The crying need of the hour is a strong sense of world citizenship. The concept is not new; however, it is only in recent times that earnest and organized attempts have been made to promote global thinking. The July issue of *Toward World Democracy* (News Bulletin of the World Council for the Peoples World Convention, 55, Rue Lacépède, Paris) in its thought-provoking opening article, considers the implications of World Citizenship. In addition, it gives news about the efforts to adopt a "world-view" and to think in terms of humanity in various countries of the world.

World citizenship does not consist in mere "benevolent sentiments." It implies a definitely positive attitude, an attitude embracing all men, irrespective of their race, colour or religious views. Democracy, in the fullest sense of the word, must be established on the world level before world citizenship can become meaningful.

There is increasing realization that economic freedom is no less important than political freedom. Professor Josué de Castro, one of the founders of the World Association Against Hunger, rightly claims that, "for the major part of humanity, the most urgent problem is not war, nor communism, nor the cost of living or taxes: it is the problem of hunger." Starvation breeds many ills. Food, which is one of "a trinity with air and water," must be provided for the hungry millions before we can expect them to exercise judgment regarding right and wrong and realize the vital need for "One World."

A Peoples World Constituent Assembly representing the men and women of the world equally is still a vision, but how long it remains only a hope rests in the hands of the world's enlightened countries.

A NEW KIND OF AWARENESS

[In this thought-provoking article, an American, **Mr. Carl Christian Jensen,** approaches the realization of human solidarity from the angle of Gestalt psychology. Every man is a unit in many groupings, simultaneous or successive, of varying degrees of integration and of permanence. Gestalt psychology concerns itself with these groupings or patterns and their interplay.

The submerging of the personal self-consciousness in the group consciousness, however, especially if that group be a mob, is surely not a step towards the superconsciousness to which Mr. Jensen refers at the outset. The highly class-conscious or race-conscious or nation-conscious individual has often but enlarged the limits of self-interest. Integral thinking of the highest type demands first the intellectual recognition of universal unity. ("Through the countless rays proceeds the life-ray, the one, like a thread through many jewels.") And then, the sensing of that unity, which is the death of selfishness.—ED.]

Not only in physics and physiology, but also in psychology and sociology, integral thinking has in recent years gained ground. And, though it has not swept us off our feet as did psychoanalysis in our youth, yet its universality has been established as firmly as that of inferential and inductive thinking. It is a new kind of awareness, as far from the self-conscious as is the subconscious—a sort of superconsciousness, and a leap up the scale of human evolution that is fairly sudden, like mutations in biological evolution.

As yet integral thinking appears more like flashes of intuitive wisdom that is hard to define. This paper is a modest attempt at describing this new kind of awareness by popularizing a few of the main *Gestalt* laws, hoping that my readers may be lured into the psychology of Werthéimer, Koffka, Köhler and their students for scrupulous exactness. My emphasis is that of the essayist, not that of the scholar.

Today we are hardly in any danger of backsliding into a former state of animal evolution. We are, however, in danger of becoming captives, of becoming a race of robots, in one of the many blind alleys that lurk along the road of human evolution. We are custodians of old cultures, and we are creators of ever new cultures. The past would be lost without man, the inventory. The present would be lost without man, the inventor. Without enough of the inventor, we are apt to stratify. Without enough of the inventory, we are apt to fly off at a tangent. It is the method of learning that matters, the method, I repeat, whether we be in pursuit of the past or the present.

We make the past more and more real, because our mind reshapes the senseless picture puzzles that lie buried helter-skelter in layers of lost civilizations. We make the present more and more real by shaping

things that never were in shape before. A steam engine is more real than a heap of raw ore, because a steam engine is ore reshaped by the human mind. For the same reason, a cathedral is more real than unquarried rock. A melody is more real than the shrieks and patter in the jungle. A play is more real than the pages in a dictionary. Mathematics is more real than hit-or-miss guesses. A proper democratic government is more real than anarchy. A firm faith is more real than flickering fears and doubts that becloud and sometimes destroy the mind.

There are many kinds of inventors. The Supreme Court is said to be an American invention. In rhetoric, the word invention means the finding and sifting of material for a literary undertaking. A certain piece of music is called an invention. Emerson said that one must be an inventor to read well. A mental fabrication is called an invention, meaning a lie of a sort. And the sceptic would insist that literature is just that, or the arts, or religion.

Persons and minds are inventions, too, shaped and reshaped by our masters and by our individual efforts. One person is more real than another person, and one mind is more real than another mind. In our schools and colleges the common run of educators is apt to praise and reward the shallow memorizers. And in our shops and offices we are apt to value others solely by their skills and manners and looks. And we are apt to exploit these traits in others.

If we grasp the inner structure of a melody, we shall sense the meaning of words such as that one person is more real than another. Music is shaped, not through outward fads that are artificial and short-lived and unreal, but through an inner organic whole that is artistic and lasting and real. Likewise we cannot measure human qualities, such as honesty, merely by summing up a man's traits. If we are but a sum of traits, we are empty. Then we are but layers of adaptation, and this is mechanism, of which the extreme is a robot.

There are critics who view our modern society as a weird cavern that grows more monstrous the more it corrodes and that eventually will be buried by its own caving-in. There are still other critics who view the hardened heart of man as the cause of all our social ills, certain that the wrath of God will shove humanity *en masse* down the chute of doom into the smelter. Certain calamitous critics view our society as stratified social layers that paralyze our industries and make our courts deaf and mute and blind, that strangle and muffle our schools and make our political machines odious, our churches stale and dank, our press fulsome and insipid.

But we might also compare our so-called social stratification with a frosty field in February, which dynamite might plow and harrow, but

which thaw winds and spring sun by peaceful means and effortless will soften up for man to till again. Who would deny that society is organic, as much alive as a forest? It might be that the seasons of culture, which thwart and force social growth, are not unlike the solar rhythms of summer and winter, and are still more like the much longer rhythms of nature's evolution. Our auxiliary limbs and auxiliary senses, with which culture has equipped us, remind us strangely of the less and less sluggish limbs and senses by which nature has equipped life.

We might also call society a work of art. The statesman is like the composer of a symphony, which the conductor must train his skilled orchestra to play. And not only the skilled orchestra, but gradually the unskilled audience as well. The audience may not become brilliant musicians, yet may partake in the humming of the themes, till each person becomes so musical-minded that he knows the symphony by heart and follows the conductor's baton with the same thrill of function and freedom as the skilled musician. To be antimusical is like being antisocial; both are unnatural and akin to insanity.

The gifted leader vitalizes his group, as a conductor does his orchestra, or, like an inventor, he combines essential parts till they work together as a whole. This endowment of shaping and reshaping a group of persons is a gift like that bestowed on all inventive minds. Even a humble housewife is such a creative nucleus when she fashions something beautiful and good, and therefore real, within her family. And for this reason one family is more real than another family, and one society is more real than another society.

Men have led their group to freedom by tramping on other groups and have been blind to a still larger freedom. Yet there have been true liberators who envisioned a more harmonious form of human life than that shaped by force. There have been creative minds in the larger sense, like the great masters of literature and art and science, of philosophy and mathematics and history. They have aimed at an economy of freedom that would hold the group together from within, instead of its being held together by terror from without. In a real democracy we find the same inner urge that we find in the forest, that grants to all parts both function and freedom. A dictatorship may be more orderly, but it is the order that we find in a prison, a sort of inorganic deadly order, which is social stratification.

Egocentric persons do not move about too smoothly; they mess up the social field both for themselves and for others. They crave form like all other human beings, but in terms of their own ego instead of in terms of the field. The falsetto

voice in a choir grows unpleasantly conspicuous to others, though the voice may echo within the self-adoring ego like that of a virtuoso. Art demands an unselfish frame of reference. And, since life is an art, society demands a frame beneficial to all.

Some of those who do not play a fair game grow into monsters, strong enough to force society to sing their own selfish tune. But mostly they are weak and prefer to hum their tune alone. The wanderer, the drifter or the hobo shuns society. The Bowery vagrant has been shooed off the field by drink and disease and other disintegrating factors. Some are sore at womanhood and sulk in the wilderness. Some try to find peace away from greed and fear, "from the greed for fame and pleasure and wealth, from the fear of blame and pain and want."

There is the recluse or hermit—the intellectual dreamer in solitude. He is less conspicuous than the volatile fanatic, whether the fanatic is pulling back by force those who seem to him to move too fast, or pushing forward by force those who seem to him to stay put. The apathy of the recluse is less annoying than the furore of the fanatic, and so he has not been given a label unless it be a complimentary one—such as "Lone Eagle." He turns his back on the rest of us, whether we be hell-bent or we be clippering in stages towards heaven. He dwells on his own egocentric clearing, instead of cultivating a parcel within the social field.

The one egocentric type who is really dangerous is the one who aims at depriving us of our freedom. This is the radical as well as the religious fanatic, both of whom, as history amply proves, are mass killers. Today, however, the religious fanatic has lost his punch. Yet there is still the terrorist of reaction, who is busy as a brake to stall us all, blind to certain social institutions being obsolete and needing to be discarded. And there is the terrorist of revolution, who is busy as a steam roller running amuck on the mountain side, blind to the value of social institutions that are good and that should be sustained.

Many an egocentric type was frustrated in childhood or in youth, some because of want and insecurity; others craved play and adventure, still others craved praise; their talents fell short of their craving for fame; still others starved for affection. Among these we also have the crank, who craves to turn things, and who does much of our creative work. He forgets himself. "It is by self-forgetting that one finds."

Many of us have been caught in the maelstrom of a political riot, a labour riot, a race riot, a religious riot or even a scholarly riot. A mob of rioters is stubborn and uncompromising. There is a feeling of invincible strength and an impulsive

urge towards action, and the action is seldom constructive. Our posture becomes belligerent, and even our "weak sisters" bristle.

The mob follows certain slogans; the mob's reasoning sinks to a lower level than that of the average individual; the mob is deaf to arguments and easily lured by a leader. Emotions are intensified, often there is an outburst of rage, and there are mainly violent feelings; there is ruthlessness. The mob spirit is as contagious as a plague, even to the outsider.

Why do we misbehave like that? Some say that a crowd simply goes crazy as an individual may, that the mass mind and the individual mind are similar, that the crowd reaches a psychopathic stage of acute obsessions similar to that of an obsessed individual. Others say that it is an epidemic, a contagious mental disease, that we are victims of suggestions which bring about mass hysteria till a vicious cycle traps us.

Others say that there is a factor of inertia in the mind of man, that we loathe to decide for ourselves, and will rather follow the crowd and be herded by a leader, that we all feel a profound joy in mass demonstrations, that we are fascinated when our herd stampedes. Others say that we act from our subconscious, that the crowd situation supplies us with an outlet for repressed desires and repressed resentments.

Others say that mob spirit shows our "natural" behaviour, that it is a regression to our normal primitive level, that our cruelty is instinctive and covered only by thin layers of culture, and crops up behind the bulwark of the mob where there is safety and sanction. Others say that the "*libido*" explains crowd behaviour, that there is a minor mob situation each time two persons fall in love, that falling in love means repression, which is a sort of hypnotic fixation, that a pair of lovers are obsessed by an erotic drive, and that a mob is obsessed by a monstrous erotic drive.

These answers do not fully satisfy. When we become one with a mob, we are not really selfish, for we feel impelled to guard society against injustice, and we have a sense of justice even though we are cruel and ready to lynch. We want to remedy evil, though our own power of evil grows with our blind belief that we are in the right.

A totalitarian *régime* is akin to a mob situation. By both censorship and propaganda dictators narrow the outlook and insight of their people and point at things that arouse rage, so as to glorify their own selfish aims. Censorship is like the sun going down and leaving behind a black night of ignorance. Propaganda is like a searchlight at night and with no constellations to navigate by, but pointing at one single object at a time. Nothing can lead a nation astray, or an

organization, or a family, as swiftly as a searchlight of propaganda herding the group through a starless night of censorship and ignorance.

Political riots, labour riots, race riots and religious riots are more or less caused by this same law of the mind which dictators, small or big, use—the narrowing down of our insight and outlook. And so, on our travels along the road of human evolution, it is wise not to ignore the shutters of our mind. An open mind never runs amuck.

Whenever we walk in a city park, we dare not speak to strangers for fear of being snubbed or misconstrued. But if the stranger happens to be taking his or her dog out for an airing in the park, it seems easy to start a conversation. Or when we carry our fox terrier into the subway train, women feel free to talk. They pet our dog cooped up and restless in his wicker basket. They ask questions about his pedigree, and soon we are conversing about their own dog's pedigree and we are no longer strangers.

It is the small things that turn strangers into friends. An umbrella during a shower, a cigarette in the train, a glass of honest water during a hike, introduce strangers unobtrusively and without suspicion to one another. These are frames of reference that are universal. A common enemy unites strangers, and so does a catastrophe. A fire in the neighbourhood thaws the ice in a city block of self-conscious neighbours, who have not spoken one word to one another in twenty years.

A peaceful household is turned into turbulent confusion when a stranger knocks at the gate or rings the doorbell late at night. The watch-dog barks furiously, the wife runs about wild-eyed, the children talk in frightened whispers, the husband is provoked at his own misbehaving heart. Distrust of strangers is deep-rooted, even among animals. A flock of geese will greet a stranger with vehement hisses and outstretched necks. And when a goose is let into the barnyard to replace one that has been lost, the flock welcomes her at first with arrogant pecks and pinches.

The masked man causes terror both among children and grown-ups and even among animals. He arrives incognito, he is a stranger, he lies in ambush behind his mask, his face is hidden, and so he is no longer a person. He is like a night prowler whom we dread and who arouses our anger. Even the masked clown we ridicule and treat maliciously though he entertains us. We view him as we do the vacant idiot or the caged monkey that we cannot quite reach and that we tease because we are safe and superior.

Men on the frontiers in America are always toting a gun. In olden days it might have been because of wild animals or retaliating Indians. Today it is still the practice, especially in the Southwest. And yet

wild animals and Indian braves are extinct. Out there in the cattle country man feels less sure of himself and therefore less sure of others. His sight is contorted because his eyes find no anchorage. The horizon far in the distance is too vague a frame of reference. He imagines things, and he feels small and so he totes a gun.

And yet in the wide open spaces a stranger is treated humanely, more so perhaps than in the city. A stranger is seldom denied lodgings if he passes by a ranch at dusk. And there is a curious saying there, intended as a courtesy but based on suspicion and on a desire to find the stranger's frame of reference. "What may we call you, Stranger?" It would not do to ask about his name directly. The stranger might be an outlaw and have reasons of his own for dodging identification. A stranger is accepted where he finds work more readily than in the neighbourhood where he finds lodgings. Work builds up a common frame of reference. When the stranger finds himself a job, the boss is anxious to know about his background. The boss will soon enough discover the stranger's skill. But he is skittish unless he gets at least a glimpse of his background. He mails out a form letter, as during the war: "Has the applicant ever been suspected of arson?" A simple "No" clears the fog. Not so in the neighbourhood where the stranger lodges. He tries to be friendly, but children shun him; the menfolk ignore him. That is, unless he finds himself a dog. Then, somehow, he is no longer a stranger. For his dog introduces him to other dogs, and they in turn introduce him to their masters and even to their mistresses.

Nothing aggravates us more than when someone rocks the plank upon which we are crossing a brook. In crossing the brook, the plank bends pliantly to our steps. We may hop and caper and the plank yields receptively to our mood. But if someone else capers on the same plank that we are crossing, we lose our balance. Then the plank is no longer true to us. Nor can we cross the brook on more than one plank simultaneously, not unless they are nailed together.

We have been on excursion steamers where mobs of passengers rushed back and forth across the deck, and where deck hands dragged sandbags back and forth to counteract the listing. The responsive boat is a plank that yields to aggression. The sea is also a plank, but it yields to other rivals than the buoyancy of the hull, the grip of the propellers and the rudder's gentle shove. A hurricane might come stomping down from the Caribbean to violate the bond between sea and steamer.

CARL CHRISTIAN JENSEN

(To be concluded)

NEW BOOKS AND OLD

Being and Nothingness: An Essay on Phenomenological Ontology. By JEAN-PAUL SARTRE. Translated and with an Introduction by HAZEL E. BARNES. (Methuen and Co., Ltd., London. lxvii+636 pp. 1957. 50*s*.)

The appearance of this work in an accurate and fairly readable English translation should present a challenge to those British philosophers who, with a large number of their American colleagues, regard metaphysical statements and arguments as meaningless. What should they do with a book like this? To refuse to attempt to read is hardly an adequate response. At the worst, it must provide a rich store of "nonsense" for analysis and exposure. At best, if a meaning can be read into it (and already highly competent critics claim to have succeeded in this), it points to the need for a reassessment of the possibilities of metaphysics and ontology.

Sartre himself is a peculiar mixture of scholarship and originality, of the academic and the creative. His chief philosophical indebtedness is to Hegel and Heidegger; and, if his work should lead to a revival of interest in Hegel, or even only in Hegelian methods, it would have achieved a lot. He has also a knowledge and understanding of Marxism and a willingness to assess it sympathetically that is rare in the West: indeed he has recently argued that Marxism is the only system of thought "valid for our time." To all this he adds a psychology as unconventional as Freud's but much indebted to it; looking in psychology toward some sort of synthesis of Marxism and psychoanalysis.

Just to mention these authors and topics is to confront oneself with the self-contradictions inherent in Sartre and his thought-self-contradictions, which he would acknowledge since he is, of course, a dialectician. Thus his sympathy with Hegel and Heidegger seems to be in conflict with his criticisms of academic metaphysics; while his own abstract speculations are opposed to the anti-metaphysical emphasis in Marxism and indeed in psychoanalysis.

I am satisfied that the most important contribution of Sartre's Existentialism is his emphasis on man's capacity for *choice* as the core of his humanity. This emphasis is related to the antithesis of being and nothingness in that, according to Sartre, without the conscious human being the world would be an undifferentiated plenum. It is because man is a purposive and selective being that the otherwise undifferentiated Being becomes a plurality of significant *instruments* (here both Pragmatism and Marxism are drawn upon). In an important sense then, each of us can be said to create his own world. But "Existentialism is a Humanism": there is, after all, a sense in which one can speak of a common humanity, especially if one is enlightened by the Marxist gospel. There are no right and wrong choices but there are "authentic" and "non-authentic" choices; and Sartre seems to have decided (in spite of his present hostility to party-Communism) that in our day authentic choices will point to the support of Marxism.

In this book Sartre is not, of course, primarily concerned with social or political theories or ideologies; if he deals with them it is only in so far as his general account of the human situation bears upon them. Nevertheless, in reading it, it is worth while to bear in mind that the author regards Marxism as a "valid" ideology; and Marxism illustrates his practical emphasis, his concern with choice and action, which the ab-

stract language of much of *Being and Nothingness* might conceal.

There is much here to interest those trained in Oriental philosophy, as indeed the very title will indicate. And there is much to challenge Christians and theists generally—as in Sartre's rejection of theism or any sort of transcendent creationism. Man alone is creative, he claims, though, paradoxically, man is "thrown into the world." In spite of its contradictions, or perhaps because of them, this may come to be regarded as a great book; perhaps even as a great religious book since it paints so vividly the grandeur and misery of the human condition.

D. J. McCracken

Rainer Maria Rilke: Creative Anguish of a Modern Poet. By W. L. Graff. (Princeton University Press; Oxford University Press, London. x+353 pp. 1956. 48*s*.)

The controversial genius of R. M. Rilke is here seen in a broad perspective. The author, who is Professor Emeritus of Germanic Languages at McGill University, sets himself against the idolizing worship as well as against any prejudiced dislike of Rilke. He interprets the forces which went to produce the poet. In doing so the author illustrates a saying by Marcel Brion that "it ought not to impair our ultimate praise of a beautiful carpet, that we stop now and then to examine its reverse side."

It is the vulnerable poet Rilke who is the centre of the above monograph and who throughout his life seems to have remained a child. Key words such as "saints," "angels," "dolls" and "puppets," etc., reveal the power of his inmost experience and creative imagery. In these days when the problem of beauty and truth is being discussed with such seriousness as if Goethe or Schiller had not existed, it is important to stress the fact that every creative artist works intuitively and that Rilke's visionary reflections do not develop simply by systematic analysis and scientific contemplation but remain according to the author

> steeped in sensuous experience which is by many underground channels connected with childhood dreams and adolescent ambitions.

The author's scope is clearly limited to an interpretation of the creative anguish and to an understanding of the roots of the poet's personality. The study of Rilke's imagery and poetic vision is, therefore, not the main concern of the book.

W. L. Graff's work contains many pertinent observations about Rilke's ambiguous attitude to art, life and religion, and the paradox of the three key-figures: the angel, the dolls, the child—Rilke's favourite symbols of "sheltered happiness and frightful loneliness." There is also a fascinating chapter on art and on mysticism, to which Rilke was prone and which certainly blurred some poetic images, but the "form-giving magic" of Rilke's self-absorbed world instinctively separates him from the spirit of a Franciscan monkhood.

The author's views on Rudolf Kassner's conception of the term "*Innigkeit*" (innerness) and of sacrifice and on Rilke's own views and misinterpretations of those terms are most enlightening. The bibliography, though extensive, could be enlarged considerably, particularly as regards form problems.

A. Closs

2500 Years of Buddhism. General Editor: P. V. BAPAT. (505 pp. Cloth, Rs. 6.00; Paper, Rs. 3.50; *Buddhist Sculptures and Monuments.* Twenty Plates. (Re. 1.50, 3*s.*, 50 cents); *Places of Buddhist Interest.* (52 pp. 50 *naye paise,* 1*s.*, 15 cents) (Publications Division, Ministry of Information and Broadcasting, New Delhi. 1956); *The Light of Asia.* By SIR EDWIN ARNOLD. (Published for the Buddha Jayanti Celebrations, Bombay Committee, by International Book House, Private, Ltd., Bombay. 157 pp. 1956. Re. 1.75)

In *2500 Years of Buddhism* twenty-seven scholars, mostly Indian, attempt to survey and assess the Buddha's Teaching throughout its history, in its more important ramifications and developments. The increasing recognition that Buddhism means the *whole* of Buddhism is contributing to the unification of the Buddhist world. All-inclusiveness is, however, no guarantee of proper distribution of emphasis. It was natural that India should occupy the central position, but the Buddhism of the Far East, so rich in doctrinal and cultural developments, could fittingly have been given more than a meagre dozen pages. We have very readable accounts of "Buddhist Art" and "Buddhist Education," as well as chapters on "Places of Buddhist Interest," "Buddhist Studies in Recent Times," and "Buddhism in Modern Times."

The perspective is rather narrowly historical; no attempt has been made to penetrate into the spirit of the *Dhamma.* The usual scholarly nonsense is talked about Buddhism becoming "a theistic religion" because the Buddha's relics were worshipped and about the "deification of the Buddha and the Bodhisattva in Mahayana." In Chapter II, "Origin of Buddhism," we are treated to a long account of the non-Vedic schools of the Buddha's time. The writer seems to entertain no suspicion that the origin of Buddhism might have something to do with the Buddha's enlightenment. In the Foreword Dr. S. Radhakrishnan overstates his case for the Buddha being a Hindu and Buddhism part of Hinduism.

Well-planned and comprehensive though it may be, *2500 Years of Buddhism* will be of use chiefly as a work of historical reference: to know what Buddhism is we must look elsewhere.

Buddhist Sculptures and Monuments is an album of quite attractive plates of some of the best-known examples of Buddhist art. *Places of Buddhist Interest,* though well written and informative, is marred by curiously miscellaneous illustrations, some obviously the work of amateur hands. About the reprint of *The Light of Asia,* probably the most popular English book on Buddhism, nothing need be said except that it is in all likelihood the cheapest on the market.

BHIKSHU SANGHARAKSHITA

Revelation and Reason in Islam. By A. J. ARBERRY. (George Allen and Unwin, Ltd., London. 122 pp. 1957. 12*s.* 6*d.*)

The subject of the relation between revelation and reason is an important one in each of the three religions of the Abrahamic tradition (as we may call it): Judaism, Christianity and Islam. In these Forwood Lectures, delivered at the University of Liverpool in 1956, Professor Arberry surveys the main aspects of the question in Islam. The four lectures have no separate titles, but, roughly speaking, they deal with the attempts to solve the conflict of reason and revelation by the theologians, the philosophers, the authoritarians (or Isma'ilis) and the mystics (Sufis).

Professor Arberry's method is not that of the dry-as-dust summary. He chooses rather to convey to the hearer or reader a general impression of the landscape he surveys by careful choice of significant examples, which are then treated with a degree of fulness. This

presentation makes the subject much more alive; and Professor Arberry's wide familiarity with it ensures that the matters dealt with are not simply selected for their picturesqueness or entertainment value (though many have these qualities) but are genuinely representative of the great mass that is perforce unmentioned.

This method has a further advantage, however, in that it enables Professor Arberry to include accounts of a number of pieces of recently published material; and this may well be the most valuable part of the book for those who, without being experts, have already some knowledge of the subject. Among these pieces of fresh material may be mentioned: recently published works of the philosopher al-Kindi, al-Farabi's essay on eschatology, Nasir-i-Khusran's treatise on the relation between Greek philosophy and Isma'ili doctrine, and a work containing many hitherto unknown anecdotes about Abu Yazid al-Bistami (who is the chief illustration of Sufism). In the first chapter, too, some use is made of a Chester Beatty manuscript containing a critique of the Mu'tazila by a scholar of the Hanbalite school.

In a world in which scholars, despite the development of bibliographical services, tend to be overwhelmed with the flood that pours from the printing presses, it is extremely valuable that one who is familiar with a wide field should call the attention of the learned world to significant works and passages of this kind.

W. MONTGOMERY WATT

An Introduction to the Spiritual Life. By H. REGINALD BUCKLER. (Blackfriars Publications, London. 114 pp. 1956. 11*s*.)

This book was originally published in 1911 under the title *Spiritual Considerations*. No changes except in the title appear to have been made for the present edition, and it is not therefore a fresh addition to the devotional literature of the Roman Catholic Church. It is a series of reflections on various aspects of the spiritual life for which the Parable of the Sower is the starting point; in this parable, "the things of grace" are seen as taught by the "things of nature." The principles that command success in the attainment of the spiritual life are the same as those in the natural life. Men must first of all recognize what the "main end" is for which they strive. In the spiritual life this is "union with God by means of perfect love." Once the end is clearly in view, the means will also present themselves. Father Buckler therefore considers the right pursuit of the means together with the hindrances that arise from the frailties of human nature.

The book abounds in scriptural quotations and rests, of course, on the Roman Catholic dogmatic and ecclesiastical systems. For those who are unable to accept these premises, many parts of the book will have little appeal; otherwise the thoughts and ideas are simple and direct though on a somewhat pedestrian level.

The constant theme is that "acts make habits"; both in the realms of "nature" and of "grace" this psychological truth comes as peril and as opportunity. Father Buckler applies this principle to the active and contemplative life of the Roman Catholic, whether priest, religious or lay. Those for whom the book is intended will find the exposition helpful, though not perhaps those whom Father Buckler describes as "the three great classes of sinners, the heathen, heretics, and bad Catholics"!

F. KENWORTHY

A Primer of Necessary Belief. By DAWSON JACKSON. (Victor Gollancz, Ltd., London. 95 pp. 1957. 14*s*.)

Mr. Jackson summarizes his theme thus:—

> I am: being, I love. Others are and love also; each, without exception throughout mankind and the hierarchies of nature

He brushes aside—not with a large gesture, but lightly, gently, deftly—the stage properties of academic philosophy, and comes to the point with the innocent directness of a Traherne or a Blake. *I am?* "This needs no proof," he says.

Theologians, scientists, philosophers: all are specialists, working their own little plot, oblivious of the whole. Descartes, a philosopher and therefore a thinker, could say: "I think, therefore I am."

> He does not say: 'I love, therefore I am." Yet love is the activity of the whole man, and for my part I am much more certain that I love than that I think. . . .

Love indeed is Mr. Jackson's theme as it is the theme of the *Centuries of Meditation*. Not merely men, but all creatures, all things, stars and barnacles, beetles and lichens, are souls, and heaven is here, now, always.

The book disarms. It silences criticism: it makes the very thought of the irreverent irrelevancies which would be one's only weapon against it seem not merely a lapse from critical decorum but a kind of sacrilege. You don't dare to say, reading Traherne for example: "But young men are *not* glittering and sparkling Angels; young maids are *not* strange seraphic pieces of life and beauty." Mr. Jackson is not Traherne, of course; but it is hard, reading him, not to feel that he is a bird of very much the same feather:—

> It is comically simple: heaven is here. Angels are these people, these creatures, these things, about us. But for some preposterous reason we feel we have got to find means—have got to use these creatures, this place, as means—of *getting* somewhere
>
> Where?
>
> Where is there to get to from heaven, except hell? We progress, then, earnestly in that direction.
>
> No wonder we have always been scared, like a child locked in a bad dream. Wake! Wake, sleep-walking angels!

But quoting is no good. You get no inkling of the iridescent quality of the whole from these few fragments torn from it. Read the whole and see why this is so. Read the whole and see why a reviewer is reduced to stuttering inarticulateness.

J. P. HOGAN

Saving the Appearances: A Study in Idolatry. By OWEN BARFIELD. (Faber and Faber, Ltd., London. 190 pp. 1957. 21*s*.) Received through the courtesy of the British Council, London.

Mr. H. G. Wells in his *Outline of History* described the evolution of the earth and prehistoric man from the desk, from the point of view of his study, or wherever he wrote his book. This, suggests Mr. Barfield, is absurd. It assumes, for instance, that modern man with his consciousness and equipment could be present in prehistoric days and watch all that was taking place.

Modern man was not there; prehistoric man was; and there was taking place between him and the phenomenal world a participation impossible for modern man. It is highly doubtful—although Mr. Barfield does not use this illustration—whether prehistoric man could recognize his world in the many pictorial representations of it drawn by modern man.

There is a fundamental participation between man as he is at any given period and the phenomenal world around him. This alters the representation of this world. There is an evolution of the consciousness of mankind which, as it were, makes a tree different to that consciousness in the twentieth century from what it was in the sixteenth. The tree in its representation has changed because the consciousness of mankind has done so.

How is man finally to participate in his world without illusion? For answering this Mr. Barfield uses Christian terms and Christian mysticism: a man must participate in Christ. He then sloughs off his old participation in the phenomenal world. In that he was a dreamer and unfree; he did not know what was really happening to him. Through participation in Christ he learns (or consciously creates) what is happening to him, and he becomes free. The evolution of consciousness reaches the conclusion of its meaning.

There are overtones and undertones of profound suggestion in this book not to be conveyed by a summary. The Christian conclusion cannot be very helpful to non-Christians, yet even in this, something breaks through that can be applied to very different religious situations. An original and creative work.

E. G. LEE

The Art of Meditation. By JOEL S. GOLDSMITH. (George Allen and Unwin, Ltd., London. 154 pp. 1957. 9*s.* 6*d.*)

Mr. Goldsmith starts off on the wrong foot:—

> All through the ages there have been spiritually endowed men and women—the mystics of the world—who have known conscious union with God, who have brought the presence and power of God into their actual experience.

We don't *bring* God into our experience: we *find* him there. This isn't a quibble about a word; the difference is crucial. Besides, the implications of this passage are echoed on the dust cover in the blurb to one of Mr. Goldsmith's earlier books which tells us that he studied "the major religions and philosophies of all ages" for thirty years—and then began to apply them to his own experience. The result, as manifest in the book under review, is as superficial as one would expect.

Internal evidence suggests that Mr. Goldsmith is an American, and it may be this which gives him, not merely a vested interest in the Almighty, but an implicit conviction that God has a vested interest in Joel S. Goldsmith:—

> Out of our Christhood, the infinite nature of our being, can flow millions of words, millions of ideas, and why not millions of dollars. What is the difference?

A momentary aberration, think you? Not a bit of it. Mr. Goldsmith quotes with approval "God's in his heaven—all's right with the world"! He shows no inkling that for millions there is no such Transcendental Technical Aid Programme; he is abysmally unaware of the existence of famine, cancer and exile. Dear Mr. Goldsmith, look around you and realize that one day it may happen to you

J. P. HOGAN

Deeper Secrets of Human History in the Light of the Gospel of St. Matthew. By RUDOLF STEINER. (Anthroposophical Publishing Co., London. 78 pp. Revised edition, 1957. 9*s.* 6*d.*)

> Events in the outer history of the Hebrew people, extending over long, long centuries, are now recapitulated in the destiny of that human being who was Zarathustra incarnated in the body of the Bethlehem Jesus. This—conceived on the vast scale in which it is presented in the Gospel of St. Matthew—is the secret of human history in general.

Nothing whatever can be done with esoteric language of this sort, typical of these three lectures by Rudolf Steiner, except to test it by simple fact.

The Gospel of Matthew is primarily compiled from the Gospel of Mark. This is now a commonplace in all literary and source interpretation of the four Gospels. The Gospel of Mark, the

primary source of the Life of Jesus, could be spoken within the length of a usual parliamentary speech. The compiler of the Gospel of Matthew uses in addition other material, but this does not alter his dependence upon Mark. Only an esotericism, making certain demands upon an initiate, could suppose that such a document contains on a vast scale "the secret of human history in general."

The history of the "Hebrew people" over long, long centuries, as far as it is known, or can be known, consisted of conquest, defeat, assimilation of and with other tribes, and all the spasmodic happenings that belong to any race or nation. Only initiation of a particular kind, one assumes, can see this recapitulated in the "Bethlehem Jesus."

E. G. LEE

The Making of the Sermon. By ROBERT J. MCCRACKEN. (SCM Press, Ltd., London. 104 pp. 1956. 10*s.* 6*d.*)

Sermon-making and preaching is like no other literary or speaking task. The sermon is not a lecture, for its main object is not to impart information. It is not a speech, for it is not addressed primarily to any particular situation, perhaps one should say temporal situation. It is not an essay as a literary form, for it is intended to be read aloud before an audience. It still possesses the mark of a man speaking with a mission laid upon him, different from every other kind of mission. Somehow or other the sermon has to give the impression of temporal things seen in the light of eternity. Thus stated, the making of the sermon seems almost an impossible task. It would be if the preacher, no matter how humble, did not carry within himself the nature of his vocation.

This book is full of wise and humble advice from a well-known preacher in New York. But if anyone is prepared to take the advice he should realize the task that is likely to be his. According to the author, Whyte, a famous preacher, was in his study at nine on Mondays, and was usually "free from sermon preparation" by the following Saturday, midday. Then would follow the Sunday with the nervous strain of delivering the sermon; then on the next day he would start preparation again. The author gives a description of his own methods of preparation, and it does not differ very much from this.

The preacher usually has to preach to the same congregation Sunday by Sunday, year after year. He becomes a part of the life of the congregation. Much that is of importance to them pivots continually around him. It is probable that only a life of dedication could undertake this task. How poor a civilization it would be if this dedication, in its various forms, were lost! Sermon-making, in one form or another, is likely to be built into any civilization that tries to live beyond itself.

E. G. LEE

Alcoholics Anonymous: The Story of How Many Thousands of Men and Women Have Recovered from Alcoholism. (Distributed by The World's Work (1913), Ltd., Kingswood, Surrey, on behalf of Alcoholics Anonymous Publishing, Inc., New York and Alanon Publications, London. viii+400 pp. 1957. 25*s*.)

This is an account of a movement which started in a very small way and has now attained world-wide dimensions, an account of how the victims of alcoholism set about the work of freeing themselves from their slavery. I am a medical man and I have had personal experience of the immense difficulties of weaning certain types of alcoholics from their addiction. In the past, I have recommended many alcoholic patients of mine to psychiatrists for expert treatment, but now I am of the opinion that this excellent society, Alcoholics Anonymous, is able to give much greater help to alcoholics than the medical profession is able to give them.

As this interesting book points out, alcoholics reach the stage when they are likely to have lost all motive for living, the stage when they are not only physically but also spiritually broken men and women. For such people the psychiatrists can do very little good, for they are unable to supply what their patients need most; a desire for life. Spiritually speaking, their patients are dead. Now the terms "spiritual experience" and "spiritual awakening" are used frequently in this book, because basically Alcoholics Anonymous is a religious society, although its piety is never allowed to become obtrusive. This puts the society into a far stronger position than the psychiatrists, for it fortifies its members with a firm belief in the existence of some Higher Power able to aid them in their efforts and their belief is supported by their own experience.

To quote from the second Appendix at the end of this book:—

> What often takes place in a few months could seldom have been accomplished by years of self-discipline. With few exceptions our members find that they have tapped an unsuspected inner resource which they presently identify with their own conception of a Power greater than themselves... Our more religious members call it "God-consciousness."

There is a note in this book to the effect that readers who require further information concerning the work of the society can obtain it by applying to BM/Found, London, w.c.1. Personally I feel that it is impossible to speak too highly of this society. People whose mission it is to do good to their fellow men are often inadvertently responsible for considerable harm, but, so far as I can see, Alcoholics Anonymous achieves nothing but unadulterated good. It is carrying out work of the greatest value to the community, and work for which its members are singularly well equipped. We are deeply indebted to this gallant organization and it is to be hoped that this interesting account of its work will find many readers.

KENNETH WALKER

Education and the Philosophic Mind. Edited by A. V. JUDGES. (George G. Harrap and Co., Ltd., London. 205 pp. 1957. 8*s*. 6*d*.)

This series of lectures, given by philosophers representing different strains of thought in the universities today, was offered by the Institute of Education (University of London) to an audience of teachers and others concerned with teachers' problems. It covers a wide field, consisting of the Introduction by Professor Judges, the lectures themselves, ranging from "The Perennial Appeal of Plato" by Sir Charles Morris, including others on "Neo-Thomism" (the Reverend Father Lawson, S.J.), "Scientific Humanism" (Professor Lauwerys), "Behaviourism" (Professor Mace), to "Existentialism" (Pro-

fessor Jeffreys), and finally a masterly summing up and discourse on the relations between philosophy and education by Professor Reid (Professor of the Philosophy of Education, University of London).

Every page repays careful study and will give rise to just that questioning which may well be the beginning of wisdom. This book can be most sincerely recommended to any student, whether he be particularly concerned with education in school or college or otherwise engaged, as it will help to clarify true ideas of *value*. Now that there is so much interest in improving the quality of teachers in general, it is particularly appropriate that such a book should be available for study groups. As Professor Reid points out, we should all ask, as teachers, "Have I considered sufficiently the wisdom of the great teachers and the great philosophers?" and "How do I handle a poem or a small animal or even a plant? With care and reverence, or only with cold detachment...?"

The lecture on Neo-Thomism gives further clearly stated beliefs that will provoke searching thought:—

> Education is not primarily the transmission of instruction or information but an introduction to a manner of life, and then companionship in living That is why the family is the most important and the most effective co-operator with the child in his education.

We teachers, struggling against so many contrary influences, such as crude, violent films, comics and radio or television plays and often the sheer lack of family life now that so many mothers and housewives are out at work and see little of their children, find it hard indeed to introduce our children to what the great thinkers of the past have considered a worthy manner of life. We try to demonstrate and encourage kindness and honesty, and the children respond, only to have them find too much opposition in the adult world. This book, however, as Professor Reid states, "releases from mental isolation" the teacher who is working in the classroom. "And with this sense of significance and of community of thought a teacher is supported and encouraged...."

ELIZABETH CROSS

Preksanakatrayi (Vijayanka, Vikatanitamba and Avantisundari). By V. RAGHAVAN. (Author, University of Madras. iv+30+9 pp. 1956.)

Vijayanka (seventh century) and Vikatanitamba are two of our most famous early Sanskrit poetesses, and traditional *pandits*, especially in South India, are full of juicy anecdotes about them. But barring a few stray verses of theirs preserved in the anthologies and works on poetics, hardly any accurate information about either of them is available. As for Avantisundari, she is believed to be the learned wife of the famous poet and literary critic Rajasekhara (ninth century) who refers to her views *thrice* in his *Kavyamimamsa*.

Using the verses of these poetesses and all reliable accounts of them available, Dr. Raghavan has composed three entertaining one-act plays which are well suited for the stage. If a personal note be permissible on this occasion, the present reviewer would like to add that he spent a pleasant evening witnessing these plays when they were first produced, some years ago, by the students of the Queen Mary's College, Madras.

H. G. NARAHARI

Nurslings of Immortality. By RAYNOR C. JOHNSON. (Hodder and Stoughton, London. 279 pp. 1957. 25*s*.)

The purpose of this book is to popularize Mr. Douglas Fawcett's philosophy, contained in the *Zermati Dialogues* in which he attempts to interpret the universe in terms of "imaginism," according to which it is divine imagination, not reason, that sustains the universe. A short account of some of the author's main beliefs and contentions will make it clear that he lives in a world of abnormalities. For him, as Gibbon said of the early Christians, the natural laws are suspended. He is a firm believer in telepathy and clairvoyance, table rappings, poltergeist happenings, automatic writings and paranormal phenomena. It is difficult to accept as the author does the experience of one Mrs. Bendit whose future was foretold by a gypsy woman. Common sense suggests that there was collusion between the hostess and the fortune-teller. Rooms and houses are haunted by ghosts and other apparitions. He accepts the statement of Sir William Crookes that he had seen a heavy dining room table rise one and a half feet from the floor in circumstances where trickery was impossible. He contends that poltergeist effects are remarkably well attested:—

> There are acoustical effects such as unexplained noises in empty rooms, sound of hammer blows or taps on walls, ceilings and bedposts, sounds of breaking glass and of many other varieties, where there is no apparent physical cause.

Let us be perfectly honest. It would be better to be dead than live in the haunted world in which the author imagines himself to be dwelling.

The future life he envisages is a much more incredible sort of existence which few will feel disposed to endure. The author gives it as his considered judgment

> that certain deceased persons have, beyond any reasonable doubt, demonstrated their survival in the fullness of their powers of the change we call death.

He claims to have recently received messages from a friend who died twelve years ago. In the twelfth chapter he is at great pains to portray the nature of the "next life." Most of his conclusions regarding the seven planes or levels of future existence are based on supposed communications from F. W. H. Myers, who died on January 17th, 1901. It may interest readers to know that on the third plane sexual love and marriage are possible for those who still hanker after the fleshpots of this earth, but there is no childbirth. Enough has been written to indicate the nature of this book.

C. COLLIN DAVIES

[The reviewer may have valid reasons of his own for doubting the explanations of Mr. Johnson, but he is certainly mistaken in assuming that no abnormal phenomena occur and that no such phenomena are worth investigating. If he would study the genuine literature on the subject including Mr. F. W. H. Myers's *Human Personality and Its Survival of Bodily Death*, he would be convinced that no reasoning man can brush aside the genuineness of many cases of telepathy, clairvoyance, levitation, etc.—ED.]

Indian Writers at Chidambaram. Edited by HILLA VAKEEL. (The P.E.N. All-India Centre, Bombay 6. 405 pp. 1957. Rs. 7.50)

No other organization has done so much to foster a sense of unity among writers, to promote their interests, and to emphasize the role of the man of letters in the cause of world peace and brotherhood as the P.E.N.—the world association of poets, playwrights, editors, essayists and novelists—the Indian Centre of which was founded in 1933 by Madame Sophia Wadia with Ra-

bindranath Tagore as its first President. Its history during the past two decades has been one of continued progress and consolidation. The first All-India Writers' Conference, held at Jaipur in 1945, was indeed a "milestone for Indian letters." Truly did Sarojini Naidu then declare that though India's children "speak with many tongues, they can only speak with one, undivided heart," —a sentiment reiterated by Gurdial Mallik, quoting from a mediæval mystic:—

> There may be different kinds of oil in different lamps, the wicks may also be of different kinds, but when they burn, we have the same flame and illumination.

The present book, which records the proceedings of the Third Conference, gives a full view of the current state of the different literatures of India, each dealt with by an expert in the field. The Symposium on the influence of the *Ramayana* on various Indian languages reminds us that whatever may be lost to us, this epic of epics, this heritage of heritages, is there for all time to give us solace and soul force. The brilliant addresses of Pandit Nehru, Dr. Radhakrishnan and Dr. C. P. Ramaswami Aiyar at the beginning form no less an interesting part of the book. The appendices at the end are useful. Miss Vakeel has done a good job of editing, while the printing and get-up achieve a good standard of efficiency.

R. BANGARUSWAMI

Gods and Heroes of the Greeks. By H. J. ROSE. (Methuen and Co., Ltd., London. 202 pp. 1957. 10*s.* 6*d.*)

Professor Rose is the author of several excellent handbooks on the Greek and Latin classics, and the translator of Pettazoni's *The All-Knowing God.* His latest small volume is a sound and simple coverage of the stories of ancient Greece, and will be useful to students and others who have not a wide knowledge of classical literature.

He is at pains to distinguish between the different types of classical stories—myths proper sagas and folk tales. A myth is the result of imaginative reflection; a saga has an historical basis, but may be full of fictitious detail; a folk tale differs from both of these in that it is primarily concerned with a desire to amuse.

The Ancient Greeks took their myths seriously, believing everything written about their gods to be true. Though there was nothing to hinder those who tried to explain away some myths as allegories, impiety was a punishable offence in Athens, but was confined to neglect of ritual, or the publication of theories which denied the existence of some or all of the Olympian deities, thus doing away with the basic reason for worshipping them at all.

It never occurred to the ancients to criticize their gods and goddesses on moral grounds. Only when the great ages of myth-making were past did Zeus or Aphrodite's immoral conduct appear as bad examples of behaviour, and the idea gained ground that there are ethical rules binding on gods and mortals alike.

Professor Rose's book, which might be described as a highbrow "Reader's Digest" of his subject, naturally suffers from oversimplification. But his condensations of the Greek stories are well done, and his occasional comments illuminating, if not always showing awareness that there may be other views of mythology than his own. It will make very pleasant reading for the young student, however, and his dedication "To all the children who like me to tell them stories" is apt and disarming of criticism of a maturer kind.

DENNIS GRAY STOLL

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra,** this month, describes his encounter with a pioneer line of scientific research. One of the most hopeful aspects of twentieth-century science is the gradually spreading recognition of psychic forces. Telepathy, the "PK effect," warning dreams, are established facts since the experiments of J. B. Rhine, S. G. Soal, Maurice Bateman and the late Professor Gilbert Murray. Mr. de la Warr's tracing of similar forces in other fields is therefore important, even if some of his results remain *sub judice*; and he says well indeed when he suggests that the time has come to reconsider what constitutes matter.—ED.]

One August evening at Leigh-on-Sea we were talking about currents of thought and atmospherics, gloomy and joyful, in rooms and buildings. A friend of mine, Donald Pritchard, a teacher in a Training College at Birmingham, urged me to visit the De la Warr Laboratories at Raleigh Road, Oxford, where I would see some remarkable results achieved through conscious experiments on plants, animals and human beings. So, in the company of my wife and two very sceptical scientist friends, we decided to visit these Laboratories. We set off the next day and arranged an interview with Mr. George de la Warr. It was as lovely a day of sunshine as we had seen this summer. The Laboratories, perched on a hill, were encircled by green lawns and flowers and the site vindicated in beauty the artist that planned it. Mr. de la Warr received us with great courtesy and, in the three hours we spent there, explained to us the purpose of his work and the results achieved. Some readers of THE ARYAN PATH are already familiar with Langston Day's *New Worlds Beyond the Atom*,[1] which gives an idea of the ramifications of radinic and electronic therapy and whose reference is made to what Goethe called "vibrations" and Reichenbach "the odic force." Further details will be found in the new quarterly journal *Mind and Matter*. Mr. de la Warr told us about a vital energy found in light, heat and living cells, which was used for healing and the relief of pains.

According to Mr. de la Warr the exposition of the power of the mind calls for immediate reconsideration by the scientific world as to what constitutes matter. The materialistic patterns of life have withdrawn from spiritual values, whereas a greater knowledge would have integrated them. But new light can be brought to bear on many of our daily problems. Diseases can be cured. Important evidence exists which can demonstrate that

> even the negative emotional forces of greed and hatred can be connected into those, for instance, of love, harmony and understanding by the judicious application of these same principles.

Our scientist friends were somewhat amused upon hearing this.

The rigidly orthodox scientist tends, like his counterpart in religion, to close his mind to anything unusual and not already proven by authority. Scientific accuracy and love of truth is something to be highly praised; but bigotry is no more attractive in science than anywhere else, and the realm of the possible is very much greater than some scientists are willing or able to imagine.

Mr. de la Warr told an American editor of a journal on farming, whose experiment is recorded in the June issue of *Mind and Matter*, that the radiations of the mother plant help the infant plant to grow even if the new child is far away. Its protective rays can reach it even from a distance. Many experiments have shown this to be true. Donald Pritchard is now trying this himself and will let me have his results when he visits me in Paris in November. The editor of the farming journal, Mr. J. Rodale, also refers to an article by a

[1] Reviewed in THE ARYAN PATH, February 1957, p. 90.

minister who proved he could aid the growth of a plant by praying for it. There are many photographs in the De la Warr Laboratories, taken by a specially devised camera, which show amazing results. Sir J. C. Bose would have found a great collaborator in George de la Warr!

It is with the various methods of evoking this energy that Mr. de la Warr is primarily concerned at the Laboratories. An apparatus has been invented for this purpose and many are being trained to use it. Fascinating experiments have shown that plants and animals have improved through the treatment administered by thought forces. My wife and I saw these experiments, and while we were baffled by many of them, we recognized the possibility of such results being achieved Our scientist friends, however, had a series of questions to put regarding proof. To use George de la Warr's words:—

> The results of our experiments on plants and soils are *facts*, and they can be repeated in varying degrees by others. The implications are tremendous, and when, in due course, our work is taken seriously by scientists, I submit that they must inevitably review their whole concept of what constitutes matter. With the right thoughts and temperament it is possible for a person to evoke and direct this Divine Energy. Where then is the provision for this Energy in the equations of the scientist? How can he apply his law for the conservation of energy, if the power of the Mind is not included? Why should the physicist admit the presence of a Divine Source of life on Sundays and deny it on week days in his Laboratory?

The well-known doctor and writer, Kenneth Walker, says:—

> The last half century has seen a revolution in physics and I believe that the next fifty years will witness even greater changes in the science of life. Personally I feel that the biologists are far more outdated with their crude symbolism of machinery than were the physicists before the advent of Einstein. Who knows but that George de la Warr may have stumbled across certain new principles of immense importance to the biologists Much of what has been written about him in this book will be discredited, but something of great value will remain.

Speaking as a humanist, I am inclined to agree. It might, by the way, interest some readers to know that among the patrons of the De la Warr Committee is to be found the name of Ropsang Rampa, the Tibetan Lama and author of the fascinating though highly controversial book *The Third Eye*. When George de la Warr met him he was surprised to hear Lama Rampa speak with a pronounced Welsh accent.

As I look back on my talk with Mr. de la Warr I am a little uncertain about some points, which deeper apprehension may resolve. But I cannot help feeling that Mr. de la Warr is trying to relate ordinary objects of research to the source of all. If we miss this relatedness and live partial lives at the periphery instead of from the source or centre, our vision will be dimmed and we shall achieve neither intuitive insight nor spiritual maturity.

BALDOON DHINGRA

MYSTIC

The world's a giant window to your eyes,
And through it you discern another world
Where time is not, and hidden truths are flowers
With secret splendours delicately unfurled.

In seasons, birdsong, fragrance of the earth,
You read intuitively a marvellous message
Beyond the power of others to divine;
The universe itself is but a presage.

HERBERT BLUEN

ENDS AND SAYINGS

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

HUDIBRAS

It is a pity that, although the value of forests as the silent guardians of two things most essential to human life—earth and water—has so often been emphasized, repeated advice has not had the desired effect. The misuse of forests by man goes on apace unmindful of the consequences. Mira Behn strikes a note of warning in a special article contributed to *The Statesman* (Delhi); she urges the immediate need to check soil erosion which is mainly responsible for floods in Kashmir, which have reached unprecedented proportions:—

We have to look to the root cause, and that is to be found in the upper areas of the Jhelum catchment basin—in all the side valleys whose waters drain into the main river I have lately been living in one of these upper valleys for three years, and have watched with my own eyes the disastrous method of cultivation which is nowadays in progress on the steep lands above the rice fields In recent years the Gujars, who used to be nomadic, have begun settling down on the land in large numbers. All the best lands having been occupied already by the Kashmiris, the only thing left to the Gujars has been the steep lands above the terraced rice fields.

Grazing is another cause of the evil of ever-spreading erosion on the banks of rivers. To control this denuding process, stream-bank planting has been adopted by most progressive countries as a systematic measure of protection. It is essential to raise protective forest-belts on either side of troublesome hill streams. The misuse of such forests for indiscriminate grazing not only deprives the country of valuable timber, fuel and a host of minor products but also upsets the fertility of the soil and adversely affects the water-basin.

Describing the indiscriminate use of the slopes in the Jhelum catchment basin, Mira Behn continues:—

In their desperate need—for many of them are very poor—these Gujars have taken to ploughing the slopes, some of which are so steep that the bullocks can hardly keep a foothold as they scramble along. And those slopes which the bullocks cannot manage, the men will dig by hand. In addition to this they are, year by year, working their way into the edge of the forests above. Worst of all is the fact that on these exposed mountain slopes they sow maize, which is known to all anti-erosion experts as one of the worst crops for loosening soil and starting floods.

The terracing of fields on steep slopes with Government assistance and the encouragement of wheat growing in those terraces instead of maize are suggested by her as the immediate solution to this problem. Although it may be a very big and difficult job, she urges:—

It is only by checking the erosion, and stopping the downrush of rainwater from the mountains that ordeals like the one Kashmir is just now staggering under can be made things of the past. The alternative will be an even more uncontrollable river, rising higher and higher year by year on its bed of silt, and added to that the precious top soil of the mountain slopes will be all washed away, with the result that the Gujar's fields will no longer be able to produce maize, and by that time it will be too late to hope for even a grass covering.

We may draw the attention of Mira Behn and all Government officials of the Agricultural Departments to a very valuable paper which we published last year on "The World's Deserts on the March" by Mr. J. L. Foster (THE ARYAN PATH, August 1956, and Reprint No. 20 of the Indian Institute of World Culture).

The Wolfenden Committee's Report on Vice in Britain, published recently, dispels the popular notion that most women who become prostitutes do so because of economic distress. Although social conditions in Britain and India vary, there is no denying the fact that

in both countries many women take to the profession not because they are driven to it but because they prefer it to other available jobs, as they can earn easy money without the drudgery and discipline of regular work. That this practice is not unknown in India is proved by the fact that there are castes and classes which have always allowed their women to earn a living through prostitution. The *devadasi* of old has reincarnated as the new class of entertainers: women practising the profession strictly as a business, without moral qualms, the hardest to wean from it. The Wolfenden Committee rightly rejected the idea of licensed brothels:—

> Prostitution can be eradicated only through measures directed to a better understanding and investigation of sex relationships and to raising of the social and moral outlook of society as a whole The licensing and toleration of brothels by the State would make nonsense of such measures, for it would imply that the State recognized prostitution as a social necessity.

No man-made law can ever make a person saintly; the will to self-reform must be there. This is stressed by the Committee; it points to the prevalence of prostitution in many civilizations through many centuries; failure to stamp it out by repressive legislation has proved that it cannot be eradicated as long as there are enough men wanting prostitutes to keep the trade alive. What is needed, therefore, is the Will, and not merely the desire, to give up time-sanctioned social evils. In this connection it is worth while to recall what H. P. Blavatsky has said about human Will. She writes:—

> Will is the exclusive possession of man on this our plane of consciousness It divides him from the brute in whom instinctive desire only is active

Continuing, she observes that, while Will is the offspring of the Divine in man, desire is the motive power of the animal life. And as long as man senses not the Divinity seated in his material body—the shrine of his sensations, appropriately called the Temple of Solomon—he cannot distinguish between Will and Desire. No wonder, therefore, that

> in our race and generation the one "temple in the Universe" is in rare cases—*within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error.

In the light of these hard facts, it is rather pathetic to read of the U.P. Government's brave scheme (*The Hindustan Times*) designed to put an end to prostitution. Although it is well-meaning, one should not overlook the fact that mere good will and appeals to moral values cannot drive prostitution away. There are deep-rooted psychological and social causes. If the opening of rescue homes could solve the problem, prostitution must have ceased to exist ages ago; Premchand in that famous novel *Seva Sadan* has shown the hollowness of such schemes. The Inquiry Committee appointed by the Central Social Welfare Board a few years ago brought out the fact that many of these institutions are run as squalid prisons, if not as dens of vice. By individual reform alone, by the recognition of the inner Divinity, and the consequent awareness of the sanctity of the human body, can vice be curbed and not by any amount of outward legislation directed to cleansing. But the perception of that truth needs knowledge of the Soul and of Soul powers.

At the Liberal International's tenth Congress, held last August at Oxford, there were some interesting comments on the world situation. These ranged from those of Herr Willy Bretscher, editor-in-chief of the Swiss daily *Neue Zurcher Zeitung,* who advocated the creation of a great military conventional armaments force, to those of Don Salvador de Madariaga, who treated the problems more from the philosophical point of view.

Herr Bretscher suggested defence by a combination of professional soldiers, in specialized branches, with highly trained and well-equipped militia troops. De Madariaga, the President of Honour of the International, put the problem of the West's defence on another basis. He spoke of the error of not understanding the difference between "power based on fear" and "authority based on faith." He also referred to the fact that "world affairs were now at last being determined by public opinion." Mr. Jo Grimond, the Liberal Parliamentary Leader, spoke of the need for an "effective political force" to meet the new problems of today. The final, but not unanimous, resolution, passed after long discussions (*Manchester Guardian*, September 2nd, 1957) was that the West should continue to strengthen conventional armaments. Delegates with practical experience of Communism supported this; others, whose knowledge was indirect, felt it to be dangerous to put too much faith in armaments, and were more concerned about ideologies and economic aspects. On the constructive side, a policy was approved of demonstrating the practical superiority of a free democratic order, and of affording help to oppressed peoples for their liberation.

At the same time the World Federalists were meeting at the Hague, where the suggestion was put forward that what is needed is a strong International World Police Force. Yet, whether we have a strong International World Police Force, or a strong army on the old lines and nuclear weapons which can destroy everything, one is reminded of the ominous prophecy of H. P. Blavatsky in a "story" about "THE INSTANTANEOUS DESTRUCTION BY PNEUMO-DYNO-VRIL OF THE LAST 2,000,000 OF SOLDIERS IN THE FIELD, ON THE WESTERN PORTION OF THE GLOBE."

Can we not avoid that by "authority based on faith"?

As the number of criminals grows, so must a police force grow; as nuclear weapons increase on the one hand, so must they increase on the other. If nations that think they have right on their side would stop making nuclear weapons completely, there would be no need for the other side (which also thinks itself in the right) to make any further weapons. It is not by disarmament conferences, but only by the decision to stop making armaments that the race to be the holder of the greatest, and worst, weapons can be stopped. But moral force is needed to arrive at such conclusions; absent in most of the present political leaders, that moral force is energizing a growing number of citizens in every country.

Among recent suggestions made in the Rajya Sabha by Rajkumari Amrit Kaur, India's former Health Minister, for financing the Second Five-Year Plan, was the levy of a cess on marriage, a cess on parents for every child after the first two and a health cess. These controversial proposals seek not only to find money for the Plan but also, with the help of family planners, to check population increase. Shri V. K. Krishna Menon, on the other hand, in a recent speech at Bombay, deprecated efforts to check the growth of population in order to improve economic conditions. The remedy, according to him, lay in the increased production of foodstuffs.

While the two leaders in their "single blessedness" hold opposite views in regard to population, a third allays the fears of family planners by denying that an increased birth rate is opposed to prosperity. Mr. Dag Hammarskjoeld, in his "Report on the World Social Situation" to the United Nations, states:—

> The world's farms and fisheries can keep on producing more and more.... World population is going up about 1½ per cent a year and world food production about 2½ per cent a year.

He notes, however, that there are vast differences among countries and regions.

In the Far East, agricultural production is rising 2 per cent a year and population only 1¼ per cent. In Latin America, on the other hand, population is rising faster—2.4 per cent, against 2.2 per cent.

As man makes more effective use of land and tractors, he can increase food production to keep pace with population growth. Large families should have tax exemptions rather than the suggested tax levy. Children, far from being regarded as useless mouths to feed, should be credited with having hands, and—what is much more valuable—brains, to work in future for the country. The road to prosperity is a gradual rise, with more production and consumption ensuring a rising standard of living for all. The granting of not only tax exemptions but also cash allowances for all children after the first, in certain democratic countries such as Australia, Britain, France and New Zealand among others, shows that some countries feel there is no need to take a dim view of marriage and children

What is very necessary however, is a proper definition of a high standard of living. High on what plane? On that of hot water and soap and cabbages and oranges only? Or also on that of the cleansing waters of right knowledge and of moral principles? Or on that, besides, of spiritual nourishment, of noble thinking and holiness of life?

Patients and Doctors is a Pelican book written for the layman by Dr. Kenneth Walker in his inimitable style. Our esteemed friend Dr. Alva Benjamin writes about it:—

"It will be welcomed by the layman who takes an interest in health matters. The book is described as being a popular guide to doctors and their ways, and, one might also add, to patients and their devious ways. The historic and descriptive as well as the professional and lay aspects of health matters are all dealt with lightly as well as learnedly.

Whilst wholeheartedly recommending this book, there are one or two points on which I would like to take the author to task.

On p. 20, where Mr. Walker discusses homœopathic treatment, he states that "things which *seem* to be similar are not necessarily identical." No one will deny that statement; but homœopathy means "similar" suffering, not "identical" suffering; therefore the treatment is based on similarities, not on identities.

His facile analogy between homœopathic treatment and the Hindu doctor painting his jaundiced patient with turmeric is unworthy of the author. The similarity between the patient's symptoms and those of the drug is based on vital reactions between the two, and not merely on an "outward" physical similarity.

The homœopathic remedies used are not mere dilutions but potencies prepared in a special way, which liberates the energy latent but not available in the crude drug.

It is good to see that Mr. Walker stresses the need for the whole man to be treated when ill. This, however, is very seldom done in the dominant school of medicine, but is the accepted practice amongst homœopathic physicians."

UNIVERSITY

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

THE VOICE OF THE "ZEITGEIST"

Just before the close of the nineteenth century the concepts which made science materialistic received what should have proved to be their deathblow. The discovery of radium and of kindred facts and forces unknown to an earlier generation compelled physicists and chemists, and therefore also physiologists and biologists, to abandon their notions about atoms and ether, about organic and inorganic forms of life.

By 1950 it was evident that the civilized world had failed to read the message of the closing decade of the last century. The discovery of radiation and of other recondite scientific knowledge was put to the use and service of violence, selfishness and pride born of ambition and avarice.

The end of the Second World War left the soul of the world suffering the abject poverty of falsely motivated knowledge. Hiroshima and Nagasaki thundered proclamation of the moral bankruptcy of political leaders and of the many men of science who had allowed themselves to be exploited by the politicians. From Leningrad to Los Angeles and from China to Peru every nation was attacked by the disease of violence.

The story of the failure of our so-called civilization continues even now, but the stirrings of a greater power than that which political kings can wield or scientific genii use are steadily growing stronger. That power is the Still, Small Voice of Deity which has begun to articulate the Divine Intuition in the Heart of Man.

The Influence of the Eternal Now is working in the ever passing present, but its meaning and message are missed by the majority of our civilized people. The Influence of that Eternal Now focuses on a person here, in an event there, *e.g.*, Gandhiji's personal life speaks not of past, present and future but of that Eternal Now—the manifested aspect of the Absolute Boundless

Duration which is named in the Zoroastrian scriptures as *Zervane Akarne*. Similarly, in the mistaken action which destroyed Hiroshima and Nagasaki, there thunders forth the truth of eternity. The former, Gandhiji's soul life, is a bright and noble expression of Immortal Love; Hiroshima, the dark and ignoble expression of immortal hate. Light and Darkness, the *Gita* teaches, are the world's eternal ways. The Divine Presence of Ahura-Mazda is there in the action of the Good Spirit, Spenta-Mainyu, as also in that of the Evil, Angra-Mainyu. These two Ahura-Mazda calls "My Spirits."

> The spirits primeval are a pair and they together communed. These two differ in thought, in word, in deed, one the enhancer of betterment, the other the fashioner of evil.... The two spirits came together at the dawn—one the maker of life, the other to mar it, and thus they shall be unto the last. (*Yasna* XXX. 3, 4)

> I announce to you life's first two spirits of whom the Good accosted the Evil: Never our thoughts, nor creeds, nor understandings, nor beliefs, nor words, nor deeds, nor consciences, nor souls can be the same. (*Yasna* XLV. 2)

There are unmistakable signs of the Good Spirit of the Most High Ahura-Mazda working in the mind-*manas* and the intellect-*buddhi* of the race. We have before us a remarkable volume which in itself is a good sign of our times—*Winds of Hiroshima* by Ralph Tyler Flewelling. The author is a great-hearted philosopher whose fine work has energized many to a better understanding of the nature of man and his evolution, and has brought to them a deeper insight to enable them to live by enlightened faith and not by blind belief. He is the Diogenes of the twentieth century and, as Editor of the quarterly *Personalist*, has served well the cause of culture and of universal brotherhood. *Winds of Hiroshima* (Bookman Associates, New York) should be in the hands of every publicist and every lover of his fellow men. Its author points to the enemies of modern civilization; what he says about creedal church Christianity is no less applicable to every other creed—Hinduism, Zoroastrianism, Judaism, Islam, etc.:—

> ...the elements in Christianity which indicate its aptness as a universal religion, a cosmic faith, must supersede the narrow, bigoted, and unyielding fanaticism which has to a startling degree nullified the plain teachings of the Man of Nazareth. The time is overdue for the reign of the spirit of truth in the hearts of Christians to take the place of trust in the great lie. The age of the Holy Spirit, which is to lead into all truth is at the doorstep of the world, that or destruction. Nothing can bind men together but a Gospel of Love.

But something other than creedal religion stands in the way of true progress:—

> Not only are we hindered by barriers set in the way of common sympathy among men of varying faiths who yet

believe in the existence of Deity, but the situation is further complicated by the appearance of a widely disseminated "religion of irreligion," now, for the first time in history setting itself up to capture the world as a political movement. Professing democracy, it would destroy the very roots of democracy. It rests upon the exploitation of persons by forcing all to a slavery to the state, only substituting slavery to a bureaucracy for its former enslavement to the Tsar. In the name of freedom, freedom is denied. For the sake of persons, personality is smothered.

To fight these two enemies, the leaders of which are dictators, we need more men and women in whom the Divine Intuition stirs. In every normal intelligence the Sense of Immortality and Divine Selfhood works. It stresses love of Spirit and its Power of Unity in manifestation and therefore the solidarity of men or universal brotherhood. Says our esteemed author:—

Forces are coming into play which violence cannot overcome. These forces lie in the realm of the mental and spiritual, too often held in contempt. These powers do not act, however, apart from the active cooperation of man. The victory will not be to him who can only outrun the excesses of the violent, but to him who, while strong in physical power, resists the temptation to abuse it, and meets such an enemy at the level of his greatest weakness, that of spiritual values.

The propagation of this truth of unfolding the love which casteth out fear and hatred is the highest duty that truly religious men have to perform towards those who are imprisoned by sacerdotalism, materialism and superstition.

There must be new inquiry *ab initio* concerning the reality of religion, as revolutionary and as searching as the scientific investigations of the day, not so much for the disclosure of old errors as to provide an intelligible vernacular of discourse for a new age. Religion must be viewed from the standpoint of spiritual reality, rather than from religious dialectic, and judged by the fruits of the spirit which it produces. This judgment must be applied to all efforts after the understanding of God, in all systems, with an outlook so broad as to resemble the Divine mercy; as wide as the sea of the Eternal Love. There is no thirty-eighth parallel for the Divine solicitude. For the new age, what any sincere man anywhere has learned of goodness, beauty, and truth in the meaning of life, is a matter of prime importance.

The volume has a special message for Indians. Gandhiji, paid lip-tribute by millions as the Father of the Nation, has not yet received the reverence of their hearts; very few have the reverence to worship the Ideal which his life embodied; millions of us have still to prove ourselves worthy of kinship with him. Worship by lips will hinder—it has already begun to do so—but worship by a contrite, humble and truthful heart will help not only the worshipper but also his neighbours the world over.

SHRAVAKA

JOSEPH CONRAD · 1857–1924

A RECONSIDERATION

[Joseph Conrad was born a century ago in December and his many admirers in all parts of the world are celebrating his hundredth birth anniversary. **Mr. R. L. Megroz** has been a careful student and a discriminating critic of Conrad, with whom he had a long conversation in 1922.—ED.]

It is unlikely that anybody who met Joseph Conrad has forgotten him, although since his death in England in 1924 his work has passed through a posthumous period of neglect. I say "passed through" with some misgiving, for the impression one gets from publishers generally remains a pessimistic one. Yet the volume of critical comment, at least in Britain and probably in the United States, has once more swollen into a continuous stream of almost automatic eulogy. Probably the most original and suggestive book since the last war has been one entitled *The Mirror of Conrad*, by Mr. E. H. Visiak, published by T. Werner Laurie, Ltd., London, two years ago.

The truth is that most of the comment on Conrad nowadays adds very little to what has been already written, and it is Conrad's praise of and devotion to English principles and policies which most readily provoke approval. One does not hear much of the equally sincere touches of Conradian irony—sometimes even sarcasm—aroused by perceiving the less amiable aspects of those who carry abroad what used to be called "the White Man's burden" and their Governments' policies.

With the passage of time, and two world wars, Conrad's humane but usually conventional attitude to "coloured" peoples is more noticeable owing to a change of outlook. The self-deceived White, who was convinced that he had a duty to rule other peoples for their own good, at his most amiable, preferred to think of them as children. There are many indications of Conrad's rather complicated attitude, but on the whole it condemns the White oppressors. After all, Conrad had come from a Russian-ruled province of Poland, where his father and family had incurred exile for taking part in an ineffectual revolution. Conrad knew the meaning of oppression, though a few generations later both Russia and Germany could have shown him the full possibilities of tyranny. It was the background atmosphere in his country, then divided under the rule of other Powers, which encouraged Conrad, after his father's death, to leave his childhood and family behind and become a sailor, using his knowledge of French and making first for Marseilles.

It is not difficult to show that Conrad sometimes revealed an enlightened attitude that was rather ahead of the time of his writing. Yet among other mistaken notions about

Conrad I recall how, since the last world war, so intelligent a critic as the late George Orwell, in the new-found sensitiveness of the time, carelessly assumed that the "nigger" in the most beautifully written of Conrad's tales, *The Nigger of the Narcissus*, must have been someone who was insubordinate to him on a ship. But the work-dodging, treacherous, thieving, grumbling ex-guttersnipe from London, Donkin, is the "nigger's" worst enemy and about the unpleasantest of all the varied characters presented in Conrad's fiction. If Conrad sides at all, it is with the Negro sailor whose half-suspect illness constantly alarms the crew and rouses resentment when all hands are needed in sailing the ship. For he is presented as the freak, the stranger, the intelligent alien in that company of crude Whites; one who all too soon evokes the complaint about "damned foreigners" from the Donkin type. It is unfortunate that Conrad was not content to let the ignorant seamen speak of the "nigger" as of another species, but used the old slang epithet as narrator in referring to the mysterious soul of a nigger. In so doing he apparently placed himself among those who believed that the "colour bar" had a factual foundation apart from prejudice born of fear. For in *The Nigger of the Narcissus* the Negro is presented as the only civilized and highly intelligent personality on the ship, and Conrad knew what he was doing when he wrote his tale. Many sardonic or ironic touches belonging to this theme are equally deliberate in the long novel (many people think his best), *Nostromo*, and the brilliant tale of the Belgian Congo, *Heart of Darkness*.

Conrad's imaginative work and his essays, and also *The Mirror of the Sea: A Personal Record*, for example, suggest that his biography can be divided into two themes or backgrounds: seamanship and authorship. The suggestion is so plain that it seems to have caused even Mr. Visiak to exaggerate it. Although discussion of the relative value of the different parts of Conrad's work has brought no more agreement than existed when he died, I feel that our knowledge of Conrad's life and an appreciation of the psychology in all his work must impress us with its homogeneous character. The most remarkable thing about Conrad's work (apart from the astonishing achievement of such powerful writing in an acquired language) is that it is all in the same tone and reflects a few fundamental human situations, regardless of setting, for Conrad was essentially an imaginative moralist. The settings are no more than settings, however colourful and "atmospheric": at sea (as most of the stories are) or on land, geographically far apart, *i.e.*, in the Far East (as in many of the earlier stories including *Youth* and *An Outcast of the Islands*) or in Europe, as in *Under Western Eyes*, or tales like "The Duel" and

"Il Conde," or in an imaginary South American republic (*Nostromo*).

It is possible to see the autobiographical strain in Conrad's most imaginative fiction, especially his Polish background. The sea was his means of escape from the unhappy past and the seaman's tradition of duty was a support. When he joined the British Merchant Marine service he recognized in his career more possibility of self-expression, and his admiration of the craft and traditions of seamanship was extended to the role of Britain in the world, especially as a champion of freedom. Acquiring the English language gave him the medium he wanted for a fuller expression of his experience and knowledge in writing. In a long conversation with me in 1922, a report of which I included in my subsequent study of him, he recalled his return to London from the sea for the last time. At that time, he was finishing his first novel, *Almayer's Folly*, and he recalled the excitement about Gladstone's victory in the just completed general election. To him British politics seemed (it was during the post-war Coalition Government) to have become meaningless. "But I am watching things with interest," he added, "as one who loves humanity. I am basing all my hopes for Europe on England."

I look back and wonder what he would be saying today, hoping he could repeat that, even though with some modification. He had in that conversation told me of his love for England and that he was settled for good in his adopted country; but before his death in 1924 he had begun to formulate plans for returning to Poland. The unrest in him, not yet stilled by the great output of energy into his writing, prompted him to round off his life's voyage by this return to the beginning. For even in his varied literary works he had remained the exile, seeking refuge The haunted characters in his books, their never-satiated longing for atonement, the vivid panorama of his "romantic realism," come to us with clearer understanding when we see them as the price he paid for his unhappy divorce from his own people—a people who were both Slav and Roman Catholic and were charged with bitter memories and with unresolved inner conflicts. Joseph Conrad's real name, let us recall in this month, was Teodor Konrad Nalecz Korzeniowski.

If I may conclude this article with the concluding paragraph of my long out-of-print book on Conrad:—

> Confronted with the mystery and the hunger of existence, what shall we do? In Conrad's answer, for himself, to this ineludible question, is the very substance of his personality. In the answer made to it by the souls of the men and women he creates is all the substance of his work, that work which has in it "all the truth of life... a moment of vision, a sigh, a smile—and the return to an eternal rest."

R. L. MEGROZ

THE ROLE OF THE STORY-TELLER IN THE MODERN WORLD

[**Shri Manjeri S. Isvaran** has offered us some useful thoughts in this essay. Time changes not the human nature, and the seer and the psychologist of every age translate the same observations and experience in different forms. The ancient art of story-telling charms alike the teller and the listener.—ED.]

"Once upon a time," began the grandmother, and the child, quivering with excitement in every limb, questioned her eagerly whenever she made a little pause: "What happened next, Granny?"

"Long, long ago," started the minstrel at the court, and the epic bard hummed the heroic measures of Valmiki and Vyasa, and throngs of the learned as well as the lay sat listening to him at the sacrificial sessions. This entertaining and edifying recital was continued by the ubiquitous *kathak* and the *bhat*; the *kirtankar* added music and the *chakyar*, the mime.

"Tell me a story"—there are no more magical words in any language to hold children from play and old men from the chimney-corner.

In the *Tales of Vikramaditya* the formula runs:—

> King Bhoja consulted the astrologers to find an auspicious day for him to mount the throne. At the appointed hour, as he was about to mount, he heard a voice cry, "Stop! Stop!" Hurriedly the King drew back his foot and exclaimed: "Who speaks?"

We are well acquainted with the beginning: the statuette (thirty-two of them adorning the pedestal of Vikramaditya's famous throne) telling the story—familiar as the other refrain in *The Arabian Nights' Entertainments*: "At this point Scheherazade saw the approach of dawn and said she would continue her story on the following night."

There is such delight in nostalgic harking back; and thus was the insight of the prophets and the thought of the philosophers brought to the common man in a variety of garb, by the story-teller who, while sanctifying in his mind—and so enriching it—distinct places and peoples so that they became dearer, and more real to the listener than his own home or kinsfolk, bore at the same time the burden of maintaining the nation's moral values and its great ideals of character and conduct.

India was the nursery of story and fable and the Indian story-teller was as fertile in tales inculcating practical wisdom and worldly polity as in illuminating epic and religious myth. The animal fables of the Indian *Panchatantra* spread all over the world through the Persian *Kalila wa Dimna* and the repository of the romantic yarns the story-teller spun, namely, *Brihat Katha* (the Great Story), became the inexhaustible

source of themes for later poets, playwrights and legend-makers.

Everywhere it has been the same. As W. Somerset Maugham says in his Preface to the volume of short stories *Creatures of Circumstance* :—

> Since the beginning of history men have gathered round the camp fire or in a group in the market place to listen to the telling of stories. The desire to listen to them appears to be as deeply rooted in the human animal as the sense of property.

Yet it cannot be said that there has been any systematic and critical study of this most ancient of arts, the art of story-telling, "from the days of the Greeks and Romans, through the *jongleurs*, Boccaccio, Malory, Lyly"; [1] Herodotus, Æsop, Hans Andersen, Grimm, Gunaddhya, Vishnusharman, Somadeva, the authors of the Buddhistic and Jain *jatakas* and parables. Today this time-honoured form of entertainment and instruction seems to have received a new lease of life and power, necessitating the turning of our attention to what should be the objectives and standards of one who would handle it effectively for the ennoblement of mankind. And

> when we reflect that the best that mankind has ever had to show us liberty, humility, and love, we have had by way of stories and by no other way, we surely owe a debt to any storyteller who truly tells a tale.[2]

In the contemporary Indian scene, the story, more particularly the short story as an art-form, has become very popular in the country's several major languages, and also with those who use English as their vehicle of expression. The innate Indian predilection for the tale has, as it were, been revivified by contact with Western literature whose fiction, more than any other *genre*, has exerted an extensive influence on the writers of about the last three decades here. In the West the story has been intimately connected, especially in its more recent developments, with the social, political and economic upheavals in the community, and authors have focused attention, in their stories, on specific problems. This characteristic of the modern short story, whether British, American or European, is also evident in its Indian counterpart and it is, therefore, germane to consider what role the story-teller in India has to play in the moulding of the new life with which this ancient country is now seething.

Inventiveness is the first and main basis of a story. As Rajasekhara said, there is no writer who has not lifted some material from another, and also there is no writer worth the name who has not been able to present it in a fresh setting and shape. According to Heinrich Zim-

[1] "Telling a Story." By PHYLLIS BENTLEY, in *Writing for Love or Money*.

[2] "The Purpose of Learning." By GORDON KEITH CHALMERS (*The American Review*, October 1956. United States Information Service, New Delhi.)

mer in his Preface, "The Dilettante Among Symbols," to his *The King and the Corpse*:—

> Year in, and year out, tales are conceived, committed to writing, devoured, forgotten....A few survive, and these, like a scattering of seeds, are blown across the generations, propagating new tales and furnishing spiritual nourishment to many peoples. Most of our own literary inheritance has come to us in this way, from remote epochs, from distant, strange corners of the world.

The very novelty of the story is its appeal and infinite are the variations that the story-teller can introduce. He can endow his narrative with that elusive element we call human interest, bring our emotions into harmony with the emotions of the *personæ* he delineates, induce us to identify ourselves with them in their joys and sorrows or involve us in an intricate pattern of life which a changing world and times out of joint impose. A short story can be a fable or a parable, real or fantasy, a true presentation or a parody, sentimental or satirical; serious in intent, or a light-hearted diversion; it can be any of these, but to be memorable it must catch the eternal in the casual, invest a moment with the immensity of time. The masters have done it, each creating his own autonomous form, setting within its brief compass a striking incident, weaving a breath-taking narrative, revealing character through circumstance, psychological probing and piquant dialogue integrated with the descriptive and the dramatic. There is no better illustration of literary capacity in suggestion and imaginative incandescence than can be found in a good short story.

But this is not all. Through the incident and its artistic treatment the writer is endeavouring to place before the reader some problem and its resolution. The short story inevitably tries to bring home some lesson, but in a quiet, unobtrusive manner. No real author ever appears to teach, but all great authors have always been leaders of epochs.

It is gratifying that the Indian short story has become a widely used medium, but there is a good deal of mechanical fabrication, imitative, anæmic, and unblended with the native ethos and lacking that subtlety of touch which makes an artistic work a spontaneous emanation of the creative activity of the people. Its narrow plot is no more in the possession of the authentic master-craftsmen; it has become a veritable Tom Tiddler's ground into which tyros and writers *manque* dash headforemost, crying: "Look, we are here, picking up gold, picking up silver," but in truth picking up only dross. The social *milieu* and the political scene in India, thanks to external impacts, are at present in a state of flux. The rapid multiplication of periodicals and the literary interest evinced by the daily press have gained the widest possible

public for the current story-teller, and like the demagogue he could, today, sway the vast body of his anonymous readers with the ideas he could expound through his writings. But whatever the ideology he may elect to pursue he cannot use the artistic medium for pure propaganda. Indoctrination does not go with the creative process and æsthetic expression. Today, as never before, parties and forms of political organizations think that they can seize any means to extend the bounds of their allegiances, and art and literature have not escaped their ghoulish exploitation. However, an imaginative production will have its value in perpetuity only to the extent to which it can lay claim to the verities of life. What is merely purposive inside a coterie and sensational with the transient turmoils which it depicts cannot hope to endure unless it holds a core of eternal, universal truth.

Some years ago, while delivering the annual address of the National Book League of which he is President, John Masefield, England's Poet Laureate and himself a superb story-teller, made a strong plea for the resuscitation of the art of story-telling. He said :—

I love stories, I prefer them to be touched with beauty and strangeness. I like them to go on for a long time, in a river of narrative; and I like tributaries to come in upon the main stream, and exquisite bayous and backwaters to open out, into all of which the mind can go exploring after one has learned the main stream....I want a re-telling of the nation's stories, so that they may be a link among us. I want the great tales to be in every mind, so that all may share them, and all our makers remake them.

Words of noble eloquence endeavouring to break the barriers that are raised between man and fellow man!

The story-teller, today, cannot abstract himself from the contemporary world; he cannot also absolve himself of the role of the seer—one who sees truth and the inner harmony on which things are strung together. His voice now, more than at any other time, should not be that of destructive explosion, but of peace and good will, "winning the world as the rose or lily wins it," and should go on winning it with the marvel of his intelligent heart, seeing other hearts unite in sympathy, shared wonder and the joy of beauty. He is the Ancient Mariner, and the World the Wedding Guest.

MANJERI S. ISVARAN

A NEW KIND OF AWARENESS

[We publish here the concluding portion of the article by **Mr. Carl Christian Jensen.**—ED.]

Terra firma is a friendly frame of reference. Even in the darkroom we are able to orientate ourselves by sliding our feet along the floor. Thoreau speaks of feeling the path with his feet on his way back to Walden Pond:—

Sometimes, after coming home thus late on a dark and muggy night, when my feet felt the path which my eyes could not see, dreaming and absent-minded all the way, until I was aroused by having to raise my hand to lift the latch, I have not been able to recall a single step of my walk, and I have thought that perhaps my body would find its way home if its master should forsake it, as the hand finds its way to the mouth without assistance.

There is a bond between the ground and the mover; the one cannot keep faith without the other. There is a faithful bond between birds and the air or planes and the air, between fishes and the sea or ships and the sea, between beasts and the ground or vehicles and the ground. If the bond does not remain affectionate, there is violence and even disaster as between lovers. *Terra firma* is a dependable friend for our feet, though not on a sleety night. And other factors than sleet at times make our faithful friend, *terra firma,* shaky or bumpy or sticky or slippery, and not only for our hands and feet.

Our eyes and ears, all our senses, our minds, even society at large, crosses each its respective brook on its own respective plank. Society at large, as well as our minds, our senses, our bodies, must manœuvre on steady and faithful planks. This is perhaps the first law of sanity. Things cannot move in an orderly way except through a consistent medium. Life cannot leap at all without the same scrupulous bond between stride and road. Without a trustworthy tradition, human evolution would congeal or would take a tumble or be bogged down. No group life could possibly survive, and therefore no civilization, if we were always cheating one another and, on our tramp through life, tripping up our brothers.

On the road of human evolution the speed limit is such that, as we advance, we must absorb and counteract sudden changes in the landscape. If our frame of reference unexpectedly begins to rock and is not counterbalanced, we grow bewildered or enraged, or we lose our balance. Each of us has a hierarchy of frames of reference by which to orientate himself. But sometimes, as during social upheavals, the changes are like earthquakes. It is then that we need a seer, or the people perish. Socrates said on the day he died:—

The soul is dragged by the body into

the region of the changeable and wanders and is confused; the world spins around her, and she is like a drunkard, when she touches change.

Why do children, piling up blocks in early childhood, scream with anger when we interrupt them at mealtime? When they grow older, their half-finished ball game demands completion, even when they are in dire need of food and rest. The glint in their eyes is more beholden to the flight of the ball from pitcher to batter to catcher than to their mother's call to supper. The flight of the ball follows the same law of "closure" as does a half-circle. And so does the ball game *in toto*.

The law of closure is as universal as creation. All things and all lives and all minds crave form or shape. In a northern tongue the Creator is called the "Shaper." When a child looks at a half-circle on the blackboard, it craves to complete the figure. The circle is as natural, it seems, as life itself unfolding and closing, with an inner charm that the immaculate mind of a child craves to complete. A melody is also like that. A melody demands that the last note be sung. If we only hum the first notes of our national anthem, it is like looking at a half-circle that craves to be closed up. The absence of the last note is like the gap in a circle, and a tension accompanies the pause or gap. Maybe another note could be substituted; but the very one that is absent is the one that fits best. Otherwise there will be a dent in the melody, as when a curve other than the right one fills the gap in the circle.

Anything unexplained leaves a gap. We remember the time we mislaid our spade. Something drove us to spin far-fetched explanations. The suspense was more painful than our momentary need of the implement. We needed to close up the gap and somehow bridge the mystery. And when finally we found the spade in the woods, where we had been digging hemlock saplings for a hedge, our suspicion of a pilfering neighbour vanished and the tension untwined. For, like the unfinished melody, a mystery also is a half-circle that demands completion.

We glance back at periods in our past, and we discern slowly healing wounds which had scarred the mind but which luckily, because of the law of closure, have left no rift. We recall how often during pensive moods we have planned our future days with some sort of satisfying closure in view. We have heard of poor washerwomen in the slums, who, years before they die, buy their own fancy funeral on the instalment plan. There is no doubt the same yearning in their hearts to close up their life circle gracefully.

And that is why on our daily stroll we are drawn towards buildings in process of construction. Each granite block seems to exact a certain shape for its neighbour

even in a rustic stone chimney. We grow tense while we watch the stonemason select and fit and cement each individual stone. He climbs off the scaffold and searches the pile on the ground till he finds the right stone. He chips the edges with hammer and chisel, he blows the dust off the surface, he strokes the stone with a rough palm and scans the edges with a quizzical eye. Each stone is like the note in a melody. We watch him hoist it up the scaffold and lift it into the gap. Only then do we relax.

The torn tissue of an organism heals by the same law of closure. Who could ever forget the miracle revealed through the microscope of a bleeding artery or capillary in the webfoot of a frog? The tissue sets to work at once to mend the gap and close the leakage. The busy little corpuscles sew up the walls of the artery from within. It is like watching the Divine Shaper at work.

When we stroll down the wide sidewalks on West Fourteenth Street in Manhattan, we are soon forced into line. One stream of pedestrians hastens by, fringing the curb. Another stream saunters by along the shop windows and in the opposite direction. It is quite a struggle, without being rude and causing anger, to walk against the crowd, or even to cross the streams obliquely.

But if a blind fiddler plays his falsetto tune in the centre of the stream, or if a poor cripple peddles his song sheets there, we all swerve off gently and without ramming a shoulder against him. And if a police car is in pursuit of a hit-and-run driver, and especially if wild shots are being fired, the two streams on the sidewalk merge and stand still, exchanging comments. And if there is an air alarm, as during the Second World War, the two sluggish streams become a hundred leaping rivulets that help each other find shelter.

From our physics class in youth we may remember what were called "vector quantities" of masses in motion. These quantities in the physical world have been graphed with mathematical accuracy, and they are the melodies of mechanics. They are hard to explain in simple terms. They are defined by our scientists as velocities and forces, displacements and accelerations, that combine and are spun into a firm entanglement. And all together they determine the speed and strength and direction of their own entanglement.

Our solar system can be said to be such an entanglement of motions and masses and directions within our galaxy of stars. Our moon is a minor entanglement of vectors within the solar system. And the surface of the ocean fluctuates both by solar and lunar vectors. At times the crest of the lunar tide spills itself into the trough of the solar tide. At other times the solar and the lunar vectors intertwine more firmly

than at other times, and the tidal crest formed by both rises above its usual levels, and then the tidal trough formed by both sinks below its usual levels.

Vectors that move living masses cannot be graphed as clearly as vectors that move physical masses. Emigration to the New World was a movement of living masses, and the vector quantities of these living masses have been unravelled somewhat, in the rough, by our social scientists. Vectors that move spiritual masses are still less tangible. The deliverance of the slaves was such a movement. It is too simple a curve we plot of Christianity, if we include but the vectors of Judaism and Hellenism; or of Mohammedanism, if we include but the vectors of Hebrew and Christian lore.

Climate and geography and other physical factors no doubt pull the masses towards and into the more pleasant pastures on the earth's surface. But there are also the psychological vectors. A particular valley, for example, may have been the centre of attraction around which tribes and nations have flowed and ebbed in one tidal wave after another. Its vector quantities today may be traceable not only to the Second World War and to the displaced persons in overcrowded Europe, but also to spiritual forces that have lain dormant for ages.

As there are tidal stresses or vector quantities within the earth's crust, so there are tidal stresses within a stratified society, and tidal stresses within a stratified human mind. At a symphony concert we hear someone gasp: "I was carried away!" Often it takes less than that. And this, of course, is better than for a stratified robot mind to crack up. Sometimes a single person is able to change the direction of the masses. Lincoln freed the slaves. Hitler almost turned the whole world into slavery.

A noted biologist has said: "To an imaginary being, with a life span of ten million years, evolution would seem very rapid. To God, who is eternal, evolution may well have been instantaneous." Individual life is too short for any one person to observe the movements of distant stars. But the experience of man is lengthened through tradition, so that throughout the centuries groups of astronomers overlap and behave as if one person had kept on living and kept on retaining his memory.

On the human scale of observation things depend for their very existence on their duration—on their rate of speed and change. Explosives may burn slowly, or may blow up in one-millionth of a second. A projectile, rolling on the deck, can be stopped by the hand. But the same shell, with a speed of many hundred feet per second, passes through heavy armour plates. Films show sights too slow for the naked eye to catch, such as the blossoming of a flower. And films of a thousand

exposures per second unveil things otherwise too rapid for the naked eye, such as the flight of a bullet. But without the law of "constancy" we should recognize nothing.

We recognize shapes that neither change nor move—cliffs are like that. And we recognize shapes that move but do not change—ships are like that. And we recognize shapes that do not move but do change—a forest is like that. Also we recognize shapes that both move and change—a herd of cattle is like that.

What a chaotic world we should be living in if change and movement were inconsistent! If our sinews shrank and stretched and dribbled away with the weather, life would be a constant masquerade, and we should all be strangers and all the time be living among strange things. Why does the unfamiliar face of a newborn infant continually change and yet grow more and more familiar? It is not because ancestral traits win out in the wrestling match with environmental handicaps, of which birth itself often is the worst. It is rather because individuality unfolds in a definite direction. Individuality is like a melody. The notes may all be changed, and yet the changes be so related that the melody can always be recognized. It is thus that change and movement achieve identity—they are not capricious; they are consistent.

Things change and move in many a tempo. One tempo finds a welcome within the threshold of our senses. Another tempo slips by without entering. A third and a fourth collide within and cause confusion. But we do identify some things, so that the world about us grows familiar, instead of remaining strange, as if we were born each day and had to reorientate ourselves anew.

This rhythmic pulsation of change and movement in things and lives and minds helps us to answer the question, "How are we really able to know anything?" The question has been asked by man from the time of ancient stillness. It is partly to be answered by this law of constancy that vibrates through creation. Yet the law escapes our senses almost as much as do the sunbeams embedded in a chunk of coal.

Gestures group themselves within the confines of rhythms and shape the dance. Without a rhythmic tune, the dance is apt to go astray. But a tune fades out and can no longer be recognized if each note is struck an hour apart. And even a million trees do not make a forest, not if they are a mile apart. A flock of sheep cannot be recognized as a flock unless the sheep are fairly close together. If a flock of sheep and a herd of cattle intermingle in the field, they are no longer, despite their unlikeness, two groups but one. And, if a cow and a sheep are grazing close together, human eyes will view them as a pair, more so than two cows or two sheep that

are alike but happen to be further apart.

In the social field, too, we observe this relationship between likeness and unlikeness, nearness and distance. Some of our immigrant brothers and sisters are social hybrids vibrating between the homeland and their adopted country. They fail to assimilate a new culture, and they also fail to follow up the culture they left behind.

These themes tug and ram one another in things and in lives and in minds. Often proximity is the stronger, often equality is the more pugnacious. The themes are as universal as the pull of gravity. Without them there could be no melodies, no art and no sanity. For then nothing could ever be grouped and the mind would scatter like vapour. Yet the themes do tug at one another, and it is then that there are tensions in the arts, in society and in individual life.

It is fascinating, even by such a simple experiment as that of changing the position of white and black buttons, to notice a visual structure leaping from one condition of white buttons pairing off and black buttons pairing off, to a second condition of black and white buttons pairing off. A black and a white button will pair off because of their nearness. Otherwise, of course, two whites and two blacks naturally would. There is turmoil when likeness and unlikeness, nearness and distance, hang equally vigorous in the balance. It is as when a child begins to walk. It is thus that the artist creates life on his canvas.

The mind of man frisks about in reveries and daydreams and then heads for home, twinging like a terrier that has been on a rampage through the wilds, to be chastened or joshed by his master. While we live and have our being in the present moment, we detour through memory and imagination to meet other minds in other places and in other ages. When we read Spinoza or Plato, there is a detour away from ourselves and a communing with these masters who are still alive and yet long dead. And then we return back to ourselves—back and forth like that.

The theme of detour and return is clear-cut among the atoms and molecules. In a pinch of salt or a drink of water, or in the intricate cycle or cycles, of organic growth, we know of an infinite variety of rhythmic escapades, lovely as a melody, lofty as a symphony, and, like mathematics, consistent. The energies that lie piled up within the atom detour and return with rhythmic precision, so that our scientists are half promising us future power plants potent enough to change our climate.

We find these detours and returns along the main highway that all life must travel. The theme is discernible in the species, each species steering a singular course through myriads of other species, succumbing or

gaining strength by survival values lost or won—too heavy armaments or too scanty. There are the gales that shape the eagle's wings, and the surges that shape the salmon's fins, and the rock that shapes the horse's hooves, intermingling through dynamic æons the economies of herd and flock, till species become specialists—swimmers and fliers, divers and waders, diggers and runners, climbers and crawlers.

Men and women detour and return like that through their daily lives. From early morning and throughout the day, we detour to form our specialized groups and our division of labour. At night we return from store and factory, office and shipyard, hospital and field and forest, to join our home group again. Children hurry off to school and become grouped and regrouped from season to season. The college youth is grouped and regrouped from hour to hour. Smaller tots, of various breeds, play together on the sidewalk. And on the avenue at night grown-ups gather in groups. A few blocks one way they gossip in Italian or West Indian Spanish, a few blocks the other way they gossip in Yiddish or Norwegian. The native tongue is like the refrain in a ballad, and they finish off their daily stanza in the ballad with a refrain.

Things and lives and minds behave like that—a series of detours and returns, a grouping and regrouping, a rhythmic interchange of action and reaction that are like patterns in a folk dance. It is the rhythmic action and reaction that shape and reshape the social group, that shape the individual mind, and that shape the atoms and the stars, so that even the traffic on the Milky Way becomes a dance.

We all are idle dreamers, and so caprice impels us, like dead leaves swept before the wind. We are also robots, and so we are slaves to automatic routine. But we also compose patterns of creative activity, and so we are free spirits. It is not probable, of course, that merely by knowing nature's dynamic laws of form we shall acquire a sudden creative insight, and so shape and reshape ourselves and society overnight with the intuitive wisdom of a genius.

Yet something quite as startling as recently happened in the atomic field may soon happen in the field of the mind. Less and less shall we be fixated on our subconscious and our self-conscious. A brand-new type of awareness has stepped over the threshold. Integral thinking has become a runner-up to analysis as well as to inferential and inductive thinking. Maybe, after all—as mystics both of the East and the West have been telling us for ages—man may acquire superconsciousness, something akin to omniscience. Already integral thinking points that way both in physics and physiology, in psychology and sociology.

CARL CHRISTIAN JENSEN

THE PHILOSOPHY OF MUHAMMAD IQBAL

[Alama Sir Muhammad Iqbal should be better known to the Hindu public. He was not a narrow-minded orthodox Muslim; his philosophy, enshrined in verse of beauty and power, has a universal message for an idolatrous civilization which worships the image of money, of lust, of greed, of death. His Muslim friends and followers will do real justice to Iqbal if they will point to the universal nature of their master's message. *The Secrets of Self, The Tulip of Sinai, The Complaint and the Answer* and *Poems from Iqbal*, all available in English, ought to be popularized. Iqbal's mysticism offers strong wine, raises strong doubt of our civilization surviving and yet awakens hope. How apposite are the Urdu lines to the present day:—

Neither in Asia nor in Europe flows the vital current;
Extinction of all Selfhood here, there all Conscience banned.

In men's hearts wake new paroxysms of revolution's torrent:
Perhaps for all our world outworn extinction is at hand

And his advice to modern man in this plight:—

Advance from captivity to empire!
Think of Self and be a man of action!
Be a man of God, bear mysteries within!

In the following article we have numerous useful thoughts on Iqbal and his philosophy offered by our esteemed contributor **Dr. S. Vahiduddin.**—ED.]

Sir Muhammad Iqbal was first and foremost a poet, but a poet with a mission and a message. His poetry was saturated with his philosophy, and his philosophy and poetry drew inspiration from all that is best in the East and the West. He had studied philosophy in England and Germany, and deeply felt the influence of Western thinkers like Nietzsche and Bergson and of Western seers and poets like Goethe. He himself has given a fairly systematic exposition of his views in his lectures on "The Reconstruction of Religious Thought in Islam," and these, taken together with some of his own comments about the philosophical import of his poems, are the main sources of our knowledge about his *Weltanschauung*.

But in any appraisal of the "philosophy" of a poet his poetry cannot be ignored. All that Iqbal thought as a philosopher and all that he imagined as a poet was infused with prophetic fervour and supported by profound religious convictions.

Iqbal's philosophy is religious, but its religiousness is activistic, not contemplative. It emphasizes "deed" rather than "idea." But Iqbal thinks that an appreciation of religious values is not possible without any reference to "inner experience," on which religion rests in the last analysis and without re-living it as a vital process. He is not, however, given to dogmatism and emphatically rejects "finality" in philosophic thought. He regards the present moment as especially propitious for

any re-assessment of religious philosophy. The foundations of classical physics were tottering, and Iqbal was hopeful of a new *rapprochement* between philosophy and religion. The pivotal concept on which the whole philosophy of Iqbal moves is the dynamic of Self. One of his Persian poems is exclusively devoted to an elaboration of the philosophy of Self. In a letter to Professor Nicholson, the English translator of his poem, Iqbal has made some significant remarks about the philosophical foundations of what he felt as a poet. Without doubt his comments are more revealing than the poem itself. He affirms in unmistakable terms the reality of the finite centres of experience. Their finiteness may be infected with relativity, but, all this relativity notwithstanding, their existence is not illusory. He says:—

> To my mind, this inexplicable finite centre of experience is the fundamental fact of the universe. All life is individual, there is no such thing as universal life. God himself is an individual; He is the most unique individual.

He subscribes to the view of McTaggart that the universe is an association of individuals. But in his view the universe is still in the making; it is on its way from chaos to cosmos and the process of creation has not come to a standstill. It is for man to participate in the unceasing work of divine creativity, to work with God and for God.

His philosophy of the Self led him to revolt against all forms of pantheism which aim at salvation in the total loss of the individual Self in the universal life. Life is eminently individual, with ego (*khudi*) as its highest form. But the individuality is not yet complete in man:—

> The greater his distance from God, the less his individuality. He who comes nearest to God is the completest person. Not that he is finally absorbed in God. On the contrary, he absorbs God into himself.

Man is partly free and partly determined and the more he approaches God the more he enjoys freedom "In one word life is an endeavour for freedom."

Life on earth finds its continuation in the personality of man and the personal life can only be maintained by perpetual tensions. Iqbal is the philosopher of personal life and hence finds in the concrete and determined manifestations of life on the personal level the ultimate criterion of all values, æsthetic, social and moral. As the idea of Ego or Self is fundamental in Iqbal's philosophy, it is necessary to be quite clear about the ontological status that he assigns to the Self. The Self is real and ultimately it alone is real. Iqbal finds it significant that even thinkers like Bradley, who made a searching criticism of the idea of Self and could discover nothing in it but a mass of contradiction and confusion, were forced to grant some reality to it, how-

ever inexplicable it was on the rational plane. Says Iqbal:—

We may easily grant that the ego, in its finitude, is imperfect as a unity of life. Indeed, its nature is wholly aspiration after a unity more inclusive, more effective, more balanced, and unique. Who knows how many different kinds of environment it needs for its organization as a perfect unity? At the present stage of its organization it is unable to maintain the continuity of its tension without the constant relaxation of sleep. An insignificant stimulus may sometimes disrupt its unity and nullify it as a contracting energy. Yet however thought may dissect and analyze, our feeling of egohood is ultimate.

The ego, according to Iqbal, enjoys a unity which is unique in its kind. It is a unity where all its parts interpenetrate. But the experience that the ego undergoes has a privacy of its own. It is not shared by another. The ego, however, does not stand over and above the fulness of experience. A tension is born of the interplay of the ego and the environment and the ego persists in it as a directive energy. Iqbal holds that the assumption of matter as a metaphysical principle is gratuitous. Matter then is reduced into "egos of a low order out of which emerges the ego of a higher order, when their association and interaction reach a certain degree of co-ordination." He considers the ultimate ego as immanently active in Nature. It includes the personal ego in its own activity and freedom within limits. Now the view that only egos are real and that there are different levels of sentience which find their culmination in God is what Leibnitz taught and it is a pity that the influence of this great thinker on Iqbal is not taken into full account yet.

But what is the ultimate destiny of the ego? Iqbal, as we have already noted, emphatically rejects pantheistic Sufism, which sees the final absorption of the ego in God as its end and object. Finitude is not a curse and the goal of man is not deliverance from the finitude of individuality. Iqbal at one stage of his thought is inclined to believe that by its work and deeds the ego creates a future for itself or else meets with dissolution. He affirms boldly: "Personal immortality, then, is not ours as of right; it is to be achieved by personal effort. Man is only a candidate for it."

This view, which makes immortality conditional and restricts its scope, is a serious deviation from the orthodox teaching that is based on the Quranic visions of the life beyond. Islam and Christianity consider the ego immortal as such and make its state in the Hereafter depend on what it does here and now. Iqbal himself, in the beautiful elegy that he wrote on the death of his mother, seems to see for every man a future and not to deny it to anyone. In the very lecture in which he has made immortality subject to individual merit, he

observes that "in view of the past history it is highly improbable that his career should come to an end with the dissolution of his body." How can it then depend "on our adopting in this life modes of thought and activity which tend to maintain the state of tension"? Indeed as a devout disciple of Rumi, the great mystic, it would be inconsistent for Iqbal to insist on this view. Was it not Rumi who saw evolution proceeding beyond the grave and making man more than what he is within the confines of earthly life?

But the problem of immortality takes us right into the problem of time and it is this problem which especially engaged the attention of Iqbal, both as a poet and as a philosopher. In his approach to this great problem Iqbal is profoundly influenced by Bergson and his idea of duration. Duration, however, is not prior to the Self, but can only be understood in relation to the Self. Iqbal distinguishes between what he calls the efficient self and the appreciative Self. The efficient self is the self of day-to-day life. Its states of consciousness exclude one another. Its time may be short or long. It is a straight line, the points of which exclude one another.

The appreciative Self reveals a deeper aspect. Says Iqbal:—

> It is only in moments of profound meditation, when the efficient self is in abeyance, that we sink into our deeper self and reach the inner core of experience.

There is an interpretation of elements which are non-serial in character. The real Self, which is appreciative, has a single indivisible "now," whereas the efficient self has "now's" in isolation.

Iqbal is Bergsonian in so far as he emphasizes the non-repetitive creative aspect of Reality. His criticism of Nietzsche's idea of Eternal Recurrence is also based on the fact that on this assumption life is robbed of the element of surprise and novelty, in short, of its creativity. But here Iqbal parts company with Bergson. For Bergson life is a-teleological, without any purpose or idea that guides its movement; for Iqbal it is eminently purposive. Life is not only retrospective but prospective. Says Iqbal:—

> Life is only a series of acts of attention and an act of attention is inexplicable without reference to a purpose, conscious or unconscious.

He concedes that the universe is not moving towards a far-off divine event; it is certainly not a realization of a divine plan. If it were, there would have been no place for the creative act, for novelty or initiative. Who can deny, however, that life is selective after all? "Life is a passage through a series of deaths. But there is a system in the continuity of this passage." And again: "A time process cannot be conceived as a line already drawn. It is a line in the drawing—an actualization of possibilities."

This unity is the organic whole

of life, thought and purpose, and can be conceived only as the oneness of the Self. Here it is that Iqbal finally dissociates himself from Bergson and is infused with the spirit of Leibnitz and Fichte. "To exist in pure duration is to be a self, and to be a self is to be able to say 'I am.'" But this "I am-ness" has degrees. Human selfhood encounters a not-self. But the divine Self has no "other" confronting it. Nature is only a "fleeting moment" in the divine life. Self is immanent in Nature and quickens it with its own life. Thus what we observe in the processes of Nature are the ways of God and in its observation we enjoy the intimacy of prayer

Mystic experience has been the mainspring of all living religions and it reveals another level of consciousness. Religion as an experience of this verity does not exhaust itself in feeling. It is a feeling with a cognitive context. But Iqbal does not see like Ghazzali any cleavage between thought and mystic intuition. Against Kant he holds that discursive thought does not circumscribe the whole reach of thought. It is only conceptual thought which misses the concrete fulness of Reality and constructs a fictitious picture of the universe. "Both Kant and Ghazzali failed to see that thought, in the very act of knowledge passes beyond its own finitude." The infinite is immanent in its movement and it is in fact the infinite which goads it from within.

But in his poetry Iqbal seems to seek refuge from the encroachments of thought in the ecstasy of love (*ishq*), and like a true disciple of Rumi sees in love the panacea of all our ills. What is love but an illumination of the heart? "Its highest form is the creation of values and ideals and the endeavour to realize them." Knowledge which is not incandescent with love and remains a stranger to its travails is of no avail. It is not love that is blind; it is knowledge without love that cannot see.

It is now clear that the philosophy of Iqbal draws inspiration from different sources, from Nietzsche and Bergson, from the critical evaluation of the assumptions of recent trends in physics by Eddington and Whitehead, but above all from the mystic apprehensions of the great Sufi Jalaluddin Rumi. He was averse to a world of beauty, however glamorous it might be, which remains supremely indifferent to the turmoils of life and does not impel us to heroic action and affirmation of life. Hence he saw in the most enchanting poetry of Hafiz a tendency to escape from the responsibilities of action and free choice. But it was in what might be called the transcendent evolution of Rumi that he found the embodiment of the true spirit of Islam. Rumi was more of an evolutionist than the evolutionists of our day, whose vision is confined to this life and whose idea of evolution evolves

nothing beyond this short span. In Nietzsche evolution denies its own principle and degrades itself into the doctrine of Eternal Recurrence. But with Rumi the seed of Humanity is buried in the earth to blossom afresh and shoot branches beyond the grave. And the Quran says in a very significant passage:—

Oh, I swear by the afterglow of sunset
And by the night and all that it enshroudeth
And by the moon when she is at the full,
That ye shall journey on from plane to plane

Iqbal has fully assimilated the evolutionary zeal of his great master, which is so strikingly in consonance with Quranic visions and looks forward to the future with immense hope. On every stage of the evolutionary ascent the ego turns to account its new environment and unfolds its life in an "endless career." Iqbal looks beyond the stars and predicts for love new trials in new worlds.

But Iqbal's way to God is activistic and he warns the East against the dangers of mystic passivity. It is on this basis that he hails with pleasure the reform movement in Sufism which was initiated in India by the celebrated Sheikh Ahmad of Sarhand. The main target of its attack is the pantheistic doctrine of the unity of Being which was proclaimed by the great Moorish mystic Ibn Arabi. Sheikh Ahmad rejects the doctrine of the unity of Being as alien to the spirit of Islam and regards the experience of unity as a subjective signpost on the mystic path which is soon passed over. The ultimate experience is that of transcendence. God is beyond and supremely beyond.

Strangely enough, Iqbal himself has not imbibed this radical feeling of transcendence, and his poetry is replete with pantheistic expressions. He calls God, with the Sufis of the old order, a fragrance in the rose and feels the song of the nightingale as one with the scent of the flower. It should be noted that even Iqbal's guide on his way to God, Rumi, has given some of its finest expressions to the idea of the unity of Being. But what really repels Iqbal in the pantheistic mode of thought is the danger to the consciousness of individuality which is at the root of individual action. But in his political and social philosophy Iqbal completely integrates the individual in the common corporate life of the community, and for him an individual in isolation loses his individuality and his all.

To conclude: Iqbal is so near us that it is difficult to judge dispassionately the world he created. But this much is certain. He will go down in history as a teacher and a seer who has wandered not so much in quest of God but, as he himself says, in strenuous search of man. For him the man of the future is not the superman of Nietzsche who outgrows old values and cannot soar beyond this earth but the vicegerent of God on earth, perfectly attuned to life Divine. Life is ever young and ever green, and it is for man to

exploit to the full the possibilities of his existence. Iqbal's call to creative action was much needed in the East, which often lost itself in a feeling of unity which hardly reckoned with the infinite fulness of life and submerged itself in a consciousness of eternity that seldom counted with time, the principle of movement in phenomenal existence.

S. VAHIDUDDIN

INDIA AND THE ENGLISH LANGUAGE

The growing pressure of public opinion against the early replacement of English by Hindi as the official language of India and as the medium of instruction represents a force which a democratic government must take into account. Several warnings against precipitancy have been sounded, among them a temperate but pointed open letter on the subject which bore the date of October 15th and was published in *The Times of India*. The signers include a number of prominent and thoughtful patriots, among them Sir Mirza Ismail, Sir C. P. Ramaswami Aiyar, Sir Samuel Runganadhan, Shri V. P. Menon and several more. They maintained that the decision as to whether and when the change-over should be made ought to be left to the non-Hindi-speaking Indians, the chief sufferers from the change, and they felt that "national solidarity" required 'such friendly accommodation rather than the imposition of Hindi by a majority vote in Parliament." General K. M. Cariappa, Retired Indian Commander-in-Chief, made out a strong case in *The Hindu* of October 22nd for accepting English as the *lingua franca*. His arguments deserve thoughtful consideration by every Indian. He cites Dr. H. C. Mukherjee's warning against the judicial isolation of each State which he believed would result from abandoning English now as the common language of the High Courts and might threaten national unity. General Cariappa does not envisage neglect of the Indian languages or of Sanskrit, but he urges the teaching of Basic English to all. He concludes that with English as India's national language,

> we can play our parts effectively to achieve and keep for all time peace and happiness for mankind, when the frequently expressed wish of ours to have a One World Government comes into being.

Mr. Frank Anthony, M.P., President-in-Chief of the All-India Anglo-Indian Association, addressing its annual general meeting at Hyderabad on October 27th, warned that to remove English from the country's educational pattern and particularly from the universities would inevitably reduce India to "a third-rate nation, particularly in the scientific and technological fields." It would, he claimed, greatly handicap the students in non-Hindi-speaking areas and "relegate non-Hindi-speaking people to the position of inferior citizens." He felt that another effect of the replacement of English by Hindi would be to destroy the country's administrative integrity, which he ascribed to recruitment to the all-India services on the basis of a single language.

These are cogent arguments and should be given their due weight before India takes a step which will be easier to take than to undo when its untoward effects become apparent.

THE STUDY OF ENGLISH IN INDIA

[**Professor A. M. Ghose,** who heads the Department of Philosophy in the Government College, Ajmer, not only recognizes the importance of India's keeping English; he proposes India's making a distinctive contribution to literary criticism in English. It involves the applying of India's classical canons of literary excellence to English literary works. The early Indian dramatists' disregard of the three unities of time, place and action demanded by the classical canons of the West may derogate from their achievement in the view of Western critics, although *Shakuntala* has won high praise. Conversely, the writers of Western tragedies can never measure up to the classical Indian demand for a play to end happily. But if it is unfair to judge the output of a writer by standards he never sought to meet, even if perhaps he knew them, acquaintance with the Indian canons of *Rasa* and *Dhwani* cannot but enrich the English writers' skill, while the centrality of *Dharma* in ancient Indian thought has its own message for a world adrift.—ED.]

A study of the nature and scope of English scholarship is desirable today when rapid changes are taking place in the academic life of the country. English scholarship, now more than a century old, should be reviewed from a wider perspective because the academic life is not only a branch but a tributary as well of the life of a nation. The circumstances in which the study of English was originally introduced are no more there. This, however, does not imply that English should cease to be studied. The reasons why English ought to be retained are all too well known. All that can be said here is that English is one of our cultural needs in the broadest sense of the term. However, I believe that English, in the form in which it was introduced, must cease to exist simply because the factors and forces which allowed English to establish itself no more prevail.

What India lost long before the English traders started dictating terms to the vanquished and weak potentates in the eighteenth century was her *swabhava,* character. She was not only politically subjugated but also culturally subjugable. If the study of English was given an ovation it was because, for the parched soil of the post-Mogul India, English, with all that it meant to the nineteenth-century Indian, was a huge rain-bearing monsoon cloud. It would not be true to say today that English was thrust upon India because that would at once be a distortion of facts and an unsympathetic appraisal of the attitudes of our great-grandfathers. If English was imposed upon some it was warmly received by many to whom it revealed new hopes and directions; English to them was associated with everything that was going to dominate tomorrow's world. Seen today in retrospect it must be said that they were endowed with fore-

sight; by accepting English they responded in the wisest manner to one of the great challenges offered by their times. English was studied because its knowledge gave employment; it was studied, secondly, because it disclosed new worlds of science and technology; and lastly, because it opened up worlds of beauty and imagination hitherto unknown. How did English disclose unseen worlds of beauty? It would be difficult to answer the question if we do not take the contemporary psychological factors into account. For one thing, it is absurd to think that the superiority of English culture was felt only in the fields of science and technology and not in arts and literature. It may be that the light which made English literature shine was borrowed from the brightness which belonged primarily to the political and scientific genius of the English people. For another thing, these admirers—and those others as well—were mostly ignorant about their country's heritage. The ancient Indian writings, poetry and literary criticism, for them, existed, if at all, dimly on the distant horizon of antiquity. Cut off for a long period from their already decadent cultural moorings, ignorant or oblivious of their rich past and vying with one another in their admiration of all that came from the West, these two or three generations of educated Indians could not but accept English in the way they did. If they did not believe that English was a foreign language and Shakespeare a foreign poet the reasons are not much different.

We have just celebrated the centenary of three of our universities. During an entire century, eventful in many significant respects, new facts have been unearthed, new interpretations have been offered and examined and new horizons have been scanned. The ancient literatures have been studied and appreciated in the light of new knowledge; the ancient codes of art criticism have been discussed and compared; the obscure truths have revealed themselves with added meaning and richness. It must, however, be admitted that in our zeal to understand and admire our cultural legacy we have, in many instances, overlooked the drawbacks and overstated the virtues. But the fact is that we have, if I may say so, culturally reclaimed ourselves, at least partially. A review of English scholarship in the light of these changes is interesting. What I propose to say is that English in India ought to be studied today in a different way, as a rich, wonderful and *foreign* literature. I am inclined to believe that the traditional manner in which English is studied is artificial and fruitless. If English scholarship, for example, in France has been characteristically French and in Germany German it is worth wishing for that it should be Indian here. If English is going to stay in this country its future is a fascinating subject for speculation. Croce's criticism of Goethe reveals an Italian

mind working on a German poet; Ulrici's treatment of Shakespeare, though absurd according to some, bears the stamp of German scholarship; Lytton Strachey's studies on French authors have a freshness that is essentially English. I am afraid we in this country have yet to evaluate, say, Shakespeare or Keats or Eliot from a characteristically Indian point of view. I do not find any reason why that should not be possible. It has not been possible either because our English scholars have neglected the Indian tools of art criticism or because they have tacitly assumed that these criteria are culpably foreign. I follow the first reason; the second betrays dearth of imagination. A Goethe could admire Kalidasa; I cannot see why we cannot appreciate Shakespeare, remaining Indians. If Shakespeare can be appreciated only by an Englishman, a view which I am sure his genuine admirers would never hold, then he would not have been immortal. I admit, an Indian appreciation *ipso facto* would be different from an English critic's appreciation. For that matter, Wilson Knight's Shakespeare is different from Coleridge's Shakespeare. This only shows that the great poet can be approached in different ways.

A comparison between Wordsworth's pantheism and the Vedanta, for example, does not mean that the English poet has been judged from an Indian point of view. Attempts at comparing Shelley and Tagore or Gorki and Premchand are not, strictly speaking, parts of literary criticism, however interesting they may be sociologically or historically. At its best a comparison of "world-views" is an interesting philosophical pastime. To draw parallels between English and Indian poets or literary artists is not precisely what I suggest. What I suggest really is that a conscious attempt be made to apply the Indian tools of literary criticism in evaluating English poets and authors. To my mind that is the only way to retain English in this country. It may be objected that behind an assertion of the kind made above there is the assumption that an application of the Indian criteria is entirely feasible. I do not for a moment mean to say that. I only suggest that we should see if such judgments are possible. Whether such judgments are possible or not can be seen only when we really undertake the task. The experiment will throw light not only on the objects judged but on the criteria themselves. If necessary the tools will have to be modified; that is the way to enrich and authenticate them. There are brilliant hints scattered in the writings of Sri Aurobindo, Ananda Coomaraswamy and S. N. Das Gupta.

It is undoubtedly a stupendous task. It is not so much a task for an individual as for a school of critics. Our contacts with the Greeks and Romans, with the Arabs and Persians and, lastly, with modern

Europe have fertilized our cultural life in ways not yet exhaustively assessed. In sculpture and architecture, in painting and music, and certainly in literature, splendid syntheses have been achieved at different periods. I doubt if any such synthesis has been achieved in what is called art criticism. The history of Indian—not Hindu—art criticism is yet to be written. Only when we will have historically assessed and culturally valued these currents and cross-currents shall we have equipped ourselves with a rich body of Indian art criticism. English literature judged by these criteria, to be precise, will emerge as a new branch of scholarship in India. A lowering, if not dissolution, of the boundaries of national literatures, extremely necessary for a greater understanding of the peoples, is all that is desired.

A. M. GHOSE

VINOBA'S LEAD BACK TO "INWARDNESS"

Addressing the London Branch of the Indian Institute of World Culture on October 11th on "My Travels with Vinoba Bhave," Mr. Donald G. Groom gave an illuminating glimpse of the movement of Vinobaji. Himself a worker at the Indian village level for many years, Mr. Groom had felt the need of something to arouse the people from apathy. He had confided to his diary his feeling that the need was for a true religious revivalist, an observation revealing understanding of fundamental Indian values.

Such a revivalist, on the broadest humanitarian lines, is Shri Vinoba Bhave. The appropriateness of such a movement as his taking its rise in India surprises none acquainted with the strength of the spirit of devotion and renunciation in the Indian tradition. Both Gandhiji and Shri Vinoba Bhave "knew that they could build on the willingness to sacrifice that was still considered the height of achievement in religious life."

Vinobaji urges on his workers the value of selfless service and of silence, both sadly under-prized in our competitive and vociferous times. Mr. Groom described Vinobaji's dwelling on the great virtues of truth and gentleness and peace, which needed silence for their actualization in life.

His movement has from first to last been a "giving" one. In numerous villages all the land has been given by the owners to the community. It began with the donation of land but it did not stop there. Vinobaji has pointed out that the giving may equally well be of wealth, knowledge, skill or strength. And who is there so poor that he cannot give, if only his good will and love?

Whether or not Vinobaji's peaceful social revolution proves capable of solving the modern world's complicated economic problems, the spirit it has quickened must rejoice all friends of man's true progress. Mr. Groom interprets that spirit as "a rejection of outwardness and a return to inwardness." He described it as "one that speaks to the deep need of India." Does this differ from the deep need of the whole modern world?

POETRY, PROPAGANDA AND CENSORSHIP

[It is an old problem which **Mr. Peter Malekin** examines; he champions the idea of the right of the individual. Freedom of speech and all other freedoms are essential to human progress; but the Law of Interdependence demands that whenever individual liberty deteriorates into licence a check on the individual be placed. Nature's pattern allows freedom of will to man, but he is always checked by *Karma*, *i.e.*, by his own past doings. Nature demands that the experienced elders check the young minds charged with passion and thus save the cause of spiritual freedom. Every time liberty deteriorates into licence human progress receives a setback.—ED.]

In the recent Hungarian revolution, it has been reported, poetry once more became a political weapon. It was declaimed—and listened to—at street corners, and posted up on hoardings. In spite of the fact that by no means all of it was political, it was nevertheless felt to be appropriate that poetry should thrive when freedom was in the air.

In the past the lampoon and satire were normal productions of personal feelings or enmity. Now they have dwindled to the occasional political satire in the newspapers. Many of the bitter political attacks of the past centuries would no longer be tolerated. The eighteenth century would be a little too brutally outspoken for us; and yet we regard ourselves as the protectors of speech.

"Freedom of speech" is in the Western democracies often regarded as an "inalienable right"; but both these phrases are vague. We do not regard it as an infringement of the freedom of speech to have laws against libel and slander; we must respect the personalities of individuals, but we may in many of the democracies say what we like about the government, our country or world affairs. In ancient Athens the convention was the opposite—say what you like about individuals but don't dare to speak against the Athenian State. The convention is very different again in many parts of the world today: there our conception of the freedom of speech has no weight. In the West itself there are at least two very strong organizations, the Communist Party and the Roman Catholic Church, which believe in, and wherever possible practise, a rigid censorship.

Words are power. To control words is to control one of the sources of power. Unorthodox speech can be stifled; but there is a second degree of control—the propagation of orthodoxy may be enforced. The writer in particular is given well-defined limits within which he is "free" to write. He must conform to certain ideas, certain patterns of thought, sometimes even certain usages of language. The writer must not only refrain from attacking the ruling political or religious ideology; he must also give a

"moral" to his work, make it point explicitly to the truth of the ideology.

Such a censorship of ideas may not even be imposed from without: the writer may feel it his duty to censor his doubts about the creed he has accepted. The result of such a self-censorship may even be great art—*Paradise Lost* is perhaps a case in point. And yet the greatness of art does not come from a concept, nor is the standing of a literary work to be judged by the concepts it contains. It is, as Mr. Eliot has pointed out, perfectly possible to recognize the stature and enjoy the poetry of the *Divine Comedy* without being a Roman Catholic; or for that matter to enjoy Homer without following the Greek religion or the *Mahabharata* without being a Hindu. Brecht may be similarly enjoyed without one's being a Communist or Milton without one's being a Protestant. These things have an imaginative truth which we acknowledge without agreeing with the rational concepts of the works. Equally well there are many works with whose rational concepts we may heartily agree while we find the works themselves mediocre or even downright boring. I find the novels of Mr. Aldous Huxley lively, stimulating and often highly amusing, but they would hardly be called "great"; with their "message," however, I am often in complete agreement.

Is it then possible that to censor a work of art is to apply rational concepts to the irrational? Is censorship the irrational application of reason out of reason's place? And if the truth of art is not the truth of reason, then what truth is it? Should all censorship be abolished?

Those who favour censorship often approach the problem from a different point of view. They start with children. You cannot, runs their argument, expose children to immoral influences; but, since most men are children with big bodies, you ought to protect adults too. Such protection is, of course, for their own good.

There is much to be said for the argument. Its weaknesses are three: first, that men invariably disagree over what they mean by "moral" or "immoral"; second, that the censor has no "moral" right to decide what is moral or immoral for other people; third, that men are not simply overgrown children.

It may be true that all the great religious teachers have agreed on certain basic moral principles—that one should love one's enemy, for instance. It is certainly not true that the great religious traditions agree about how these principles should be put into practice. The problem is further complicated by the modern political creeds, which do not in any way recognize the validity of religious morality; also by the anomaly that many of the religious churches, while professing the principles of their founders, have often

encouraged and acted upon the "moral" principles openly professed by Fascism or Communism.

One of the realms where dispute over right and wrong has often been fiercest is that of sexual morality. The difference in marriage conventions between different places and different ages is quite fantastic. Yet people often feel more strongly on this matter than on any other, and are correspondingly more fanatical in their readiness to blame others out of hand. Many different kinds of art have been attacked for sexual immorality.

Suicide is another subject which is liable, however it may be treated, to arouse the fury of some sections of the community.

All the pleas for censorship assume that those who favour censorship know what is "right." What, in fact, a man means when he says that men are children and must be protected from their folly is that his particular notions of theoretical and practical morality (being, of course, the "right" ones) should be imposed on others and the "errors" of those who disagree with him should be stamped out. Inhuman persecutions have frequently been indulged in on the plea that they were good for humanity.

The fundamental question behind the problem of censorship seems to me to be whether one recognizes or not the freedom of the human will. If one does, then it is not one's task to impose one's ideas on others; the choice of others must be respected even if it seems evil. The function of the State and of human law, in that case, is not to impose a moral code on the members of society, but to keep a balance between the differing moral codes of individuals. Let us take two unpleasant instances to indicate how this would work. If two adult individuals indulge in a homosexual relationship of their own free will, then it is not the State's concern; if one tries to violate the other, however, then it is the State's duty to protect the violated. If a sadist ill-treats a masochist, both of their own free will, then the State is not concerned; if the sadist attempts to ill-treat other members of society against their will, then the State is concerned.

If this general attitude is accepted, then the State's duty becomes triple: it must protect the weak against the violence of the strong; it must protect the young; and it must give the best conditions to its citizens for them to learn to protect themselves. The mental and moral integrity of each individual must be his own concern. If the State tries to protect the weak-willed or the stupid, then human freedom of will is of necessity challenged. In declaring unconstitutional a Michigan law relating to censorship, the American Supreme Court has said that its effect was "to reduce the adult population of Michigan to reading only what is fit for children," and

"it thereby curtails one of the liberties of the individual...that history has attested as the indispensable condition for the maintenance and progress of a free society." Yet similar laws still exist in many places.

But how and from what must the young be protected? Those still in the process of growth have not yet taken charge of their personalities; even those among them who would later be masters of their own decisions cannot be so while still children. They must therefore be protected against the unscrupulous application of emotional stimuli until they are of an age when they have become capable of deciding for themselves whether to submit or not; they would therefore have to be protected against most of the advertisements of the modern world as well as the more obvious things. Their education should aim, not at the inculcation of any particular ideas, but at the strengthening of the rational faculty. The simpler forms of logic should be taught in schools and religious education should be replaced by the presentation of the ideas of the different religious and political systems, each being put forward by a follower of that religion or political system. The speakers would be expected to answer questions on their beliefs. Thus the children would for instance be visited in turn by a Muslim, a Roman Catholic, a Communist, a Buddhist, a Hindu, a democratic politician, etc. Apart from this the children should be made to read the scriptures, not of one religion alone, but of all. In this way their discrimination would be cultivated and they would be less likely to accept some system of thought without a knowledge of the case to be made against it.

Such a training should help to remove the biased and narrow prejudices so common in life. Impractical and cranky? Perhaps—all unorthodox ideas are; but at least in my opinion infinitely preferable to the moral, intellectual and political dangers of censorship. Education is the right answer; there should be for the adult no censorship of any kind.

PETER MALEKIN

NEW BOOKS AND OLD

KRISHNA, THE BELOVED*

It certainly was a happy idea on the part of the editors of the series "Ethical and Religious Classics of East and West" to include a volume on Krishna. Without doubt, this divine personage occupies a dominant place in the lives and thoughts of many millions of devotees, certainly not only those to whom the *Bhagavad-Gita* is the basis of their religious convictions. It is an open question whether, to the devout villagers singing *kirtans* in Bengal or Mira Bai's *bhajans* in western India, the famous *Bhagavad-Gita* is a living conception at all. Krishna as a deity has so many aspects, and some of them seem to go so ill together, that it seems incredible to outsiders that they could all belong to one single god. Still, these seeming contrasts present no difficulties to the faithful at all.

The Krishna literature, both oral and written, is overwhelming and sometimes is rather like a tropical rain forest where trees are covered with creepers and flowering orchids and strange shapes and perfumes almost threaten to overcome the unwary traveller. The author has certainly succeeded in finding a path through the forest, leading his readers straight from the earliest mention of a Krishna in the *Chhandogya Upanishad* to scenes of his loves painted at nineteenth-century courts in secluded Himalayan principalities. He has chosen a fine and representative series of paintings to illustrate the different stages of the journey. Readers in the West and even in India will be grateful for this guidance.

But one should not imagine that Mr. Archer's path has revealed all the beauties, or perhaps even the most important ones. Granting that sex symbolism is undoubtedly prominent in Krishna worship, there is really more than the rather sterile *Nayaka-Nayika* (ideal male and female lovers) convention which inspired most of the later paintings. It was one of the many stifling courtly conventions which so effectively succeeded in killing real art and literature—and music—in India from the middle ages onwards, leaving only versifications according to rules and regulations, hothouse distortions of once living ideals of beauty.

It is most regrettable that the whole school of Krishna poetry, which flourished in Bengal from the days of Chaitanya (late fifteenth century) onwards, and even Chaitanya himself, are not mentioned with so much as one word. Govind Das seems to have wandered in by chance, but where are Purushottam Das, Jnana Das, Ramananda Ray and the other Mahajan poets? It is precisely in that school that the symbolism became sublimated in a search for the supreme, divine love. It was Chaitanya who said that only when the difference between male and female had ceased to exist that divine love could begin to be born. Each of the poems of a *kirtan pala* describes a different aspect of the soul's (Radha's) eternal quest up to the final *Unio Mystica*. It is there and not in the unceasing observation and analysis, however masterly, of sexual impulses and their gratification that the real importance of Krishna worship lies. The author knows it (judging by his quoting a poem by St. John of the Cross) but chooses to ignore it, thereby really distorting the picture and leaving out its most valuable aspect.

**The Loves of Krishna In Indian Painting and Poetry.* By W. G. ARCHER (Ethical and Religious Classics of East and West, No. 18. George Allen and Unwin, Ltd., London 208 pp. Coloured Frontispiece+39 Plates. 1957. 30s.)

Sometimes the author seems to have been carried away by his eagerness to explain the symbolical meaning of the surrounding objects in the paintings. The moon, on Plate 16, is not waning but a crescent and consequently cannot parallel the tyrant Kansa's impending doom. As a matter of fact, if a symbolical meaning is to be attached, a connection with Krishna himself is more probable, because the white sandalpaste mark on his forehead is often compared to the beauty of the new moon rising above a dark rain cloud.

The description of Plate 33 as a representation of the *Raga Hindol* is puzzling, as it is entirely different from the usual portrayal of a pair swinging in abandonment on a swing slung over the branches of some flowering trees. In this picture Krishna and Radha appear not to be seated on a real swing at all, but on a couch with very solid legs, while Krishna is holding a *vina* on which Radha rests her hand, both leaning comfortably against an enormous pillow. If this is the *Raga Hindol* (there is indeed a suggestion of the couch being suspended), it only indicates how very far the painter has wandered from the spirit and meaning of the *raga*.

An even more glaring instance of a lack of understanding is presented by Plate 34, which purports to be the *Raga Bhairava*. Anything less suited to the austere mood of that *raga* than the love scene depicting Krishna and Radha with a group of attendant girls could hardly be imagined. There are two possibilities, if the portrayal of the *ragas* as we know them in the different *ragamalas* ever had any meaning at all; either there has been a mix-up between pictures and verses, or the court of Hyderabad was completely unaware of what this correspondence between picture and music meant, perhaps on account of the local preponderance of the south Indian school of music, which never developed this emotional aspect of the modal structure. It does not detract from the loveliness of the picture, but its connection with *Bhairava, i.e.*, Shiva in his terrible aspect, is just absurd.

The author's outline of the history of Indian painting is fascinating and valuable. It is not unlikely that, as more data come to light, there will have to be revisions. Evaluations of artistic merit will fluctuate, as they always do. But it is good and most satisfactory to see Indian art represented as something fine in its own right and no less worthy of deep appreciation than the best the West has given.

A. A. BAKE

Reincarnation in the Cathas, the Holy Bible and the Holy Koran. By H. S. SPENCER. (Spiritual Healing Centre, Coimbatore, India. 44 pp. 1957. 75 *naye paise*)

The material of this booklet points to the truth that all great religions have one source. That which should bind the religions is the identity of their teachings. But these eternal verities are obscure for the most part to the people at large. Sectarianism and sacerdotalism create irreligion. Knowledge and free thought create religion.

While quoting the great prophets, the author brings in dubious psychic and mediumistic pronouncements. For instance, many times "St. John the Apostle" is quoted "as speaking through his instrument Mrs. Louie Hill," a modern medium. Why should any thoughtful person visit a medium for proofs of reincarnation? The very existence and teaching of the Prophets gives clear proofs that reincarnation is true.

J.

The Tragic Philosopher: A Study of Friedrich Nietzsche. By F. A. LEA. (Methuen and Co., Ltd., London. 354 pp. Illustrated. 1957. 30*s*.)

"The life of Nietzsche, every biographer has to admit, amounts to little more than the history of his thought." But "since his inward development was as rich in 'fatalities and convulsions' as his outward was destitute of them, it is one of the most dramatic on record."

Mr. Lea's biography succeeds in conveying to the reader the full impact of this statement. Not that he dramatizes in the least. His analysis is a truly scholarly one. It traces carefully and patiently the evolution of Nietzsche's works, the gradual unfolding, the bloom and decay of his genius. This "genetical" approach proves particularly appropriate to the study of a thinker so versatile and frankly self-contradictory as Nietzsche. It indicates the foreshadowing of later ideas and prepares, whenever possible, for subsequent changes. Only by this method is justice done to the much abused concepts of the "Will to Power" and the "Eternal Recurrence" and their changing significance for each stage in the philosopher's development.

Yet the appeal of this scholarly book is far from academic. It is addressed to the general reader and will succeed in fascinating every thinking man and woman. Whether Mr. Lea discusses Nietzsche's interpretation of history as a version of what he calls the "Romantic Myth," whether he presents his scientific thought in the light of modern physics and biology, whether he makes us share the spiritual liberation of "The Joyful Wisdom," or draws parallels with Pascal, Blake, Freud and Marx—he shows a range as unusually wide as that of his hero. But the deeper reason why this book holds our attention lies in the fact that it has sprung from a vital need. It seeks in Nietzsche's works answers to our own problems. Mr. Lea knows, as indeed Nietzsche himself had known, that

> those issues, problems and conflicts that set him so completely apart from his contemporaries were the very ones which weigh upon all of us today, and which we, too, must now either come to terms with or perish. To an extent still unascertainable, his private world was our public one.

The bulk of the author's criticism of Nietzsche is contained in the last chapter, entitled "The Antichrist." It is here that he sees his thought in the light of the idea of a Logos which, like that of Nicolas Berdyaev, is perpetual creation. No less interesting is his conclusion that had Nietzsche been able to view the founders of Christianity otherwise than through the glasses of Schopenhauer, had he been in a position to see them free of the later accretion of Gnosticism, his attitude towards them would have been far from antagonistic; he would, on the contrary, have realized how close he himself was to the real Jesus and the historical Paul. Mr. Lea then goes on to declare that, although and because Nietzsche was unaware of this affinity, he was the first European to re-discover the standpoint of Jesus and Paul, and present it in terms of a world-view as appropriate to the twentieth century as theirs was to the first.

This claim seems to the reviewer more than extravagant. How can the author of *Thus Spake Zarathustra* be proclaimed the bearer of a "gospel," when it is said that "while his later world-view can justly be described as mystical, it cannot be described as religious. His unique combination of mysticism with scepticism precludes us from describing it even as pantheistic"? (The term mysticism itself appears misleading when thus divorced from its religious contents.) Moreover, much as we consider a great deal of Nietzsche's bold and brilliant analysis of traditional morality valid, can we accept his position "beyond good and evil"?

Whatever our attitude to this problem, this is an admirable book. It is a biography Nietzsche himself, one feels, would have been delighted with. For this conscientious and loving study

confronts the reader with the crucial question: What is the living truth of Nietzsche's philosophy for me?

L. S. SALZBERGER-WITTENBERG

The Poetry of Living Japan: An Anthology with an Introduction. By TAKAMICHI NINOMIYA and D. J. ENRIGHT. (The Wisdom of the East Series. John Murray, London. 104 pp. 1957. 8*s.* 6*d.*)

For fifty-three years this unique series has been quietly fulfilling the purpose of its founder-editor and publisher, that is, of interpreting the ideals, ethics and philosophy of the Far East to the West, and of acting as "ambassadors of good-will" between the two hemispheres.

This latest addition has an importance all its own, for the collaborators have "re-created" some of the wisdom and the beauty in the words of twentieth-century Japanese writers; whereas most of the preceding volumes are concerned with the ancient, though ever-enduring, wisdom of the East.

Some of the poets who are here offered in English dress are still writing; all belong to the Japan which resulted from the opening of the country to Western influence. It is the first volume of its kind, for only poems "both discernibly modern and discernibly Japanese" have been selected. The collaboration has been a delightful one, and we may take it that Takamichi Ninomiya has seen to it that the sense has been faithfully rendered, while D. J. Enright is already an established poet in his native language.

Sumikida's "In the Heat of the Day," and many another little poem, awaits a composer of genius to set the words to music; but it is to some of the more ambitious and longer poems that many Western readers will return. Not always because these are necessarily finer, but because those who would seek the essential modernity of the Japanese poetry of today would be drawn to study, for example, Kotaro Takamura's "My Poetry"; much as a Japanese reader would doubtless ponder the work of T. S Eliot rather than the delightful but more traditional poems of Edmund Blunden.

"My poetry is not part of western poetry," affirms the poet and proceeds with both wit and wisdom to point the differences:—

> My poetry is no other than what I am,
> And what I am is no other than a sculptor
> of the far east....
> Western poetry is my dear neighbour,
> But the traffic of my poetry moves on a
> different path.

That is why the Western path-finder is so strongly recommended this little book.

F. SEYMOUR SMITH

The Interplay of East and West: Elements of Contrast and Co-operation. By BARBARA WARD. (Beatty Memorial Lectures, Second Series. George Allen and Unwin, Ltd, London. 82 pp. 1957. 10*s.* 6*d.*)

The exchange of a mass of ideas, cultures and races between the two hemispheres has been phenomenal in its continuity, diversity and opulence. Some of the ideas gave birth to stupendous movements, notably in China, India and Japan. Some of the events have made history and have built and demolished in turn empires. East and West once again confront each other, as did the Greeks and the Indians, in a new situation fraught with immense possibilities and incalculable dangers. Most of the Eastern countries have lately emerged into nationhood and have gained new confidence with which they look questingly and hopefully towards a future.

Miss Barbara Ward, in the course of the second of the Beatty Memorial Lectures, has attempted to absorb the new East-West perspective with courage and candour. She boldly surveys the scene during the last five centuries when Asia was completely under Western sway. The largely one-way traffic of Western political, economic and in those days religious ideas was at its heaviest. The reader of this book is swept through a fascinating cavalcade of history, variety of ideological conflicts and complexes, and the grafting of Western institutions and systems on an alien soil.

Miss Ward's lecture is informed with an acute awareness of the fact that never before in the East-West relationship was there a greater danger of erroneous judgment or a greater need for mutual understanding. Words like "aggression," "imperialism," "communism" and "colonialism" can be idly bandied about. Hence, if mankind is to survive, East and West must understand one another and help each other towards prosperity. The author reveals an amazing awareness of the present situation and its explosiveness. Her analysis is incisive, human and honest. This publication is a serious and valuable contribution to East-West understanding and to the future of the human race.

MOHAN KASHYAP

The Tibetan Book of the Dead or The After-Death Experiences on the Bardo Plane, according to Lama Kazi Dawa-Samdup's English Rendering. By W. Y. EVANS-WENTZ. With a Psychological Commentary by C. G. JUNG, Introducing Foreword by LAMA ANAGARIKA GOVINDA, and Foreword by SIR JOHN WOODROFFE. (Oxford University Press, London. lxxxiv+249 pp. 6 Plates+5 Text Illustrations. Third Edition, 1957. 25*s*.)

This book first appeared in 1927. One can admire the various contributors' erudition and sincerity, but the *Bardo Thodol* itself should be approached with the utmost caution. Its Yogic and Tantric ritual is designed to guide the dying person's passage through the post-mortem states to rebirth. Dr. Jung intuitively suggests, as an aid to understanding, that one should read the stages backwards, even though this reversed order does not accord with the ritual's intention. Neither do other religions agree with it. It defines the first stage as "experiencing the radiance of the Clear Light of Reality" which diminishes into less and less happy visions, until horror-creating personifications of the man's evil propensities drive him into the refuge of a new womb. The aspiration to "a Voidness which is the Dharma-Kaya" and the methods for escaping rebirth seem (under the high religious phraseology and dramatic trappings) to indicate an aim the reverse of compassionate Buddhahood.

When one considers that the MS. was obtained from a lama of a Red-Hat Sect, it seems probable that this inverted order is deliberate—like the backward repetition of the Christian Mass, with a reversed end in view.

For the Red-Hat School introduced Tantric Buddhism into Tibet. Tantricism deals with "magical" energies (*Shaktis*) and the dividing line between black and white is very fine. The degradation of Buddho-Lamaism into sorcery forced the reform and founding of the *Gelugpa* (Yellow-Hat) School, with a purified teaching. It is to be deeply deplored, in view of the West's growing interest in finer forces and subjective states, that Orientalists have concentrated on these unreformed Red-Hat doctrines, whose dangerous serpent lurks under an alluring flower.

W.E.W.

The Balance of Truth. By KATIB CHELEBI. Translated with an Introduction and Notes by G. L. LEWIS. (Ethical and Religious Classics of East and West, No. 19. George Allen and Unwin, Ltd., London. 160 pp. 1957. 13s. 6*d.*)

This is a most interesting work dealing with the aspirations and weaknesses of human nature, written by a scholar who knew well both the sanctity of the ivory tower and the uncertainties of practical life. The author, Mustafa ibn 'Abdallah, known generally as Hajji Kalfa (Khalifa) or Katib Chelebi, who flourished from 1609 to 1657, has set down his thoughts in so forthright a manner that the reader may clearly visualize the shrewd and tolerant man behind the pen, one who, though he smiled indulgently at the minor vices, could sharply criticize the sinner when the occasion demanded. It is an attempt to reconcile some of the discrepancies between the standards of the Muslim faith and the day-to-day behaviour of its adherents; as in all religions we seldom practise what we preach, there is a great gulf between the word and the deed. Hajji Kalfa brings to his essays a sense of humour and a sensible view of affairs: in the fifth one dealing with tobacco, he concludes that on smoking "the best course is not to interfere with anyone in this respect, and that is all there is to it."

Geoffrey Lewis, who has produced the translation for this edition, has also provided a very useful short introduction to the twenty-one essays of Hajji Kalfa in the form of a summary of the author's life and work, the nature and operation of Islamic sacred law, the great schism of Sunnite and Shiite, and the general terminology most likely to be met by the Western reader. Each section of the book is supplied with generous explanatory footnotes.

Apart from the obvious interest of Hajji Kalfa's text from the standpoints of religion and sociology, his preface and conclusion throw valuable light on the state of learning in the Ottoman Empire in the seventeenth century. Therefore the scholar as well as the layman will consult this book.

H. J. J. WINTER

The Buddha's Explanation of the Universe. By C. P. RANASINGHE (Lanka Bauddha Mandalaya Fund, Ceylon. 414 pp. Illustrated. 1957. Rs. 10.00; 15*s.*)

The author claims that this work gives the gist of "Sariputta's report" of a course of lectures lasting three months delivered by the Buddha on life and the universe, and preserved to this day by the people of Ceylon. It is therefore chiefly Abhidhammic in nature: "Abhidhamma is the systematic study of the whole Universe . . . the Science of the Universe," and apparently the "planned living" it affords human beings can transform them into supermen either here "or in some of the heavenly planets."

This book falls into two parts: The first is Mr. Ranasinghe's interpretation of "the Buddha's explanation of the universe": That it is infinite in every way, or that the sky element (being a continuous phenomenon and therefore immune to the repetitions of birth, existence and death) preserves the "individuality of the units of abstract elements," *i.e.*, of abstract earth, water, fire and air, all of which are subject to constant pulls from the mind which has inanimate units of matter in its hold. Moreover the mind vibrates seventeen times faster than matter, so that, with its vast energy, its beat, as the author reiterates, is about 3,000,000,000,000 more rapid than the duration of a flash of lightning.

The analysis of matter and mind presented here, though sometimes convincing, is vitiated by a tortuous style, by the recurrence of such phrases as "cur-

rents of force," "force of the current," "evolution current," "units of elements," and by occasional but startling glimpses of the obvious and by the total absence of documentary support.

In the second part of the book thirty-two not uninteresting miscellaneous questions and answers, based on the author's broadcasts, are collected. For example, there are short discussions on *kamma*, miracles, memory, *devas*, rebirth and its possible verification, good and evil actions and the omniscience of the Buddha. The presentation here is clear and to the point throughout.

I. B. HORNER

Medusa's Mirror: Studies in German Literature. By AUGUST CLOSS. (The Cresset Press, London. 262 pp. 1957. 30*s*.)

The theme of "Reality and the Poetic Symbol" unifies these essays which reveal the treasures of German literature through many centuries. The symbolism of C. F. Meyers's poem, "*Die sterbende Medusa*" (pp. 38-9), gives poignant appositeness to the title, in the light of recent history.

The pregnant opening chapter, "Substance and Symbol in Poetry," appeared in condensed form in THE ARYAN PATH in August and September 1955. The next chapter deals evocatively with the mediæval *Minnesang*, with its Hispano-Moorish, Platonic and Neo-Platonic affinities. The Austrian and German songs of courtly love echoed down the centuries from Gottfried's *Tristan und Isolt* to Wagner's opera and the *Tristan* of Hannah Closs, to whose memory this book is dedicated. A parallel stream produced in Austria the epics, *Nibelungen* and *Gudrun*.

The chapter on "Goethe and Kierkegaard" inevitably suffers from imbalance, so high does Goethe tower above his Existentialist critic. Goethe, profoundly convinced of "the continuity of life and the oneness of centre and circumference," accepted also "the law of day and night, proclaiming *Stirb und Werde* (Die and be reborn).

Professor Closs considers that rhapsodic verse reached its modern zenith in Friedrich Holderlin (1770-1843) with his tragically short flowering, followed by forty years of madness. "Holderlin brings the message of divine life, triumphant still—around and within us" —"Integral, eternal, glowing Life is all"!

In "Nihilism and Modern German Drama" is traced the fall from human values in nineteenth-century plays.

Other chapters deal discriminatingly with Novalis, with the Austrian Georg Trakl, with Rilke's poetic vision, with Stefan George and his "Third Humanism" and his ideal of noble calmness, with Gerhart Hauptmann, "the last of the Giants," with "German Poetry After 1945" and "Reconciliation," and with Bernt von Heiseler's significant novel *Versöhnung* (1952).

The Prelude, "Intuition and Intellect" and the two Epilogues, discussing trends in current literary criticism and "The Poet and His Age," are admirable. Many will look forward to the planned sequel on Germany's great essayists and prose writers.

A truly valuable and discriminating work.

E. M. HOUGH

Bharatiya Kavita 1953. (Published for the Sahitya Akademi, New Delhi, by Publications Division, Ministry of Information and Broadcasting, Delhi. 698 pp. 1956. Rs. 5.00)

In 1954, the Sahitya Akademi decided to publish annual selections of Indian poetry. *Bharatiya Kavita 1953* is the first volume in this series. It brings together ten "representative"

poems from each of the fourteen Indian languages. The original poem is printed in the Devanagari script and its Hindi translation appears on the opposite page. This arrangement facilitates the proper appreciation of the poems as most of the Indian languages have their roots in Sanskrit. The languages represented in this volume are Assamese, Oriya, Urdu, Kannada, Kashmiri, Gujarati, Tamil, Telugu, Panjabi, Bengali, Marathi, Malayalam Sanskrit and Hindi.

It is not possible for one reviewer to comment on the representative character of all the poems selected for this volume. If this series of publications aims at "bringing out the inner bond that connects the various languages in India," as suggested by Pandit Nehru in his Preface to this anthology, the Sahitya Akademi should devise a more rational method for the selection of poems in future. We congratulate the Akademi and the Government of India for offering this publication at a very low price and thus making it available to all lovers of poetry in India.

SITA RAM JAYASWAL

Three Great Irishmen: Shaw, Yeats, Joyce. By ARLAND USSHER. (A Mentor Book. The New American Library, New York. 127 pp. 1957. $50.00)

Such a book makes painfully evident one of the great needs of a "canon of proportion" with which or against which to evaluate justly and intelligently the ideas and works of men. That there is such a measuring-rod of timeless, universal, archetypal ideas is not generally recognized. By its use none of these three men could be considered truly great although each had ability and talent.

Mr. Ussher, having only his personal opinions to give, offers a striking one in his essay on Joyce:—

. . in the world which Yeats longs to escape from and Shaw to set to rights, this cosmic scavenger [Joyce] accepts with an almost canine receptivity for all its sounds and smells. The scrap heaps and kitchen-middens of his native city—like the slagpits of the psyche—come to life and dance for him. . . .

Considering their works, of the three Joyce has the least right to be called a genius.

E.P.T.

Sexuality, Love and Immortality. By JOHN P. GRIP. (Philosophical Library, New York. 121 pp. 1956. $3.50)

The title of this book is somewhat misleading; it is not a treatise on sex. It is a discussion of the meaning of life and many of its problems. Holding before us the ideal of the attainment of God-consciousness, the author analyzes various aspects of physical and thought life that must be used as a means to that end. The correct use of will is the main factor, and love is another; but there are others, such as not wasting energy:—

It is this waste and improper use of energy that is responsible for most, perhaps all the ills that afflict the human race. Ignorance and the weakness and ill health resulting from ignorance spring from abuse and misuse and non-use of energy that, if it were saved and made to work in the proper channels would raise man to a superhuman level. And perhaps behind it all lie fear, moral cowardice, fear of saying "Yes" to life, failure to face reality.

This waste of energy applies in particular to sexual energy which, being greatly in excess of actual requirements, must be diverted into channels which strengthen the soul.

This book is written with rare insight and wisdom, and deserves to be widely read. It could well be used by discussion groups, but would need to be amplified by a knowledge of Indian philosophy to complement the discussion of many points raised.

IRENE R. RAY

A LETTER FROM LONDON

A year ago Britain, in conjunction with France and Israel, launched her ill-fated attack on Egypt, and mankind was brought to the brink of world war. The pattern of world affairs was badly shattered by that invasion of Egypt. As a result of it, fearing that it portended the start of an Anglo-American all-out offensive against Russia, the Russians sent their tanks and army into Hungary to crush ruthlessly what might otherwise have been no more than a vigorous expression of discontent by the Hungarian students.

Britain's main preoccupation during the past year has been to continue to repair the damage that was sustained, politically and economically, by the attack on Egypt. Even today Britain is still not getting the same quantity of oil from the Middle East that she was receiving before that attack. The revival of fear and mistrust between Russia and the West that followed the Anglo-French-Israeli invasion, together with the Russian military measures in Hungary, reversed the trend that had been set in motion at the Geneva "summit" talks towards an easement of the Cold War. The arms drive was intensified. The disarmament talks proved sterile.

The Conservative Party suffered enormous loss of influence and prestige both at home and in the Commonwealth and in the United States. The respect for and confidence in the word of British Conservative statesmen has not been fully restored, and that is probably one of the reasons why, in view of all the circumstantial evidence, the Russian Government convinced itself that a new "imperialist adventure" was being hatched against Syria.

The abortive attack on Egypt, with the universal condemnation it brought, badly shook the self-confidence and traditional aplomb of the Conservative leaders. More important, it drove home the lesson, until then learned intuitively only by Socialist thinkers, that Britain, despite the vast sums she was expending on armaments, could no longer steer an independent course, in the traditional sense, in the protection of her foreign interests.

The greatest concern in British Conservative quarters after what has come to be politely called "Suez" has been the extent to which it has weakened British influence in the United States. Time and again British Tory statesmen, from Sir Winston Churchill downwards, have emphasized the vital importance to the "free world" of the Anglo-American alliance.

The reason for this anxiety in Britain is clear: circumstances could arise in which the United States could take the initiative in relation to the Cold War without consulting Britain or the other members of NATO. This was illustrated quite recently when, at a press conference in New York, Mr. Dulles declared, in connection with the Turkish-Syrian crisis, that, if there was a Syrian attack on Turkey, the United States would not merely come to the aid of the Turks but would also attack the Soviet Union itself. His actual words were that the United States would not respect the integrity of the Soviet Union as a "sanctuary" from which aid was given to the Syrians.

Now no British Foreign Minister today could conceivably get up in the House of Commons (they do not give press conferences on such important matters) and make such a specific statement of what Britain's intentions would be in a set of similar circumstances. Up to 1939 such major pronouncements of where "lines would be drawn," the conditions in which Britain would "act" to repel aggression, came from London. Today they come from Washington.

Since Britain is in a firm and specific alliance, she would have to fulfil her part in the alliance, whether she

agreed that the specific circumstances justified recourse to war or not. This is a big difference from the obligations which America had towards Britain up to 1939. In the two world wars, embarked upon on Britain's initiative, the United States had retained sufficient margin for manœuvring to remain aloof until it suited her purpose to come in. Britain, on the other hand, is in the position of having to take the plunge immediately the United States goes over the brink.

Britain knows and feels this difference, that she does not have the status, the prestige or the resources ever to contemplate an initiative that is not fully approved by the United States. For Britain, the Anglo-American alliance is everything. For the United States, a situation could arise in which, if it suited American interests, the alliance could be sacrificed.

Mr. Bevan showed his appreciation of these possibilities when, much to the regret of his own close supporters and friends, he nailed his colours to the nuclear mast at the Labour Party's annual conference at Brighton. Mr. Bevan is shrewd enough to realize that Britain's possession of nuclear weapons does little, if anything, to strengthen her influence in relation to Russia. Only in conjunction with the United States has the British contribution to the nuclear deterrent any meaning.

As Mr. Emrys Hughes, Labour M.P., pointed out in a letter to *The Manchester Guardian,* Britain in a nuclear war would "be destroyed in about five minutes, or about the time it takes the House of Commons to say its prayers." The Russians, simply because they command in actuality far greater military resources than Britain, are in a position to use the threat of nuclear war against Britain (as they did at the time of "Suez") and, in the event of war, to destroy Britain. Britain does not enjoy, if that is the right word, the same influence in relation to Russia.

Britain's influence in this direction can be exerted only as an appendage to that of the United States. On the other hand, as Mr. Bevan realizes, such is the frame of mind of America today that a British Government's influence on the United States is in exact proportion to its military usefulness to the United States. That is why, having to make the awful choice between committing a Labour Government to the maintaining of the nuclear weapon (so long as there is no agreement to ban it) and unilaterally renouncing it, Mr. Bevan, fully supported by Mr. Gaitskell, committed the Labour Party to the former course.

Mr. Bevan realistically pointed out that if a Labour Government, in a couple of years' time, ordered the cessation of the manufacture of H-bombs, it would at the same time, to be consistent, have to request the United States to withdraw its bomber force from Britain. The American bomber forces in Britain are equipped to deliver the H-bomb. It would be sheer hypocrisy for Britain to refuse on moral grounds to build the H-bomb, but to loan its territory to the United States for that purpose.

In any case, as Mr. Bevan pointed out, the Americans, if obliged to withdraw from Britain, would very probably concentrate their forces in a country that was not so squeamish—West Germany. In what way, then, would Britain stand to gain by unilaterally renouncing the manufacture of H-weapons?

These are the arguments that have been used to maintain Britain, whether under a Labour or a Conservative Government, as a nuclear Power so long as Russia and America refuse to ban the bomb. They underline the great gulf that divides the thinking of progressive opinion in Asia on this question from that of those who can be called progressive in the West. Even as the Labour Party was voting by an overwhelming majority for the retention of nuclear weapons by a Labour Government so long as there is no universal agree

on the abolition, the Indian and Japanese Prime Ministers were issuing their moving call to the nuclear Powers to cease the manufacture of these awful weapons.

The worst alternative that could overtake any nation which, having the nuclear weapon, unilaterally chose to renounce its manufacture would be inconsiderable compared with the worst dangers to which it would be exposed if the weapons should ever be used. Neither Mr. Bevan nor any other statesman, however, is prepared to confront the electorate with the alternative. The alternative would be that a country like Britain, if attacked by a Russia bent on military conquest, would have to undergo the same kind of struggle to preserve its freedom and liberty as the Hungarians were faced with a year ago.

The idea that, in the event of Britain being involved in war against Russia without having nuclear weapons at her disposal, she would be exposed to nuclear attack is fantastic. Purely for motives of self-interest, it would be inexpedient for the Russians to bombard the British Isles with atomic weapons.

On the other hand, a defeated and occupied Britain would still have the will, the morale and the tenacity to struggle for independence under foreign occupation, in exactly the same way as the French, the Dutch and the Belgians did in the last war.

In the world as it is, with the nuclear weapons being stockpiled by the Big Powers to the point of bankruptcy, these are practical considerations which have to be discussed. We must all hope, however, that when Mr. Khrushchev asserts, as he did at the Turkish embassy reception in Moscow, that "there isn't going to be any war" and that Russia is building for centuries of peace, he has a glimpse of the future which is not granted to lesser minds groping their way through the realities of the problems as they see them.

SUNDER KABADI

London, 30th October 1957

LEAVES FROM A PARIS DIARY

[**Shri Baldoon Dhingra** gives us glimpses, some pathetic, some encouraging, of the literary world in Paris, and he displays his usual concern with bridge-building between other countries and India.—ED.]

Literary history plays curious tricks. It permits certain writers of little talent to fall into neglect, erects others temporarily into a cult and rescues others from seeming oblivion. Optimists like to believe that, in the long run, justice is accomplished, the unworthy dislodged, the truly great restored among their peers and the neglected recalled to their place in the sun.

Currently, great writers such as Romain Rolland, Roger Martin du Gard and Herman Hesse are little read and perpetuators of tremendous bores like Colin Wilson in England and Françoise Sagan are exalted. The meteor-like success of the phenomenon Sagan, especially in Paris, is chiefly sociological. Mademoiselle Sagan, the post-existentialist, the bar waif, expresses a contemporary mood, of a particular social set, where people drive fast cars, drink whisky and copulate *ad nauseam*. She writes extremely clearly and pointedly. Some venerable venerists like Maurois have called her a genius; others have styled her Madame Prosper Merimée. It is like comparing a good photograph to a painting of Van Gogh. Mademoiselle Sagan's latest, *"Dans un Mois, dans un An,"* which a television programme an-

nounced, *"Dans une seconde, dans une minute,"* is a study of incredible boredom and ennui. It is a story of people for whom life is one long yawn. There is no depth of feeling because feeling is absent; there is no characterization; and, above all, there is rootlessness. The result is bad literature. Parisians are hysterical about the book because it is by a twenty-two-year-old girl and provides a momentary relief, like an *apéritif*, from the utter boredom of contemporary life. The problem of so much modern life has been often treated as follows: "I am never alone with myself because I am always busy—either working or having fun Love is a rare phenomenon too. Alienated man does not love. What is praised by love experts is a team relationship between two people whose love is essentially a haven from an otherwise unbearable loneliness, an *égoisme à deux.*"

Françoise Sagan's gift may one day be turned to good account. For the time being it is a sad commentary on the literary situation. Prodigies dominate the Parisian scene in one field or another. Minou Drouet, who was introduced by the prodigy-launching publisher Julliard, has now turned cinema actress. Her earlier effusions stirred the literary world; now she attracts the eighth Muse. Poor Minou became a plaything in the hands of clever business craftsmen. The *Journal of Ann Frank*, written by a fifteen-year-old Dutch girl, is a moving human document. It is full of tenderness and pathos. Ann looked on life through the eyes of a sensitive, tender, passionate and profoundly beautiful young soul and recorded in intimate and spontaneous prose the thoughts it evoked. There are moments when she reminds one of a well-known nineteenth-century poetess. The Journal, turned into a play, is now being played to crowded houses and people are stirred deeply by the terrible tragedy that afflicted her and her family during the war. One critic wondered whether, had she been spared the fate she met during those dreadful years, she would have survived to see a better world. But that is hardly the point. We are all moved to our depths by this play because every word in it is truly felt. And it was never intended for publication. It is one of those rare literary salvages.

It was a piece of good fortune that I met Sylvain Dhomme one morning. M. Dhomme is a well-known drama critic and director of plays. His rendering of my play *Awake Lakshmana* (*Lakshmana s'éveille*) was one of much sensitivity. This was particularly so because a new character, a double, a physical counterpart of the apparition, was introduced. The piece, which tried to dramatize an idea from the *Gita*, was relevant to the occasion—Mahatma Gandhi's eighty-eighth birthday. Gandhiji's life itself was a commentary on the *Bhagavad-Gita*. Sylvain Dhomme was pleased to produce the play in Unesco, as this was the first time a play had ever been produced in Unesco House. The play was not confined to clime, space or time. Even the characters were chosen from three continents: Africa, Asia and Europe.

Sylvain Dhomme is a good bridge-builder between East and West. His work ranges over productions of plays as different as Eugene O'Neill's *Emperor Jones* and Garcia Lorca's *Yerma*. M. Dhomme's experience in Algiers also qualifies him to understand another culture. He is of Franco-Russian origin. His spirit is, therefore, cosmopolitan and catholic. It is for his sensitive productions of plays by Ionesco and Chekov that he was awarded the prizes for production in Prague and Paris. I trust that my suggestion to send him to India in order to serve as director in one of the Unesco projects undertaken by the new Asian Theatre Centre to be opened in Delhi early next year will be approved. M. Dhomme is anxious to be able to use to the fullest extent the simple resources of the Indian theatre by introducing only essential features of Western technical development. We have discussed many aspects of the problem, and I feel the presence of a sensitive artist like Dhomme would

be a great asset to the new and developing theatre. That he possesses sympathetic understanding is amply proved by his recent production, which received wide acclaim. His contact with India will be further strengthened when he again produces my play at the Cité Universitaire on October 27th when the students celebrate Divali. M. Dhomme will then assemble the varied items and give the *soirée* a sense of unity. The attractions of the evening will be international in character. Other nations will not only be present but will contribute their own festive songs and music.

BALDOON DHINGRA

AMATEUR DRAMA

In England a minority of drama lovers lament the closing down of theatres, which are making way for offices. Cinemas with dwindling audiences, finding former "regulars" deserting them for television, are also closing. The lowest common denominator in the way of programmes is drawing an increasing mass of passive viewers. Yet alongside the bog of passivity can be glimpsed the currents of a fresh running stream, a growing trend of activity in the world of recreation, replacing mere spectator participation. In the "handyman" sphere the "do-it-yourself" vogue threatens to become yet another commercial racket, but it does indicate that people are not content with passivity. In the field of drama the number of flourishing amateur societies is fast increasing, so that one London paper, *The Evening Standard,* makes a regular feature of news about them. In its issue of October 22nd it announced about a dozen shows for the following week alone, given by various amateur Theatre Groups, mostly in London and the Home Counties. Those mentioned were a mere handful of the total. Many produce plays written by club members. Incidentally, there are some 200 amateur cine-clubs in Great Britain.

Serious play-production is also on the increase in schools, and the fame of some producing masters, as at Dulwich College and Harrow, has spread far beyond their own circle. Even in the professional theatre, there are non-profit-making companies carrying on, roving the countryside and small towns.

Drama is also being employed in psychological therapy—in mental hospitals and even in prisons. Recently psychiatric prisoners in Wormwood Scrubbs, London, presented their own production of Christopher Fry's play, *A Sleep of Prisoners,* which deals with prisoners of war temporarily housed in a church. The greater share of the planning, scenery and props was done by the prisoners. Each part was carefully allocated to an appropriate prisoner whose psychological difficulties resembled those of the acted part. How seriously they all took it and the benefit derived was commented upon by a Home Office official who added:—

> The prisoners have no wish to attempt a further play unless another can be found which has the depth and general religious and psychological application of the one performed
>
> It would seem that the underlying motivation here is most certainly not exhibitionistic. It represents a serious contribution to their own rehabilitation and future development

Certainly this far wider field of dramatic activity holds a promise for the future.

W.W.

ENDS AND SAYINGS

"————————*ends of ve*
And sayings of philosopher
HUDIBR

His Highness the Maharaja Sri Jaya Chamarajendra Wadiyar Bahadur, G.C.B., G.C.S.I., LL.D., the Governor of Mysore, opened the new hall of the library of the Indian Institute of World Culture, Bangalore, in his usual gracious manner on Saturday, the 9th of November, 1957. A very attractive programme was opened by a reading from *The Dhammapada,* which contains valuable instructions of the Great Enlightened One. Shrimati Sophia Wadia read Chapter 14 on "The Buddhas of Perfection."

In the address of welcome presented to His Highness a tribute was paid to the valuable service rendered to the State of Mysore by his royal predecessors and himself, and the Maharaja was felicitated on continuing the noble tradition of his House. The fact of his being a keen student of Hindu lore was referred to, as were also his recently published volume, *Dattatreya, The Way and the Goal,* and the international recognition accorded to him as a philosopher. His Highness gave a most interesting and thought-provoking address on *"Avadhuta:* Reason and Reverence"; a full report of this will be published soon.

In declaring the library open His Highness congratulated the Indian Institute of World Culture on its cultural undertaking. It was a great audience to which the Maharaja spoke, and all present highly appreciated the new hall and the Institute's magnificent library of nearly 14,000 volumes. A special word of appreciation must be given to the architect-engineer, Shri T. S. Narayana Rao, B.E., M.I.E., M.I.S.E.

It was an auspicious occasion not only for the Institute but also for the City of Bangalore the Beautiful.

As the United Nations Organizati enters its twelfth year, one is remind of the twelfth year of its predecess the League of Nations, which also w nessed an intensive effort to solve t problems of disarmament. Even th war was sufficiently terrible to pr voke men of peace to cry halt to the c of hate and war. The League of N tions could not be blamed for its failu any more than can the United Natio for the present deadlock, for both co only mirror the attitudes of their co ponent member-Governments. That t United Nations was able to solve major crisis this year, namely, the Ang French invasion of Egypt, shows t major role it can play in maintaini world peace. Despite its limitations, t United Nations, as India's Prime M ister said at Delhi on October 24 is the only hope for peace:—

> True, it has not solved many problems, has shown weakness in dealing with cert matters such as Kashmir, South Africa Algeria. But, after all, the U N reflects present world atmosphere and its function could become more effective only when me ber-nations stop accusing each other and t to ways of constructive co-operation.. In twelve years of existence, the U N. has aver one or two big wars. There is no doubt ab it. I am sure that if the U.N had not b there, the problems of the world would h been much worse.

Remarking that any criticism of t U.N. should not overlook the fact th it represented independent natio governed by their own policies a approaches, he observed that there v an atmosphere of tension, hatred a hostility in the world and it was fault of the U.N. if it reflected t atmosphere to some extent. Shri Nel

hoped, however, that, as people realized their follies and became wiser, the U.N. would become a very effective instrument for achieving world peace.

There is another aspect of the United Nations' effort, that by wearing down differences among nations it can create a common ground towards building up world peace. Because of the terrible weapons forged by the Big Powers any war now would make the last war look like child's play. The recent scientific advancements which have confronted the world with the choice between peace and life on the one hand and war and perhaps annihilation on the other, were ably discussed by President Rajendra Prasad in his United Nations' Day message, in which he pleaded for "some workable understanding" to ensure peaceful use of the latest inventions. He said :—

With the advance of science the whole perspective of human affairs and international relationship is undergoing a change in a surprising, if not startling manner Human ingenuity in our age seems to be at its best in harnessing the forces of nature and exploring the mysteries of the universe through science and technology One can only hope that all the inventions and researches will be used for advancing the welfare of human society. This rapid advance of science has its lesson for us. While welcoming it, we must come to some workable understanding among nations in order to ensure peaceful use of these inventions If the nations of the world fail to do that, they will be playing dangerously and irresponsibly with the fate of mankind

Despite the fears and weaknesses of the human mind, there is no need for despair; for Humanity will shed its fears and weaknesses as devotion to peace becomes a consuming passion to be translated into purposeful action through *Panchashila,* the doctrine of peaceful co-existence.

One of the soundest utterances of Prime Minister Nehru, one which, revealing his inner bent of mind, has come as a refreshing breeze to cool the temper of the world, was his statement in Hong Kong on his return from his Japanese tour when he commented on the results of the launching of the artificial earth satellite. Urging the necessity for a newer dimension of thinking, he said :—

There is obvious need for controlling all these developments but the main thing is, we must first learn how to control ourselves instead of the satellite If we do not control ourselves something always is going wrong with us or with the person we do not like In other words, we have arrived at a stage where we have to think about all these matters in somewhat different terms

. when these natural resources have been released or are capable of being released which can destroy the world, are we to go on thinking in terms of petty power conflicts in view of these vast forces? It means man is much too small to even think about it.

Mahatma Gandhi devoted his entire life to living up to the age-old precept of controlling one's own self before trying to control others; it is refreshing to see India's Prime Minister, Jawaharlal Nehru, presenting the same doctrine once again. Rightly does he deprecate the race for armaments to which the launching of the satellite will shortly lead. He demanded :—

What does all this mean? It means, I have no doubt, that very soon you will have one, two, three or four more satellite moons from the United States If one country imagines that it has got a lead in science and technology over another country, the other country takes a jump and takes the lead So they [the Big Powers] go on like this It would be a very good thing if countries entered a race in scientific and technological advance if it would be profitable to the entire human race But if that was tied up with the cold war, tied up with the possibility of the mass destruction of war, then it became a very terrible thing and vitiated invention and discovery.

The dangerous consequences of this latest scientific achievement in the realm of "power politics" have been ably pointed out also by J. B. Priestley, who, in a recent article, observed :—

Delirious from satellitis, we are now to be rushed faster than ever down the wrong road, leading to nothing that sensible people want. I do not blame the men who enjoy making these fantastic gadgets—though most of them, I think, would equally enjoy making other complicated things—but I do blame our society for giving these types all the money

and authority they need, and for allowing itself to be hypnotized by their fanatical opinions, their shallow philosophy.

"The Russians and Americans," cries one of our morning papers, half dotty with satellitis, "really do understand that the future lies with the scientist and the machine" And I am afraid they do, and that is all they understand. But for my part I cling to the older and safer notion that the future, if there is to be one, lies with the human race

When men and nations are running madly after the conquest of material power and when there are, in Mr. Priestley's words, "signs of delirium everywhere, and dangerous nonsense in the Press breaking out like a rash" it needs a wise mind and all the efforts it can summon up to stand in the same place and remain sane; but what good will it do one to gain the whole world and lose oneself? Conquest of self is the real conquest and one who is in control of his passions can never be overcome by anything.

Mr. Priestley stresses the need for man to be "brave enough to take a good long look at himself" and urges him to create here on earth where he belongs a good life, instead of desiring to escape from that primary responsibility and run away to other planets, observing:—

He [man] is not ingenious and inventive enough to raise the level of his own being, so he wants to leave one half-wrecked earth behind him to go and ruin another.

Let us get this clear. I do not oppose space travel as such I do not regard its experts and enthusiasts as dangerous madmen. But I am suspicious of all the boasting, noise and fuss.

I believe it is far more important to have a good life here than to take a bad life somewhere else, to travel farther and farther outward, taking with us our confusion and anxiety, fear and cruelty.

The problem of beggary in India is a gigantic one and only a carefully planned approach can solve it. Therefore the paper on "An Investigation into the Problems of Beggars in India," read recently at the Central Institute of Education in Delhi by Shri N. G. Goray, Director of the Delhi School of Social Work, is a useful document; it analyzes the various factors in society that go to swell the number of beggars. The fact that it is not necessity alone that drives men to this profession, and that many turn to it from choice, makes the solution of the problem still more difficult. It is stated that Delhi has a beggar population of over 3,000 and that the daily income of a beggar is somewhere between 75 *naye paise* and a rupee. The majority of beggars belong to the group of religious mendicants but a good percentage of the rest are able-bodied people who do not want to work, which is in sharp contrast to the desire of some of the physically handicapped to do some kind of work.

Begging has been a traditional profession in India. It is fostered by the natural sympathy of the people expressing itself in the giving of alms, and by the religious appeal of bestowing alms upon religious mendicants. Therefore the public attitude needs first to be changed. Could the public but be educated to "be cruel to be kind," to refuse to give alms to able-bodied beggars, who can but are unwilling to work, they would no longer find the profession a paying one.

Another factor essential for solving the problem is the ensuring of full employment to every able-bodied person in this country. Till such time, begging will continue to be a sad blot on our society and mere legislation outlawing beggary cannot wipe it out. It is sad to learn from the report that many are driven to beggary by sheer poverty.

A substantial number of the beggars came from the marginal groups of casual labourers whose standard of life was not far removed from that of the beggars. But even they felt ashamed of carrying on the new profession near their home towns. Some others had taken to begging because of the death of their parents, of desertion by the supporters of the family or failure to secure employment of any kind.
